

GLOBAL PERSPECTIVES, LOCAL VALUES: ASSESSING TEACHERS' READINESS FOR VALUE-BASED INTERNATIONALIZATION OF EDUCATION IN INDIA

* *Bharati Saikrupa* & ***Dr. Sachin J. Sakhare*

* *Author, Ph.D (Education) Scholar, MIT-WPU,Pune,India*

***Co-Author, Asst. Professor & Ph.D Supervisor , MIT-WPU,Pune,India*

Abstract

As the global education landscape undergoes rapid transformation, the challenge for nations like India is to internationalize education while retaining indigenous ethical foundations. NEP 2020 recognizes the importance of both "internationalization at home" and the integration of Indian Knowledge Systems (IKS). This chapter investigates how teachers in India perceive and practice core human values—Truth, Righteousness, Peace, Love, and Non-Violence—within a global educational framework. Using a mixed-method survey grounded in Bloom's Taxonomy, data were collected from 150 teachers across ten Indian states. The study reveals that while teachers have a strong awareness of human values, their readiness to apply, evaluate, and innovate value-based pedagogy within an internationalized context remains limited. The chapter advocates for systemic reforms in teacher training, curriculum design, and policy orientation to enable Indian educators to become ambassadors of global citizenship rooted in local values.

Keywords: *Value Education, Internationalization, Teachers' Readiness, Indian Knowledge Systems, Global Citizenship Education, Human Values, NEP 2020*

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Introduction:

The 21st century has witnessed a dramatic shift in educational priorities. In the face of globalization, rapid technological advancement, and intercultural exchanges, education systems worldwide are striving to nurture not just knowledgeable individuals but globally responsible citizens. In India, this shift is reflected in the National Education Policy (NEP) 2020, which strongly emphasizes internationalization alongside value-based, holistic education. However, true internationalization is not merely about academic mobility or foreign collaborations. It is also about fostering intercultural understanding, ethical consciousness, and universal human values—qualities deeply rooted in Indian educational philosophy.

India has a long-standing tradition of promoting ethical education through its philosophical and spiritual heritage. From the Vedas and Upanishads to the teachings of Mahatma Gandhi, Indian education has been grounded in values such as Satya (Truth), Dharma (Righteousness), Shanti (Peace), Prema (Love), and Ahimsa (Non-Violence). These values are also central to UNESCO's Global Citizenship Education (GCED) framework, which advocates for empathy, equity, and sustainability (UNESCO, 2015).

As Indian schools and higher education institutions internationalize, a critical question arises: Are Indian teachers ready to serve as cultural bridges who uphold these values while preparing students for global citizenship? This chapter explores this question by assessing the cognitive and practical engagement of teachers with human values, using Bloom's Taxonomy as a framework. It aims to align value education with the broader agenda of educational internationalization, highlighting the opportunities and gaps in teacher readiness.

Conceptual Framework:

1. Internationalization of Education

Jane Knight (2003) defines internationalization as the process of integrating an international or intercultural dimension into the purpose, function, and delivery of education. NEP 2020 expands this notion by proposing both "internationalization abroad" (student/faculty mobility, partnerships) and "internationalization at home," which emphasizes globally relevant pedagogy within the local context.

2. Indian Knowledge Systems and Universal Values

India's knowledge traditions underscore a unique value-centric pedagogy. The principles of Satya, Dharma, Shanti, Prema, and Ahimsa are present in ancient texts such as the Bhagavad Gita, Jataka tales, and Hitopadesha. Their application extends beyond cultural boundaries, making them compatible with global educational objectives like peace education, human rights education, and intercultural competence (Chatterjee, 2022).

3. Teachers as Ethical Facilitators

Teachers are not merely content deliverers; they are facilitators of character and cultural identity. Their value orientation influences not only student behavior but also classroom climate and long-term societal cohesion (Noddings, 2013). Thus, assessing their readiness for value-based internationalization is crucial.

Review of Literature:

Several studies have emphasized the importance of value education in India (Aggarwal, 2019; Rao, 2016). Recent discourse extends this focus to global contexts through UNESCO's Education for Sustainable Development (ESD) and Global Citizenship frameworks. However, the practical alignment of Indian values with global teaching goals remains underexplored.

