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# **M.E.S.- 101**

## **Higher Education: Its Context and Linkages**

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**Sample Preview  
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# QUESTION PAPER

June – 2023

(Solved)

## HIGHER EDUCATION: ITS CONTEXT AND LINKAGES

M.E.S.-101

Time: 3 Hours ]

[ Maximum Weightage: 70%

Note: All questions are compulsory. All questions carry equal weightage.

**Q. 1. Answer the following question:**

Discuss the growth of higher education in India with special reference to quantitative expansion and access related issues. Suggest the major reforms in this context.

Ans. Ref.: See Chapter-7, Page No. 66, 'Progress of Higher Education'.

Or

Discuss important constitutional provisions of higher education in India related to equitable access and its contribution to national development.

Ans. Ref.: See Chapter-5, Page No. 40, 'Introduction', 'Post-Independence Development: Constitutional Provisions'.

**Q. 2. Answer the following question:**

List the major contemporary issues in higher education in India. Analyse critically the attempts undertaken by the government in this regard.

Ans. Ref.: See Chapter-8, Page No. 79, 'Introduction', 'Problems of University Development', Page No. 84, 'Quality of Higher Education', Page No. 86, 'Financing of Higher Education' and Page No. 91, 'Privatization: Effects and Associated Outcomes'.

Or

Give a brief account of development of open and distance learning system in India. Discuss its characteristics and role in achieving its aims.

Ans. Ref.: See Chapter-11, Page No. 118, 'Emergence of Distance Education' and Page No. 119, 'Challenges before Open and Distance Learning Systems'.

**Q. 3. Answer any four of the following questions:**

(a) Describe in brief the social role of university teachers in Indian context.

Ans. Ref.: See Chapter-14, Page No. 143, 'The Social Role of the Teacher in the Indian Context'.

(b) What are the main obligations of teachers as professionals? Give examples.

Ans. Ref.: See Chapter-13, Page No. 140, Q. No. 3 and Page No. 141, Q. No. 1.

(c) What would be the major transformations desirable in Indian higher education so as to make it internationally comparable?

Ans. Ref.: See Chapter-6, Page No. 57, Q. No. 1.

(d) Analyse critically the impact of WTO regulations on higher education system in India.

Ans. Ref.: See Chapter-10, Page No. 112, Q. No. 6.

(e) What criteria should be adopted in the process of quality assurance and accreditation of higher education institutions? Elaborate.

Ans. Ref.: See Chapter-12, Page No. 125, 'What is Quality Assurance and Accreditation?'

(f) List any three functions performed by education in society.

Ans. Ref.: See Chapter-1, Page No. 3, 'Preservation and Progress of Society' and Chapter-4, Page No. 32, 'Education and Development'.

**Q. 4. Answer the following questions:**

Discuss the major recommendations of Education Commission (1964-66) in respect of higher education in India. Critically evaluate the status of their implementation.

Ans. Ref.: See Chapter-6, Page No. 51, 'The Education Commission (1964-66)' and Page No. 53, 'National Policy on Education (1986)'.

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# QUESTION PAPER

December – 2022

(Solved)

## HIGHER EDUCATION: ITS CONTEXT AND LINKAGES

M.E.S.-101

Time: 3 Hours ]

[ Maximum weightage: 70%

Note: All questions are compulsory. All questions carry equal weightage.

**Q. 1. Answer the following question:**

List the aims of higher education in Indian context. Discuss the role of higher education institutions in achieving those objectives.

Ans. Ref.: See Chapter-1, Page No. 2, 'Higher Education – A Historical Perspective', Page No. 4, 'Higher Education in the Changing India Context' and Page No. 5, 'Universities and Contemporary Changes'.

Or

Discuss how higher education is a key factor in developing the economy and generation of employment in a democratic country like India, with examples.

Ans. Ref.: See Chapter-4, Page No. 32, 'Education and Development'.

**Q. 2. Answer the following questions:**

Explain the concepts of institutional autonomy and accountability in the context of higher education. Suggest the measures to be taken to ensure accountability and autonomy in the Indian context.

Ans. Ref.: See Chapter-2, Page No. 13, 'Autonomy' and Page No. 15, 'Accountability' and Page No. 17, Q. No. 9.

Or

Highlight the main features of the National Policies of 1968 and 1986 with regard to higher education. Discuss the reasons for the non-implementation of these provisions.

Ans. Ref.: See Chapter-6, Page No. 52, 'National Policy on Education (1968)' and Page No. 53, 'National Policy on Education (1986)' and Page No. 61, Q. No. 2.

**Q. 3. Answer any four of the following questions:**

(a) List the aims, teaching methods and evaluation practices of higher education institutions in ancient India.

