A CHRONICLE OF INDIAN HIGHER EDUCATION: PAST, PRESENT, AND FUTURE

Dr.Gedam. Kamalakar*, Dr.Kandi Kamala**
*Department of Political Science,
Osmania University, Hyderabad, India. 500007
kamalakarou@gmail.com
**Dept. of Political Science,
Government Degree College for Women (Autonomous) Begumpet,
Hyderabad, Telangana, India

ABSTRACT

Higher Education has an important role in the task of rebuilding a nation and it paves the way for overall development of a nation. The twentieth century has witnessed several revolutions like Green revolution, White revolution, I.T revolution etc; transforming human civilization in to new heights. At the start of 21st century, there is a lot of importance given to higher education. Every country realizes the value of higher education and the benefits accrue from it. There is a greater importance attached to higher education. "The social demands for higher education continue to increase. Indian higher education has a rich and complex history that spans millennia. This abstract provides an overview of the key developments in Indian higher education, highlighting its evolution from ancient times to the modern era. The history of Indian higher education is marked by the establishment of ancient centers of learning, the influence of various empires and dynasties, colonialism, and post-independence reforms. This abstract also touches upon the challenges and opportunities that have shaped the landscape of higher education in India.The history of Indian higher education can be divided into several distinct periods. In ancient India, centers of learning such as Takshashila and Nalanda emerged as renowned seats of knowledge, attracting students and scholars from across the world. These institutions laid the foundation for a tradition of rigorous intellectual inquiry and scholarship. During the medieval period, the influence of various empires and dynasties, including the Mauryas, Guptas, and Mughals, played a crucial role in shaping higher education in India. Persian and Arabic traditions of learning were assimilated, leading to the development of a diverse and vibrant educational landscape. The colonial era witnessed significant changes in Indian higher education, as British colonial rulers introduced a Western-style education system. The establishment of universities such as the University of Calcutta (1857) and the University of Bombay (1857) marked the formalization of higher education in India under British rule. However, this period also saw the marginalization of

traditional Indian knowledge systems. With India gaining independence in 1947, there was a renewed focus on higher education as a means of nation-building and development. The government established new universities and initiated policies to expand access to education. The IITs (Indian Institutes of Technology) and IIMs (Indian Institutes of Management) were established to promote technical and management education. Despite these strides, Indian higher education faces several challenges, including issues related to quality, access, and equitable distribution of resources. There is an ongoing debate about the role of private institutions and the commercialization of education. Additionally, efforts are being made to align higher education with the needs of a rapidly changing job market and global economy.

Keywords:

1. **INTRODUCTION**

The Gurukul was India's first system of education. It was a residential schooling system dating back to around 5000 BC, where shishya (student) and guru (teacher) used to reside in the guru's ashram (home) or in close proximity. This allowed for an emotional bond to be developed prior to the transmission of knowledge. The mode of communication was the ancient Sanskrit language.The basis of learning wasn't only to read books and memorise information, but also incorporated the holistic development of a child. This includes their mental, cognitive, physical and spiritual wellness. Subjects taught were religion, holy scriptures, medicine, philosophy, warfare, statecraft, astrology and more. The emphasis was on developing student's human values such as self-reliance, empathy, creativity, plus strong moral and ethical behaviours. The aim was that this knowledge could later be practically implemented to find solutions to real-life problems.Indian higher education has a rich and complex history that spans thousands of years. It has evolved through various phases and has been influenced by different rulers, cultures, and ideologies. Here, I'll provide a brief overview of the history of Indian higher education and suggest some articles for more in-depth reading on the topic:

1.1 Ancient and Medieval Education:

In ancient India, education was primarily imparted through the Gurukula system, where students lived with their teachers and received a holistic education. The Vedas, Upanishads, and other classical texts were studied.

1.2 Buddhist and Jain Institutions:

During the Maurya and Gupta empires, Buddhist and Jain monasteries served as centers of learning. Nalanda and Vikramashila were renowned Buddhist universities.

Islamic Influence:The arrival of Islamic rulers led to the establishment of Madrasas, which focused on Islamic studies, but also included subjects like mathematics, astronomy, and medicine.

Colonial Era:

British colonial rule in India introduced the modern education system, with the founding of universities like the University of Calcutta (1857), Bombay (now Mumbai, 1857), and Madras (now Chennai, 1857).