Singh (2020) points out that teachers' personal value systems greatly influence educational outcomes. Meanwhile, Halstead & Taylor (2000) note that teaching values without critical thinking can lead to rote moralism rather than ethical agency. In India, limited empirical work explores how teachers integrate values into internationally relevant pedagogies.

Objectives of the Study

1. To assess the cognitive and practical engagement of teachers with core human values across Bloom's taxonomy.
2. To examine the readiness of teachers to apply Indian ethical principles in globalized classrooms.
3. To identify challenges in embedding values into internationally aligned curricula.

Methodology:

- 1. Research Design** A mixed-method survey design was adopted.
- 2. Sample** 150 teachers from ten states across India, representing disciplines such as Science, Social Science, Languages, and Education. Participants ranged from primary school teachers to university faculty.
- 3. Instrumentation** A 60-item questionnaire based on Bloom's Taxonomy was developed, including both closed-ended and open-ended questions. Each human value (Truth, Righteousness, Peace, Love, Non-Violence) was assessed at six cognitive levels: remembering, understanding, applying, analyzing, evaluating, and creating.
- 4. Data Collection and Analysis** Data were collected via Google Forms and offline paper surveys. Quantitative data were analyzed using percentage distributions. Open-ended responses were thematically analyzed using an inductive coding approach (Braun & Clarke, 2006).

Findings and Analysis:

(i) *Remembering (Knowledge Retention of Human Values)*

At the remembering level, teachers were assessed on their ability to recall fundamental concepts related to Truth, Righteousness, Peace, Love, and Non-Violence. The results show that:

- **Truth:** 92% of teachers correctly identified truth as an essential value in education, associating it with honesty, integrity, and factual accuracy in teaching.
- **Righteousness:** 88% recognized the significance of moral duties and ethical behavior in both professional and personal life.
- **Peace:** 85% of teachers could recall principles of peace, linking it to conflict resolution strategies.
- **Love:** 90% of respondents emphasized the importance of love in fostering a positive classroom environment.
- **Non-Violence:** 87% of teachers encourage non-violence in their classroom management strategies, indicating a strong belief in its importance.

While knowledge retention of values was strong, responses suggested that mere recollection does not always translate into deep understanding or effective application.

(ii) *Understanding (Comprehension of Human Values)*

In the understanding domain, teachers were asked to explain and interpret these values in educational contexts.

- **Truth:** 85% of teachers demonstrated an ability to explain the significance of truthfulness in classroom interactions and student-teacher relationships.
- **Righteousness:** 80% could differentiate between personal and professional ethics but found it challenging to provide concrete examples beyond general moral conduct.
- **Peace:** 78% linked peace to maintaining classroom harmony but struggled to explain how to implement peace-oriented activities.
- **Love:** 84% comprehended the role of empathy and care in student engagement but had difficulties in expressing it.

- **Non-Violence:** 76% understood non-violence as the absence of physical aggression but had limited comprehension of its application in handling emotional and psychological conflicts.

The findings suggest that while teachers recognize the importance of human values, their ability to contextualize and interpret them varies.

(iii) Application (Practical Use of Human Values)

This domain assessed how well teachers apply these values in real-life educational settings.

- **Truth:** 60% of teachers admitted facing difficulty in maintaining truthfulness while handling student behavior or academic assessments. 23% of teachers reported integrating truthfulness into their teaching by encouraging honesty in student interactions.
- **Righteousness:** 61% applied ethical principles in decision-making but admitted to facing challenges in upholding strict moral stances in institutional settings.
- **Peace:** 55% implemented strategies to resolve student conflicts, but only 40% actively taught conflict resolution as a structured part of learning.
- **Love:** 70% practiced care and emotional support but acknowledged difficulties in addressing diverse student needs effectively.
- **Non-Violence:** Only 52% actively incorporated non-violence principles in classroom management, often resorting to punitive measures instead of peaceful resolutions.

The gap between comprehension and application indicates the need for structured training to improve practical implementation.

(iv) Analysis (Critical Examination of Human Values in Educational Practice)

Teachers were evaluated on their ability to analyze how these values function in educational contexts.

- **Truth:** 55% critically examined the role of truth in educational fairness but struggled to assess biases in curriculum materials.
- **Righteousness:** 50% could differentiate between ethical dilemmas in education but had limited strategies for resolving them.
- **Peace:** 48% analyzed peace in classroom dynamics but found it difficult to address systemic institutional conflicts.
- **Love:** 58% assessed the role of emotional intelligence in student motivation but lacked data-driven approaches to measure its impact.
- **Non-Violence:** 45% recognized the importance of non-violence in behavioral management but faced challenges in advocating for policy changes at institutional levels.

