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Field of Value Education for Institutions of Higher Learning*

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Editorial

Towards Holistic Education—Integrating Values, Technology, and Ethical Action

The landscape of education is undergoing a profound transformation, driven by the dual imperatives of technological advancement and moral urgency. In an era marked by environmental crises, digital expansion, and increasing social fragmentation, education must evolve beyond mere knowledge transmission to nurture ethically grounded, capable, and compassionate individuals. This special issue brings together five distinct yet deeply interconnected contributions that explore the integration of universal human values into contemporary education—through online learning, ethical climate action, e-instructional effectiveness, the revival of Gandhian pedagogy, and a macro-historical reflection on education's role across industrial revolutions. Collectively, they offer a compelling vision for education that is holistic, inclusive, and transformative.

The rapid adoption of online education, accelerated by the National Education Policy (NEP) 2020, presents both opportunities and challenges. The first paper, *"Fostering Personal Development and Social Progress online course: A Case Study of the Pilot Batch,"* evaluates an online credit course offered by the Bahá'í Academy in partnership with Savitribai Phule Pune University. The findings are instructive: a majority of the 1,600 students demonstrated strong conceptual understanding and retention of value-based content, with significant self-reported growth in moral capabilities such as integrity, unity, and social responsibility. The study confirms that well-structured digital learning can effectively foster ethical and intellectual development. However, greater interactivity, practical application, and hybrid flexibility are needed to deepen engagement and inclusivity.

This theme is extended in the third paper, *"An Evaluation of e-Instructional Strategies, Digital Support Systems and Learning Outcomes in an Online Programme,"* which examines the efficacy of the Bahá'í Academy's e-instructional framework. With data from over 1,500 learners, the study reveals high satisfaction rates in instructional clarity, platform usability, and learning outcomes. Importantly, learners reported not only knowledge gain but also increased confidence in applying values in real-life contexts. Yet, persistent technical barriers—uneven internet access, device limitations, and variable digital literacy—remind us that technological inclusion is a prerequisite for ethical inclusion. Together, these papers underscore that digital pedagogy, when thoughtfully designed, can be a powerful vehicle for value education, provided it is coupled with robust support systems and a commitment to equity.

If technology provides the how, ethics must define the why. The second paper, *"Ethical Values and Collective Climate Action: Insights from an Online Discussion,"* bridges moral philosophy with urgent global challenges. Drawing on qualitative responses from educators and students, the study explores the roots of climate denial, unsustainable consumption, and the ethical responsibilities of developed nations. It concludes that awareness alone is insufficient; what is needed is a profound moral and cultural shift—one that draws on spiritual traditions, indigenous wisdom, and collective ethical frameworks. The paper argues convincingly for

education that cultivates ecological consciousness, critical empathy, and a sense of global solidarity. In doing so, it aligns with the vision of NEP 2020, which emphasizes holistic development and civic responsibility, and resonates with the Bahá'í Academy's mission to harmonize intellectual growth with spiritual and ethical maturity.

The fourth paper, *"Bridging Past and Present: Gandhi's Nai Talim and NEP 2020 in Pursuit of Holistic Education,"* provides the historical and pedagogical anchor for this discourse. It draws a powerful parallel between Gandhi's Nai Talim—with its emphasis on work-integrated learning, mother-tongue instruction, moral formation, and community engagement—and the multidisciplinary, experiential, and value-oriented aims of NEP 2020. Both frameworks reject the dichotomy between manual and intellectual labor, and both envision education as a tool for social transformation and self-reliance. The paper argues that Gandhi's pedagogy is not a replica of the past but a living framework that can address contemporary gaps in employability, sustainability, and ethical citizenship. Its recommendations—such as teacher training in "hand-head-heart" integration, community-linked projects, and competency-based assessment—offer practical pathways to ground policy in practice.

This issue is further enriched by a reflective article, *"Celebrating 25 Years of the Bahá'í Academy: Honoring the Past, Envisioning the Future,"* which situates the current educational imperative within a sweeping historical narrative. It traces the evolving aspirations and behaviors of youth across five industrial revolutions—from survival and mobility to individuality, digital expression, and now, in the emerging fifth industrial revolution, a search for purpose, balance, and ethical integration. The article posits that the fifth industrial revolution is distinguished by its emphasis on rebalancing technological prowess with human values, a shift visible in youth-driven movements for climate justice, ethical technology, and meaningful work. In this context, institutions like the Bahá'í Academy, celebrating 25 years of value-based education, are presented not as optional alternatives but as essential crucibles for shaping the "architects of a humane and sustainable future."

Converging Pathways for a Value-Centric Future: The synthesis of these five papers points toward an integrated illustration of education for the 21st century—one that is ethically anchored, digitally empowered but human-centered, experiential and contextual, inclusive and equitable, and globally conscious yet locally grounded.

Conclusion: The journey toward holistic education is neither straightforward nor simple. It demands rethinking curricula, retraining educators, redesigning assessments, and recommitting to the work of character formation. Yet research shows significant momentum—in policy, pedagogy, and practice—toward an education that forms not just professionals, but wise, compassionate, and proactive human beings. By weaving these threads together, educators, institutions, and policymakers can cultivate learning ecosystems that nurture "the head, heart, and hand."

Finally, I am deeply grateful to Ms. Nica Louie for her exceptionally accurate proofreading and careful language editing of the Journal.

Dr. Lesan Azadi

The following 24 Courses are offered by the Bahá'í Academy (2026-27)

Courses for Students (UG and PG):	Offline Mode	Online Mode	Distance Mode	Blended Mode
1. Abilities, Skills & Healthy Attitudes (ASHA), (2 & 4 Credits)	Yes	Yes		Yes
2. Fostering Personal Development and Social Progress (FPDSP), (Certificate, Diploma, and Advanced Diploma)	Yes	Yes		Yes
3. Fostering Personal Development and Social Progress (FPDSP), 44 Credits Advanced Course		Yes		
4. Leadership for Change: Personal & Community (LFC) Certificate Course	Yes	Yes		Yes
5. Welcoming Diversity for Building Society: Democracy, Constitution, and Election (AAA), 2-Credits		Yes		
6. Me to Many (MTM), 4-Credits		Yes		Yes
7. Me, My World, My Mission (MMM) 2-Credits	Yes	Yes		Yes
8. Value Education: Fundamentals (VEF), 2-16-Credits	Yes	Yes	Yes	
9. Becoming a Global Citizen (BGC), 2-16-Credits		Yes		
10. Personality Development for Legal Professionals (PLP) 2-Credits	Yes	Yes		Yes
11. Value Education (B. Ed. Optional Subject) 2-Credits		Yes	Yes	
12. Induction Programme for Freshers	Yes			
13. 1.5 Credit "Practical Unit on Unity Building" Compulsory for B.Ed. Students (Face-to-Face Course)				Yes
14. Value Education for College Students (Through MKCL) 2-Credits		Yes		
15. Cooperative and Collaborative Learning, 16-Credits			Yes	
16. Professional Ethics for Accountants (Through MKCL) 1-Credit		Yes		
17. Workshop for Minor Research Project	Yes			

Courses for Faculty Members	Offline Mode	Online Mode	Distance Mode	Blended Mode
Faculty Development Programmes (FDPs) of various durations for faculty members: 1. Education in Universal Human Values and Professional Development 2. Leadership For Change: A Participatory Programme for Academic Leaders (i.e., Principals, HODs) 3. Induction Programme for Novice Teachers in Senior Colleges 4. “Moral Capabilities and Participatory Active Learning & Mentoring”: Creating an Empowering learning- teaching environment 5. Teachers’ Orientation on University- Approved Courses for Students 6. Workshops for Education Counsellors responsible for implementing Value Education	Yes	Yes		
Courses for Admin. Staff Members	Offline Mode	Online Mode	Distance Mode	Blended Mode
Creating Environments of Trust Based on Unity	Yes			



Guidelines for the Authors

The Compass is a peer-reviewed journal published annually. The journal is guided by the principles of independent investigation of truth, universality of knowledge, and unity in diversity. *The Compass* encourages research in the areas of value education, education for social cohesion, and their implications according to the National Education Policy 2020. The journal has a team of twenty international reviewers from three countries and an editorial board.

Themes for research papers include gender equality, rectitude of conduct, uprightness, unity in diversity, communal harmony, social development, human values and economics, value-based youth leadership, moral challenges faced by youth in colleges and universities, teacher–student relationships, value-based teaching–learning methodologies, leadership for change, personality development, the need for value education from environmental, scientific, medical, economic, social, and political perspectives; value education for adult learners, value-based work culture in institutions of higher learning, performing arts and value education, cinema and values, social media and value education, mass media and universal human values, culture and values, and related themes.

Sub-themes/topics include the need for value education in institutions of higher learning from the perspectives of students, teachers, institutions, parents, and communities; the impact of Education in Universal Human Values on the performance of college teachers and teacher–student relationships; its impact on the programme officers and volunteers of the National Service Scheme (NSS) and their community service; its impact on B.Ed. students in their roles as future teachers; its impact on students of medical sciences and the communities they serve; the role of cooperative learning and universal human values in teacher education; moral challenges faced by rural students when they transition to colleges and universities in urban settings; students' perceptions of value education and its place in their present and future lives and professions; the impact of value education programmes in lead colleges; the use of performing arts in promoting value education; cultivating an attitude of service among students of professional courses; sustainable development and universal human values; promoting gender equality in the workplace; and a critical study of the factors affecting the regularity and quality of implementation of value education programmes in colleges and university departments.

1. Writing Research Paper – Manuscript Preparation

- The journal welcomes original research articles not exceeding 2,500–3,000 words, excluding references.
- If a paper has more than one author, it is sufficient for one author to submit the manuscript along with a plagiarism report generated by approved plagiarism detection software such as Turnitin, PlagScan, iThenticate, Urkund, or a recognised university system.
- Authors should not include their names in the file name.

- Papers are expected to be research-based. Manuscripts in Marathi or Hindi should be typed in 'Shri Lipi' (Version 7.0).
- Tables, maps, charts, and figures should be placed in the appropriate positions within the manuscript.
- Write numerals from one to ninety-nine in words, and 100 and above in figures. However, the following should always appear in figures: distance (9 km), age (25 years), percentage (15%), and years (1980s).

2. Article structure

Authors should check the following format for a clearly articulated article:

- **Abstract:** A concise and factual abstract is required. The abstract should state briefly the purpose of the research, the methods, the principal results, and major conclusions. The length should be less than 250 words.
- **Keywords:** Immediately after the abstract, provide a maximum of five, but at least four, keywords. These keywords will be used for indexing purposes.
- **Abbreviations:** Define abbreviations that are not standard in this field in a footnote to be placed on the first page of the article. Ensure consistency of abbreviations throughout the article.
- **Acknowledgements:** Collate acknowledgements in a separate section at the end of the article before the references. List here those individuals who provided help during the research (e.g., providing language help, writing assistance or proofreading the article, etc.).
- **Introduction:** State the significance of the topic. The Introduction should include the following sections: objectives, scope and limitation, sample size, hypothesis/research questions, and literature review.
- **Material and methods:** Provide sufficient detail to allow the work to be reproduced. Methods already published should be indicated by a reference; only relevant modifications should be described. State the techniques used to collect the data and outline the procedures followed.
- **Results:** Results should be clear and concise. This section should include: data analysis, findings and data interpretation.
- **Discussion:** This should explore the significance of the results of the work. A combined Results and Discussion section is often appropriate.
- **Conclusions:** The main conclusions of the study may be presented in a short Conclusions section, which may stand alone or form a subsection of a Discussion or Results and Discussion section.
- **References:** Authors should follow APA 7th Edition (<https://libguides.cbs.dk/APA7th>) style of referencing.

3. Essential title page information

- **Title:** Title should be concise and informative. Titles are often used in information-retrieval systems. Avoid abbreviations and formulae where possible.
- **Author names and affiliations:** Indicate the names of the authors clearly. Present the authors' affiliation addresses (where the actual work was done) below the names. Indicate all affiliations with a lower-case superscript letter immediately after the author's name and in front of the appropriate address. Provide the full postal

address of each affiliation, including the country name, and, if available, the e-mail address of each author.

- **Corresponding author:** Clearly indicate who will handle correspondence at all stages of refereeing and publication, also post-publication. Ensure that telephone and fax numbers (with country and area code) are provided in addition to the e-mail address and the complete postal address. Contact details must be kept up to date by the corresponding author.
- **Present/permanent address:** If an author has moved since the work described in the article was done, or was visiting at the time, a “Present address” (or “Permanent address”) may be indicated as a footnote to that author’s name. The address at which the author actually did the work must be retained as the main affiliation address.

4. Writing Style

- **Language:** English, Marathi, or Hindi
- **Text formatting**
 - **Font:** Times New Roman
 - **Title:** 16 font size
 - **Subtitles:** 14-point font
 - **The body:** 12-point font
 - **Line spacing:** 1.5
- **Spell check and grammar:** Authors should use the “spell check” and “grammar check” functions of the word processor to avoid clerical errors.

5. Peer-Review Process

5.1 What does peer review mean?

It is a constructive process to confirm the scientific validity of research work and prevent wrong information from spreading. To ensure that the reviews are carried out objectively, the type of Peer-Review that is followed by The Compass is double-blind review wherein neither the authors nor the reviewers know each other. For a paper to be accepted, usually two acceptances should be received from two reviewers.

5.2 Who are peer reviewers?

Peer reviewers are subject experts who offer their voluntary services to review manuscripts and give their free advice to the authors. A Reviewer reads a manuscript and gives his/her comments to the Editor, who will convey them to the author. The Editor is the link between the Author and the Reviewer.

5.3 What are the advantages of peer-reviewing?

The peer-review process allows authors to identify gaps in their papers, encouraging further investigation or clarification. During paper evaluation, experts highlight any ambiguity or lack of clarity, suggesting improvements. Reviewers offer recommendations to enhance content for readers. Ultimately, reviewers determine if the article meets quality standards and aligns with the journal's objectives, enabling the selection and publication of authentic research findings. However, the time-consuming nature of peer review may lead to publication

delays. It is crucial to ensure that the peer-review process remains receptive to new ideas and findings, avoiding the perpetuation of established views. Moreover, since the Academy follows a peer review process, **there is no fee to publish articles**. The Compass Journal is also available online for readers.

5.4 Submission Checklist

To ensure that the paper passes through the peer-review process smoothly, please check the following points before submission of the paper:

- The research problem, the objectives, and the research questions /hypotheses are clear.
- If a case study, ensure that it is being used for the first time.
- Ensure that the research design and methodology are appropriate.
- Ensure that an adequate amount of data has been gathered that answers the research questions.
- The data analysis has been carried out properly.
- The conclusions and inferences are correct and based on the data.
- Include a plagiarism report from an approved source (a university or an authentic online website such as Turnitin, PlagScan, iThenticate, Urkund).
- Submit a copyright agreement which the Academy provides to the author.

5.5 Irregularities

Authors should check the following points to avoid paper rejection:

- Research paper should fall within the focus area of *The Compass* journal.
- There should not be a violation of research and publication ethical norms.
- Follow the format prescribed by *The Compass*.
- There should be no confusion, ambiguity, or lack of clarity, so the readers can properly visualize the processes the author has followed. The paper should be written in correct and clear language.
- After making changes as per the comments given by the reviewer, when the author is re-submitting his/her paper, the author should write “**Revision 1**” after the title of his/her paper and also rename the file by adding “Revision 1” to the file name.

5.6 Revising and responding

While revising and resubmitting, the following points need to be taken care of:

- Follow the deadline given to resubmit the research paper.
- Highlight (in yellow) the changes in the revised paper as per the reviewer’s advice. Authors may use Microsoft Word’s Track Changes feature.
- Respond to all the points that have been raised by the reviewer.
- The results are to be well-presented and correctly interpreted.
- If an Author disagrees with some advice given by the reviewer, a clarification may be shared politely with precise reasons in the cover letter. The author mentions clearly the reviewer’s advice and then his own response in the covering letter.

6. Publication Ethics Guidelines

Please follow the Ethical norms before submitting the paper to the Journal. Get the Manuscript checked through the approved Plagiarism scanner and submit the Plagiarism report along with the Manuscript. Follow the guidelines outlined in COPE (Committee on Publication Ethics).

<https://publicationethics.org/files/u7141/1999pdf13.pdf>

7. Online Submission Guidelines

Submission to this journal proceeds totally online, and Authors are guided stepwise through the creation and uploading of the files. Please follow the step-by-step guidelines given on the Bahá'í Academy Website.

<http://bahaiacademy.org/bahaiacademy/peer.php#Writing-Research-Paper>

Reference

Guidelines On Good Publication Practice. 1999. The COPE Report.