Ans. Ref.: See Chapter-7, Page No. 21, 'Indian Higher Education—A Historical Perspective'.

(b) Critically evaluate the role of UGC in discharging its functions.

Ans. Ref.: See Chapter-5, Page No. 43, 'Mandate, and 'UGC—Recent Incentive'.

(c) What is the present status of post-graduate education and research in Indian universities?

Ans. Ref.: See Chapter-7, Page No. 73, 'Post-graduate Education and Research'.

(d) Explain the concept of 'Internationalization of higher education'. List its implications in the Indian context.

Ans. Ref.: See Chapter-10, Page No. 106, 'Providing Education Globally?', Page No. 108, 'Emerging Forms of Education' and Page No. 109, 'Stats of Foreign Service Providers of Higher Education'.

(e) List any two aims of education after Independence that were different from the aims during colonial period.

Ans. Ref.: See Chapter-1, Page No. 2, 'Higher-Education a Historical Perspective'.

(f) How does education contribute to development? Give two examples.

Ans. Ref.: See Chapter-7, Page No. 64, 'Role of Education in Development Reemphaized'.

**Q. 4. Answer the following questions:**

What do you mean by a profession? Suggest measures to make university teaching more attractive and professionalized. Give your arguments with special reference to India.

Ans. Ref.: See Chapter-13, Page No. 136, 'What is a Profession?', 'University Teaching – A Profession', 'University Teaching – A Second Order Profession' and 'Common Characteristics of University Professionals'.

■ ■

# **Sample Preview of The Chapter**

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# HIGHER EDUCATION : ITS CONTEXT AND LINKAGES

## Block-I : Higher Education : Retrospects and Prospects



### Aims of Higher Education

#### INTRODUCTION

Higher education has a special standing in the educational system because it is on the top of the entire educational structure and influences all education levels. It has influence over every important national activity by providing manpower for planning, management, technological development and production. Society's expectations from higher education also have kept changing. The importance of higher education has been very succinctly expressed by Jawaharlal Nehru as he says: "A University stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth. It stands for the onward march of the human race towards even higher objectives. If the Universities discharge their duties adequately, then it will be well with the nation and the people."

In this chapter, we will understand the meaning of education and higher education and discuss the role and functions of higher education in different periods.

#### CHAPTER AT A GLANCE

##### EDUCATION AND HIGHER EDUCATION

Education refers to any act or experience that has a formative effect on the mind, character or physical ability of an individual. Travelling, reading and conversation can be an education. Maxim Gorky's autobiographical book, 'My Universities', describes his experiences of people, situations, family and social relationships from which he learnt a lot about life. An assessment of learning by children has found that the school contributes only a limited share in the education of children and the other part comes from family, life, society, playmates and books.

Education can also be defined as a system of institutions organized by society to deliberately transmit its cultural heritage — its accumulated knowledge, values and skills — from one generation to another. The educational system includes institutions like schools, colleges and universities. Teachers, administrators, curricula and courses, examination and certification procedure are part of the system.

Formal education in India starts at six years of age. Our education system comprises the elementary, secondary, higher secondary and higher education. Since 1968, we have "10+2+3" which means ten years high school education — five years of primary, three years of upper primary and two years of secondary education. Higher education includes three years for a bachelor's degree in arts and science and four years in professional fields like engineering and medicine. This is followed by two years of study for a master's degree and at least three years for a Ph.D degree.

##### Higher Education

Higher education means education offered by post higher secondary institutions, colleges and universities. It is called higher education because of two reasons: (i) It forms the top most stage of formal education and (ii) It involves the more advanced phases of human learning. The content and methods of teaching in higher education have to be very different from what they are at the school. Students analyse, synthesise and grasp concepts and ideas of all kinds.

The aspects of higher education of relatively recent origin are: (i) social, economic and industrial development have created a pressure towards greater specialization. Earlier, only Philosophy, Mathematics and Medicine were provided in their university's programmes. Today, students in higher education have various options and know more and more about less



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and less and sometimes special efforts are needed to create a broader understanding of subjects and disciplines. (ii) With societies growing more complex, more selective and efficient means of cultural transmission evolved, higher education has become more formal and institutionalized. Specialization and paucity of time have crystallized the curriculum into clear-cut courses. (iii) Research has been one of the most significant dimensions of higher education today. Research and specialization of knowledge and skills have a symbiotic relation. Research is a team effort of collaborative nature. In research, the combined intelligence of large numbers work towards the solution of a problem.

