SCULPTING THE UNIVERSITIES OF FUTURE: THE INDIAN WAYS

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India had the first and foremost universities in the world, including the Nalanda and Takshashila universities founded during 7ᵗʰ century BCE. Following the British model, the first university was established in India on 24ᵗʰ January 1857 at Calcutta. In the scheme of things, the choice is perhaps between the traditional Indian Style of Nalanda and Takshashila or to continue to follow the British model in the years to come. Over time, the Indian HEIs have distanced themselves even from these and started embracing the American pattern. This is unfortunate for a country like ours which inherited a treasure trove of knowledge from the past. The best way that could be pursued is to discard all that is western and design our own material, methods and processes. It is time now that we 80 per cent of the existing universities as skill-based universities, and the remaining 20 per cent to be multi-faculty general universities to teach all kinds of Arts, Humanities, Social Sciences and those related to the human enlightenment.

PRELUDE

In 1948, Dr Sarvepalli Radhakrishnan, who was then Vice Chancellor at the Benaras Hindu University and the past President of Association of Indian Universities, was requested by the Government of India to chair the University Education Commission. The major plank of the Commission was to report on the Indian university education and suggest improvements and extensions that are desirable to suit the present and future requirements of the country. The report of the Radhakrishnan Commission remains undoubtedly a 'blueprint' for the Higher education of the country. Pandit Jawaharlal Nehru, the first Prime Minister of independent India was very unequivocal about the role that universities could play in building 'New India'. It was Nehru who wished that universities would stand for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the 'Search of Truth'. Pandit Jawaharlal Nehru and Maulana Abul Kalam Azad had firm convictions on the system of Indian education and how it should be organised and delivered. In order to

realise the above goals, the new National Education Policy drafted by Padma Vibhushan Prof K Kasturirangan, proposed many a measure including new institutional architecture (i.e., the establishment of National Education Commission, Higher Education Grants Council, National Higher Education Regulatory Authority and many others), New Curriculum Frameworks and the integration of professions and technology to achieve a higher purpose.

If education is intertwined with the practice from the beginning, the student turns perfect both in theory and practice. In our present-day setting, there is little emphasis on the practice part. It is known that the universities of India are modeled on the lines of their counterparts in Britain. In this process, University of Oxford remained the lone standing example during those formative years. The university by virtue of its sheer dedication and the high standards it followed, leads in the World Ranks, where it occupied the first place for the fourth time in a row. Even in the QS World Rankings, 2020, it stood at the Fourth Place. Among the top 10 of QS, four of them belong to United Kingdom. In the THE rankings, 2020, there are three institutions belonging to the United Kingdom. A cursory look at the few distinctive characteristics would make us understand what it means to be 'a University'. In the case of the University of Oxford, whom we regard the role model has the following distinctions and unique features:

- Established during 11th century CE, (the exact date of incorporation is not precisely known);
- Comprises of 44 colleges located at several places of the country;
- Has the largest library network in the entire country;
- Admits around 22,000; and of them 40 per cent are from other countries;
- Has a very strong presence in music with students forming various clubs to pursue their extra-curricular interests;
- Also known for strong presence in sports, games and cultural activities; and
- Has a large Alumni Network of 2,50,000 student members, with 26 Nobel Prize Winners, 120 Gold Medal Winners at Olympics and seven Poet Laureates.

The above are a few distinctive features and if we survey the top ranking World Universities, we find many such features, unique to each of them.

Following the British model, the first university was established in India on 24th January 1857 at Calcutta. This was followed by the starting of University of Bombay and University of Madras around the same time. However, India had the first and foremost universities, beginning with the Nalanda University founded during 7th century BCE and Takshashila around the same time. To our great dismay, neither Nalanda nor Takshashila enthused our founders in the pursuit of establishment of 'Modern Universities'; perhaps we may have to find justification in our colonial rule by the British (Ghosh, 2013). Having sailed through for over a century and a half, there is realisation that it is worthwhile to dig into the past and revive the glorious institutions of the past like Nalanda who had gone into oblivion.

