

Higher Education Universities' Culture

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INTRODUCTION:

The university is the place of realizing the world of togetherness which implies “building together” and “working together” at national and international level, by promoting Indigenous Knowledge System and its rational synthesis with the Western Knowledge Systems, the Extension Activities and Social and Environmental Responsibility, Innovative Ideas and Best Practices, and Collaborative efforts. If I rephrase my vision in a sentence, I would say that the university is expected to contribute to society through the pursuit of education, learning and research at the highest international levels of excellence.

II. Objectives:

- 1. To expect transparency in the Universities in realm of Higher Education**

III .Hypothesis:

This research paper is purely based on the hypothesis that if the research work is taken up seriously by the experiencing the university systems and patterns.

IV. Relevance of this research work:

In order to have a balance, the university needs to collect its own scattered knowledge traditions and offer them to the world for its enlightenment. There is a need to provide for the coordinate study of all the cultures, languages, sects and religions, social classes and groups. This will engender civility, beauty of behavior which requires for its perfection patience, self-control, and an environment of leisure. This shall strengthen society by questioning the hegemony of

the privileged class over the less privileged class, by questioning and obliterating the gender bias, by giving maximum space for narrating the nation by representing the will of the people to live collectively as a nation. This shall knit society together by bringing languages and cultures closer to one another.

V.METHODOLOGY:

This is a descriptive research. Secondary data has been used for this research paper.

Data of this paper is drawn from the following **secondary sources**, like articles in the newspapers and magazines, journals, and websites.

VI. Findings:

The professions in the modern age are more numerous and lucrative than ever before. The university needs specialization of knowledge, tempting education to yield its spiritual freedom to the claims of utilitarian ambitions, instead of collecting and distributing knowledge. The university should never forget the subordinate position of utility in human affairs. It must not be permitted to occupy more than its legitimate place and power in society, nor to have the liberty to desecrate the poetry of life, to deaden our sensitiveness to ideals, bragging of its own coarseness as a sign of virility. The university is a place to liberate the young students from certain inhibiting angles of vision—whether they will choose the angle of vision of the possessing classes or the angle of vision of dispossessed to make them truly critical Insider who would have boundless compassion for the poor and disinherited.

The Western universities give their students an opportunity to learn what all the European peoples have contributed to their Western culture. Thus the intellectual mind of the West has been luminously revealed to the world. Among the Europeans the living spirit of the university is widely spread in their society, their parliament, their literature, and the numerous activities of their corporate life. In all these functions, they are in perpetual touch with the great personality of the land which is creative and heroic in its constant acts of self-expression and self-sacrifice. They have their thoughts published in their books as well as through the medium of living men who think those thoughts, and who criticize, compare and disseminate them. Some at least of drawbacks of their academic education are redeemed by the living energy of the intellectual personality pervading their social organism. The Western humanity has received its mission to be the teacher of the world. It has taught successfully that its science, through the mastery of laws of nature, is to liberate human souls from the dark dungeon of matter. But on the other hand, the dominant collective idea in the Western countries is not creative. The world today is offered to the West. She will destroy it, if she does not use it for creation of man. He holds that the materials for such a creation are in the hands of science; but the creative genius is in Man's spiritual ideal. We must know, as, through science and commerce, the realization of the unity of the material world gives us power, so the realization of the great universal Unity of Man alone can give us peace.

The Indian university is aping the European ways and standard of education. There is all the furniture of the European university except the human teacher is available in Indian university. There is no living traffic but the lessons to repeat to his students. The university is deprived of our natural food of truth and freedom of growth.

What India herself provided her students with a culture which was the product of her own ages of thought and creation, has been thrust aside, and in the whole length and breadth of India there is not a single university established in the modern time where a foreign or Indian student can properly be acquainted with the best product of the Indian mind. For that we have to

cross the sea, and knock at the doors of France and Germany. Educational institutions in our country are India's alms-bowl of knowledge: they lower down our intellectual self-respect; they encourage us to make a foolish display of decorations composed of borrowed feathers.

The system of education, which was indigenous to India and with people's life, has died out.

We need not to have labelled packages of truth and authorised agents to distribute them, but truth in the knowledge traditions of India. The mode of instruction includes the recitation of epics, expounding of the scriptures, reading from the Puranas, which are the classical records of old history, performance of plays founded upon the early myths and legends, dramatic narration of the lives of ancient heroes, and the singing in chorus of songs from the old religious literature. Evidently, according to this system, the best function of education is to enable us to realise that to live as a man is great, requiring profound philosophy for its ideal, poetry for its expression, and heroism in its conduct.

The East needs to collect its own scattered knowledge tradition and offer them to the world for its enlightenment. It needs to have a whole range of its cultures—the Aryan, Semitic, Mongolian and others to reveal the Eastern mind to the world. In Indian context, there is a need to provide for the coordinate study of all the cultures—the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh and the Zoroastrian, the Chinese, Japanese and Tibetan. There is also need to include the knowledge traditions and practices of India to provide a broad overview of the vision India in a multidisciplinary and interdisciplinary mode. This will engender civility, beauty of behaviour which requires for its perfection patience, self-control, and an environment of leisure.

The university should never forget the subordinate position of utility in human affairs. It must not be permitted to occupy more than its legitimate place and power in society, nor to have the liberty to desecrate the poetry of life, to deaden our sensitiveness to ideals, bragging of its own coarseness as a sign of virility.

VII. Conclusion:

Indian Government is trying to improve its standard by aping the European ways and standard of education. This has caused huge entry of political leaders, bureaucrats and other government officials in academic affairs and through charitable societies, they are opening private schools and colleges of real standard liberally. There are opinions that the educational institutions in one way or the other have acquired additional evil tentacles of exploitation, discrimination, ideological prejudices and devastating cynicism. They hold that the privatization of education has turned out to be its commercialization in elite education institution. As a result

- There is difference between the colleges/universities/institutes for the rich and the poor
- there is unequal status of all colleges/universities/institutes,
- there is inequality of standard and quality
- there is a liberal opening of private colleges/universities/institutes of real standard for the rich
- there is inadequate education budget for government colleges/universities/institutes
- there is commercialization of education

But it is matter of lamentation that there is all the furniture of the European university except the human teacher is available in Indian universities. Indian teacher has no living traffic but the lessons to repeat to his students. Tagore holds that our modern education is producing a habit of mind which is ever weakening in us the spiritual apprehension of truth—the truth of a person as the ultimate reality of existence. The simple reason is that Indian mind, is deprived of our natural food of truth and freedom of growth, has developed an unnatural craving for success in examinations. Indian students are made to tread the mill of passing examinations, not for learning anything, but for notifying that we are qualified for employments under organizations conducted in English. Indian community is a not a cultured community but a community of qualified candidates today. In the due course of time, the proportion of possible employments to the number of claimants has gradually been growing narrower, and the consequent

disaffection has been widespread. As a result the very authorities who are responsible for this are blaming their victims. Now Indian students are recognized as disinterested of learning, while the existing machinery of education goes on working, the purpose of which is not to educate but provide certificates only.