Post-Independence Reforms:

After India gained independence in 1947, significant reforms were made to the education system, with an emphasis on expanding access to higher education and promoting scientific and technological research.

Contemporary Challenges:

India's higher education system faces challenges like quality of education, access disparities, faculty shortages, and outdated curriculum.Articles on recent developments in Indian higher education, such as the establishment of new IITs (Indian Institutes of Technology), IIMs (Indian Institutes of Management), and initiatives like "Digital India" and "Skill India."

The six aims of education for students of the Gurukul were:

- The acquisition of supreme knowledge: The ultimate purpose of the Gurukul education system was to understand Brahma (God) and the world beyond sensorial pleasures to attain immortality.

- Development of character: Through study of the Vedas (ancient texts), the student developed will-power, a requirement for a good character, which subsequently allowed them to create a more favourable attitude and positive outlook towards life.

- All-rounded development: Learning to withdraw the senses inwards and practice introversion was considered as the ideal method for complete living. This allowed students to become aware of the inner workings of the mind and their responses and reactions while performing various duties in the Gurukul.

- Social virtues: By training body, mind and heart, the student was inspired to only speak truth and refrain from deceit. This was considered to be the highest human virtue. They were also encouraged to believe in giving to charities which made them socially efficient.

- Spiritual development: The ancient texts suggest introversion as the best method for spiritual development, including Yagyas (rituals). Therefore, the student spent time in reflection and isolation from the external world to look entirely within himself to attain self-knowledge and self-realisation.

- Cultural education: One day a year, students offered food to a passerby or a guest. This act was considered a sacrifice equivalent to one's social and religious duty to another.

Education in the Indian subcontinent began with teaching of traditional elements such as Indian religions, Indian mathematics, Indian logic at early Hindu and Buddhist centres of learning such as ancient Takshashila (in modern-day Pakistan) and Nalanda (in India). Islamic education became ingrained with the establishment of Islamic empires in the Indian subcontinent in the Middle Ages while the coming of the Europeans later brought western education to colonial India.

Several Western-style universities were established during the period of British rule in the 19th century. A series of measures continuing throughout the early half of the 20th century ultimately laid the foundation of the educational system of the Republic of India, Pakistan and much of the Indian subcontinentEducation in India is a piece of education traditional form was closely related to religion. Among the Heterodox schools of belief were the Jain and Buddhist schools.Heterodox Buddhist education was more inclusive and aside of the monastic orders the Buddhist education centres were urban institutes of learning such as Taxila and Nalanda where grammar, medicine, philosophy, logic, metaphysics, arts and crafts etc. were also taught. Early Buddhist institutions of higher learning like Taxila and Nalanda continued to function well into the common era and were attended by students from China and Central Asia.

On the subject of education for the nobility Joseph Prabhu writes: "Outside the religious framework, kings and princes were educated in the arts and sciences related to government: politics (danda-nıti), economics (vartta), philosophy (anvıksiki), and historical traditions (itihasa). Here the authoritative source was Kautilya'sArthashastra, often compared to Niccolò Machiavelli's The Prince for its worldly outlook and political scheming.TheRigveda (c.1700-1000 BCE) mentions female poets called brahmavadinis, specifically Lopamudra and Ghosha. By 800 BCE women such as Gargi and Maitreyi were mentioned as scholars in the religious Upnishads Maya, mother of the historic Buddha, was an educated queen while other women in India contributed to writing of the Pali canon. Out

of the composers of the Sangam literature 154 were women.However, the education and society of the era continued to be dominated by educated male population.

Chinese scholars such as Xuanzang and Yi Jing arrived on Indian institutions of learning to survey Buddhist texts. Yi Jing additionally noted the arrival of 56 scholars from India, Japan, and Korea. However, the Buddhist institutions of learning were slowly giving way to a resurgent tradition of Brahmanism during that era.Scholars from India also journeyed to China to translate Buddhist texts. During the 10th century a monk named Dharmadeva from Nalanda journeyed to China and translated a number of texts. Another centre at Vikramshila maintained close relations with Tibet.The Buddhist teacher Atisa was the head monk in Vikramshila before his journey to Tibet.

