

Ethics and Values Matter: The Role of Higher Education

Ashutosh Kumar Mishra¹, Mohd Bilal²

¹Associate Professor, Department of Business Administration, SRM Business School, Lucknow, U.P., India

²Research Scholar, NIILM University

Abstract: *Human existence is a process of learning and development aimed at achieving wisdom, and education has been regarded as the ultimate value system since the birth of culture and way of life for this reason. Education is more than only the acquisition of skills or the gathering of knowledge or news about a topic of interest from others or from other parts of the world. It is not limited to the abilities of obtaining information received and preserved via knowing, or just the exploration of existential problems and familiarization with previously acquired knowledge or data, or with a system of knowledge - but also with the goal of comprehending this cognition. Knowledge is involved with the comprehension of a collection of propositions or concepts. Knowledge can be theoretical and practical, fundamental and abstract, and it may exist in any time period: past, present, and future. However, cognition is always done in the present. Past memories and future prophecies are also remembered in the present, as the ideas flash or surface in the mind. These flashes act as an impetus for our quick determination, allowing us to decide whether or not to undertake anything. However, for the purpose of brevity, I'll lump the two, knowledge and cognition, together under the heading of knowledge. Education fosters the development of talents from all three faculties, as well as wisdom in their right application for the benefit of people and society for creating value and ethics. The goal of NEP 2020 is also having important role in higher education teaching to encourage systematic and focused discoveries and practices that benefit society. Society views higher education institutions as catalysts for the transformation of knowledge into wisdom. The quality, morals, and ethics of higher education institutions are increasingly important in integrating young people into society. A country like India has a large young population, and they are the frontiers of the Indian government's Made in India Initiative. It has been well mentioned that the actual philosophy of education is in the combination of ethics, virtues, values, and the validity of human life, thus it is vital to improve ethical values, philosophical thinking, study, research, and moral growth in the Indian education system.*

Keywords: Education, process of social change, issues facing humanity, value orientation in higher education through Universities, Institution & Colleges, and NEP 2020.

1. Introduction

The growing worry about the deterioration of vital values and rising cynicism in society has highlighted the need for curriculum revisions to make education a powerful tool for the nurturing of ethical and social principles. The several commissions and committees that investigated the Indian higher education system following Independence recognized the problems and proposed solutions. Yet, we have not followed through on the advice. The diseases diagnosed by the Kothari Committee (1964 - 66) more than three decades ago are still present. The POA 1992 is being implemented half - heartedly, which is the most recent manifestation of our apathy. The whole education system, which has failed to fulfill goals of student development and instill democratic principles in them, requires a review and reform by academics and planners of Higher Education in India, which will meet the problems of this century.

The effort of this research has undertaken in India to promote value orientation in higher education. The influence of key advancements and improvements in numerous fields, such as IT, AI, Tech., on education and value systems in general, and the role of colleges in value orientation in particular, is the subject of this thorough research.

Knowledge is the highest good; it is the illumination, the guide to understanding the paths that lead from deception to reality, from ignorance to enlightenment, and from mortality to eternity. Education, whether basic or secondary, has always been a source for progressively growing wisdom in India from

the beginning of culture and civilization. Wisdom is the greatest readiness for people to confront the challenges of life's many stages, and its acquisition can be committed to humanity's welfare. The basic attributes of a wise man are Loka - sangraha (learning and applying values) and Lokahita (world welfare). Higher education aims to acquire the necessary skills in the quest of wisdom. Education may be described in a variety of ways since it pertains not only to our general life of the community and advancement at many levels and facets of life, but also to our human goals. In general, education entails learning, acquiring skills, being instructed, and discovering new perspectives and methods for greater understanding. We can gain knowledge and, as a result, the highest aim of life is accomplished as a result of this readiness for well - being and enjoyment. Education gives one the capacity to comprehend the rich trove of brilliant ideas that his forefathers possessed, and through which his family and society have progressed from the start of civilization. His gains from knowledge, becomes valued and ethical via experience, training and higher education. To grow oneself to the point where one learns what is good and right to live allows one to encourage a happy life in oneself as well as in society. As a result, the goal of education is to make people cultural, ethical, and valuable for living a lovely life in the world.