<https://publicationethics.org/files/u7141/1999pdf13.pdf>

Celebrating 25 Years of the Bahá'í Academy: Honoring the Past, Envisioning the Future



Prof. Dr. Pramod S. Patil

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The history of industrial revolutions is not merely a chronicle of machines and inventions; it is equally a history of human behavior, especially the shifting mindset and aspirations of the young. Every technological wave has reconfigured how youth perceive themselves, their place in society, and what they aspire to become. At the same time, these revolutions have transformed the very fabric of social dynamics, altering family structures, class relations, and cultural values in ways that have left lasting imprints on generations.

The first industrial revolution in the late eighteenth century shattered the agrarian rhythms that had shaped human lives for centuries. Youth who once grew up in the steady cycle of farming and village community suddenly found themselves in the noise and discipline

of factories. Their behavior reflected the demands of mechanized production, long hours, obedience to routine, and physical endurance. For them, life was often more about survival than aspiration. Families crowded into industrial towns, weakening older bonds of extended kinship and creating new class divides between factory workers and industrial capitalists. For young people, the dream was modest—to secure wages and escape poverty—yet even this marked a profound break from the slow, land-tied aspirations of their forebears.

As the second industrial revolution unfolded in the late nineteenth and early twentieth centuries, new energies of electricity, steel, and mass production redefined both opportunities and ambitions. For the first time, formal schooling spread widely, and literacy became not only useful but necessary for social mobility. Youngsters began to dream of becoming clerks, engineers, or skilled technicians rather than merely laborers, and the notion that education could be a ladder to upward movement took root. Social dynamics shifted accordingly. The growth of an urban middle class, reforms around child labor, and early debates on women's rights reflected a society in flux. Youth no longer aspired only to survive but to rise, to climb out of the anonymity of factory floors and into the promise of respectable work and social standing.

The third industrial revolution of the mid-twentieth century, driven by electronics, telecommunications, and computers, brought with it a new generation of knowledge-seekers. Here, youth aspirations extended far beyond economic advancement; they now encompassed ideals of individuality, freedom, and cultural expression. Students took to the streets for civil rights, women's equality, and peace movements, challenging older hierarchies with unprecedented boldness. The spread of radio and television created a shared youth culture across continents, uniting young people through music, fashion, and political consciousness. Education was not simply a path to jobs but a platform for questioning, for self-discovery, and for reshaping society itself. The young embraced their role as both inheritors of modernity and agents of transformation, their behavior increasingly defined by questioning authority and asserting individuality.

With the fourth industrial revolution in the early twenty-first century, the emergence of the internet, smartphones, artificial intelligence, chip manufacturing, and biotechnology created an entirely new kind of youth identity—that of the digital native. Behavior shifted toward multitasking, rapid information processing, and an almost instinctive reliance on digital platforms for learning, communication, and socialization. Aspirations reflected this new environment: entrepreneurship, personal branding, and global visibility became prized, often measured through followers, likes, or startup ventures. Yet the new abundance of connections carried its paradoxes. Young people faced rising levels of anxiety, loneliness, and comparison-driven stress, as social networks sometimes replaced genuine communities. Social dynamics shifted from geographically rooted communities to fluid, networked societies where friendships and opportunities could exist as much in the virtual realm as in the physical. A generation raised on connectivity found itself yearning to be both globally relevant and personally authentic, caught between the promise of boundless expression and the fragility of mental well-being.

Now, as the fifth industrial revolution begins to emerge, blending advanced technologies with human values, a new set of aspirations is surfacing. This generation of youth is increasingly conscious of climate change, inequality, and the ethical dimensions of technology. Their behavior reflects not only digital fluency but also a search for purpose. Unlike earlier generations who equated success with wealth or status, many young people today are drawn to work that is socially impactful and environmentally sustainable. They aspire to harmonize technological progress with human empathy, seeking balance rather than burnout, and reimagining success as a combination of personal well-being and collective good. Socially, this shift is visible in the resurgence of global solidarity movements, from climate activism to digital campaigns for justice, where the young again position themselves as the conscience of society.

Tracing this journey across revolutions reveals an arc that is both linear and cyclical. From survival to aspiration, from aspiration to individuality, from individuality to expression, and from expression to purpose, the mindset of youth has continuously adapted to the changing technological landscapes. At every stage, their behavior and aspirations have not only mirrored societal shifts but have also actively shaped them. The industrial revolutions did not simply mechanize, electrify, digitize, or automate the world; they rewrote the inner world of the young, molding their dreams and identities while transforming the social order around them. Today, as humanity stands at the cusp of balancing machines with meaning, it is again the young whose aspirations will guide the path ahead, reminding us that the future is not only built by technology but imagined first in the restless minds of those who inherit it.

The fifth industrial revolution marks a profound turn in the story of human behavior, because unlike earlier revolutions that emphasized speed, scale, and efficiency, this one emphasizes the rebalancing of human and technological values. It is not only about what machines can do but about how human beings—especially the younger generation—respond, adapt, and redefine their aspirations in an age where artificial intelligence, biotechnology, nanotechnology, neurotechnology, and green innovations are woven into daily life.

At the heart of the fifth industrial revolution is a shift in behavior from blind adoption of technology to conscious integration. In the fourth industrial revolution, people raced to adapt to smartphones, social media, and digital platforms, often without reflection. This created hyper-connectivity, instant gratification, and mental fragility. But in the fifth, human behavior shows signs of recalibration: a desire to slow down, reclaim attention, and use technology for well-being rather than distraction. Practices such as digital detoxing, mindfulness apps, and ethical AI movements indicate a more reflective and deliberate relationship with machines.

Youth behavior especially demonstrates a deepened ethical awareness. Unlike earlier generations, young people entering the workforce are not content with jobs that merely provide income or status. They aspire to purpose-driven work that aligns with the values of sustainability, equity, and human dignity. This shift is evident in the rise of climate activism, socially conscious entrepreneurship, and a willingness to call out unethical practices in corporations and governments. Behavior is marked by activism and advocacy,

but also by a search for authenticity in personal life—valuing experiences, relationships, and self-care as much as career advancement.

Social dynamics are also being reconfigured. While the fourth industrial revolution fragmented communities into digital echo chambers, the fifth is encouraging a renewed spirit of global solidarity. Movements for climate justice, mental health awareness, and social equity transcend national boundaries, often mobilized by youth across continents. Human behavior in this context is not just reactive but collaborative, as individuals and groups experiment with cooperative living, shared economies, and cross-cultural partnerships.

Another dimension of behavior in the fifth industrial revolution is the blending of rationality and empathy. The fourth was driven by the logic of algorithms—fast, efficient, and impersonal. Now, human beings are striving to inject compassion, creativity, and empathy into systems that risk becoming too mechanical. Careers in design thinking, care work, and ethical technology show that people value the “human touch” precisely because automation has made efficiency abundant. In relationships, too, there is a shift: young people seek genuine emotional connection as an antidote to the superficiality of digital life.

Aspirations, therefore, are undergoing a profound change. For centuries, they were tied to survival, mobility, expression, and influence. Now they are increasingly tied to purpose, balance, and legacy. Many aspire not to accumulate but to contribute; not to dominate but to harmonize. Human behavior reflects this aspiration in the prioritization of sustainability, wellness, and inclusivity in both personal choices and collective action.

In sum, human behavior amidst the fifth industrial revolution is marked by a return to human-centeredness: a conscious integration of technology into life without surrendering to it, a recalibration of aspirations from wealth to purpose, and a reconfiguration of social dynamics toward solidarity and empathy. It is as though, after centuries of racing with machines, humanity is pausing to ask: What does it mean to be truly human in a technological age? The answers, visible in the behaviors of today's youth, suggest that the future will not be defined by technology alone, but by the wisdom with which human beings choose to live alongside it. And yet, to fully harness the promise of this new era, there is an urgent need to nurture the youth holistically, cultivating not only knowledge but also empathy, resilience, creativity, and ethical judgment. Embedding twenty-first-century skills such as critical thinking, collaboration, digital literacy, and global citizenship into education is no longer optional; it is essential. Only then can young people become not passive adopters of technology, but architects of a humane and sustainable future.

In this context, the need for a dedicated institute to impart twenty-first-century skills and nurture holistic development becomes a compelling necessity. Traditional systems of education, though rich in history, are often designed for the demands of earlier industrial ages—focused on rote knowledge and standardized testing. But the fifth industrial revolution requires a different breed of learners: agile thinkers, ethical leaders, empathetic collaborators, and creative innovators. An institute devoted to such goals would not simply teach subjects, but craft human beings capable of navigating uncertainty, integrating technology with values, and translating knowledge into meaningful action.

Such an institute would act as a crucible where young minds are trained in critical thinking, digital literacy, and problem-solving, while equally being exposed to emotional intelligence, intercultural sensitivity, and environmental stewardship. It would blend science with ethics, technology with humanities, and innovation with responsibility. Beyond classrooms, it would create ecosystems of mentorship, interdisciplinary research, experiential learning, and global collaboration. By crafting youth who are not only skilled but also centered, reflective, and socially conscious, such an institution would prepare a generation capable of steering humanity towards balance in an age of dizzying change.

In essence, the fifth industrial revolution demands nothing less than a new paradigm of education—one that recognizes that the greatest resource is not machines, data, or algorithms, but the human being who learns to wield them wisely. A dedicated institute for twenty-first-century skills is not just desirable; it is the cornerstone for a sustainable and humane future.

The Bahá'í Academy in Panchgani empowers youth through value-based education that blends academic learning with moral leadership, critical thinking, and global citizenship, preparing them to serve humanity and build a just, sustainable future.

As the Bahá'í Academy completes twenty-five years of dedicated service in shaping young minds, it is a moment of both celebration and reflection. Over these years, the Academy has consistently stood out as a beacon of value-based education, nurturing students with qualities of empathy, unity, and responsibility, and inspiring them to contribute meaningfully to society. This silver jubilee is not only a milestone but also a testimony to the Academy's unwavering commitment to holistic development and its unique role in harmonizing education with ethical principles.

Looking ahead to the next twenty-five years, the Bahá'í Academy has the opportunity to further amplify its impact by blending its rich moral and spiritual foundation with the essential twenty-first-century skills that youth need to flourish in an ever-evolving world. Structured emphasis on critical thinking, digital literacy, intercultural dialogue, environmental stewardship, entrepreneurship, cognitive ability development, problem-solving, embedding goodness quotient, and emotional intelligence will prepare students to engage with the complexities of the fifth industrial revolution with wisdom and confidence. By enriching its curriculum with these skills while retaining its core focus on values, the Academy can continue to mold youth into principled leaders who embody both competence and compassion.

As the Academy celebrates its silver jubilee and steps into its golden years, I warmly appreciate its sincere endeavors and encourage it to carry forward this spirit with renewed vision. May the coming decades witness the Academy guiding generations of youth to balance knowledge with character, technology with humanity, and ambition with service—thereby shaping a brighter, more just, and sustainable world for all.

On its silver jubilee, the Bahá'í Academy deserves deep appreciation for 25 years of value-based service, and I encourage it to carry this spirit forward by equipping youth with twenty-first-century skills for a just and sustainable future.



‘Fostering Personal Development and Social Progress’ Online Course: A Case Study of the Pilot Batch

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Similarity Report: 4%

ABSTRACT

The Bahá'í Academy, Panchgani, an educational institution in Maharashtra, India, focuses on fostering holistic development through value education in Universal Human Values. Established in 1982, the Academy aims to cultivate intellectual abilities alongside universal human values such as compassion, integrity, and service to humanity. It offers courses in online, offline, distance, and blended modes, along with workshops, seminars, and programs addressing social, ethical, and spiritual themes.

“Fostering Personal Development and Social Progress”, an online credit course designed by the Bahá'í Academy, was approved by Savitribai Phule Pune University (SPPU) and piloted with 1,600 students across various disciplines. The course utilized recorded videos, PDFs, activities, practical, and community projects through the Bahá'í Academy Learning Management System (BALMS). Students submitted assignments either online or via hard-copy workbooks.

To evaluate the course's effectiveness, a study was conducted two months after completion to assess:

1. **Conceptual understanding** of course content
2. **Retention** of key knowledge
3. **Students' Learning Outcomes**
4. **Impact on moral capability-building**
5. **Strengths, weaknesses, and overall impact**

Findings indicate that the course successfully enhanced students' moral and intellectual development, contributing to social progress. Most students demonstrated a clear understanding of key concepts, with high satisfaction levels reported. Recommendations suggest further engagement activities, improved interactivity, and practical applications to enhance learning experiences. Overall, the course has been well-received, reinforcing its role in shaping responsible, value-driven individuals committed to societal betterment.

Introduction

The National Education Policy (*Ministry of Human Resource Development, Government of India, n.d.*) emphasizes online learning as a crucial part of higher education and makes several recommendations. Here are the key recommendations regarding online learning for university students.

The main highlights include creating a combination of digitalized and face-to-face learning models that can offer more flexibility to students, encouraging self-paced learning that can be less rigid than the classroom environment.

Providing digital platforms to students where they can have easy access to the study materials and, at the same time, utilize facilities such as discussion forums, AI integration, and other specialized services offered by dedicated Learning Management Systems.

To promote research and innovation, the National Education Policy also recommends creating a National Educational Technology Forum. A special emphasis has been placed on high-quality online courses. Here, emphasis is placed on the quality of the content and interaction with different experts, which otherwise is difficult, especially for students from remote areas.

The education policy provides guidelines for designing credit-based online courses that ensure that the students earn credits that can be incorporated into their overall results. These courses can be completed through MOOCs or platforms such as SWAYAM or other participating agencies that have their own learning management system.

To achieve the success of online teaching and learning mechanisms, the NEP encourages better hardware facilities, internet connectivity, and device-friendly delivery of content. This will boost the creation of tools and content that are personalized and give students the freedom to use different AI tools that are available for facilitating learning.

Another approach suggested by the policy is that course materials be delivered in English and other regional languages, which will be immensely helpful for students coming from different backgrounds.

The National Education Policy (NEP) takes a progressive approach by integrating digital technology to enable student-centric learning. It promotes diverse Learning Management Systems (LMS), allowing students to learn at their own pace, engage with experts worldwide, and access educational content in their local languages, making learning more inclusive and flexible.

Background

The Bahá'í Academy Panchgani is an educational institution in Panchgani, Maharashtra, India, offering education in universal human values (Bahá'í Academy, n.d.). Founded in 1986, the Academy's focuses on fostering holistic development by offering value education courses that promote personal growth and enable learners to build the capabilities needed to contribute towards social progress.

The institution is committed to creating an environment where students can develop both intellectual abilities and virtues such as compassion, integrity, and service to humanity. The Bahá'í Academy Panchgani serves as a center for value education that aims to equip students with the skills, knowledge, and mindset to contribute positively to society, reflecting universal principles such as gender equality, justice, unity, peace, and the oneness of humankind.

In addition to online, offline, and blended courses, the Academy also hosts workshops, seminars, and programs related to social, ethical, and spiritual themes, offering a well-rounded education designed to nurture responsible global citizens.

Savitribai Phule Pune University (SPPU), formerly known as the University of Pune, is a renowned public university located in Pune, Maharashtra, India. Established in 1949, it is one of India's oldest and most prestigious institutions, offering a diverse range of undergraduate, postgraduate, and doctoral programs across disciplines such as humanities, sciences, engineering, law, commerce, and social sciences. (Savitribai Phule Pune University, n.d.)

"Fostering Personal Development and Social Progress" is an online credit course designed by the Bahá'í Academy and approved by Savitribai Phule Pune University. This course was offered online to a pilot batch of about 1,600 students from various disciplines of Savitribai Phule Pune University. The Course design included recorded videos and lessons in the form of PDFs, activities, practical assignments, and a community project. The course material was provided through the Bahá'í Academy's dedicated Learning Management System (BALMS). Students could submit their activities and assignments online or fill in a hard copy of the Workbook and submit it for evaluation.

Since the students received credits for completing this course, the course designers and implementing institutions were eager to find out the extent to which the course's objectives had been fulfilled. This study was carried out about two months after students completed the course.