Examples of royal patronage include construction of buildings under the Rastrakuta dynasty in 945 CE. The institutions arranged for multiple residences for educators as well as state sponsored education and arrangements for students and scholars. Similar arrangements were made by the Chola dynasty in 1024 CE, which provided state support to selected students in educational establishments. Temple schools from 12–13th centuries included the school at the Nataraja temple situated at Chidambaram which employed 20 librarians, out of whom 8 were copiers of manuscripts and 2 were employed for verification of the copied manuscripts. The remaining staff conducted other duties, including preservation and maintained of reference material.

1.3 Late Middle Ages—Early Modern Era

Portrait of a young Indian scholar, Mughal miniature by Mir Sayyid Ali, ca. 1550With the advent of Islam in India the traditional methods of education increasingly came under Islamic influence. Pre-Mughal rulers such as Qutb-ud-din Aybak and other Muslim rulers initiated institutions which imparted religious knowledge. Scholars such as NizamuddinAuliya and MoinuddinChishti became prominent educators and established Islamic monasteries. Students from Bukhara and Afghanistan visited India to study humanities and science.

Islamic institution of education in India included traditional madrassas and maktabs which taught grammar, philosophy, mathematics, and law influenced by the Greek traditions inherited by Persia and the Middle East before Islam spread from these regions into India. A feature of this traditional Islamic education was its emphasis on the connection between science and humanities. Among the centres of education in India was 18th century Delhi was the Madrasah-iRahimiyah under the supervision of Shah Waliullah, an educator who

favoredan approach balancing the Islamic scriptures and science. The course at the Madrasa Rahimiya prescribed two books on grammar, one on philosophy, two on logic, two on astronomy and mathematics, and five on mysticism. Another centre of prominence arose in Lucknow under MullaNizamuddinSahlawi, who educated at the FirangiMahal and prescribed a course called the Dars-i-Nizami which combined traditional studies with modern and laid emphasis on logic.monarchfavoring additional courses: medicine, agriculture, geography, and texts from other languages and religions, such as Patanjali's work in Sanskrit. The traditional science in this period was influenced by the ideas of Aristotle, Bhāskara II, Charaka and IbnSina. This inclusive approach was not uncommon in Mughal India. The more conservative monarch Aurangzeb also favored teaching of subjects which could be applied to administration. The Mughals, in fact, adopted a liberal approach to sciences and as contact with Persia increased the more intolerant Ottoman school of manqul education came to be gradually substituted by the more relaxed maqul school.

The Middle Ages also saw the rise of private tuition in India as state failed to invest in public education system. A tutor, or riyazi, was an educated professional who could earn a suitable living by performing tasks such as creating calendars or generating revenue estimates for nobility. Another trend in this era is the mobility among professions, exemplified by Qaim Khan, a prince famous for his mastery in crafting leather shoes and forging cannons.

François Bernier, a French physician, would spend 12 years in India, from 1658, serving Shah Jahan's sons, DaraShikoh, and Aurangzeb. During his time, he travelled with the Mughal court, and complied a series of observations on the structure and state of education in the empire, which he would publish in France, under the title Travels in the Mogul Empire, in 1670. His critique identified the lack of any formal higher education institutions, other than small groups of disciples under religious gurus, who would be housed in the homes of rich merchants. The disciples spending up to a decade studying little more than Sanskrit scripture, astronomy, a taught mythical geographical model, of a flat triangular earth, supported on the backs of elephants, and medicine without the study of anatomy or dissection, with a taught assertion of human bodies containing 5000 veins.

Another establishment during this period is the Uddandapura institute established during the 8th century under the patronage of the Pala dynasty. The institution developed ties with Tibet and became a centre of Tantric Buddhism. During the 10–11th centuries the number of monks reached a thousand, equalling the strength of monks at the sacred Mahabodhi complex. By the time of the arrival of the Islamic scholar Al Biruni India already had an established system of science and technology in place. Also by the 12th century,

invasions from India's northern borders disrupted traditional education systems as foreign armies raided educational institutes, among other establishments.

1.4 Traditional schools

Male education in India commenced under the supervision of a guru in traditional schools called gurukuls. The gurukuls were supported by public donation and were one of the earliest forms of public school offices. Dharampal was instrumental in changing the understanding of pre-colonial education in India. Dharampal primary works are based on documentation by the colonial government on Indian education, agriculture, technology, and arts during the period of colonial rule in India. His pioneering historical research, conducted intensively over a decade, provides evidence from extensive early British administrators' reports of the widespread prevalence of indigenous educational institutions in Bombay, Bengal and Madras Presidencies as well as in the Punjab, teaching a sophisticated curriculum, with daily school attendance by about 30% of children aged 6–15, majority of whom were from the Shudra caste.

