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Indian Knowledge Systems and Value-Based Education: Implications for Higher Education under NEP 2020

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Abstract:
National Education Policy (NEP) 2020 gives a new vision of the goal of Indian higher education, and emphasizes the development of students' characters, scientific temper, creativity, interdisciplinary learning, social responsibility, cultural integration, and professional skills in addition to abstract knowledge. In this policy framework, Indian Knowledge Systems (IKS) and value education becomes synonymous yet conceptually different aspects of educational change. IKS covers a variety of knowledge systems, culture, philosophy, science, ecology, art, language, technology and community knowledge traditions that have been created in India, while value-based education relates to conscious efforts to foster ethical judgment, character, social responsibility, human dignity, compassion, integrity, justice and responsible professional conduct. This conceptual review offers a way of understanding the role IKS can play in value-based higher education without making IKS or values education a form of rote learning, tradition as a cultural symbol, or an uncritical statement of tradition. The paper reviews the NEP 2020, UGC guidelines on IKS, Mulya Pravah 2.0, Faculty orientation and relevant academic literature till 2024. It holds that the most fruitful cooperation between IKS and value education is the critical discussion and appreciation of concepts like satya, dharma, ahimsa, seva, compassion, self-discipline, ecological responsibility, intellectual enquiry and social duty, along with constitutional values, pluralism, evidence-based thinking and scientific temper. The study suggests an integrated approach to curriculum, pedagogy, assessment, institutional culture, community involvement, professional ethics, and faculty development. It concludes that value education cannot be a separate theoretical course in higher education institutions. Rather, ethical and value-based learning should be integrated throughout the disciplinary curricula and institutional practices. Through the academically sound use of critical dialogue, experiential learning, reflective inquiry, and inclusive representation, the integration of IKS and value-based education can help fulfil the NEP 2020 objective of producing knowledgeable, ethical, socially responsible, culturally informed and globally competent students.
To promote the spread of Indian Knowledge Systems as well as value-based education in higher education institutions under the umbrella of the National Education Policy (NEP 2020).

1. Introduction

Traditionally, higher education has been linked with the pursuit and practice of deep disciplinary learning and job readiness. But today, societies demand that the universities play a larger part. The graduates must be technically sound but should also have ethical sense, social responsibility, cultural awareness, environmental consciousness, intellectual independence and the ability to take up the challenges of social and technological problems responsibly. The holistic vision of higher education is specifically reflected in the National Education Policy 2020. It has stipulated that higher education is to impart well-rounded, thoughtful, creative individuals with character, values of the Constitution and ethical values, scientific temper, intellectual curiosity, and twenty first century skills (Ministry of Education, 2020).

This vision opens new room for value-based education. Value education is not just a teaching of a set of good qualities to the students. Values impact decision-making, decisions, relationships, professional behavior and behavior in social settings. According to Schwartz (2012), values are relatively stable motivational orientations that help people appraise actions, people and events. His cross-cultural research shows that values can be grouped around underlying human motives, but there is variation in the relative emphasis of these motives among individuals and societies (Schwartz, 2012).

Values education research also highlights the importance of learning values beyond the formal curriculum, which occurs in pedagogical relationships, institutional contexts, through experience, discussion, role modelling, and opportunities to reflect on values. As Halstead and Taylor (2000) point out, values education can be done explicitly through the curriculum or implicitly through the ethos of school or institution. In addition, Lovat and Toomey (2009) state that values education and quality teaching go together as they both facilitate the overall learning of students through relationships created with care, trust, respect, responsibility and reflection.

In the Indian context, the concern is linked to another important goal in NEP 2020 – reinvigorating Indian Knowledge Systems. The policy highlights on the intellectual and cultural heritage of India and emphasizes on scientific temper, constitutional values, multi-disciplinary education, critical thinking, sustainability and global citizenship (Ministry of Education, 2020). The UGC then put together specific guidelines on incorporating IKS in higher education courses, as well as on training faculty to teach IKS in their courses (University Grants Commission [UGC], 2023a, 2023b).