Objectives of the Study

1. To assess students' conceptual understanding of the Course (Questions 1, 2, 5,10)
2. To ascertain students' retention of the Course content (Questions 3, 11, 12)
3. To find out students' learning from the Course content (Questions 7, 8)
4. To determine how the course has contributed to building students' moral capabilities (Questions 4, 6, 9)

5. To analyze students' feedback about the Course's strengths and weaknesses and its impact on them (Questions 13, 14, 15, 16, 17)

Data Analysis

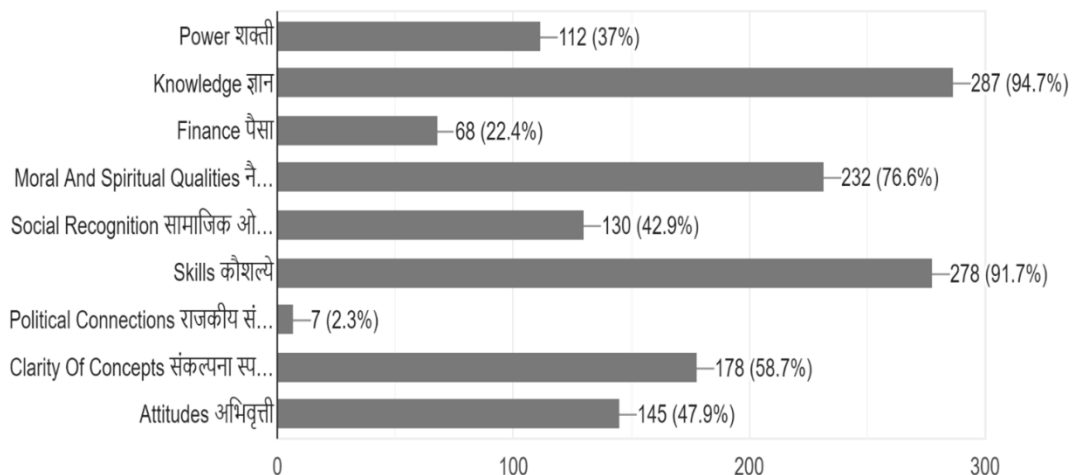
A total of 303 responded to the online survey form which included multiple-choice and open-ended questions.

Data analysis of objective 1: To assess students' conceptual understanding of the Course (Questions 1,2,5,10)

Image 1:

1. What are the five elements of capability building? सक्षमता उभारणीचे पाच घटक कोणते?

303 responses



The chart above presents a survey result on the **five key elements of capability building** based on **303 responses**. The most frequently selected elements are: **knowledge (94.7%)**, **skills (91.7%)**, **moral and spiritual qualities (76.6%)**, **clarity of concepts (58.7%)**, **attitudes (47.9%)**.

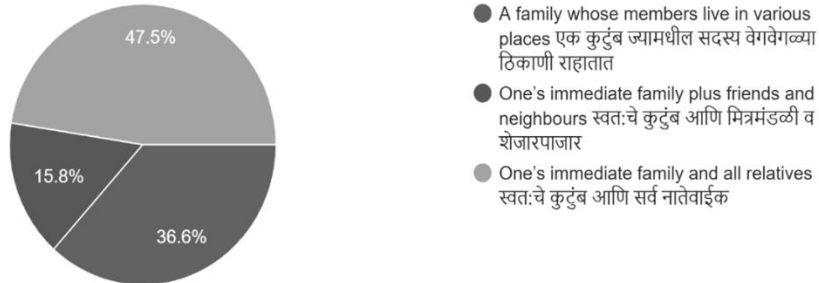
Other factors, such as **power (37%)**, **social recognition (42.9%)**, and **finance (22.4%)** received moderate support, while **political connections (2.3%)** were considered the least significant.

These data suggest that **intellectual and personal development factors** (knowledge, skills, and moral values) are prioritized over financial or political aspects in capability building.

Image 2:

2. What does extended family mean? विस्तारित कुटुंब म्हणजे काय?

303 responses



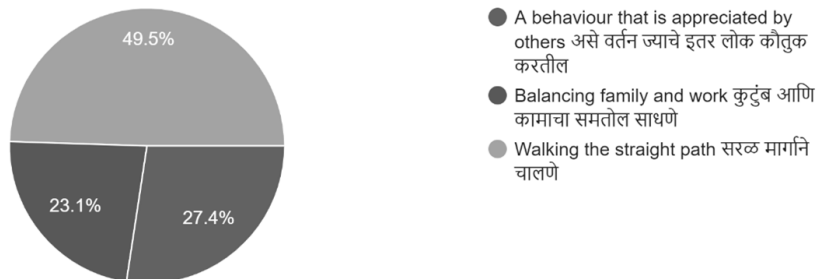
The chart presents survey results on the definition of **extended family**, based on **303 responses**. The responses are as follows: **47.5%** believe an extended family includes **one's immediate family and all relatives**. **36.6%** define it as **a family whose members live in various places**. **15.8%** consider it to be **one's immediate family plus friends and neighbors**.

The majority of respondents associate **extended family** with **all relatives**, rather than just geographically spread members or close friends and neighbors.

Image 3:

5. What does rectitude of conduct mean? सदाचरण म्हणजे काय?

303 responses

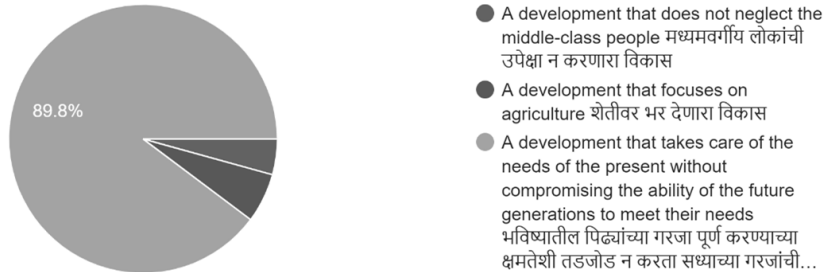


The chart displays survey results on the meaning of **rectitude of conduct**, based on **303 responses**. The responses are distributed as follows: **49.5%** define it as **walking the straight path**. **27.4%** believe it means **a behavior that is appreciated by others**, while **23.1%** interpret it as **balancing family and work**. The majority associate **rectitude of conduct** with **following a morally upright path**, rather than gaining social approval or work-life balance.

Image 4:

10. What does sustainable development mean? शाश्वत विकास म्हणजे काय?

303 responses



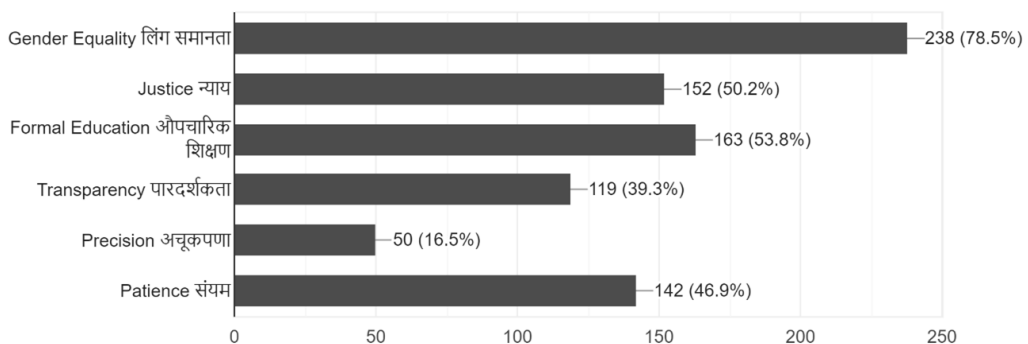
The chart represents responses to the question **"What does sustainable development mean?"** based on **303 responses** categorized into three answer choices. **A development that does not neglect middle-class people.** The **overwhelming majority (89.8%)** correctly identified the widely accepted definition of sustainable development, which emphasizes balancing present and future needs. A **small fraction** of respondents considered sustainable development to mean a focus on agriculture or middle-class concerns, which are **not the core definition** of the concept.

Data analysis of objective 2: To ascertain students' retention of the Course content (Questions 3,11,12)

Image 5:

3. Which three principles should be followed in a family in order that children can become builders of a better world? मुल चांगल्या जगाचे निमिती बनू शकतील यासाठी कुटुंबात कोणती तीन तत्त्वे पाळली गेली पाहिजेत?

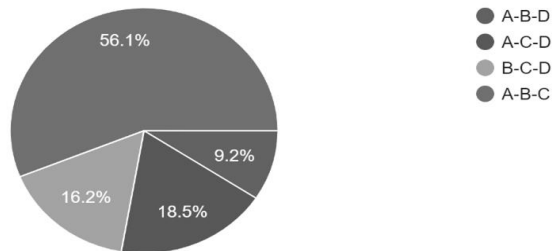
303 responses



The chart presents survey results on the three key principles that should be followed in a family to help children become **builders of a better world**, based on **303 responses**. The top three chosen principles are: **gender equality (78.5%)**, **formal education (53.8%)**, and **justice (50.2%)**. Other principles received comparatively lower support: **patience (46.9%)**, **transparency (39.3%)**, **precision (16.5%)**.

Image 6:

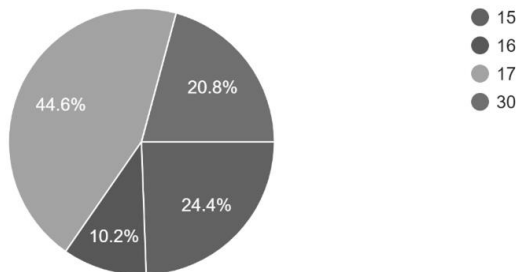
11. To achieve sustainable development which of the following developments are required: शाश्वत विकास साधण्यासाठी खालीलपैकी कोणत्या विकासाची आवश्यक...वरणीय C. Social सामाजिक D. Industrial औद्योगिक
303 responses



The chart presents survey results on the types of **developments required to achieve sustainable development**, based on **303 responses**. The most selected combination is A-B-C (56.1%). Other responses include B-C-D (16.2%), A-C-D (18.5%), and A-B-D (9.2%).

Image 7:

12. How many sustainable development goals should be achieved by the year 2030? 2030 पर्यंत किती शाश्वत विकास उद्दिष्ट्ये साध्य केली पाहिजेत?
303 responses



The chart presents survey results on the **number of Sustainable Development Goals (SDGs) to be achieved by 2030**, based on **303 responses**. The majority of respondents (44.6%) selected **17**, which is the correct number of official **United Nations SDGs**.

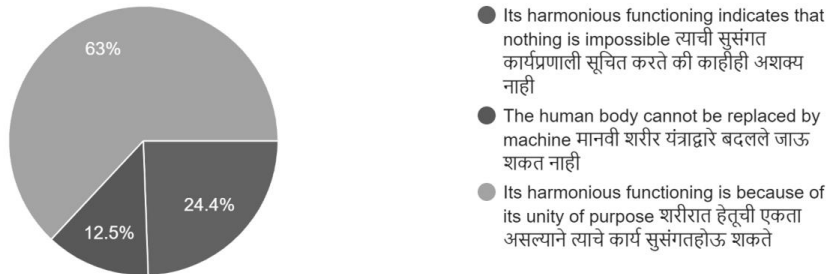
Other responses include **15 (24.4%)**, **30 (20.8%)**, and **16 (10.2%)**. This indicates that while most respondents are aware of the **17 SDGs**, some have misconceptions about the total number.

Analysis of the questions related to objective 3: To find out students' learning from the Course content (Questions 7,8)

Image 8:

7. What do we learn from the harmonious functioning of various organs of the human body? मानवी शरीराच्या विविध अवयवांच्या सुसंगत कार्यातून आपण काय शिकतो?

303 responses

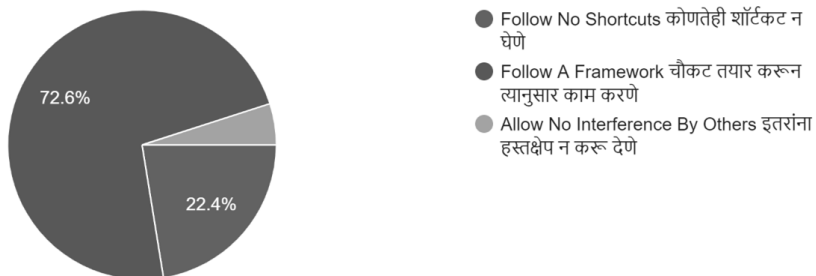


The chart presents survey results on **lessons learned from the harmonious functioning of the human body's organs**, based on **303 responses**. The majority of respondents (**63%**) believe that **harmonious functioning is due to unity of purpose**. Other responses include 24.4%, who believe it indicates that nothing is impossible, and 12.5%, who believe that the human body cannot be replaced by machines. This suggests that most respondents recognize **unity of purpose** as the key factor behind the efficient functioning of the human body.

Image 9:

8. What does it mean to take initiative with discipline? शिस्तबद्ध पुढाकार घेणे म्हणजे काय?

303 responses



The chart presents survey results on **what it means to take initiative with discipline**, based on **303 responses**.

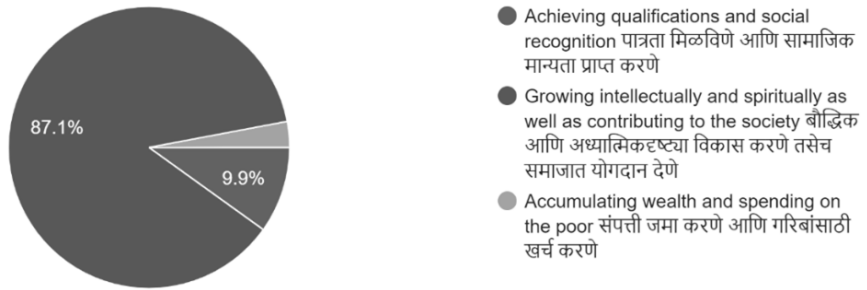
The majority of respondents (**72.6%**) believe that Taking Initiative with discipline means following a framework. Other responses include: **22.4%**: It means **not taking shortcuts**. A small percentage chose **to allow no interference by others**. This suggests that most people associate **discipline with structured and systematic work** rather than avoiding shortcuts or external influences.

Data analysis of objective 4: To determine how the course has helped to build students' moral capabilities (Questions 4,6, 9)

Image 10:

4. What twofold moral purpose should we have? आपल्याकडे कोणता दुहेरी हेतू असायला हवा?

303 responses

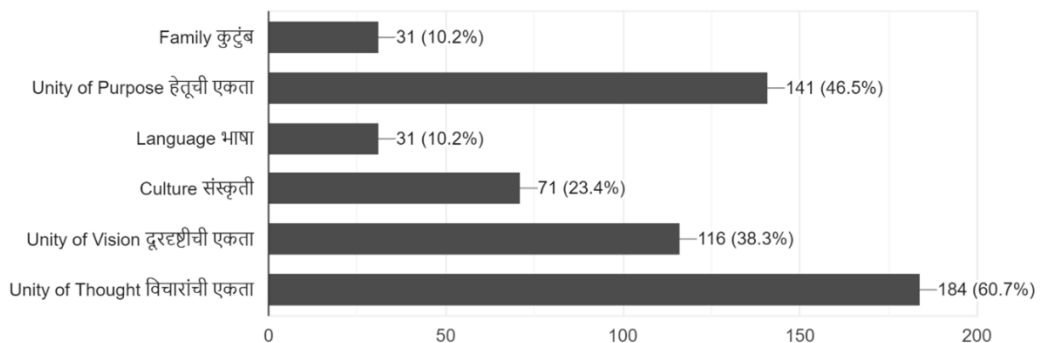


The chart presents survey results on **the twofold moral purpose we should have**, based on **303 responses**. The majority of respondents (87.1%) selected that **growing intellectually and spiritually while contributing to society** is the most important moral purpose. Other responses include 9.9% who selected **achieving qualifications and social recognition**. A small percentage (3%) chose to **accumulate wealth and spend on the poor**.

Image 11:

6. To achieve unity in diversity in a group, what are the three types of unity we should achieve? एखाद्या गटात विविधतेतील एकता साधण्यासाठी आपण तीन प्रकारच्या कोणत्या एकता साध्य केल्या पाहिजेत?

303 responses



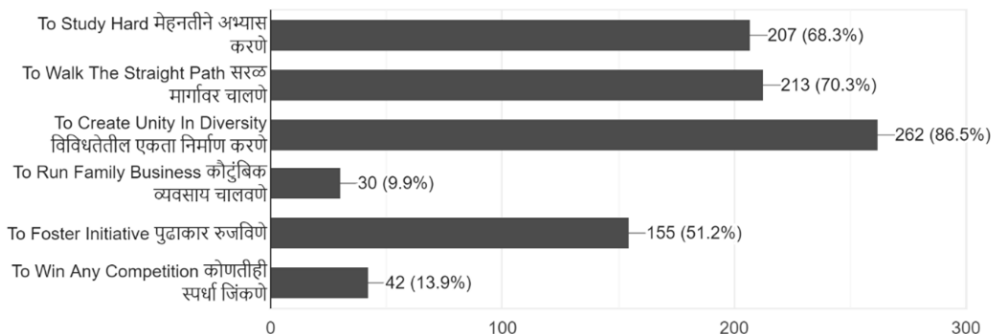
The chart presents survey results on **the three types of unity needed to achieve unity in diversity in a group**, based on **303 responses**. The most preferred types of unity are: **Unity of Thought (60.7%)**, **Unity of Purpose (46.5%)**, and **Unity of Vision (38.3%)**. Other less chosen types of unity include: **Culture (23.4%)**, **Family (10.2%)**, **Language (10.2%)**

This suggests that Unity of thought, purpose, and vision is seen as more important than unity based on culture, language, or family.