Austrian missionary, linguist, and orientalist Paulinus of St. Bartholomew, would spend 13 years travelling the Malabar Coast of Hyder Ali's Kingdom of Mysore, from 1776. Compiling and later publishing the first European grammar of the Sanskrit, pointing out similarities between Sanskrit and other Indo-European languages, and a critique of education in the Kingdom, noting

The education of youth in India is much simpler, and not near so expensive as in Europe. The children assemble half naked under the shade of a coconut tree; place themselves in rows on the ground, and trace out on the sand, with the fore finger of the right hand, the elements of their alphabet, and then smooth it with the left when they wish to trace out other characters. The writing master, called Agian, or Eluttacien, who stations himself opposite to his pupils, examines what they have done; points out their faults, and shows them how to correct them. At first, he attends them standing; but when the young people have acquired some readiness in writing, he places himself cross-legged on a tiger or deer skin, or even on a mat made of the leaves of the coconut-tree, or wild bananas, which is called Kaida*, plaited together. This method of teaching writing was introduced into India two hundred years before the birth of Christ, according to the testimony of Magasthenes, and still continues to be practised. No people, perhaps, on earth have adhered so much to their ancient usages and customs as the Indians.

A schoolmaster in Malabar receives every two months, from each of his pupils, for the instruction given them, two Fanon or Panam. Some do not pay in money, but give him a

certain quantity of rice, so that this expense becomes very easy to the parents. There are some teachers who instruct children without any fee, and are paid by the overseers of the temple, or by the chief of the caste. When the pupils have made tolerable progress in writing, they are admitted into certain schools, called Eutupalli, where they begin to write on palm leaves (Pana), which, when several of them are stitched together, and fastened between two boards, form a Grantha, that is, an Indian book. If such a book be written upon with an iron style, it is called Granthavari, or Lakya, that is, writing, to distinguish it from Alakya, which is something not written.

When the Guru, or teacher, enters the school, he is always received with the utmost reverence and respect. His pupils must throw themselves down at full length before him; place their right hand on their mouth, and not venture to speak a single word until he gives them express permission. Those who talk and prate contrary to the prohibition of their master are expelled from the school, as boys who cannot restrain their tongue, and who are consequently unfit for the study of philosophy. By these means the preceptor always receives that respect which is due to him: the pupils are obedient, and seldom offend against rules which are so carefully inculcated.

1.5 British India

In 19th century India, "English education" meant "modern education". Most taught a curriculum similar to public schools. Britain at the time through English as a medium of instruction, especially those sponsored by missionaries. Some taught the curriculum through vernacular languages with English as a second language. The term "pre-modern" was used for three kinds of schools. The Arabic and Sanskrit schools taught Muslim or Hindu sacred literature, while the Persian schools taught Persian literature. The vernacular schools across India taught reading and writing the vernacular language and arithmetic.

As a result of decades of lobbying by the likes of William Wilberforce, and Charles Grant, the 1813 renewal of East India Company's charter carried a duty to educate, and assist previously excluded Christian missionaries to educate the population, in addition to the Company's corporate activities. The Company's officers were divided as to how to implement this imposed duty, with the orientalists, who believed that education should happen in Indian languages (of which they favored classical or court languages like Sanskrit or Persian), while the utilitarians (also called anglicists) like Lord William Bentinck, and Thomas Macaulay, strongly believed that traditional India had nothing to teach regarding modern skills; the best education for them would happen in English. Macaulay called for an educational system -

now known as Macaulayism - that would create a class of anglicised Indians who would serve as cultural intermediaries between the British and the Indians.

1.6 Early 19th-century surveys

According to Sir Thomas Munro's Minutes on Native Education, in 1822 and 1826, the Madras Presidency had 11,758 schools, and 740 centres for higher education in the Presidency, and with the exception of a few European missionary schools were funded and managed at a community level. The number of students was recorded as 161,667, with 157,644 boys, and 4,023 girls, or approximately 1 in 6 boys of school-age, which was better than the 1 in 8 boys identified by a similar exercise in the Bombay Presidency. According to the Adam's enquiry, around 1835 there existed approximately 100,000 village schools in the Bengal Presidency, offering an education to 13.2% of boys. Though the standard of instruction was criticized as rudimentary, well below European standards, and cultivating little more than memory.