In 2023, the UGC came up with the initiative of strengthening human values & professional ethics through the introduction of Mulya Pravah 2.0 in all higher education institutions. Importantly, Mulya Pravah 2.0 considers institutional values to be beyond classroom content. It demands that educational institutions themselves be practitioners of ethical approaches to learning and see higher education as a prominent context in which values are experienced and developed (UGC, 2023c).

This convergence of IKS, value-based education, and NEP 2020 poses a significant research challenge: How can Indian Knowledge Systems play a meaningful role in value-based higher education without compromising on academic rigor, inclusivity, constitutional values, critical inquiry? This paper attempts to respond to this question by conceptual and policy analyses.

2. Objectives of the Study

The study aims the following:

1. To analyse the role of value education in NEP 2020.

2. To examine Indian Knowledge System as a tool for analyzing Indian values, ethics development and professional education.
3. To explore the linkages between NEP 2020, UGC-IKS guidelines and Mulya Pravah 2.0.
4. To suggest educational strategies for embedding IKS and values in higher education.
5. To recognize problems that might occur with such integration.
6. To create a conceptual model of Value Education based on IKS that is inclusive, critical and academically rigorous.

3. Research Questions

RQ1: How can Indian Knowledge Systems be integrated with value-based education in the light of NEP 2020?
RQ2: How can higher education institutions incorporate ethical and value components of IKS into the curriculum, pedagogy, assessment, and institutional culture?
RQ3: How to ensure that such integration is pluralistic, academic, evidence-based, and in keeping with constitutional values?

4. Methodology

In this paper, a conceptual review and qualitative policy-analysis method were used. It is not composed of primary survey or experimental data. The main sources of documents are as follows: National Education Policy 2020, Guidelines for Incorporation of Indian Knowledge in Higher Education Curricula (UGC), Guidelines for Training/Orientation of Faculty on Indian Knowledge Systems (UGC), Mulya Pravah 2.0: Inculcation of Human Values and Professional Ethics in Higher Education Institutions, and other Higher Education Policy documents.
Other relevant literatures studied include academic writings on human values, values education, culturally based education, IKS, ethical learning and holistic education. The academic reference list includes only references from 2024 or earlier.
The material was analysed in the following areas: curriculum, values and ethics, pedagogy, institutional culture, community engagement, implementation challenges. Policy requirements were separated from conceptual suggestions made by the author. This distinction is important because the implementation of NEP related IKS initiatives is still in the early stages and very few empirical studies are currently available on the learning outcomes of such initiatives on a large scale.

5. Understanding Value-Based Education

Value education is related to purposeful design of learning activities which enable the learners to acquire values, discuss ethical issues, make value judgments and act with responsible values.
Facts are not values. A student can be able to define “honesty” but act unethically or explain “sustainability” but not be environmentally responsible. This means the educational task is not only one of transferring information from the educator to the student.
According to Schwartz (2012), values are trans-situational goals that are used to guide action and evaluation. His theory acknowledges values like benevolence, universalism, self-direction, achievement, security, conformity and tradition, and illustrates that values can facilitate or conflict with each other. At times, for instance, personal achievement can be at odds with benevolence, and openness to change with conformity (Schwartz, 2012).

It is a significant observation for Higher Education. A moral issue may be one in which there is not only a choice between right and wrong but a conflict between two or more competing values. Engineers may have to weigh innovation against safety; business professionals may have to weigh profit against fairness; researchers may have to weigh publication against the integrity of the research; and administrators may have to weigh individual interests against institutional responsibility. Thus, in higher education, a capacity for ethical thinking, not just ethical talking, should be cultivated.

Halstead and Taylor (2000) differentiate between explicit and explicit instruction in values and the process of learning values, which they describe as indirect, through institutional relationships, discipline, curriculum, teacher behaviour and organizational ethos. Therefore, it is impossible for a university to give students the message "learn to be honest" if it allows them to cheat, discriminate, have unclear governance, or grossly mismeasure them.

