

Study on Education, Leadership, and Scribal Culture in Nineteenth-Century Iceland

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Abstract – Vital to the hypothetical structure is a small scale authentic approach and the juxtaposition of both limited and wide degree, zooming from one singular hero out to his neighborhood environment and networks and farther to Icelandic scribal and scholarly culture all in all. The extent of the proposal can be portrayed as far as four concentric circles: the individual, his cozy network, Icelandic culture, and the more extensive European and worldwide setting during the 'post-Gutenberg a period'.

Keywords: Writings, Culture, Women, Manuscript, Period

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INTRODUCTION

In the nineteenth century, Iceland was a huge however inadequately populated district in the Danish realm. As per an enumeration made in the year 1801 the populace was barely short of 50,000, as the country was simply recuperating after the incredible ejection of Skaftareldar in 1783-84 and the starvation that followed.¹ Iceland was only provincial: there were no urban areas or towns, and Copenhagen filled in as the political and social capital of the nation. A couple sailors lived in little and unsteady angling towns, yet these towns were minimal in excess of barely any shacks and didn't have the capacity of a urban zone.

From the early ages there had been two schools in the nation, one situated at every parish – in Skalholt in southern Iceland and Holar in the north – and their job was to teach clerics. Around 1800 they were united and moved to Reykjavik, which later turned into the social and political focal point of the nation. Kids were instructed in their homes under the reconnaissance of ministers, yet the principal grade schools were not established until the last piece of nineteenth century. Before the year 1907 it was a special case if kids appreciated steady educating with an expert teacher.³ A vast lion's share of the Icelandic individuals were ranchers, workers or hirelings, and the ranchers just working on angling as optional occupation. Around 90% of ranchers were occupants, yet the quantity of homesteads had remained basically unaltered for centuries.⁴ When the populace developed, an ever increasing number of individuals needed to agree to the status of ranch worker for as long as they can remember, yet in the last quarter of the nineteenth century increasingly more of them moved to the coast, and the little angling towns developed into towns.

In the year 1870 Icelanders numbered roughly 70,000. Reykjavik had a popouation of around 2000, and not

many different towns had more than 500 inhabitants.⁵ It was not until the principal many years of the twentieth century that Iceland started to form into a cutting edge urban culture with every one of its foundations. Until that time it was prevalently a rustic laborer society where the homestead and the family were the essential units. The rancher and his better half, their youngsters, different family members and hirelings framed a unit that worked as school, work environment, and social field: a gathering for stimulation, generation and utilization. The most significant neighborhood establishments of the general public were the ministerial ward and the locale. The minister's commitment was to get the message out of God, keep up moral norms and Christian conduct. In addition, the minister was to see that the kids got an essential education. The principal job of the area committee was to keep up the delicate request dependent on association among family and family unit. Access to a farmstead was a flat out need for framing a family, and the individuals who didn't have land needed to procure themselves out as easygoing workers.

In this poor country society were not many social organizations other than the places of worship, and education and writing were not a need among ranchers,; neither for them nor for their youngsters. Hard physical work was what was required, and the entire family needed to solidify its exertion just to get by. Be that as it may, the social history recently present day Iceland gives blended sign with regards to scholarly work. Among ranchers and hirelings were men who committed their lives to books and writing, disregarding the predominant negative frame of mind to such futile movement. There was likewise an interest for their work, and their insight and aptitude made them a significant piece of the social scene. They were writers, history specialists, storytellers and instructors, and they served both as

"print machine" and libraries. For over 300 years, from the sixteenth to center of the nineteenth century, there was just one print machine in Iceland. This print machine was, in every way that really matters, under the sole control of the congregation. Jon Arason, the last Catholic diocesan of Holar, built up the primary print machine in Iceland around 1530. In the diaries of Gisli Konradsson (1787–1877), one of Iceland's best-known lay researchers in the nineteenth century, Jon Gudnason talks about individuals' entrance to mainstream writings as the centuries progressed. He says, in addition to other things:

In this extract Jon clarifies that he, as such a significant number of others, has seen the exceptional status of the original copy culture that prospered in Iceland long after the happening to the printing innovation of Gutenberg. Then again, he appears to belittle both how normal this type of distributing was and how generally abstract and verifiable information were circulated by this implies, especially during the eighteenth and nineteenth hundreds of years.