Munro's 1826 critique also covered the funding, and teacher quality in the traditional system, with a claim that due to the average teacher earning no more than 6 or 7 Rupees monthly, from fees of 4 to 8 Annas per pupil, the calibre of the teachers was wanting, before suggesting the East India Company (EIC) fund both the construction of new schools, textbooks, and offer a 9 to 15 Rupee stipend to the teachers in the new schools, to supplement their incomes derived from tuition fees, in the Madras Presidency. After the introduction of Western-style education, the numbers of these indigenous educational institutions began to drastically decline.

1.7 Reform

British education became solidified into India as missionary schools were established during the 1820s.Macaulay succeeded in replacing Persian with English, as the administrative language, the use of English as the medium of instruction, and the training of English-speaking Indians as teachers, through the English Education Act 1835. He was inspired by utilitarian ideas and called for "useful learning.In 1854 the Wood's despatch to the then Governor General Dalhousie stipulated a number of reforms be made to the Companies Education system, in British India.The effectiveness of the measures stipulated in the Wood's despatch were subsequently reviewed and a number of subsequent changes made following the publication of William Hunter's Report of the Indian Education Commission 1882, in 1883.

India established a dense educational network (very largely for males) with a Western curriculum based on instruction in English. To further advance their careers many ambitious

upper-class men with money, including Gandhi, Nehru and Muhammad Ali Jinnah went to England, especially to obtain a legal education at the Inns of Court. By 1890 some 60,000 Indians had matriculated, chiefly in the liberal arts or law. About a third entered public administration, and another third became lawyers. The result was a very well educated professional state bureaucracy. By 1887 of 21,000 mid-level civil service appointments, 45% were held by Hindus, 7% by Muslims, 19% by Eurasians (one European parent and one Indian), and 29% by Europeans. Of the 1000 top -level positions, almost all were held by Britons, typically with an Oxbridge degree. Today also the same old syllabus is followed in India which was introduced by the Indian National Congress.

The Raj, often working with local philanthropists, opened 186 colleges and universities. Starting with 600 students scattered across 4 universities and 67 colleges in 1882, the system expanded rapidly. More exactly, there never was a "system" under the Raj, as each state acted independently and funded schools for Indians from mostly private sources. By 1901 there were 5 universities and 145 colleges, with 18,000 students (almost all male). The curriculum was Western. By 1922 most schools were under the control of elected provincial authorities, with little role for the national government. In 1922 there were 14 universities and 167 colleges, with 46,000 students. In 1947, 21 universities and 496 colleges were in operation. Universities at first did no teaching or research; they only conducted examinations and gave out degrees.

The Madras Medical College opened in 1835, and admitted women so that they could treat the female population who traditionally shied away from medical treatments under qualified male professionals. The concept of educated women among medical professionals gained popularity during the late 19th century and by 1894, the Women's Christian Medical College, an exclusive medical school for women, was established in Ludhiana in Punjab.
The British established the Government College University in Lahore, of present-day Pakistan in 1864. The institution was initially affiliated with the University of Calcutta for examination. The prestigious University of the Punjab, also in Lahore, was the fourth university established by the colonials in South Asia, in the year 1882.

Muhammadan Anglo-Oriental College, founded in 1875, was the first modern institution of higher education for Muslims in India. By 1920 it became The Aligarh Muslim University and was the leading intellectual centre of Muslim political activity. The original goals were to train Muslims for British service and prepare an elite that would attend universities in Britain. After 1920 it became a centre of political activism. Before 1939, the faculty and students

supported an all-India nationalist movement. However, when the Second World War began political sentiment shifted toward demands for a Muslim separatist movement. The intellectual support it provided proved significant in the success of Jinnah and the Muslim League.