Image 12:

9. Name the capabilities that you have developed through this course. तुम्ही या कोर्सद्वारे कोणत्या सक्षमता विकसीत केल्या त्यांची नावे सांगा.

303 responses

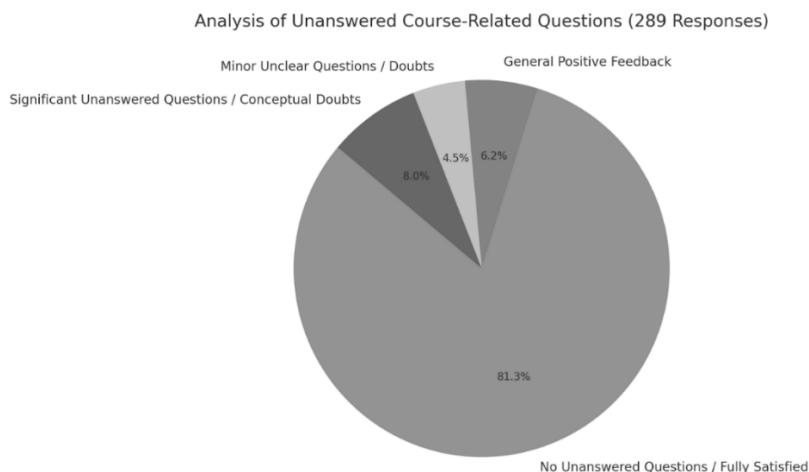


The chart presents survey results on **capabilities developed through a course**, based on **303 responses**. The key findings are **creating unity in diversity (86.5%)**, **walking the straight path (70.3%)**, **studying hard (68.3%)**, **fostering initiative (51.2%)**, **winning competitions (13.9%)**, **running a family business (9.9%)**.

Overall, the respondents prioritized **ethical behavior, unity, and hard work** over business and competitive success.

Data analysis of objective 5: To get students' feedback about the Course strengths and weaknesses and its impact on them (Questions 13, 14, 15, 16, 17)

Image 13: Total 289 Responses

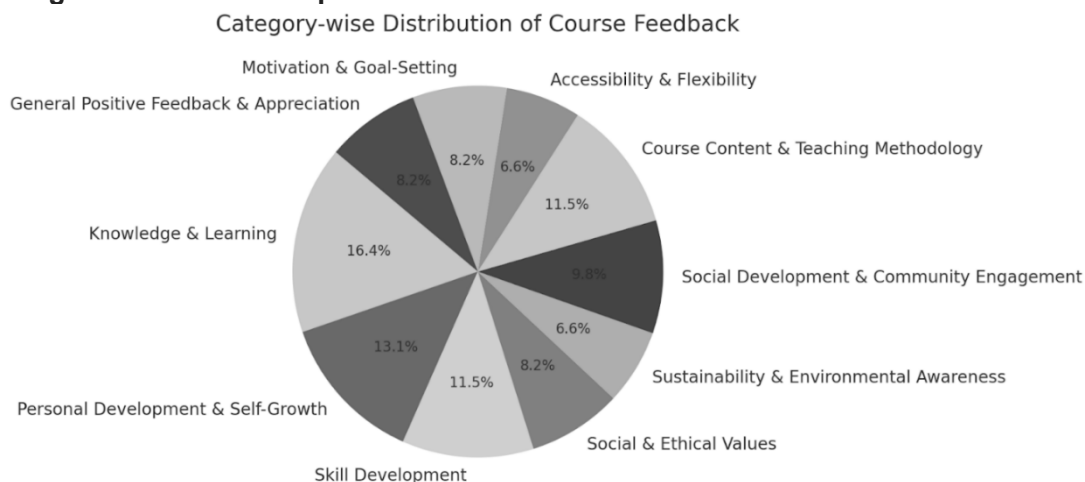


The chart presents an **analysis of unanswered course-related questions** based on **289 responses**.

The key findings are: **81.3%** of respondents reported having **no unanswered questions** and were **fully satisfied** with the course. **8%** had **significant unanswered questions or conceptual doubts**, indicating areas where deeper clarification was needed. **4.5%** reported **minor, unclear questions or doubts**, suggesting slight gaps in understanding. **6.2%** provided **generally positive feedback**, indicating overall satisfaction with the course.

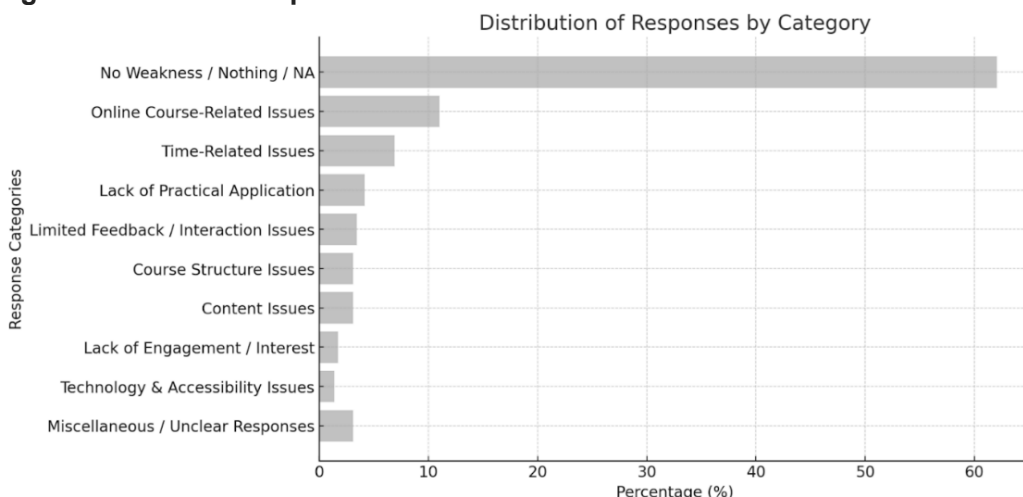
A vast majority of respondents were satisfied with the course, with only a small percentage having **unresolved questions or doubts**.

Image 14: Total 303 Responses



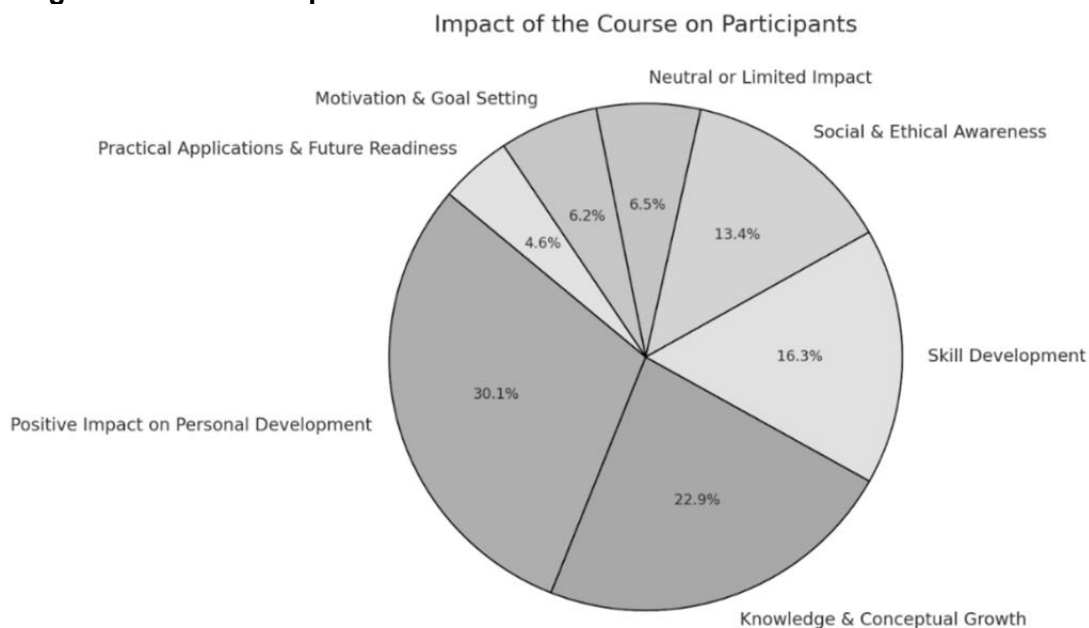
The chart presents a category-wise distribution of feedback on the best aspects of the course. The **largest feedback category is knowledge & learning (16.4%)**, highlighting the course's strong educational value. **Personal development & self-growth (13.1%)** and **Skill development (11.5%)** are also significant, indicating a focus on individual progress. **Course content & teaching methodology (11.5%)** received notable feedback, suggesting its importance in the overall learning experience. **Social development & community engagement (9.8%)** and **sustainability & environmental awareness (6.6%)** highlight the course's emphasis on broader societal impact. Other categories, such as **Social & Ethical Values (8.2%)**, **Motivation & goal setting (8.2%)**, and **General Positive Feedback & Appreciation (8.2%)**, reflect diverse aspects of course effectiveness. **Accessibility & Flexibility (6.6%)** received the least feedback, suggesting room for improvement in this area.

Image 15: Total 290 Responses



The chart shows the **distribution of responses by category** regarding course weaknesses. The majority (**over 60%**) reported **no weakness / nothing / na**, indicating high satisfaction with the course. The most cited **issue** was **online course-related issues**, followed by **time-related issues**, suggesting challenges with virtual learning and time constraints. Other concerns included a **lack of practical application**, **limited feedback/interaction issues**, and **course structure issues**, pointing to potential areas for course improvement. **Less frequent concerns** involved **content issues**, **lack of engagement/interest**, and **technology & accessibility issues**. **Miscellaneous / unclear responses** had the lowest percentage.

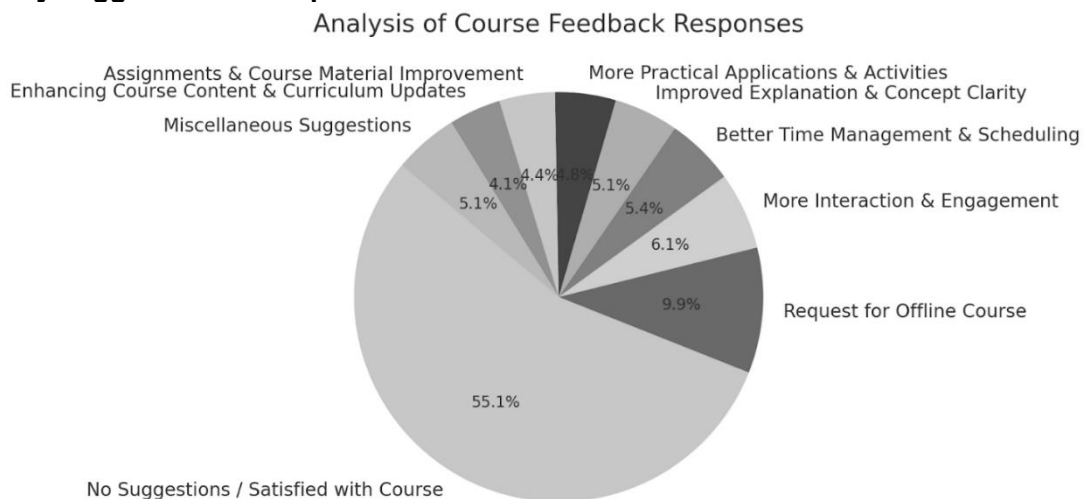
Image 16: Total 303 responses



The chart illustrates the **impact of the course on participants** across different categories. The **largest impact (30.1%)** was on **personal development**, showing that participants found the course beneficial for self-growth. **Knowledge & conceptual growth (22.9%)** and **skill development (16.3%)** were also significant outcomes, indicating that the course enhanced learning and practical abilities. **Social & ethical awareness (13.4%)** was another notable area of impact. **Smaller impacts** were seen in **motivation & goal setting (6.2%)** and **practical applications & future readiness (4.6%)**, suggesting areas for potential improvement. **Neutral or limited impact (6.5%)** indicates that a small portion of participants did not experience substantial benefits.

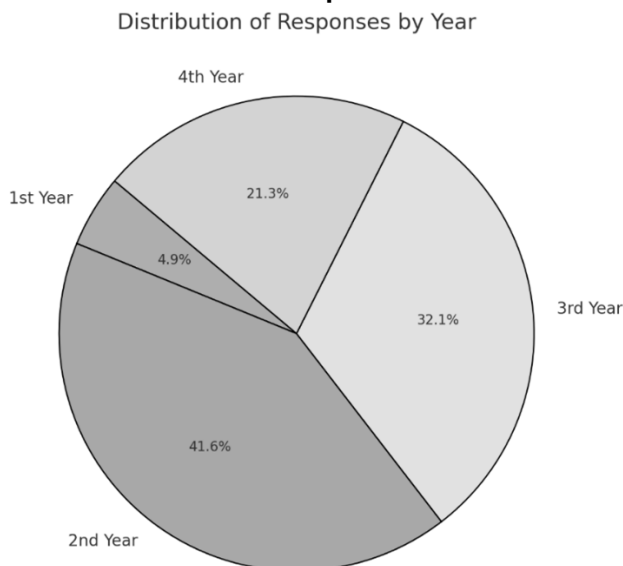
Image 17: Total 209 Responses

Any suggestions for Improvement of the course



The pie chart presents an **analysis of suggestions for course improvement**. **55.1% of respondents were satisfied** with the course and had no suggestions, indicating overall positive feedback. **9.9% requested an offline course**, highlighting a demand for in-person learning. **6.1% wanted more interaction and engagement**, suggesting the need for increased participation or discussion. **Smaller feedback categories** included: Better time management & scheduling (5.4%), Improved explanation & concept clarity (4.8%), More practical applications & activities (4.4%), Enhancing course content & curriculum updates (4.1%), Assignments & course material improvement (5.1%), and miscellaneous suggestions (5.1%).

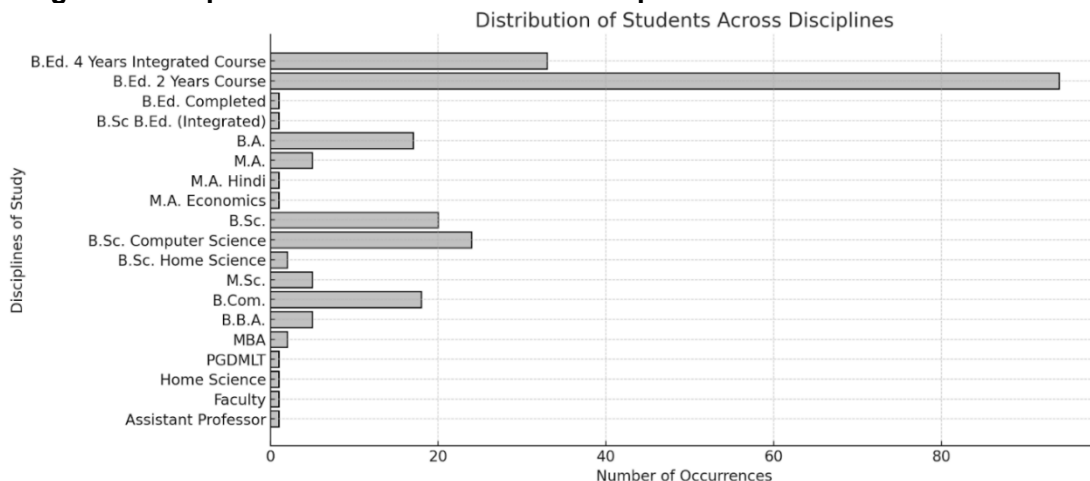
Image 18: Year-wise distribution of the respondents



The chart illustrates the **distribution of responses by year**, indicating participation levels across cohorts. **Second-year students contributed the most (41.6%)** to the responses. **Third-year students followed with 32.1% participation.** **Fourth-year students made up 21.3%** of the responses. **First-year students had the lowest participation at only 4.9%.**

The majority of responses came from **second- and third-year students**, suggesting they were the most engaged in the survey. The **low participation from first-year students** might indicate limited exposure to the course or lesser involvement in feedback processes.

Image 19: Discipline-wise distribution of the respondents



The chart represents the distribution of respondents across various disciplines. **Education (B.Ed.)** has the highest representation, with **B.Ed. 2-Year Course (94 students)** and **B.Ed. 4-Year Integrated Course (33 students)** being the largest group.

Science and **Computer Science** fields also have significant representation, with **B.Sc. (20 students)** and **B.Sc. Computer Science (24 students)**. **Arts** and **Humanities**, as well as **Commerce and Business** have a moderate number of students, with **B.A. (17 students)** and **B.Com. (18 students)**. Other fields, such as **MBA, PGDMLT, and Home Science**, have lower enrolment. Faculty members and assistant professors are also noted, but in very small numbers.

