CONCEPT OF A UNIVERSITY pdf

1: Financial Concepts

This concept of the university flourished when education was the preserve of a social elite. The Robbins report () sought to democratize the model without radically changing it, and until the s university expansion was contained within this pattern, with polytechnics providing an alternative ideal.

Abstract The concept of death is not a single construct, but instead is composed of various components, including universality, irreversibility, nonfunctionality, and causality. A fifth component, noncorporeal continuation, is proposed. The age when most children achieve a "mature" understanding of death is reviewed and found to be more complex than has traditionally been assumed. Understanding death is an important issue for children, and they begin at an early age to try to understand it. Numerous studies have been conducted to determine what children of various ages understand about death. Reviews of this literature are provided in Speece and Brent in press , Speece and Brent , and Stambrook and Parker Speece and Brent list a number of reasons for the lack of progress and confusion. Two of the most important appear to be a confusion over the names for, definitions of, and operationalizations of the various aspects of the concept of death; and b lack of reliable and valid standardized measures for these aspects. The primary purpose of the present article is to identify and define the key aspects of the concept of death. In addition, the ages when most children are reported to achieve a mature understanding of those key aspects is reviewed. Finally, the validity of the presumed mature adult concept of death is discussed. The Concept of Death Since the s it has been generally accepted that the concept of death is not a single, unidimensional concept. Instead it is composed of several relatively distinct subconcepts, referred to as components. Investigators have varied considerably in the exact number of components they have recognized and in how they have defined them. However, four components account for the bulk of research: Universality, Irreversibility, Nonfunctionality, and Causality Speece, Over 90 studies involve at least one of these four components. Universality refers to the understanding that all living things must eventually die. Irreversibility refers to the understanding that once the physical body dies it cannot be made alive again. In offering this definition the question of whether there is some sort of noncorporeal continuation after death of the body e. It has also been useful to distinguish the irreversibility of death of the physical body from the question of whether any kind of life functions continue after death. This latter aspect is the component Nonfunctionality. Nonfunctionality refers to the understanding that once a living thing dies all of the typical life-defining capabilities of the living physical body e. Unlike the other three components, there is no consensus as to the definition of Causality. It is important to note that these four components focus on the biological and scientific aspects of the death of the physical body. We know considerably less about other important aspects, such as beliefs in spiritual continuation after death, and the meaning and significance of death for children of various ages Klatt, In general, younger children are more likely than older children to indicate that death is not universal. Younger children are also more likely than older children to think that death is avoidable if you are clever or lucky e. When children or adults project the timing of their own deaths into the remote future they are likely to be correct. The key issue here, however, is not whether it is likely to occur at any given time, but whether it is possible for death to occur at any time. Younger children are less likely to understand that possibility. Schilder and Wechsler found that children attribute the possibility of death to all other people before they extend it to themselves. Most subsequent research, however, suggests the opposite: In addition, these studies found that when children exclude themselves from dying they almost always exclude other individuals as well. Younger children are more likely than older children to view death as temporary and reversible. Some young children see death as similar to sleep from which you will wake up or like a trip from which you will return. Children who think death can be reversed believe that it can happen spontaneously e. Younger children are more likely than older children to think that the dead continue to be able to perform various functions e. In addition, the understanding of Nonfunctionality appears to differ depending on which function is considered. For example, Kane distinguished between those functions which

are external and readily observable to the child like eating and speaking and those which are internal and therefore have to be inferred like dreaming and knowing. She found that at any given age more children understood the cessation of external functions than understood internal functions. In general, younger children are more likely than older children to provide unrealistic causes e. The Achievement of a Mature Understanding of Death A considerable number of the studies in this area were designed, at least in part, to determine when children achieve a mature adult understanding of death as represented by the simple definitions. This wide variability exists for both inter-study comparisons of a single component and intra-study comparisons of multiple components. Given this fact, one could end up with different conclusions depending upon which set of individual studies were selected for review. The results from the entire body of literature, however, yield a clear picture. This finding should serve as a useful guideline for anticipating what children of various ages understand about death. It should not, however, obscure the fact that many children will achieve a mature understanding prior to age seven. The determination of what a particular child understands will still need to be made on an individual basis. What is the Mature Understanding of Death? This mature concept is assumed to be the end-state toward which the process of conceptual development is directed. In this literature, the presumed mature understanding of each component has been assumed to be its simple definition. The mature understanding of each component is discussed below. This definition appears to be an accurate representation of the concepts of older children and adults. Speece and Brent in press describe it in general terms as involving both an abstract and realistic recognition of the various general causes of death e. Most of that complexity appears to be the result of two considerationsâ€"the possibility of medical reversal of death and that of noncorporeal continuation after physical death. When children were asked questions about Irreversibility, a few children referred to accounts of a dead person being brought back to life in a hospital. These accounts were more likely to be given by older children and were qualitatively different from those of other children who sometimes expressed an unrealistic notion that doctors could make many or all dead people alive again by relatively simple means e. Of course, supposed reversals of death are common in news accounts of contemporary society, including popular television shows like "Rescue Thus, both anecdotal reports and my own research suggest that many children and adults are aware of instances where a supposedly "dead" person was subsequently successfully resuscitated, and that some of these people believe that these instances are bona fide exceptions to the general irreversibility of death. In contrast, others view these same instances as simply "mistaken attributions of death"â€"that the "dead" person only appeared to be dead. Still others remain uncertain about how to interpret them. Before continuing, it is important to note that even those children and adults who considered successful resuscitations as examples of reversible death typically emphasized the exceptional nature of those reversals by mentioning things like a the availability of the appropriate medical intervention and b the time elapsed since death. By doing so they demonstrated that they did not reject the ultimate irreversibility of death. What are the theoretical implications of these findings regarding medical reversibility? For one, these findings suggest, for at least some adults, that the concept of Irreversibility is more complex than is suggested by its simple definition. Brent and Speece suggested that the concept of medical reversibility represents a more complex understanding of the irreversibility of death, which has resulted in part from advances in medical technology that have occurred during the past 30 years. These advances in both techniques e. A second implication is that the mature concept of death may, in fact, have at least three separate end-points characteristic of three different groups of adults. These end-points are that death is either a never reversible, b sometimes reversible, or c possibly reversible. Surprisingly, few previous investigators have considered the issue of medical reversibility. Of those researchers, most have generally considered such responses as immature e. From a methodological perspective, at a minimum, future investigators should explicitly describe how they plan to code medical reversibility responses. Noncorporeal continuation responses e. Brent and Speece found that some adults gave responses which explicitly or implicitly suggested the possibility of some sort of personal noncorporeal continuation after death. The existence of such beliefs was not surprising; however, the extent to which they occurred in this particular study was surprising. Such responses occurred despite the fact that the instructions and questions dealt specifically and exclusively with the death of the physical body. Thus, our findings highlighted the importance

