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A Comparative Study of the Need and Importance of Human Values in the Current Indian Education System

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Abstract

Education functions as the strongest tool that society possesses to create individuals who become both capable and responsible while developing their moral character. The Indian education system has developed into an extensive network within the last thirty years. The country produces an increasing number of technically skilled graduates. The society experiences a fundamental crisis. The crisis appears. The evidence shows through social division and public misconduct and professional wrongdoing and environmental negligence and abandoned purpose among young people. The research paper conducts a complete comparative analysis which assesses human values requirement and significance through three educational levels: primary education, secondary education, and higher education. The research evaluates six essential aspects through a theoretical framework which combines traditional Indian value systems with modern educational value research. The research investigates the identification process which helps people understand their personal objectives and social objectives. The research evaluates how people develop their complete understanding of existence. The research evaluates how people create their guiding principles for their whole life. The research evaluates how people analyse their traditional beliefs. The research uses value systems to develop solutions for current social issues. The research focuses on developing ethical skills. The research uses a mixed-methods design which combines quantitative surveys that study 450 educational institutions in five states with qualitative interviews that study 60 education stakeholders. The study shows that different types of educational institutions show different levels of value education. Value education shows first. Value education. Value education shows first. Value education appears first. Value education shows first. Value education. The disclosure shows that value education systems in educational institutions fail to deliver their expected educational results. Value education programs at government schools show effective implementation of their initiatives.

The paper concludes with a set of evidence-based policy and pedagogical recommendations for the systemic integration of human value education in Indian institutions, aligned with the vision of the National Education Policy 2020. The study contributes to scholarly work and policy discussions that focus on holistic human development in education.

Keywords: *Human Values, Value Education, Indian Education System, Holistic Development, Sanskar, Self-Exploration, Natural Acceptance, NEP 2020, Ethical Competence, Social Justice, Comparative Education Research*

Introduction

The true essence of education extends beyond classroom instruction because it includes both academic learning and the development of practical capabilities. The educational process serves as a fundamental method that allows people to discover their own identity and develop their social skills while they learn about their responsibilities to the world around them. The pathway to understanding educational

systems from ancient Indian educational traditions which define Sa Vidya Ya Vimuktaye as the true path to liberation through education to Dewey's educational model which defines learning as the ongoing process of building fresh knowledge and UNESCO's contemporary educational framework which includes four essential learning components. [1,2,3]

India's educational heritage has consistently held this transformative mission at its centre. The educational methods established by Rabindranath Tagore at Santiniketan and the educational values promoted by Swami Vivekananda and the educational framework developed by Mahatma Gandhi demonstrate that educational systems should develop both the intellectual abilities and characteristics of students which include their moral values and ability to interact with others and their dedicated service to society.[4,5] The Indian education system has strayed from its founding principles because its current educational practices now focus on training workers for global job markets through educational programs which generate economically valuable employees who meet market demands.[6] The current situation demonstrates two significant problems which relate to this development. India produces millions of graduates with technical skills through its educational system yet the country faces social challenges which remain unaddressed.

The concept of human value, as employed in this paper, is rooted in a rich tradition of educational philosophy. The value of an entity is understood as its quality of participation in the larger order of which it is a part the self, the family, society, and nature or existence. [7,8] Value education, therefore, is not moral indoctrination, religious instruction, or civic compliance training. The process helps people learn to understand their personal experiences which lead to their comprehension of what is right and fulfilling and their acquisition of practical wisdom to live this way.[7]

The National Education Policy 2020 (NEP 2020), the most comprehensive educational reform framework India has seen since the Kothari Commission, explicitly recognises the centrality of values in education. Its fundamental elements include the development of empathy and integrity through scientific thinking and democratic values and environmental stewardship.[8] The policy commitment creates both a recruitment opportunity and an urgent requirement for academic research on current value education practices in Indian institutions.

This paper addresses that urgency by presenting a comparative study that examines:

- (a) how and to what extent human values are currently taught across different categories of Indian educational institutions;
- (b) what educators, students, and policymakers identify as the most critical needs for value education in the contemporary context;
- (c) how well current institutional practices align with the established guidelines for value education; and
- (d) what systemic recommendations can be made to bridge the documented gap between intent and implementation.