2. Evolution of Ethics, Culture in Indian higher education

According to traditional Indian scriptures, education entails the concept of controlling one's wants and earning potential

in order to guide them toward one's own and the environment's wellbeing. The goal of education is to foster a meaningful difference in the learner's, teacher's, and knowledge system's lives. We will not be able to see our demands met in the world of global competition except if we aspire for excellence and ensure that education is accessible to every man. Higher education will be unable to accomplish this function if it departs from its original goal of fostering the best in each individual in order for the greatest to attain. The foundation of a meaningful human life is value. It is described as one's values, standards, and determinations of what is worthwhile or significant in life. Every human person is a part of a social group, and they are all dependent on one another. One must follow specific behavioral standards when participating in a social group in order to foster an environment where he may achieve his goals in keeping with the goals of the group. The fundamental minimum norms from the core discipline of behavior should be used to assess these principles, standards, or norms of behavior rather than one's views but rather perceptions that have developed through time in the greater benefit of the group as a whole.

Behavior is the manner in which one conducts oneself. It is exhibited via social contact amongst people in the community. Human behavior, cultural heritage, psychological needs, security requirements, social needs, economic needs, ego needs, etc. are all influenced by parental influence, social environment and the education. Values and educational goals are inextricably linked. Values are an integral aspect of philosophy. As a result, educational goals are inherently concerned with values. Values encompass all essential faiths, beliefs, moral attitudes, life philosophies, political ideologies, and so on, which not only assist to sustain society and culture, but any substantial change in these characteristics causes commensurate changes in society and culture. Similarly, values play a vital role in an individual's life, influencing his conceptions and temperament.

The evolution of ethics and culture in Indian higher education has been a complex and dynamic process, shaped by various historical, social, and philosophical factors. Over the years, Indian higher education has witnessed significant changes in its approach towards ethics and culture, reflecting shifts in societal values, changing educational philosophies, and advancements in knowledge and technology. Here are some key aspects of the evolution of ethics and culture in Indian higher education:

2.1. Traditional Ethical Foundations: Indian higher education has a strong historical foundation in traditional ethical systems such as Hinduism, Buddhism, Jainism, and Sikhism, which have influenced the moral and cultural fabric of the society. These ethical systems emphasize virtues such as compassion, non-violence, integrity, and social responsibility, which are often integrated into the curriculum and pedagogy of higher education institutions in India.

2.2. Colonial Legacy and Western Ethical Influences: The colonial era in India, particularly the British rule, had a significant impact on Indian higher education. During this period, Western education systems and ethical values were introduced, which brought about a shift in the traditional ethical foundations of Indian higher education. Western

ethical philosophies, such as utilitarianism, individualism, and positivism, influenced the curriculum and pedagogy of higher education institutions, leading to a gradual erosion of traditional ethical values.

2.3. Modern Ethical Discourses: In the post-independence era, Indian higher education witnessed the emergence of modern ethical discourses that drew upon both traditional Indian ethical systems and Western ethical philosophies. Scholars and academicians in India began to engage in critical reflections on ethics, morality, and values in the context of a rapidly changing society. This led to the development of diverse ethical discourses, including human rights, environmental ethics, gender equality, and social justice, which have become important aspects of Indian higher education.

2.4. Globalization and Multiculturalism: With the advent of globalization and the opening up of the Indian economy, Indian higher education has become more globally connected and culturally diverse. This has resulted in increased exposure to different ethical systems and cultural perspectives, leading to a more inclusive and multicultural approach in higher education institutions. Many higher education institutions in India now emphasize intercultural understanding, diversity, and inclusivity in their curriculum and pedagogy, promoting a broader understanding of ethics and culture.