6. Indian Knowledge Systems as a Tool for Value Education

IKS is not a single knowledge system and is not a homogeneous set of beliefs. It includes a variety of intellectual traditions, textual traditions, regional cultures, philosophical schools, sciences, technologies, languages, arts, crafts, medical traditions, ecological practices, community knowledge and oral traditions.

Likewise, higher education can make a meaningful link between this intellectual heritage and today's knowledge, as Kumar (2024) argues in his description of IKS in his book, which includes the fields of mathematics, astronomy, medicine, philosophy, and ecology.

The UGC faculty-orientation framework also views IKS as being multidisciplinary. It suggests courses in natural sciences, social sciences, humanities, engineering, agriculture, medicine, vocational skills, fine and performing arts and community knowledge systems. Importantly, it suggests mapping the traditional IKS areas with contemporary areas of knowledge instead of considering IKS as an entirely disconnected knowledge field (UGC 2023b).

In these traditions there are many concepts that can lead to discussions on values: truth (satya), responsibility and right action (dharma), non-violence (ahimsa), compassion (karuna), service (seva), restraint, self-awareness, duty, social welfare, environmental responsibility and respect of knowledge. The ideas, however, should not be given the simplicity of modern moral classifications. They have various historical and philosophical connotations in traditions. This should be a serious IKS curriculum that looks at their 'contexts' and 'debates' and not their 'slogans'.

7. Aadhar card: How to use it to link your Aadhar with your student ID at the college?9. Digital certificate: How to use a Digital certificate in college?

One of the key features of NEP 2020 is that it does not only focus on economic perspectives to view higher education. It clearly connects higher education with the well-being of society and with the constitutional goal of establishing a democratic, socially conscious, cultured, just and humane society. It requires students with values of discipline, ethics, and constitution, creativity, scientific temper, intellectual curiosity, and service (Ministry of Education, 2020).

This orientation is aligned with the global trend of education for a wider social purpose. The International Commission on the Futures of Education (2021) proposes that education should play a role in ensuring peaceful, just and sustainable futures and should have a foundation in human rights, social justice, human dignity, cultural diversity, care, reciprocity and solidarity.

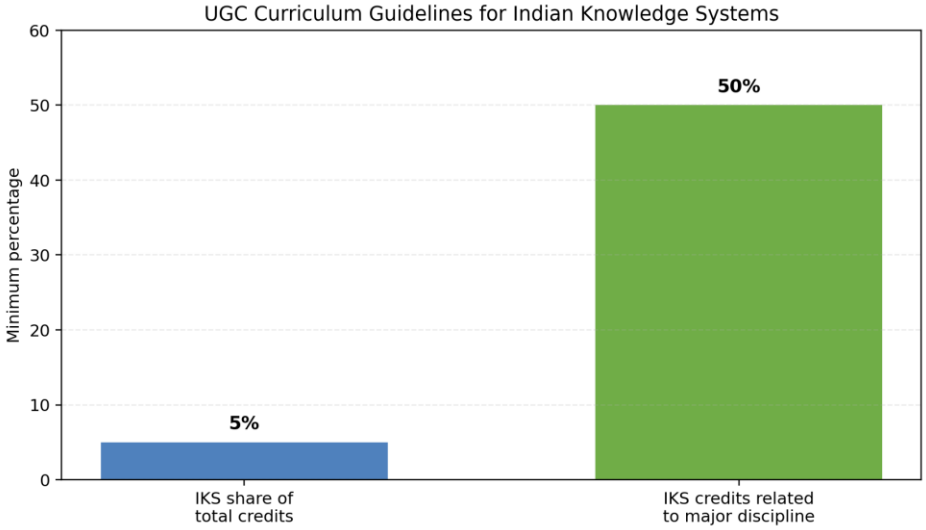
Therefore, the NEP's focus on culturally based learning does not mean that it is against the adoption of global educational values. The more positive reading would be that pupils are taught to recognise their intellectual and cultural backgrounds and to have the ability to engage in an interdependent world in an appropriate way.