Conclusion

Objectives	Conclusion
There were a total of 303 respondents from 12 disciplines, from 1st to 4th year of academics have participated.	
1. To assess students' conceptual understanding of the Course (Questions 1, 2, 5, 10)	✓ A total of 5 questions were asked. On average, 74% of students could successfully identify the 5 elements of capability building, i.e., knowledge, skills, moral and spiritual qualities, clarity of concept, and attitudes. ✓ A total of 47.5% of students could identify the correct meaning of extended family. ✓ A total of 49.5% of students identified the correct meaning of rectitude of conduct, i.e., walking the straight path. ✓ The majority of respondents, i.e., 89.8% have a clear and correct understanding of sustainable development, aligning with the widely accepted definition from organizations such as the UN and the Brundtland Commission. ✓ Considering all the above percentages, an average of 65.2% of respondents demonstrated a clear conceptual understanding of the course.
2: To ascertain students' retention of the Course content (Questions 3, 11, 12)	✓ An average of 61% of respondents could identify the three core principles to be followed in an extended family to help children become builders of a better world. Gender equality was the most frequently identified principle, followed by education and justice. ✓ A total of 56.1% of respondents selected the correct option: social, environmental, and economic development required for sustainable development. ✓ There are 17 Sustainable Development Goals set by the United Nations, and 44.6% of students could identify the correct number. ✓ On average, 54% of students demonstrated retention of course content.

3: To find out students' learning from the Course content (Questions 7, 8)	✓ 63% of respondents indicated that they learned that the harmonious functioning of the human body is due to unity of purpose. ✓ 87.1% of respondents selected that growing intellectually and spiritually while contributing to society is the most important moral purpose. ✓ 75.05% of respondents could identify the learning from the course content.
4: To determine how the course has helped to build students' moral capabilities (Questions 4, 6, 9)	87.1% of respondents selected the option that growing intellectually and spiritually, while contributing to society, reflects the twofold moral purpose we must all embrace. The three types of unity needed to achieve unity in diversity within a group were identified as Unity of Thought, Unity of Purpose, and Unity of Vision. An average of 49% of respondents selected these three options. Respondents indicated that the following capabilities were developed after completing the course: Creating Unity in Diversity (86.5%), Walking the Straight Path (70.3%), Studying Hard (68.3%), and Fostering Initiative (51.2%).
5: To analyze students' feedback about the Course strengths and weaknesses and its impact on them (Questions 13, 14, 15, 16, 17)	81.3% of respondents reported having no unanswered questions and were fully satisfied with the course. The best points about the course are indicated as follows: Knowledge & learning (16.4%), which highlights the course's strong educational value. Personal development & self-growth (13.1%), skill development (11.5%), and course content & teaching methodology (11.5%) received notable feedback, suggesting their importance in the overall learning experience. Social development & community engagement (9.8%) and sustainability & environmental awareness (6.6%) highlight the course's emphasis on broader societal impact. Other categories, such as social & ethical values (8.2%), motivation & goal setting (8.2%), and general positive feedback & appreciation (8.2%), reflect diverse aspects of course effectiveness. Accessibility & flexibility (6.6%) The feedback distribution indicates a well-rounded course with strong emphasis on knowledge,

	personal growth, and skill development, while also addressing social, ethical, and environmental aspects. Overall, the course appears well-received, with 60% of respondents indicating no weaknesses. However, addressing online learning difficulties, time management, and practical applications could further enhance the experience. The impact of course participation was indicated as follows: Overall, the course had a strong positive influence, particularly in personal development (30.1%), knowledge expansion and conceptual growth (22.9%), and skill-building (16.3%), with room to enhance practical applications (4.6%) and motivation-related aspects (6.5%). Analysis of suggestions for improvement of the course indicates that 55.1% of respondents were satisfied with the course and had no suggestions, indicating overall positive feedback. 9.9% requested an offline course, and 6.1% wanted more interaction and engagement. Smaller feedback categories included: better time management & scheduling (5.4%), improved explanation & concept clarity (4.8%), more practical applications & activities (4.4%), enhancing course content & curriculum updates (4.1%), assignments & course material improvement (5.1%), and miscellaneous suggestions (5.1%).
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Recommendations

1. Enhancing Conceptual Clarity

- While 74% of students successfully identified the core elements of capability building, further emphasis should be placed on **clarity of concepts and attitudes**, as they had comparatively lower identification rates.
- Additional interactive sessions, real-life applications, and case studies can be incorporated to strengthen conceptual understanding.

2. Improving Retention and Engagement

- With an average retention of 54% of course content, implementing **active learning strategies** such as discussions, peer teaching, and real-world applications could boost student retention.
- Gamification, quizzes, and project-based assessments should be considered to make learning more engaging.

3. Addressing Knowledge Gaps

- Since only **44.6% of students** could identify the number of UN Sustainable Development Goals (SDGs), additional focus on global frameworks like the

- Brundtland Commission's definition of sustainability** and the SDGs is needed.
- More emphasis should be placed on **practical applications** of sustainability concepts.
4. **Strengthening Moral and Ethical Learning**
 - As 87.1% of students recognized the importance of growing intellectually and spiritually while contributing to society, more activities can be designed around community engagement and ethical decision-making.
 5. **Promoting Unity and Diversity Awareness**
 - Since only 49% of students could identify the three types of unity required for unity in diversity, activities fostering cross-cultural discussions, collaborative group work, and leadership exercises should be integrated.
 6. **Enhancing Online Learning Experience**
 - 9.9% of students requested an offline course, and 6.1% wanted more interaction and engagement.
 - Hybrid learning options (online + offline) should be explored to accommodate different learning preferences.
 - More live interactive sessions and discussion forums can be added to enhance engagement.
 7. **Practical Applications and Skill Development**
 - With only 4.6% of students indicating practical applications as a key outcome, the course should include hands-on projects, real-world case studies, and industry collaborations to enhance learning experiences.
 - More practical workshops or assignments focused on sustainability, ethical decision-making, and leadership could be introduced.
 8. **Time Management and Course Structure**
 - 5.4% of students suggested better time management & scheduling, indicating the need for improved structuring of the course.
 - A clear schedule, well-paced modules, and reminders could help students manage their time effectively.
 9. **Course Content and Assignments Improvement**
 - 4.8% of students requested improved explanation and concept clarity, suggesting the need for better instructional methods.
 - Incorporating multimedia content (videos, infographics, and interactive materials) could help clarify complex topics.
 - More updates to assignments and course material (suggested by 5.1% of respondents) should be considered to align with evolving educational needs.
 10. **Encouraging Community and Social Impact**
 - The course successfully emphasizes personal development (30.1%) and knowledge expansion (22.9%), but further efforts could be made to strengthen real-world impact and social development.
 - More opportunities for community service, leadership roles, and collaboration with organizations should be provided.

The course was well-received with an overall satisfaction rate of 55.1% and a strong positive influence on personal growth, knowledge expansion, and skill-building. While it effectively promotes moral, intellectual, and sustainable development, small

improvements in engagement, practical applications, and course delivery methods could further enhance its effectiveness.

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Ethical Values and Collective Climate Action: Insights from an Online Discussion

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ABSTRACT

The climate crisis demands scientific action and moral responsibility. This paper examines ethical values and cultural beliefs in the context of collective climate action. It focuses on the moral, cultural, and spiritual side of sustainability. It explores reasons for climate science denial, ongoing unsustainable behaviour, and the ethical duties of wealthy nations. It draws from environmental philosophy, psychology, and indigenous ethics. The study uses a qualitative design. An online questionnaire was shared with 93 participants from secondary and higher education, representing diverse academic backgrounds across ten institutions in three states. Findings show that climate denial arises from low environmental awareness, political and economic interests, cognitive biases, and distrust. Unsustainable consumption is linked to profit motives, systemic issues, and a lack of moral awareness. Participants stated that wealthy nations should provide ethical leadership through funding, technology sharing, and support for climate justice. Cultural and spiritual traditions, including Indian and Indigenous worldviews, were seen as important sources of ecological ethics. They promote harmony, respect, and interdependence. Participants highlighted education, cooperation, and value-based leadership as key to collective climate action.

The study concludes that moral education, ethical perspectives across cultures, and global solidarity are essential for lasting climate responsibility.

Keywords: Environmental Ethics, Climate Justice, Moral Values, Cultural Ecology, Collective Climate Action, Sustainability

Introduction

The Global Ethical Stocktake (GES), developed by the Global Ethical Stocktake Circle and the COP30 Presidency, invites diverse communities worldwide to reflect on the values and responsibilities needed to translate climate commitments into real action. It encourages open, culturally grounded dialogue through community discussions and creative expressions shared using hashtags such as #MutiraoCOP30, #BalancoEticoGlobal, and #GlobalEthicalStocktake. Members of the International Environment Forum (IEF) contributed actively to this global process by organizing dialogues in multiple regions, including a comprehensive discussion in Malaysia, a consultation in Aotearoa New Zealand featuring Indigenous perspectives, and Environment Forum sessions in Ottawa and across the Americas. At the IEF's suggestion, Bahá'í External Affairs in Australia also hosted GES roundtables on both the East and West Coasts, bringing together participants from various faiths and environmental networks (International Environment Forum, 2024). Although later renamed the Global Ethical Balance Dialogue, this paper retains the earlier, widely recognized term for consistency.

The Bahá'í Academy, Panchgani hosted an international reflection session, "Building a Fairer and Safer Future for All – Values and Climate Action." This session was an important space for dialogue on the ethical dimensions of climate challenges. Drawing from the ideas shared during this session, the present study places the themes of the Global Ethical Stocktake within the context of a wider moral framework connecting individual values with shared environmental responsibility. These issues include the reasons for climate denial and those factors that maintain unsustainable behaviour, the moral responsibilities of wealthy nations, the cultural and spiritual traditions that support ecological balance, and collaborative approaches underpinning inclusive climate action. Using purposive sampling, data were collected from 93 participants, teachers and students across secondary and higher education—to capture a wide range of disciplinary and generational viewpoints. These insights add depth to the ongoing conversation about environmental ethics by underscoring the role of moral learning, value-driven behaviour, and global solidarity in strengthening climate resilience.

The global climate crisis has emerged as one of the most significant moral tests of the twenty-first century. Its physical consequences, such as temperature rise, extreme weather, and accelerating ecological loss, are just a symptom of this problem. Beneath the many more visible impacts lies a deep and profound ethical question about how humanity chooses to care for the Earth and for future generations. Scientific innovation and technological solutions, though still important, cannot resolve the large moral and behavioural forces contributing to environmental decline by themselves (Kalmamatova et al., 2024). As such, scholars increasingly call for a shift in ethical thinking that moves away from human-centred perspectives, increases ecological justice, and recognizes the intrinsic value of all life (Taback & Ramanan, 2013).

The issues that entail moral and ethical challenges in the case of climate change are indeed complex. Climate denial and the dissemination of misinformation contribute to weakening public motivation for action and lead to disengagement. Resistance shaped by cognitive biases, political influences, and economic interests erodes trust in scientific evidence and slows down policy responses. At the same time, patterns of overconsumption and unsustainable production reveal more deeply rooted value-based tensions that prioritise personal convenience and profit over planetary well-being. In this way, such matters also intersect with global inequality, whereby countries that have contributed most to greenhouse gas emissions also bear a moral obligation to support communities facing the harshest consequences of the climate impacts. Grappling with such disparities requires ethical commitments grounded in considerations of justice, solidarity, and shared responsibility.

Cultural and spiritual worldviews that place the emphasis on harmony with nature offer important lessons for a rethought approach to sustainability. Indigenous and community-based traditions, built on principles of balance, interdependence, and respect for life, are rich in ethical insights that can help inform contemporary approaches to environmental stewardship.

Research Statement

To examine the reasons behind the denial of climate science and the persistence of harmful production and consumption, while evaluating the ethical responsibilities of wealthy nations in promoting climate justice and exploring moral and spiritual values that can foster collective and sustainable climate action.

Research Objectives

1. To find out the reasons why people deny climate science and spread false information.
2. To determine the main causes behind unsustainable patterns of production and consumption, even though they harm the planet.
3. To evaluate the moral duties and possible actions of wealthy nations for fair climate change efforts and to support the weaker sections.
4. To explore local cultural and spiritual beliefs that advocate living in harmony with nature and environmental protection.
5. To identify the moral values and cooperative methods that can bring different groups together for supportive climate action.

Review of Literature

Climate change has emerged as a shared global concern; however, individual and collective responses remain uneven. While scientific knowledge about climate risks is widely available, many people continue unsustainable practices or hesitate to take meaningful action. Scholars suggest that this gap between awareness and action cannot be explained by scientific or technological factors alone and must be understood through ethical and cultural perspectives.

Several studies emphasize the role of ethics in addressing climate and environmental challenges. Kalmamatova, Karimova, and Nurmatov (2024) highlight intergenerational justice as a key foundation of sustainable development, stressing the moral responsibility

to protect the rights of future generations. Similarly, Taback and Ramanan (2013) argue that environmental degradation is largely the result of ethical failures rather than a lack of scientific knowledge. They call for a shift from human-centred thinking to ecological worldviews grounded in moral reflection and responsibility.

Another challenge identified in the literature is climate denial and the spread of misinformation. David (2024) explains that psychological factors such as motivated reasoning, group identity, and emotional narratives often influence public resistance to climate science. Moral disengagement further allows individuals to distance themselves from environmental responsibility. Kalmamatova et al. (2024) note that selective ignorance weakens ethical commitment to climate action, suggesting that awareness alone is insufficient without critical thinking, honesty, and self-reflection.

Despite growing awareness of environmental risks, unsustainable consumption and production patterns continue to dominate. Taback and Ramanan (2013) describe this as a moral contradiction in which societies knowingly harm ecosystems essential for survival. Kalmamatova et al. (2024) also link such practices to ethical shortcomings that prioritize economic gain over environmental well-being. Starlet (2024) emphasizes the role of ethical education in shaping responsible consumer behavior by connecting moral values with environmental choices.

Issues of equity and justice further shape ethical debates on climate change. Prianto, Suwondo, and Rahmawati (2021) argue that developed nations have a moral obligation to support communities most affected by climate impacts. Mogaji (2025) reinforces this view by highlighting the ethical responsibility of industrialized countries toward developing regions. These perspectives frame climate change as an issue of global justice rooted in fairness, solidarity, and shared responsibility.

Scholars also recognize the importance of indigenous and local knowledge systems in promoting ethical relationships with nature. Chanda and Kapepe (2025) describe indigenous ethics as practices based on reciprocity and respect for the environment, while Chitengi Sakapaji (2022) notes that many African cultures view nature as a relative rather than a resource. Qiu and Qiu (2024) further observe that cultural and social contexts strongly influence environmental concern and moral emotions, particularly among vulnerable populations.

Moral values and collective ethics play a significant role in motivating climate action. Starlet (2024) argues that ethical education nurtures empathy and moral imagination, encouraging action driven by care and responsibility. Taback and Ramanan (2013) emphasize that shared values can transform individual concern into collective action. Kalmamatova et al. (2024) suggest that developing a collective ecological conscience is essential for sustaining long-term environmental commitment.

Overall, existing literature highlights that climate and environmental crises are deeply connected to ethical, cultural, and value-based challenges. While theoretical discussions on environmental ethics are well developed, limited empirical research examines how ethical values and cultural beliefs influence individuals' readiness to engage in climate

action, particularly within higher education contexts. The present study seeks to address this gap by exploring how educators and students perceive ethical responsibility and collective action in relation to climate and environmental issues.

Theories related to climate science denial

Several theories explain why people ignore scientific facts and contribute to climate misinformation. Cultural Cognition Theory highlights how cultural values shape the interpretation of scientific evidence (Kahan et al., 2011), while Motivated Reasoning Theory explains how individuals accept or reject information based on pre-existing beliefs (Kunda, 1990). Social Identity Theory shows how group affiliation influences opinions on climate change (Tajfel & Turner, 1979), and Cognitive Dissonance Theory explains the denial of facts to maintain a comfortable lifestyle (Festinger, 1957). Together, these theories suggest that climate science denial is rooted more in identity and emotions than in ignorance.

Theories related to production and consumption

Despite environmental harm, unsustainable production and consumption continue. Ecological Modernization Theory argues that technological innovation and policy reform can align economic growth with environmental protection (Mol & Spaargaren, 2000). The Theory of Planned Behavior explains how attitudes, social norms, and perceived control shape individual behaviour and sustainability choices (Ajzen, 1991). Together, these theories show that while technology can aid environmental protection, individual behaviour largely determines unsustainable consumption.

Theories related to the ethical obligations of nations

Global climate policy must be guided by justice to ensure nations meet their ethical obligations. The Capabilities Approach, introduced by Amartya Sen and further developed by Martha Nussbaum, emphasizes ensuring access to health, education, and resources so people, especially in vulnerable regions, can live fulfilling lives (Nussbaum, 2011; Sen, 1999). Intergenerational Justice Theory, introduced by Jörg Tremmel, stresses the responsibility of present generations to protect the planet for future ones (Page, 2006). Climate Justice Theory, introduced by Henry Shue, highlights international and intergenerational justice, arguing that nations responsible for greater environmental harm have moral obligations toward developing countries (Shue, 1992).