The moot question in the context of the theme of *Reimagining Indian Universities* is the one that pertains to the choice of the suitable model. In the scheme of things we are discussing, the choice is perhaps between the "Traditional Indian style of Nalanda and Taxila" or to continue to follow the British model in the years to come (Puri, 2015). Over the years, the Indian HEIs have distanced themselves even from this and started embracing the American pattern with the advent of computers. The choice now got expanded to three instead of two. The belief/claim that Indian Higher Education Institutions (HEIs) would acquire the global characteristic and thus emerge as "world class institutions" is yet another contentious issue, clouding the fact that universities in China, Singapore, Japan, Germany, Sweden and many others are also making it to the best of global universities, following their own models. Under these circumstances, this would be the first issue to be resolved in the way forward for reimagining Indian universities.

While writing for *Harijan* on 2nd November 1947, Mahatma Gandhi expressed the opinion, "there prevailed a mania for the establishment of new universities in the provinces". Going further, he remarked that there should be a proper background for the establishment of a university, in terms of adequate number of schools and colleges that would support the university by providing feeding numbers. He was of the view that people who want these new institutions, should provide the necessary resources and guard them. Long ago, he denounced the influence of colonial system of education and felt that the Indian youth would get alienated from the mainstream, and there should be scope for 'career-based thinking'. The fall out could also be a general disdain for manual work, scope for creation of a new elite class and the attendant problems of urbanization (Barua, 2018). What Gandhiji

had visualised at the time of independence, has come to be true in all respects. It is for this reason that he had set out three major goals for education: (1) Moral development of a person; (2) Lifelong learning; (3) Integration of knowledge with the work. Espousing the principle of *Nai Talim* (basic education for all), Gandhiji said that knowledge and work are not separate. The present focus on "field-based experiences" is nothing but keeping in tune with what Gandhiji hoped to put in place. The question in this context is: Are we attempting to reimagine the Indian universities in the perspective of Gandhiji?

FLAGSHIPS OF THE PAST

Radhakrishnan Commission

The observations and recommendations of the Radhakrishnan Commission (GoI,1962) deserve serious attention in the present context for a variety of reasons. First, it had set out the basic aims of education. Second, it spelt out very clearly the specific functions as a university. Third, it specified the standards of education that need to be upheld all the time. Fourth, it recognised the significance of teaching profession and thus recommended the compensation of high order. Fifth, it suggested a comprehensive list of courses of study to make education wholesome. Sixth, the commission had laid down the standards of teaching in terms of the updation of the teachers and conduct of refresher courses. One interesting observation of the commission is that it felt there should a cap on the number of students to be admitted into a university and college, in order to avoid overcrowding. The commission had put this number at 3,000 for a university and 1,500 for a college whereas the National Education Policy 2020, puts this figure at 10,000. Seventh, the commission has very rightly emphasised on the need to introduce professional education in the country and identified fields such as Agriculture, Commerce, Engineering and Technology, Law, Medicine and Religious Education. Eighth, it also detailed about the medium of instruction and examination. It has the considered opinion that English should be replaced as early as possible by an Indian language. Ninth, on the reform front, the commission, keeping in view of the spirit of the constitution, suggested to the government to set up the University Grants Commission to take care of the resources crunch. A closer examination of the three parts of the report of the Radhakrishnan Commission revealed the fact that it remained undoubtedly a 'blueprint' for the higher education of the country. Unfortunately, all said and done, the landmark works of the great personalities (like

Radhakrishnan, Kothari, Yashpal) remained only as philosophical contributions and did not see that light of the day, except a few excerpts here and there.

Pandit Jawaharlal Nehru and Universities

Pandit Jawaharlal Nehru (GoI, 1964) emphasised on the fact that education is and will remain the most important means to social change. In his belief, education dispels ignorance and helps one to be free from hunger. It is education that helps people develop rationalism, empiricism and positivism. As rationalists, people keep faith in science rather than superstition, and blind belief. It is only through proper education that a better order can be promoted in the society. When Nehru interpreted the vital purpose of universities as 'humanism', he had in his mind much the needed human relations required to strike a balance in social development. The concept appears to be much more relevant in the present-day context of intolerance, subversion, divisive attitudes, fundamentalism and the growth of terrorism. Perhaps, Nehru was guided by the writings of Vishwakavi Rabindranath, who always held high ideals of tolerance and humanism. While supporting the Russian approach to education (being the strong contender of socialistic pattern of society), he felt that the very purpose of education is to nurture people to serve the community and make them apply their entire knowledge for the same, i.e., for gaining public welfare. He also emphasised the fact that one should prefer technology without scarifying the basic human values, which are considered highly essential for a civilised person. Thus, the views of Nehru on higher education are very high on ideals, yet it laid focus on pragmatism.