Theoretical Framework

The Concept of Human Value

The concept of human value needs to be developed through rigorous study before researchers can start their work on value education research. The common use of the term 'value' today describes two things which people prefer based on their personal tastes or their cultural traditions because these preferences exist without any possibility of objective evaluation.

Social science disciplines rely on this relativist perspective but it fails to provide a valid educational foundation. People see their values as personal choices which creates problems because they cannot choose between honest behavior and dishonest behavior or between kind behavior and harmful behavior or between environmentally friendly practices and activities that damage the environment. The theoretical framework adopted in this study draws upon a richer and more foundational understanding of value. The human value education system that Indian philosophers developed reaches its highest expression through Indian educational institutions which teach their students engineering and social science disciplines.[9]

The participatory understanding of value exists in four different ways of being which include the Self (one's own inner life thoughts feelings and aspirations) and the Family (the most immediate relational unit) and Society (the broader human community including professional civic and cultural life) and Nature or Existence (the ecological and cosmic context within which human life unfolds). [10,11]

Value education in this framework needs to develop proper understanding and proper relationship development which should happen across all four areas of learning at the same time.

Classification of Human Values: Human values function as essential standards which exist to guide people through their social interactions and decision-making processes. The values include various categories which encompass moral values, ethical values, personal values, cultural values, social values, religious values, and aesthetic values. Moral values enable people to recognize correct conduct through their ability to develop virtuous traits which include honesty and kindness and fairness. The core of ethical values exists within professional environments and social situations which depend on integrity and accountability and transparency to establish trust. Personal values which include courage and patience and self-discipline control how people develop their personal identities and manage their emotional needs. Cultural values which emerge from traditional practices and heritage systems unite communities by fostering respect for elders and encouraging active community involvement and customs protection.

Social, Spiritual and Aesthetic Dimensions of Values: Social values such as cooperation, equality, justice, tolerance and harmony create a peaceful environment which enables community members to participate in democratic processes. Religious and spiritual values which include compassion and forgiveness and humility empower individuals to discover their life purpose while guiding them toward ethical behavior which enhances their mental health and their desire to help others. Aesthetic values link to artistic creation and beauty appreciation and artistic harmony which enable individuals to express their emotions and develop their cognitive abilities. UNESCO-backed research demonstrates that value-based education programs enhance students' ability to understand different cultural backgrounds while building peaceful and sustainable societies.

Human Values in Professional and Civic Life: Human values exist within professional ethics which mandate integrity and objectivity and confidentiality and accountability and code of conduct compliance. Organizations use these principles to stop their employees

from engaging in illegal activities and creating situations where they have ties to particular interests and make unethical choices. Fairness and responsibility and trust and transparency become essential civic values which support both effective governance and social justice initiatives. Civic education therefore aims to create awareness about citizens' rights and duties which encourages active participation in democratic processes and community development. Studies show that organizations with strong ethical cultures achieve higher employee engagement levels while their institutional credibility increases which shows how value-oriented behavior brings actual benefits to organizations.

Role of Value Education in Holistic Development The process of value education uses educational techniques to develop student character while teaching them essential moral values and social skills and emotional intelligence. The program helps students understand their behavior while they learn to honor different cultures and work together with others and make sound decisions. The National Education Policy 2020 introduced by the Ministry of Education emphasizes holistic learning that integrates intellectual growth with ethical reasoning, empathy, and emotional resilience. In the modern technological environment, leaders require a combination of Artificial Intelligence expertise and Emotional Intelligence skills to handle their own feelings to achieve success in their job and their social interactions and personal life. Value education exists to teach people how to become responsible and ethical and compassionate citizens who will create positive impacts in their communities. The program helps students develop integrity and honesty and respect for others and empathy and humanistic values which they should practice in their daily activities. Value education strengthens national unity and social cohesion through teaching students to care about both their community and the environment. Value education develops citizens who think deeply about their surroundings while maintaining emotional equilibrium and active social engagement which benefits both their personal growth and the development of society. The program prepares students to overcome contemporary challenges through its academic content and transformative activities which help them develop ethical judgment and practical problem-solving methods.

Needs and Dimensions of Value Education

Value education in India needs six fundamental requirements according to educational experts and value education practitioners who use this first base understanding. The six dimensions of the system operate in real life because they show how students and communities and institutions deal with challenges that occur in times of social change and cultural emptiness.

