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## **NEP 2020: Human Values and Indian Knowledge System**

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### **Abstract**

The main pillar of modern-day overall development is education. Civilization cannot progress without education. Education is more than just providing knowledge in a particular faculty or subject or preparing students for employment or tests; it is also a training in logical thinking that will assist future generations adjust to the ever-changing world. It also entails clearing the mind, purifying the soul, and realising one's own self. The Indian Constitution recognises the value of education and has given it a fundamental right for all citizens. All children must get free and compulsory education, according to the Right to Education Act of 2009. In India, Value-Based Education is a dire necessity. As we can see, society is eroding in terms of values on a daily basis. It is critical to create programmes for instilling ideals in society. In this study, an attempt is made to analyse the importance of value-based education in society, as well as the consequences for developing value education.

**Keywords:** *Human Values, National Education Policy, Education etc.*

### **Introduction**

Ethics is a philosophical branch that deals with morality. The word "ethics" comes from the Greek word "ethos," which means "character" or "deportment." It can be defined as the moral ideals, rules, and

standards that regulate a person's, group's, profession's, and cultural behaviour. Aristotle, one of the greatest philosophers, defined ethics as a moral, theological, or legal idea. He also stated that three

virtues of practical wisdom, temperance, courage, and justice, are required.

Education is a tool for human development, and ignoring any one area of human development might have negative consequences. Human development is incomplete without the instillation of values and morality in schooling. Values are the guiding principles of life that contribute to an individual's overall growth. Values improve the quality of life and should also contribute to the well-being of the family, community, and nation (Pathania, 2011).

In various ways, our country's philosophers, spiritual leaders, and educators have emphasised the importance of education for "character development," "bringing out the latent potentialities and inherent qualities," and developing a "integrated personality" for the individual's and society's well-being. Whatever phrase we use, the necessity of cultivating values has long been ingrained in India's civilizational and cultural traditions, which date back centuries.

When we examine India's old education system, we can see that it was prosperous, value-based, and skill-development. Teachers in ancient times were concerned with their students' total development, which included their intellectual development, understanding of their abilities, awareness of

responsibilities, respect and regard for elders, appreciation of cultural heritage, and responsibility towards their fellow beings. These skills, however, are lacking in today's educational system. Various issues and evils have accompanied many developments in Indian society, such as modernization, industrialization, urbanisation, privatisation, globalisation, and the influence of western culture, resulting in a decline in ethical standards in the Indian school system (Pathania, 2011).

The National Commission of Secondary Education (1952-53), established after independence, was a watershed moment in emphasising character development as the primary purpose of education. "The ultimate goal of the educational process should be to develop students' character and personality in order for them to fulfil their full potential and contribute to the community's well-being."

"If we eliminate spiritual training in our institutions, we would be false to our entire historical evolution," the University Education Commission Report (1962) stated. The report went on to argue for the development of "a national faith, a national way of life based on the Indian outlook on religion, free of dogmas, rituals, and statements," rather than religious or moral education.

The Education Commission of (1964-66) focused on "instruction and national development," identifying a fundamental flaw in the curriculum as the "lack of provision for education in social, moral, and spiritual values." These qualities should be taught "with the support, wherever possible, of the ethical teachings of major religions," according to the Commission. It advocated "direct moral training," for which "one or two times a week should be set aside in the school time-table," in agreement with the Sri Prakasa Committee Report.

The Government of India's report on Value Based Education (Chavan's Committee Report, 1999) provided encouragement to resume work on value orientation in education. Echoing the National Policy on Education (1986), the National Curriculum Framework for School Education (2000) bemoaned the "erosion of the essential, social, moral, and spiritual values, as well as a growth in cynicism at all levels."

The National Curriculum Framework, published in 2005, reinforced the vision of education in which values are ingrained in all aspects of learning. The framework expresses the need to renew our commitment to the principle of equality in the face of diversity, as well as human interdependence, in order to promote values that promote peace, humanity, and

tolerance in a multicultural society. "Peace is a contextually relevant and pedagogically beneficial point of value coherence." The aim of values is concretized and internalisation is motivated by peace." Education for Peace has been proposed as an approach for implementing value education.

National Education Policy 2020 envisions an education system anchored in Indian culture that directly contributes to converting India, or Bharat, into a sustainable and thriving knowledge society by offering high-quality education to all, thereby transforming India into a global knowledge superpower. According to the Policy, our institutions' curriculum and pedagogy must foster in students a deep respect for the Fundamental Duties and Constitutional principles, a sense of belonging to one's country, and a conscious understanding of one's tasks and responsibilities in a changing world. The Policy's vision is to instil in learners a deep sense of pride in being Indian, not just in thought but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development, and global well-being, reflecting a truly global citizen.

