CHAPTER - III

DIN IN HIGHER EDUCATION - SOME OBSERVATIONS

"Right to receive education is a fundamental right guaranteed to every citizen."


"Right to education is a basic right in a democracy,"

- Justice Jagdish Sahai in Gajadhar Prasad Misra V. University of Allahabad.

Introduction:

Education has generally been regarded as one of the forces in the modernisation of societies but he is a boldman who can speak with confidence of the modernizing role of the Indian Universities. Today Indian Universities are in transition. Speaking at Vallabh Vidyanagar on September 27, 1968, the late Shri Zakir

2. A.I.R. : 1966 All. 477
Hassain warned that if the quality of Higher Education is not improved, it would strengthen the forces of disintegration. With few doubtful exceptions, Indian Universities are untouched by the Ideals which have moved educationists and philosophers of Education. Their teaching programmer leave, at best, a faintly visible effect on the minds of the alumni. They have even failed to equip the students with a degree which will help them to earn his living decently. In short, the Indian University has failed to discharge its responsibilities it has failed in providing leadership to our society. Why is this?

The purpose of this chapter is against the facile task of education as a panacea for all problems of development. The Indian experience shows that the unplanned growth of Universities, with little or no regard for quality of education, imparted through wooden bureaucratic structures may well snuff out creativity and give rise to a situation in which the system may well cave into the chaos which it has itself helped in producing. Even Ex-Chairman Madhuri Sen Shah, University Grants Commission observed 'Indian education system is not theoretically free.' The question is whether we require new centres of excellence or existing system of education will meet the present needs of students community. This chapter will confine to this problem. To what extent the institutions of higher education may serve the creative functions of custodians, critic,
interpreter, pioneer, and guide for the whole nation in its pursuit of full self-help and dignity for all the people. In case any reform is to be needed then in what direction?

**Meaning of Education:**

Education is both the development of the mind and personality of the individual and his development as a useful member of the society. If education consisted only of the former then there would have been no need for schools, colleges and universities. Every person would educate himself by self-study or correspondence with educating bodies. But this would not fulfil the other equally important aspect of education namely, the social one.

The primary social function of education is to prepare the individual to participate in the democratic process which is the very life of the nation. The training of students in the democratic process is achieved partly through student's Union.

Education should not remain in insular intellectual excercise. It should display its involvement in the
various social and economic tasks before the country. Education is the key to personal enlightenment, and it is also the instrument of national and world progress. The educational system should be in harmony with the aspirations and needs of the people. The future of the country is in the hands of the students who are the national assets.

Education is now subject included in the concurrent list. Entry 25 of List III of the seventh schedule to the constitution reads as follows:

*Education includes -

(a) technical education

(b) medical education and

(c) universities.

Subject to the provisions of entries 63, 64, 65 and 66 of List I;

Education and Educational Institutions as defined by The Courts of Law:

Education is what one thinks of it from his viewpoint of interest. The concept of education has many angles depending on who conceives it and how, say from the point
of the academicians, the teacher, the student, the parents and not to miss the unfortunate lot of the uneducated themselves. The law courts too have had their say on the concept of education, though incidentally, while deciding some major questions having a bearing on it. To 'educate' would include proper moral, as well as intellectual and physical instruction and 'education' may be directed particularly to either the mental or physical powers and faculties but in its broadest and best sense it would refer to them all. It is generally 'more applicable to the younger portion of life, when the mind and the moral nature are unstocked and life undeveloped; while instruction may be given or received on specific points or departments of knowledge at all periods. Instruction makes men wiser; education ought to make them better and wiser; and breeding will make them more polished and agreeable, training makes men perfect by instruction, exercise and discipline.

It cannot always be said that nothing could be educational which did not involve teaching, in the sense of a master teaching a class. If one considers the domain of art, for instance, it cannot be said that the only thing that could be educational, would be the education of the executants; the teaching of the painter, the training

2. The Law Lexicon by P. R. Iyer
of the musician and so forth. Lord Greene M. R. Protesting against making any such narrow conception in the field of aesthetic education, said, 'very few people become executants, or at any rate executants who can give pleasure either to themselves or to others; but a very large number of people can become instructed listeners with a trained and cultivated taste. In my opinion a body of persons established for the purpose of raising the artistic taste of the country and established by an appropriate document which confines them to that purpose, is established for educational purposes, because the education of artistic taste is one of the most important things in the development of a civilised human being." Yet another view taken in the case of Re Institution of Civil Engineering is that education in its broadest sense comprehends not merely the instructions received at school, or college but the whole course of training moral, intellectual and physical; it is not limited to the ordinary instruction of the child in the pursuits of literature. It also comprehends a proper attention to the moral and religious sentiments of the child. And it is sometimes used as synonymous with "learning".

1. Royal Chorol Society Vs. Inland Revenue Commissioners (1943), 2 All E. R. 101 (C.A.)
2. 19 2. B. D. 610.
In this case however it was held that education, which in general means training up the young in general. Learning does not extend to the teaching for a business or profession, as Civil Engineering. In Trilocham Singh V. Director, Small Industries Service Institute the Madras High Court held the view that even vocational training will be an educational training in that education means a systematic instruction, schooling or training given to the young boys or even to adults in preparation for the work of life.

Definition of a University:

The statutory, general definition of a University is to be found in the University Grants Commission Act (III of 1956) which by Sec. 2(f) defines it as meaning 'a University established or incorporated by or under a Central Act, a Provincial Act, or State Act and includes any such institution as may, in consultation with the university concerned, be recognised by the Commission' in accordance with the regulations made in that behalf by the Act. The Act by Sec. 3 has made provision for 'deeming' certain institution for higher education to be universities for the purposes of that Act and a declaration

1. A.I. R. 1963, Mad. 68.
to that effect could be made by the Central Government on the advice of the Commission by a notification in the official gazette. By Section 23, it is provided that "no institution whether a corporate body or not other than a University established or incorporated by or incorporated by or under a Central Act, a Provincial Act or a State Act shall be entitled to have the word 'University' associated with its name.

Conferring or granting degrees is one of the main functions which distinguishes it from other educational institutions. The right to confer or grant degrees is covered by Section 22 of the University Grants Commission Act which reads as follows :-

Section 22 (1) The right of conferring or granting degree shall be exercised only by a University established or incorporated by or under a Central Act, a Provincial Act or a State Act or an institution deemed to be University under Section 3 or an institution specially empowered by an Act or Parliament to confer or grant degrees.

(2) Save as provided in sub-section (1) no person or authority shall confer, or grant, or hold himself or itself out as entitled to confer or grant degrees.
(3) For the purposes of this section 'degree' means any such degree as may with the previous approval of the Central Government, be specified in this behalf by the Commission in the official Gazette.

Contravention of Sections 22 and 23 is attendant with penalties as prescribed by Section 24. The section reads:

Section 24: Whoever contravene the provisions of section 22 or section 23 shall be punishable with fine which may extend to one thousand rupees and if the person contravening is an association or other body of individuals every member of such association or other body who knowingly or wilfully authorises or permits the contravention shall be punishable with fine which may extend to one thousand rupees."

Whether the University is a State within the meaning of Article 12 of the Constitution of India:

It is the Madras High Court where the question came up for the first time to decide whether the university is a state or not within the meaning of Articles 12 of the Constitution of India. The question arose when the Madras
University refused to admit girls students in the Colleges meant for the boys. If the university was a state this resolution of the university was violative of Article 15 (1) and 29 (2) of the Constitution of India.

Held that Madras University is not a state within the meaning of Article 12 of the constitution. The term "local or other authority" as ingrained in Article 12 must be construed ejusdem generis with Government or Legislature and so construed can only mean authorities exercising governmental functions. Madras university was a state-aided institution but not an institution maintained by the state and as such does not come within the scope of Article 12 of the Constitution of India.

In one case the Calcutta High Court held that the Sarojini Naidu College for Women which was a government sponsored college is not a state within the meaning of Article 12 of the Constitution. When the petitioner alleged discrimination and violation of Article 14 in the matter of admission to Karnataka Regional Engineering College, the Mysore High Court held that the Karnataka Regional Engineering College is not a state within the meaning of Article 12 of the constitution of India.

1. A.I.R. 1954 : Mad. 67
2. A.I.R. 1962 : Cal. 420
3. A.I.R. 1961 : Mys. 6
This view was consistently followed by the Punjab High Court that held that the Punjab University is a body corporate created by a statute and not being charged with the execution of any governmental functions is not a "local or other authority" as ingrained in the definition of state in Article 12 of the Constitution. In another case the petitioner was not allowed by the Punjab University, Patiala to appear in the examination on the ground that his internal assessment was poor. The petitioner contended that he was discriminated by the university since two other students who had similar deficiency in internal assessment were sent up for examination and thereby the impugned action of the university was violative of Article 14 of the constitution of India. The court turned down the contention and held that Article 14 is not maintainable since the Punjab University was not a state within the meaning of Article 14 of the Constitution of India.