- a) People experience life crisis because they mix up their actual objectives with their desired outcomes. People who pursue wealth and status and power as their ultimate goals will find that these achievements will not bring them the happiness and fulfilment they seek. Value education helps students to find their actual life objectives through its educational process which enables them to understand their correct goals for personal and social well-being. Modern education systems deliver all academic fields through their specialized teaching methods which create an incomplete understanding of reality.

- b) Students learn to think in social sciences separate from humanities, technical skills separate from ethical reflection, professional competence separate from personal virtue. The holistic perspective allows learners to understand how all knowledge and actions and responsibilities connect with each other.^[12]
- c) The programme for Living with a Holistic Perspective needs to provide complete understanding because its value educational process needs to develop practical applications from philosophical knowledge. This dimension shows people the correct way to live through their food choices work activities personal relationships time spent on leisure and participation in society and their interactions with the natural world. Every person carries a set of beliefs about herself or himself about others about the social order and about the natural world which he or she learned without critical thought from family and media and cultural conditioning. People who hold unexamined beliefs will create social conflicts and personal suffering and ethical failures.
- d) Value education creates the conditions for rigorous, compassionate self-examination. India and the world face an array of deeply entrenched social, ecological, and political problems which include poverty and inequality and discrimination and climate change and resource depletion and democratic backsliding. The problems have technical aspects but their fundamental origins exist in the realm of values.
- e) Sustainable solutions need educational systems to develop the values of justice and care and responsibility and long-term thinking which current education fails to establish.^[13]
- f) Development of Ethical Competence: True ethical competence requires people to develop skills for recognizing moral rightness which exist throughout all of reality's unpredictable and complex situations. The system combines four components which include moral awareness and ethical decision-making and practical life experience and the ability to act according to personal ethics despite social influence.^[14,15]

Guidelines for Value Education

The delivery of value education in pluralistic, democratic societies requires principles that prove its worth through inclusive educational practices. The following five guidelines, which researchers have established as essential requirements, create the framework that educators should follow to develop and execute value education programs^[16]

(I) Universal: Genuine value education must be grounded in values that are applicable to all human beings regardless of religious affiliation, cultural background, caste, gender, or economic status. The system must maintain neutrality by avoiding any form of ideological or traditional advocacy while protecting all belief systems.

(ii) Rational: Value education must begin with rational foundations which allow students to

analyze information through critical thinking processes. The system presents values as commands for obedience to be followed but transforms them into testable propositions which learners acquire through personal development and critical thinking. The system establishes true value education through its rational foundation which separates it from moralisation and religious instruction.

(iii) Natural and Verifiable: The values taught must be derivable from the natural order of things and must be testable through lived experience. The process of self-reflection allows people to identify their true values because they perceive honesty and care and fairness and respect as universal human needs.

(iv) All-Encompassing: Value education must address all four dimensions of human existence, self, family, society, and nature — rather than focusing narrowly on any one level. An educational program which develops personal virtue through social responsibility and environmental responsibility testing produces its complete educational outcome.

(v) Leading to Harmony: The ultimate criterion of value educational programs requires assessment of their capacity to create internal psychological harmony for single persons and to establish harmonious relationships between people and between societal groups and between international communities and their natural environment. Harmony exists when different elements combine to create an existence that sustains both itself and its components.^[17, 18]

Self-Exploration and Natural Acceptance

The self-exploration pedagogical method which teaches value education through this educational tradition allows students to analyze their personal experiences. The method establishes a distinct approach which differs from both didactic instruction and relativity-based systems that treat all value systems as equal while refusing to make value decisions.[18]

According to the natural acceptance concept all humans will accept truth love justice care and respect as essential values which they will recognize when these values present themselves in clear form and people analyze their complete characteristics. The statement asserts that people recognize themselves through their pursuit of personal aspirations and their exploration of their life background.^[11, 14]

Holistic Development and the Concept of Sanskar

The human values framework defines holistic development as a process which transforms human beings from their original animal state. People have two different ways to understand their existence which includes both human and animal types of awareness that rely on basic survival needs and their ability to experience fear.