of non-naturalistic understandings of death, in addition to naturalistic bio-scientific understandings, for some adults. However, there are indirect references to this component by some investigators who either mention it in passing, illustrate it in the sample responses they provide for other components, or include it as a subordinate part of the coding system for Irreversibility or Nonfunctionality e. One important methodological implication, and which was shown by Brent and Speece , is that even researchers who intend to focus on the bio-scientific aspects of death e. Consequently, researchers will have to consider how they wish to score such responses. In an attempt to correct what was considered an oversight, Speece and Brent in press proposed Noncorporeal Continuation as the fifth key component of the concept of death. As they discuss it, Noncorporeal Continuation refers to thoughts about whether some form of personal continuation exists after the death of the physical body e. They point out that the mature understanding of Noncorporeal Continuation needs to be further investigated and articulated and that the description of the mature adult understanding of Noncorporeal Continuation will have to include a number of alternative views, including the view that there is no continuation. All of these views will need to be considered equally mature from a developmental perspective. SUMMARY The issues of medical reversibility and noncorporeal continuation do not involve a rejection of the simple definitions for Irreversibility and Nonfunctionality, but rather suggest that the simple definitions do not adequately reflect the complexity of the mature understanding of either component, or that there may be a multiformity of developmental endpoints for each component. In addition, both issues highlight the need for the development of a methodology to appropriately measure all of these aspects. Variability among investigators as to how the various components are selected, defined, measured, and scored are primarily responsible for the confusing nature of this empirical literature as a whole. The concept of death is best viewed as composed of a number of relatively distinct components. Universality, Irreversibility, Nonfunctionality, and Causality. Noncorporeal Continuation was proposed as a fifth component. The majority of studies suggest that by age seven most children have achieved a mature understanding of the four key components. The presumed mature adult concept, as represented in the simple definitions of the components, does not adequately reflect the richness, complexity, and diversity of the concepts of many older children and adults. For the components Irreversibility and Nonfunctionality, the issues of medical reversibility and noncorporeal continuation are especially important. Omega Journal of Death and Dying, 19, Dissertation Abstracts International, 35, A.

2: Children's Concepts of Death

The Concept of a University traces many confusions imposed by political ideology to a failure to distinguish academic inquiry from other kinds of intellectual activity, such as journalism, religious proselytizing, and high quality propaganda. Minogue holds that where the university lacks a clear sense of the difference between the academic and.

Other features of the model were intellectual freedom in research and teaching, university autonomy, the growth of independent disciplines with their own standards and priorities, and internationalism. This concept of the university flourished when education was the preserve of a social elite. The Robbins report sought to democratize the model without radically changing it, and until the s university expansion was contained within this pattern, with polytechnics providing an alternative ideal. The end of the binary system in brought together liberal and vocational forms of education. In Britain, unlike many other advanced countries, policy is opposed to the recognition of hierarchies within the higher education system, though in reality there are wide variations of social and intellectual prestige. Research has increasingly become detached from teaching, and the concentration of research funding widens the divisions within the system. Demands for research to be economically and socially relevant challenge accepted views of academic freedom. What policies should be pursued to preserve democratic access to the best higher education and to match individual talent to intellectual opportunity? The Robbins committee argued that as the number of qualified students grew, to what now seems a modest target of , by , they should have access to the same type and quality of education as their predecessors. They did not envisage any fundamental change in the nature of university education, and were criticized in later years for promoting a luxury university model, based on Oxbridge, which emphasized residence and the close relations of teachers and taught, a model which proved financially unsustainable once higher education moved from expansion of elite privilege towards mass entitlement. At that time it was an almost universal assumption that universities should be communities, in which the moral influence of residential life and social interaction outside the classroom were as important as formal instruction. Leaving home as an essential part of the student experience remains a cherished feature of the British university ideal today. But by this he did not mean pure research. For him the search for truth was part of an educational ideal which shaped the personality of the cultivated man, and was inseparable from moral and religious education. Newman thought that the personal gifts needed for research and teaching were quite different, and that research was best conducted outside universities. These ideals, later developed by other Victorian apostles of culture like Matthew Arnold, became the basis of a characteristic British belief that education should aim at producing generalists rather than narrow specialists, and that non-vocational subjects - in arts or pure science - could train the mind in ways applicable to a wide range of jobs. It was the Humboldtian model that shaped the research universities of the United States, which head the international league today. The Humboldtian university can be seen as the characteristic form of the university idea until the growth of mass higher education in the late twentieth century. It had a number of interlocking features, some new, some inherited from the past, and was inevitably marked by the deep forces of the age, including nationalism, secularization, the growth of the modern state, and the shift of social power from aristocracies to the middle classes, on the basis of merit, intellectual expertise, and professionalism. The function of the university was to advance knowledge by original and critical investigation, not just to transmit the legacy of the past or to teach skills. Teaching should be based on the disinterested search for truth, and students should participate, at however humble a level, in this search. It was only in the twentieth century that research came to be seen as a vital activity in itself, contributing to industrial progress, military strength, and social welfare, and requiring collaborative rather than individual effort. In Britain, this came quite late: The current emphasis on research as the primordial purpose of universities is a recent phenomenon, reinforced by the British obsession with league tables; but the international research university, at its wealthiest and most formidable in the United States, is a model which only a few institutions in any national system can sensibly emulate. The era of the elite university The union of teaching and research reflected the restricted social mission of the elite university. It was based on the assumption that the subjects taught in universities had a corpus of theory and knowledge