**HIGHER EDUCATION – A HISTORICAL PERSPECTIVE**

Today's higher education is the outcome of a long socio-historical process of evolution. Education informs and enlightens a person. It makes him ask all sorts of questions about nature, life, society and various organizations. Education is a liberating force. It makes an individual free and capable of ordering his life according to his own choice.

In the earliest human societies, survival was the priority of the man. Education was a means of handing over racial experience from the older to the younger generation.

With the increase in social production, activities became differentiated. Some people hunted, others engaged in production of crops and others were actively fought tribal wars. Education became a distinct activity. At this stage, the most important question for those who were in power was whether to educate or not to educate the people and if they were to be educated to what limited or broad purpose were they to be educated.

The people ruling over such societies were afraid that education would liberate them and they would be in a position to challenge their authority. Some societies did not allow education to large sections of their population. For this reason, vast numbers of people were kept uneducated for thousands of years.

On the one hand, education became a liberating force for the individual and on the other, it has been used for suppressing people in all societies. In the developing countries, education became a tremendous social force for economic, social and cultural development.

**Development and Perfection of the Individual**

In ancient India, people aimed at attaining spiritual perfection or the Moksha. During the Vedic and

Upanishadic times, higher education aimed at preparing people for such a life. Only a select few could think of joining such an effort. In the medieval period, Christians in Europe aimed at preparing individuals not for this life but for the life to come in the other world. The Christian 'salvation' promoted humanity and self-abnegation values.

Liberal education emerged after socio-political developments produced a more secular interpretation of individual development. During Graeco-Roman period, liberal education was the education of the "free" man, which was different from that of the slave or the artisan.

The slaves conducted the mundane tasks enabling the free men or the aristocrats to devote their leisure for the development of their mind and intellect. In Europe, liberal education in feudal society at the higher level included grammar, logic and rhetoric (the trivium) and arithmetic, geometry, astronomy and music (the quadrivium). In liberal education, higher education is a means of learning, the creative use of leisure and developing a responsible citizen.

Changes also happened over the period in the kind of individual to be shaped through liberal education. A humanistic movement started in education with the changes in the social and economic conditions during the Renaissance.

The humanists wanted learning for the express purpose of life in this world, which included appreciation of culture, inculcation of values, some teaching of skills. They wanted all round development of the individual.

The development of the individual has also been interpreted as his development as a citizen of a State since it was believed that the individual has no existence besides the State and that an individual's development includes the total identification with the State. Thus, education has stressed individual development not as an end in itself but for extreme examples of educational systems which subordinated the individual to the State.

In the history, the aim of education has been the development of personality. It is believed that the highest development of all individuals contributes to social good.

The table below illustrates Bertrand Russell's thoughts on the aims of education.

Vitality	Courage	Sensitiveness	Intelligence
<ul style="list-style-type: none"> <li>● Promotes interest in the outside world leading to objectivity.</li> <li>● Promotes the power of hard work.</li> </ul>	<ul style="list-style-type: none"> <li>● Combination of self-respect with an impersonal outlook on life</li> <li>● Perfection of courage is found in a person who feels his / her ego to be small part of the world, not through despising oneself, but through valuing much that is not oneself. This happens when the instinct is free and intelligence is active.</li> </ul>	<ul style="list-style-type: none"> <li>● Person is emotionally sensitive.</li> <li>● The emotional reaction must be appropriate: Mere intensity is not what is needed.</li> </ul>	<ul style="list-style-type: none"> <li>● Intelligence means actual knowledge and respectivity to knowledge.</li> <li>● Intelligence demands an alert curiosity. Curiosity is inspired by a genuine love of knowledge.</li> </ul>

According to Jiddu Krishnamurthy, the aim of education is the development of a seeker of knowledge through the process of enquiry. The aims of education, according to Alvin Toffler, is learning how to learn, learning to relate and learning to make choices.

#### Pursuit and Transmission of Knowledge

Historically higher education has been equated with production and dissemination of knowledge. In the medieval period, the modern universities started as *universitas* (corporations), communities of scholars, committed to the search for and dissemination of knowledge.

In Ancient China, knowledge was pursued for its own sake and for its utility. Confucius looked upon education as a process of socialization and knowledge as existing for the sake of harmony in society. However, Lao Tse argued for learning for the sake of internal growth and understanding.

In Vedic period, knowledge was classified as *paravidya* (knowledge that transcended human experience, spiritual knowledge) and *aparavidya* (knowledge based on human experience). *Paravidya* was held as the worthy goal of education and of life itself. *Paravidya* was not to be pursued for its instrumental use in this world but for achieving spiritual perfection or *Moksha*.

The *parishads* or the assemblies of Brahmins was the centers of higher learning to provide the seeker with such knowledge. Universities of Takshashila and Nalanda emphasized on spiritual learning. The medieval Christian monasteries in Europe also had the similar approach.