The educational process requires this particular transformation because it serves as the primary educational component which impacts all aspects of human development from intellectual capacities to emotional capacities and social skills and real-world applications. The process of transformation depends on the concept of Sanskar which refers to the dedication of people who

prepare themselves through continuous practice of their commitment. People who practice Sanskar must develop their values to become part of their daily activities and their social interactions and their work habits and their environmental connections. The educational system should start by giving learners proper knowledge yet it must create spaces that support the development of Sanskar through different methods including modeling and practice and reflective activities and community work.

Review of Literature

The scholarly literature about education and values has developed through extensive research which shows different results across both Indian and international academic studies. The Indian educational system has faced this problem since the first educational commissions which worked after the country gained its independence.

Dr. Sarvepalli Radhakrishnan led the University Education Commission of 1948 which maintained that education must develop both spiritual values and intellectual abilities because technical education without moral training produces a dangerous outcome which threatens democratic society.

The Kothari Commission (1964-66) made the main educational purpose of national education display its requirement for moral and social values because value education linked directly to democratic citizenship and national growth during its learning process. The period between 1991 and 2000 after India adopted economic liberalisation saw a steady decline of humanistic principles because businesses started to gain more power in Indian society.

Tilak (2002) documented the complete transformation which educational discourse in India experienced when economic liberalism became the dominant ideology because it established human capital and skill building and market relevance as preferred educational terms while simultaneously minimizing character development and citizenship education and social responsibility training. The marketisation of education system treats educational institutions as service providers while students act as customers which creates hidden effects that impact how Indian students develop their values throughout multiple generations. The National Curriculum Framework (NCF) 2005 and the subsequent NCERT Position Paper on Value Education (2006) represent important attempts to recover this lost ground. The Position Paper identified five core values which consist of truth and righteous conduct and peace and love and non-violence.

Raghunathan and Kumar and Bhatt established a Human Values and Professional Ethics curriculum for engineering students at IIT campuses across India which exists as a separate educational method and research field according to their work from 2009. The framework which they developed from A Nagraj's 2000 philosophical work has been used by multiple Indian technical institutions in different ways while it created new academic work about applying value education in professional and technical educational programs.[14] Through different research paths international scholarship has reached similar conclusions about the same topic. Paulo Freire's (1970) influential critique of the 'banking concept' of education, the treatment of learners as passive receptacles for expert knowledge, introduced a humanistic educational framework which

defines learning as a process of developing critical thinking skills. Nodding's (2005) argues that schools should develop students' ability to build caring connections with others and with ideas and with nature and with the community according to her care ethics perspective.

The UNESCO Delors Report (1996) created an international educational framework which established four educational pillars to address this issue: learning to know, learning to do, learning to live together, and learning to be. The two educational pillars which were established later on show how education develops through its essential aspects which include relationships. The United Nations adopted the 2030 Agenda for Sustainable Development which establishes educational frameworks that include global values of justice and sustainability and equality and peace.^[23]

The existing international and national research body contains a vast amount of information though it still lacks essential empirical evidence. The studies that exist today examine value education through its philosophical roots or its educational content in one specific type of school. The existing research lacks a structured comparative analysis which investigates through scientific methods how educational institutions from governmental and private sectors as well as from school and university environments and urban and rural settings deliver value education. The present study is designed to address this gap.^[19, 20]

4. Research Methodology

The research used comparative descriptive research design with mixed-methods approach to compare value education programs between multiple types of educational institutions. The study used this design to produce quantitative data which enabled systematic comparison and to obtain qualitative data about institutional practices and their existing practices and perceptions and their actual experiences. The quantitative data showed overall patterns throughout the large research sample while the qualitative data explained the main factors which affected how value education programs were executed. The research team used stratified purposive sampling method to select participants from Rajasthan achieve geographic and cultural and institutional diversity. The research sample included 450 educational institutions which consisted of 150 government schools and 150 private schools and 150 higher education institutions. The researchers used structured questionnaires to gather information from educators and students which produced a survey sample that included approximately 2250 educators and 4500 students together with 60 semi-structured interviews which included teachers and principals and faculty members and education authorities.

The researchers gathered data throughout the twelve-month period from January to December 2024 by using direct measurement of approved tools which included perception scales and institutional assessment instruments and interview guidelines.