8. UGC's IKS Curriculum Framework

In 2023, UGC officially released its Guidelines for Incorporating Indian Knowledge in Higher Education Curricula. These Guidelines are intended to offer a policy framework for integrating IKS into undergraduate and postgraduate education (UGC, 2023a).

The students are encouraged to take IKS courses with a minimum of 5% of the total number of required credits and at least 50% of the credits assigned to IKS must be related to the student's major (UGC, 2023a).

Graph 1. Key UGC Credit Guidelines for IKS



Source: University Grants Commission (2023a). The two percentages use different denominators.

Pedagogically significant is the 50% discipline-related recommendation. The engineering student shouldn't be introduced to IKS by taking general philosophy lectures. Historical engineering, architecture, water management, mathematics, materials, or technological practice can be studied in a relevant discipline. A literature student might interact in various ways, through text, aesthetics, language traditions, and comparative literary contexts.

Similarly, Thapliyal (2023) calls for the development of structured IKS courses that have clear learning outcomes, content organization, course objectives, and assessment, not loosely defined courses oriented towards heritage.

9. Mulya Pravah 2.0 and the Institutionalization of Values

The link between IKS and values becomes even more evident when the UGC's Mulya Pravah is taken into consideration. This linkage between IKS and values becomes even more evident when the UGC's Mulya Pravah is taken into consideration. The guidelines published in the year 2023 have been centered

on instilling human values and professional ethics in the various higher education institutions (UGC, 2023c).

Values highlighted include prema (love and compassion), karuna (compassion), shanti (peace), satya (truth), ahimsa (non-violence), dharma (righteousness/right conduct), tyaga (renunciation or responsible restraint), and seva (service). These values are not expected to be the focus of examinations; rather the framework aims for them to be reflected in the behaviour of institutions and in professional ethics.

Table 1. IKS-Linked Value Domains and Their Higher-Education Applications

Value domain	Indic term/example	Potential higher-education implication	Illustrative learning activity
Truth and integrity	Satya	Academic honesty, truthful research reporting	Research-integrity case analysis
Responsible conduct	Dharma	Professional responsibility and ethical duty	Professional ethics simulation
Compassion	Karuna	Inclusive teaching, healthcare ethics, social responsibility	Community-engagement project
Non-violence	Ahimsa	Conflict resolution and respectful communication	Dialogue-based conflict case
Service	Seva	Civic responsibility and community participation	Service-learning programme
Restraint	Dama/Tyaga	Responsible consumption and sustainability	Ecological-footprint reflection
Peace	Shanti	Interpersonal and social harmony	Mediation workshop
Care for nature	Ecological traditions	Sustainability and environmental responsibility	Local ecological field study
Intellectual inquiry	Jnana/Prajna	Critical reasoning and lifelong learning	Comparative knowledge project
Social welfare	Collective responsibility	Public-interest orientation	Social innovation project

Note. The applications in the final two columns are conceptual proposals of this study rather than prescribed UGC course requirements.

This framework illuminates the benefits of value education when integrated with professional and real-life contexts.

10. Value Instruction to Value Formation

There is a difference between the teaching of values and keeping values alive. An ethics course, even a two-credit course, can make students more familiar with concepts, but the result is not necessarily ethical behaviour. Values are developed when the student repeatedly finds himself/herself in situations where judgement, responsibility, dialogue, cooperation, reflection, and accountability are required.

Values education and quality pedagogy are mutually reinforcing, as the learning environment that fosters respect, trust, responsibility and meaningful relationships will promote ethical development, as well as academic learning, argues Lovat and Toomey (2009).

