

VALUES IN HIGHER EDUCATION

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Abstract: Human life is a process of learning and cultivation to reach wisdom, and it for this purpose that education, since the dawn of civilization and culture, is seen as the highest value system. Education is not concerned only with the cultivation of skills or collection of information or news communicated by others or obtained from different corners of the world on a subject of interest. It is not confined to the skills of acquiring knowledge gained and preserved by knowing, or merely the investigation of questions about existence and getting acquainted with the knowledge or data already acquired or with a system of knowledge - but with the aim of understanding this cognition also. Theoretically, information, knowledge and cognition are different concepts. In brief, information is a collection of events which have occurred beforehand in a different part of time and different corner of the world. It serves as the material available for conducting an investigation into knowledge. Knowledge is concerned with a set of propositions or with the understanding of these concepts. It is theoretical and practice based, foundational and abstract; it may belong to all parts of time: past, future and present. But cognition is always accomplished in the present. One can understand something only when the concept of that thing flashes in the mind. Past memories, future predictions are also cognized in present, that is, when the concepts flash or appear in the mind. And it is that figuring which is communicated, shared and acknowledged; one can claim to know, can respond and reflect over the concept only when they 'flash.' It is these flashes which serve as incentive to our immediate determination - enabling us to resolve to do or not to do or otherwise. However, for brevity sake, I will put the two, knowledge and cognition, into the category of knowledge due to its common use. Education cultivates the skills belonging to all three faculties, and more than that, wisdom for their proper application for the welfare of individuals and society. Higher education teaching aims to facilitate systematic and pointed discoveries and practices for the welfare on the society.

I

The attainment of knowledge is of the highest value; it is the light, the guide in learning the ways of life which lead from falsity to truth, from ignorance to wisdom, from mortality to immortality. Since the dawn of culture and civilization in India education, whether it is primary or higher, has always been the source for gradually cultivating wisdom. Wisdom is the ultimate fitness for humans to face the challenges of the different stages of life, and whose attainment can be dedicated to the welfare of humanity. *Loka-sangraha* (learning and practicing the values) and *Lokahita* (welfare

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of the world) are the essential characteristics of a wise man. To cultivate expertise and skills in the pursuit of wisdom is the goal of higher education.

Education is defined differently in so many ways as it belongs not only to our overall process of living and progress at the different levels and aspects of life itself but to our human aspirations also. Generally, education means to learn, to acquire skills, to be trained and to discover the views and ways for preparing one for better understanding. In this preparation for well-being and happiness, we can achieve wisdom and finally the highest end of life is realized. Education provides one with the capability to understand the treasure of great ideas of his ancestors by which his family, as well as his society is progressing since the dawn of culture. It is both through learning and practicing which he attains wisdom. To cultivate oneself to the extent that he learns that which is good and proper to live, enables one to promote a good life in oneself and society as well. Thus, to live beautifully in the world is the purpose of education.

II

According to the classical Indian texts, education encompasses the ideal of managing desires and earning capacity to direct them in the interest of one's own welfare as well as that of his environment. Education aims to cultivate a qualitative difference in the life of the learner, the teacher and the knowledge system as a whole. We cannot see our needs satisfied in the competitive global market unless we strive for excellence making sure education is within the reach of every last man. Higher education cannot serve this purpose if we deviate from its aim of cultivating the best in one for the best to achieve.

Culture and higher education in India. India is rich in its multi-religious, multi-lingual and multi-cultural structures. Education is the backbone to cultivating democratic values for a harmonious and peaceful living. If there is harmony and peace, the communities and the nation can progress. If there is internal conflict within the communities, it will affect the progress of the country and fearless living in a democracy setup. Higher education is eternally occupied with the interest of the welfare of nation and society and is open to any who is fit to understand that, by getting higher education, they have some positively responsible roll to the nation which bears the expenses for educating it society. It is a guide for the proper way of doing our duties as per our capacity and choice to make the ends of individuals together with the collective life meaningful. It guides us in our march to cultivate and facilitate discoveries needed to satisfying our desires and growing needs in a holistic existence.