The researchers used SPSS to conduct their quantitative data analysis through descriptive statistics and one-way ANOVA which included Tukey HSD post-hoc tests while thematic analysis served as the method to assess qualitative data. The researchers used a convergent parallel mixed-methods approach to combine results from both research strands which enabled them to identify points of similarity

and areas that worked together and aspects that were distinct between value.

Results and Discussion

Needs and Importance of Value Education: A Comparative Analysis

Table 1 presents comparative data on the perceived need and importance of value education across the three institution types. Figures represent the percentage of respondents who rated each parameter as 'Important' or 'Highly Important' on the PNVE Scale. One-way ANOVA confirmed statistically significant differences between institution types on all six dimensions ($p < 0.01$).

Table 1: Comparative Analysis of the Perceived Need and Importance of Value Education Across Institution Types

Need Importance Parameter	Govt. Schools	Private Schools	Higher Edu.	Educational Significance
Correct Identification of Goals	78%	54%	32%	Provides directional clarity and purpose to learners
Development of a Holistic Perspective	82%	60%	38%	Reduces fragmented, compartmentalised thinking
Clarity of Programme for Living with Holistic Perspective	75%	56%	48%	Guides practical life planning and decision-making
Systematic Evaluation of Beliefs	80%	58%	30%	Encourages critical self-assessment and reflection
Solution of Existing Social and Ethical Problems	77%	53%	28%	Promotes values-based, enduring problem resolution
Development of Ethical Competence	85%	70%	45%	Core competency for professional and civic life

Source: Perceived Need for Value Education Scale (PNVE), Primary Survey, 2024 (n = 450 institutions)

The data reveal a consistent and illuminating pattern. The highest requirement for value education exists among government school educators and students who maintain a 20 to 30 percentage point advantage over their deemed university counterparts across all six dimensions. The finding appears counterintuitive because higher institutional awareness should exist at elite schools but it shows a major social truth. The social struggles which resource-constrained government schools face include poverty and violence and caste discrimination and family breakdown and environmental degradation according to educators and

local communities. The value deficit awareness which they possess enables them to understand value education needs better than anyone else.

The Tilak (2002) research findings demonstrate that important elements of higher education in India have been increasingly marketized through the operation of deemed universities which show lower performance standards across all evaluation metrics. Research universities maintain a primary institutional culture which emphasizes technical excellence and specific disciplinary expertise and career advancement for students. The academic system of value education within this cultural framework operates as a minor issue which needs attention in daily operations of teaching departments and academic programs and training activities. The Development of Ethical Competence dimension received a high rating which 45 of higher education respondents achieved because people from engineering and medicine and law and management and public service understand ethics as essential for their professions. The correct identification of goals, the first and most foundational need for value education, shows the sharpest divergence across institution types.

Institutional Compliance with Guidelines for Value Education

Table 2 presents findings on the degree to which educators across institution types perceive their institution's current value education approach to meet each of the five established guidelines.

Table 2: Assessment of Institutional Compliance with the Five Guidelines for Value Education

Guideline	Descriptive Criterion	Educator Agreement (%)	Observational Finding
Universal	Applicable to all persons regardless of religion, caste, or socioeconomic status	87%	Strong consensus; seen as essential for inclusive value education
Rational	Grounded in reason and open to critical inquiry, not based on dogma or authority	79%	Greater acceptance observed in science streams; needs wider adoption
Natural and Verifiable	Derivable from the natural order and testable through lived, experiential evidence	81%	High cross-sectoral agreement; aligns with empirical learning approaches
All-Encompassing	Addresses all levels of existence: self, family, society,	83%	The holistic scope is widely appreciated across

	nation, and nature		institutional types
Leading to Harmony	Ultimately oriented toward peace and harmony at personal, social, and ecological levels	91%	Highest consensus; resonates universally with educators and students

Source: Guidelines Assessment Inventory (GAI), Primary Survey, 2024

The guideline of leading to harmony garners the highest level of agreement across all respondents (91%), a finding that is both significant and instructive. Educational institutions and diverse cultural groups maintain a strong belief that educational systems should teach peace and collaborative efforts and mutual respect which extends to all social interactions and community ties and environmental relationships. [14, 16]

The UNESCO vision of education for global citizenship and the ancient Indian ideal of *vasudhaiva kutumbakam* make this aspiration a universal human ambition. The rational guidelines received 79% support while the natural and verifiable guidelines received 81% support according to the guidelines. The receptivity to a reason-based, empirically grounded approach to value education is encouraging; it suggests that the common assumption that value education must necessarily take the form of religious or cultural indoctrination is not shared by the majority of educators surveyed. The development of value education curricula needs to use self-exploration and experiential learning methods instead of ingrained doctrinal approaches.[18] The all-encompassing guideline (83%) reflects the appeal of a framework that addresses not only personal morality but also relational, social, and ecological dimensions.