But the above decisions have been impliedly overruled by the Supreme Court in the case of Rajasthan State Electricity Board. Consequently the Patna High Court gave the correct view that the university is a state.

1. A.I.R. 1966 : Punj. 34
It was held that any public authority created by the state on whom powers are conferred by law must be held to be a "State" irrespective of the functions of that authority being sovereign functions or non-sovereign function such as spreading of education etc. Thus, the Patna University is a state for the purpose of Article 12 of the constitution. Thus, the laws made by the university in exercise of these powers will come within the definition of law as given in Article 13(3) (a) of the Constitution and consequently they must conform to the fundamental rights provided in Part III of the constitution. So the application of ejusdem genera means in construing the words "other authorities" in Article 12 of the constitution is incorrect and the words must be given the full dictionary meaning. The University is a state within the meaning of Article 12 of the Constitution of India.

University - Its Purpose:

A University is a community of scholars having as its central purpose the enrichment of the human mind by stimulating and sustaining a spirit of free enquiry directed to an understanding of the nature of the universe and man's role in it. The Central purpose of a University is served by activities designed (1) to quicken, discipline and enlarge
the intellectual and creative capacities, as well as the aesthetic awareness of its members, and (2) to record, preserve and disseminate the results of intellectual enquiry and creative endeavour.

This question has been decided by the Supreme Court very recently in *Naneka Gandhi's Case*. But as a matter of fact this question was agitated for the first time in the Mysore High Court in the case of *Sidappa Vs. Nikantappa*. In that case the petitioner contended that the impugned order of the Karnataka University rusticating the petitioner from the university infringed his right to practise a profession as guaranteed under Article 19 (1) (g) of the constitution. It was held by the Mysore High Court that since the petitioner had not reached that stage or qualified himself to pursue any profession by virtue of a degree of the university, his right under Article 19 (1) (g) was not offended. Further held that, assuming for a moment that the securing of the degree for the purpose for which the petitioner was appearing in the examination was one of the qualifications for such profession, as the petitioner might

1. A.I.R. 1978 : S. C. 597
2. A.I.R. 1973 : Mys. 102
intend to take up, he certainly did not have the fundamental rights of claiming that he should have that degree on his own terms without being obliged or required to satisfy the conditions laid down by the University as necessary for the acquisition of that degree. In the result the Mysore High Court held that denial of opportunity to study did not attract the rights under Article 19 (1) (g) of the constitution of India. This decision has been implicitly overruled by the Supreme Court in the case of Maneka Gandhi.

Right to Education Under the Constitution:

If a right is not specifically named in the Chapter of Fundamental Right covered by some clause of its various articles, but if it is an integral part of a named fundamental right it took the same basic nature and character as an embodied fundamental right. This was a theory enunciated by the Supreme Court of India in Maneka Gandhi's case in AIR 1978 S.C. 597. Relying on this logic the Delhi High Court held that the right to education would be a fundamental right that may be spelt out of the provisions of Articles 19 (1) (a), 19 (1) (b) and Article 21 of the constitution of India. In another decision of the same

1. A.I.R. 1978 : S.C. 597
High Court it was held that in the right to receive higher education or a professional education which is a prerequisite to practising a particular trade or profession or to exercise some of the fundamental rights, such as the right to freedom of expression, will be themselves fundamental rights on the basis of the aforesaid theory and there would be no escape from the conclusion that when the petitioner was sought to be deprived of the opportunity to pursue medical education by an improper order, the impugned action would constitute an infringement of his fundamental right. Where the right to pursue professional or technical studies, the completion of which would directly entitle a student to practise a profession, any improper interference in such a pursuit would attract the fundamental right to carry on the profession, because right to carry on the profession would be directly interfered with by such an improper action. From this it follows that even if a right is not specifically named in the fundamental rights chapter of the constitution, it may still be a fundamental right covered by some clause of its various articles, if it is an integral part of a named fundamental right or partook of the same basic nature and character as an embodied fundamental right. Thus the right to receive higher or professional education is itself a fundamental right.
which would be spelt out of a number of clauses of Article 19 (1) read with Article 21 of the constitution of India. Hence when a student is denied opportunity to pursue medical education by an improper order the impugned action would constitute an infraction of his fundamental right. It is thus clear that where the right to pursue professional or technical studies, the completion of which would directly entitle a student to practise a profession is a fundamental right, any improper interference in such a pursuit would attract the fundamental right to carry on the profession, because the right to carry on the profession would be interfered with by such an improper action. In this view of the matter the impugned action on the student by the authorities in cancelling his examination impinges on his fundamental rights.

There is a good deal in common between educational institutions which are not university and those which are universities. Both teach students and both have teachers for the purpose. What distinguishes a university from others is that it grants degrees of its own while other educational institutions cannot. It is this granting of degrees by a university which distinguished it from the ordinarily run educational institutions.
Changing rates, objectives and functions of University:

(A) Traditional University:

The Universities developed in ancient India, emphasised on the humanistic aspect. Similarly, early universities in other parts of the world were centres of pure scholarship and humanistic study. They were indeed vocationally oriented, created to provide leaders for the state and the Church and practitioners in law and medicine. There was, of course, great urge for learning and the university developed its own means to exploit these to the full.

By and by the social pressures expected differently from university. The organisation which enjoyed more autonomy in managing its affairs was threatened by the governments and other segments of society. They started perceiving the universities as their agents.

A traditional university had a distinctive character and structure, a self-governing community without an elected hierarchy, separated from the world of commerce, involved in a mission to learn and to teach at an advanced level, using mysterious rituals and dress to dramatise its uniqueness, and requiring from its members deep loyalty to and
enduring support for each other and the university. This conception of what a university is, or should be, is deeply rooted in academic ideology and has been stoutly defended by scholars in the centuries that have followed.

Later, religion became the guiding face of a university. According to Rashdall (1936, 344) 'in the age which preceded the rise of the universities, the monks were the great educators of Europe. This type of dominance discouraged the development of intellectual men. It was due to the fact there is a fundamental conflict between religion on the one hand and the search for truth on the other. Every religion, of course, has its own peculiarities, and these are likely to mislead us.

With the time and influences of happenings in a particular society, the concept of university also underwent changes. University organisation became stronger between 1850 and 1950 due to the following factors:

(1) Industrial revolution and resulting changes in the process of industrialisation

(2) Disenchantment with the religion's role in the university education.
(3) Changes in the political set-ups where countries adopted socialism and democracy.

(4) Scientific and philosophical researches.

The university organisation became more responsive to the society's demand. Its orientation shifted towards research, expanding enrolments and public service. According to Ross (1976, 49) university was for advanced cognitive learning a more sophisticated and complex learning than was or could be provided in Cathedral of Secondary Schools. Professors were loyal to their colleagues, to their University, to their students, and to learning. Knowledge was divided. There were faculties and departments. There were courses, examinations, degrees and convocation ceremonies. In the midst of expansion, of new ways of thinking and learning, and of a changing social environment, which in the university remained unaltered.

The university assumed structural forms as per the changes in its goals which were in turn based on the social aspirations and requirements. The traditional university pursued the following objectives (This discussion is based on goals identified by Ross, 1975) which determined its organisational form.
1. Knowledge and Learning:

Traditional university strived for truth and its communication to succeeding generations. According to Ulam (1972), "the university's main and honourable function is to transmit knowledge....(It) cannot be expected to fulfil... religious cravings of many." University is required to build 'knowledge', whether relevant or irrelevant. This is an institution which is in search of truth and expands knowledge without leaving any thing un-questioned.

2. Meant for Intellectual Elite:

As described by Bayley (1972, 86), "It (university) must be a selected and therefore a very small community with a capacity for developing an organic life". It was felt that intellectual possibility is not democratic possibility. Higher education is meant for a few select who lead and govern the society.

3. University is Separate from Society:

University was considered as separate and autonomous organisation from the society. It derived its autonomy
from its academic freedom and world-wide character.

"Universities (are) placed insulated from society to pursue knowledge disengaged from its social implications" (Ashby: 1971, 40). University organisation was thought to be as a separate entity which contained within itself all varieties of creeds and beliefs. It produced a class of persons who were largely engaged in thinking.