Democratic cultivation in India is a way to individual and collective progress. India can liberate one from the trivial senses of inequality, religious, sexual and racial discrimination, exploitation, global and national conflict, ideological terrors etc. She makes us aware of our duties and prompts us to perform them, makes us aware of cultural space, space of changing ability balanced with the need of the nature and managing social changes which can only be achieved through education. The values of higher education lies in cultivation of the power of reason for obligation and

responsibilities attached to one's skill, cultivation of the attitude of keeping the nation and promoting the interest of nation as the ultimate goal of services, respecting surroundings, honest labor, skill of perceptibility of the information from the local and the global level to apply them for the national welfare, cultural fitness for drawing a conclusion for the application in the interest of our own, interest and progress of the nation, attitude of cooperation, coordination and competence, broadness of the mind for great needs of self-reliance and self confidence, inspiration and excitement for promoting the cause of poor and deprivates, individual and social progress, international relations and global welfare, etc., cannot be possible for anyone without higher education. Institution's methods of approaching the values of higher education, aims, objectives and a moral standard of education to use what one learnt are carefully be examined so as to ensure these institutions can play a vital role in cultivating skills and the modes of the better uses of what one learns during education life and afterwards.

For what purpose one is being highly educated? Higher education should in no way be confined to getting a job. It is naturally concerned with earning a living to maintain the family but that is not the primary objective of higher education. Ultimately it provides an occasion to serve the nation with one's specialized skill in a way which also serves the needs of the individual, the needs of one's family, the needs of one's country and ultimately the world. One is allowed to assume responsibility to make an individual, national and global contribution with pride. The complete response to the above query requires subtler deliberation on education.

Higher education is research-oriented. Higher education in India is research oriented. By "research oriented" I mean a process of acquiring an imaginative, comparative, critical, and investigating skill fit for searching through the earth, sky and everywhere for the qualities which redeem one's life from the pathetic and make life on earth meaningfully respectable. It requires great devotion for innovative ideas and testing them in the area of one's interest or expertise. Education is required mostly for feeding the basic as well as advanced needs of the growing population of the nation on one hand and to excel in cultivating arguments, reasoning, responsibility, justification and culminating wisdom on the other. The country cannot afford to borrow from other nations much longer and, if it can, then most of the revenue of the nation will go to those other nations. This leaves the needs of our nation to manage by its own resources. Basic needs like food, clothing, housing, education, health, agricultural equipments are imported every year to face the crisis of food stocks, medicine, clothing, and engineering material at a cost the country can manage well by itself even so at a cheaper rate. The import of medicines, software and machineries, are day-to-day phenomena. The effect is until now most of the countries of the world treat India as a great consumer with one fourth of the world's population. Now, it is because of inventions, research and innovation per the need of our country in the fields of agriculture, engineering, health and medicine that we are achieving our own sufficient production and even so at a lower prices. We are gaining the ability to manage any crisis without borrowing from others. Not only this, we have established our leadership at global levels in some areas of education. Most growing economies care only for enhancing balance sheets, whereas the Indian economy cares for welfare

of a huge population. It has a realization that people today find it easy to spend less for the same product, and that is why sometimes we get our business costly in comparison to the economy based on 'use and throw' products. It is expected that the more India will industrialize, several national problems like unemployment, poverty, exploitation, racial and sexual discrimination and social inutility of the academic institutions, etc., will be reduced to minimum.

Production and management in India need to be more technical in vision so that it can work more efficiently not only as watchdog but as the diversion center of global market. This is possible only if we apply research on managing our market and growing economy adjusting it to the global market and business. And hopefully in a way which can exploit the changes in the field each hour without disturbing our consumers' trust. No doubt, in science, medicine, technology and agriculture our research is on an international level - concentrating more and more on global values. Researches and managing of traditional culture, excellence in Philosophy, Ayurveda, art, music, dance, folklores, cinema needs, technology needs to be evaluated and advanced to encase them for the growth of the economy of the nation.

With floating information there is always a possibility of coming of new ideas, new problems and changing situations and the management must think the need of managing changes more effectively and promptly; otherwise, human desires, needs of employment, the progress of the society and nation will be defeated in the competitive world. The higher education management and administration has to take utmost effort to run the courses that keep the students safe from being captive of some or the other model of personal monetary profit or loss of money, position and popularity. The education is research oriented only when one is well aware about the history of Ideas, changes and the quick ability to manage the changes emerging out of new researches and investigations that may prove a contribution or an addition in that field of knowledge. This all is possible only when one's mind is cultivated creatively fit for perceiving the broader applications of the higher education. I am sure if one does not respect the values of higher education, he cannot respect himself, his society and nation and he is ignorant enough to misuse or disguise use of his higher degrees.

