Management and History of the Greatest Universities in the World

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ABSTRACT

The purpose of this paper is to trigger scholarly debates over the meaning, idea, and history of the university or university. It is also intended to demonstrate the presence of several university configurations and to raise the issue of why the discourse is dominated by the meaning, concept, and history of a single university configuration. Some academics contend that higher education "indisputably" originated in Western Europe and has persisted there since the Middle Ages, despite historical evidence that suggests there are higher education institutions abroad. However, history confirms that there were many types of universities or schools of higher learning, for instance, in Asia, Africa, and the Arab world. Deconstructing this unjust judgement that results from the "coloniality of power" is necessary. The literature on this does not adequately address this. On the basis of a study of relevant literature, this debate is qualitatively deepened.

Keywords: Meaning, History, Idea, University, Coloniality, Deconstruction.

INTRODUCTION

In consideration of goals and national and institutional diversifications, it is not an easy task to define both modern higher education and a university. The term "higher education" refers to a broader spectrum of institutions of higher learning, including universities. These higher education institutions might be set up in a variety of ways, most often as distinct institutions and as universities and other tertiary learning institutes inside larger institutions. For instance, from a British viewpoint, a university is a recognised leader in research and a body with the authority to grant its own degrees. The university is a subset of higher education and is often included in the category of higher education. However, higher education and university are also used synonymously. They do not, however, address the same reality. Higher education refers to all post-secondary or higher institutions, giving the term a more all-encompassing meaning. A university is a kind of higher education facility that offers degrees or other credentials.

The term "modern higher education" refers to organised tertiary learning and training activities and institutions, including both traditional universities with faculties of the arts, humanities, and sciences and more specialised universities with faculties of agriculture, engineering, science, and technology. Post-secondary institutions including polytechnics, colleges of education, and "grandes école" are included in the idea of higher education. All different kinds of professional institutions are within the purview of higher education. Even this broad range does not include all possible higher education formats.

On the other hand, a university denotes both a place of higher education and a group of researchers or people. A university is an institution of higher learning that fosters high-level research and raises men and women to a high degree of intellectual growth in the arts, sciences, and conventional professional areas. It also denotes a group of people who are actively involved in learning and research. A university is a great place to find both interdisciplinary knowledge and highly qualified labour for the workforce. Other institutes of higher learning are also involved in the training of professionals in middle-class technical and vocational fields. Universities and other institutions of higher learning have different missions, goals, roles, requirements for faculty qualifications, standards for student admittance, length of programmes they provide, and types of certifications they grant. All of them are based on the requirements and concerns of various civilizations.

The organisation of professors and students is included in the term "university," which was used to refer to a variety of corporate formations in Europe throughout the Middle Ages. Over antiquity, the term became more closely associated with the corporate teacher-student institution known as university litterarum, from which the word university was derived, especially since the 18th century. Consequently, the development of intellectual capacity and systematic research in academic subjects have emerged as the university's primary goals. Verger claims that the contemporary name "university" is derived from the ancient Latin word "universus," which denotes "the complete" or "the whole." In the Middle Ages, the word "university" was used to refer to any kind of group or corporation, including a guild, a trade, a fraternity, and so on. University magistrorum et scholarium eventually refers to organised groups of people who were in charge of higher education and research.

Additionally, a mediaeval university was a centre for higher education that provided a sense of internal cohesion and freedom for a community of academics. Before universities first appeared in the globe, there had been some kind of teaching and learning. Higher education was required due to civilization's relative development, which helped give rise to universities. Compared to other higher education institutions, universities have a superior ability to recruit students, faculty, and academic staff. The fact that universities have historically achieved some level of administrative autonomy contributes much to their status. Universities were among the most privileged and esteemed institutions for the growth of scholarly and academic ideas and culture throughout the mediaeval era. Universities were and continue to be catalysts for the expansion of knowledge that has the potential to transform the world since they house diverse academics in one location. Universities also protect historical assets at the same time. In the time of Newman, a university was a place where the intellectual work of many individuals was done in public.

The collision of mind with mind and knowledge with knowledge is where research is advanced, discoveries are validated and refined, rashness is made harmless, and mistake is revealed. It is here that the professor develops his oratory skills, acts as a missionary and a preacher, and presents his subject matter in its most full and persuasive manner. He does this while exuding energy and igniting in his listeners a passion for the subject matter that mirrors his own.

