



Onus on the Universities in Realising the Objectives of the Indian Constitution: A Theoretical Analysis

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Abstract: Education is one of the prerequisites of human progress. However, education does not imply literacy alone. The institutions of higher learning across the world conceptualised a wider meaning to education and tried to decipher the comprehensive nature of education. Takshashila, Nalanda, the Academy and the Lyceum aimed at the holistic development of individuals, culminating in the progress of society. These institutions became the platform for exchanging, discussing and debating ideas and knowledge. Over the years, universities transformed into centres of imparting higher education and conferring degrees, resulting in losing their universal appeal in terms of knowledge and duty towards society and the world at large. Independent India began its journey to establish itself as a 'Sovereign Socialist Secular Democratic Republic.' And this is successful only if the citizens of the country secure the objectives of justice, liberty, equality and fraternity. These objectives resolve to undo the injustice meted out to the Indian masses historically, socially, economically and politically. The research paper is a theoretical analysis and a conceptual framework, using an explorative research method, based on secondary data. This research paper tries to explore the importance of universities in achieving the objectives of the Indian Constitution enshrined in its preamble and also provides a tangible mechanism for the universities to fulfil their role in this regard. It underscores the importance of holistic development, humanitarian approach, community outreach programmes and inclusiveness as parameters for the universities to adhere to.

Keywords: Preamble, justice, liberty, equality, fraternity, academic social responsibility, inclusiveness, holistic development

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1.0 Introduction

Education is one of the prerequisites of human progress. However, education does not imply literacy alone. Literacy is only a technical qualification and not a qualitative quantifier for development. Improving literacy rates is only a determinant and not an achievement in itself. Thus, institutions of higher learning came into existence worldwide to elucidate the comprehensive nature of education. They conceptualised a wider meaning to education. Whether they were the Takshashila and the Nalanda in ancient India, or the Academy and the Lyceum in ancient Greece, they aimed at the holistic development of individuals, culminating in the progress of society. These institutions became the platform for exchanging, discussing and debating ideas and knowledge. They were the abode of collective intellectual pursuit for achieving the greater good of society. Over the years, the universities transformed into centres of imparting higher education and conferring degrees, resulting in losing their universal appeal in terms of knowledge and duty towards society and the world at large.

Independent India began its journey to establish itself as a 'Sovereign Socialist Secular Democratic Republic.' This is successful only if the citizens of the country secure the objectives of justice, liberty, equality and fraternity. These objectives resolve to undo the injustice imparted upon the Indian masses historically, socially, economically and politically.

1.1 Objectives

- To vindicate the objectives of the Indian Constitution, as enshrined in its preamble: justice, liberty, equality, fraternity.
- To understand the onus on the universities in achieving these objectives.

- To provide a tangible course of action for the universities to fulfil their role in achieving these objectives.

2.0 Research Design

The research paper is a theoretical and conceptual analysis. The method used is an explorative research method based on secondary data. It explores the theoretical framework of the Indian Constitution, Reports of Commissions on Higher Education, National Education Policies, UN Human Rights Charter and Sustainable Development Goals to derive the responsibilities of the universities as an institution of higher learning. It also theoretically analyses the views of various thinkers on the notion of education.

2.1 Review of Literature

Institutional Autonomy in Indian Higher Education System – Need for a Serious Debate (Sancheti & Pillai, 2020) offers a profound analysis of the various ways of determining institutional autonomy and also proposes incorporating an Indian Index of Institutional Autonomy (i3A) within the parameters of NAAC and/or NIRF or separately, to address many concerns and ambiguities related to institutional autonomy. The paper also proposes an Indian Index of Institutional Autonomy (i3A), with the objective of providing a detailed status of institutional autonomy in the country. National Education Policy (NEP) 2020 deals greatly with the changes to be brought in higher education with the objective of making it more holistic. It focuses on institutional restructuring and consolidation by ending fragmentation and transforming into multidisciplinary universities. Similarly, there are several committees on higher education appointed by the Government of India, and their recommendations are of great importance in achieving the objectives of this research paper.

Academics such as Niraja Gopal Jayal, Rajeev Bhargava, and Zoya Hasan have written and spoken extensively on academic freedom in India. Although a large body of research exists on various related topics within the scope of this paper, none offers a comprehensive analysis of the role of universities in achieving the objectives stated in the Preamble. This research paper therefore addresses this gap and offers tangible solutions.