At the 21st Conference of the Indian National Congress in Benares in December 1905, Madan Mohan Malaviya publicly announced his intent to establish a university in Varanasi. On 22 November 1911, he registered the Hindu University Society to gather support and raise funds for building the university. Malaviya sought and received early support from the KashiNareshPrabhu Narayan Singh, Thakur Jadunath Singh of Arkha and Rameshwar Singh Bahadur of Raj Darbhanga. BHU Banaras Hindu University was finally established in 1916, the first university in India that was the result of a private individual's efforts.

1.8 Present Status of Indian Higher Education

There is a need for institution in massive expansive constantly increasing demand in India of for higher education to meet to attain a gross enrolment ratio of at least 26 per cent by 2023. At present, there are 1181 universities and university-level institutions in India including 56 Central Universities, 416 State Universities, 125 Deemed Universities, 6 institutions established under State Act and 157 institutions of national importance. Apart from these, there are around 62,539 colleges including 3,005 women colleges imparting higher education in India. Besides the traditional universities, there are 14 open universities out of which one is a central university and others are state open universities.

About the Indian Education System

Amajor shift in the education system can be observed since the pre and post-British rule till today in India. Initially, children were educated in Gurukuls which was later modified and the modern education system was introduced. After India became independent, the constitution committed six fundamental rights, of which one was the Right to Education. It allowed free education for every child up between the age of 6 and 14 years. The education system is mainly divided into pre-primary, primary, elementary and secondary education, which is followed by higher studies. However, there are many drawbacks and loopholes in this system which if curbed can work for the overall development of the country.

Current Issues in Education in India

- **Expenditure on education –** More funds should be allotted for the development of the education system in India. In the past few years, many beneficial steps have been

taken in this direction and if the same is continued India may soon be overcome the current challenges

- Gross enrolment pattern as followed by the UN must also be adapted by India
- **Capacity utilisation** – The world now needs creative minds and the Government must encourage schools to boost the students and utilise their capacities to the max and not let their ideas go unheard
- **Infrastructure facilities** – Better infrastructure must be provided especially in Government schools. Since Government is now focussing on digital education, they must undertake steps to provide all necessary facilities in the Government schools and rural areas as well
- **PPP model** – Well-designed PPPs can create models of innovation for the school system in India. Thus the Public-Private Partnership (PPP) model must be taken into consideration
- **Student-teacher ratio** – The number of students in search of proper education is way more in comparison to the teachers and faculty available. Thus, qualified teachers must be appointed to impart knowledge to the future of the country
- **Accreditation and branding** – quality standards
- **Students studying abroad** – There are many students who choose to study abroad because of these issues in the Indian education system. The concerned authorities must work on them and students must also choose to stay, learn in India and empower the country through their knowledge

Indian Education System Problems and Solutions

- **Innovations required** – India is moving towards digital education. This will help in budding the innovative minds of students and the youth of the country. This will bring a transformation in the Indian education system and the authorities and Government must encourage and boost the young minds to focus on overall development rather than just the book-learning
- **Quality of education** – There is a major difference in the quality of education being provided in the rural and urban areas of the country. Steps must be taken to standardize the quality of education across India so that everyone can get equal and unbiased knowledge and opportunities to grow
- **Making education affordable** – There are Government schools and educational Institutions which are affordable but lack in terms of infrastructure and quality. On the other hand, there are various private education institutions which demand high fees

and have better infrastructure and equipment to study. This disparity must be worked upon and the Government must make education affordable and accessible for all

Schemes & Campaigns to Boost Education System in India

- **SarvaShikshaAbhiyan –** Launched in 2001 with an aim to promote 'Education for All', strengthening the existing infrastructure of schools and construction of new schools. To know in details about the SarvaShikshaAbhiyan (SSA), visit the linked article.

- **National Programme for Education of Girls at Elementary Level –** It is a focused intervention of Government of India, to reach the "Hardest to Reach" girls, especially those not in school. Read more at Elementary Education: Moving Towards RTE And Quality Improvement

- **Mid Day Meal Scheme –** It is one meal that is provided to all children enrolled in government schools, government-aided schools, local body schools, special training centres (STC), madrasas and maktabs supported under SarvaShikshaAbhiyan (SSA). Visit the Mid Day Meal Scheme page to know more

- **RashtriyaMadhyamikShikshaAbhiyan –** It is a flagship scheme aiming at enhancing secondary education and increasing the enrolment rate by providing a secondary school within a reasonable distance of every home.