Considering the summary above, it is clear that a university or higher education is a place of higher learning and an academic setting where a community of scholars participate in study, research, and community service. In order to meet the socioeconomic, political, and cultural demands of society, it also functions as a centre for professional training. As covered in the history portion of this dissertation, such institutions evolved and developed in many regions of the globe.

IDEA OF A UNIVERSITY OR HIGHER EDUCATION

Due to its various variations, the concept of a university is difficult to describe. Because of this, it will be beneficial to comprehend higher education or a university in terms of its goals or roles. The goal of higher education is another vast and murky subject. A university's overall mission must be established and stated, which is exceedingly difficult to do. What is somewhat doable is to outline the typical duties of a university and higher education. Universities and other institutions of higher learning contribute to education and scholarship via their work in teaching, research, and public service. Without elaborating on the same tasks, aims, and ideals, Attach further affirms that "identifying a university is not a simple assignment, particularly in this period of differentiation in higher education, with new and varied institutions developing everywhere."

Knowledge, an intangible academic output, may be the most prevalent and potent component of a society's culture. The evolution of professions, as well as social classes, geographic areas, and even whole countries, may be impacted. Law, medicine, church administration, and other fields were taught in mediaeval universities, and students were trained to work for the Church in these fields and others. Instead of being universities, they were primarily vocational institutions that help students find jobs within the existing socio-economic structure.

We may better comprehend the concept of a university today if we take a quick look at the philosophy and objectives of education, especially the philosophy and objectives of higher education. In the time of Aristotle, education served to produce informed people in order to meet society's material needs. Philosophically, there are two key issues about education: what is education? Why do we need education? A mix of information, skills, and understanding useful for all aspects of life are communicated via systematic and sustained education, according to Jarvis. Confucius, a Chinese philosopher, believed that knowledge should be obtained for the purpose of social peace and that education is a process of integrating people into society. "The nurturing of the person and learning is for the purpose of understanding," according to Allen, is what education is. Higher education/universities, whose conception has changed throughout time, are among the locations where such education is offered at a high level. A university is a component of the overall

socioeconomic, political, and social structure of a particular society and time. It is a product of its era and has elements from the present and the future. A key characteristic of higher education and universities is their propensity to change with the times.

According to Jawaharlal Nehru, the concept of a university "stands for humanism, for tolerance, for development, for the adventure of ideas and the quest for truth," as Tilak described him. It symbolises how humanity continue to move forward in pursuit of ever-higher goals. All is fine with the country and the citizens if colleges carry out their responsibilities effectively. Universities have historically served three interrelated functions, but in varying ways depending on the period and location. Teaching the next generation, maintaining and expanding knowledge, and providing talent, ideas, counsel, and challenges to society at large are some of these duties. Universities are in the greatest position to play those responsibilities in the "non-lieux" period by refusing the demands to conform and participating in an intergenerational discourse that calls for diversity and disputation.

According to Plato, higher education in the West is meant to "cultivate the individual for the sake of the ideal society; the person was to be assisted in achieving inner pleasure, which would enable the state to profit from the harmony of contented people carrying out their respective tasks." The search of knowledge's truth, a commitment to knowledge's growth and the training of scholars for its own sake as well as the improvement of each individual's and society's quality of life, are the goals of higher education and the university. This comprises imparting technical and vocational skills as well as mental development and training. In general, instruction and research in higher education should work to promote critical thinking. To increase resource utilisation and the human condition, as well as to be intelligent and wise enough to deal with any situation, critical thinking is essential. Therefore, education aims to enhance life, foster sound judgement, and increase environmental awareness. Learning is not a competition or a game; rather, "it is a discussion," and a university's virtue is to show learning in this nature.

However, Newman did not agree with the notion, aim, or role of a university being one of usefulness and the need of research. Newman suggests the creation of a distinct institution for research and only considers a liberal education at a university. According to him, research and teaching need for distinct skills and talents that are not equally present in one individual. He held the opinion that a university should spread information rather than improve it. The quest of universal knowledge is implied by the name "university" for Newman since, in his view, all knowledge is a single entity. Learning for a career or a profession is not how Newman's University is designed. "The accomplishment of a certain extension of vision, turn of mind, habit of thinking, and aptitude for social and civic participation is the objective of a university education." According to Newman, a university's main goal should be to provide "liberal education."