which needed to be kept up to date by current research. Universities, recruited mainly from academic secondary schools which excluded the masses, controlled access to elite posts and higher social status. This credentialling function was strengthened by the growth of professionalization, and it has steadily expanded as new occupations have become professionalized. But the logic of this, based partly on snobbish prejudice against merely useful or money-making occupations, was that vocational or technical subjects which did not fit the professional model were excluded from the university sphere. At the time of Robbins, university education still reached only four or five per cent of the age group, and led chiefly to the professions or public services. It was not until the s that the participation ratio passed 15 per cent, which is generally seen as the tipping-point between elite and mass education. For a time at least, expansion was fuelled by lateral expansion to a wider range of middle-class careers as much as by the democratization of access, to the point where graduation has become the badge of middle-class status itself for both men and women. But as university participation reaches forty or fifty per cent, the question arises whether the older university model was so bound up with elite education that it is no longer relevant. University autonomy and academic freedom Some other features of that model should be noted. One is that since their earliest days universities have been international institutions. In the nineteenth and twentieth centuries, they did not escape the powerful force of nationalism, and politicians looked to them to shape national identity and serve national interests. Yet the cosmopolitanism of science and learning survived. This would not have happened if the model did not possess some inner vitality. A second feature was that universities enjoyed a measure of corporate identity and autonomy, even when the central state appointed and paid professors and dictated curricula. The idea really has two aspects. The professionalization of science and scholarship, and the organization of knowledge through specialized disciplines, created internationally accepted standards and gave scientists and scholars wider loyalties. In democracies, academic freedom came to include the right of academics to be active citizens, and to pronounce on political questions, making universities the home of public intellectuals, and a creative and independent cultural force. Secondly, universities should enjoy autonomy as institutions, governing their own affairs internally and making their own decisions on academic matters. Humboldt argued that universities did their work best, and were most useful to society and the state, when they were isolated from immediate external pressures. Although the nineteenth century was the golden age of laissez-faire capitalism, no-one then suggested that universities should be run as commercial organizations. It was seen as a virtue that, like the professions, they stood outside the system of market relations and cultivated values of a higher and permanent kind. This sort of autonomy was an aspect of classic liberalism, which saw the best protection of liberty and diversity in a pluralist civil society of self-governing institutions. Neoliberalism, which seeks to dismantle all barriers against the operation of pure market forces, has proved rather different. The first Bologna principle was that the university is an autonomous institution, with the distinctive mission of embodying and transmitting the culture of its society: While British university heads were signing this Magna Carta, the British government was undermining university autonomy. The Education Reform Act of abolished the University Grants Committee UGC , which had acted as a buffer between state and universities since , and which shared the university ethos. After , though there were still funding councils as a more feeble barrier against direct state control, the way was open for political priorities to be enforced more directly. Other aspects of the Act, which followed a business-minded White Paper of , reinforced managerialism within the universities at the expense of academic self-government, making them more responsive to outside pressures, from corporate funders, donors, and the media as well as the government. Recent reforms and diverging missions The Act paved the way for the abolition of the binary system and the grant of university status to polytechnics in The boundaries of the university sector had always been carefully policed, and new university colleges usually had to wait twenty years or so before being given the right to award their own degrees. The Robbins committee wished to preserve the distinct status of universities, but it envisaged a generous policy of promoting technical colleges. This was rejected politically, however, and from the binary policy diverted expansion into reorganized polytechnics and their Scottish equivalents. No new universities were founded between then and By , it could be argued, the polytechnics had served their apprenticeship and won their university rights. But since then, the criteria have been relaxed further. The union of teaching and research

becomes problematic when degree work embraces every sort of training, regardless of whether it can be linked to a research base, or whether it makes sense to demand research activity from all those who teach it. It might not if, as in the United States, there was a clear and well-understood hierarchy of institutions, ranging from internationally famous research universities to local community colleges. The problem in Britain is that all universities are squeezed into the same mould, and financed on the same basis. Yet within the supposedly undifferentiated university system, an older hierarchy of social prestige and intellectual reputation survives. At this level, many of the old values remain, and there is a strong desire to keep them alive. The days of autonomy under the UGC survive in the folk memory of academics. Perhaps the central issue is the quality of the student experience, of which the staff-student ratio is the measure. At the time of Robbins, one to eight was seen as the norm, and this was more or less maintained until the s. Other features of the idealized picture include the ability of academics to determine their own research priorities and devise their own courses; the equal valuation of teaching and research; personal relations between teacher and student; the dominance of discipline-related single honours degrees; well-prepared students, with generous grants which meant that they did not have to combine work and study; academic self-government and collegiality within universities; and collegiality between them, seeing universities as engaged in a common task rather than competing with each other. British universities have good reason for feeling that utilitarian views of their role threaten the ideal of disinterested intellectual inquiry. The political response to Dearing pushed such ideas further, refusing to use the language of idealism and higher purpose. The Lisbon declaration could be seen as an updating of Bologna, and it still asserted the need for university autonomy, but its wording tended to water down the clear declarations of , and to defer to the managerial and economic priorities of governments. Current dilemmas It is not only in Britain, therefore, that academic pundits have diagnosed a crisis, possibly terminal, of the Humboldtian university. There is nothing new, it is true, about universities being expected to serve economic ends. Arguments in terms of international competition drove British university expansion both before the First World War, and at the time of Robbins. The real question is how far the response to economic demands should be driven by priorities determined outside universities, rather than by curiosity, originality and the internal development of disciplines. A knowledge economy depends on the quality and independence of the knowledge, and intellect can only be a creative force when it is free. Thus this question involves classic issues of academic freedom and autonomy. But universities have had social functions ever since their foundation. Sometimes universities are expected to preserve society as it is by reproducing the existing pattern of power, sometimes to change it. The reform of Oxford and Cambridge in the Victorian era, which wrested these universities from the aristocratic and Anglican grasp and remodelled them for a new middle-class elite was a prime example of social engineering. So was the reform of the public schools in the same period, and the creation of state grammar schools in the twentieth century. British universities have come to think that control of their own admissions is essential to university autonomy, but this is a local and recent peculiarity. In most European countries, and in many parts of the American system, access to the local university is open to all who have the standard school-leaving qualification, and can pay whatever fees exist. This was also true in Britain until demand for places intensified after the Second World War, but the introduction of selection, mainly through examination results, has created a specifically British problem. The universities which can select the ablest students tend also to be those which have an international research reputation, which enjoy the highest social prestige, and which lead - as several recent studies show - to the most desirable jobs in the professions, in the City, or the media. Access to them is currently skewed by social class, and this is a legitimate concern of governments at a time when social mobility seems to be frozen or even diminishing. Modern societies still have elites, as well as routine graduate occupations, and it is important for efficiency as well as social justice that they should be drawn from all social groups, and that working-class and non-traditional students are not concentrated in the lower reaches of the system. Yet to modify the seemingly objective criterion of selection through examination results, by invoking other indications of potential, may dilute intellectual standards and provoke a backlash, especially from independent schools whose appeal to parents depends on guaranteeing good exam grades. In the Robbins era, democratization meant widening access to what remained an elite form of education. But in less than fifty years, the age participation ratio has