Printed books in nineteenth century Iceland were generally uncommon, costly and difficult to find. Simultaneously an ever increasing number of average folks were figuring out how to peruse and compose, and the nineteenth century turned into the period of transcribed books. The original copy division of the National Library in Iceland holds very nearly 15,000 composition numbers, an unmistakable indication of the significance of manually written books in a general public lacking formal social foundations and a genuine book showcase. My contention is that manually written books assumed an extraordinary job in the psychological existence of nineteenth century rustic Icelanders when printed mainstream books were uncommon and were distributed under the monopolistic control of the congregation or a social world class.

The inventory of printed books expanded in the last quarter of the nineteenth century and the start of the twentieth, and individuals had more liberated access to them. The development of seaside towns made a monetary reason for book shops and printing manufacturing plants, and individuals had more cash to spend on extravagances, for example, books. It very well may be contended that the primary quarter of the twentieth century was a brilliant time of perusing social orders who provided homes with different understanding material, and printed books were more broadly circulated than any time in recent memory. These books can be partitioned into six classifications: Traditional writing (Sagas, rhymes, folktales, and so on.), contemporary writing, interpretations, educational books, youngsters' books, and periodicals. .

Education and Literary Culture in the 19th Century.

For us to have the option to comprehend the nature and importance of those written by hand books, it is important to look at the status of education in the

Icelandic laborer society of the eighteenth and nineteenth hundreds of years. It is for the most part accepted that practically all Icelanders in the eighteenth century had the option to peruse, regardless of the nonattendance of a government funded educational system. The credit for this is generally due the Lutheran church and the effective arrangement of chapel, state and family as home education. The home education was immovably fixed with acts from 1790 on the education of youngsters and until 1880, this education just comprised of the capacity to peruse and comprehend the expression of God. Pietism was a variety of Lutheran creed that formed the discussion on education from the mid-eighteenth century. Normal for pietist thoughts was a sure paternal strength of profound and common specialists, regardless of whether they appear as lord, cleric or father; along these lines the entire overall populations were recipients of the beauty of those of higher position. This is unmistakably clear in the mentality towards education, where the populace were to be utilized in the gathering of Christianity, however different angles were overlooked.

The educational vision of the Enlightenment time, which dated from the last piece of the eighteenth century through the main many years of the nineteenth, had a useful and common reason. The rancher must be instructed with the goal that he could genuinely be the pioneer of his kin, and ministers were to be urged to study science so they could fill in as good examples for the individuals. This education would bring about the unification of social classes and the reinforcing of the network's framework. Indications of this were, in addition to other things, the distributing of common educational material by social orders in the late eighteenth century. The average citizens were still beneficiaries at the same time, as Icelandic student of history Loftur Guttormsson has called attention to, something that isolated the Enlightenment from pietism was the Enlightenment's uplifting mentality towards composing and arithmetic. The pietists didn't consider such aptitudes as an image of God-dreading Christianity.

REVIEW OF LITERATURE

Iceland was, by the mid-nineteenth century, still a general public for all intents and purposes without a formal basic tutoring framework. The main suffering educational foundations all through the early present day and current periods were the language structure schools worked to get ready future church clergymen and authorities for their positions or for further investigations. The congregation had been the principle administrator of educational foundations in Iceland from the Middle Ages up to the finish of the eighteenth century, when the schools run at the dioceses of Skálholt and Hólar were closed.¹ From that time on just a single sentence structure school worked in Iceland, freely

from the congregation: first as Hólavallaskóli in Reykjavík for two decades (1786-1805), at that point as Bessasta askóli at Álfanes promontory somewhere in the range of 1805 and 1846, and afterward again in Reykjavík as Lær I skólinn.² A school for ministers was set up in Reykjavík in 1847, and a few optional schools were set up in the last quarter of the nineteenth century to give explicit sorts of guidance: farming schools, an educators' school and women's schools.