Theories based on cultural and spiritual knowledge

Ethics related to ecology must consider local cultural and spiritual perspectives, as they shape people's relationship with their environment. Traditional Ecological Knowledge, explained by Prof. F. Berkes, highlights how generational and cultural transmission of indigenous wisdom promotes sustainable coexistence with nature (Berkes, 1999, 1993). The Gaia Hypothesis views Earth as a self-regulating living system that maintains balance (Lovelock, 1979). Together, these theories emphasize the importance of cultural and spiritual knowledge and practices.

Theories on collaboration and collective action

These theories highlight the role of collaboration among individuals, institutions, governments, and nations in addressing climate issues. Collaborative Governance Theory

emphasizes joint action by the public sector, private sector, and governments to develop viable cross-sector solutions (Ansell & Gash, 2008). Social Capital Theory, emphasized by Robert Putnam, focuses on networks of relationships that benefit both individuals and communities, along with the importance of international action with local benefits. Communicative Action Theory, introduced by J. Habermas, stresses that open dialogue is essential for building shared understanding (Habermas, 1984).

Together, these theories explain climate inaction, harmful consumption, and the need for intergenerational and cross-cultural approaches to effective environmental policy.

Research Methodology

The study utilized a qualitative, cross-sectional survey design. The primary instrument for data collection was a structured online questionnaire, administered via Google Forms. The questionnaire consisted of five open-ended questions, each formulated to directly address a specific objective of the study. This open-ended format was created to allow participants the freedom to express their perspectives, experiences, and opinions in their own words, thereby generating in-depth qualitative data.

Sample

A purposive sampling technique was employed to collect responses from participants from a diverse range of academic backgrounds to ensure a multiplicity of viewpoints. The final sample consisted of 93 respondents. The cohort included:

Higher Education Stakeholders: Teachers and students from various disciplines, including education, engineering, arts, commerce, science, and pharmacy (53 respondents).

Secondary Education Stakeholders: Teachers and senior students from four different high schools (40 respondents).

This diverse composition was intentional to capture a comprehensive understanding of the research phenomenon across different educational levels and fields. The Google Form link was distributed to the target groups, and participation was voluntary. A total of 93 complete responses were collected and constituted the dataset for analysis.

Qualitative Findings

Objective 1: To find out the reasons why people deny climate science and spread false information. (93 responses)

Categories of Opinions	Summary	Frequency	Percentage
1. Lack of environmental awareness, climate science, and poor environmental education	People lack proper climate education, scientific illiteracy, and less understanding of complex climate science; they accept false information without thinking critically.	33	35.5%

2. Interests at Political & Economic levels	Industrial lobbies are powerful. There are one-sided political agendas, and misinformation is spread deliberately to protect vested interests, profits, or power.	17	18.3%
3. Biases (Psychological and Cognitive)	People deny climate science, experience fear, and at the cognitive level want to be loyal to their biases and do not think for the long term. People tend to avoid information that makes them feel uncomfortable, so they spread misinformation.	14	15.1%
Categories of Opinions	Summary	Frequency	Percentage
4. Misinformation propaganda by the Media & Social Media	There are chances of false information spreading easily through online mode; people have a habit of sharing without verifying the source. People like to share what is closer to their beliefs, even if it is not correct.	9	9.7%
5. Less trust in Science & Institutions	People lack trust in science and have less faith in institutions.	6	6.5%
6. Impact of Culture, Self-Morality & adherence to Lifestyle	Favouring a materialistic view, preference for a convenient lifestyle, values set at personal and cultural levels, unwillingness to accept change, and facts that challenge their lifestyles or values discourage acceptance of climate facts.	8	8.6%
7. Difficulty in understanding Climate Science & Communication Gaps	Many people find climate science a complicated subject. Due to its presentation in a non-appealing way, people sometimes find misinformation simpler than the facts.	6	6.5%

Summary

In the above table, the foremost category, with 35.5%, states that people have less awareness about the environment. The lack of education related to climate science leads to a lack of basic understanding of the environment. Many people, 18.3%, feel that there is a political agenda behind climate information. Economic vested interest is also added to this opinion. Overall, 15.1% have stated that people have biases that may have emerged from psychological and cognitive experiences. As a result, anything opposing these biases is considered to be unworthy information. On the other hand, 9.7% feel that

there is a greater and faster chance of the spread of misinformation if it is in an online mode.

Again, here the greater importance is given to the observation that people tend to discard the information that is against their beliefs. This could be even an impact of their culture, norms decided as per self-morality, and also preference given to a comfortable lifestyle, as stated by 8.6%. There is less trust in science and especially certain institutions, which leads to the spread of misinformation, as stated by 6.5% of respondents. A similar percentage of 6.5% has been indicated for the category in which people find it difficult to understand climate science and the way it has been communicated.

Objective 2: To determine the main causes behind unsustainable patterns of production and consumption of goods, even though they harm the planet.

Categories of Opinions	Summary	Frequency	Percentage
1. Motives are economic and profit-driven	Most respondents believed that harmful production continues because of the need to maximize profit. Sustainability is considered secondary compared to industrialization. The need for constant economic growth outweighs moral and ecological concerns.	29	31.2%
2. System and structural failures	Responses indicate that existing global economic structures, industrial dependence, and apathy created due to unsustainable systems prevent transitions to greener models.	16	17.2%
3. Increasing consumerism & lifestyle convenience	People's desire for comfort, low-cost goods, and habitual consumption sustains unsustainable production. Cultural norms favour consumption over conservation.	13	13.9%
Categories of Opinions	Summary	Frequency	Percentage
4. Lack of effective governance & policy failure	It is perceived that governments and institutions are unsuccessful in implementing environmental protection laws. The regulations are considered to be poor, leading to support for harmful industries.	10	10.7%
5. Obstacles in environmental education	Ignorance about ecological richness is widespread. People are unable to implement sustainable practices and often fail to recognize the long-term impact of sustainable practices.	9	9.7%

6. Cognitive and culture-based factors	Often, people deny, have vested interests, and have a fear of change; they try to adhere to their own comfortable lifestyle. In doing so, they say no to sustainable alternatives.	8	8.6%
7. Lack of accountability for damage to the environment	Often, industrial pollution remains unaccountable. The industries do not have to endure the depletion of resources. There is an increasing trend of creating harmful products because they are artificial and cheaper.	4	4.3%
8. Fading moral consciousness and detachment from nature	A few respondents identify a loss of ethical values, detachment from nature, and weakening spiritual consciousness as root causes of unsustainable behavior.	4	4.3%

Summary

The majority of respondents (31.2%) attribute the persistence of harmful production to economic and profit-driven motives, where industrial growth outweighs sustainability and moral concerns. System and structural failures (17.2%) and rising consumerism with lifestyle convenience (13.9%) further sustain unsustainable practices. Weak governance and policy enforcement (10.7%) and obstacles in environmental education (9.7%) indicate institutional and awareness-related gaps. Additionally, cognitive and culture-based factors (8.6%), such as denial and fear of change, alongside lack of accountability (4.3%) and fading moral consciousness (4.3%), reflect deeper psychological and ethical issues contributing to environmental degradation.

Objective 3: To evaluate the moral duties and possible actions of rich nations for fair climate change efforts, and to support the weaker sections.

Categories of Opinions	Summary	Frequency	Percentage %
1. Financial provision for global climate action through funding mechanisms	Rich nations can create green funds and provide different types of financing to overcome environmental degradation. They can set up institutions to create networks for nations that are unable to protect their environment.	33	35%
2. Provide the latest technology and build capacity	Sharing green tech, innovation partnerships, training, knowledge transfer, and promoting research and development	18	19%

Categories of Opinions	Summary	Frequency	Percentage %
3. Create new norms of global climate justice	Rich nations can take responsibility, reform the IMF/World Bank, promote fair and equitable governance, and be more accountable for climate degradation as their moral duty. They can promote intergenerational justice.	14	15%
4. Reduction of emissions at the domestic level and exemplary environmental leadership	Rich nations can phase out the use of fossil fuels. They can curb subsidies, create and implement firm climate laws to lead by example.	10	11%
5. Promoting global cooperation & solidarity	The rich nations have the power and resources to promote cooperation and collaboration that promote united action. Collective action can pave the way to strengthening the global partnership and moral accountability across nations.	8	9%
6. Global campaigns on climate education and behavioural change	The rich nations can promote educational campaigns. They can create community engagement initiatives and campaigns targeting youth for long-lasting impact. They can share success stories and practical measures that have yielded success at different levels.	6	6%
7. Take ethical responsibility	Global oneness, moral accountability, treating climate action as justice, not charity.	4	4%

Summary

The above findings highlight that financial provision through green funds and funding mechanisms (35%) is viewed as the most crucial step for rich nations in addressing global climate challenges. Providing advanced technology and building capacity (19%) further strengthens developing nations' ability to act sustainably. Establishing new norms of global climate justice (15%) and demonstrating leadership through domestic emission reduction (11%) emphasize accountability and reform. Promoting global cooperation and solidarity (9%) underscores the need for collective moral responsibility. Lastly, climate education and behavioural change (6%), along with ethical responsibility (4%), reinforce the importance of long-term awareness and value-based climate action.

Objective 4: To explore local cultural and spiritual beliefs that advocate living in harmony with nature and environmental protection.

Categories of Opinions	Summary	Examples from Responses	Frequency	Percentage
A. Indian cultural & religious practices	Emphasis on Hinduism, festivals, rituals, and traditions that revere nature.	Worship of trees, rivers, Devrai (sacred groves), Vat Pournima, Gangapujan, Makar Sankranti, concept of Prakriti as divine.	31	33%
B. Indigenous & tribal practices	Respect for the Earth as sacred; interdependence and sustainable living.	Native American, Aboriginal, Amazonian, African, and Indian tribal practices.	18	19%
Categories of Opinions	Summary	Examples from Responses	Frequency	Percentage
C. Eastern philosophies & spiritual traditions	The teachings of Buddhism, Jainism, Taoism, and Shinto emphasize balance and non-violence.	Buddhism (Ahimsa, mindfulness), Jainism (non-violence), Taoism (harmony with Tao), Shinto (kami in nature).	14	15%
D. Eco-spirituality & modern movements	Contemporary spiritual movements linking ecology with spirituality.	Eco-spirituality, deep ecology, sustainable lifestyle, and environmental stewardship.	9	10%
E. Universal and interfaith perspectives	All religions and spiritual paths advocate respect for nature and creation.	Islam (Qur'anic verses on environment), "All religions teach respect for nature," unity in diversity, Mother Earth.	10	11%
F. Educational, Reflective & Practical Approaches	Learning through yoga, meditation, awareness programs, and green initiatives.	Yoga, tree planting, skits, workshops, community programs, and school activities.	7	8%

G. Philosophical & Ethical Reflections	Concepts of interconnectedness, gratitude, balance, and responsibility.	"Humans are part of the web of life," "Respect and coexistence," "Gratitude toward nature."	4	4%
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Summary

The 93 responses reveal a deep awareness of how cultural and spiritual traditions foster harmony with nature. A majority (33%) highlighted Indian cultural practices such as worshipping trees, rivers, and festivals like Vat Pournima and Gangapujan that embody respect for the environment. About 19% mentioned indigenous and tribal traditions that treat Earth as sacred and stress balance and reciprocity. Eastern philosophies (15%) like Buddhism, Jainism, and Taoism emphasize compassion, mindfulness, and non-violence toward all beings. Eco-spirituality (10%) and modern sustainability movements link spirituality with environmental action.

Universal religious perspectives (11%) emphasize shared moral duty toward creation, while a smaller portion (8%) stressed practical methods such as yoga, community farming, and green initiatives. Collectively, the responses reflect a global understanding that living in harmony with nature is both a spiritual and ethical responsibility essential for sustainability and human well-being.

Objective 5: To identify the moral values and cooperative methods that can bring different groups together for supportive climate action.

Categories of opinions	Summary	Examples from responses	Frequency	Percentage
1. Awareness, education & communication	Emphasis on climate literacy, public campaigns, storytelling, workshops, and educational programs to raise understanding and engagement.	"Spreading awareness," "education programs," "seminars, social media, and storytelling," "youth engagement."	29	31%
2. Global cooperation & policy frameworks	Focus on international collaboration, agreements (UN, Paris Agreement), shared goals, and transparent governance.	"UN conferences," "global cooperation," "international agreements," "strong policies," "climate diplomacy."	17	18%

3. Inclusive participation & justice	Highlights fairness, equity, youth involvement, and inclusion of marginalized groups.	"Climate justice," "involving youth," "voices of vulnerable communities," "equal responsibility."	15	16%
4. Leadership & accountability	Calls for strong moral and political leadership, ethical governance, and holding leaders accountable.	"Ethical leadership," "accountability," "transparent leadership," "moral responsibility."	10	11%
5. Technological & innovative solutions	Promotes the use of technology, research, ICT, and green innovation for climate solutions.	"Technological innovation," "ICT," "green technologies," "research and development."	6	6%
6. Spiritual & value-based motivation	Encourages faith, moral values, and unity through spiritual and ethical awakening.	"Religion as a motivator," "spiritual awakening," "love, justice, altruism," "moral responsibility."	6	6%
7. Grassroots movements & local action	Advocates for local community involvement, small-scale initiatives, and green practices.	"Tree planting drives," "community clubs," "local campaigns," "grassroots engagement."	7	8%
8. Collaborative forums & dialogue platforms	Suggests forming forums, networks, and participatory spaces for collective reflection and consultation.	"Creating forums," "consultation platforms," "public dialogues."	3	3%

Summary

The responses reveal that uniting people, leaders, and nations for just and ethical climate action requires a combination of education, cooperation, inclusion, and moral responsibility. The largest group (31%) emphasized awareness and education—through workshops, storytelling, media, and youth engagement—to foster global climate literacy. About 18% highlighted international cooperation via agreements, fair policies, and global dialogues, while 16% focused on justice and inclusivity, stressing the need to involve marginalized voices. Leadership and accountability (11%) were viewed as essential for ensuring ethical governance. Smaller groups pointed to technological innovation (6%), spiritual motivation (6%), local action (8%), and collaborative consultation (3%) as vital supports.

Collectively, participants underscored that ethical climate action demands both systemic change and moral transformation—combining education, equity, technology, and spirituality to create a united, compassionate global movement for a sustainable future.

Objective-wise Conclusion

Sr. No.	Objectives	Conclusion
1	To find out the reasons why people deny climate science and spread false information.	Analysis of 93 responses revealed that the most common reason people ignore climate science and spread misinformation is a lack of awareness and education, followed by political and economic interests and psychological biases such as denial and confirmation bias. Misinformation in the media and distrust in institutions further worsen the issue. Many respondents also noted lifestyle resistance and the complexity of scientific communication as barriers to public understanding and action.
2	To determine the main causes behind unsustainable ways of production and consumption of goods, even though they harm the planet.	Most respondents link harmful production to economic and profit-driven motives that override sustainability concerns. Systemic failures, rising consumerism, weak governance, and gaps in environmental education further sustain unsustainable practices. Cognitive, cultural, and moral factors also contribute to continued environmental degradation.
3	To evaluate the moral duties and possible actions of rich nations for fair climate change efforts, and to support the weaker sections.	Financial provision through green funds is identified as the most important action for rich nations. Providing technology, building capacity, and promoting climate justice and leadership are also emphasized. Global cooperation, education, and ethical responsibility highlight the need for collective and value-based climate action.

4	To explore local cultural and spiritual beliefs that advocate living in harmony with nature and environmental protection.	The responses demonstrate that cultural and spiritual traditions strongly influence ecological harmony and responsibility. Practices from Indian, indigenous, and Eastern philosophies highlight reverence, balance, and compassion toward nature. Overall, spirituality and ethics emerge as essential foundations for achieving sustainability and human well-being.
5	To identify the moral values and cooperative methods that can bring different groups together for supportive climate action.	The responses highlight that achieving just and ethical climate action depends on education, cooperation, inclusion, and moral responsibility. Awareness and education were seen as key to fostering global climate literacy, supported by international collaboration and inclusive participation. Leadership, accountability, and innovation further strengthen ethical governance and sustainable progress. Overall, participants emphasize that true climate action requires systemic change grounded in moral and spiritual transformation for a compassionate and sustainable future.