risen from four to over forty per cent. This is an irreversible change in the nature of higher education. They argued that polytechnics inherited a longstanding tradition of service to the community, and that their priority was not the pure pursuit of knowledge but solving practical problems and helping their students to gain qualifications. Elements of it have perhaps survived in teaching-led universities within the enlarged system. An alternative vision on offer is marketization, the hope that demand and competition will remould universities in a new pattern. But it requires great faith in the powers of the market to believe that demand - whether of students for qualifications, of employers for skills, or of the economy for innovation - can produce a coherent shape for such complex institutions as universities, which operate in the realm of values and culture, which are concerned with key political issues like citizenship, identity and social mobility, and which are the only organizations equipped to produce fundamental research free of short-term pressures. First, it could be extended with only minor compromises to all parts of a mass higher education system. This was the Robbins vision, but it makes excessive demands on resources, and seems unnecessary for much vocational training. Second, one may declare the Humboldtian university dead, consign it to the past, and fit all universities into a utilitarian and managerial mould; that is how pessimistic critics see the trend of policy under recent governments.

3: Governance in higher education - Wikipedia

The Concept of a University - Volume 71 Issue - D. W. Hamlyn. To those who think that an institution must be a function of its history it must seem a considerable anomaly that when universities were first set up in the Middle Ages their main aim, apart from being communities of scholars, was to produce theologians, lawyers and doctors of medicine.

Charlton Payne, Lucas Thorpe eds. Kant and the Concept of Community Published: July 31, Charlton Payne and Lucas Thorpe eds. This would be unfortunate in any field, but since Kant is such a systematic philosopher, we should expect especially revealing connections here. It is not across the various areas of his thought, but across the disparate doctrines he endorses over time. By the disjunctive form of judgment, she explains, "one divides a concept, say a, into mutually exclusive specifications of this concept, say b, c, d, e," and "consider[s] the assertion of any one of the specifications b, c, d, or e of the divided concept a, as a sufficient condition for negating the others, and conversely consider[s] the negation of all but one as a sufficient condition for asserting the remaining one. He explains that the disjunctive form of judgment divides a logical space into mutually exclusive and jointly exhaustive spheres, that the category of community reciprocally coordinates substances and their states, that the schematized category of community "states that if two empirically knowable substances stand in mutual interaction, then their states or determinations must be simultaneous," 47 and that the Third Analogy specifies that this "mutual interaction must be understood in terms of substances jointly determining their states in such a way that the causal activity of the one depends on that of the other and vice versa. He argues that the realm of ends is "the goal of our moral choice of maxims â€¦ enjoining us to treat all rational beings with whom we may interact as ends in themselves and to seek a systematic union of the particular ends freely chosen by all such rational beings," that the moral world is "the realization of the goal of the realm of ends," and that the highest good is "the condition that would result from the realization of the moral world â€¦ under ideal conditions, in which â€¦ the virtue of all would make all happy. While for Guyer Kant maintains that we must postulate God as an objective condition of the possibility of the existence of the ethical community, for Wood Kant holds only that we members of the ethical community must subjectively regard our duties as legislated by God. Edwards sets out two prima facie problems. The first is how "the achievement of empirical possession through first possession-taking" can be "consistent with the categorical prescriptions of right involved in the concept of universal will. Yet, for Feola, Kant nevertheless posits a unidirectional dependence of the ethical community on reason, and it is this unidirectionality that Hegel criticizes. Rather, we are born into a world that already makes rational claims upon us through the traditions and practices that articulate the meaningful ends of human life, as particularized within this community While Feola offers a very clear picture of this Hegelian criticism, he goes further and endorses it, but unfortunately without any more than a sketch of an argument. Susan Shell challenges theorists who maintain that the European Union attains Kantian political ideals. She argues that for Kant rights and duties go hand in hand: First, in a letter to Marcus Herz, he rejects it for inviting the dogmatic stipulation that any and all of our non-empirically derived concepts might apply to objects. Kant would regard such an idealism as tantamount to skepticism. Of course, Kant does not espouse the transcendental realist conception of objectivity and subjectivity as wholly independent either. We should rather interpret his idealism as positing an interdependence, or reciprocity, between the objects of our possible experience and our finite cognitive subjectivity. Of course, this impugns no particular essay in this collection, nor its overall thesis. Oxford University Press, Cambridge University Press, , 2: Cambridge University Press, , Paul Guyer and Allen W. Cambridge University Press, , B

A university (Latin: universitas, "a whole") is an institution of higher (or tertiary) education and research which awards academic degrees in various academic disciplines.

Describe the core functions of public health. Examine the relationship of public health within the health care system. Identify the roles and responsibilities of public health workers. Population Health Data Sources Examine the models and systems utilized to determine and analyze population health issues. Analyze the utilization of epidemiology tools within other areas of the health care system. Describe the concept and uses of epidemiology through surveillance systems. Population Health Determinants Describe the role of standards and their use in determining population health concerns. Examine the difference between an individual- and population-based focus of health care. Examine the implications and targets identified in nationally defined objectives for population health. Analyze the accuracy of data to support public health interventions. Assessment and Planning for Population Health Analyze techniques available to determine the health status of a target population. Describe the role of a community-based planning process and its uses in population health. Differentiate between institutional and community leadership roles for the identification of population health objectives. Identify the role of social marketing used in the advancement of population health. Evaluation of Population Health Identify approaches to assessing health and wellness of populations. Examine the social, economic, and cultural factors related to improving the health of target populations. Summarize the use of epidemiology or other data models to support managerial decisions. Future Trends Examine the challenges to improving the health and safety of future populations. Tuition for individual courses varies. For more information, please call or chat live with an Enrollment Representative. Please ask about these special rates: For some courses, special tuition rates are available for current, certified P teachers and administrators. Please speak with an Enrollment Representative today for more details. For some courses, special tuition rates are available for active duty military members and their spouses.

5: Concepts of Science

The Concept of a University has 4 ratings and 1 review. Robert said: This book first came out in , but has remained (somewhat) relevant in that it co.