For higher education, this means a shift from values as content to values as reasoning to values as practice, but finally to values as institutional culture. A university which desires to foster satya cannot talk about it in a lecture in philosophy. It should encourage research integrity, honest evaluation, precise **reference**, sound data management, and institutional integrity. Likewise, seva is meaningful to the student's education when students participate in community service activities that are relevant to their professions, instead of simply learning its definition.

11. Proposed Integrated Model

Figure 1. IKS–Value-Based Higher Education Framework

Conceptual framework developed from NEP 2020, UGC IKS guidance, Mulya Pravah 2.0, and values-education literature.

The emphasis is on constitutional and universal human values, and not as a substitute for IKS.

12. Higher education implications for pedagogy

12.1 Dialogic Pedagogy

Values are meaningful to students when there is space for discussion. Students should be confronted with ethical situations where alternative principles are at stake in higher education. Efficiency vs.

distributive justice can be discussed in an economics class. Engineering students might be debating between innovation and public safety. Autonomy, compassion, evidence and resource allocation can be explored in medical students. These ethical views can include IKS texts and **traditions but** may not be limited to them and do not have to be solutions to the questions.

12.2 Experiential Learning

Value-based education is enhanced as the learners take their responsibility. Practical application of abstract ethical principles can be achieved through field visits, internships, community engagement, environmental projects and service learning. UGC's IKS faculty guidelines support field study and connection with place, community, practitioners, art, craft and knowledge environments (UGC, 2023b).

12.3 Reflective Learning

Pupils should evaluate their own choices using reflective journals, portfolios, case studies or by discussing them in a structured way. The reflection helps to shift values from external instruction to internal reflection.

12.4 Interdisciplinary Learning

Ethical issues do not always fit neatly into disciplines. The science, social, economic, philosophical and ethical aspects of climate change, artificial intelligence, public health, inequality, sustainability and biotechnology are all present. IKS is also interdisciplinary. The integration hence goes with the broader vision of NEP 2020 of having multidisciplinary higher education.

Table 2. Suggested Pedagogies for IKS-Based Value Education

Pedagogical method	IKS/value focus	Expected competency	Assessment
Ethical case study	Dharma, integrity	Ethical decision-making	Written justification
Community service	Seva, compassion	Civic responsibility	Reflective portfolio
Historical text analysis	Truth, knowledge, duty	Critical interpretation	Source-analysis essay
Fieldwork	Local ecological/community knowledge	Observation and cultural literacy	Field report
Structured debate	Competing ethical positions	Reasoning and communication	Debate rubric
Professional simulation	Integrity and responsibility	Professional judgement	Scenario assessment
Collaborative project	Cooperation and mutual respect	Teamwork	Peer/self-assessment
Environmental project	Restraint and sustainability	Ecological responsibility	Sustainability audit
Digital storytelling	Local heritage and values	Communication	Digital portfolio
Reflective journal	Self-awareness	Ethical reflection	Reflection rubric

13. Assessment Reform

This is a big challenge when it comes to assessing value education. Multiple choice or memory-based examination of any university that determines seva, compassion, integrity or environmental responsibility will test knowledge of the values, not the ability to reason or act in an ethical way.

Assessment should reflect authentic evidence including ethical case analyses, reflective writing, community-project portfolios, oral defence of decisions, professional simulations, peer assessment, evidence-based debates, service-learning reports, research-integrity exercises, and longitudinal reflective portfolios.

This is not to say that universities should try to grade students on their personal ethics. The proper educational process is to evaluate moral judgment, conduct in academic environments, the ability to defend choices, grasp differing viewpoints, and make responsible contributions.

14. Institutional Culture as the Hidden Curriculum

One of the most significant lessons of Mulya Pravah 2.0 is that values need to be the essence of the institution. UGC clearly describes human values and ethics as attributes of individuals, organizations, and society and states that 'human values and ethics should be qualities that should be manifested in the educational institutions themselves. (UGC, 2023c).