- **Scheme for Infrastructure Development in Minority Institutes –** The scheme would facilitate education of minorities by augmenting and strengthening school infrastructure in Minority Institutions in order to expand facilities for formal education to children of minority communities

- **BetiBachaoBetiPadhao –** The scheme to promote girl child education in India. Visit the SukanyaSamriddhiYojana page to know more about the BBBP campaign

2. **MAJOR ISSUES IN THE INDIAN EDUCATION SYSTEM**

India is a nation with a population of around 139.34 crores and still, India's GDP is around 6.95% today which was just 2% at the time when we got independence from Great Britain. We have grown but at a very stable rate what shall be the reason behind it? Is it the young generation, the government, the fear of not taking the risk, or the lack of entrepreneurship skills? The major reason which shall be taken into the account today is the education system of our country it is indeed great but there are some steps which can be taken to step up this journey of growing in our country.

Since the very start after the-independence phase, the Indian education system has evolved a lot. At the time of getting independence from the British which was around 75

years ago the literacy rate was only 12% which has grown significantly today and become 74%. Even after having a literacy rate of 74% what can be the reason today that more than 80% of our literate students are unemployed or are in the search of a better job, and more than 70% of engineering students do another job after graduation rather than the fieldwork, Even after having a country that is filled with rich mineral resources, employment opportunities, and the world's 3rd largest democracy why our growth is taking too much time? why our GDP is growing at a very stable rate and currently is only 6.95%? Has the education system in our country not good enough to make us grow our country or it is just us?

2.1 These few are the reasons and solutions for the same how we can make improvements in our education system;

1) from the very first start of school and in their upbringings, children are taught to have status in society which makes them fear failure and they do not even try to follow their passion and this can be the major reason that after completing12th standard which is hsc in India 70% of people go into the field of commerce/BBA but very few of them start their business majority of them gone on to do the 9-5 job hence it creates a shortage in employment and creates unemployment. From the very first start of the schools' children shall be taught to be fearless especially when it comes to starting a new business. Children should be taught that it's okay if they fail every failure is the begging of a new success or even not then new experience nothing goes to waste. majority of these people start doing these jobs to support their families due to financial hardship government shall create more subsidies and other schemes related to this concern which can make them follow their passion and lead them to start their own start-up/business. which can create more opportunities and can make India, as well as India's GDP, grow.

2) the success rate of doctor doing MBBS degree is 89% which makes majority of MBBS graduate student a successful person in their field whereas the success rate of an MBA graduate or BBA graduate starting their own business is just 10% which makes 90% of start-ups fail. Both degrees are being studied in and through Indian education system only but the major reason or the difference behind this is that the professor who taught MBBS students are actually doctors who have experience of quite a few years in their respective businesses and they also have hospital just beside university in order to practice what their profession while the professors who taught BBA and MBA students are actually the professors holding Ph.D. in respective subject and not having experience of how an actual business work if we can make a change here by having actual people as a lecturer who have or have had start-up and

they have succeed or failed and they if they can teach students where they went right and where they went wrong along with what is the thing that have made their business grow can make a great impact on young minds.

3) children in our education system are taught about different individual things like the birthdate of great people the dates of different battles and the date of the death of kings and various other things while culture is important to expect of human life to learn but a majority of these things does not come handy when they decide to go into the real world to earn money they are required to have practical experience with skills so the actual things which children should be taught from the very start are the actual skills, discipline, and cultural value so children should also have one mandatory period for entrepreneurship skills, digital and social change so that they can learn how to make money effectively while following one passion.

4) doing a job business or any sort of thing requires practice in one has to become the best at what they do as they say practice makes a man perfect so why aren't we have a period where students are asked to learn and practice the skills like communication skills, Microsoft excel, PowerPoint presentation skills. India has an education system that is very much devoted to theoretical knowledge while the most important thing which children shall be taught is practical knowledge, we should put more emphasis on having children learn practical knowledge from school. Which can create young minds and grow our country to grow as well.

As of my last update, some of the key challenges and transformations in Indian higher education included:

1. **Access and Inclusivity**: Expanding access to higher education for a growing population while ensuring inclusivity for various socio-economic groups and marginalized communities.

2. **Quality Assurance**: Maintaining and improving the quality of education and research in institutions across the country.

3. **Infrastructure and Resources**: Addressing the need for modern infrastructure, well-equipped laboratories, libraries, and faculty development.