As science and technology advance at an exponential rate in modern society, it is equally important to

give the educational system a refined value-based orientation (Kothari Commission, 1964-66) so that, at the very least, a socially "misfit" individual does not emerge as an output, but rather a harmoniously developed personality becomes a part of society who, if unable to add-on to the social system at his or her end, may be able to adjust with others.

### **WHY VALUE EDUCATION IS IMPORTANT**

Values are the principles or standards by which an individual conducts himself or herself, and they can aid in determining what is essential in one's life. They represent people's attitudes, choices, decisions, judgments, relationships, dreams, and visions for their lives and the world around them. As a result, it is critical to begin instilling values in each individual as early as childhood. Family, relatives, friends, community, religion, traditions, customs, books, environment, great characters, and many more factors teach an individual distinct values.

Innate and acquired values are the two sorts of values. Internal values produced from one's own thinking and feelings are known as innate values. Love, care, empathy, honesty, and hatred are just a few examples. Convenience, status, ambition, power, one's way of clothing, cultural conventions, traditions, habits, and tendencies are examples of acquired values

established through one's own experiences or influences by the immediate environment.

There is a critical need to provide "Value Education" to individuals, particularly in the classroom environment, where they spend the majority of their time and study a variety of things. Value education can be delivered or received in a variety of settings, including the home, schools, colleges, universities, jails, volunteer youth organisations, and a variety of other settings. "Value education" implies "mainly to treasure to regard to appraise, holding it dear, and also the act of pronouncing judgement on the nature and degree of its value in comparison to something else," according to John Dewey (1966).

The process of teaching and learning about the ideas that a society thinks significant is known as value education (Lovat & Toomey, 2007 and Robb, 2008). Value education can take many forms, but the main goal of providing it to students in their educational institutions is to help them understand the importance of good values, how to apply and reflect them in their behaviour and attitudes, and how to contribute to society through good ethics and responsibility.

Value education is defined as an activity carried out in an institution or organisation by persons who are older, have more experience, or

have control over others. an individual better, and it is critical to evaluate the outcome in relation to others.

Giving can be done in two ways:

- Instilling or disseminating a set of values derived from
- People are gradually educated or made to understand the value of society.

Value education has a long history of being a source of inspiration for educators. sishya(s) to uphold certain principles in his current life. This indicates that in the current world, educational institutions value education.

### **Need for Value Education in Educational Institutions**

The major goal of value education is to instil moral and value-based education in educational institutions such as schools, universities, and training institutes, as well as to comprehend students' moral values perspectives.

Some of the points that illustrate the need for Value Education in Educational Institutions are as follows:

- Students need to be morally conscious of various concerns that are occurring in society, and they should be permitted to face advances in society, science, and

technology while keeping the welfare of mankind in mind.

- In order to unify humans with decreasing conventional values, a re-discovery of common and shared values is required.
- Teachers and educators, both in and out of the classroom or institution, purposefully and unintentionally convey values to their students by their words, deeds, and behaviour. As a result, comprehensive and careful preparation is required when developing a value education programme, as it is a key means of establishing formal learning.
- Students are occasionally confronted with situations in which they must make complex and quick judgments, which may necessitate the application of sound values in order to reach a positive outcome. As a result, value education can help people make ethical and moral decisions in difficult situations.
- Juvenile crime is on the rise these days, which is impeding their personal development. Value education comes in handy in these cases.
- Value Education improves a student's curiosity, overall development, positive attitudes and values, as well

as his or her ability to think about and judge oneself.

- Value education aids in the promotion of social and natural integration, as well as the differentiation between good and wrong.

In his paper presented at a workshop hosted by Save The Children and Curriculum Development Centre on December 29, 2009, Dr. C. M. Yogi, Founder Of Society for Value Education (SVE), contrasted Education to Value-Based Education as follows:

<b>Education</b>	<b>Value Based Education</b>
opens up our mind	gives us purity of heart too
provides us with skills	provides us sincerity too
extends our relationship with the world	links us with our own family members too
makes our living better	makes our life better too
teaches us to compete with others	encourages us to be complete too
makes us a good professional	makes us a whole human too
takes us to the top	takes the whole society to the top
gives us capacity of better learning	gives us the tool for a deeper understanding too
gives us Anna	provides us Ananda too
may bring limitations	is for liberation

## **NEP 2020**

Education is essential for realising one's full potential, creating a just and equitable community, and advancing national progress. The key to India's continuous rise and leadership on the global arena in terms of economic growth, social fairness and equality, scientific advancement, national integration, and cultural preservation is to provide universal access to high-quality education. Universal high-quality education is the most effective approach to develop and use our country's vast skills and resources for the benefit of individuals, society, the country, and the globe. Over the next decade, India will have the world's largest population of young people, and our ability to provide them with high-quality educational opportunities will define our country's future.