On the other hand, Jaspers contends that academia is a venue for the pursuit of truth. Truth demands a methodical approach to research, which is a university's first priority. Teaching serves as the second goal of a university since it is the only way that studied truth can be spread. The third purpose of a university is cultural. For example, the unresolved fight to establish a "African University" argued that "every human being is born with a real and legitimate knowledge system" that might be enhanced and improved by higher education. In order to be "developmental" for Africa, a university or higher education institution must serve as a hub for knowledge, research, intellectual leadership, human resource development, social and economic modernization, intercontinental unification, and global understanding.

The many strategies described above show that universities and other higher education institutions do not necessarily need to have a set of uniformly defined objectives. The development of a society's socioeconomic and political landscape is essential to the concept of a university. Universities served the purposes of study, morality, and usefulness throughout the Middle Ages, with emphasis shifting often. Producing intelligent men, educating people in virtue, or meeting society's material needs were the goals. Its goals were to "advance knowledge, prepare people to observe a code of social, moral, and religious behaviour, and prepare them for high office or the professions," to put it another way. Early mediaeval universities studied for two reasons: to educate students in humanism and to prepare them for careers.

Universities will alter if these goals are modified or given different priority. The changes in socioeconomic, cultural, and political advancements—which are also byproducts of universities' general activities and the diversity and proliferation of academic disciplines—have an impact on the objectives' alterations, priorities, and focus. Higher education's physiognomy has changed as a result of adjustments and refocusing on goals and objectives. Therefore, the goal of a university must be to fulfil the necessary educational objectives of a certain society at a particular period.

The classic notion of a university never vanishes but rather changes and materialises in new contexts. Maybe a university doesn't operate the same way it did in the past. Different individuals react on the modern university in

different ways. Others believe that a university has completely reduced or that its era has come to an end. Some believe that the institution has entered a new phase and has changed. Simons et al. make the assumption that modern universities engage in activities including research, teaching, community service, projects, initiatives, and innovations. A university's current public function "does neither look backward to embrace previous conceptions of the university, nor only participate in abstract, normative, or principled debate,"

UNIVERSITY TRANSFORMATION AND MANAGEMENT

The patterns of higher education/university transformation vary from country to country and from region to region as well. This transformation is not equally evident everywhere. Nevertheless, there are certain universal tendencies. Universities have evolved and broadened their role and goal throughout time, shifting from a straightforward transmission of bookish information to exploring, creating, and applying knowledge, in part because of the desire of learning. Knowledge creation has been combined with the university's mediaeval missions of transmission and instruction. Knowledge generation, distribution, and search in universities have gone global. The image of the classical university as a setting that supported liberal education has been called into question by the institution's metamorphosis into a more research-focused, professionalised, and specialised institution in the contemporary day. According to Kerr, the mediaeval university, which was founded by a single community of masters and students, had evolved by the 20th century into a sizable organisation with a diverse range of functions, employees, and activities that were bound together by a common name and associated goals. A university saw the emergence and development of several departments, libraries, institutes, labs, researchers, and scientists. Moral philosophy was superseded by modern science, and teaching's significance was devalued by research.

Technology made it easier to move around, communicate, and work together. The "Idea of a Modern University," which operates within the overall socioeconomic, cultural, and political threads of society, was born out of the whole process. "Some grieve this huge transition, many accept it, but few have yet to take pride in it. But everyone should understand it. Higher education institutions/universities have, in the words of some scholars, "cheapened, vulgarised and mechanised themselves," and "worst of all, they become service stations for the general public," secondary schools, vocational schools, teacher-training schools, research centres, uplift agencies, businesses, and "worst of all, they become service stations for the general public." Universities in particular "enshrine both optimism and nostalgia" at the moment due to the dynamics of change and the resulting transformation.