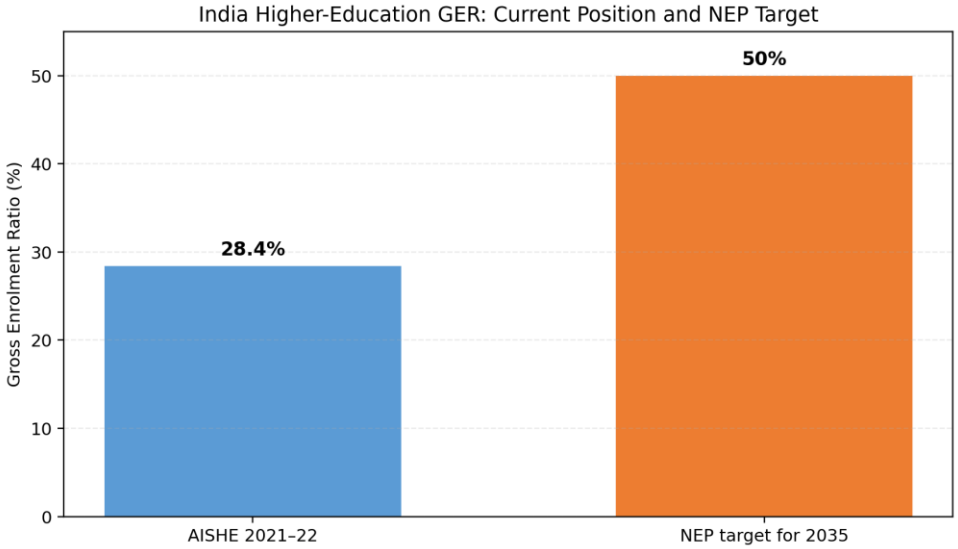
This means that there is an institutional test. A university cannot properly instill equality values during discrimination, truth in the absence of academic honesty, service without involvement in the community, environmental responsibility without sustainable campuses, or professional ethics without shadows of opacity in decision making. This calls for governance reform, as well as curricular reform, to attain value-based higher education.

15. The need for value-oriented quality in Higher Education and its expansion.

The significance of the value question emerges with the fact that the growth of higher education in India is significant. The national Gross Enrolment Ratio (GER) in higher education has increased from 23.7 in 2014–15 to 28.4 in 2021–22, as per AISHE 2021–22. The total number of students enrolled was around 4.33 crore (Ministry of Education, 2024).

The target of NEP 2020 is a higher GER of 50% in higher education by 2035 (Ministry of Education, 2020).

Graph 2. Higher-Education GER: 2021–22 Position and NEP 2035 Target



Sources: AISHE 2021–22 (Ministry of Education, 2024) and National Education Policy 2020.

Institutional cultures must be created that incorporate access, quality, ethical responsibility, inclusion and social purpose for the growing need for expansion.

16. The final exam is worth 40% of the final grade.

A possible fruitful field of applying IKS-value is sustainability. Education on the environment can be done through traditional agricultural activities, water management practices, architecture in response to climate, knowledge of biodiversity and community resource management case studies.

However, sustaining traditional practices is not the same as sustainability; it does not necessarily mean that traditional practices will be sustained. Students should research the evidence, local settings, environmental outcomes, limitations and potentiality of adaptation. This not only gives them cultural awareness, but also a scientific attitude.

Overall, worldwide attention on sustainability is giving impetus to this trend. In 2021, UNESCO's report on futures-of-education puts the responsibility towards people and the planet at the centre of educational renewal (International Commission on the Futures of Education, 2021).

17. History of Science and Scientific Literacy

One of the biggest safeguards of IKS education is to distinguish between the historical context and the empirical verity of the present day. An historical medical text can be of great cultural and intellectual value, and yet not all its therapeutic recommendations are substantiated by the results of current medical trials. Perhaps it is appropriate that a historical astronomical theory is more mathematical than it is to replace the current astrophysical research.