By 2030, the global education development strategy aims to "provide inclusive and equitable quality education and promote lifelong learning opportunities for all," as stated in Goal 4 (SDG4) of the 2030 Agenda for Sustainable Development, which India adopted in 2015. To fulfil all of the important targets and goals (SDGs) of the 2030 Agenda for Sustainable Development, the entire educational system will need to be restructured to support and nurture learning.

The knowledge landscape in the globe is rapidly changing. Many unskilled jobs may be taken over by machines as a result of various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, while the need for a skilled workforce, particularly involving mathematics, computer science, and data science, as well as multidisciplinary abilities across the sciences, social sciences, and humanities, will become increasingly in demand. With climate change, pollution, and depletion of natural resources, there will be a significant shift in how we meet the world's energy, water, food, and sanitation needs, necessitating the hiring of new skilled labour, particularly in biology, chemistry, physics, agriculture, climate science, and social science. The increasing occurrence of epidemics and pandemics will necessitate joint research in infectious disease management and vaccine development, as well as the socioeconomic issues that will arise as a result. As India progresses toward becoming a developed country and one of the world's three largest economies, there will be an increasing demand for humanities and art.

With the rapidly changing employment environment and global ecosystem, it is more crucial than ever for children to not just learn, but also to learn how to learn. As a result, education must shift away from content and toward teaching students how to think critically and solve issues, how to be creative and

transdisciplinary, and how to innovate, adapt, and absorb new information in fresh and rapidly changing sectors. To make education more immersive, holistic, integrated, inquiry-driven, discovery-oriented, learner-centered, discussion-based, adaptable, and entertaining, pedagogy must evolve. In addition to science and mathematics, the curriculum should incorporate basic arts, crafts, humanities, games, sports and fitness, languages, literature, culture, and values to develop all aspects and skills of learners and make education more well-rounded, helpful, and rewarding. Character must be developed through education, which enables students to be ethical, rational, compassionate, and caring while also preparing them for gainful, meaningful jobs.

From early childhood care and education to higher education, the gap between existing learning results and what is expected must be addressed by fundamental reforms that bring the highest quality, equity, and integrity into the system.

The goal must be for India to develop a world-class education system by 2040, with equitable access to high-quality education for all students, regardless of social or economic status.

This National Education Policy 2020 is the country's first education policy of the twenty-first century, with the goal of addressing the country's many expanding developmental imperatives. This Policy proposes that all aspects of the educational structure, including regulation and governance, be revised and revamped in order to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4, while preserving India's traditions and value systems. The National Education Policy places a strong focus on the development of each person's creative potential. It is based on the notion that education must develop not just cognitive capacities – such as literacy and numeracy – but also social, ethical, and emotional capacities and dispositions.

This Policy has been guided by the rich tradition of ancient and everlasting Indian knowledge and ideas. The pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) has long been seen as the highest human objective in Indian thought and philosophy. The goal of education in ancient India was not merely to acquire information as a means of preparing for life in this world or life after schooling, but to realise and liberate the self completely. Takshashila, Nalanda, Vikramshila, and Vallabhi, for example, were world-class institutions in ancient India that set the highest standards for transdisciplinary teaching and research and welcomed academics and students from all walks of life and from all over



the world. Charaka, Susruta, Aryabhata, Varahamihira, Bhaskaracharya, Brahmagupta, Chanakya, Chakrapani Datta, Madhava, Panini, Patanjali, Nagarjuna, Gautama, Pingala, Sankardev, Maitreyi, Gargi, and Thiruvalluvar, among many others, were great scholars who made seminal contributions to world knowledge in fields The globe has been influenced by Indian culture and philosophy. These valuable contributions to world heritage must be maintained and preserved for future generations, as well as explored, enhanced, and put to new uses through our educational system.

The teacher must be at the centre of all educational innovations. Because they truly mould our next generation of citizens, the new education strategy must help re-establish teachers as the most respected and necessary members of our society at all levels. It must do all necessary to empower teachers and assist them in doing their duties as efficiently as possible. The new education strategy must aid in the recruitment of the best and brightest to teach at all levels by assuring a living wage, respect, dignity, and autonomy, as well as embedding in the system basic quality control and accountability procedures.