2.5. Technological Advancements: The rapid advancements in technology have also influenced the evolution of ethics and culture in Indian higher education. The increasing use of technology in education has raised ethical concerns related to issues such as plagiarism, privacy, cyber ethics, and responsible use of technology. As a result, ethics in technology and digital literacy have become important areas of focus in Indian higher education, reflecting the changing ethical landscape in the digital age.

2.6. Focus on Value - Based Education: In recent years, there has been a growing emphasis on value-based education in Indian higher education, which seeks to integrate ethical and cultural values into the curriculum and pedagogy. Many higher education institutions in India have adopted value-based education frameworks that aim to foster moral and ethical development, character building, and social responsibility among students. This reflects a renewed interest in reviving traditional ethical values while also embracing modern ethical discourses in Indian higher education.

The evolution of ethics and culture in Indian higher education has been a complex and dynamic process, shaped by various historical, social, and philosophical factors. From traditional ethical foundations to colonial influences, modern ethical discourses, globalization, technological advancements, and a renewed focus on value-based education, Indian higher education has evolved to reflect changing societal values and ethical concerns. Today, Indian higher education institutions strive to create a holistic educational experience that integrates ethics and culture into the curriculum and pedagogy, preparing students to be responsible and ethical global citizens.

1) Value Orientation in Education: A Historical Perspective

The ancient Indian notion of Puruṣārtha is a system of values and duties intended for people who, by embodying student and home values, can attain the ultimate level of perfect independence from wants and the resulting misery. It is great for managing and satisfying the cravings associated with various stages of one's hundred years of life. It is a method of life that is holistic in nature. The first twenty - five years of a student's life are dedicated to learning skills prescribed in order to build a foundation of acquiring merits, developing talents and expertise that can be cultivated and instilled, making the student's shoulders strong enough to live and advance on that strong foundation for the remaining seventy - five years of his life. Because the majority will enter a home or family life, the student must be well - equipped with economical, social, and familial education, as children will be the carriers of his heritage. One is unfit to live in a home if he lacks education and cannot make the money necessary for a married life with children. Ability to earn with a discerning knowledge of honest work, earning, marrying, and raising children as a duty is only developed via education (dharma).

In reality, the goal of a higher education system is to produce skilled and specialized human beings who can manage their thoughts and act appropriately to satisfy their desires to ascend to the highest station. The higher education system liberates the individual from self - serving goals and helps them see the potential of the spirit. Higher education was formerly intended to help people become more conscious of their greater obligations to society and the human species. Students in today's educational systems believe that learning centers are for their careers by gaining the knowledge and skills that will allow them to gratify their personal desires for wealth and gender with a high social status. As a result, they limit their responsibility in a very hedonistic manner. They are less concerned with the demands of family, community, and the pride of the country, which are compromised by these veiled and self - serving educational objectives.

For the first time, in the Radhakrishnan Commission Report in 1948, emphasis was placed on our own cultural legacy. The Preamble to the Constitution of 1950 specified educational aims, which became the guiding principle. Also for the first time, the notion of equality was specified in our country's Constitution in order to achieve the growth of all citizens.

The Education Commission (1964 - 66) has also noted that, while knowledge combined with goodness may be ineffective, knowledge combined with a lack of fundamental moral principles may be harmful. The University Education Commission, established in 1948, took into account both the philosophical and practical facets of values and provided some insightful recommendations for changes.

A special committee on religious and moral instruction (the Shri Sri Prakasa Committee) was established by the Central Advisory Board of Education in 1959, and it made several recommendations for ways to instill moral and spiritual ideals in students. Yet, because adequate progress could not be accomplished, the Kothari Commission (1964–1966) believed it was vital and important to take proactive efforts to give education a values orientation.