4. Provide Leaders to Society:

Traditional university was engaged in awakening people intellectually and prepared them to lead to society. "A university education.... gives a man a clear conscious view of his own opinions and judgements, a truth in developing them, an eloquence in expressing them and a force in urging them. It gives him, too, a certain savoir faire, enabling him to find common ground with his fellows in every class and to conduct his social life with skill and grace." (Newman: 1959, 191092). They very important function of university is transmission of high culture and to hand over the administration of a society to the civilized segment.
5. **Research**:

Traditional university accepted the fact that it exists for a research which is for scholarship and truth. It developed knowledge step by step. The genesis of carrying research was "wholly irrespective of utilitarian application" (Hofstadter and Metzger: 1955, 376). The research is not to be influenced by social needs, offers of grants and promises of material reward. The true scholars research was directed solely by his own inner curiosity, drive and his desire to know. In any way, research should not adversely affect teachers obligation to his students for teaching and guidance.

6. **Professional Education and its Scope**:

Traditionalists believed that university should separate professional education if it is to develop knowledge of multidimensions. Flexner (1968, 197) was shocked at the 'incredible absurdities' and the 'host of inconsequential things' found in universities in the United States in the 1930s. "It is clear" he wrote, "that of Harvard's total expenditure not more than one eighths is devoted to the central university disciplines at the level at which it ought to be conducted." He wanted Harvard
to disown the graduate school of business and let it become, if it had to survive, the Boston School of Business. He would banish all schools of business, faculties of journalism, home economics, and much else that made the universities service stations for the general public. The emphasis was on arts and science as central part of university.

Thus, traditional concept of university stressed that it is a small, autonomous, self-contained community devoted to the preservation and advancement of knowledge, exercising something like pastoral care over its students, focusing on the great humanistic issues in life, and providing a place for the more prestigious professions in its midst. This was the 'idealised university' on college (Millett: 1952, 28).

Early university was not an instrument of gaining material affluence. It was not to be just professional institution to fit people for some special mode of gaining a livelihood. When the age of specialization was forced on the society, greater stress was however laid on the material aspects of higher education than on 'humanism' and 'values' which dominated this field later. Today, we find need for higher education, because society needs trained and skilled manpower.
World-wide changes in science and technology, political and social life and man's expectations have necessitated change in the concept of a university. University has started performing different functions. In addition to traditional role, university assumed new roles. Daniel Bell (1971, 163-64) described four functions of the University as: (i) the keeping of the traditions of Western culture...., (2) the search for truth through inquiry and scholarship...., (3) the training of a large number of professionals in specific fields....., and significantly, (4) the application of knowledge to social use. This included, in earlier years, aid to agriculture and more recently it has been of service to technology and planning.

Parsons and Platt (1973, Chap. 2) rationalised the multiple functions of university on the basis of cognitive function (Fig. 4.1).
Institutionalisation of cognitive complex

The core of cognitive primacy (research and graduate training by and of specialists)

Utilisation of cognitive resources

General education of 'citizenry' especially undergraduates as generalists

Contributions to Societal definitions of the situation (ny intellectuals' as generalists')

Training for applied processesions (as specialists')

Fig. 4.1

Multiple Functions of University

It is observed that Parsons and Platt saw many other functions of university in addition to its traditional functions of 'knowledge for its own sake'. Even imparting 'knowledge for its own sake' a new dimension of 'utilisation of cognitive resources was added, stating that university also provided 'general education of citizenry'. 'A special contribution can be made by an educated citizenry but only if there is close articulation of the world and affective components of socialisation with the cognitive component' (Parsons and Platt : 1973, 364). It is assumed that there is a large degree of agreement on 'moral and affective issues' being the main concern of university.
Another main dimension is related to university's concern for 'solving the community problems'. While the university is 'institutionalised' as a cognitive complex, it is a closed system. Parsons and Platt further stress that 'the preservation of autonomy is necessary if the society of the future is to continue making available the contributions of the cognitive complex to its many different values and interests'.

The post-war university strived for multiple goals. Thinkers 'traditional university' with the new role of performing problem-solving function. It is visualised that university is meant to meet the expectations of society. Therefore, the great virtues of 'learning, freedom, excellence, community and humanity' suffered. University realised that its core function was the intellect and the application of it to all areas of life.

Kerr (1963) foresaw a huge, comprehensive, and diversified system of higher education that would interact with society to the end that both would grow and develop in mutual support of each other to produce one of the world's great civilisations. Kerr considered university as 'the knowledge industry' and, producer, wholesaler and retailer of knowledge'. While he accepted the fact that a community
should have a soul, he believed that 'the university has several -- some of them quite good, although there is much debate on which souls really deserve salvation'.

Kerr's description of the new university was far removed from the pre-war concept of the idealised university. It was large and growing, it was service-oriented, seeking to meet the needs of humans everywhere; it was multi-functional, performing many functions, some of which seemed strange in an institution of higher learning; it was composed of a number of communities; and its activities and programmes were influenced, if not determined by social needs. Kerr also saw university "dominated by the preservation of eternal truths, the creation of new knowledge, the improvement of service whatever truth and knowledge of high order may serve the needs of man". In short, it is concluded that university performs a number of functions and is inseparable part of the community.

Chaudhari (1986, 3) rightly remarks that a university is not just a place or signboard, it is an idea and a think-tank. It is company of scholars and learners who are continuously engaged in solving the problems of the society through contemplation and research. University preserves the connection between knowledge and zest for life by
uniting the young and the old in imaginative consideration of learning. The university imparts and assembles information and does so imaginatively. A university must search for information and knowledge both pure and applied. It should disseminate knowledge in a democratic and equitable manner. Its role is to integrate and prosper the society by watering its entity through streams of knowledge.

The contemporary society calls upon the university to strive for the following objectives:

(i) To search and accumulate knowledge.

(ii) To transmit knowledge to those who need and deserve.

(iii) To adapt to changes in the society.

(iv) To meet the societal needs for problem-solving and innovations.

(v) To perform its function in an autonomous manner.

(vi) To encourage and initiate change.

(vii) To instruct and educate students in liberal arts.

(viii) To provide a nation citizens with developed mind and sharpened conscience.
(ix) To direct and control the system of higher education through certification and registration.

(x) To provide student services such as feeding, housing, medical care, counselling and assistance in finding employment.

(xi) To maintain and improve its human resource.
There have been significant changes in the field of higher education during the last three decades. The phenomenal growth in the number of colleges and universities, the high enrolment and turn over of degree holders, the increase in the teacher's salaries, the six fold increase in the budget provide some indicators of the progress made. On the other side of the balance sheet is the high percentage of dropout; the evergrowing educated unemployed, the drain of skilled manpower and the continuing charges of concern about the lowering standards of teaching. From this, one cannot escape the two apparent conclusions. The productive capacity of the system has gone up, but the relevance of the product has gone down. The teacher has been rehabilitated, but the degree has been devalued.

Indian Universities give away the highest degrees and recognise them on a reciprocal basis. Each university looks approvingly on the others. All scholars are by the sacred law of reciprocity, profoundly learned and are readily applauded as such. The practice perhaps clears embarrassing intellectual blockades from our academic highways and ensures solidarity of the learned fraternity.
Yet, blinded by our agreement on the impressiveness of the degrees, we fail to see their holders. We do not assess their worth by what they know and do.

To my mind university serves triple function of:

1. Custodian of the most worthy relations of the mind of man,
2. Critic of error and false values,
3. Cultivator of the latent intellectual, moral and spiritual powers of every on-coming generation; guide and defender (of all those who have the capacity and the desire to join with their fellow-men in exalting a society in which the talents and energies,) of an increasing number of competent men and women whose talent and energies will be devoted to established the dignity and worth of man as truly fresh.

The university is the greatest asset of the nation. Its role is to lead and not to follow. It stands as interpreter of truth and not as 'echo' of the historic follies and fallacies of past regimes. It helps to set the sights of whole people on undertakings which will serve the common good. It is the foe of bigotry, the enemy of
narrow prejudice, the exponent of freedom, and the courageous advocate of the rights of man. At its best the university refreshes the hopes of this generation by announcing the possibilities of the day that is dawning for all segments of the society. It goes beyond mere announcement and becomes seriously engaged in preparing the able youth of the country to exercise a creative and productive role in the advancing era.

The extent to which the institutions of higher education may serve the functions of custodian, critic, interpreter, pioneer, and guide for the whole nation in its pursuit of full self-hood and dignity for all the people, requires a careful look at the character and content of education which makes such a role possible.