III

Ancient Indian concept of *Puruṣārtha* is a system of values and obligations meant for those who by living student and household values can reach to the stage of accomplishing the desires regarding the highest stage of absolute freedom from the desires and the consequent distress. It has an ideal to manage and satisfy the desires concerning different phases of one's hundred year's age. It is a type of holistic living. The philosophy lying there is that if the desires of wealth and sex are not well satisfied, one cannot serve for moving towards greater stations of life (Tiwari, 2013: 22-34). The first twenty five years of school life are dedicated to learning skills prescribed in order to build a foundation of acquiring merits, developing talents and expertise which may be cultivated and instilled, making the student's shoulders strong enough so that he may live and advance the remaining seventy five years of his life on that strong foundation. Since most will enter a household or family life, it is necessary

for the student to be well equipped with financial, social and familial education, as children will be the bearers of his legacy. During the first years of familial life he has to garner financial wealth to support his family, manage the interpersonal needs of his marriage and through that ritual, produce his progeny. He should strive to earn as much as he can for the maintenance of the desires of himself and his family without any option and excuse. If he is not educated and he cannot earn the money required for a married life that is for mentioning family, he is not fit to enter into the household life. Only education can cultivate the potencies and better one to earn with a discriminating awareness of honest labor, earning, marrying, and maintaining children as duty (dharma). In precise, in beginning twenty five years, the desires of learning all traditional skills, in household learning the skill of satisfying the desires of earning, business, farming, serving, wealth, sex, family and society and the further next twenty five years as wanderer one has to practice gradual maturity and detachment from the earlier desires and lastly to hand over gradually all that he earns in his life to the coming generation to whom he has cultivated responsible and, thus, the whole life is a process of learning for different obligations and responsibilities and equipping fitness for all the time to come with self-dependence and determination.

Ancient Indian philosophies view educating as an innate debt one borrows since birth. This birth is there because one has to pay off the innate debts and, therefore, all our desires be classified, modified and managed to satisfy as an end (Ibid: 24-25).²One can earn a lot of money and still at the age of ninety, he may be seen involved more in the same desire. This is understandable but the question is; how can one finish his whole life in pursuit of fulfilling only one single sort of biological desire while even so that desire is still not managed or completely satisfied. If so, he will not accomplish the basic financial and sexual stations of life to proceed from where he can feel better equipped for approaching higher desires or stations in life.

IV

A higher education system, in fact, aims at producing trained and specialized human skills, managing the thoughts and performing accordingly for satisfaction of desires to reach to the highest station. This higher education system frees the individual from selfish motives realizing the possibilities of the spirit. In ancient times, the higher education was meant to develop an awareness of one's higher responsibility to society and the human race. In present day education systems, students think the centers of learning are for their career by acquiring the knowledge/tools which they can satisfy their individual desires of wealth and gender with a high-status and, thus, confine their responsibility very hedonistically. They think less about the needs and deeds of family, society and pride of nation that suffers under these disguised and selfish education goals.

Higher Education must concentrate on teaching as a pattern of learning, not for information, but for knowledge. Knowledge is not dry information but involves the cultivation and affirmation of self (*Sarvāvidyā pratāyante Jānasankarahetvaḥ*) (Pillai, 1971). Information is a need for management, technology and even for humanities, but knowledge is guide even for the proper use of 'floating' information.

One may be enriched with information but that will be no more than soundness about the history of information. How can one add something useful if he does not reflect upon and transform the resources into a pattern of knowledge useful and necessary for progress to meet with the challenges coming from competing forces. How can one be able to exploit these challenges for 'our' investigation and use them to bettering the welfare of our society as a whole? The richness of materials from knowledge and information better equip us with the wisdom to work with growing capacity and confidence more beautifully.

V

Sir Aurobindo, getting inspiration from the Upaniṣadic philosophy of *pancakoṣāya mānava*⁵ (five sheaths man), perceives the holistic way of educating as needed to perfect living. He says "to be complete must have five aspects relating five principle activities of the human being. The physical, the vital, the mental, the psychological and spiritual, usually these phases of education succeed each other in chronological order following the growth of individual. This however, does not mean that the one should replace the other but that all must continue, completing each other, till the end of life." (Aurobindo & the Mother, 1956: 97)

Mahatma Gandhi perceives that education must be imparted in a homelike natural environment where one has the opportunity of learning by doing. It must cover all the three aspects of human life, that is, physical, intellectual and spiritual. A sound mind in a sound body and the balance of mind and body leads to spiritual growth. Unless the physical body is sound he cannot live the other aspects of his life. The team spirit cannot germinate if the environment of the teaching centers is not home like or natural. Education is must for all because the rulers will emerge only from the educated. Only these leaders can rule with a view of others as rulers; only they can rule their country because they know the people and their problems, not from the outside, but from the inside. To be a ruler in a democracy requires the understanding of his own and others needs. Only through education can the people be freed from exploitation and slavery. The human resources of the country, if educated, can work with purpose and dedication at the local and national levels.