2) Orientation of Higher Education: Focus and Importance

The focus of higher education must be on teaching as a method of learning—not learning for facts but learning for knowledge. Knowledge requires the nurturing and assertion of one's self rather than merely imparting dry knowledge (Sarvāvidyā pratāyante Jānasankarāhetva, Pillai, 1971). Information is necessary for management, technology, and even the humanities, but knowledge also serves as a guide on how to use "floating" information properly.

Information may enhance by one, but that knowledge will only be soundness about the development of knowledge. If one does not reflect on and turn the resources into a pattern of knowledge beneficial and essential for advancement to cope with the difficulties arising from opposing forces, how can one offer anything valuable? How may these difficulties be used for "our" inquiry and for enhancing the wellbeing of our society as a whole? The abundance of information and knowledge - based resources better enables us to function more skillfully and with increasing ability, thanks to our increased wisdom.

The goal of education is to instill Svarāja in human beings. It means to grow the ruler inside oneself and is good for bridging the rural - urban divide; it means to cultivate the value of labour. Work is worship, and there are no inferior or superior works. Work must be done in accordance with one's capacity and fitness, both of which are equally important. In terms of employment, there should be no high and low value differences between men and women. Svarāja encourages and exposes the mind to the possibility of working without discrimination. Svarāja liberates one from exploitation and enslavement; it teaches one to work in teams, committing every moment to the service of the nation.

There are differences in level between schooling and higher education, but there is also continuity. The goal of education is to improve a student's ability to assimilate and memories information. The goal of education is to help students become aware of the rich intellectual heritage to which they belong and to foster motivation for living a moral and ethical life. One may pursue and live the higher values of life with the help of education. Therefore, a major goal of higher education is to broaden students' minds and intellect by developing their logical, critical, comparative, specialized, and investigative skills in accordance with their intelligence, learning capacity, time requirements, and desire to fully explore their imaginations. It is the period when a learner learns something that can give his or her expertise a tangible form and purpose in life.

The continuation of the student's traditional experiences and societal beliefs is a worthwhile objective of higher education. Education must instill a readiness to support the needs and values of the country. It gives students the chance to develop a respect for nature and life, and if they can, they can contribute ideas for the betterment of society that they can then pass on to the following generation. If the country implements higher education and has a strong awareness of its culture, it may progress quickly. If the educated people can work with the ordinary people who are best at using their resources for improving the country in all its facets, we can

become leaders in our interactions with the world community and our neighbors’.

3) Values in higher education

Higher education has never been synonymous with book - based knowledge and skills. In higher education, there is a significant gap between education with and without values. With each talent acquired from society, there is a commitment to use it for the benefit, safety, and advancement of life. All of the great religious texts, scientific discoveries, technological advancements, and educational traditions might not have had the same impact on advancing the cause of life had knowledge not taken into account values. A man is assessed by the deeds he commits, both towards himself and other others. If someone simply serves himself, that is acting in masquerade. He might be able to temporarily gain from society and the state thanks to these masked beliefs, but in the long run, he loses the significance of his own existence, which makes him feel alone and let down.

Higher education values may provide vitality and significance to one's own life as well as the lives of others. If an educated person engages in harmful and life - ending ideals yet is still unable to flourish in his way of life. Self - affirmation, not self - negation, is the goal of education. In order to accomplish self - affirmation, it is the process of eradicating concepts that are self - defeating. Only after completing higher education students can realize their duty to continue their education. He owes gratitude to everyone who has taught him, how to live a smart life. Only if he recognizes the need to pay back his responsibilities to society, will his existence be really human. He must look to offer welfare to those who are deprived and to his fellow humans in order to advance the cause of mother earth. He must also pay off the obligations owed to seers and sages, parents, and instructors.