It has increasingly been getting fashionable in our country to reduce higher education to little slogans. Speaking at Vallabhu Vidyanagar on September 27, 1968, the late Dr. Zakir Hussain warned that if the quality of higher education is not improved, it would strengthen the forces of disintegration. It has been argued that the Indian University, despite many limitations, is still a modernizing agent and this is undoubtedly true of some of the universities in the country. At other places, the
picture is less encouraging. Thus professor Dilong, writ-
ing in the context of the prarochialism of the Allahabad
University observes categorically, "Rather than moving from
tradition to modernity, this centre of intellectualism
seems to be moving away from modernity." This observation
made by Professor Dilong may be said to be correct with
reference to Universities working in the State of
Gujarat.

With few doubtful exceptions, Indian universities are
untouched by the ideals which have moved educationists and
philosophers of education. Their teaching programmes leave,
at best a faintly visible effect on the mind of the alumni;
they have even failed to equip the student with a degree
which will help him to earn his living decently. In short,
universities have failed to discharge its responsibilities;
it has failed in providing leadership to our society.
Why is this ?

(A) **Quantity Versus Quality** :

Like the bureaucracy, of which it is a part, the
Indian university has grown at an astounding rate. The
increased competition for jobs, the demands for social
justice and the populist belief that every one has a
birth-right to higher education, have produced a situation in which quantitative expansion has not been accompanied by a concern for quality. The educationist's desire for excellence is generally in conflict with the demands of the politician - and the teacher politician that the university must throw its doors open to every one. Consequently, the most disturbing feature of the Indian University, at the present time, is the sheer increase in the number of students seeking admission for higher learning. At this point, we may note of the paradoxes of the Indian situation. The number of frustrated students is much larger than what it was in the past and, from my limited experience, I confidently say that the best student of today reads more widely than the scholars of the past. But mediocre students have affected the system to such an extent that teaching has to be brought down to their level. The rigours of the examination are frequently relaxed in order to preserve the "morale" of the student community. There are, in spite of all this, many failures which add to the rising tide of discontent on the troubled Indian campus. And even those who have passed confront other problems and often find their progress impeded because of the poverty of their learning. The slump in standards has characterized not only the Arts course, which are so popular in Indian but also Science, Commerce, Engineering, Medicine, Law and Education. The
low quality of Indian graduates has been regularly commented upon by the union Public Service Commission and by other recruiting agencies and institutions. This erosion of standards has, undoubtedly, contributed to the Indian graduate's unemployability. The University Grants Commission's Report on standards of University Education observed that although this finding was due to the lack of employment opportunities, "it was also indicative of the fact that a significant proportion of the products of our universities are found unsuitable for the jobs requiring a high level of competence and responsibility.

Today, over a million students crowd the country's 112 universities and over 2500 colleges. In most of them student facilities are primitive. Most colleges suffer from the worst features of commercialism; managements are seldom preoccupied with the problem of improving college education.

Indian educational planning has yet to find a solution to the problem of quantity and quality. Undoubtedly, there is a point beyond which it is neither possible nor desirable to press a rigorous policy of selective admission. The Report of the Education Commission suggested the strategy of creating a few centres of excellence but unfortunately
described them as "major universities". The description appeared to suggest that other universities would be ranked as "minor" and it contributed, in no small measure to the rejection of the strategy.

One often hears glib talk about professionalising the courses and adopting a man-power approach in educational planning. This will be disastrous but there is little chance of its succeeding. The aim of education, as Robert Hutchins reminds us, is "man- hood, not man-power needs in the context of a developing technology, have failed. In 1959, Khrushchev frankly admitted: "We do not have any scientifically reliable method of estimating how many and what kind of specialists we need in different branches of the national economy, what the future demand will be for a certain kind of specialist, and when such a demand will arise."

In India, where statistics and projections are notoriously unreliable, the adoption of a man-power approach will not merely be the height of folly but also an exercise in self-deception. But this is not to suggest that Indian Universities can continue any longer to float with unconcern on an uncharted sea of confusion. They cannot escape the challenge which now confronts them: to evolve
suitable programmes of education for reconciling the growing demand for a university degree with the maintenance of excellence in specified areas. The task of education in India lies in improving the quality of instruction, of evolving new techniques in the teaching of large classes, of getting teachers and managements involved in finding solutions to the problems of mass education. At present, there is little or no planning in most of India's universities. Campuses are built and large structures are put up but little thought is given to the kind of programmes which need to be evolved; no attempt is made to examine the problem of contemporary Indian society and economy and make learning more meaningful to the student.
(B) Lack of Adequate Relevance to the Needs of Society:

The university education has been too academic and universities have not been of great assistance to the society in tackling the social problems it faces except by providing the trained manpower. Research in universities has been motivated more by the pressure of publication than by the pressure of national needs. In fact universities have sometimes created more problems than they have solved. It is true that the resources have been inadequate even for educational purposes. However, it is also true that the right attitude has been missing and in fact the feeling of the society in general that universities have not delivered the goods has been responsible for the lack of resources for them.

(C) Absence of Public Relations:

The Indian university has not been particularly solicitous of student welfare. Hostel arrangements and canteen services are often poor; no provision is made, in the best of colleges, for recreational reading and the treatment students get is often one of rudeness. University authorities are not bothered about the public either and it is significant that no university in this country has thought
of setting up a public relations office. The communication system within the university is generally primitive.

Students and the public have little knowledge of the university's developmental plans. There is not even an attractive folder which can be given away to those who visit the campus from other parts of the country as well as from abroad.

(D) Explosion in Number of Students:

The number of students in higher education is now about 3.5 millions and is rising at the rate of 13 percent per year and may cross 10 million mark to before 1995. The number has increased by about 15 times in the twenty-nine years after independence. The resources for higher education have also increased, but in real terms these have not increased in the same ratio.

Calcutta University has more than 2,00,000 students. Delhi University has crossed the 1,00,000 mark and the University at Meerut has more than 80,000 students studying in 60 colleges. During the last thirty years the number of students in Delhi University has become forty times. Every year new colleges have to be started and
yet the pressures in the existing institutions go on increasing. We have of course smaller universities also, e.g., the five Indian Institutes of Technology and sixteen agricultural universities have only about 2,000 students each, and the 100 medical colleges have less than 1,000 students each. These have in general maintained excellent standards of teaching and research.

We have more than 4,000 colleges affiliated to Universities and in these the number of students varies from 100 to 10,000. They have widely varying resources in manpower and materials, a phenomenon similar to what happens in Australian colleges of advanced education.

(B) Lack of Motivation for Teachers to keep Up-to-date:

After one year of probation, a person gets a tenure and thereafter he gets his increments regularly almost independently of what he does. Very often the promotions are by seniority and not by merit. There is no pressure like 'publish or perish'. In fact those who publish may be in a minority. There is no adequate pressure for quality publication since professional public opinion is not very strong.
Student Unrest. This is a world-wide phenomenon but the causes in India are quite different. These include:

(a) crowded classrooms, (b) inadequate personal attention from teachers, (c) inadequate physical facilities, (d) lack of co-ordination between teaching and examinations, (e) gross inequalities of income, (f) exploitation by political parties, (g) ambition of some students to climb up the political ladder and indifference of the silent majority, (h) political ambitions and frustrations of some teachers, (i) not enough motivation for study, (j) insecurity of future, (k) lack of inspiring academic leadership.

Student Participation. The demand has come from the students, but it has not been sufficiently strong and the response has been inadequate. In fact some person feel that without motivated students and committed teachers, democracy in educational institutions may not work. Students have so far been given representation in advisory bodies, but not on real decision making bodies except in a few universities where the students have so far played a responsible role.

Political Interference. There is a feeling in some political quarters that India needs a revolution, that universities at present are not serving a useful
purpose and so students should actually lead this revolutionary movement and even if university education is stopped for a few years, it does not matter. Some politicians want to exploit this feeling and when they do, even more sober elements in political life cannot resist the temptation of using students for political ends. Moreover the governments do not have as much respect for the academic bodies as they profess and want to tighten their control on universities. In fact sometime by their weak performance and allowing vested interest to dominate, universities themselves invite such interference. By and large university autonomy has been respected, but there are danger signs ahead.
1. Job-oriental Education:

The Education Commission had recommended the vocation-ализation of secondary education so that only those really interested can proceed to higher education. The Government is now seriously considering the possibility of implementing this decision. However, the demand for job-oriented education has also been directed to the under-graduate education. Some students want that training should be given to them for specific jobs. The Industrial Training Institutes are already giving job-oriented education and yet all their products are not being employed. It is obvious that if the university education is also oriented towards similar training, there will not be sufficient jobs available. It has also to be examined whether the liberal education at present being given in colleges and universities can be combined meaningfully with the type of vocational education being given in ITIs. We can give more liberal education in ITIs or we can give more vocational education in colleges. Will these two processes converge and will they not train persons who are not skilled on either side? It would be worth while to produce concrete proposals for job-oriented education. Meerut University has prepared a scheme but it has been found that the time in the two-year degree course is not sufficient for
providing both types of education. According to the new formula of 10+2+3, the degree course will be come a three years course and a period of 3 years will be ideally suited to give education to students which will be both liberal and vocational and produce really educated craftsmen and specialists. Without concrete schemes for job-oriented education, this idea will remain only a slogan. Moreover this type of education will have to be related to local needs of the region. As such we shall require committee at state level to prepare schemes for job-oriented education to suit the needs of each state and region.