It's not to say that IKS is not good. Rather, it is meant to aid with serious scholarship. Students should be taught to identify the producer of a source, its date, its specific assertions, the evidence found to substantiate the source in his or her historical period, the different interpretations of the source, the evidence found at the time that supports the interpretation, and the sources' ambiguities. Question and answer session is a part of the tradition of the IKS Debates and the NEP scientific temper.

18. Pluralism and Inclusiveness

The second protection is for plurality. Indian knowledge is not restricted to any language, philosophical school, region, community or religion.

The contribution of Sanskrit, Pali, Prakrit and Tamil classical and modern Indian-language traditions, Buddhist and Jain traditions, regional knowledge system, tribal and indigenous knowledge system, artisanal and craft knowledge system, folk practices, oral knowledge, scientific and mathematical traditions, and philosophical debates should all be recognized in serious IKS education.

Respect for diversity is a value of education, which is why a plurality is needed for value-based education. The purpose should thus be to foster cultural sensitivity, rather than cultural uniformity.

19. Faculty Development

Teachers are a key in making it a success. A faculty member may be well-versed in, say, economics and may have little knowledge of engineering-related information and knowledge sources or methods.

The 2023 guidelines for faculty training by UGC were created with the specific purpose of helping teachers to get acquainted with IKS and seek suitable ways of incorporating it into their field of specialization (UGC, 2023b).

The foundations and diversity of IKS, identification of sources in authentic context, historical methodology, connections to specific disciplines, comparative epistemology, ethical discussion methods, scientific and evidence-based evaluation, experiential pedagogy, multilingual resources, and assessment of ethical reasoning are topics that should be addressed in faculty development. If there is no preparation, IKS can be superficial, or inaccurate.The foundations and diversity of IKS, identification of sources in authentic context, historical methodology, connections to the specific disciplines, comparative epistemology, ethical discussion methods, scientific and evidence-based evaluation, experiential pedagogy, multilingual resources, and assessment of ethical reasoning are topics that should be addressed in faculty development. If there is no preparation, IKS can be superficial, or inaccurate.

20. Major Challenges

Table 3. Challenges, Risks and Institutional Responses

Challenge	Potential consequence	Recommended response
Curriculum overload	IKS has become another memorization subject	Embed it in relevant disciplines
Lack of trained faculty	Inaccurate or superficial teaching	Continuous faculty development
Weak source verification	Unsupported claims enter curriculum	Peer-reviewed and primary-source standards
Cultural homogenization	Diverse traditions are excluded	Plural and regional representation
Ideological polarization	Academic inquiry becomes partisan	Evidence, dialogue and scholarly neutrality
Rote assessment	Students memorize values	Authentic and reflective assessment
Tokenistic implementation	Ceremonial rather than	Learning-outcome-based

	educational IKS	curriculum
Confusion of traditional and scientific claims	Weakens scientific credibility	Evidence-sensitive comparison
Value preaching	Student disengagement	Ethical dilemmas and dialogue
Institutional hypocrisy	Values lose credibility	Ethical governance and transparency
Language limitations	Dependence on secondary translations	Multilingual resource development
Lack of empirical evaluation	Impact remains unknown	Longitudinal educational research

21. Higher Education Institution recommendations.

To begin with, universities ought to incorporate IKS and value education by being disciplinarily relevant. Students ought to experience values in their careers and subjects they are studying and not just in the form of generic mandatory lectures.

Second, IKS material must be of source authenticity standards. Universities ought to establish specialist curations of primary material, translations, historical research, and scholarly articles.

Third, value laboratories should be developed in higher education institutions based on experience. Values that are in form of abstract concepts can be converted to practice through community projects, environmental projects, social entrepreneurship, and professional simulations as well as service learning.

Fourth, evaluation needs to focus on rationality and practice as opposed to moral conformity. Students are expected to be at liberty to anatomise and challenge philosophical stances and be able to prove by evidence, respect, logicality and moral consciousness.