For enhancing the value the goal of higher education is not to get the ability to earn more and more money by advancing to higher positions and postings in the system. Rather, it is to encourage a discipline of values for excellence and knowledge in order to acquire fitness to better serve the requirements of society and the nation; to aid in promoting the cause of humanity in him and in society. Posting and promotion to higher positions must be rewarded for devotion and contribution to the principles of higher education, and it should be viewed as a reward or return of values, ethics and leadership by participants. Leadership in the higher education system must be chosen on the basis of merit, not via shady or partisan means. But, in both scenarios, the leadership sends a statement about the kinds of values they wish to uphold and advance throughout the higher education sector.

4) Connection among both traditional and contemporary higher education:

The ancient educational system (AES) was only provided to those who "earned it" based on intelligence, memory, and character in ancient times, when there were many fewer institutions than there are now. Although the modern educational system (MES) is built on admitting students based on their grades and placements throughout their academic careers, they are not prerequisites for admission.

Nonetheless, there are numerous contrasts in the features and purposes of ancient and modern educational systems, as listed below:

- Current educational system is one - sidedly focused on specialization from a utilitarian standpoint; the ancient educational system tries to nurture every facet of decent human existence. If he has the necessary training, a criminal might serve as a judge or a preacher. The present educational system merely discusses holistic living and pays little attention to holistic education and cultivation.
- The current educational system tries to qualify for a specialized job, achieve a prestigious post, and earn a large wage, but the traditional educational system is focused on life affirmation.
- The objective of education in the old educational system was to fulfill students' wishes for various life stations, but the present educational system is only focused on providing students with more opportunities to indulge their wants.
- The ancient educational system was value - oriented, whereas the present educational system is career - oriented.

5) Kinds of values and approaches

Even a lifetime will not be enough to acquire all of the virtues that experts have outlined. It is essential to recognize those who are most crucial to life quality. Values are first separated into two categories:

- a) Subjective or internal values and
- b) Objective or external values.

In other words, some educators believe that the ideals of education are personal and arbitrary.

6) Strategies for value orientation

Educational institutions must be the best settings for making life's ideals actual and tangible: They would have the responsibility of pointing students in the direction of moral and spiritual ideals as well as constructive social, behavioral, and personal values.

The three important strategies for performing this role are: -

a) Institutional Objectives as a Focal Point for Value Clarification

- Identification of Values:
- Evolving and Action Plan:

b) Value Integration through the Curriculum

- Identification of Value Components at the Plug - Point in the textual lesson:
- Discussion and Action Commitment on the Value Identified:

c) Education of the Caring Impulse

- Building a Culture of Caring:
- Co - curricular Activities:
- Out - reach Programmes:

7) Higher education: Focus on research

Higher education in India is focused on research. By "research oriented, “mean the process of developing a creative, comparative, critical, and inquiring talent capable of looking

everywhere for the traits that redeem one's existence from the sad and make life on earth genuinely respectable. Education is primarily necessary to meet the fundamental and advanced demands of the nation's rising population on the one hand, and to excel in nurturing argumentation, reasoning, responsibility, justification, and concluding wisdom on the other. Now, we are attaining our own sufficient output at cheaper rates thanks to ideas, research, and innovation based on the needs of our country in the domains of agriculture, engineering, health, and medicine. We are building the capacity to handle any situation independently. In addition, we have shown to be world leaders in a few areas of education. In contrast to other developing economies, which mainly focus on improving balance sheets, the Indian economy prioritizes the wellbeing of a sizable population. It has come to the understanding that consumers today find it simple to pay less for the same goods, which is why we occasionally run our firm at a loss relative to an economy built on "use and toss" things. It is anticipated that a number of societal issues, such as unemployment, poverty, exploitation, racial and sexual discrimination, and the social inutility of academic institutions, etc., would be minimized as India's industrialization progresses. India's production and management need to have a more technological outlook in order for it to function more effectively both as a global market hub and as a watchdog. Only by using research to manage our market and expanding economy while adjusting it to the global market and company is this achievable. To support the development of the country's economy, traditional cultural research and management, excellence in philosophy, Ayurveda, Art, Music, Dance, Folklore, and Film must be reviewed and advanced.