There is, however, another school of thought which believes that job-oriented education is the very negation of higher education. With rapid explosion of knowledge, preparation of students for specific jobs does not make much sense. We should give the students a broad general training in organised creative thinking and develop capacity in the students to learn themselves. Once this capacity is developed, a few months of on-the-job-training should be enough for a student to adapt himself to the needs of any specialised job. This broad training will also enable the student to change from one job to another whenever he considers it necessary. If he does not receive a broad general education and receives training only for a specific job, he has to remain with that job throughout his life whether he likes it or not. Society
is changing so fast that specific jobs may not last long enough and as such higher education should be left to serve its main purpose of developing the powers of assimilation of ideas and also developing the complete personality of the students.

'Educationalise Vocations' is a more meaningful slogan than 'Vocationalise Education'. We must provide both liberal and vocational education to those in vocations in order to increase their creativity and productivity.

2. Wanted Jobs and not Degrees :

This slogan is often raised in convocations and can be understood in the context of our educated unemployment. However, degrees are symbols for education and the slogan can be interpreted to mean that our youngmen want jobs and not education. This implies that our youngmen are not interested in education for its sake but are interested in it only as a means of getting jobs. Polytechnics, medical and engineering colleges have always been known for giving education and not for providing jobs.

It is not education but the rate of economic growth which determines the number of jobs. Thus, our annual rate of economic growth has been roughly 3% while the annual
increase in enrolment in the universities has been of the order of 13%. It is obvious that our supply was bound to outgrow the demands for trained manpower of specific types and this has actually happened. For guaranteeing jobs, we should either increase our rate of economic growth to about 15% or decrease the annual increase in enrolment to about 5%. The first alternative does not appear to be really feasible in the near future as even in Japan which has had the most fantastic rate of growth, the rate of economic growth has not exceeded 10%. The second alternative is unpalatable because opportunities for higher education are already limited and restricting admissions will be against the interest of the weaker section of the society. We will have, therefore, to live with the dilemma that we can neither increase the rate of economic growth beyond a certain limit, however much we may wish for it, nor can restrict admissions though we may regard it as desirable on purely economic grounds. The government should try to create more jobs and undertake schemes which will require educated people. The universities and the society must cooperate to produce more employable graduates and only those who have aptitudes for higher education should be admitted to colleges and universities.

Quite a number of employers are willing to take students who have received the present type of education. They do not
complain that the students have not received job-oriented education. In fact their complaint is that whatever education they are supposed to have received, has not actually been received by them. The students have not really worked hard to assimilate all that was prescribed in their syllabi. The employers want the universities to give more intensive training and raise their standards rather than change their direction. This raising of standards, however, also depends on the social and economic atmosphere and the resources the society is prepared to invest in higher education.

3. Relevance in Education:

Both the students and the society want education to be relevant to the needs of a developing and fast changing society. Many of the courses which the universities are teaching have little relevance to what is needed and have to be weeded out. However, vested interests always stand in the way. Teachers who have taught certain courses over long periods of time are not prepared to give up those courses because any change in syllabi would force them to read and learn again.

In some countries of the West, students have exerted sufficient pressure to force the teacher to make the syllabi more relevant. In India students have been more concerned with getting easier papers and as such tend to be in favour of out-
of-date syllabi and demand for real relevance has not gained momentum. The old syllabi have become standardised and very rarely papers in them are out of course. When syllabi change, there are difficulties both for students and teachers. The system has to pay the price for change.

Every topic in a syllabus must be justified by its relevance to modern knowledge and needs of society and in each discipline through overhauling of syllabi from this point of view is necessary. There should be a national movement asking for relevance and it should go into details. All inertia should be swept aside.

In fact one of the main hindrances to thinking about job-oriented education is that this implies introduction of new types of courses which the present teachers are not in a position to teach. If we want drastic changes it may imply that either 30-40% of the present teachers have to be retrained and make room for others or they have voluntarily to agree to learn new topics for 2-3 years. This is even happening in the present courses where students' preferences change from some subjects to others so that we face overnight surpluses of teachers in some subjects and shortages in others and those teachers who are surplus are not prepared to change their interests and to learn new subjects. Knowledge is growing at a fast rate and unless teachers continue to grow at the
same rate, education is bound to become less relevant as
time goes. We must produce enough motivation in system,
in the students, in teachers and in society for successive
innovations, making the system more and more relevant.

For introducing relevance, educationists, prospective
employers like businessmen, industrialists, government offi­
cials, public service commissions's members and employment
exchange officials, manpower specialists, students, teachers
and political decision makers will have to think together.
Joint teams will have to go into the details and make recomm­
endations for implementation by universities.

**Education for Social Change and Vice Versa:**

Some people believe that education is essential for
bringing about social changes, while others believe that unless
drastic social changes are brought about first, educational
system cannot be improved. In any case both educational and
social changes have to be brought about simultaneously.
Changes in either should be influenced by changes in the other.
In fact we should try to improve socio-economic political-
educational system as a whole and should not try to break this
into water-tight compartments.
Democratisation of Education:

In education, decisions have so far been taken by educational administrators, some person from public life and senior teachers of the colleges and universities. The junior teachers and the students who form 98% of the educational population have had no hand in decision making. There has been therefore a demand for democratisation and giving greater responsibilities in decision making to students, junior teachers and others. Some experiments in associating teachers with college administration or of having students in the university courts have been done in various parts of the country. Still more serious consideration is to be given for bringing about meaningful participation of students and young teachers in the affairs of the universities. However, we must remember that the main object of a university is education and not democracy.

Some other Slogans in Education:

These will be clear from the titles of the following books: Education for relevance and social change (Beek), Education and jobs: a great training robbery (Berg), Education and the cult of efficiency (Collahan), Educating the powerless (Charnofsky), World crisis in education (Coombs), Indian students and social change (Connack), Push back the desks (Cullum),
Education for self-reliance in Tanzania (Dodd), Children under Pressure (Doll and Fleming), Creativity and conflict: control of mind (Farber and Wilson), Schools where children learn (Featherstone), Pedagogy of the oppressed (Freire), Growing up absurd (Goodman), Compulsory miseducation (Goodman), Educational change, reality and the promise (Gulet), Manpower and education (Harbison and Mayer), Education for alienation (Hickerson), How children fail and how children learn (Holt), Indian education in the 1970's (Howe), Deschooling society (Illich), Deschooling and deconditioning (Illich), Schools without scholars (Kets), Open class rooms (Kohl). How the school system is rigged for failure (Lauter and Hawe), Alternatives to irrelevance (Martin), Teaching as a subversive activity (Postman and Weingartner), School is dead (Reimer), Freedom to learn (Rogers), The dissenting Academy (Rozack), Education for Democracy (Rubinstein and Stonemare), Education and Culture (Spindler), Educational myths and Realities (Steinberg), Students without teachers (Taylor), World as a Teacher (Taylor), On Education and freedom (Taylor), Towards humanities Education (Weinstein and Fantine).
1. There is a persistent demand from all sections of society and from the students for basic fundamental and revolutionary overhauling of the educational system. A feeling is growing that tinkering with the system by making minor changes here and there will not do, but changes which involve basic change of philosophy of the social structure and the role of education in fast developing society are required. While there is great frustration and dissatisfaction with the present system, the outlines of the new system are still not clear and it appears that those who are most concerned are afraid to go deeply into the shape of the new educational system. However, it is time that we give up talking about the need for change and begin talking about the possible changes themselves.

2. Some of the possible directive principles for change in the educational system can be the following:

   (a) Education should become an instrument of social change and should be an instrument for bringing about social and economic equality in society.
(b) It should help in transforming society towards the goals of democracy, socialism, secularism, affluence and full life for every citizen.

(c) It should be according to the needs of Indian society.

(d) It should motivate the students to work hard physically and mentally and to have strength of character.

(e) It should motivate the teachers to work hard and to remain up-to-date with knowledge.

(f) It should encourage research in meaningful problems of Indian Society.

(g) It should be within the financial resources of the state.

(h) It should not be confined to formal education in schools and colleges, but should also provide for alternative channels of informal education through correspondence courses, radio, T.V., etc.