Grade schools in Iceland were not many and brief up to the mid-nineteenth century and the development of an exhaustive tutoring framework was moderate and sporadic well into the twentieth century. Constantly 1874 there were seven grade schools in activity in Iceland, the most seasoned of them established in the coastline town of Stokkseyri in 1852. Before the century's over a couple of other normal schools were being run, a large portion of them in angling towns and towns, however adolescents in the provincial regions were, best case scenario taught by peripatetic educators, or during a short remain at the nearby minister's home.³ Household guidance was the prevailing type of essential education all through the vast majority of the nineteenth century. After the entry of new educational enactment in 1880, peripatetic tutoring (farkennsla) got normal. It was completed without anyone else instructed or officially prepared instructors for a brief timeframe at each homestead, and was an answer specially designed for the social structure of the time. It persevered through well into the twentieth century in numerous provincial zones, notwithstanding another arrangement of laws in 1907 calling for a long time of compulsory education for all kids.

The institutional structure of proficiency in early present day Iceland is set apart by a few urgent defining moments including philosophies and guidelines. The first and the biggest was the Lutheran Reformation in the mid-sixteenth century. In spite of never again being viewed as a blessed holy observance by Martin Luther, affirmation kept on being a vital announcement of confidence and strict information in Protestant life. A basic precept in the Lutheran regulation was that each individual ought to have the option to move toward the expression of God legitimately. An essential for this was individuals have the option to peruse, and that devout writings be accessible in the vernacular. This last prerequisite applied not exclusively to the Bible yet in addition and all the more significantly to appropriate perusing material for people in general and specifically kids. Martin Luther himself had written a basic manual of questions and explanations that turned into the schedule for required strict guidance in Northern Europe through the coming hundreds of years. The Small Catechism, for the most part referred to in Iceland as Kveri ('The Quire'), was first distributed in Iceland in 1562 and from the year 1575 general information of its substance turned into the proper prerequisite for affirmation in Iceland. This established

into place an arrangement of strict education in which a specific level of proficiency came as a result.

Undoubtedly, an illustrious declaration from 1635 on the guidance of youngsters doesn't address proficiency as an unmistakable aptitude or objective; it says just that kids should study the Catechism. For the next century the outcome in Iceland was what has been called strict proficiency, or the capacity to 'read' a book that one knows about, which is something of a mixture among perusing and recounting from memory.⁵ It was not until a follow up on 'family unit discipline' (Tilskipun um húsagann) was given in 1746 that perusing aptitudes were lawfully expected of all youngsters before confirmation.⁶ This wide-running declaration was an immediate aftereffect of the ascent of the strict development known as Pietism in the Danish realm, and of a broad review and recommendations by a unique emissary to Iceland, Ludvig Harboe, in the mid 1740s.⁷ In another regal announcement, routed to the priest of Skálholt in 1790, perusing capacity was perceived as an ability free from strict guidance. Youngsters, as indicated by the pronouncement, were to be instructed to peruse between the age of five and seven, preceding starting their readiness for affirmation by studying the Small Catechism. This archive filled in as Iceland's educational resolution for right around a century until new laws on education were passed in 1880 that referenced composition and number-crunching as fundamental aptitudes just because.

The Pietist proficiency crusade of the mid-eighteenth century pointed uniquely at spreading the ability to peruse; composing capacity was not viewed as basic for individuals' salvation. The overdue Enlightenment philosophy that pursued Pietism conveyed with it an a lot more extensive disposition towards the estimation of education for individuals' lives, evident not least in its frames of mind towards composing, which was viewed as being of wide reasonable use for the regular man.⁹ Among the most lighting up declarations on the status of essential education in early present day Iceland is an exposition titled Hag enkir, composed by a youthful researcher, Jón Ólafsson of Grunnavík (1705–1779).¹⁰ In its first area, on essential education, he recommends that guardians should start to show their youngsters to peruse by the age of six or seven, and this ought to be trailed by composing guidance somewhat later, so that by the age of ten or eleven, kids should have increased exhaustive aptitudes in literacy.¹¹ Despite these driven points, little was done to expand the degree of proficiency from the strict education standard until the new laws on education were passed in 1880. Literature for instructing composing was for all intents and purposes inaccessible up to the most recent many years of the nineteenth century, and when it was reachable, its buy was not an imaginable need for poor households.¹² A typical result, the same number of self-portraying sources describe, was that kids searched out manually written letters to duplicate from, frequently all alone

activity, and figured out how to compose without anyone else's input under amazingly crude conditions.