Viewpoints of Maulana Abul Kalam Azad on Education

Maulana Sayyid Abul Kalam Ghulam Muhiyuddin Ahmed bin Khairuddin Al-Hussaini Azad, a great Scholar in Islamic Theology, freedom fighter and the first Education Minister of Independent India for more than a decade from 1947-1958, had firm convictions on the system of Indian education and how it should be organised and delivered(Habib, 2010). It is appropriate to detail the viewpoints (Khan, 2018) of Azad here:

- It is the birthright of every citizen of the country to receive minimum basic education, to enable him/her to discharge the duties as citizen.

- Education is the force to shape and change the hearts and minds of people in every facet of life.

- It is education alone that can achieve national integration and democratic success and finally world peace.

- Educationists should build their spirit of inquiry, creativity and moral leadership among the students and thus become their role model.

- Teachers should be more dedicated to making solid achievements than in running after swift, but synthetic happiness.

NATIONAL EDUCATION POLICY, 2020

In context of reimagining the Indian universities, the following observations, ideas and recommendations deserve special attention of the Kasturirangan Committee that:

- envisions an Central Education System for India which contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society, by providing high quality education to all;

- the vision for the Indian Education System is to make it touch the life of every citizen, implying the full development of human personality;

- while pursuing the same, care is to be taken to see that the Indian traditions and value systems are not sacrificed. In this regard, emphasis is laid on 'Liberal Arts' as pursued during the era of *Nalanda* and *Takshashila*;

- integrated, yet flexible approach to education, emphsising on the early childhood care and the later developmental stages;

- focus on 'high quality research' in universities;

- knowledge created by 'Quality Education' to drive the economy and make the nation proud as the facilitator of 'knowledge revolution';

- teachers are the 'change agents' in shaping the future of the children. Thus, the committee hoped that the teachers must be placed at the heart of the education process, by ensuring a motivating culture and environment. Measures shall also be taken to ensure their continuous professional development;

- new and forward looking approaches in universities and colleges, having a bearing on the spirit of service, creativity and a strong ethical compass; and

- all Higher Educational Institutions (HEIs) to emerge as multi-disciplinary institutions offering a wide variety of programmes and courses to make learning realistic and vibrant.

In order to realise the above goals, the draft proposed many a measure including new institutional architecture (i.e., the establishment of National Education Commission, Higher Education Grants Council, National Higher Education Regulatory Authority and many others), New Curriculum Frameworks and the integration of professions and technology to achieve higher purpose. In the context of *Reimagining Indian Universities*, do we need to think beyond the proposals of the NEP 2020, is the question. Attempts are made in the following pages to address this question.

THE WAY FORWARD

By now, there is enough material generated by virtue of the reports of various commissions, committees and working groups. Unfortunately, the viewpoints and suggestions of great personalities have gone into oblivion. Again, we are attempting to reimagine the role of universities in particular and higher education in general. Even after 73 years of independence, we have not been able to design an education system of our own, which is a pity. It is not about reform; it is about the total system to be put in place. In this background, an attempt is made in the following pages to recommend certain measures that may go well with the "designing of an Education System of the Indian kind".

Orienting the Education System on the Concept of Swadeshi

India was the country which had expressed a solemn resolve to renounce everything that is foreign in nature when Gandhiji took up the "Non-Cooperation to British Government" in 1920, pressing the latter to grant self-rule; he also called for boycotting all foreign goods, titles and other honorary offices. To the surprise of even Gandhiji, people (especially women) participated in the event in a such a large measure, something that never happened in the colonial history of any other country(Gandhi Sewagram Ashram). However, despite this, we have not been able to discard the colonial system of education till now. All our universities, courses, methods of teaching, etc. are modeled on