(i) It should enable the students to become productive and at the same time continue to learn throughout the whole life.

(j) It should provide for reorientation of teachers from time to time so that they can teach the new courses required by the society.
It should provide for better methods in management in schools, colleges and universities so that some of the present practices which involve loss of energy are avoided.

3. For bringing about such a revolutionary change, hard decisions at the political level are essential. These may involve the following:

(a) Regulation of admissions in higher education so that only those who can benefit from higher education are admitted, subject to the needs of social justice and regulating the number of students receiving higher education so that it has some relationship with the economic development of the country.

(b) Decision as to which sections of society are weak and which have to receive preference in admissions to higher education institutions and the mechanism for fixing quota of seats for them.

(c) Decision as to who would finance higher education; whether it would be the responsibility of the State only or whether at least those who can afford to pay for it will be asked to pay for it and their higher education will not be subsidised by the State and decision regarding the percentage of national budget that can be allocated to education in general and higher education in particular.
(d) Decision as to role of political parties in student activities. Some political parties now believe in a state of permanent revolution and even in chaos and anarchy and want to use students for keeping up an abnormal situation in which a revolution may come about. They profess that they do not believe in violence, but they are not averse to gheraos, forced resignations, and use of force to prevent persons from taking decisions according to their conscience. According to our constitution, every one has certain basic freedom guaranteed but some groups would not mind this freedom being violated by groups of students and other organised groups though they would not like the government to violate this freedom. Since education whether permanent state of revolution will be conducive to any good education.

(e) Decision about the compulsory nature of the national service for students, i.e., whether students have to spend six months or a year in national service before they get a degree. In many countries they have to spend one or two years in the army before getting the degree.

(f) Decision about the degree of pressure to be used with teachers is also essential since left to themselves
the teachers are likely to teach the courses which they have learnt in universities and which they have been teaching all along - whether they are useful and relevant or not. Today society requires 50% new courses, but there are no teachers to teach them in the right spirit, while any number of teachers are available to teach the old courses. We have to take a political decision as to how far the teachers will have to teach what is needed by the society today.

4. Many vested interests involving students, teachers, managements and political parties have developed in the present system. Not much is expected from the students in the present system and in general students can take it easy for nine months in a year and still get through their examinations and get their degrees. In many cases teachers have to teach for not more than 120 days in a year so that the average teaching work may come out to be not more than 1½ hours per day. Large vested interests have also developed in the examination system through which teachers and many others get large sums of money in addition to their salaries. There are vested interests of college managements where individuals get prestige and power without making any contribution for the running of the college. There are vested interests of political parties who would like to achieve their political
goals by using the students and they would like the status quo to continue so that they have a large number of young workers to serve their ends. While vested interests have to be broken, hard political decisions at the national level have to be taken.

5. One major reason why no significant changes in the educational system have taken place over the last 40 years in spite of everybody asking for it is the fact that almost everybody has vested interests in keeping the status quo and in speaking against it. One gets all the advantages of the system by sticking to it. At the same time one can appear to be revolutionary by speaking against it.

6. We want to keep an open-door admission policy in the name of social justice so that the weaker sections of society may also get admission to higher education, though we know full well that the students from the real weaker sections of society do not cross even the middle schools and therefore keeping the doors open at the college level is meaningless for them. This policy enables the 3% upper class in society to get
admissions in institutions of higher education. Even when students of weaker sections, specially schedules castes, manage to get admissions, no special academic assistance is provided to them so that after some time they get frustrated and are out of the system. If we have a quota system and give only 3% seats in higher education to the children of the upper 3% class, the real reason why open door policy of admissions is advocated will be clear.

7. Students have been demanding job-oriented education for quite some time now. While it is obvious that, on account of a larger increase in student enrolment than the increase in jobs, no education system can provide education that would guarantee jobs for everybody, education should, however, be able to provide for self-employment and opportunities to exploit resources of the country by energetic self-reliant youngmen. However, we have to give need-based education, i.e., education which is based on the needs of the country. Gandhiji emphasised this in basic education. The concepts of work experience and of vocational education at the end of the school stage are also based on the same considerations. We have to examine why these have not been implemented. We started our educational system with purely academic curricula and we have been producing year after year persons who have been academically trained but who do not know how to work with their hands. These persons in turn become teachers and are anxious to
produce academic persons only. As such some external force is required to make it change its direction. This external force has to be student opinion or public opinion or government financial control. We will have to restrain our teachers to work with their hands and unless we do so, we cannot expect them to give need-based education, though they can certainly talk about it.

8. The government has to put a blanket ban on expansion of the present type of education and should not give permission to new colleges which will give the present type of academic education or permission to existing colleges to start new sections to give the same type of education. It should give permission only for new types of need-based education.

9. Massive programmes for inservice training of people in all walks of life have to be launched to increase their efficiency and their chances of promotions in the places they are serving. The present policy of improving grades without requiring any improvement in qualifications should be given up. Instead, training facilities should be provided and better grades should be available for all those who improve their qualifications consistent with the requirements of the job they are doing or are likely to do.
10. At the same time a university for correspondence education on a large scale should be set up in each state so that it can provide facilities to those who are already in service.

11. One more important change which is required is in the examination system. The UGC has already given a plan for action. It is obvious that teaching and examinations have to be better co-ordinated and this would require internal assessment to some extent. The teacher who is teaching a course should give regular tests throughout the year and should have at least 50% marks to himself based on these tests. The system should avoid the influence of teachers' bias or of inter-college rivalries and should motivate the students to work systematically throughout the year.

12. There is a feeling that in arts and law courses students are not required to work as hard as in science courses and even in science courses, they are not expected to work as hard as students do in other countries. We have to raise our expectations from the students and therefore the courses in arts and law have to be upgraded so that students studying for these courses have also to put in about 50 hours a week of regular work in order to
do well in the examinations.

13. The new grades for teachers are quite welcome because these will enable the teaching profession to get the best people. But they should be motivated to continue to remain active in teaching and research throughout their lives. Regular assessment will have to be made of the teacher's performance and in this assessment the students may have some role. On the other hand, research facilities for teachers, better libraries and laboratory equipment, etc., will have to be provided so that teachers can teach effectively.

14. Education and research are closely related. If there is creative activity and research aimed at solving local, regional and national problems, it will immediately make teaching a more creative process and it will integrate education and research with the life of the community. All efforts should, therefore, be made to make both education and research relevant to the needs of the society.
1. A university Vice-Chancellor is never more popular than when he pokes fun at himself and to survive in his job, he must do this occasionally with good grace. If he takes himself too seriously, he is ill-equipped to deal with the chaos conditions on the campus. A Vice-Chancellor must also understand the confusion of voices and forces that are always present on the campus.

2. Today a university Vice-Chancellor is a man in trouble. His term in office judged by the averages is likely to be less than five years. Survival indeed appears to be his main task.

3. What we want, said a search committee in a university looking for a new Vice-Chancellor, is a miracle man who can walk on water.

4. Every one in the university from a freshman to a senior professor seems to be an informed and skilled critic of Vice-Chancellor's ability from producing goods for the canteen to producing parking places close to class rooms and offices.

5. A Vice-Chancellor has to encourage educational planning, but neither students nor faculty are hospitable to planning of direction from above.
6. The Vice-Chancellor does not rule. He does not direct, he does not even control. He influences, he guides, he contributes wherever possible.

7. A Vice-Chancellor does not have the authority of a corporation president and yet his constitution says, he has the responsibility for the welfare and direction of the university, it is but one of the many problems of a Vice-Chancellor's life; he has many assigned responsibilities without compatible authority to carry out the responsibilities.

8. Unlike the Prime Minister, the Vice-Chancellor has no efficient civil service to advise him nor does he have a cabinet to support him. He essentially stands alone.

9. The task of a Vice-Chancellor has become more difficult because of certain tactics of the radicals, i.e., of the new left and the tolerance of these tactics among what it may be called the stable members of the community, namely, moderate students and the faculty members. The moderates have surrendered the field to the radicals. They do not attempt to set up or support any group to help the Vice-Chancellor to stabilise the campus. The silent majority is indeed silent. The weight of public opinion is in favour of opposing established authority. The result is an almost anarchic community without little solid basis of
support for rules. Many times the university Vice-Chancellor feels he is walking on quick sand.

10. The object of the radicals of course is not to remedy a particular problem or resolve a particular issue. It is to overthrow the university; at least to throw it into chaos. The moderates support them on individual issues since if they oppose they would seem to be illiberal or against reform. They are sometimes unconscious about the larger ends for which the radicals are using their support.