This includes courses, verification services and professional bodies. The rest of this article will discuss each service in greater detail. Checking qualifications global qualification check services or verification checks are exactly what they sound like. There are services that run background checks to verify that a person has the qualifications they are claiming. For example, if someone has earned their degree in a specific subject from a specific school, then a verification check can be performed. The same goes for GCSE scores and certificates. Get more info on global qualification check Verification checks are often requested as part of a job hiring process. A lot of employers in the UK want workers with specific qualifications, but they turn to services that can verify that the candidates they are thinking of hiring has the qualifications they are claiming to have. Courses There are education services that aid people in finding courses that best suit them. These types of services are commonly offered at specific educational institutions, such as colleges and universities. Those who know what they want to do for work can use course finding services. Such services will help them find out what courses they should take and what qualifications they need to obtain in order to get into the field they are hoping to work in. Services that deal with finding courses may involve taking pre-enrollment testing. This is usually to find out where the prospective student is at, learning wise. Test results may impact on what level a student starts off on, if there are various levels of the courses they are interested in taking. Professional Bodies There are a number of professional bodies. This includes the Association of Teachers and Lecturers, which is a union that represents education professionals in the United Kingdom. Different professional bodies serve different purposes. If a person wanted to request their records, then they would contact the appropriate professional body. Each of the above education services play a crucial role in the educational system in the UK. There are many other services, but those three are a few of the top ones.

6: The Concept of a University by Kenneth Minogue

In a conventional university you relocate to an institution and do all your classes there. In open university you do all your classes from home. You get sent coursework online and submit your coursework online.

In this research, the researcher also played the role of interviewer and was sensitive to analogies which the students made between various concepts. The physiological definition of color that is based on the perception of it by the eyes and its objective definition that is based on electro- magnetic waves that create it, independent of its perception, may dif- fer from each other. Hence for an objective and independent defini- tion of color, the studies of neurologists gain some importance and this implies collaboration of physics and other disciplines Zeki, Several technological applications have been developed in recent years related to this field, such as the working of photocopy machines and several applications of the visual arts. As stated by Cajas , although it is the aim of science education to enable students to establish relationships between their daily lives and what they are learning in school, such connections are often complicated, difficult and rare. The reason why the teachers can not do this well is their lack of epistemological knowledge. A new approach is need- ed to bring science in science classes into everyday life. Besides the science lessons, the concepts of color and light are also given in painting and art lessons. Therefore every stu- dent whether a social or general science student, has information about the concept of light and color. How have these concepts been developed in students? Does the concept which is often used in physics, biology and painting courses reflect scientific knowledge? For example, in almost all the course books the colors are defined inaccurately in terms of wave length instead of frequency Jewlett, Determining the perceptions of students provides edu- cators with an opportunity to establish conceptual change models and overcome the difficulties in their teaching. Thus, whether students were reflecting the same error which they made in their earlier school life was researched qualitative- ly. In the first part of the research a total of five questions two of which were open ended, were asked to the students regarding some events about colors, they had faced in daily life. After receiving permission from the academic staff, some semi-structured interviews were done with 6 voluntary students. For these personal interviews, a relaxed environment had been prepared and the interviews were limited to 45 minutes. In the interview protocol, the questions which was previous- ly been used were used again. Although the interview protocol was organized in the order of the subjects, the expressions and reactions of attendants were watched during the interview and the questions and their order could be rearranged during the interview. Two students from each department participated in the interview. During the inter- view, the interviewer was sensitive to the following points: The relationship between school knowledge and everyday experience. Mental images and corresponding physical realizations or analo- gies used by students in their responses. The relationships between analogies used by students in their responses and those used by Goethe Schauerhammer, Question 1 Here a question wasasked about the reason why the sky seems blue during a clear, cloudless. The choices of the question were A, B, C, D, with these explanations. The color of the sea is reflected in sky and provides the blue color, B. Since the upper levels of the atmosphere are cold the sky is blue. Until the time when sun sets these become hotter and so the sky becomes reddish, C. The light that comes from the sun is subjected to diffraction; since the dominant color is blue, the sky is blue, D. The black color of the space mixes with white color of the clouds and results in in the blue color of the sky. The leaf absorbs the green color and reflects the other colors. The leaf absorbs other colors and reflects the green color, C. The leave absorbs yellow and blue colors and reflects the others. The leaf sucks the green color from the root. Question 3 In this question, an open-ended question was asked. The question asked which color we see if we look at our flag from behind blue glass. The students were asked colors for the background and the crescent-star. Question 4 In this question students were asked to draw the light coming out of a prism. In the next part of the question they were asked what would happen if we sent white light to the prism and put a red filter between the prism and the screen. By mixing Green and Blue, B. By mixing Green and Red, C. By mixing Red and Blue, D. Yellow is a primary color. This strengthens the idea that the students have an idea deep down, formed subconsciously in the early years which they express simply in the form of an addition of

colors, and which they are resistant to change. Can does not accept the contradiction and is forced to accept the choice that he believes scientific without any questioning. In another interview of an art education student; the relationship which the stu- dent establishes with light and colors is very similar with the ideas of Goethe about color; which is very interesting. Since it had not been asked why this choice had been chosen, it could not be understood that how other students are parallel with Can. Again during the inter- view another student from the biology department was uncertain about whether the sea or sky was the reflection of the blue color. When answering the third question the students tried to explain the sub-concepts such as the brightness, saturation, etc. The students need to connect all the concepts of a subject with each other. Science educators are emphasizing the importance of con- cept maps to bridge this gap Hodson, No students except from the physics department could answer Question 4. During the interview four students classified the colors as warm and cool colors. They said that after white light passed through the prism, it separat- ed to darker colors and so, according to them, the blue color also could separate to darker colors than itself. The students reached this conclusion not experimentally but through analogy. This shows the importance of experiments. It is significant to note that the different approaches of analogy and experiment also reflect the differences between the error. Question 2 and Question 5 deal with color mix- ing in different cases. Students explain the behavior of light as if mix- ing the colors on the palette. The record of the interview shows that through reasoning the same analogies were used for the first three questions. Discussion Students fall into error, especially of color mixtures. They have some difficulties while atttemting to define light colors and pigment colors. It seems that they reason by making analogies among phenomena rather than extracting results from experiments. According to these findings, it may be said that the students: Today, it is nec- essary to have integrative aims of the science, for making an objec- tive definition of color again. The impressionists depended on the natural surveys for their findings and examined the effect of light on colors. The Puantilists, on the other hand, went one step further and found two color spots caused another color inside the eyes. If we may add the imagination of the students to the aims of science education in the right way; the benefit of science education will increase, no matter what their occupation is.