A number of emerging higher education/university systems and institutions served the elite and a national culture more and more as part of territorial consolidation in the nineteenth and first half of the twentieth centuries. As a consequence, universities rose to prominence and enjoyed high prestige since they were seen to be training the finest intellectual and social segments of the country. But the Enlightenment and the adoption of rationalist strategies in Europe strengthened the idea that the university served as the hub of science. The important role of knowledge production was added to that of teaching and professional training in the nineteenth century with the establishment of the Humboldt Research University in Germany. Teaching and research were now synergistically linked by this development. Higher education institutions now relate their roles to a larger variety of social interests and have a broader feeling of duty to society as a whole rather than just advocating for themselves or supporting a particular portion of intellectual study.

It has been more widespread in terms of student enrolment, employee numbers, institutions, infrastructure, and academic fields in the 20th century. Higher education's or universities' third goal, community services, was launched. The second half of the 20th century has seen a worldwide phenomena known as the massification of higher education. By 2025, there will likely be more than 262 million students enrolled in higher education globally. In developing regions like Africa and in the main rising nations like China and India, there is a significant increase in the student population.

The change of universities and higher education is ongoing and dynamic. Higher education/universities have developed into "an institution purposefully committed to the search of knowledge, the solution of problems, the critical evaluation of success, and the training of persons at a genuinely high level" during the 20th century. A single person could no longer become an expert in any field; Newman's universal liberal man was lost forever. Through various justifications, goals, and a variety of players, it also expanded the inter-institutional staff and student mobility and interaction into a more international and global dimension. Additionally, society changed its expectations of universities and higher education. According to Clark Kerr, the university has evolved into a

"multiversity" with numerous goals, functions, and constituents from both within and outside of academia. Many people have seen higher education or a university as a private good and enterprise. Below are some recent notions and associated elements of higher education. Education at a university is "commodified." Furthermore, a lot of "governments lack the budgetary means to react to increased domestic demand for a higher education with greater state supply" due to factors related to global events, notably those that occurred following the conclusion of World War II. This growth has cleared the way for the establishment of private higher education institutions around the globe as well as the creation of financing acquisition tactics. Since the 1990s, private universities in sub-Saharan Africa have gained respectability. In nine sub-Saharan African nations, there were more than 176 private higher education schools by 2003, up from an estimated 30 in 1990 and more than 85 in 1999. Additionally, a World Bank research states that by 2009, there were an estimated 468 private schools and universities, including both for-profit and non-profit institutions.

Between 1995 and the end of 2000, real public spending on education had decreased by 25.8%. Corporatization and internationalisation, which have boosted fee-paying worldwide student mobility and marketed the products of higher education, are methods of raising more funds. Universities and colleges of higher learning "are less unique organisations than in the past. They must be successful as "quasi-corporate enterprises generating a diverse variety of products and services," vying for resources and reputation on a national, regional, and global scale. Due to the new structures and systems of governance required by this evolution, power relationships and distributions within higher education institutions as well as between the state and higher education have changed. "enough stable to preserve the ideal which gave it life and sufficiently responsive to stay relevant to the community which supports it," according to Ashby, is what higher education and universities ought to be.

The university/higher education instead adapts and changes to the current socio-economic, cultural, and political circumstances. Although mostly in the direction of the Global North, it is going through a process of transition and continuity. The Global North was the primary source of the aforementioned transformative trends and traits, while the Global South imported them in a variety of methods, including colonisation, imposition, and persuasion. This fact is supported by the historical roots of contemporary higher education institutions and universities.

A UNIVERSITY'S HISTORY

The purpose of this essay is to demonstrate the necessity for fairness and qualification in the narratives and debate of university history with a global dimension and in its diverse form, even if it does not advocate for or examine in depth the historical evolution of a university. Initiating a scholarly dialogue will also allow for further in-depth analysis and investigation. It's getting contentious to discuss the university's early origins. However, according to European academics, the Universities of Paris and Bologna from the Middle Ages served as the earliest examples of modern universities in both Europe and the rest of the globe. Others assert the existence of additional institutes of higher learning abroad. The European Medieval University model, which eventually became a model for universities in the modern world through a variety of means, including colonialism, was born out of the mutual interactions and relationships between various higher learning institutions in various parts of the world during ancient and mediaeval times.