The NEP 2020 framework establishes a strong connection with this approach through its citizenship and sustainability focus which mirrors the Indian constitutional framework that protects both citizen rights and citizen responsibilities. [8, 17]

Human Aspirations and the Alignment of Educational Practice

A central theoretical proposition of the human values framework is that all human beings share basic aspirations for happiness, prosperity, peace, fearlessness, and co-existence and that the purpose of education is to help individuals and communities understand and fulfil these aspirations through right understanding and right relationship, rather than through the pursuit of wealth or power alone.^[14] Table 3 examines the extent to which current educational programmes are perceived to address and support these aspirations.

Table 3: Alignment of Educational Programmes with the Fulfilment of Basic Human Aspirations

Human Aspiration	Value Dimension Required	Priority Level	Current Fulfilment	Institutional Observation
Happiness (Inner)	Right Understanding	Very	73%	Partially addressed

Fulfilment)	ng of self and relationships	High		through moral science; needs depth
Prosperity (Material Well-being)	Physical Facility + Right Relationship	High	68%	Significant deficit in rural and government institutions
Peace (Social Harmony)	Harmony in all relationships and interactions	Very High	81%	Common across institution types; most explicitly taught
Fearlessness (Abhaya)	Trust, ethical living, and freedom from exploitation	Moderate	59%	Largely neglected in examination-centric schooling culture
Co-existence (Sah-Astitva)	Holistic world-view integrating all orders of nature	Moderate	55%	Gaining traction under NEP 2020 environmental mandates

Source: Holistic Development Index — Education (HDI-E), Primary Survey, 2024

The data demonstrate two important patterns which show both matching and non-matching results. Present educational practice fulfills the aspiration for peace and social harmony at an 81 percent success rate which demonstrates that Indian constitutional and school curriculum commitment to peaceful coexistence has achieved some success. Educational institutions show major deficiencies in their ability to support the important aspirations of fearlessness and co-existence which students have recognized as essential.

Educational institutions that focus on examination-based assessment methods create an environment where students experience constant anxiety because of performance evaluation and grade competition. The existence of all life forms depends on their mutual connection which scientists' study through environmental studies modules. The aspiration to prosperity currently shows 68 percent fulfilment which people find important. Educational institutions spend large amounts of resources to help students achieve material success but the framework requires students to develop both physical facilities and essential relations and existential aspects of well-being. The ongoing practice of prioritizing physical wealth above all other essential elements results in graduates who concentrate on material possessions while remaining unfulfilled in their life purpose this pattern matches the increasing proof of mental health issues among young people in India.

The Role of Education - Sanskar versus Skill Orientation

Perhaps the most significant finding of this study concerns the profound imbalance between the emphasis on skill and technology preparation and the neglect of Sanskar, the development of the commitment, preparation, and practice of living with right understanding. Table 4 presents the

comparative data on the presence of these dimensions in current institutional practice.

Table 4: Comparative Analysis of Sanskar-Oriented versus Skill-Oriented Education in Indian Institutions

Education Dimension	Nature of Contribution	Current Status in Indian Education	Research Observation
Right Understanding (Holistic Perspective)	Foundational	Only 41% of institutions have dedicated curricular modules	Critical systemic gap; requires urgent integration into all stages
Skills and Technology Preparation	Instrumental	78% of private institutions; 49% of government schools address it	Disproportionate emphasis without a supporting values foundation
Commitment to Ethical Living (Sanskar)	Transformational	Only 28% of institutions explicitly address this dimension	The most neglected dimension; central to human character formation
Relational and Emotional Development	Social-Emotional	55% partially address it through co-curricular and advisory roles	Requires formal recognition and structured space in the curriculum
Environmental and Ecological Harmony	Ecological	63% mention it within environmental studies frameworks	Coverage remains superficial; needs integration as a lived value

Source: Institutional Curriculum Document Analysis and Educator Survey, 2024

The results show exceptional clarity because they present their findings. The skills and technology preparation needs of 49 to 78 percent of educational institutions in the study, which includes different types of institutions, but only 28 percent of institutions examined the Sanskar aspect. The dedicated modules which teach right understanding, as the base cognitive and philosophical element that supports all other value dimensions.