The purpose of education, according to Gandhi, is to cultivate *Svaràja* within human individuals. *Svaràja* is a term having a wide-ranging meaning for Gandhi. It means to cultivate the ruler in oneself and is useful for bridging the difference between the rural and urban; it means to cultivate the value of work. Work is worship, and there is no question of inferior and superior works. Work must be performed according to one's capacity and fitness which are equally important. There should be no value difference of high and low between men and women in face of the work. *Svaràja* promotes and opens the mind towards the opportunities to work without discrimination. Through *Svaràja* one attains freedom from exploitation and slavery; it trains one to work in team cooperation, dedicating each moment towards the service of nation.

VI

Schooling and higher education have level differences, but there is also continuity. Schooling, basically, is based on strengthening the capacity for assimilation and memorization of facts. Schooling endeavors to make the student aware of the great intellectual tradition to which he belongs and cultivate incentives for practicing the values and virtues of life. Hopefully schooling prepares one for pursuing and living the higher ideals of life. Subsequently higher education mostly aims to widen students' thoughts and intellect, cultivating the logical, critical, comparative, specialized and investigating skills according to the intelligence, capacity to learn, need of the time and fulfillment of one's imagination. It is the time when a student learns something that can give a concrete shape to his skill and meaning to his life. Awareness of the continuity of schooling and higher education helps clarify the problem, method, field and purpose of higher education. All children have different capacities and need to be taught to develop in accordance with their individual capacities. The schooling must be in a home-like natural environment. It is the virtuous function of the schools to create and develop an interest for values in life, self-reliance, patriotism, honesty, love to the nation, temperance, sympathy, co-operation, coordination and service to others. Only in this environment the qualifications of each individual student can be developed towards a higher goal.

Higher education has a positive goal to maintain this continuity of the traditional experiences and social values for the student. Education must create an awareness to stand ready for the ideals and needs of the nation. It should enable students to feel a respect for life and nature and if possible, contribute ideas for the welfare of society which they will pass on to the next generation. The nation can develop rapidly if it has a good cultural understanding and implementation of higher education. We can become leaders in our relationships with the international community and neighboring countries if the educated people can coordinate with the common masses those skilled best for using their resources for strengthening it in all aspects of the nation.

VII

Why there is a need for higher education? The enrichments resulting from higher education prevent the governed from being exploited by any agency and keeps the people free from imperialistic dangers, slavery. As well it instills a respect of life and nature. Education can make others feel the pride of democratic freedom and national responsibility, but is that the sole objective of higher education? Before we address this question I want to clarify that in a democracy, we perceive three very positive attitudes of the government concerning the higher education centers:

1. That they are well funded by the government as a social welfare department in Indian democracy. Here, I do not agree with Mahatma Gandhi's view which was utterly against the government funding of the higher education. Even in the 21st century, I perceive that no private sector is ready to undertake the higher education institutions specially made for "cultivating man as man." In addition we know that preparing a student as visionary person, a product fit for serving the needs of the

nation, attaining the higher skills regarding philosophy, art, culture and other humanity and social sciences is not a profitable business (Gandhi, 2007: 85-93). It can be said that there will be a risk of enhancing the load of unemployment in a country if higher education is not restricted. National pride and international reputation of a country can be known to the world only through its indigenous research. The publication, sharing of thoughts and opportunity of taking advantages of global development to mould international research, by its scholarly minds, is beneficial for the development of the nation. If its excellence in teaching and research is known to the international community, it may become a center of producing teachers and researchers for the global community. This will be a solution to the problem of unemployment as well.