2.2 Results

This article puts forth substantial recommendations for the universities to take up to fulfil the objectives of the Indian Constitution. It underscores the importance of holistic development, a humanitarian approach, community outreach programmes and inclusiveness as parameters for the universities to adhere to.

3.0 Philosophical Foundations of Education

Ancient Indian philosophy views education as a holistic, lifelong process aimed at self-discovery, the search for the ultimate Truth, and balancing material well-being with ethical living. It stresses a threefold learning process that aims at training not only the body and the mind, but also the soul. Thus, education is aimed at attaining physical, mental and spiritual knowledge. It invariably aims at achieving the four *purushartas* (the goals of human life): *Dharma* (righteousness), *Artha* (wealth), *Kama* (desire), and *Moksha* (liberation). *Dharma* further included moral and ethical grounding. Further, education also nurtured a lifelong bond between the teacher and the student, with the promise of a continuous learning experience.

Western philosophy also delved into the wider meaning of education. Plato in book VII of *The Republic*, stated that the power and capacity of learning exists in the soul

already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only, by the movement of the whole soul, be turned from the world of becoming into that of being (Plato, 1999). According to Plato, education forms the basis of achieving a just and virtuous state. Aristotle gave importance to instilling virtue, nobility and discipline. Both Plato and Aristotle stressed state-controlled education and aimed at inducing virtues in people for the common good of society.

In modern times, several important notions have been expressed about the meaning and content of education. Nobel laureate Rabindranath Tagore emphasised education in harmony with the environment, which blends humanity with nature, and stressed universalism over nationalism. Jiddu Krishnamurti emphasised freedom from conditions imposed by society and holistic development of the human being, rather than only the intellect or technical skills.

Independent India has appointed several commissions to suggest the framework for higher education. The University Education Commission of 1948 emphasised the education of mind and soul, moral and spiritual development, to develop the spirit of universal brotherhood and internationalism in the students. NEP 2020 specifies that a holistic and multidisciplinary education would attempt to develop all human beings' capacities in an integrated way, including intellectual, aesthetic, social, physical, emotional, and moral (Ministry of Human Resource Development, 2020). Overall, the whole idea and aim of education is the holistic development of all the members of society, leading to the progress of humanity.

4.0 Objectives of the Indian Constitution

The Constitution of India entails its objectives explicitly, in the preamble. These are justice, liberty, equality and fraternity. They form the intrinsic values of human existence. Many sacrifices were made, several movements were led, battles were fought, and revolutions were brought to achieve them. They are the cherished goals of humanity. No wonder the makers of the Indian Constitution gave these ideals due recognition by enshrining them in the preamble as the goals to be achieved and supplementing them under various articles, especially the fundamental rights. These ideals are important for the overall development of individuals all over the world, and thus, Indians were not to be left out. Achieving these objectives is essential in strengthening India as a 'Sovereign Socialist Secular Democratic Republic.' It is pertinent to examine the theoretical framework given within the Constitution of India and the relationship between these four objectives.

The preamble is the result of the famous 'Objective Resolution,' drafted by Nehru and introduced in the Constituent Assembly in its first session on 13th December, 1946. One of the objectives of the Resolution read as follows: "(5)WHEREIN shall be guaranteed and secured; to all the people of India justice, social, economic, and political; equality of status, of opportunity, and before the law; freedom of thought, expression, belief, faith, worship, vocation, association and action, subject to law and public morality;" (Constituent Assembly Debates, 1947).

In the resolution, Nehru further said, "The first task of this Assembly (Constituent Assembly) is to free India through a new constitution, to feed the starving people and clothe the naked masses and to give each Indian the fullest opportunity to de-

velop himself according to his capability" (Constituent Assembly Debates, 1947). This resolve was reflected in the Resolution passed on 22nd January 1947 and inspired the shaping of the constitution into a dynamic document.

Dr. B.R. Ambedkar, in his concluding speech in the Assembly, stated that "Political democracy cannot last unless there lies at the base of its social democracy. What does social democracy mean? It means a way of life, which recognises liberty, equality and fraternity, which are not to be treated as separate items in a trinity" (Basu, 2000). Thus, securing these objectives for the citizens of India was given utmost priority as it laid the foundations of a newly independent nation.