Perkin, Verger, and Ruegg contend that Western Europe is the only region where higher education unquestionably arises and endures from the mediaeval era, despite historical evidence that suggests the presence of higher learning institutions abroad prior to the University of Bologna. For instance, Perkin contends that although higher education was available in all civilised cultures, an identifiable higher institution did not develop until mediaeval Europe. Part of his case is as follows:

In order to prepare their ruling, priestly, military, and other service elites, all advanced civilizations have needed higher education. However, it wasn't until mediaeval Europe that a school of higher learning that combined teaching and scholarship and was distinguished by its corporate autonomy and academic freedom emerged. The Aztec and Inca temple schools for the priestly astronomers of pre-Columbian America, the Confucian schools for the mandarin bureaucracy of imperial China, the Hindu gurukulas and Buddhist vihares for the priests and monks of mediaeval India, the madrasa for the mullahs and Quranic judges of Islam, the Tokugawa Han schools for Japanese samurai – all taught the high culture, received doctrine, literary Only in Europe, starting in the 12th century, did an independent, corporate, permanent institution of higher learning originate and endure until the present day in various incarnations.

The Middle Ages, when universities originally formed during the twelfth and thirteenth centuries, are strongly

associated with how universities are thought of in Europe today. The university in the Italian city of Bologna, which was purportedly founded in 1088, is sometimes referred to as the oldest institution in the West. Additionally, Verger states that West European University is "indisputably an original institution" and is "considered as the unique source of the model that progressively expanded across the whole of Europe and subsequently to the whole globe." "It is without a doubt true that other civilizations... were acquainted with the types of higher education," he continues, "which a few of historians have sometimes referred to as universities." The University, according to Ruegg, is the European institution that stands head and shoulders above all others. The classic form of the European university has extended over the whole globe in a manner that no other European institution has. These claims would be true if—and only if—we took into account a university in the European style.

Universities in mediaeval Europe are a result of contacts between institutions of higher education across the world. Through colonisation, European institutions, systems, ideas, and interpretations have expanded across the globe at the cost of several other non-European civilizations. In favour of European "par excellence," the majority of non-European regional and national cultures were eliminated or abandoned. Europe was one of many regions of the globe to have evolved in some way, often in unique ways given the socioeconomic and political environment of the time.

People have more questions than answers when it comes to the university's past. These can contain inquiries like: What does a university mean? Who provided the explanation? Why would that be? When did the word "university" first appear? Why are certain institutes of higher learning referred to be universities "for the purpose of convenience"? Why are certain European universities "recognisable," but not others? Why aren't certain institutions of higher learning in the Arab world, Asia, and Africa universities in the "true meaning of the word"? Who has the authority to determine what a university is?

It is clear that there is a lengthy history of academic institutions in other regions of the globe as well. Long before Bologna, there were several types of universities, including those in India, China, Africa, and the Middle East. Universities exist that reflect odd socioeconomic, political, and cultural advancements occurring in the outside world. Due to certain linguistic variations, these institutions of higher learning may not be referred to as "universities" in the European meaning of the word. However, as institutes of higher study, they had benefited their community. As early as the fifth century BCE in India, there were higher education institutes with global academic and administrative structures.

Some higher education institutions in South East Asia, Egypt, and Turkey have made a substantial contribution to training their young people for society's public services. For instance, the Temple of Literature, which was founded in 1076 and effectively served as Vietnam's first university, was built as a monument to Confucius and as a place of learning for the sons of mandarins. In the 13th century, the Temple of Literature was gradually opened to gifted commoners. These students advanced their civil service jobs by using their higher education. The custom of engraving new physicians' names on stone stele was first used in the fifteenth century. Currently, 82 steles list the names of 1306 doctorates that have been granted after passing difficult exams.

Before colonisation, Africa was home to renowned historical universities. Pre-colonial indigenous people in Africa had firsthand knowledge of higher education and university concepts and practises. Countries have created institutes of higher learning and given graduates a variety of diplomas issued in their native languages. It may not be called a degree. In fact, history informs us that Africa has a long, deep-rooted tradition of organised higher education. According to certain regional, sub-regional, and national socio-economic, political, cultural, and historical specificities, these higher education institutions serve a variety of populations and degrees of systematisation. These higher education institutions have created and disseminated new information that was important to understanding the world, nature, society, religion, the promotion of agriculture, health, literature, and philosophy in the modern society.