2. All occasions for education are open to all without discrimination and so is higher education in India. Gandhi was against this opportunity in regard to higher education with reasons which are not convincing. He writes "it is my firm conviction that the vast amount of the so called education in arts, given in our colleges, are sheer waste and has resulted in an unemployment among the educated classes. What is more, it has destroyed the health, both mental and physical, of the boys and girls who have the misfortune to go through the grind in our colleges." (Gandhi, 2007: 86)

Higher education in India is no longer a symbol of social status. In every house there are graduates and post-graduates, and most of them are serving the nation in different capacities. Because of the fear of unemployment, the higher education cannot be restricted to a few privileged is the vision of a democratic India. The highly educated have skills, can create jobs and can produce employment. This will definitely be a way to enhance and encourage the economy of the country.

3. Higher education must be managed in a way that all individuals according to their capacity can develop self-analysis and reflective skills in the democratic way of values. When Indian sharing and leadership in higher education and the demand of Indian researchers and experts in all fields have been increased - that counts well for national pride, our economy and global contributions. Institutions of higher education are centers for imparting education to students according to their potentials and interests. This system produces men and women of excellence, creating and progressing social and economical growth, cooperating with the seniors in our society and helping the juniors enlarge their experience and noble use of education.

Education can cultivate the skills to a more practical scope when institutions make it a part of their obligation to society and the nation. This can be verified on the basis of all round prosperity, peace and progress of the physical, mental and moral faculties of the students and their society. If otherwise, it can cause ignorance, conflict and chaos. Despite the Indian policy of equal education, we see an unparalleled increase in unequal systems of education which prove to be our weakest factor. For example, in India, Madrasas is depriving the students from their cultivation with openness of the cultural, scientific and technological skills by imparting only Koranic preaching in the name of educating and, thus, spoiling the social, civil and scientific spirit. They are depriving the students from giving a meaning to their life for the society and country. A system of equal education at the national level to equal age

group without any religious bigotry and discrimination is necessary. Similarly, the benefits of higher education can be best utilized if they are ensured to be free from any allegiance to political, religious ideologies imposed from outside and their interference.

By the “term” education, I mean learning the ways that broaden and cultivate the spectrum of one's consciousness, the training and the practice that free from one's individual, religious and other sectarian bigotries and our allegiance and strengthening one to meet with the problems and need of the country and society in an educated manner. The word ‘secular’ is used for equal respect to others faiths, but I use it in the sense of freedom from our narrow ideologies. Thusly, it is secularity of thought and deeds from our religious and psychological allegiances; thinking and conducting of man as a man and not as belonging to a particular community, faith and relation which divides man from better cultivation and performance of his duties.

VIII

A teacher is the light that vibrantly illuminates and makes the mind and reasoning power of students charged with curiosity and queries that help in inspire their ideas to new achievements in knowledge and culture. A teacher's role is not only to teach but to enable the students to learn about different skills they can use for building their own personality fit to serve for themselves, their family, society and ultimately to the nation. His conduct is ideal for the students. A teacher fails to be a guide if he does not impart to the students all which the student has to work out in life and hand over to the next generation.

Teacher not only acts on students as an educator but presents an ideal of working with sincerity and love for the subject and the students. He creates an everlasting influence on the personality of the students. This helps in learning sincerity, dedication, self-relying and self-ruling virtues that in my view is the autonomy of the student as a learner. The teacher assists in digging out the problems, analyses them and/or removes them and thus facilitates the learning of students. Yet one cannot expect changes in people and society only by arbitrariness and open mindedness in the name of freedom imported by the post- modernity. One is condemned to learn and learn in a discipline he willingly put in himself, if otherwise, there will be no learning. India needs to focus excellence and wisdom in all areas of learning for all individuals without any discrimination. Success in learning and educating lies with the awareness of students who are required to be free from the practices of some or the other political ideologies while learning. Education can serve a multipurpose tool to enrich one and his nation with the virtues of feeling oneness, achievement, promptness, social sensitivity and capacity to face adventures and challenges and, thus, to make them fit and prompt to be an active sharer of social changes.

However, the implementation of some new ideas/programmes India imports from foreign countries in the name of promoting higher education, are adversely affecting the learning pattern. Now, the traditional India has fully incorporated the semester system in higher education. With the introduction of this system, the teachers have been strongly empowered. The teacher teaching the credit has to frame the courses,

teach, examine and evaluate their answer books. The student's grade is subordinated in some cases to the likes and dislikes of the teachers. The administration has an argument that there is no reason to doubt the teachers are well qualified and posted for the purpose. But administration may be right only if it ensures appointing and promoting the meritorious who have provided research contributing substantially to the field. They must also have an imagination for teaching and learning.