4.1 Justice: Social, economic, and political fairness

Preamble of the Indian Constitution confers justice the highest place, above the other stated goals of liberty, equality and fraternity. The makers of the Indian Constitution made it clear the kind of justice they were aiming at. The preamble quotes "Justice: social, economic and political." It is pertinent to understand that priority is given to the concept of justice over liberty, equality and fraternity. Further, social justice is put ahead of economic and political justice. It is important to note that the ordering of words in the preamble was deliberate. The order of the words indicates that the concept of social and economic justice was perhaps considered 'the most fundamental norm' of the Constitution of India (Kashyap, 1990). This order is also in confirmation with the Aristotelian scheme of the development of man from a social animal to a political animal. In totality, justice is recognised within the substantial context and not the procedural one.

The priority given to social justice deserves greater significance due to the exist-

ing social stratification and the resulting discrimination that marred the social fabric of India since ancient times. Though several thinkers and movements came to reform this, right from Buddhism to the freedom movement, Indian society continues to be challenged by several divisions, especially the caste. Thus, achieving social justice lays the foundation for a strong and unified India. Economic justice and political justice were expected to follow in due course. Several measures have been taken to ensure justice is achieved for all the people in all three spheres. However, there is a lot to be achieved, and here the role of universities as institutes of higher learning comes into play.

4.2 Liberty: Freedom of thought, expression, belief, faith, and worship

India had been a victim of colonialism and earlier feudalism. Both these systems had curtailed individual liberty to a great extent. Liberty has a twofold perception. Firstly, it calls for the absence of restraints towards an individual that may hinder his or her growth, and secondly, it focuses on providing opportunities that aid the overall development of the individual. The development of an individual can be achieved only when that person has the opportunity to fulfil his or her expectations, according to their individual capacities.

Thus, liberty took the second position as an important objective. Liberty, as enshrined in the preamble, is a five-fold virtue encompassing physical, mental, ideological, spiritual and religious freedom, ensuring holistic progress of an individual. Inclusion of liberty of thought and expression exposes the crude reality of oppression that the Indian masses went through under British colonialism and the independent feudal lords. The oppression not only challenged the people physically, but also mentally.

Thus, the makers of the Indian Constitution vehemently pronounced liberty of thought and expression as the fundamental freedoms to be achieved for its citizens. These are essential components of human progress. Expression again is multifaceted. It includes verbal, written, behavioural, and artistic forms. Further, liberty of belief, faith and worship entail ideological, spiritual and religious freedom of the people. A complete essence of liberty has thus been ensured for the people.

4.3 Equality: Of status and of opportunity

Equality is another important objective stated in the preamble. Equality of status implies the position in society, and equality of opportunity implies the measures to achieve the same. The status of an individual in society is challenged by caste, gender, religion, region, and so on. To ensure equality of status, equal opportunities must be provided to the people. Education is one such opportunity that would ensure equality of status. The glaring difference between education in the public sector and the private sector does not offer equal opportunity to the downtrodden people to compete with the corporate-trained students.

Though reservations aimed at correcting this, it is not a permanent solution. Reservations were a means of providing equality of status; their longevity simply announces the failure of the state mechanism to provide equality of opportunity. Thus, the universities play a major role here. They shall bridge the gap between the public and private educational institutions by providing additional learning programmes for students coming from economically and socially weaker sections. These may include bridge courses, certificate courses, communication skills, and so on.

4.4 Fraternity: Promoting brotherhood to ensure the dignity of the individual and the unity and integrity of the nation

India is a huge country with a massive population. The diversity found in India is beyond description. Caught with the stigma of partition, the makers of the Indian Constitution wanted to ensure that the country remains intact, and thus they included the ideal of fraternity. Promoting brotherhood among Indians is helpful to ensure the dignity of the individual. In a caste-driven society, the notion of brotherhood becomes essential to ensure the dignity of the individual. Dignity can be achieved through providing opportunities for a decent living. This will further promote the unity and the integrity of the nation. The Preamble of the Universal Declaration of Human Rights gives utmost importance to the dignity of the individual. It states, “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world” (United Nations, 1948).

It is understood that the objectives enshrined in the Indian Constitution are mutually interrelated and strengthen each other. Though the ordering has been deliberately made, it does not allow the state to neglect one ideal for another. It is not possible to focus on only one or a few ideals over others. They must all be achieved in totality and not individually.