Education Services and Qualification Checking. Throughout the United Kingdom there are many education services. This includes courses, verification services and professional bodies.

The library of Lincoln University, New Zealand The concept of governance in postsecondary education predominantly refers to the internal structure, organization and management of autonomous institutions. The internal governance organization typically consists of a governing board board of regents , board of directors , the university president executive head, CEO with a team of administrative chancellors and staff, faculty senates, academic deans, department chairs, and usually some form of organization for student representation. In the United States, state institution governing boards often emphasize the concept of citizen governance in recognizing that board members serve a civic role for the institution. Management structures themselves have become increasingly complex due to the increasing complexity of intraorganizational, interorganizational and governmental relationships. Whether college and university education, adult education, technical or vocational education, educational administration presents complex challenges at all levels of private and public education. As universities have become increasingly interdependent with external forces, institutions are accountable to external organizational relationships such as local and federal governments, equally in managing business and corporate relationships. The nature of the managing relationships characterize whether governance is corporate and business oriented or defined more by a collegial shared form of governance. In this way, governance is sometimes defined at difference to the internal management of institutions. Throughout the world, many national , state and local governments have begun to establish coordinating and governing boards as both buffer and bridge to coordinate governance and institutional management. With the complexity of internal structures, the external relationships between institutions and local, state, and national governments are evidently equally differentiated given the different forms of government in the international system making the concepts of governance for postsecondary education pluralistic in its broadest sense and usage. External governing relationships depends much on institutions, government policy, and any other formal or informal organizational obligations. Generally, institutions are recognized as autonomous actors with varying degrees of interdependence with, and legislated commitments to the external stakeholders, local and national government. Administrative building at University of Agricultural Sciences, Bangalore Due to the influences of public sector reforms, several authors Kezar and Eckel ; Lapworth ; Middlehurst point out that next to the concept of shared and participative governance a new form of governance has emerged, i. According to Lapworth, the rise of the notion of corporate governance and the decline of the shared or consensual governance can be seen to be a result of the decline in academic participation, a growing tendency towards managerialism and the new environment where the universities are operating. Refinements to the statement were introduced in subsequent years, culminating in the Statement on Government of Colleges and Universities. Rather, it aimed to establish a shared vision for the internal governance of institutions. Student involvement is not addressed in detail. The statement concerns general education policy and internal operations with an overview of the formal structures for organization and management. In process and structure, the meaning with the end result is an organizational philosophy for shared governance in higher education. While institutions internationally do not directly have the same genealogy with the idea of shared, collegial governance, universities worldwide are loosely organized by similar structures and based on comparable models. McMaster notes the different cultures in universities and the traditional relationships between faculty and administration, characterizing historical transitions and suggesting that universities today are undergoing transitions in culture. With debates over the recent trends, university organizations, governing associations, and numerous postsecondary institutions themselves have set forth policy statements on governance. The policy maintains that faculty involvement in governance is critical. Providing research support, the organization states faculty should advise administration in developing curriculum and methods of instruction. Faculty is responsible for establishing degree requirements, takes primary responsibility in tenure appointments and the award of promotion and sabbatical. The policy concludes with the assertion: State and

federal government and external agencies should refrain from intervening in the internal governance of institutions of higher education when they are functioning in accordance with state and federal law. Government should recognize that conserving the autonomy of these institutions is essential to protecting academic freedom, the advance of knowledge, and the pursuit of truth. Unlike the NEA, the AAUP elaborates more on the role of governing structures, including the role of the president to ensure "sound academic practices", as the NEA suggests faculty rights to appeal flawed and improper procedures. In summation, where the AAUP discusses the organizational structure for governance and management in more detail while touching on student involvement, the NEA statement differs by detailing primarily faculty rights and responsibilities in shared governance. Where the AAUP statement discusses policy on students and their academic rights, with the community college statement the NEA does not address student involvement. Accordingly, six principles affirm standards of academic freedom , faculty participation in standards and curriculum, and faculty decisions on academic personnel as the AAUP first established principles of governance. In conclusion, the AFT emphasizes affirmation of the goals, objectives and purpose for shared governance in higher education. Statements from associations of governance[edit] Association of Governing Boards: External Influences on Colleges and Universities. The board should establish effective ways to govern while respecting the culture of decision making in the academy. The board should approve a budget and establish guidelines for resource allocation using a process that reflects strategic priorities. Boards should ensure open communication with campus constituencies. The governing board should manifest a commitment to accountability and transparency and should exemplify the behavior it expects of other participants in the governance process. Governing boards have the ultimate responsibility to appoint and assess the performance of the president. System governing boards should clarify the authority and responsibilities of the system head, campus heads, and any institutional quasi-governing or advisory boards. Boards of both public and independent colleges and universities should play an important role in relating their institutions to the communities they serve. AGB statement on governing in the public trust[edit] With their statement on governing bodies, the AGB then provides statement on governing in the public trust , iterating many of the same points concerning recent external pressures. The statement defines the historic role and rationale behind the principles of citizen governance upon which state institutional boards operate. Again, addressing the nature of external influences in university governance, the AGB defines specific principles in maintaining accountability and autonomy in the public trust, including the primacy of the board over individual members; the importance of institutional missions ; respecting the board as both buffer and bridge; exhibiting exemplary public behaviour; and In conclusion, the statement asks for the reaffirmation of a commitment to citizen governance to maintain the balanced and independent governance of institutions. Acknowledging the diversity of governing structures and believing a balance is necessary between internal and external forces, the organization maintains: The recommendations address practices by which internal governing structures operate and how they can improve institutional governance for the Commonwealth of Australia. Additional perspectives[edit] University governance in Africa[edit] The Pan-African Institute of University Governance is a project set up by the Agence Universitaire de la Francophonie and by the Association of Commonwealth universities, in support of the Ministry of the higher education of Cameroon. Based physically at the Yaounde - Cameroon, it is about a unique structure of support which aims at improving all the practices which contribute to the smooth running of higher education in Africa. Its vocation is to accompany the modernization of the governance of higher education thanks to the implementation of expertise, the modules of training, seminars and workshops and especially specific tools of management, analysis and evaluation. It spreads his actions on the whole domain of governance academic, administrative, financial, social, numerical and of the research and has a function of observatory of higher education in Africa. At this effect, the Institute founds its methods of work on its role of observatory of higher education, on its expertise in evaluation of mechanisms of functioning and decision-making in establishments, and thus on its capacity of analysis of the modes and tools of management of higher education. The activities of the Institute in â€" are articulate around three types of actions: The Institute works in partnership with stakeholders and international institutions to accompany initiatives and realize actions which can contribute to the improvement of the functioning of