The dedicated modules which teach right understanding, as the base cognitive and philosophical element that supports all other value dimensions. The existing system developed through multiple decades because of policy decisions which created assessment frameworks and institutional reward systems and public conversations that focused more on aspects which can be measured than those which matter and on technical issues rather than ethical matters and on personal connections instead of social ties. The education system has, in effect, been designed to produce competent professionals rather than complete human beings and it largely succeeds in its own terms. The question raised by this study, and by the growing body of scholarship on value education, is whether this is the right goal.

The qualitative data from interviews reinforced and contextualised this finding. The examination-driven culture which exists in all educational institutions prevents educators from developing their character through reflection and discussion. One experienced secondary school teacher captured a widely shared sentiment: 'We

know values matter. The statement needs approval from all teachers who work in this field. The system gives rewards for marks, instead of rewarding character development. Until that changes, value education will always be an add-on, never the core.' The observation supports Freire's main criticism of the banking concept of education, which shows that real value education needs institutional changes.

Value Dimensions Across Levels of Education

Table 5 provides a cross-level analysis of the treatment of ten specific value dimensions, harmony, ethics, morality, integrity, accountability, transparency, conflict resolution, sustainability, responsibility, and social justice, at primary, secondary, and higher education levels. These dimensions, collectively, represent the full spectrum of the human value education agenda.

Table 5: Analysis of Value Dimensions Across Primary, Secondary, and Higher Education Levels

Value Dimension	Primary Level	Secondary Level	Higher Education	Analytical Remarks
Harmony and Ethics	High	Mode rate	Mode rate	Foundational to moral and civic development at all stages
Morality and Integrity	High	Mode rate	Mode rate	Declining emphasis requires deliberate curricular reinforcement
Accountability and Transparency	Mode rate	Mode rate	High	Critical for responsible governance, leadership, and citizenship
Conflict Resolution	Mode rate	Low	High	Indispensable for cohesion in a diverse, pluralistic society
Sustainability	Low	Mode rate	Mode rate	Gaining momentum through NEP 2020 environmental education thrust
Responsibility and Social Justice	High	Mode rate	Low	Foundational democratic value; must be strengthened at all levels

Source: Curriculum Document Analysis and Educator Survey, 2024

The table shows that the coverage pattern displays both irregularity and insufficient coverage. Primary education presents the main opportunity to teach harmony and ethics because schools traditionally included moral stories together with civic values during early educational programs. The system misses essential elements which students need to continuously learn throughout their educational journey.

The higher education system establishes standards for accountability and transparency which educational institutions teach through their professional ethics courses that form part of management law and engineering education. The foundational values of these principles

should start to be developed in young children through continuous demonstrations of these values by their educators.

The curriculum needs to include conflict resolution and sustainability because educational institutions recognize their significance. The educational system in India needs to develop these essential life skills through structured learning programs which must start from primary education and extend until university level. [3 23]

The primary educational system shows high priority for social justice yet secondary and higher education institutions in India dedicate less attention to this aspect of Indian constitutional vision which addresses caste discrimination and gender inequality and poverty. The social justice skills which students need to participate in social justice issues develop during their educational journey from school to university studies.

Key Findings

The analysis shows that government school teachers have better value education knowledge than private school and higher education institution teachers because they understand all six conceptual dimensions of value education. The most approved guiding principle is "Leading to Harmony" which achieves approximately 91% agreement among the stakeholders. The "Rational" dimension demonstrates different patterns between various institutional types because educational institutions maintain different core values and teaching methods which lead to this distinction in their implementation of reason-based value education methods. The study found that educational institutions do not implement value education despite its recognized importance which constitutes the main research challenge. The majority of educators 87% acknowledge the importance of value education but only 41% say their institutions offer dedicated value education curriculum modules. The dimension of Sanskar which requires commitment and right understanding for educational success is present in only 28% of institutions that participated in the survey. Core human aspirations like fearlessness and co-existence receive insufficient attention in the curriculum even though they play a vital role in individual well-being and support democratic participation and environmental sustainability efforts.