5.0 Onus on the Universities

The University Education Commission, headed by Dr. S. Radha Krishnan, in Chapter II of its report, deals with the aims of university education. The report called the universities the organs of civilisation and entrusts it with the aims of justice, liberty, equality and fraternity, among others (Government of India, 1962). Part III of the Indian Constitution grants fundamental

rights, which in turn promote the achievement of these objectives. Each of these rights is directly aimed at achieving one or the other objectives of the Constitution.

Article 12 of the Indian Constitution defines the ‘State,’ setting the scope for enforcing the Fundamental Rights. Universities generally fall under this definition of ‘State’ as they are established and funded by the state. The central universities are established by an Act of Parliament, and the state universities are established by state legislation. Even the deemed-to-be universities and the private universities are in conformity with the definition of the state under Article 12, as they are performing a public function, i.e., education. Thus, universities have a two-fold responsibility of promoting the fundamental rights and the objectives stated in the preamble.

It is also important to note that, in the preamble of the Universal Declaration of Human Rights (UDHR), the UN General Assembly proclaims that in order to achieve the human rights for all peoples and all nations, every man and woman and every organ of society shall strive by teaching and education to promote respect for these rights and freedoms (United Nations, 1948). Thus, universities also come under the international obligation of fulfilling these ideals as part of the UDHR.

Further, the Sustainable Development Goals (SDGs) also invariably include these very ideals. Sustainable development and the stated 15 goals are based on the core human values to be achieved for humanity. These include human rights, equality, justice, development and sustainability. It will facilitate an intensive global engagement in support of the implementation of all the Goals and targets, bringing together Governments, the private sector, civil society, the United Nations system and other actors and mobilising all available resources (United Nations, 2015). SDG-4 aims to



‘promote inclusive and equitable quality education and promote lifelong learning opportunities for all.’

6.0 Parameters for the Universities

It is pertinent to analyse and put forth various parameters to be systematically integrated into higher education, through the universities as the epicentres of knowledge-creating and disbursing agencies of the state. These parameters must be achieved on a time-bound basis, in a phased manner, to ensure their achievement effectively and successfully.

6.1 Holistic Development

Holistic development is the sole objective of education across the world, since time immemorial. Universities are the agencies of holistic development and are expected to achieve this through providing holistic education, academic freedom, research and development.

Academic Freedom

The most important notion of university education is academic freedom. The first documentary evidence of this comes from the University of Bologna, which adopted an academic charter, ‘*Constitutio Habita*,’ in 1155 that gave the scholars the right to travel freely, the right to immunity from civil courts, and so on. Universities UK has defined academic freedom as “protecting the intellectual independence of academics to question and test received views and wisdom, and to put forward new ideas and controversial or unpopular opinions, without placing themselves in danger of losing their jobs or privileges” (Universities UK, 2024).

Kothari Commission 1964-66 and the National Policy on Education 1986 recommended greater autonomy for the universities to ensure academic freedom, research

quality, and democratic functioning. The universities enjoy academic freedom through which they design their courses and curriculum. Thus, universities must ensure that some of these courses address the local needs of the people within their jurisdiction. For example, universities in Tamil Nadu and Kerala offer courses in coconut oil production and cultivation technology. Such diversified, yet locally relevant courses must be introduced, which will benefit the local population and thus will also boost the local economy.

Further, research projects and collaborations are important to bridge the gap between industry needs and the university’s outcomes. Further, region-specific needs must be given importance in developing research projects. These may include agricultural and industrial needs, environmental issues, natural resources, diseases and any other region-specific issues. Thus, universities can play a greater role in contributing to the betterment of society.

In spite of the rhetoric surrounding academic freedom in higher education, India stands at a lower bar on the Academic Freedom Index (AFI) at a score of 0.14 on a scale of 0 to 1, ranking 156 out of 179 countries (FAU & V-Dem Institute, 2026). It is a unique approach to conceptualising and measuring academic freedom and a collaborative effort between researchers at Friedrich Alexander University, Nürnberg (FAU) and the V-Dem Institute.

Fora of Free Expression

Universities shall pave the way for open discussion on topics of national and international importance. Universities must strive to be the fora of free expression and give equal opportunity to students from different backgrounds to put forth their point of view. Freedom of speech must be given the highest priority, and the same shall be inculcated among the students and

the faculty. Apart from debates and discussions, various forms of expression like drama, cultural programmes and ethnic events should be encouraged on a fixed schedule. The proceedings of the same may be published on public platforms to ensure that the ideas that germinate at such fora are nurtured across other parts of the country.