higher education and more widely education in Africa. This is a will to work for the emergence of Africa of tomorrow. View and missions of the Pan-African Institute of University Governance[edit] The philosophy of this Institute expands dialogue and shared experience between African university leaders on issues related to university governance. African Universities can only develop if they succeed in inventing their own policies and procedures, all by taking into consideration international standards. To assist universities in the accomplishment of their missions in an efficient and modern way, the Pan-African Institute of University Governance shall make use of the relationship it has with partners such as the Agence universitaire de la Francophonie AUF and the Association of Commonwealth Universities ACU. It consists of two joined visions. Rounding on common objectives and shared missions, Anglophones, Francophones, Lusophones and Arabic-speakers will better enrich discussions on how to develop higher educational system. Therefore, our approach is that of the exchange of experience and good practices likely to be widespread within the framework of our institutions that most frequently lack real communication. The first one is current. It consists of rationalizing, valorizing and modernizing both the university foundations and their various systems of functioning. It supposes to put on better the whole university structure: The second approach of governance fundamentally questions the efficiency of the systems of functioning of universities, too much centered on the hierarchical authority of the State, and on that of the university and academic administration, whether it is to define the financing, programs, the qualifications and even the courses of training. The governance of higher education will succeed only if it allows creating a common space of meeting between the actors: With the South African transition to democracy in , the national government and institutions of postsecondary learning envisioned the cooperative governance of higher education. Nonetheless, where the concept of conditional autonomy remained vague with its vision in , the authors suggest that given the direction the government and NCHE have taken, there need be a rethinking of the relationship between institutions and the newly established democratic government. Efficiency in finances with stronger managerial controls and deregulation of the labor market, i. Downsizing and Decentralization , breaking up large institutions into smaller peripherary units with a small centralized managerial core and a split between public and private funding. Excellence , the In Search For Excellence Model, which focuses on a more human resource approach to institutional change with a mix of top-down and bottom-up organization Public Service , with the merging of both public and private managerial practices. The European countries of Norway and Sweden are provided as additional examples of the new managerialism in tertiary education. New organizational forms for governance and leadership with the diversification of higher education have emphasized maintaining institutional autonomy , harmonizing institutional standards, and expanding higher education with goals related to the neoliberal market model of education. Significant among these changes is the establishment of governing and coordinating boards with decision-making structures for collaboration in external and internal governance of higher education as done in many states within the United States. Believing that there will be either a convergence or divergence between a strong administrative managerialism and faculty involvement in governance throughout Europe, the UK and U. In conclusion, Sporn believes the new governing structures provide stronger leadership and management, but that institutions "should pay close attention to the role of faculty and shared governance. Supreme Court case Dartmouth College v. Woodward before the Yale Report of where the former was catalyst from the later, each of which upheld the separation of church and state private universities in the United States generally maintain remarkable autonomy from local, state, and federal government. Questions might be raised over the role of shared governance in private education. Quinn notes the way in which Catholic colleges and universities adopted principles of shared governance throughout the s. The findings of the report detail the method with summary of the present state of shared governance. The findings include the state of the locus of authority and reforms as well as the analysis of the challenges facing Liberal Arts Colleges with the pressures of the current economic climate. The survey did not include participation from any population of students.

Introduction. A common contrast, first articulated in Professor H.L.A. Hart's classic The Concept of Law, is between an "external" or social scientific view of law and an "internal" view, which emphasizes law's normativity.1 The so-called external view of law, in which law is conceived of as being essentially predictions about what courts will do, dates back at least to Justice.

Green and Hossein Nasr have argued that starting in the 10th century, some medieval Islamic madrasas became universities. Medieval university and List of medieval universities The university is generally regarded as a formal institution that has its origin in the Medieval Catholic tradition. It is possible, however, that the development of cathedral schools into universities was quite rare, with the University of Paris being an exception. In the early medieval period , most new universities were founded from pre-existing schools, usually when these schools were deemed to have become primarily sites of higher education. Many historians state that universities and cathedral schools were a continuation of the interest in learning promoted by monasteries. The University of Bologna began as a law school teaching the ius gentium or Roman law of peoples which was in demand across Europe for those defending the right of incipient nations against empire and church. From a medieval manuscript. The students "had all the power â€¦ and dominated the masters". All over Europe rulers and city governments began to create universities to satisfy a European thirst for knowledge, and the belief that society would benefit from the scholarly expertise generated from these institutions. Princes and leaders of city governments perceived the potential benefits of having a scholarly expertise develop with the ability to address difficult problems and achieve desired ends. The emergence of humanism was essential to this understanding of the possible utility of universities as well as the revival of interest in knowledge gained from ancient Greek texts. Some scholars believe that these works represented one of the most important document discoveries in Western intellectual history. The efforts of this " scholasticism " were focused on applying Aristotelian logic and thoughts about natural processes to biblical passages and attempting to prove the viability of those passages through reason. This became the primary mission of lecturers, and the expectation of students. The university culture developed differently in northern Europe than it did in the south, although the northern primarily Germany, France and Great Britain and southern universities primarily Italy did have many elements in common. Latin was the language of the university, used for all texts, lectures, disputations and examinations. Professors lectured on the books of Aristotle for logic, natural philosophy , and metaphysics ; while Hippocrates , Galen , and Avicenna were used for medicine. Outside of these commonalities, great differences separated north and south, primarily in subject matter. Italian universities focused on law and medicine, while the northern universities focused on the arts and theology. There were distinct differences in the quality of instruction in these areas which were congruent with their focus, so scholars would travel north or south based on their interests and means. There was also a difference in the types of degrees awarded at these universities. Italian universities awarded primarily doctorates. The distinction can be attributed to the intent of the degree holder after graduation â€" in the north the focus tended to be on acquiring teaching positions, while in the south students often went on to professional positions. Southern universities tended to be patterned after the student-controlled model begun at the University of Bologna. List of early modern universities in Europe and List of colonial universities in Latin America During the Early Modern period approximately late 15th century to , the universities of Europe would see a tremendous amount of growth, productivity and innovative research. At the end of the Middle Ages, about years after the first European university was founded, there were twenty-nine universities spread throughout Europe. In the 15th century, twenty-eight new ones were created, with another eighteen added between and This number does not include the numerous universities that disappeared, or institutions that merged with other universities during this time. In fact, the term "university" was not always used to designate a higher education institution. In Mediterranean countries, the term studium generale was still often used, while "Academy" was common in Northern European countries. War, plague, famine, regicide , and changes in religious power and structure often adversely affected the societies that provided support for universities.