Fifth, IKS integration must be pluralistic and multidisciplinary. Various intellectual, linguistic, regional, community, and philosophical traditions ought to be reflected.

Sixth, the institutions ought to clearly relate IKS-generated discussions with constitutional values, such as dignity, equality, liberty, justice, fraternity, and diversity respect.

Seventh, scientific fields should uphold scientific temper and standards of evidence. Knowledge about the past must be placed in context and modern empirical statements must be judged based on the proper standards of research.

Eighth, universities ought to enhance teacher training instead of asking teachers to incorporate traditions with which they are not familiar.

Ninth, institutional leadership must acknowledge that value education is in part a responsibility of governance. The educational experiences are in themselves fair assessment, transparent decision-making, academic integrity, inclusion, accountability, and responsible research practices.

Lastly, empirical studies should be used to assess the effectiveness of value education based on IKS. Further research is needed to explore ethical reasoning, civic involvement, career decision making, intercultural knowledge, green responsibility, and attitudes of students prior to and after their exposure to well-planned programmes.

22. Discussion

Analysis indicates that IKS and value-based education can be used as complements to each other within the context of NEP 2020, yet the connection between the two should be built cautiously.

IKS may offer historically and culturally based settings where students are exposed to questions of truth, responsibility, human welfare, self-restraint, justice, compassion, knowledge, environmental relationships, professional obligation and community life. In its turn, value-based education may offer pedagogical frameworks in which such ideas can be critically analysed as opposed to memorisation.

But neither IKS nor value education should work in vacuity of contemporary knowledge. The work by Schwartz (2012) shows that values are not simple and conflicted at times. This is the endorsement of a dialogic and not a prescriptive pedagogy. Students must be taught to think logically using conflicting values rather than instructing them that there is always a single correct solution to an ethical issue.

Likewise, the framework of UNESCO focuses on the importance of dignity, cultural diversity, care, reciprocity, solidarity, sustainability, and education as a common good (International Commission on the Futures of Education, 2021). These international ideals can engage in productive discussions with Indian intellectual traditions instead of fighting as rivals.

The most powerful understanding of NEP 2020 is thus neither an education that disregards the intellectual heritage of India nor a romantic view of the past. It is an educational paradigm where students can describe the origin of an idea, place it in a historical context, contrast it with other viewpoints, discuss its evidence, address ethical aspects of it, and use the best insights in a responsible way to modern issues. This is more education than rote celebration or rote rejection.

23. Conclusion

NEP 2020 has provided a great policy space to re-link higher education with questions of character, ethical judgement, social responsibility, cultural understanding, scientific temper, and holistic human development. When thoughtfully incorporated, Indian Knowledge Systems and value-based education can be significant aspects of this change.

As the analysis has shown, IKS is a rich source of studying concepts pertaining to the truth, right conduct, service, compassion, self-restraint, peace, environmental responsibility, intellectual inquiry, and social welfare. Mulya Pravah 2.0 continues to affirm the relevance of human values and professional ethics in the higher education.

However, to succeed in integration, it is not enough to include the IKS chapters or ethics courses into the current curricula. Institutions must establish significant relationships between knowledge, experience, ethical reasoning, professional practice, community engagement, and institutional behavior.

Following specific traditional propositions blindly is not the right educational goal. Higher education should uphold inquiry, academic freedom, evidence, critical thinking, pluralism, constitutional values and scientific temper.

Based on this, IKS-based value education is to be defined by critical rootedness: learners must know and experience the multi-faceted intellectual traditions of India and have intellectual autonomy to interpret, compare, judge and use knowledge in a responsible manner.

This strategy is aligned with the bigger NEP 2020 of not only creating employable graduates but also thoughtful, creative, ethical, culturally informed, socially responsible, and professionally competent citizens. The number of values that students will be able to reproduce in exams will hence not be the ultimate measure of value-based higher education. The ability to make informed and responsible decisions in the face of knowledge, professional requirements, human well-being, cultural diversity and conflicting values will be theirs.

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