The "university in Africa" has had three "triple ancestries" or genealogies. These include the quest for a "African university," the founding of the "university in Africa" as a branch campus of the colonial universities, and the indigenous pre-colonial higher education. The origins of the university in Africa as an academic community with a global perspective and cultural obligations may be traced to a variety of institutions that emerged on the continent in the previous two or three centuries BCE and A.D.

In the third century BCE, the Alexandria Museum and Library served as a significant example with its monastic

structure and advanced knowledge output.

The Ez-Zitouna University was established in Tunisia in 732. As a madrasa founded in 859, the University of Qarawyn in Fez, Morocco, now holds the record for the oldest higher education institution in the world that awards degrees. Fez was one of the numerous early centres of learning that helped lay the foundation for subsequent colleges and acted as bulwarks of contemporary knowledge, education, and intellectual traditions. Fatima Al-Fihri, a young immigrant princess from Qairawan, founded the al-Qarawiyyin Mosque University. Spanish academics and students were drawn to West Africa by the institution. Timbuktu's Sankore University dates back to the 12th century.

Following the spread of Islam in North and West Africa, several Islamic institutions of higher learning were established. The Al-Azhar Islamic University, founded in Cairo in 970, is the most renowned and ancient institution of higher education still in existence today. Students from Southeast Asia and Africa have long gone to Al-Azhar in Egypt to study Arabic and take the school's nonreligious and Islamic studies courses. In the larger framework of the Nile Valley Civilization, which had been initiated in the Upper Nile areas that include Ethiopia, the development of higher education institutions in Egypt might be examined. Following the spread of Christianity in Ethiopia in the fourth century, church education had evolved alongside contemporary scholastic hierarchies in the context of the needs and demands of the community. It takes more than 20 years to finish and get a priest degree. At order to study with autonomy and independence in well-known religious higher learning institutions or schools, students flee not only from religious and governmental authorities but also from their families.

Church Schools are often found in monasteries, where the state is mostly absent and the Church is forgiving. Law, poetry, theology, medicine, and church administration are among the subjects they study. Similar to the Ethiopian religious higher learning that came before European mediaeval institutions, mediaeval European universities were split into faculties of the arts. Zeleza and Lulat claim that higher education in Ethiopia was part of monastic education under the "Zagwe dynasty" in the eleventh century. There was "the Qine Bet, then the Zema Bet, and at the top was an institution called Metsahift Bet that offers a larger and more focused education in religious studies, philosophy, history, and the calculation of time and calendar, among other things.

Although Africans, people from the Arab world, people from Asia, and people from Europe did not create academic spaces for higher learning like European universities, these accounts and the refined interpretation of higher education would lead to the conclusion that they had systems and institutions that fulfilled societal missions that were not essentially different. Lulat responds to this concluding statement as follows:

Although the Egyptians may not have had an identical clone of a contemporary university or college, it is undeniably true that they did have a structure that, in their view, served some of the functions of such a structure. The Per-ankh was one such establishment, dated from around 2000 BCE. It was situated within an Egyptian temple, which was typically a large complex with several structures and a large workforce.

During and after political colonialism, the contemporary "university in Africa" was an imperfect copy of institutions in Europe. Following are clear descriptions by Mohamedbhai on the nature and characteristics of African universities:

The few elite Africans who had received western education and saw it as a powerful weapon in the fight against colonialism demanded the establishment of European systems of education in Africa, firmly believing that anything that was good for the Europeans was also good for the Africans. This is how the modern African University came to be what it is today. Its history dates back to the years between 1930 and 1960. Universities were ultimately established in the majority of Sub-Saharan African nations, although this often happened after they gained independence from their colonial overlords. However, the majority of these African universities were based on particular institutions of the colonial powers, and between the turn of the 20th century and the 1950s, all higher education programmes in Africa mirrored the major trends in philosophical discourse and policy debate among the major western powers, i.e. the colonial powers and the USA.

During the colonial era, African institutes of higher learning were regarded as distinct campuses of a particular university in the colonial nation. For instance, Fourah Bay College in Sierra Leone, University of Ibadan, University of Ghana and Salisbury, and College of Rhodesia are only a few higher education institutions where the University of London has had a significant impact. The Universities of Dakar, Yaoundé, Abidjan, and

Brazzaville are among the "African campuses" of French universities.