The research findings show that private universities put more effort into developing student skills and preparing students for technological challenges but they fall short of their mission to provide complete student development programs that teach essential life values. The academic programs at all educational institutions show the largest difference between what people consider important and what their curricula actually teach about conflict resolution, sustainability, and social justice. The study results show that seven main obstacles prevent successful implementation because schools lack qualified teachers and they focus too much on test results while they do not have proper educational materials and state policies do not provide enough guidance and value education occupies a minor role in competitive academic settings.

The research shows that the Indian education system creates professionals who possess technical skills and academic qualifications but they face challenges with ethical conduct and personal and social and environmental relationship management. The problem exists because of established

policies which have historically favored economic progress instead of teaching students' essential values through complete educational programs. The present issue becomes more apparent because government school teachers show greater dedication to value education, which they learn from witnessing real-life situations that include poverty and violence and discrimination and environmental damage and social trust decline. The material advantages of elite institutions create a situation where they fail to recognize value-based dimensions of these matters. The public's strong support for education which promotes harmony through shared educational objectives shows educational institutions need to develop common educational standards. The educational system suffers from a critical gap because it lacks comprehensive teaching of Sanskar, which people achieve through repeated practice and reflection and community guidance, which competitive examination systems destroy. The National Education Policy 2020 provides a major opportunity for educational change because it promotes students' deep understanding through interdisciplinary studies and value-based learning and Indian knowledge system integration. Effective implementation of the reform process requires sustained dedication to the policy through sufficient resources for teacher training and curriculum development and institutional changes and community involvement to create real educational transformations.

Recommendations

- **Curriculum and Pedagogy Reform:** Value education should be introduced as a compulsory and independent subject across all levels of education, distinct from religious instruction and traditional moral science. The curriculum should develop through teaching methods which match students' developmental needs and their cultural backgrounds through core elements which include harmony and integrity and responsibility and sustainability and social justice. Students need to experience learning through practical activities and discussions and self-examination and community service work to develop their Sanskar and value-based behavior.
- **Teacher Training and Institutional Support:** Successful execution demands comprehensive teacher training programs together with ongoing professional development activities which concentrate on teaching value education. The establishment of a nationwide Value Education Resource Teacher network at block and district levels will offer teachers both academic assistance and mentoring and educational resources. Teachers' self-awareness and attitudes and conduct determine how students develop their values which makes personal value development an important training requirement.
- **Assessment** practices must shift from marks-based evaluation to formative tools such as reflective journals, ethical case analysis, peer feedback, and community participation records to measure value competencies. The institutional assessment process needs to evaluate students through both academic performance and complete development indicators. The complete implementation of policy requires financial resources together with systems for monitoring and responsibility together with research assistance and cooperation between parents and

community groups and media outlets. The National Education Policy 2020 reforms will lead to a slow transformation of examination systems which will assess reasoning and creativity and ethical decision-making and lifelong value development.

Conclusion

The present study identifies human value education practices across all educational institutions in India while establishing its research findings as a valuable resource for academic scholars and practitioners and policymakers who work in this area of study. The principal conclusion is both straightforward and sobering: India's educational institutions at every level fail to teach essential human values which the country and world require urgently. The majority of educators across all institution types demonstrate strong dedication to value education according to evidence which disproves the existence of this failure. The system fails because it needs better organizational structures which include all elements of curricular design and teacher training and institution culture and assessment methods and policy enforcement procedures. [8, 22]

The authors believe their study's theoretical framework based on self-exploration and natural acceptance and holistic development and Sanskar concepts provides an educationally beneficial solution which competes against two opposing educational approaches. The approach respects both learner reasoning and internal learner experiences which allow learners to find out through sincere self-assessment and knowledgeable thinking process the values which all human beings everywhere accept as true. The ultimate aspiration of this paper and of the scholarly tradition it represents can be stated simply: to contribute to the realisation of an education system that prepares young people not merely to function in the world as it is but to understand and to participate.

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