western lines and each time, there is only an unsuccessful attempt to rethink and modify the existing system. In fact, this is not expected from a country like ours, which inherited a treasure trove of knowledge from the past. Unfortunately, even a minimum effort is not put to design our own education system. The countries of South Asia that got newly industrialised too have their own patterns, like Singapore, South Korea, Hong Kong, etc. Taking the case of Japan, through copied models of the west to begin with, could emerge successful in designing their own system of education and compete with the western countries in every possible field. Though the countries in Europe have many things in common with USA and UK, they stand apart in many other respects, especially in the field of education. Though small in size and number, each of them is distinct in producing people that lead in many discoveries. Take for instance, a small country like Sweden, remaining an example and being quoted year after year for Nobel Prizes at the Swedish Academy awards. Finland is known throughout the world for the Best Educational Initiatives and the highest spending (about 7 per cent of GDP) on education. Even smaller countries like Andorra, Luxembourg, Norway and Liechtenstein are the examples for achieving almost 100 per cent literacy. Our own neighbouring country, South Korea, reported 100 per cent literacy as per the World Population Review.

When such is the position, we need to travel many miles to reach their standards. The best way that could be pursued is to discard all that is western and design our own material, methods and processes. The preferred course of action in this regard could be:

- To dig into the past to create suitable literature based on the classical languages and modern languages. In European countries, even now, the preferred language for medium of instruction, examination, evaluation and even for writing scientific papers is their own languages such as French, German, Latin, Spanish, Russian, Ukrainian and Italian. In fact, till 1920s, there were no translations available, yet, they are leading the world. We should take a cue from them.

- To enquire into the Science and Technology that were created by our ancestors like Aryabhatta, Varahamitara, Nagarjuna, Bhahmagupta, Patanjali and many others. It is time that a serious probe is done into the scientific expedition of these great personalities to draw and infuse inspiration into the young minds of our country. So much is said about the iron pillar in

Mehrauli, but the secret of this science and technology is yet to be unfolded. It is gratifying to note that in the budget for 2020-21, the Central Government has earmarked an amount of Rs. 3,150 crore for the establishment of the 'Indian Institute of Heritage and Conservation' under the Ministry of Culture as a deemed University. On the same lines, the Government of India can take measures to establish a 'Centre for the Study of Ancient Indian Science and Technology'.

The *Gurukula* Style of Teaching-Learning

One thing for which India became famous is the *Rushi-Sanskriti*; the *Guru-Shishya parampara*. The transmission of knowledge had taken place one-to-one uninterruptedly. The *Guru* is considered the embodiment of knowledge and the duty of the disciples is to draw from the treasure as much as they can. There was no scope for distrust or lack of confidence between them. The relationship and learning were considered to be for a lifetime. Students also stayed along with the *Guru* and observed him throughout enhancing their learning and knowledge. For the *Guru*, all the *Shishyas* are equal; irrespective of the backgrounds.

The sons of the king and the folk from other sections are treated alike; given the same facilities and preference. The *Guru* had abundant love and affection for the *Shishyas*; just like their own children. The power of this style could be witnessed by knowing the fact that the Vedas – an unwritten script – were handed over from generation to generation only by the oral reciting and learning them by heart. This could be happening only when there is utmost dedication and the intensity of learning (Mukherji and Mukherji, 1953).

Even after the Vedic period, Indian education came to be regarded as one having high quality and attracting thousands of students from the far East and Europe. The standing examples for the same are Nalanda and Takshashila. Nalanda was one of the first universities to have been founded during 5th Century BCE, with a strength of about 10,000 students and 2000 teachers. The students were taught Vedas, Philosophy, Yoga, Medicine, Grammar and many other Arts, besides Buddhism. Xuanzang (the Chinese traveler), who visited the Nalanda during 7th Century CE, stated that the university was offering a variety of disciplines, almost the "entire circle of knowledge" then available. He had also remarked that the then Vice Chancellor of the university – Shilabhadra – was the "highest living authority" in Yoga,

and he too became the student of Nalanda to study '*yogashastra*'. The methodology of teaching appears to be similar to that of the *Gurukula* model, but one striking feature of both Nalanda and Takshashila was that these two institutions focused much on the 'advanced learners'. The methods deployed were 'debates and discussions' and the teachers were assisted by their advanced level students. During the time, it is also notable that the rulers used to organise summits and competitions to promote debates and discussions that paved the way for learning and emergence of 'new knowledge'. It is very interesting that the teachers enjoyed complete autonomy in all aspects from selection of students to that of designing their syllabi. And, when the teacher was satisfied with the performance of the students, the course was concluded. The moot question then is: can we adopt these models on a select basis in a few institutions? For that, we need teachers like Shilabhadra to steer the cradle.