Proficiency, education and youth just turned into a legitimate subject of authentic study in Iceland during the 1980s, when student of history and humanist Loftur Guttormsson moved toward the field affected by the French *Annales* movement.¹³ Literacy in the early present day and current periods had, preceding that, just been managed in a bunch of semi-academic reviews, the greater part of them managing eighteenth-century proficiency levels and the effect of the demonstration of 1746. The most compelling of these was Hallgrímur Hallgrímsson's investigation into the advancement of perusing capacity in the eighteenth century, distributed in 1925. This study depended on a correlation between Ludvig Harboe's records of the status of artistic education during the 1740s and church registers from the most recent decade of the eighteenth century.¹⁴ His fundamental decision, that by 1740 about portion of the Icelandic populace had the option to peruse and that by around 1790 presumably around 90% could peruse, has not been tested to this date. The equivalent goes for his clarification that this extraordinary change, in a brief period, was for the most part an aftereffect of the dedicated work of Iceland's ministers, who acted positively in the soul of Harboe's proposals all through the last 50% of the eighteenth century.

Simultaneously as Hallgrímur Hallgrímsson's work turned out, student of history Páll Eggert Ólason distributed the last volume of his weighty work *Menn og menntir siskiptaaldar*, in which he hypothesized on the degree of education in Iceland during the Age of Reformation. He contended that composing aptitudes had been 'astoundingly normal' in the sixteenth century.¹⁶ For 50 years after these two books turned out nothing else was distributed in the field of the historical backdrop of education in Iceland, except for a short article on proficiency in the Middle Ages, gave in 1944.¹⁷ The quiet was at last broken by the American humanist Richard F. Tomasson who concentrated the condition of proficiency in contemporary Iceland and its verifiable setting, utilizing Hallgrímsson's outcomes as his principle hotspot for early current Iceland

Loftur Guttormsson has endeavored, in a comparative vein as Hallgrímur Hallgrímsson, to assess the degree of perusing capacity before the Pietist proficiency crusade by studying the most established Catechism registers accessible, from the period somewhere in the range of 1748 and 1763.¹⁹ He closes, from looking at the degree of education in various age gatherings, that perusing capacity had developed moderately relentlessly during the period 1680-1740.²⁰ These outcomes affirm, to some extent, Hallgrímsson's gauge that practically a large portion of the populace had the option to peruse at the beginning of the Pietist education battle. It demonstrates, in any case, that the degree of proficiency was at that point rising consistently in the last quarter of the seventeenth

century. Again Guttormsson contends this was because of developing weight from above for expanding prominent learning and better comprehension of Christianity, showed in expanding yield of strict books and an accentuation on genuine perusing and seeing as opposed to discussing a well-known content to a great extent or completely from memory.

OBJECTIVES OF THE STUDY

The reason for this paper is to layout the advancement of the University of Akureyri (UNAK) and its impact on provincial improvement in Northern Iceland during the time of 1987–2012. The principle research assignment is to break down the impact of UNAK on local development dynamism in Northern Iceland. This includes exploring:

1. how a little college modified the human capital of the territory
2. how it changed the social capital
3. reinforced the basic capital
4. altered the social capital in the Akureyri region.

RESEARCH METHODOLOGY

The paper depends on a contextual analysis approach. The basis for picking a contextual investigation strategy is that it contains rich detail of a particular setting, which can outline and advance our comprehension of a specific marvel. The technique causes us to comprehend elements inside a solitary setting (Eisenhardt, 1989). The determination of UNAK depends on a hypothetical example technique (Burgess, 1984; Eisenhardt, 1989). The college is additionally an appropriate representation of the elements and improvement of such higher educational organizations, and how they can shape KBD in a provincial setting. All things considered it is an instrumental contextual investigation (Stake, 1995). The investigation depends on an inside case examination (Eisenhardt, 1989) where an assortment of sources were analyzed, for example, information on understudy and staff numbers from the college register; official measurements on populace development and modern improvement and an as of late distributed history of the college (Gudmundsson, 2012). Moreover, my experience as an educator at the college in the time of 1997–2011 has helped my investigative reflection. Subsequently, the information is of both a subjective and quantitative nature.