No doubt, teaching with computers and projectors in classes is a device that saves time. A teacher who takes the material from Wiki and stereo-typed projects that in the classes without any stress on his mind and thus facilitates the teachers to use his brain and time to his other businesses. The student is fully engaged in copying the projected material throughout the period. This is the beginning of a new era in education resulting in "mind is off the moment the computer is off". Can this method germinate the feeling in teachers and students that they are there to cultivate fitness for the pride of the nation? I am not against the use of the projectors where there is need, for instance collecting data and information available, but a complete dependence and confinement on what is projected is just to imprison the learning mind in a narrow cell. The teachers giving marks more than interfacing with the students, are crowded and popular teachers. The others who value learning and merit are isolated. The value of higher education is affected adversely. Students take learning as one of the multi-tasking and are not intensively devoted to learning as something most essential for giving a meaning to their life. This method is recommended to the extent it is helpful but not on the cost of destroying the mental health and memory as we observe today. Can this method germinate satisfaction, happiness and the feeling that he is here to cultivate fitness for his excellence and the pride of our Nation? Do such teachers give any incentive or bring excitement to the learning skill they should be teaching? Critical reflection and creativity must not be overlooked in the higher education. However, the students who understand the merits of education and abuses of the multitasking are doing great in their fields.

IX

Values in higher education. Higher education in India has never been a synonym for information and techniques acquired from books. There is a radical difference between education with and without values in higher education. A terrorist may also be an educated person. He learns how to make atom bombs, rockets, computers and other techniques and their management. Yet before learning the negative and positive values of his achievements he is driven away by some terrorist ideology. He uses his education emotively for the destruction of the followers of other ideologies which he considers dangerous against his faith, and then he is called a terrorist. But if he learns the positive and negative values of his study, he may well understand the value of education. For any skill earned from the society requires an obligation to be utilized for its welfare, safety and promotion of life. He may then disassociate himself from terrorist activities which are not the part of his way of life.

Had knowledge not included values all scriptures, great books of religion, science, technology and tradition of education systems might have not been meaningfully

significant for promoting the cause of life. A man is judged by the actions he performs, both in himself and towards his fellow beings. If he performs his services only for his own self that is a disguise. These disguised values may help him in getting some temporary benefit from society and in the state; but overall he loses the meaning of his own life which ultimately makes him feel isolated and disappointed. Values in higher education can make one's own life and the life of his fellow beings lively and meaningful. Is there any meaning of being educated if the educated man is still unable to prosper in his way of life and engages in disastrous and life killing ideologies? The purpose of education is self-affirmation and not self-negation. It is the process of removing the self-negating ideologies in order to achieve self-affirmation.

Education is an obligation which the students know only when they achieve higher education. He is indebted to all from whom he learns to live a wise life. His life could be human only if he realizes the occasion to pay off the debts he owes to society. He is required to pay off the debts to seers and sages, parents and teachers; he must also look to provide welfare to those who are deprived and to his fellow human beings for promoting the cause of mother earth.

In the process of our gradual journey from primary to higher education two sorts of major changes, relative to our attitude towards values, occur in our life. They are external or bodily and internal or self-affirming. External changes in the sense that the students gather degrees by fair or foul means, and on that basis they get higher job positions. During their work they collect more and more money, cars and bungalows. They garner academic awards and all that by having which they may exploit themselves and the society with the disguised repute. But they fear to face the deep hollowness of their disguised selves. They ruin their very self to the extent of a dissatisfied and meaningless life. In brief, the more they adopt the disguise premises of life, which are an ultra-virus in higher education, the more their leadership in system is fixed but in the same proportion they find the destruction of self-affirming values.

We can understand the changes of values in highly educated societies based on the basis of metaphor of lion and wolf. I can say that the lion by training and qualities is fit to face the challenges of leadership in higher education. But by nature lacks the qualities of cheating and snatching out the possibilities of others for which wolves are naturally fit. The wolves always dwelling around the lion learn the qualities of the lions and having additional cheating and snatching qualities, they establish their supremacy in a system. As the values of wolves are not naturally assigned to lions, they take time - twenty to thirty or more years to learn them and to regain the leadership. Thus changes in higher education are subject to the prominence and preference of the lions and wolves values respectively; but the purpose of higher education must be to impart the lion's values and to cultivate them in such a way that they can face the challenges of the wolves.