4. **Curriculum Reforms**: Updating and modernizing curricula to meet the changing demands of the job market and global economy.

5. **Faculty Shortages**: Overcoming the shortage of qualified faculty and addressing issues related to faculty recruitment, training, and retention.

6. **Research and Innovation**: Enhancing research and innovation capabilities to compete globally and contribute to technological advancements and scientific discoveries.

7. **Funding and Budgetary Constraints**: Ensuring adequate funding for higher education institutions to support their growth and development.

8. **Autonomy and Governance**: Balancing autonomy and accountability in higher education institutions while streamlining regulatory processes.

9. **Technology Integration**: Embracing digital learning and technology-driven solutions for teaching and administrative purposes.

10. **Internationalization**: Encouraging international collaboration, attracting foreign students, and promoting a global perspective in education.

3. **CONCLUSION**

In the history of Indian higher education is a narrative of resilience, adaptation, and transformation. It has evolved from ancient centers of learning to a diverse and complex system that plays a crucial role in shaping the future of India. Understanding this history is essential for policymakers, educators, and stakeholders as they work towards addressing the current challenges and realizing the full potential of higher education in India. We should look towards the future with realistic optimism, despite difficult challenges and world-wide crises through which humanity is passing today. India has a long and venerable history in the field of higher education. In ancient times, the country was known to have been home to the oldest formal universities in the world. However, in spite of the significant progress made during the past few years, India's higher education sector is still in danger with several challenges with its relatively low Gross enrollment ratio (GER). Higher education institutions should focus on holistic development of an individual and, therefore, focus on development of multiple intelligence rather than merely linguistic and logical intelligence of an individual. Major efforts are required by all of us to cross over the present transitional period. But considering the vast ethical and spiritual potentialities, we can trust that humanity will overcome the crisis and emerge stronger to create a new world of humanity and unity. In fulfilling this hope, education will have a crucial role. In the words of Dr. B. R. Ambedkar. We all need to pledge to strengthen the system of higher education and to adopt strategies that will provide new dimensions to the system that will help change society and prepare young people to shoulder the heavy responsibilities of a difficult but fascinating future.

REFERENCE

1. Agarwal, P. (2006). "Higher Education in India: The Need for Change." ICRIER Working Paper, Indian Council for Research on International Economic Relations: No. 180.

2. Amrik Singh, Challenges in Higher Education. Economic and Political Weekly Vol. 39, No. 21 (May 22, 2004), 2159-2164

   (http://www.epw.org.in/epw/uploads/articles/7649.pdf)

3. Barnett,R.(1992).Improving Higher Education: Total Quality Core, Buckingham: SRHE&OU.

4. British Council, Understanding India: The Future of higher education and opportunities for international cooperation, 2014.

5. Government of India, Ministry of Human Resource Development, Department of Secondary and Higher Education, Report of the Central Advisory Board of Education (CABE) Committee on Autonomy of Higher Education Institutions. New Delhi: Government of India, June 2005 (cited as CABE 2005)

   (http://education.nic.in/cabe/AutonomyHEI.pdf)

6. http://ictpost.com/process-and-politics-ict-governance-in-indian-education/

   http://thenamopatrika.com/smriti-irani-launches-new-schemes/

7. http://pib.nic.in/newsite/efeatures.aspx?relid=122741

8. PWC report on "India-Higher education system: Opportunities for Private Participation, 2012.

9. SanatKaul, "Higher Education in India: seizing the opportunity", Working paper no. 179, 2006.

10. T.J. Rajalakshmi, A Degree of Doubt. Frontline 24, 15 (July 28 - August 10, 2007) (http://www.frontlineonnet.com/fl2415/stories/20070810510709800.htm)

11. TulikaKhemani and Jayaprakash Narayan, Higher Education Sector in India: Opportunities & Reforms. Hyderabad: Foundation for Democratic Reforms/LokSatta, March 2006

12. UGC (2005) Research Handbook: Towards nurturing research culture in higher education institutions in India. University Grants Commission. New Delhi. * Agarwal, Pawan (2006) Higher Education in India: The Need for Change (ICIER Working Paper No. 180). New Delhi: Indian Council for Research on International Economic Relations, (http://www.icrier.org/publication/working_papers_180.html)