11. The object of the radicals is to find out where the ruling university administration is vulnerable. To find when it has inadequate answers and to find issues which they can blow up into a major crisis.

12. A Vice-Chancellor has always to be alert, constantly trying to put each issue in perspective, constantly in touch with student and faculty opinion about the degree of support he can count upon; constantly making sure that he has adequate defences for the charges that may be made by any one in a thousand areas.

13. A Vice-Chancellor spends his time not in thinking, planning forward, raising money but in keeping the fences mended and the university operative.
14. A Vice-Chancellor spends 20 hours a day fighting fires. He has no time for anything else.

15. The problem has been made much more difficult by the fact that the universities are hot news. A campus sit-in or a demonstration is almost certain to get publicity regardless of the reason or the numbers involved.

16. One cannot discount the thrill young people get through a demonstration or a sit-in. Research has shown that many students with no interest in the issues involved can be attracted to a demonstration and find "tremendous experiences." Being close to other students in a common cause, being watched and written about, sharing difficulties, opposing establishment provide an experience which has spiritual qualities for many. This has little to do with issues. It has to do with feelings and emotions. If a Vice-Chancellor has to survive, he must understand this and deal with it sympathetically.

17. The manner in which campus activities are covered by media immensely complicates the university Vice-Chancellor's job. If the media is biased or if it covers the events inadequately, it may well contribute to escalation of campus disturbances. A few feet of film on TV may be more influential than hundreds of detailed memoris or rational meetings.
18. A university Vice-Chancellor is under duress also because of the trend towards self-government in the universities. Both the faculty and the students want to have a say about everything. During such a period, the Vice-Chancellor unless he wants to lead the revolution is made to appear as the person who appears to bar the millennium. He is required according to university constitution to act in a certain prescribed way, but he is constantly being challenged to ignore this and to make the university more democratic. The problem is to see the issues in perspective.

19. Will the next student generation be as anxious as the present one to share in the heavy burden of operating the university? Will the faculty be always willing to give time to policy making and administration in the university? Will the faculty divide itself into those who wish to serve on committees and those who wish to be scholars? Will the tax payer support great multi-million rupee undertaking controlled by students and faculty?

20. The Vice-Chancellor is always at the centre of the storm whenever there are disturbances. He must deal realistically and sympathetically with the students and the faculty of his university, yet be must act responsibly in the light
of long term implications of the reforms being urged upon him.

21. Many times a Vice-Chancellor must take an unpopular position slowing the process of change; pressing for further consideration of fundamental issues; opposing in a manner the multiplicity of obvious solutions. At such a time he is obviously a sitting duck for the radicals.

22. Given such a situation why should any one want to be a Vice-Chancellor today? The reason is that the job has attraction of the emoluments, the status and the opportunity. Moreover, the difficulties always do not seem overwhelming.

23. Clark Kerr, a former Vice-Chancellor of the University of California, used to describe the situation by giving an old limerick.

There was a young lady from Kent
Who said she knew what it meant
When men took her to dine
Gave her cocktails and wine
She knew what it meant
But still she went.

Even the sober academic persons called to the Vice-Chancellor's chair usually finds the job irresistible. He
may know what it means but it is hard for him to turn down the offer.

24. The Committee on Model Act for Universities has the following to say on the position, functions and responsibilities of a Vice-Chancellor: "The Vice-Chancellor is by far the most important functionary in a university, not only of the administrative side but also for securing right atmosphere for the teachers and the students to do their work effectively and in the right spirit."

25. Lord Robbins' report on Higher Education in UK has the following to say: "The Vice-Chancellor has a role which probably unfortunately is seldom precisely spelt out in written constitutions. Yet it is difficult to overstate the importance particularly in a period of expansion which calls for imagination and continuous initiative. There is a great danger that the needs of expansion and the increasingly complex relations between institutions of higher education and government will impose upon the heads of universities quite in-supportable burdens. There are certain duties of which the Vice-Chancellor cannot divest himself. He is at once a member of the governing body and the chairman of the main academic councils. He must therefore be at the centre of all discussions involving broad questions of internal politics or relations with outside world. He must represent
his institution in all formal or informal relations with the University Grants Committee. He must be present at the meetings of the committees of Vice-Chancellors and Principals. He must keep in touch with potential benefactors and he must be aware in general of development in various branches of learning. No other enterprise would impose on its chairman a variety and burden of work that a modern university requires of its Vice-Chancellor."

26. The Committee on Model Act for universities further states: "The responsibility of a Vice-Chancellor is not less heavy in India than in UK or elsewhere. In certain aspects the burden of Vice-Chancellor in Indian universities is even greater. Among other things, he is the chairman not only of the academic body which determines the courses of study, but he is also the chairman of the executive body and he also presides at the meetings of the court."

27. A Vice-Chancellor should possess four basic qualities. He should be an example and exponent of Indian culture; a true patriot, should possess not only national but international status and he should be a successful collector of funds for the university.

28. Clark Kerr has said: "A university Vice-Chancellor should be firm and gentle, sensitive to others but insensitive to himself, have vision of affability, broad perspective
and be a seeker of truth. He should sound like a mouse at home and look like a lion abroad. He must satisfy in being equally distasteful to each of his constituents. He must reconcile himself to the harsh reality that successes are shrouded in silence, while failure are spotlighted in notoriety."

29. A Vice-Chancellor needs to be a scholar of eminence; possess uncommon courage, energy and humility and above all be imbued with patience and fortitude and a sense of identification with those over whom he presides. He has to be open-minded and receptive to new ideas, no matter at what level they originate in academic hierarchy. It is his chief responsibility to preserve the autonomy of the university from external control and to promote self-government within, ensuring effective participation of the academic community in the formulation and implementation of the academic policy and plans.

30. There is no simple and infallible method of seeking or selecting a Vice-Chancellor. However, one thing is clear; no method will succeed if there is brought in even to a microscopic degree considerations other than the true interest and welfare of the university.

31. The person who is expected above all to embody the spirit of academic freedom and principles of a good
management in a university is the Vice-Chancellor. He stands for the commitment of the university to scholarship and to pursuit of truth and of ensuring the academic community that the executive wing of the university is used to assist the academic community in all its activities. His selection should therefore be governed by this over-all consideration.

32. Whatever the mode of appointment of a Vice-Chancellor, its main object is to choose the best person available and to grant him suitable conditions of service so that he may function without fear or favour of persons in authority. Generally the Vice-Chancellor should be a distinguished educationist or eminent scholar in some discipline or profession with a high standing in his field and adequate administrative experience. We are not generally in favour of those who have retired from other fields. An exception to the general recommendation should be made only in the case of very outstanding persons whose association with the universities would be desirable from every point of view and should not be made an excuse for accommodating or rewarding those who do not fulfil the conditions laid down. When the appointment of a Vice-Chancellor becomes a matter of prestige and power politics, the battle may well be taken as lost.
33. The Vice-Chancellor's role is to provide and support the best possible conditions for the pursuit of academic purposes of the university, namely, teaching and research. This primary purpose of the university administration is better appreciated now than it was done sometime earlier.

34. There is need to protect the existence of a university, particularly the university as a place of intellectual freedom for all. Dissent is the lifeblood of a good university, but when it carries with it a threat of violence and intimidation, no Vice-Chancellor can be passive spectator specially when there are some university students and faculty members wishing to bring university operations to a standstill. In the event of violence, it is clear that university and public law must prevail.

35. To the real disruptor, the university is seen as irrelevant. For others who are more reasonable, the universities are in for reform; for many others the courses offered seem remote from life. The Vice-Chancellor has to have faith in his work in spite of all these groups.

36. Communication within the university should be widened as much as possible and the remoteness of the Vice-Chancellor should be greatly lessened by the device of opening doors and in other ways of improving access for
those with either grievances, positive ideas of simply seeking advice.

37. The Vice-chancellor is the administrative head of the university. He is also the academic leader of an academic community. There are some Vice-Chancellors who receive respect and succeed in their work because of the high academic prestige they have. There are others who may succeed because of high administrative abilities, but in the latter case, the distance between the Vice-Chancellor and the academic community remains.

38. When an academician or a scholar become a Vice-Chancellor, his initial impact on the university is bound to be academic but as time progresses, his own academic contacts may become weaker and he may become more of an administrator after some time. It is therefore important that an academician should not be a Vice-Chancellor for such a long time that he ceases to be an academic person. In some countries, the Vice-Chancellors are chosen from the academic community for a period of one, three or five years and after completion of their term, they revert back to their academic work. In other countries, the Vice-Chancellors are chosen quite often from the ranks of judges, administrators and politicians, whose knowledge of the university is confined to their own experiences of their own college days.
39. The Vice-Chancellor has to be an academic innovator, i.e., a person who is prepared to initiate new academic ideas in the university structure. But if he has no academic ideas of his own or fails to appreciate the academic ideas of others, he can only keep the university machinery running smoothly without enabling the university to make real adjustments with the changing conditions.