Seventeen organized meetings were likewise led. Nine government officials and neighborhood district authorities, just as a previous minister of the college were posed four inquiries (about the college's effect

on Akureyri; provincial development; impact on firms and industry, and on media, framework and culture in the neighborhood). Also, eight agents of private firms and legislative associations, for example, the territorial emergency clinic and the joblessness office, were met and posed five inquiries (regardless of whether they have enlisted staff from UNAK; whether their workers have gone to proceeding with education at UNAK; whether UNAK's exploration organizations have led look into for the organizations; and how they survey the general effect of UNAK on their organizations and Akureyri). The determination criteria for the meetings were comfort and hypothetical testing (Burgess, 1984); lawmakers and neighborhood civil authorities who have lived in the region for a considerable length of time were chosen, and agents for learning concentrated organizations were met as the college's impact is probably going to be unequivocally felt in such organizations. The meetings were both directed eye to eye or by means of phone, and endured from 9 to 47 minutes.

DATA ANALYSIS

Akureyri was a main assembling town in Iceland for most of the nineteenth century, with huge modern organizations, for example, a cannery, a fish preparing plant, a herring plant and a huge production line that made shoes and garments out of fleece and pelts. Other mechanical organizations incorporated a dairy, a meat-handling firm, a chocolate-production line, a distillery, a plastics producer, a soda pop plant and a printing house. There was additionally an enormous shipyard which gave various employments in shipbuilding and fixes. By the center of the 1980s, a significant number of the neighborhood ventures were in a difficult situation and a few modern foundations failed. This was because of the breakdown of the Soviet Union, a significant fare market, and furthermore associated with diminished levy security because of EFTA guidelines. In the time of conclusion of mechanical industrial facilities in Akureyri during the 1980s, several specialists were laid off, and UNAK was established (Edvardsson and Gunnarsson, 2002). The current overseeing chief of the territorial medical clinic in Akureyri is emblematic of those changes. He used to work for a mechanical organization which stopped tasks and he says: "the town was quickly changed from a modern town to a learning network. Work in industry contracted and simultaneously the college showed up on the scene and turned into another backbone in the network. It is because of UNAK that Akureyri has numerous administrations to offer which generally would most likely not have appeared."

Figure 1 Map of Iceland (see online version for colours)



A previous minister of the college called attention to that there was a populace decrease in Akureyri when UNAK was established and that a positive change before long pursued, to a huge degree because of the activity of the college. Comparative mentalities towards the constructive impact of UNAK for the advancement of the Akureyri territory were communicated by most of individuals who were met. As they would see it, the college showed up exactly at the correct minute to animate the positive advancement of Akureyri and the neighboring locales.

CONCLUSION

The structures and levels of abstract action in early present day and current Iceland have been the subject of enthusiastic academic study in the course of the most recent two decades or somewhere in the vicinity. Regardless of being generally perceived as a key element of Icelandic scholarly culture in the time, the vivacious and multifaceted utilization of scribal media that bloomed as famous education spread has been neglected and understudied. Little is thought about its real significance and size, about its cooperation with educational procedures, or its unpredictable relations with other coinciding media. The idea of individual office and people's chances to get or create perusing material in a culture where scribal media were solid has been understudied also, bringing about a constrained perspective on the activity of artistic culture during the early present day and current periods.

The accompanying three parts seek after a smaller scale level study of the topics that have been tended to here: the association of proficiency and essential education, self-teaching tries, scribal systems administration, and family unit scholarly practices. These parts test the contention that mainstream recorders and lay researchers in nineteenth-century Iceland accepted the job of casual social establishments in a general public essentially without formal ones like print machines and distributing houses, libraries and scholarly social orders, schools and artistic salons. They do as such by studying one of these copyists intently and looking at his life and work in the domain of regular daily existence, and

with regards to the networks he lived in and the individuals he connected with. Critically, this study not just spotlights on his effect as a social figure and a provider of writings, yet additionally on the prior recorders who added to his expert transitioning. The instance of Sighvatur Grímsson in this manner welcomes us to get familiar with a casual and wide-extending web of prominent recorders, lay researchers and artists who were dynamic in perusing and composing, gathering, delivering, and dispersing writings in the midst of the everyday substances of Icelandic pop culture.

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