Internal strife within the universities themselves, such as student brawling and absentee professors, acted to destabilize these institutions as well. Universities were also reluctant to give up older curricula, and the continued reliance on the works of Aristotle defied contemporary advancements in science and the arts. As universities increasingly came under state control, or formed under the auspices of the state, the faculty governance model begun by the University of Paris became more and more prominent. Although the older student-controlled universities still existed, they slowly started to move toward this structural organization. Control of universities still tended to be independent, although university leadership was increasingly appointed by the state. There were universities that had a system of faculties whose teaching addressed a very specific curriculum; this model tended to train specialists. There was a collegiate or tutorial model based on the system at University of Oxford where teaching and organization was decentralized and knowledge was more of a generalist nature. There were also universities that combined these models, using the collegiate model but having a centralized organization. Aristotle was prevalent throughout the curriculum, while medicine also depended on Galen and Arabic scholarship. The importance of humanism for changing this state-of-affairs cannot be underestimated. Humanist professors focused on the ability of students to write and speak with distinction, to translate and interpret classical texts, and to live honorable lives. The critical mindset imparted by humanism was imperative for changes in universities and scholarship. For instance, Andreas Vesalius was educated in a humanist fashion before producing a translation of Galen, whose ideas he verified through his own dissections. In law, Andreas Alciatus infused the Corpus Juris with a humanist perspective, while Jacques Cujas humanist writings were paramount to his reputation as a jurist. Philipp Melanchthon cited the works of Erasmus as a highly influential guide for connecting theology back to original texts, which was important for the reform at Protestant universities. The task of the humanists was to slowly permeate the university; to increase the humanist presence in professorships and chairs, syllabi and textbooks so that published works would demonstrate the humanistic ideal of science and scholarship. The emergence of classical texts brought new ideas and led to a more creative university climate as the notable list of scholars above attests to. A focus on knowledge coming from self, from the human, has a direct implication for new forms of scholarship and instruction, and was the foundation for what is commonly known as the humanities. This disposition toward knowledge manifested in not simply the translation and propagation of ancient texts, but also their adaptation and expansion. For instance, Vesalius was imperative for advocating the use of Galen, but he also invigorated this text with experimentation, disagreements and further research. Although the connection between humanism and the scientific discovery may very well have begun within the confines of the university, the connection has been commonly perceived as having been severed by the changing nature of science during the scientific revolution. Historians such as Richard S. Westfall have argued that the overt traditionalism of universities inhibited attempts to re-conceptualize nature and knowledge and caused an indelible tension between universities and scientists. There was considerable reluctance on the part of universities to relinquish the symmetry and comprehensiveness provided by the Aristotelian system, which was effective as a coherent system for understanding and interpreting the world. However, university professors still utilized some autonomy, at least in the sciences, to choose epistemological foundations and methods. For instance, Melanchthon and his disciples at University of Wittenberg were instrumental for integrating Copernican mathematical constructs into astronomical debate and instruction. There are many examples which belie the commonly perceived intransigence of universities. Aristotelian epistemology provided a coherent framework not simply for knowledge and knowledge construction, but also for the training of scholars within the higher education setting. The creation of new scientific constructs during the scientific revolution, and the epistemological challenges that were inherent within this creation, initiated the idea of both the autonomy of science and the hierarchy of the disciplines. Instead of entering higher education to become a "general scholar" immersed in becoming proficient in the entire curriculum, there emerged a type of scholar that put science first and viewed it as a vocation in itself. The divergence between those focused on science and those still entrenched in the idea of a general scholar exacerbated the epistemological tensions that were already beginning to emerge. There was also competition from the formation of new colleges funded by private benefactors and designed to provide free education to the public, or established by local governments

to provide a knowledge hungry populace with an alternative to traditional universities. Aristotle was no longer a force providing the epistemological and methodological focus for universities and a more mechanistic orientation was emerging. The hierarchical place of theological knowledge had for the most part been displaced and the humanities had become a fixture, and a new openness was beginning to take hold in the construction and dissemination of knowledge that were to become imperative for the formation of the modern state.

9: Education Services and Qualification Checking

Financial Concepts: The Optimal Portfolio Whether you're a seasoned veteran or a brand new investor, the financial world can be a daunting and confusing place.

Since Campbell believes that a dim and grim future awaits our culture unless we can find such a brave new way of thinking about truth, his book is written with a sense of urgency and conviction. Before we go any further, however, one thing must be made absolutely clear: But just what are those ideas, and why are they unorthodox? What kinds of entities are true? In other words, what sorts of things are fit to be truth-bearers? How are truth and falsity related? Are they opposites of the same order, or do they differ in status? Does truth consist in a relation between the truth-bearing entity and something else? Truth is an exclusive property of linguistically-structured items e. Truth and falsity are opposites of the same order. Truth depends on a relation of some sort between a true statement and something else e. Of course, philosophers who agree on L1 and L2 may well disagree about the precise nature of the relation identified in L3. According to Campbell, this conception has dominated theorizing about truth in Anglo-American philosophy for about a century, and it is now so entrenched there that it seems perfectly natural and self-evident to the vast majority of analytic philosophers. And even if there were a coherent alternative, why not just stick with the linguistic conception? Let me mention just two of my concerns. Why, then, does he say absolutely nothing about how their views are related to his? Is it because Campbell regards them as philosophical reactionaries who are still in thrall to the linguistic conception of truth? If this is the case, why not simply say so? Or is there some other reason for this oversight? And why, one wants to know, should we side with Campbell instead of with them? His medium-length book pages of prose is bursting at the seams with rich and suggestive material, some of it rather hard to digest: But I hasten to add that that much of what Richard Campbell says strikes me as highly original, potentially fruitful, and well worth pondering. Oxford University Press, Still, Dummett and Kripke fare better than Donald Davidson and Nicholas Rescher, both of whom are only mentioned once in passing.

CONCEPT OF A UNIVERSITY pdf

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