6.2 Humanitarian Approach

In a country with a vast population with a working force of nearly 65% (aged between 15 and 64 years), it is necessary to give importance not only to their problems, but also to their talents and skills. Human resources are the greatest asset for India; at the same time, human resources call for equal attention. Thus, universities must adopt a humanitarian approach.

Research in Humanitarian Requisites

Humanity today is facing more problems than ever before. Be it climatic conditions, internal strife or international conflicts, the common masses are greatly affected. The governments are falling short of expertise in resolving such problems, which may vary from region to region. Thus, the universities can fill that gap and offer expert knowledge and provide tangible solutions. This is greatly possible if the universities dedicate a part of their research activities specifically to humanitarian requisites. These include food security, water availability and accessibility, decent housing, employment opportunities and so on. In a country with the largest population, these become the thrust of research. Developing projects for maximum utilisation of human resources shall be another notable contribution in this regard.

Integrating Science and Humanities

Instilling a scientific temper is an important function of the universities. While

the science subjects are essential for the development of fields like medicine, engineering and technology, the humanities pave the way for the ethical and moral well-being of society. If sciences induce scientific temperament into humanities, humanities shall invoke ethical and moral responsibilities in the scientific field. Both streams of knowledge are essential for the progress of humanity. Thus, integrating both is essential to ensure a holistic atmosphere in the institutions of higher learning and to further the objectives of the Indian Constitution.

6.3 Community Outreach Programmes

Universities as institutions of higher learning are accountable to society to a great extent. This accountability stems from the very origin of the universities that aim to develop society in general and individuals in particular by means of higher education. Universities shall design outreach programmes in order to fulfil their responsibility towards society.

Justice for All

The universities and individual faculty must come up with programmes that aim at achieving justice for all. Providing free legal advice and aid to the poorest and the vulnerable sections of the community can be a very important measure in this regard. Universities should dedicate such valuable programmes. Programmes can be conducted within the universities, calling common people facing legal issues on a specific day in a month, or legal awareness programmes must be held across the remote villages. However, the same should not be restricted to mere rhetoric, but practical guidance and delivery of justice should be targeted in due course of time.



National Integration Cell

National Integration is an important condition for the effective functioning of a country. Thus, universities shall set up National Integration Cells to fulfil the needs of the diversified student community, from across the country and the world. These cells must also conduct programmes on unity and integrity across the various platforms within the purview of the respective universities. Such cells must also address certain communal issues and conflicts and try to resolve them with the active participation of faculty, students and citizens.

Academic Social Responsibility (ASR)

Universities have a larger role to play in society at large. Though it confers education to individual students, they aim at the overall well-being of society in general. ASR can be achieved through the university as a whole and as academicians individually. In addition to the duties allotted, every of the individual academician bears a responsibility towards society. This must be voluntary; however, ensuring that it must not be ignored. As educated people, the academicians have the obligation of contributing towards society in a more fruitful way. Such endeavours might include writing scholarly articles on matters of public interest, government policies and of human importance. There are many issues that cannot be covered under the prescribed syllabi and thus come under the purview of ASR. Some of these include gender-based issues, environmental problems and human security.

Apart from academic writing, conducting literacy and awareness programmes in the neighbourhood, or in remote areas, facilitating health camps, and providing relief measures in times of emergencies shall be a few examples. Though NSS is an important segment of universities, these units have limited reach in society. Further, very

few members of the faculty get engaged in the NSS activities.

6.4 Inclusiveness

Inclusiveness is another noble goal of the university. To make its appeal universal, more profound and stronger, the universities must inculcate the notion of inclusiveness in every aspect of academic functioning. Right from the admission of the students to the appointment of faculty and staff, inclusive measures must be adhered to. These must be consistent with the ideals and ambitions of the Indian Constitution.

On Campus

Inclusiveness must cover day-to-day activities in the university, from classroom teaching to research. The general discussions must be nurtured in the classroom, and students from different social, economic, regional and religious backgrounds should be given equal opportunity and be encouraged to participate and render their contribution to such discussions. Measures must be taken to ensure that no disparities emerge in the university premises between teachers and students, and also among students themselves. No student must feel alienated, and due mechanisms must be put in place to ensure that such deviations shall be addressed with proper redressal procedures.