Solving the Issue of Numbers

Unfortunately, for many things, there are no caps or standards in India. In respect of how many universities can India hold or how many colleges that are to be opened, what is the optimum size of a college or university, there is a big discrepancy. Going back to the times of fresh independence days, the Radhakrishnan Commission exhorted on the proliferation of universities without purpose. Whereas the National Knowledge Commission (NKC) opined that India needs about 1500 universities (GoI, 2006), the legislative power of establishing universities having being vested with both central and state governments, there does not appear to be any common policy as to how many universities India can contain, whereas the states are being very liberal in founding more number of state universities and also in granting permission for the establishment of private universities. In a way, what Radhakrishnan Commission feared is actually happening. It is therefore in the fitness of purpose that there is a serious discussion on this subject to formulate a policy on this account. In addition, in the pursuit of fulfilling the objective of enhancing access to higher education, HEIs were encouraged to open new programmes, new courses with little regard to the facilities. The situation is that there are not enough takers for these programmes. Also, there are universities in some states that are not able to meet the criteria of 12(B) of the UGC Act, 1956, to be able to be included in the list of such institutions!

It is appreciable that in the NEP 2020, there is proposed categorisation of HEIs into three types: Research Universities with equal focus on research and teaching; numbering between 150-300; Teaching Universities numbering between 1000-2000, with focus on high quality teaching (with a targeted enrolments between 5000 and 25,000; and colleges to focus on the Undergraduate Courses, enjoying autonomous status (numbering 5000-10,000) with enrolments varying between 2000 and 5000. In effect, the NEP is putting the number of universities at around 2300 and the colleges at 10,000. In case of universities, the number proposed by the NEP is much higher than what was proposed by the Knowledge Commission. It appears that the NEP 2020 is in favour of downsizing the number in respect of colleges. As a matter of fact, there are about 40,000 colleges now under the affiliation of various universities in the states. This shall come down to about one-fourth. Therefore, there is an urgent need to solve this 'jigsaw puzzle' and come out with a clear cut policy on the numbers.

Establishment of Skill-based Universities

Over the years, by virtue of following the British model, only general universities have come into existence in India. With all due respect, it is to be admitted that they could not contribute much to the development of the nation. It is time now that we convert 80 per cent of the existing universities as skill-based universities, and the remaining 20 per cent to be multi-faculty general universities to teach all kinds of Arts, Humanities, Social Sciences and those related to the human enlightenment. As it appears, the immediate requirement for the country is the people with requisite skills that can carry on the jobs with great precision. It is for this reason, a Master of Arts' degree holder is not able to earn sufficiently, whereas a mason or plumber is able to make around ₹ 800 a day! Even unskilled labour earns close to ₹ 500 per day. Such is the pathetic situation resulting out of our present education system. Therefore, something radical needs to be thought of and implemented.

If education is intertwined with practice from the beginning, the a student turns perfect both in theory and practice. In our present day setting, there is little emphasis on the practice part. Unfortunately, there are no laboratories in many schools and colleges. Nor are the students taken out to the field to gain the firsthand account of the things. This should change. As a solution, the existing universities must be converted to skill universities, focusing on certain kinds of skills. The NEP has proposed Research Universities and Teaching Universities

(GoI, 2019); instead, the idea shuld be to convert all Teaching Universities as Skill-based Universities, which would only teach skills, keeping Research Universities intact. As a matter of fact, at that time of freedom movement, Gandhiji proposed only Vocational Colleges to ensure our youth turns out qualified. A standing example of the time is the establishment of National College at Machilipatnam of Madras State in 1910. It contained the training of a few vocational trades. Unfortunately, the entire concept got drifted away after independence and we embraced the Western models more than required.

Skill-based education is now proposed as an 'adjunct activity'. The All India Council for Technical Education (AICTE) has designed the National Skill Qualification Framework (NSQF) and recommended the same to be implemented among the Engineering Colleges and Management Schools, in addition to their existing curricula. The University Grants Commission (UGC) has also designed Bachelor of Vocation (BVoc) and has started extending liberal financial assistance across the country. In addition, a few state governments like Andhra Pradesh are entertaining the idea of 'Skill-based Universities', one in each parliamentary constituency. Again, at the national level, the government of India had already set up the National Skill Development Corporation (NSDC) in July 2008 to design and implement the skill-based courses and training across the country. However, the concept has not got penetrated into the system of education in India. Therefore, the entire activity should be brought to the 'Centre Stage' and not to be pursued as an 'adjunct activity'.