Education in India originally was restricted to Theology, Philosophy and Logic. Later on, Medicine, Law and Administration were included to enable the learners to enter into government service or follow the professions. It paved the way for the modern university education.

In Europe, the curriculum of higher education was dominated by the trivium and the quadrivium (the seven liberal arts) until the last century. The medieval universities in Europe also specialized in Medicine, Law and Administration.

The *Madrasahs* in India in the medieval period were the centers of Arabic learning and religious scholarships. *Madrasahs* also taught Logic and Philosophy, Law and even Astronomy, much like their counterparts in Europe.

Tradition also decided the kind of knowledge to be transmitted through education. For example, Latin was taught in Europe for centuries on the pretext that it trained the mental faculties of reasoning, memory and concentration.

In the later centuries, Science and Technology vastly increased man's knowledge and opened up more avenues for creativity. Knowledge was specialized into different disciplines. There were also diverse needs: To preserve what is known, to explore new knowledge, to expand its frontiers and to refine it and transmit it.

#### PRESERVATION AND PROGRESS OF SOCIETY

Higher education has performed three types of functions: Conservative, Creative and Critical.

The conservative function is that education preserves and transmits through instruction, the existing social culture, its belief and value systems, customs, traditions and mores.

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In the early stage, education all over the world was pre-dominantly conservative. The medieval universities also primarily concerned themselves with the transmission of established traditions in knowledge.

Education also enriches social heritage by adding on to it and by creating new knowledge, ideas, technologies and forms of art and craft and by creating among students the urge to think independently.

As culture grew in complexity due to industrialization and its social effects, higher education assumed an additional role as an objective critic of the social order – its value and belief systems, its customs and traditions. Now higher education aims to create an intellectual climate to examine all policies, plans and achievement and to enable discernment of the directions in which society is moving.

**HIGHER EDUCATION IN THE CHANGING INDIAN CONTEXT**

After independence, educational system in India was reoriented to meet the needs and aspirations of the people committed to democracy, secularism and socialism. Intensive and widespread discussions were held involving teachers, students, parents, educationists and the community leaders. Various reports of Commissions and Committees and statements of National Policies mentioned different views. Like always, the various aims proposed revolve around the abiding concerns of education: Individual, society and knowledge. A synthesis of different expressions on the aims of higher education are given below:

1. After Independence, the Ministry of Education in higher education appointed a commission on university education under the chairmanship of Dr. S. Radhakrishnan on Indian university education. Dr. Radhakrishnan recognizes that “If India is to confront the confusion our times, she must turn for guidance not to those who are lost to the exigencies of the passing hour but to her men of letters and men of science, to her poets and artists to her discoverers and inventors.” He believes that the University is the place where the right kind of leadership in all walks of life is developed. The university should promote a rational outlook and nurture scientific temper among the youth. It should wipe out dogmatism, fundamentalism and prejudices from the minds of the youth. It should also develop right kind of temperament and ability to judge between right and wrong, good and evil. The University helps in inculcation of physical fitness, the development of the powers of the mind, cultivation of the right interests, attitudes and promotion of moral and intellectual values.

2. The report of the Kothari Commission (1964-66) says that universities are the dwelling places of ideas and idealism and expect high standards of conduct and integrity from all their members. It says “Great universities and timid people go ill together”. The Commission says that the universities must learn to encourage individuality, variety and dissent within a climate of tolerance. It should teach man to live wisely and intelligently.

The commission says the aims of university education are:

- Higher education policies and programmes should suit with the social purposes;
- The universities should educate people about the vision of the framers of the Constitution;
- The values of democracy, justice and liberty, equality and fraternity have to be preserved. Universities must stand for these ideals;
- A sufficient unity of purpose should be there in the diversity to produce a community of values and ideas among educated people;
- There may be different Institutional forms due to time and circumstances;
- Scientists should have conscience and technicians should have taste. Otherwise, they would find a void, a moral vacuum, within themselves.

3. The report of Education Commission (1966) points out that the tasks of universities are no longer confined to the two traditional functions of teaching and advancement of knowledge. They are assuming new functions and the older ones are increasing in range, depth and complexity. It also says that the fundamental values to which the universities owe their allegiance are largely unrelated to time and circumstances.

The commission says the functions of the universities are:

- To engage vigorously and fearlessly in the pursuit of truth and to interpret old knowledge and beliefs keeping in view the new needs and discoveries;
- To search for and cultivate new knowledge;
- To foster in the teachers and students and through them in the society generally, the attitudes and values needed for developing the good life in individuals and society;
- To offer the right kind of leadership by helping the people develop their potential;