40. The Vice-Chancellor is very often required to act as a judge, to settle disputes between students and students, between students and teachers, between teachers and teachers, between teachers and principals, between principals and managements and between different groups in managements. He has no investigating agency at his disposal and with the increasing complexity of life, he often finds himself in a difficult position to decide without being able to go into the truth of all the evidence that is produced before him. Very often an appeal is made to him to make an on-the-spot enquiry and to meet personally all the interested persons, which of course is an impossible task. It is however obvious that the Vice-Chancellor should be as fair and impartial as possible and should also appear to every one to be completely fair and impartial, otherwise his prestige as a judge in all these disputes will suffer. In many cases the Vice-Chancellor is the final authority to take a decision and
therefore his responsibility is great. In others his decisions can be challenged before he has to be careful from the legal point of view.

41. Many members of the public, students and teachers have a feeling that the Vice-Chancellor is all-powerful and once he is convinced about some reform, he can bring it about in no time. As such everybody considers it his duty to make all suggestions to the Vice-Chancellor and feels that his duty is done as soon as he has made a suggestion. The Vice-Chancellor has a considerable influence in university affairs but very often the decisions are taken by the university Senate, Academic Council and the Executive Council and those with ideas should try to influence these bodies rather than the Vice-Chancellor. In many cases these bodies function democratically and if some person can convince the majority of the members, he can get decision in favour of his ideas. But this path of convincing the majority is more difficult and therefore the easier method of writing or talking to the Vice-Chancellor is adopted. The Vice-Chancellor is expected to receive all the suggestions, which are often contradictory, from hundreds of persons, to process them, to get them approved by university bodies, to get funds from the government for these and finally to implement them and he is expected to do all this in a matter of days, if not in matter of hours.
42. The Vice-Chancellor, however, knows his limitations. He has to work subject to the Act, Statutes and Ordinances of the university. In fact, it is his duty to see that these are not violated by anybody. He is, however, under constant pressure from various pressure groups to violate these by using his special or emergency powers or using his special prestige in the university. He has to resist all such pressures. He can get the statutes and Ordinances changed if he so likes, but so long as they are operative, he must see that everybody respects them and works according to them. He must, however, himself resist the temptation to violate these when it suits him.

43. The Vice-Chancellor’s role is that of 'Shiva'. He has to swallow all the poison of the academic community. Since the Vice-Chancellor is the symbol of the University, he is held responsible for all the shortcomings of the students, teachers, employees and other officers of the university. If some clerk or teacher or officer does not do his work efficiently it is the Vice-Chancellor who is held responsible, because he may have failed to take appropriate action against the erring party. When the number of erring parties runs into hundreds and there is a general lack of efficiency, the Vice-Chancellor’s role becomes difficult because he cannot take action easily
against hundreds of persons. Moreover in many cases there are no proofs of the dereliction of duty but some injured parties have a feeling that somebody has not done his duty and they would like the Vice-Chancellor to take action even if there is not proof.

44. There is a new caste system in the university community. Quite often students must support a student even if he is wrong and teachers must support a teacher even if he has not done his duty and so on. If a Vice-Chancellor does not take action, he is blamed. If he takes strong action, he is equally blamed for being dictatorial and not sympathetic. Everybody expects the Vice-Chancellor to take strong action against others, but everybody also expects that the Vice-Chancellor should overlook a similar fault on his own part. Sometimes there is a strange phenomenon that when the Vice-Chancellor wants to take action against one group, for harming the interest of another group, both the groups join together against the action taken by the Vice-Chancellor, simply because he represents the establishment.

45. The Vice-Chancellor is supposed to have some knowledge of all subjects taught in the university. As a symbol of the university, he must be universal in his knowledge.
He is by law-required to preside over all selection committees for readers and professors in all subjects. Even the UPSC member sometimes interviews persons in some special areas of knowledge, but the Vice-Chancellor has to interview persons in all areas of knowledge. To discharge this duty as well as he can, the Vice-Chancellor has to know all the different specialisation possible in various disciplines. He has to know all the leaders of research in these fields and he must be familiar with the latest currents of thinking in every discipline.

46. The Vice-Chancellor has also to know quite a lot about architecture, engineering, public-health, administrative rules and procedures, legal rules and procedures, nutrition, etc. He has to be a perfect generalist and if he has to command respect of the academic community, he has also to be specialist in some field.

47. The Vice-Chancellor should know a great deal about current thinking in all aspects of higher education. He has to have his own philosophy of higher education and he has to put it into action. Therefore this philosophy of his should have been acquired after a great deal of thinking, discussions and debate.
48. The Vice-Chancellor has to protect the autonomy of the university against pressures by students, teachers, governments and other interests. He must be able to run the university so well that nobody should be able to question the right of the university to govern itself. However, the universities are receiving public funds and unless they meet the needs of the society, governments are bound to seek to interfere and the Vice-Chancellor has to resist this interference in spite of his knowledge of the weaknesses that have crept into the university system.

49. The Vice-Chancellor has to deal with the UGC, state and central governments and other universities, his own faculty members, teachers of his colleges, students, management of colleges, his own employees and employers in business and industry, etc., and he has to arrange his dealings in the best interests of the university.

50. The Vice-Chancellor cannot be held responsible for the lack of employment of the graduates, but he faces all the consequences due to lack of employment and consequent lack of motivation among the students.

51. The Vice-Chancellor is always sitting on a volcano. A wrong question set by an examiner sitting 1,000 miles away
or a quarrel between a student and a member of the public may spark off trouble which may divert all his energies for weeks together in order to set right and to bring the university back to equilibrium.

52. The Vice-Chancellors in developing countries are particularly in a weak position because they do not have sufficient funds for providing good education to the students. Most of the important decisions about education today are taken at the political and economic levels and the Vice-Chancellor cannot influence these decisions and as such the Vice-Chancellor has to face all the consequences of university system which results from these political and economic decisions.

53. It is agreed by everyone that every Vice-Chancellor today faces difficult and challenging tasks. No Vice-Chancellor is happy in just keeping the university open. He wants peace so that he can develop the university and give it a sense of purpose and direction. However, he has to work in state which alternates between temporary peace and disturbed peace.
CONCLUSION :-

To conclude it can be said that higher education has created more problems than solved.

The concept of university "as being our society's engagement with pure value is today almost non-existent. P.R. Levis said "the real university is a centre of consciousness and human responsibility for the civilized world; it is creative centre of civilization." Who ever is familiar with the affairs of universities today, can claim the existing universities to be universities in this sense? In the midst of societies where commodity value is cherished more, it is difficult to expect the universities to generate use values. But if the university system does not provide the lead, education is bound to degenerate.

We cannot say that there is paucity of sound ideas for education reform and of imaginative schemes to promote academic excellence. The most critical of the problem of the higher education appear to be: to reconcile the idea of equality of educational opportunities, quantity and quality, redefining the goals of education in a task specific time frame; introduction and enforcement of accountability without, in the process, unduly bureaucratizing the system and thereby stifling academic freedom and initiatives, restructuring the reward/ recognition system; with an accent
on excellence and with provision for deterrents against politics and intrigue; creation of conflict resolving mechanisms, supported by unequivocal norms and sanctions, promotion and support of simple but essential schemes such as giving special attention to the upper and lower ten percent of the students in the form of anticipatory, preparatory, and remedial education and organization of graded workshops and skill centres and support to a powerful movement that would equip the university system to fight interference from outside and subversion from within that defeat the purpose for which centres of higher learning are set up.

This indeed is a task of great magnitude and complexity. The imperatives of national interest and the future require a national consensus on key issues involved. Corrective action must start simultaneously both at the higher policy level and at the level of individual institutions. Delay at this stage may add more knots to an already complicated problem and make its solution infinitely more difficult.

It is therefore of immediate need that the administration and the university's teaching departments should get rid of their routine 'maintenance' and unproductive functions and (sooner the best) concentrate on the crucial problem of
restricting the university to make it once more a viable academic system and thus achieve the objects for which it was established.

The concrete beginning in this direction can be made at the level of teachers and students by providing for institutional involvement of these two sections of the academic community.

It is noticed that the participation of students and teachers is a formal one and highly restricted and that not only because of the conscious reluctance of some to concede participation but also because of absence of a well defined idea about the form and objective of participation. What is necessary is to realise that participation is not a 'law and order' question but a process of education by itself.