The new education policy must ensure that all students, regardless of where they live, have access to a high-quality education, with a special emphasis on historically marginalised, disadvantaged, and underrepresented groups. Education levels the playing field and is the most effective means of attaining economic and social mobility, inclusion, and equality. Initiatives must be put in place to ensure that, despite their inherent disadvantages, all students from such groups have access to a variety of targeted opportunities to enter and excel in the educational system.

These components must be implemented while taking into account the country's local and global needs, as well as respecting and deferring to the country's unique diversity and culture. For the purposes of national pride, self-confidence, self-knowledge, cooperation, and integration, instilling knowledge of India and its diverse social, cultural, and technological needs, its inimitable artistic, language, and knowledge traditions, and its strong ethics in India's young people is considered critical.

### **Principles of this Policy**

The goal of education is to produce excellent people who are capable of logical thought and action, compassion and empathy, courage and resilience, scientific temper and creative imagination, and ethical moorings and values. Its goal is to produce active, productive, and contributing citizens who will help to construct an egalitarian, inclusive, and plural society as our Constitution envisions.

A good educational institution is one in which every student feels welcomed and cared for, one in which a safe and stimulating learning environment exists, one in which a diverse range of learning experiences is available, and one in which all students have access to good physical infrastructure and appropriate learning resources. Every educational institution should strive to achieve these attributes. However, there must be seamless integration and collaboration among institutions and throughout the educational process.

The following are the guiding principles that will guide both the education system as a whole and particular institutions within it:

- detecting, identifying, and nurturing each student's individual strengths by educating teachers and parents about how to promote each student's holistic development in both academic and non-academic areas;
- making acquiring Foundational Literacy and Numeracy by Grade 3 a top priority for all pupils;
- flexibility, so that learners can choose their own learning pathways and programmes, and hence their own life paths, based on their talents and interests;
- There are no rigid distinctions between the arts and sciences, curricular and extra-curricular activities, vocational and academic streams, and so on, in order to avoid damaging hierarchies and silos between different areas of study;
- multidisciplinary and a holistic education in the sciences, social sciences, arts, humanities, and sports for a multidisciplinary world, ensuring the unity and integrity of all knowledge;
- place a greater emphasis on conceptual comprehension rather than rote study and exam preparation;
- support logical decision-making and innovation through creativity and critical thinking
- Empathy, respect for others, cleanliness, civility, democratic spirit, spirit of service, regard for public property, scientific temper, liberty, responsibility, pluralism, equality, and justice;
- encouraging multilingualism and language's power in teaching and learning;
- communication, cooperation, teamwork, and resilience are examples of life skills.
- Rather of the summative evaluation that fosters today's 'coaching culture,' emphasis on regular formative assessment for learning.

- significant use of technology in teaching and learning, language hurdles removal, increased access for Divyang students, and educational planning and management;
- in all curriculum, pedagogy, and policy, respect for diversity and the local context, constantly keeping in mind that education is a concurrent subject;
- complete equity and inclusion as the cornerstone of all educational decisions to ensure that all students can succeed in school;
- curricular alignment across all stages of education, from early childhood care and education through secondary and postsecondary education;
- recruiting, ongoing professional development, positive working environments, and service conditions for teachers and faculty as the heart of the learning process;
- a 'light but tight' regulatory framework to safeguard the educational system's integrity, openness, and resource efficiency through audit and public disclosure, while fostering innovation and out-of-the-box thinking through autonomy, good governance, and empowerment;
- excellent research as a pre-requisite for excellent education and development;
- on-going evaluation of development based on ongoing research and regular evaluation by educational specialists;
- a sense of belonging to India, as well as its rich, diversified, ancient and current culture, knowledge systems, and traditions;
- Education is a public service; every child's entitlement to a good education must be regarded a fundamental right;
- significant investment in a good, thriving public education system, as well as promotion and facilitation of truly philanthropic private and community participation.

## **Conclusion**

Indian people's thoughts and souls are profoundly rooted in a spiritual value system that has been followed and passed down through generations from a common cultural heritage and educational system devoid of cultural values for thousands of years. However, in recent years, westernisation has been perceived as destroying the social and moral foundations of the Indian system. As a result, the government must plan properly and establish strong educational policies in the area of value education. Values are ingrained in a country's worldview and

educational system. A country's educational system is intertwined with its cultural history on the one hand, and its economic and scientific progress on the other. As a result, offering the value education required for the future generation in this fast-paced and developed 21st century is the only and most crucial approach to make a country successful.

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