Further, in the regular activities of the universities, the teams made for research projects or any activity, including sports, NCC, NSS, cultural programmes, should be of an inclusive character, thus providing equal opportunity for students coming from diverse backgrounds, without compromising talent.



Off Campus

Inclusiveness cannot be comprehensive if it is practised only on campus. Thus, off-campus mechanisms are to be arrived at. One major measure that can be put into practice is to make knowledge available through the college website. Though certification cannot be given, it will give the students off-campus experience, to the students who are unable to reach university levels of education, due to social, economic, health and family-related issues. The knowledge must be made available in the form of text, audio or video.

Though the Swayam portal is doing it, universities must start this from their end, on a non-financial basis. This will enable students to directly reach out to the university of their choice. Further, faculty at the university level must also bring in interactive sessions with interested students, off-campus, who might be interested. Universities shall call for an open day, where people, students who never went to university, can come and interact one-to-one with any faculty and discuss the issues related to knowledge. The same can also be done in a different way. Faculty of the universities may reach out to a village, a school or a junior college and interact with laymen and students and learn their requirements. The universities will also gain knowledge of the common people through such live interaction. This kind of atmosphere makes learning a universal skill and teaching all-inclusive.

7.0 Challenges

The universities face a lot of challenges in fulfilling their role as institutions entrusted with the task of holistic development. It is greatly necessary to address these challenges and take necessary action to overcome them.

Political Interference and Influence

The main challenges facing educational institutions, especially universities in India, are that they have become the favourable grounds for political activities. There is an urgent need to differentiate between the exploitation of the education system in the country for political usage and the utilisation of education for improving political values. Political participation instigated through political manipulations must be differentiated from that of an educative one. Further, recruitment of the faculty at the state universities has met with political intervention from the state governments. Many state universities are functioning without VCs and regular teaching faculty. This is affecting the educational standards of university education.

Global Conditions

Globalisation and greater dependence across nations have put additional pressure on the universities. Universities are becoming more and more cosmopolitan, as well as international in character. Indian universities are home to students from different parts of the world. However, several cases of racial discrimination have come to the fore, which is quite unfortunate. Thus, universities face the challenge of reaching global standards not only in terms of education, but also in terms of the atmosphere provided there.

Lack of Financial Autonomy

Universities are dependent on the governments for recruitment and finances. Lack of financial autonomy is another hindrance for universities. Universities continue to depend on state grants. Despite the mechanisms in place for graded financial autonomy, the universities fall into the trap of



corruption and continue to be dependent on state funds.

Privatisation of Education

With the increasing number of private universities, the state universities are facing greater challenges. The government must ensure that the private universities cater to the needs of the downtrodden sections of society, and not become hubs for the economically well-off strata of Indian society alone. They must also be entrusted through authorised procedures with the responsibility of working towards the fulfilment of the objectives of the Indian Constitution.

Internal corruption

Universities are marred by corruption. Conferring doctoral degrees has met with a lot of criticism in several national and state universities. Extortion by supervisors and ghost-writing of the thesis have been reported in various universities across India. This is affecting the academic vigour of the universities. Even NAAC accreditation has been tarnished with corruption, as some NAAC peer teams have indulged in accruing monetary benefits.

Informational exclusion

The kind of education that we have in India is only a continuation of Macaulay's system of education, which had at its end the perpetuation of the British Empire then and the domination of ruling parties now. The present system of education in India is only partially effective in creating that kind of environment that induces political participation. Over the years, education in India has only alienated the people from politics. A general political apathy rules the educated sections in India. A lot of information and knowledge never reaches the common masses. This can be summed up in the words of Amartya Sen as 'Informational exclusion,' a hindrance to democ-

racy (Sen, 2009). Political awareness is necessary to protect the country from political maladies such as corruption, misrule, and maladministration.

The solution for this is that the education system in India must take up a practical approach to Indian government and politics. Theory and practical lessons must be framed in order to induce a greater level of awareness and participation in the political process. Participation must become a matter of behaviour rather than an obligation.

8.0 Conclusion

Plato once said, "It is government that needs to flow from the education and not education from the government." Thus, the onus of making a just society lies in the hands of the universities. The Constitution has made clear the objectives to be achieved. The universities must shoulder this great responsibility and make the objectives of justice, liberty, equality and fraternity a reality. Universities must take up holistic development, a humanitarian approach, community outreach programmes and inclusiveness as the key steps towards achieving this goal.

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