Gap Year Model to be made Mandatory

'Gap year' is a policy that came to light for serious discussion to improve upon the practical exposure of students. Earlier, universities like the University of Delhi and Princeton had made out certain rules related to allowing or re-admitting students who take a break in their studies, which could have been taken for various reasons. Taking this idea into consideration, the All India Council for Technical Education and the UGC attempted to advise the universities to extend this as a facility to their students. As a matter of fact, the idea is to send students out to the field chosen by them and allow her/him to gain some experience and come back again to the college and pursue studies with that knowledge to obtain the degree. The idea sounds very logical and appealing. Though originally thought to allow the student to be on his/her own with any activity of their interest, slowly it is being tagged to the studies of their own field. In case of teachers, all good

institutions provide the facility of a sabbatical to their staff and allow them to upgrade their knowledge and experience in the best possible manner as they deem fit. The same concept is now intended to be applied to the students and hoped that the degree one receives after a gap year would be much more meaningful and rightful. Some of the purported advantages of this idea are said to be like this:

- It gives the time to the student to pursue other passions;

- it provides opportunity to gain field experience and also earn some money;

- it could turn out to be a lifetime experience;

- the experience so gained may help the students to know his/her strengths and weaknesses better; and

- one can evaluate the utility of her/his course/study and will have the opportunity to redesign the career.

So far in many countries this remained an occasional experiment. In our Indian context, we may give a sincere trial and make it a tool to change the course correction.

Dispensing with the Creamy Layer Practice in Higher Education

There is a basic contrast in the Indian education system. As a measure of competing with the world, a practice is chosen to create certain 'islands of excellence'. By policy, governments have started favouring the establishment of these institutions and are named as 'Institutes of National Importance'. The institutions thus created include IITs, IIMs, NITs, IISERs and may others. In the same manner, Central Universities are deemed to be exclusive. Now, the UGC has taken measures to recognise a few HEIs as Institutions of Eminence (IoE) and issued relevant regulations in 2017. The idea is said to be providing a regulatory structure that enables these institutions to emerge as world-class teaching and research institutions. To promote this activity, a Secretariat is also created with the UGC. So far, about 20 HEIs are declared to be IoEs with an exclusive grant of about ₹ 1,000 crore to each of the Public Universities.

While the idea may not be found fault with, starving a vast majority of the institutions with meager funding needs to be denounced. There is already a striking imbalance in the allocation of funds between

Central Universities and State Universities. While almost about 80 per cent of the funding is received by a small chunk of about 50 Central Universities, the remaining 20 per cent is handed down to the large number of about 400 State Universities. This glaring disparity in the central allocation of funds through UGC had been brought out to the fore by many researchers. This lopsided treatment only makes the people of India feel that the so called State Universities as worthless institutions. This will in due course amount to such a situation of "calling it mad and then killing it". Under these circumstances, the options are going to be: (i) either to prohibit the State Governments to establish universities without adequate funds; or (ii) to elevate them to the status of Central Universities, if not Institutions of National Importance. One thing that needs to be noted clearly is that the colossus of Indian Higher Education is resting on the edifice of State Universities alone. Therefore, it is time that there is equity in the treatment meted out to the players in the higher education sector in India.

CONCLUSION

The economies of the world, including the education sector, are now under severe strain due to the onslaught of the pandemic. Nations are desperately craving for help in whatever manner feasible. The economies have almost come to a grinding halt. In the field of education, right from schools to colleges and universities have gone disarray. The famous dialogue of William Shakespeare in the play Hamlet, "To be or not to be: that is the question" is staring at the policymakers. And they are caught between 'online and offline' syndrome. For almost a period of four months now, no university or Higher Educational Institution (HEI) has been able to come up with a solution. There is immediacy in the matter; it cannot wait any longer. The MHRD and the UGC shall ensure that the universities (being autonomous) lay down norms and issue guidelines henceforth. The policymakers are not able to gauge the 'psychological pressure' on the minds of the students. Reimagining the Indian Universities also implies that they develop capability to act swiftly and accurately in the times of distress. Hope that we see the light glowing brighter at our HEIs in the days to come.

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