The management must consider the necessity of managing changes more effectively and promptly because there is always a chance that new ideas, problems, and changing circumstances will arise as a result of floating information; otherwise, human desires, needs for employment, and the advancement of society and the nation will be thwarted in the competitive world. The management and administration of higher education must put in the greatest effort to operate the courses that protect the students from being held hostage by one model or another of personal financial gain or loss of money, status, and popularity. Education can only be research - oriented if students have a solid understanding of the evolution of ideas over time as well as the capacity to adapt quickly to new discoveries and findings that may contribute to or advance their field of study. All of this is only conceivable if one's mind has been trained to be creatively capable of understanding the wider applications of higher education. I'm certain that a person cannot respect himself, his community, or his country if he does not appreciate the ideals of higher education, and he is foolish enough to make improper or covert use of his advanced degrees.

8) Role of NEP in Higher Education for creating value and ethics:

A new initiative called NEP 2020 aims to raise the caliber of both teachers and students. The main goal of NEP 2020 is to provide pupils with global knowledge. The 2020 NEP approach was used by the administration to revamp the 34 - year - old national education policy. The Indian government incorporated several restrictions and requirements into the

policy that impede children's education. The proposal's introduction section covers a variety of topics, including how to meet basic needs for children, how to maximize human potential, how equity and justice are developing in society, how to develop a nation, how to provide a high - quality education, how to advance science, how to integrate nations, and how to preserve cultural traditions. With the aim of giving everyone access to high - quality primary and secondary education as well as post - secondary education with the expectation of comprehensive and research - oriented advancement, NEP - 2020 is an innovative and futuristic plan having both positive and negative features. Focus should be placed on the holistic development of young people's personalities in their physical, mental, emotional, and spiritual components in order to instill values in education. Fostering civility, order, responsibility, and cooperative citizenship.

NEP is promoting Indian value - based education with all - inclusive eco - development of Holistic Education, Bharat - centric Education, Development of Knowledge - based Society, and Emphasis on Knowledge - based Education.

According to UGC, following are the some of the important salient features regarding the higher education of NEP 2020 (UGC, 2021) which can enhance value education:

- Holistic Multidisciplinary Education
- The undergraduate degree will be of either 3 or 4 - year duration
- Rationalized Institutional Architecture
- National Research Foundation (NRF)
- Financial support for students
- Motivated, Energized, and Capable Faculty
- Online Education and Digital Education
- Adult Education
- Financing Education

3. Conclusion

The modern educational system's (MES) contributions to higher education in India in the areas of science, technology, biotechnology, engineering, medicine, agriculture, film, and other rising scientific disciplines use pragmatism to make life beautiful and are warmly welcomed. With a few exceptions, higher education in the humanities and social sciences lacks adequate direction and may thus look pointless and ineffective; it is also confused with the political beliefs of the instructors and their adherent pupils. Students want complete freedom to carry out their political activities that they import from outside the university in the guise of constitutional and human rights (of higher education). The principles required for higher education are ultimately denied and lowered by allowing these foreign political forces to capture political control. These acts are an attempt to draw attention from other students and to undermine the political system that is currently in place. They are incredibly unjustified and organize student riots by shouting and yelling anti - political chants at the authorities. It is absolutely untenable for students to engage in political action that seeks to use the majority of students for their own political goals. It might be argued that kids have the right to be aware of current political conditions, but they should not be permitted to behave as political

activists since doing so harms or negatively impacts the learning and education of serious students. Individuals are free to engage in political engagement after leaving higher education institutions. The goal of higher education is not to engage in political activities. Nonetheless, this is a new trend that may be reversed if the school system and students work together. Quality higher education is essential for personal achievement, self - enrichment, meaningful civic engagement, and constructive societal contributions. The National Education Policy (NEP) has introduced significant improvements and reforms to ensure a lasting and practical impact on the higher education landscape in the country. One of the key recommendations of NEP 2020 is to revamp higher educational institutions (HEIs) into comprehensive interdisciplinary universities and HEI clusters, ushering in a new era of educational transformation.