Recommendations

- Climate education should be prioritized at all levels of the community:** Young children, youth, adults, and elders, as well as different institutions in the community, should be made aware of the immediate dangers of neglecting environmental protection. Create inclusive community engagement activities that promote climate science education.
- Create strict regulations for media information dissemination and media use:** The media should create processes that ensure that the information passes through filters and scrutiny before reaching the masses, ensuring the authenticity of the information and sources. This will avoid creating misinformation at the root cause.
- The media should also promote mindful habits of production and consumption.
- Create opportunities for open dialogue between various institutions and citizens:** Government institutions, scientific bodies, and policymakers should provide opportunities for citizens to consult, deliberate, and vote on climate-related actions. This may encourage voluntary action and willingness to participate in climate initiatives.
- Create strict rules to follow environmental responsibility globally:** There should be common rules to be followed globally for environmental conservation. No matter where people travel, they must adhere to these common global rules to avoid misusing environmental resources.
- Integrate cultural and spiritual knowledge into the regular education curriculum to promote ethical responsibility towards nature:** There is a tremendous amount of local cultural and spiritual knowledge available that can teach respect for nature, accountability, love, and one's relationship with nature. This can help bring a generation of mindful individuals who are active in preserving nature.

7. **International solidarity for climate action:** At the international level, nations should work together to create global peace, strengthen international cooperation and reduce conflict.
8. **Changes should be made in day-to-day life:** Individuals should be taught to calculate their carbon footprint and make changes to their lifestyle accordingly. Counselling sessions can be conducted to address biases and psychological barriers and biases related to climate science.

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Evaluating e-Instructional Strategies, Digital Support Systems, and Learning Outcomes in an Online Programme

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ABSTRACT

Purpose

This study examines the effectiveness of e-instruction components used in the *Education in Universal Human Values (EUHV)* Programme at the Bahá'í Academy. It evaluates four core dimensions of learner experience: satisfaction, learning outcomes, instructional clarity, and technical usability, with the aim of understanding strengths and areas for improvement in the online learning environment.

Design/Methodology/Approach

A structured questionnaire with 25 items rated on a 10-point scale was administered to 1,528 learners enrolled in the online EUHV programme. Descriptive statistics were used to analyze patterns in engagement, content quality, and platform usability. To verify the consistency of the results, dimensional grouping and reliability checks were conducted. The analysis also examined the extent to which technical difficulties affected learning.

Findings

Students expressed high satisfaction with the usability, multimedia components, e-learning content, and clarity of instruction on the BALMS/Moodle platform. Strong approval was indicated by mean scores above 8.0 for most items. Respondents also reported an improved understanding, increased confidence, and practical application of values-based concepts in real life. Technical support services, including the Helpline and Telegram channel, received positive ratings. However, some students were affected by

technical obstacles, particularly erratic internet connections, device limitations, and sporadic navigation difficulties. Differences in discussion forum participation reflected varying levels of digital comfort among learners. Overall, the findings supported meaningful learner engagement, a supportive digital environment, and strong instructional effectiveness.

Practical Implications

The findings highlight both the strengths and challenges of implementing e-instruction in the EUHV programme. They underscore the importance of maintaining clear instructions, accessible content, and responsive support systems in e-learning settings. Technical barriers may be reduced and engagement strengthened by improving platform usability, offering low-bandwidth or offline learning options, and providing clearer orientation for learners.

Originality/Value

This study is among the first large-scale quantitative assessments of e-instruction effectiveness within the EUHV programme. It provides empirical evidence to guide improvements in online value education programmes and supports the development of standardized tools for evaluating e-instruction quality.

Keywords

Education in Universal Human Values (EUHV), e-instruction, learner satisfaction, learning outcomes, instructional effectiveness, digital support, Bahá'í Academy LMS (BALMS)

Introduction

The relationships between students, instructors, course material, and learning communities in higher education have been profoundly altered by the rapid integration of digital and computer technologies. Flexible, open, and learner-centred approaches to education have been made possible by online learning environments, multimedia resources, and learning management systems. However, learner engagement, the clarity of learning objectives, the ease of platform use, and the degree to which technical difficulties are minimized all play a role in how effective such e-learning environments are. As a result, the evaluation of e-instruction has emerged as a critical field of study in modern educational research.

These factors become even more important in the context of value education. The Education in Universal Human Values (EUHV) Programme offered by the Bahá'í Academy aims to foster ethical awareness, reflection, social responsibility, and personal development. Traditionally, such programmes relied heavily on face-to-face interaction and dialogue. With the transition to online modes of instruction, e-instruction now plays a key role in communicating abstract values, encouraging reflective thinking, and supporting the practical application of learning in everyday life. The success of this approach depends largely on learners' experiences of the instructional materials, the clarity of objectives, the usability of digital platforms, and the availability of timely technical support.

Several important factors that influence learner experience and instructional efficacy have been identified by previous e-learning research. Clear objectives, meaningful interaction,

and engaging content all affect learner satisfaction. Improvements in knowledge, self-confidence, and the capacity to apply knowledge in practical settings are all reflected in learning outcomes. Technical usability includes platform navigation, internet accessibility, and learner support systems, whereas instructional effectiveness is concerned with the organization, clarity, and relevance of textual and multimedia materials. When technical issues are not sufficiently resolved, they can impede participation and lower the overall efficacy of e-learning.

Although a growing body of literature examines e-learning effectiveness, most studies focus on technical or professional education, with limited attention given to value education programmes delivered through online platforms. Moreover, there is a lack of large-scale, context-specific quantitative studies that examine learner satisfaction, learning outcomes, instructional clarity, and technical usability together within a single framework. This gap is particularly evident in the context of the EUHV Programme.

The present study addresses this gap by quantitatively assessing the effectiveness of e-instruction used in the EUHV Programme of the Bahá'í Academy. Using data collected from 1,528 learners across multiple online courses, the study examines four key dimensions of the learner experience: satisfaction, learning outcomes, instructional effectiveness, and technical usability. Learners' perceptions were recorded using a structured questionnaire with 25 items rated on a 10-point scale. This study offers useful insights for enhancing instructional strategies to deliver value education in higher education and adds empirical evidence to the literature on e-learning effectiveness.

Literature Review

1. E-Learning and E-Instruction in Higher Education

E-learning has become an integral part of higher education, driven by advances in digital technology and the need for flexible learning environments. It refers to the use of electronic technologies and online platforms to deliver instructional content, facilitate interaction, and support learning processes (Garrison, 2011). E-instruction, a key component of e-learning, focuses on how instructional materials are designed, organized, and delivered through digital media, including text, videos, quizzes, and interactive activities (Clark & Mayer, 2016). Within this context, the quality and design of e-instruction have emerged as critical factors influencing the effectiveness of online learning. Research has consistently shown that the effectiveness of e-instruction depends on thoughtful instructional design rather than technology alone (Mayer, 2009). Well-structured content, clear sequencing, and alignment between objectives, activities, and assessments are essential for meaningful learning in online environments (Biggs & Tang, 2011).

2. Learner Satisfaction in Online Learning

Learner satisfaction is widely recognized as a critical indicator of e-learning quality and success. Satisfaction reflects learners' perceptions of content relevance, instructional clarity, platform usability, and support services (Sun et al., 2008). Studies indicate that higher satisfaction is associated with increased motivation, persistence, and positive learning experiences in online courses (Al-Fraihat et al., 2020). In this regard, specific instructional and design elements play a crucial role in shaping learner satisfaction in online environments.

Engaging multimedia, interactive assessments, and opportunities for communication contribute significantly to learner satisfaction (Martin & Bolliger, 2018). When learners perceive online instruction as engaging and well-organized, they are more likely to remain active and committed throughout the course.

3. Learning Outcomes and Real-Life Application

Learning outcomes in e-learning contexts are commonly assessed in terms of knowledge acquisition, skill development, confidence, and the ability to apply learning in real-world situations (Merrill, 2002). Research suggests that online courses that emphasize practical relevance and reflection support deeper understanding and long-term retention (Clark & Mayer, 2016). While these dimensions are central to most e-learning programmes, values education adopts a broader conception of learning outcomes.

In values education, learning outcomes extend beyond cognitive gains to include ethical understanding, self-reflection, and behavioural change (UNESCO, 2015). Studies highlight that meaningful learning in such programmes requires opportunities for reflection, discussion, and real-life application, all of which can be effectively supported through well-designed online instruction (Garrison & Vaughan, 2008).

4. Instructional Effectiveness and Multimedia Use

Instructional effectiveness refers to how successfully teaching strategies, materials, and assessments support learners in achieving intended outcomes. The use of multimedia elements such as videos, graphics, and interactive content has been shown to enhance understanding when aligned with learning objectives (Mayer, 2009). However, excessive or poorly designed multimedia can increase cognitive load and negatively affect learning (Sweller, 1998). Beyond multimedia design, clarity and structure in instructional delivery play a critical role in ensuring effective online learning.

Clear instructions, consistent formats, and structured guidance are especially important in online environments, where learners often work independently (Moore & Kearsley, 2012). Research confirms that instructional clarity reduces learner anxiety and improves engagement and performance in e-learning settings (Al-Fraihat et al., 2020).

5. Technical Usability and Support Systems

Technical usability plays a crucial role in shaping learners' online experiences. Platform navigation, accessibility of materials, system reliability, and ease of completing activities directly influence learner engagement (Sun et al., 2008). Studies show that technical difficulties such as poor internet connectivity, device limitations, or complex interfaces can lead to frustration and reduced participation (Selim, 2007). To address these challenges, effective digital support systems are essential in online learning environments.

Support systems such as helpdesks, helplines, and communication channels are essential in mitigating these challenges. Timely technical support increases learner confidence and helps maintain continuity in learning (Lee, Srinivasan, Trail, Lewis, & Lopez, 2011). Communication tools like discussion forums and messaging platforms further enhance interaction and community building in online courses (Garrison & Vaughan, 2008).

6. Research Gap

Although extensive literature exists on e-learning effectiveness, most studies focus on technical, professional, or skill-based courses. There is limited large-scale quantitative research examining e-instruction effectiveness in values education programmes, particularly in the context of learner satisfaction, learning outcomes, instructional clarity, and technical usability considered together. The Education in Universal Human Values (EUHV) Programme represents a unique context where cognitive learning, ethical understanding, development of moral capabilities, and real-life application intersect. This study addresses this gap by providing a comprehensive quantitative assessment of e-instruction effectiveness within the EUHV Programme at the Bahá'í Academy.

Problem Statement

Although the Bahá'í Academy uses e-instruction in all its online courses, there is very little data on how effective this is for learners. It is not clear whether students find the e-learning content engaging, whether they understand the objectives, or whether they can apply what they learn in real life. It is also not known to what extent technical issues affect their learning experience. Because of this gap, there is a need to study the quality of e-instruction and the support services used in the programme. This study aims to provide clear, evidence-based insights that can help to improve the design and delivery of e-instruction.

Objectives of the Study

The main purpose of this study is to evaluate the effectiveness of e-instruction used in the *Education in Universal Human Values Programme* at the Bahá'í Academy. Specifically, the study aims to:

1. To assess learners' satisfaction with the e-instruction used in the programme.
2. To examine the extent to which the intended learning outcomes have been achieved.
3. To evaluate the usefulness of the course elements such as multimedia, quizzes, and other learning activities.
4. To evaluate the effectiveness of the e-instruction provided in the course content, multimedia materials, and assignments.
5. To identify technical challenges faced by the learners while completing the course.
6. To determine the usefulness of the Digital Learning Support Services.

Research Questions

1. How satisfied are learners with the e-instruction used in the programme?
2. To what extent have the intended learning outcomes been achieved?
3. How useful are the course elements such as multimedia, quizzes, and other activities?
4. How effective are the instructions provided in the course content, multimedia materials, and assignments?
5. What technical challenges do learners face while completing the course?
6. How useful are the Digital Learning Support Services for learners?

Scope of the Study

The study focuses exclusively on students enrolled in the **Education in Universal Human Values Programme** at the **Bahá'í Academy**, who have completed their courses using

the Bahá'í Academy Learning Management System (BALMS). The data collected from **1,528 students** represents diverse backgrounds and course offerings across different faculties.

RESEARCH METHODOLOGY

1. Research Design

This study follows a quantitative, descriptive research design. It aims to understand learners' experiences with e-instruction used in the *Education in Universal Human Values Programme* at the **Bahá'í Academy**. The study aims to measure learner satisfaction, perceived learning outcomes, instructional effectiveness, and technical issues through a structured questionnaire.

2. Participants

The participants were students from the Bahá'í Academy who completed the online course under the EUHV programme. All learners who took the course were invited to respond. The sample size consists of those who submitted the questionnaire.

3. Data Collection Tool

Data was collected using an online questionnaire. The tool included 25 closed-ended items and 6 open-ended questions.

4. Procedure

The questionnaire was shared with learners after they completed the course. Participation was voluntary. Responses were collected through Google Forms.

5. Population and Sample

The study focused on learners enrolled in the Education in Universal Human Values Programme offered through the Bahá'í Academy Learning Management System (BALMS) who actively used the LMS during the first year, second semester of the programme. According to University records, 27,814 students registered on and engaged with the LMS during the study period. An online feedback questionnaire was shared with these learners through the Academy's e-learning platform and 1,528 students voluntarily submitted complete responses, accounting for approximately 5.5% of active LMS users. As participation was voluntary, a convenience sampling approach was adopted. The respondents came from a range of academic disciplines and geographical regions and had completed at least one full course delivered through e-instruction. Considering the scale of the programme and the nature of online survey participation, the sample size was sufficient to explore learners' perceptions and experiences of e-instruction. Similar response rates are commonly reported in large-scale online and educational studies (Nulty, 2008; Dillman, Smyth, & Christian, 2014; Cohen, Manion, & Morrison, 2018).

6. Research Instrument

A **structured questionnaire** was developed to collect data related to the four major dimensions of e-instruction effectiveness. The instrument consisted of **31 items**, out of which:

- **25 questions** were **quantitative**, measured on a **10-point Likert scale** ranging from **1 (minimal)** to **10 (extreme)**

- **6 questions** were **open-ended** to collect qualitative feedback and suggestions.

The quantitative questions were categorized as follows:

Dimension	No. of Items	Focus Area
Learner Satisfaction	3	Engagement, clarity of objectives, usability of BALMS
Learning Outcomes	3	Knowledge gain, application, confidence
Instructional Effectiveness	5	Clarity of content, multimedia usefulness, relevance, overall effectiveness
Technical Issues and Support	13	Ease of access, platform usability, discussion forums, technical support, internet reliability

Table 1. Categorization of quantitative questions

The questionnaire was reviewed by **subject experts** and **research supervisors** for content validity, ensuring alignment with the study's objectives and theoretical framework.

7. Ethical Considerations

The study adhered to ethical research standards, ensuring informed consent, voluntary participation, and confidentiality of data. Participants' identities were anonymized, and responses were used strictly for academic research purposes.

DATA ANALYSIS

Objective 1: To assess learners' satisfaction with the e-instruction used in the programme.

Question No.1

Q.1 How engaging did you find the e-learning materials?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	63	38	35	59	146	53	124	229	214	568

Table 2. Responses to: How engaging did you find the e-learning materials?

Descriptive Statistics: Mean (M) = 8.13, Standard Deviation (SD) ≈ 2.07, Range: 1-10

Observation

Most students found the e-learning materials very engaging. A large number rated them between 8 and 10, which shows a strong positive response. Very few rated them in the lower range. The average score of 8.13 tells us that students generally enjoyed the materials. The variation in scores is moderate, which means most students shared a similar experience.

Interpretation

These results show that the e-learning materials used in the programme worked well for most learners. Students felt that the interactive videos, activities, and overall design kept

them interested and helped them stay focused. Only a small group found the materials less engaging, which may be due to personal learning preferences or occasional technical issues. Overall, the e-learning content seems to have supported learner motivation and participation effectively.

Question No.2

Q.2 Were the Course Objectives clear and achievable?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	51	41	40	39	120	82	105	184	233	633

Table 3. Responses to: Were the Course Objectives clear and achievable?

Descriptive Statistics: Mean (M) = 8.27, Standard Deviation (SD) $\approx$ 2.11, Range: 1–10

Observation

Most students felt that the course objectives were clear and easy to achieve. A large number rated this between 8 and 10. Only a small group gave low ratings, which shows that very few students found the objectives unclear. The average score of 8.27 shows a strong positive response. The variation in scores is moderate, indicating that most students shared a similar view.

Interpretation

These results show that the course objectives were explained well and matched what learners expected. Students seemed confident that they could meet the goals of the course. A small number of lower ratings suggest that a few learners may have needed extra guidance or more examples. Overall, the clarity of the objectives appears to have supported students in understanding the purpose of each part of the course.

Question No.3

Q.3 How would you rate the usability of the BALMS?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	40	31	30	47	105	59	108	187	249	672

Table 4. Responses to: How would you rate the usability of the BALMS?

Descriptive Statistics: Mean (M) = 8.38, Standard Deviation (SD) $\approx$ 2.05, Range: 1–10

Observation

Most students felt that Bahá'í Academy's Learning Management System (BALMS) was very easy to use. A large number rated it between 8 and 10. Only a small group gave low scores, which means very few learners struggled with the platform. The average score of 8.38 shows a strong positive response. The variation in scores is moderate, so most students had a similar experience. Moderate SD (2.05) shows relatively consistent perceptions among learners.