The 1960s saw an increase in the fight to "transform/Africanize/decolonize the university in Africa into an African university," which was followed by the political independence of several African republics. At its core, this fight included redefining the purpose of the university and developing a new philosophy of higher education shaped by African histories, cultures, ideas, and ambitions. The World Bank's "policy guidance" deemphasized higher education in Africa, which was the eventual outcome of this demand and battle. The World Bank recommended African nations to place more emphasis on basic education and employ information developed in the Global North rather than higher education institutions. It is clear from the historical accounts above that institutions of higher learning have endured under various circumstances and for many communities' unique goals. One of these structures is the university in Europe. Why, therefore, did the university's debate centre on a certain kind of institution of higher learning? Why did 'critical' thinkers' perception of universities exclude other higher education institutions? Why was one kind of higher education designated as a "genuine" university but not others?

The "colonial matrix of power" or "coloniality of power," according to Walter Mignolo, is what supports the supremacy of the Global North and guarantees the everlasting subalternity of the Global South. Despite the end of actual colonialism, Maldonado-Torres claims that "coloniality is an unseen power structure that preserves colonial relations of exploitation and oppression" The concept of colonialism and coloniality includes the usurpation, misinterpretation, and imposition of ideas and histories in addition to real political power. It has also used other people's natural resources and people in an abusive manner. The dynamics of African internal socio-economic, cultural, and intellectual progress had been disturbed, destroyed, and halted by the transatlantic slavery and colonialism.

The logical dynamics of historical processes and the formation of knowledge have altered their directions and points of concentration. Because of this, contemporary higher education in Africa shows a lack of social connections and socio-historical continuity between the institutions and the broader social environment. When seen from this angle, African colleges may be compared to exact replicas of their Western counterparts. The tension between accepting Western heritage and protecting indigenous culture is illustrated by Ashby in the following excerpt. We cannot accept technology while rejecting Western civilization's cultural legacies. We must participate in both. However, throughout this process, we run the risk of losing all understanding of our society's fundamental culture. It is obvious that the current contemporary universities across the globe, including those in Europe, are based on the mediaeval European model, in part because of colonialism and post-colonial influences.

The amalgamation of several historic, international institutions of higher learning made up Medieval University. The globalisation of higher education in the seventh and eighth centuries, when students from Japan travelled to China to study, is evidence of this relationship. Universities in mediaeval Europe and in the Arab world, regardless of ethnicity, attracted academics from a variety of regions, including from Africa. Higher education patrons from the ancient and mediaeval periods travelled and interacted with their counterparts while carrying all of the academic traditions they had developed at home.

CONCLUSION

The Latin word "universitas," from which the word "university" is derived, does not have the capacity to convince us that higher education institutions originated in mediaeval Europe. The uniqueness of Bologna is not explained by the concept, history, purpose, or role of a university as they are understood and described by Europeans. In comprehending and portraying the university's history and mission, scholars should be fair. This is due to the fact that higher education has been evolving in many locations and formats. From these angles, it will be reasonable to investigate and accept the presence of diverse higher education institutions across the globe. And not just this! Recognizing their contribution to contemporary higher education institutions is also preferable.

The internationalisation of the seventh and eighth century is evidence of the interactions between the many higher education institutions, their students, and academics. At this period, Japanese academics, instructors, and students were visiting China to learn. Universities in mediaeval Europe and in the Arab world, regardless of ethnicity, attracted academics from a variety of regions, including from Africa. Higher education students and researchers have travelled with all the academic traditions they built at home and engaged with their counterparts throughout ancient and mediaeval times. Therefore, it is impossible and unjust to regard European mediaeval universities as the only unique and undisputed higher learning institutions of the world in a setting where there were many ancient higher learning institutions in various corners of the globe. However, it is clear that European higher

education institutions and universities have significantly shaped, influenced, and impacted higher education institutions and universities in the world in terms of system, structural organisation, curriculum, instructional languages, research methodology, institutional pedagogy, and so forth through the processes of colonialism, neo-colonialism/coloniality, and globalisation. This has to change via demanding academic discussions and investigations.

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