References

- [1] Aurobindo, Sri & the Mother.1956. *Sri Aurobindo and the Mother on Education*. Lotus Press.
- [2] *Vivekacudāmaṇi*, Acarya Sankara, reprint from Gita press, Gorakhpur, 2006.
- [3] Gandhi, Mahatma.2007. *Towards New Education*, edited by Bharatan Kumarapa. Navajivan publishing House.
- [4] Pillai, K. R. (tr.).1971. *Vākya padāya*, Canto I. Motilal Banarasidass, Delhi.
- [5] Tiwari, Devendra Nath.2013. Chapter 2. “Who is a Hindu?” *Social Work and Social Development*, edited by Shweta Singh, Lyceum Books, Ltd., Chicago, Illinois, 2013, pp.22 - 34. .2014.
- [6] “A precise interpretation is presented, ” *Language, Being and Cognition*, Astha Publication, Guwahati, India, Chapter XXII.
- [7] Aggarwal JC (1984), 'Landmarks in the History of Modern Indian Education', Vani Publ., New Delhi;
- [8] Aggarwal JC (1990), 'Indian Education in the Emerging Society', Vikas Publ., New Delhi;
- [9] AIU, (1993), 'Excellence Achieving Social Relevance in Higher Education', AIU Publ., New Delhi;
- [10] Alexander Dr. PC, Governor & Chancellor of Universities in Maharashtra, his speech in the inaugural address (Dec.10, 1998), 19th Conference MFACPA, Nagpur, Indian Express, Dec.11, 1998, p 1 - 3;
- [11] Desai Armaity S, (the then UGC Chairperson) (1997) Inaugural address (7/2/1997) NIAS Bangalore, Indian Express Oct.8, 1997 P 4;
- [12] Gandhi Dr. MM (1998), 'Implications of Unplanned & Unmotivated Growth of Higher Education in India', College Post - the ICF Journal, Vol.3 No.1, p 3 - 7;
- [13] Govt. of India (1966) Report of the Education (Kothari) Commission (19964 - 66): 'Education and National development', New Delhi; Govt. of India (1986) National Policy on Education 1986, GOI, New Delhi;
- [14] Govt. of India (1989) 'Towards an Enlightened and Human Society', Reports of the Committee for review of the National Policy on Education 1986, GOI New Delhi;
- [15] Govt. of India (1992) Programme of Action 1992: National Policy on Education, 1986, revised 1992 (Reprinted by UGC) New Delhi;
- [16] Gupta NL (1986), 'Value Education: Theory and Practices', Krishna Publ., Ajmer;
- [17] Hommadi AH (1985), 'Higher Education in Third World',
- [18] Indian Bibliographies Bureau, New Delhi;
- [19] Hoover, KH (1972) 'Professional Teacher's Hand Book', In Lalit Kishore's value Oriented Education, Foundation and Frontiers, World Overview, DH Publ., Delhi;
- [20] MHRD, Department of Higher Education, India, Viewed 20 June 2012, <http://education.nic.in/sector.asp/>; Ministry of Human Resource Development, India, Viewed 20 June 2012, <http://education.nic.in/>;
- [21] UGC. (2021). Salient features of NEP. Retrieved 17 December, 2021 from [https://www.ugc.ac.in/pdfnews/5294663_Salient - Featuresofnep - Eng - merged.pdf](https://www.ugc.ac.in/pdfnews/5294663_Salient_Featuresofnep_Eng_merged.pdf)
- [22] N A A C, <http://www.naac.gov.in/#http://mhrd.gov.in/naac>
- [23] University Grants Commission, New Delhi; <http://www.ugc.gov.in/>
- [24] <http://en.wikipedia.org/wiki/>