Chapter - III

UNIVERSITY: DIFFERENT MODELS
3.1 BACKDROP

The term 'university' has been derived from the Latin word 'universitas' which means an organised body of individuals (community). In past, there was no fixed place for study and 'universitas' meant, not a campus where classes were conducted, but a fraternity of scholars. It is certain that the concept of a university in the past was different from the concept of university of today. However, as 'university' is phonetically close to 'universe', an intrinsic relationship between the two is presumed. Therefore, a university consists of a community of people with superior intellect and engaged in examining all aspects of human life and activity. In this sense, the university, as an institution, can be traced back to ancient times. India takes the credit of having many centres of learning having the attributes of a university described above in the first millennium A.D. These centres were Takshashila in the north, Nalanda and Vikramshila in the east, Vallabhi in the west and Kanchipuram in the south.

3.2 INDIAN INSTITUTIONS OF HIGHER LEARNING

Jha (1991), in his article “Higher Education in Ancient India” gives a detailed account of the Indian institutions of higher learning that flourished between the first and eighth century A.D. Takshashila, one of the most ancient institutions, admitted students at about the age of 16. The students studied the three basic subjects of the Vedas, grammar and philosophy. They also studied 17 crafts including medicine, surgery,
astronomy, agriculture, commerce, dancing and painting. Nalanda, another ancient institution, had about 1500 teachers and 8500 students. Here, students were admitted through an entrance examination. The curriculum of this university included a wide range of subjects. Another university was Vikramashila. It had six colleges each with 108 teachers. Vallabhi, another university, had about 6000 priests. Kanchipuram was another centre of learning that attracted scholars from all over the country.

All the universities of the ancient times have been the preserve of the well-to-do. In the beginning of the 20th century, there was a social awakening which transformed the universities from elite centres to egalitarian institutions. Gradually, universities became responsible to the society. By the end of World War II, most universities had become strongly committed to the welfare of their societies. Today, a traditional university is charged with the responsibility of undertaking teaching, research and extension activities.

3.3 MODERN INDIAN UNIVERSITIES

Cardinal John Henry Newman, the founder of the Catholic University of Dublin, presented the modern concept of a university through a series of discourses on the "Scope and Nature of University Education". Newman proclaimed that it was necessary to separate the search of knowledge from the cares of mankind.

Therefore, he believed that a university should be dedicated to the pursuit of knowledge for its own sake. He visualised it to be
the high protecting power of all knowledge and science of fact and principle,
of inquiry and discovery, of experiment and speculation. Newman believed
that universities should be ivory towers, far separated from the cares and the
influence of society where scholars could indulge in the pursuit of knowledge.

Newman's vision of a university was in accordance with
the traditional belief which had prevailed since the establishment of the
universities at Bologna, Paris and Oxford (that universities had the freedom of
thought and action). This privilege was based on the maxim that there should
be no hindrance to the search for truth. Since then, academics have
considered their freedom to think and act to be unlimited, so much so that
Sidney Smith (1988) suggested that it included "the right to differ and the
most precious right of all, the right to be wrong".

The traditional views regarding the role of a university
continued to hold sway till the middle of the 20th century. In India because of
its ancient heritage and traditions, great emphasis was placed on values.
India's first Prime Minister, Jawaharlal Nehru (1947), in his oft cited
convocation address to the University of Allahabad, asked the University to
lay stress on "those standards of thoughts and action which make an
Individual and a nation". He also gently stated that "A university stands for
humanism, for tolerance, for reason, for progress, for the adventure of ideas
and for the search for truth. It stands for the onward march of the human race
towards even higher objectives." Pandit Nehru's exhortations were in keeping
with his idealism, but did not have much to offer as regards the mundane
expectation of the multitude who were more concerned about the wherewithal for a better standard of living.

As university became more egalitarian in character, the emphasis shifted from values to utility. After World War II, administrators have repeatedly stated that universities must interact with society and be useful to it. Fredrico Mayor, Director General of UNESCO, in an address delivered at a seminar on Institutional Development of Higher Education in Africa, laid emphasis on 'service to society'. He advocated:

"........ a university forging numerous connections with society........ creating links with other forms of study........ developing outreach programmes ...... and networking of all kinds." 10

He again stated:

I should like to see the university cultivate closer relations with the worlds of business, commerce, industry, agriculture, journalism and administration, Research links ........ need to be forged with all these sectors : greater efforts should be made to seek out consultancy and service work". 11

The above remarks of Fredrico are especially true of India where government functionaries tend to pass on every new programme to the university-starting from adult literacy to environmental awareness to eco-restoration to protection of human rights. As a result, the same set of people are expected to discharge functions that require disparate qualities and expertise. On the contrary, most universities tend to concentrate their resources and energy on teaching and research. Agricultural universities have inbuilt extension programmes and technical universities undertake consultancy services.
3.4 MODELS OF UNIVERSITIES

The character of a university depends upon a number of factors including tradition, social milieu and its mission or purpose. Husen has recognised four models of universities. They are:

3.4.1 The Humboldtian Research University Model

In this model, there is emphasis on graduate teaching and research. Typical examples are the Berlin University in Germany and Stanfood and John Hopkins in the United States. In India, university level institutions that approaches this model included the Indian Institute of Science, Bangalore and the Central University, Hyderabad.

3.4.2 The British Residential University Model or the ‘Oxbridge’ Model

This model stresses close formal and informal contact between teachers and students through classroom lectures, tutorials, seminars and other forms of personal contacts. The British examples are Oxford and Cambridge Universities. In India, the Jawaharlal Nehru University, New Delhi and the Banaras Hindu University, Varanasi are such examples.

3.4.3 The French Grandes Ecoles Model

This model imparts elitist professional education mainly in science and technology to the most talented students. The Indian counterparts are the Indian Institutes of Technology and the Indian Institutes of Management.
3.4.4 The Chicago Liberal Educations Model

This model was launched by Hutchins at the University of Chicago. This has a strong liberal arts orientation which places emphasis on the development of independent and critical thinking. A few Indian institutions like the Banasthali Vidyapeeth in Rajasthan and the St. Stephen's College in Delhi are such examples. In India, four other models are important.

3.4.5 The Affiliating University Model

This model is based on the University of London of the 19th century. Here, there is a central campus for post-graduate studies and research with a number of affiliated colleges spread over the university area. There are about 150 universities in India that follow this model.

3.4.6 The Agricultural University Model

This model was developed on the lines of the land-grant colleges of the United States that concentrate on agricultural studies including forestry, horticulture and veterinary science. There are presently 33 agricultural universities in India.

3.4.7 The Professional University Model

This model provides for higher education in one of the professional areas like engineering and medicine and health services. This is a new trend that seeks to separate education in the professional subjects from the mainstream of higher education. Examples are the universities for
science and technology, for medicine and health services, established in some states of India.

3.4.8 The Deemed University Model

Institutions noted for their noteworthy contributions in specialized subjects or disciplines are granted the status of universities. As of today, there are 39 such institutions in India.
REFERENCES


3. ibid.

4. ibid.

5. ibid.

6. ibid.


9. ibid.


11. ibid.