Education must not be a system in which a lion is compelled to behave like a wolf and the latter like a fox. It is a system of learning and acquiring merits, a system where the merit is cultivated and respected. The leadership in higher education system must be decided by merit and not by political hobnobbing or disguised means.

However, in either case, the leadership conveys a message as to what sort of values they want to pursue and promote in a higher education system.

Administrators and teachers all over the world are debating the issues of reservations for higher positions including teaching posts for the members of some section of society who were previously deprived in the history. The backbone of higher education is to value merit and cultivate the meritorious. The deprived are privileged for getting training and skill to meet the challenges of the main current of the society. Any policy of restriction to the higher posts leads to destroying the merit of the system on one hand and derail education from its real purpose. The policy of reservations or discrimination in admissions, appointments and promotions to posts in higher education is against the spirit of imparting excellence to the members of deprived classes. These restrictions propel the institutions away from their motif of producing excellence. Similarly, the opinion on time bound promotions to all on the basis of disguised merit and documents.

Posting and promotion to higher positions must be the rewards for dedication and contribution to the values of higher education, and it should look to the participants as a reward or return of values. The purpose of higher education is not to acquire skill of earning more and more money by getting higher positions and posts in the system. Rather it is to promote a discipline of values for excellence and wisdom so that one may achieve a fitness to serve the needs of society and the nation in a better way; help promoting the cause of humanity in him and in the society as well. Now, the time is ripe to also say enough and good bye to the corporate ideology that any means which enhance capital is good. Money is value only when it is earned through honest and proper labor and distributed in proportion and equitably. One can realize wealth or money as value only through higher education. If earned by the wrong means it is an evil, a way to thievery. Without realizing the values of and in higher education one cannot lead a self affirming life – one that values merits, sacrifices, honesty, dedication and responsibility that can provide them with self-reliance and strength that come out of a sense of self-respect and respect to the environment.

X

Difference between the character of ancient and modern higher education. In ancient times, there were institutions much less in number than the modern time and the ancient educational system (AES) was imparted only to those who “deserved it” by way of intelligence, memory and character. While these are not essential qualifications in the modern educational system (MES) as it is based on admitting the student on the basis marks and divisions in the student career. However, there are several differences between the qualities, and purpose of ancient and modern systems of education as enumerated as follows:

1. AES aims to cultivate the entire aspect of good human living while MES is concerned with specialization from a utilitarian perspective and hence one-sided. A criminal can be a preacher or a judge if he possesses the specialized qualification. MES does not care for holistic education and cultivation it only talks about holistic living.

2. The AES is centered around life affirmation, but the MES aims at qualification for a specialized post and earning a prestigious post and big salary. There is no fear of lust for the good next birth.

3. Education in AES was to satisfy the desires regarding different Aśramas and stations of life (puruṣārthas) while that of MES is confined to mundane enjoyment and satisfaction now and just more involvement with one's desires.

4. AES was value oriented while MES is profession oriented.

5. There were few information centers in AES while MES has the availability of floating information everywhere. AES was based on learning while doing that is more practice based, while MES is based on websites and technical teaching aids (such as the projector) and is more theoretical.

Conclusion

The contribution of MES in the fields of science, technology, bio-technology, engineering, medicine, agriculture, cinema, and other emerging scientific studies of higher education in India, utilizes practicality in making life beautiful and are enthusiastically embraced. Higher education in the humanities and social sciences, with some exceptions, is not properly directed and, hence, may appear purposeless and unproductive; it is getting confused with political ideologies of the teachers and their follower students. In the name of constitutional and human rights, students desire extreme freedom to run their political activities which they import from outside the institution (of higher education). By making room for these foreign political influences to seize political power they end up denying and lowering all the values needed for higher education. These actions intend to destabilize the governing politics and attempt to attract the attention of fellow students. They organize student mobs by making noises and slogans against the political establishment in administration and are highly unwarranted. The political activity of the students who want to misuse the majority of the students for their hidden political agenda is strictly intolerable. It can be suggested that they have the right to know the political situations of their time but, they should not be allowed to act as a political activist because in that way the learning and education of the serious students are damaged or adversely affected. They are free to run their political activity but only after leaving the institutions of the higher education. No political activity is the purpose of higher education. However, this is a newly emerged trend and can be removed by the will power of the education system and the students. The students and teachers' fight is the struggle of their self with their own self for merit and self-affirmation; they should not be driven away from their real battle of cultivating skills and excellences.

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