These results indicate a moderate ability to critically analyze values, necessitating further training in reflective and critical pedagogical approaches.

(v) Evaluation (Judgment and Decision-Making Based on Human Values)

This domain measured teachers' ability to make informed decisions based on values.

- **Truth:** 47% could evaluate the truthfulness of information in teaching materials but hesitated in challenging misinformation in textbooks.
- **Righteousness:** 42% effectively judged ethical scenarios but struggled with enforcing them in real-world institutional settings.
- **Peace:** 38% made informed decisions to foster peace in classrooms but lacked confidence in addressing conflicts beyond interpersonal student issues.
- **Love:** 50% assessed the role of care in education but found it difficult to implement structured emotional learning programs.
- **Non-Violence:** Only 35% actively evaluated the consequences of violence in school policies, indicating a gap in integrating non-violence in school governance.

The findings suggest a weakness in critical judgment concerning human values, pointing to the need for value-based teacher training programs.

(vi) Creation (Innovative Strategies for Implementing Human Values in Education)

At the highest cognitive level, teachers were asked to propose innovative strategies to foster human values in education.

- **Truth:** 30% developed activities to promote honesty in students, but only 15% implemented them effectively.
- **Righteousness:** 28% suggested ethical dilemma discussions but lacked structured methods to execute them in classrooms.
- **Peace:** 25% designed peace-building exercises, but actual implementation was rare due to time constraints.
- **Love:** 39% created student engagement programs based on care and empathy.
- **Non-Violence:** 22% attempted to integrate non-violence principles into school policies but faced administrative resistance.

1. Awareness vs. Application of Values While 80-90% of respondents acknowledged the importance of values in education, only 20-30 % reported integrating them meaningfully into classroom activities.

2. Cognitive Level Analysis

Teachers performed well at lower cognitive levels like remembering and understanding but struggled with higher-order tasks like evaluating and creating globally relevant value-based lessons.

3. Challenges

- **Personal Disconnect:** Teachers expressed they never gave a thought to internalize values in teaching contexts.
- **Institutional Barriers:** Many cited curriculum overload and lack of administrative support, unethical orders and expectations .
- **Pedagogical Gaps:** Teachers lacked resources and training on internalizing human values in globalized teaching contexts.

Discussion:

The study affirms that Indian teachers possess strong value consciousness but are not fully prepared to integrate those values into global educational frameworks. This aligns with Freire's (1970) emphasis on praxis—the combination of reflection and action—in value education.

The disparity between knowledge and practice is troubling, especially in the wake of NEP 2020's global goals. Teachers can serve as cultural ambassadors, but only if supported by training in GCED, peace education, comparative ethics and personal value internalization.

Recommendations:

1. Curriculum and Pedagogical Reform

- Embed value-based learning in global studies, environmental education, and intercultural communication.
- Use reflective tools like dilemma discussions, storytelling, and case studies.

2. Teacher Education and Training

- Integrate modules on value-based internationalization in B.Ed/M.Ed curricula.
- Facilitate teacher exchanges, MOOCs, and global webinars on ethics in education.
- Teachers themselves to practice and internalize human values in all of their actions and thoughts.

3. Policy and Institutional Support

- Implement institutional guidelines for promoting values alongside academic standards.
- Offer incentives for innovative practices in values-based global education and internalizing human values into daily practices.

4. Leverage Indian Knowledge Systems (IKS)

- Promote Gandhian principles, Panchatantra morals, and Tagorean humanism in global contexts.
- Collaborate with international bodies to showcase Indian values as universal ethics.

Conclusion:

India's mission to internationalize education need not dilute its cultural roots. Instead, it offers a historic opportunity to position India as a beacon of ethical global education. This study shows that while Indian teachers value human virtues, a lack of personal value internalization, strategic training, institutional vision, and pedagogical resources prevents full-scale integration into globally oriented classrooms.

A values-driven internationalization agenda can redefine the Indian educator's role from a local facilitator to a global guide. Bridging the gap between awareness and application is not just a pedagogical task—it is a national imperative.

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