Interpretation

These results show that learners found BALMS simple and comfortable to navigate. They were able to access study materials, assignments, and activities without much difficulty. A few students may have faced minor issues, possibly due to limited familiarity with the platform or internet problems. Overall, the platform appears to be user-friendly and reliable.

Learner Satisfaction Dimension (Q1–Q3)

Question	Mean	SD	Observation
Q1: Engagement with e-learning materials	8.13	2.07	Learners found materials highly engaging; majority rated 8–10
Q2: Clarity and achievability of course objectives	8.27	2.11	Objectives perceived as clear and attainable by most learners
Q3: Usability of BALMS	8.38	2.05	Platform rated highly user-friendly and accessible

Table 5. Responses to: Learner Satisfaction Dimension (Q1–Q3)

Overall Interpretation

Overall, students were happy with the quality of the e-instruction and the digital tools used in the course. They enjoyed the learning materials, understood the objectives well, and did not face major problems while using the platform. These results suggest that the EUHV programme provides a supportive learning environment and helps students stay engaged and confident while completing the course.

Objective 2: To examine the extent to which the intended learning outcomes have been achieved.

Learning Outcomes Dimension (Q4–Q6)

Question No.4

Q.4 How has your knowledge or understanding of the topic changed?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	52	34	30	43	125	100	133	228	281	502

Table 6. Responses to: How has your knowledge or understanding of the topic changed?

Descriptive Statistics: Mean (M) ≈ 8.06, Standard Deviation (SD) ≈ 2.11, Range: 1-10

Observation

Most learners rated their knowledge gain **highly** (ratings 8–10), totaling approximately **67%** of responses. About **8%** of students reported minimal knowledge change (ratings 1–3). The mean score of **8.06** suggests that the e-instruction was effective in enhancing learners' understanding. Moderate SD (2.11) shows some variability, but overall perceptions are strongly positive.

Interpretation

The findings indicate that the Bahá'í Academy e-instruction programme was **effective in improving learners' knowledge and understanding** of the topics. The majority of students reported significant knowledge gains, reflecting the clarity, relevance, and pedagogical design of course materials. These results are consistent with research emphasizing that **structured e-learning content, combined with interactive and multimedia resources, promotes higher knowledge acquisition** (Clark & Mayer, 2016; Al-Fraihat et al., 2020). A small proportion of lower scores suggests that a few learners may require additional support or practice to fully assimilate the content.

Question No.5

Q.5 Can you apply what you learned to real-life situations?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	42	36	24	44	86	61	111	166	228	730

Table 7. Responses to: Can you apply what you learned to real-life situations?

Descriptive Statistics: Mean (M) ≈ 8.44, Standard Deviation (SD) ≈ 2.06, Range: 1-10

Observation

A majority of learners (ratings 8–10) — around **75%** — felt confident applying their learning to real-life situations. Only about **6%** of respondents rated applicability in the lower range (1–3). The mean score of **8.44** indicates that the e-instructions were highly effective in promoting practical, real-world application of knowledge. Moderate SD (2.06) shows overall consistency in learners' perceptions.

Interpretation

The results indicate that the e-instructional approach adopted in the Bahá'í Academy programme not only improved learners' knowledge but also facilitated the application of learning in practical, everyday contexts. High applicability ratings reflect the programme's emphasis on real-life relevance and experiential learning, which is a key aspect of values-based education. Lower ratings for a small subset of learners may indicate the need for additional examples, case studies, or guided exercises to strengthen real-life applicability. These findings align with educational research suggesting that **learning transfer improves when instruction is contextual, interactive, and directly linked to learners' experiences** (Merrill, 2002; Clark & Mayer, 2016).

Question No. 6

Q.6. How confident do you feel about your understanding of the topic?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	43	27	33	40	63	60	109	190	291	672

Table 8. Responses to: How confident do you feel about your understanding of the topic?

Descriptive Statistics: Mean (M) ≈ 8.38, Standard Deviation (SD) ≈ 2.04, Range: 1-10

Observation

The majority of learners (ratings 8–10) — about **78%** — reported **high confidence** in their understanding of the topic. Only around **6%** of respondents indicated low confidence (ratings 1–3). The mean score of **8.38** suggests that learners feel generally confident in their knowledge. SD of 2.04 shows that responses are fairly consistent across the sample.

Interpretation

The findings indicate that learners not only gained knowledge but also developed **strong self-confidence in their understanding** of the course content. High confidence levels suggest that the e-instructions, activities, and assessments provided by the Bahá'í Academy effectively supported learners in internalizing the concepts. The small proportion of lower confidence ratings may reflect individual differences in prior knowledge or learning pace, highlighting potential areas for additional guidance. These results are consistent with the literature showing that learner confidence is a key indicator of effective knowledge acquisition and positive e-learning outcomes (Zimmerman, 2000; Clark & Mayer, 2016).

Summary of Learning Outcomes Dimension (Q4–Q6)

Question	Mean	SD	Observation
Q4: Knowledge/ understanding gain	8.06	2.11	Most learners reported significant improvement in knowledge and understanding
Q5: Applicability to real-life situations	8.44	2.06	Learners felt confident applying knowledge in practical scenarios
Q6: Confidence in understanding	8.38	2.04	Learners reported high self-confidence in their grasp of the topics

Table 9. Summary of Learning Outcomes Dimension (Q4–Q6)

Overall Interpretation

The Learning Outcomes dimension shows that the e-instructional approach implemented in the Bahá'í Academy programme was highly effective in enhancing learners' knowledge, supporting real-life application, and strengthening learner confidence. All three items scored above 8 on average, indicating consistent positive outcomes. These results confirm that the programme's e-instruction strategies successfully promote both cognitive and practical learning, aligning with the objectives of values-based education.

Objective 3: To evaluate the usefulness of the course elements such as multimedia, quizzes, and other learning activities.

Question No.7

Q.7 Was the course content (e.g., texts, PDFs) clear and helpful?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	62	35	30	50	97	70	92	176	249	667

Table 10. Responses to: Was the course content (e.g., texts, PDFs) clear and helpful?

Descriptive Statistics: Mean (M) $\approx$ 8.27, Standard Deviation (SD) $\approx$ 2.08, Range: 1-10

Observation

Most students felt that the course content—such as texts and PDFs—was clear and helpful. A large number rated this between 8 and 10. Only a small group gave low scores, which shows that very few learners struggled with the materials. The average score of 8.27 reflects a strong positive response. The variation in scores is moderate, meaning most learners shared a similar view.

Interpretation

These results suggest that the written materials in the course were easy to follow and supported students in understanding the topics. The content seems to have been well arranged and presented in a way that was helpful for most learners. A few students may have preferred different formats or needed extra explanation, but overall, the materials appear to be clear and useful for learning.

Question No. 8

Q.8 Were the course multimedia elements (e.g., videos) attractive and helpful?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	61	23	40	43	99	79	120	162	283	618

Table 11. Responses to: Were the course multimedia elements (e.g., videos) attractive and helpful?

Descriptive Statistics: Mean (M) $\approx$ 8.35, Standard Deviation (SD) $\approx$ 2.06, Range: 1-10

Observation

Most students felt that the multimedia elements—such as videos—were attractive and helpful. A large number rated this between 8 and 10. Only a small group gave low scores, which shows that very few learners had difficulty with the multimedia content. The average score of 8.35 shows a strong positive response. The variation in scores is moderate, meaning most learners shared similar opinions.

Interpretation

The findings suggest that **multimedia elements, including videos with graphics and interactive resources, effectively supported learning** and were perceived as engaging and useful. High ratings indicate that the combination of visual, auditory, and interactive content enhanced learners' comprehension and motivation.

Question No. 9

Q.9 How easy were the quizzes for you to answer?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	54	29	26	46	81	68	84	164	308	668

Table 12. Responses to: How easy were the quizzes for you to answer?

Descriptive Statistics: Mean (M) $\approx$ 8.43, Standard Deviation (SD) $\approx$ 2.02, Range: 1-10

Observation

Most students found the quizzes easy to answer. A large number rated this between 8 and 10. Only a small group gave low scores, which means very few students struggled with the quizzes. The average score of 8.43 shows that learners were generally comfortable with the questions. The variation in responses is low, so most students had a similar experience.

Interpretation

The results suggest that the **quizzes were well-structured, clearly worded, and aligned with the learning objectives**, allowing learners to demonstrate their understanding confidently. High ratings also imply that the **technical delivery of quizzes through BALMS** was smooth, and learners did not face major usability issues. This ease of participation might have positively influenced learner motivation and engagement, as accessible assessments often enhance satisfaction and self-efficacy. However, a small percentage of lower scores indicates that a few students may have found some quiz items challenging or faced occasional technical/interpretive difficulties. Continuous review of question design and technical interface could further improve this aspect.

Question No. 10

Q.10 How relevant was the course to you?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	40	25	33	43	89	73	135	236	270	584

Table 13. Responses to: How relevant was the course to you?

Descriptive Statistics: Mean (M) $\approx$ 8.31, Standard Deviation (SD) $\approx$ 2.32, Range: 1-10

Observation

A large majority (72%) of participants rated the course between 8 and 10, indicating that they found the content highly relevant to their personal, academic, or professional growth. Only a small fraction (<7%) rated between 1–3, showing minimal perceived irrelevance. The mean score of 8.31 confirms a strong positive perception of course relevance. The distribution is slightly skewed toward higher ratings, reflecting a consistent agreement among learners.

Interpretation

The findings indicate that the Bahá'í Academy's Education in Universal Human Values (EUHV) Programme was perceived as highly meaningful and applicable by the majority of learners. The relevance may stem from the connection between value education content and real-life contexts, which links academic learning with personal development and ethical understanding. High ratings suggest that learners could relate the course material to their daily lives, beliefs, or educational experiences, aligning with the programme's objective to integrate universal human values into education. A small percentage of lower scores could be attributed to differences in individual expectations,

course familiarity, or contextual applicability for some participants. Continuous learner feedback could help refine examples and activities to ensure universal resonance.

Question No. 11

Q.11 How clear were the instructions in completing the course?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	44	33	32	43	90	93	118	189	275	611

Table 14. Responses to: How clear were the instructions in completing the course?

Descriptive Statistics: Mean (M) $\approx$ 8.27, Standard Deviation (SD) $\approx$ 2.08, Range: 1-10

Observation

Most students felt that the instructions provided for completing the course were very clear and comprehensible. A large number rated this between 8 and 10. Only a small group gave low ratings, which means very few learners had difficulty understanding the instructions. The average score of 8.27 shows a strong positive response. The responses were also quite consistent across students.

Interpretation

The results indicate that the **clarity of instructional communication in the Bahá'í Academy's online environment was highly effective**. Learners generally found the course directions, task explanations, and navigation steps **easy to understand and follow**.

This clarity likely contributed to smooth course completion and reduced confusion or hesitation while performing learning activities. The use of **structured instructions, clear language, and step-by-step guidance through BALMS** may have enhanced user comprehension. A small portion of learners who rated low might have struggled due to **individual differences in digital familiarity, internet disruptions, or late access to support resources**. Overall, the data affirm that **instructional clarity is one of the programme's strengths**, facilitating learner confidence and independent progress.

Objective 4: To evaluate the effectiveness of the e-instructions provided in the course content, multimedia materials, and assignments.

Question No.12

Q.12 How would you rate the overall effectiveness of the instructions given in the course?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	38	27	32	41	77	67	119	213	273	641

Table 15. Responses to: How would you rate the overall effectiveness of the instructions given in the course?

Descriptive Statistics: Mean (M) $\approx$ 8.34, Standard Deviation (SD) $\approx$ 2.04, Range: 1-10

Observation

Most students rated the overall effectiveness of the e-instructions very highly. A large number gave scores between 8 and 10. Only a small group rated the instructions as low, indicating that very few learners felt the e-instructions were ineffective. The average score of 8.34 shows a strong positive response. The variation in scores is small, so most students shared a similar experience.

Interpretation

These results highlight that the overall e-instructional design and delivery methods used by the Bahá'í Academy were perceived as highly effective by learners. The consistency in clarity, sequencing of guidance, and learner support mechanisms (such as helpline, discussion forums, or announcements) likely contributed to this strong positive response. High effectiveness ratings also suggest that the instructions not only communicated the learning tasks well but also guided learners efficiently throughout the online learning journey, helping them stay organized and confident. Minor dissatisfaction among a few learners may relate to variations in individual digital literacy or occasional technical issues; however, overall, the responses confirm that instructional effectiveness is a well-executed aspect of the Academy's e-learning environment.

Descriptive Summary

Question No.	Description	Mean	SD	Range	Overall Observation
Q11	Clarity of Instructions	8.27	2.08	1–10	High clarity and consistency in instructional guidance
Q12	Overall Effectiveness	8.34	2.04	1–10	Very strong agreement on instructional usefulness and support
Average (Dimension)	—	8.31	—	—	High instructional effectiveness and learner satisfaction

Table 16. Descriptive Summary Q.11-Q12

Dimension-wise Observation

Students were generally very satisfied with the clarity and effectiveness of the instructions given in the course.

- The average score of 8.31 shows that learners found the instructions clear, well-organized, and supportive throughout the course.
- More than 70% of students rated their experience 8 or above, showing that most learners had a positive and consistent experience.
- The low variation in scores (SD around 2) suggests that students across different backgrounds and learning levels shared similar views about the clarity and structure of the instructions.

Dimension-wise Interpretation

- The findings confirm that the Bahá'í Academy's e-instructional framework demonstrates high pedagogical quality. Clear and effective instructions are central to

successful e-learning, and the data show that this strength significantly enhanced learner satisfaction and engagement.

- The clarity of instructions likely reduced confusion, improved task completion rates, and fostered independent learning — crucial for online or blended environments.
- The effectiveness of instructions also implies that communication channels and digital interfaces (such as BALMS) functioned efficiently, enabling learners to navigate tasks and assessments confidently.
- A minor proportion of lower ratings may stem from learners facing connectivity challenges, first-time platform use, or individual learning preferences. Addressing these through tutorial videos, FAQs, or brief orientation modules can ensure a uniform experience.
- Overall, the results show that the e-instructional guidance provided in the course worked very well for most learners. The directions were easy to understand, the steps were well organized, and the support given during the course helped students complete their tasks with confidence. The consistent high ratings indicate that instructional clarity is one of the strong points of the programme.

Conclusion for Dimension

The “Effectiveness of e-Instructions” dimension exhibits **very strong performance** within the Bahá’í Academy’s e-learning system. It demonstrates that instructional communication and guidance mechanisms were not only clear but also pedagogically impactful, aligning with the Academy’s goal of facilitating value education that is accessible and learner-centred.

Objective 5: To identify technical challenges faced by the learners while completing the course.

Question No. 13

Q. 13 To what extent did technical challenges hinder your progress in this course?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	135	95	73	95	150	114	138	231	196	307

Table 17. Responses on: To what extent did technical challenges hinder your progress in this course?

Descriptive Statistics: Mean (M): ≈ 6.52 , **Standard Deviation (SD):** ≈ 2.96 , **Range:** 1-10

Observation

Students had mixed experiences with technical challenges. Some learners felt that these issues affected their progress, while others did not face many problems. About half of the students rated the impact between 7 and 10, showing that technical difficulties affected them to a moderate level. Around one-fifth rated the impact low, meaning they faced little or no disturbance. The average score of 6.52 shows a moderate impact overall. The high variation in scores suggests that students’ experiences differed widely, depending on factors like internet quality, the device they used, or their comfort with technology.

Interpretation

These results show that technical challenges did affect learning for many students, though not in a severe way for most. Some learners may have struggled with slow internet, limited device access, or problems loading videos and other course materials. While the course design itself seems strong, reducing technical barriers could make the experience smoother. Providing offline materials, giving alternative content formats, or offering quicker technical support may help learners who face these issues. Overall, technical challenges were present, but they did not stop students from engaging in the course.

Question No. 14: How would you rate the technical support provided?

Q.14 How would you rate the technical support provided?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	41	41	36	55	117	92	141	231	274	500

Table 18. Responses to: How would you rate the technical support provided?

Descriptive Statistics: Mean (M) $\approx$ 8.01, Standard Deviation (SD) $\approx$ 2.11, Range: 1-10

Observation

Most students rated the technical support quite high, with many giving scores between 8 and 10. This shows that they were generally satisfied with the help they received during the course. Only a small group gave low ratings, meaning a few learners may have faced delays or issues in getting support. The average score of 8.01 reflects a positive overall experience. The variation in scores is moderate, suggesting that some students had smoother experiences than others.

Interpretation

The results indicate that **technical support provided by the Bahá'í Academy effectively assisted learners** in overcoming challenges encountered during the course. High ratings show that learners generally felt **well-supported and confident** that help was available when needed. Lower ratings among a small subset may reflect **delays, limited response time, or minor technical difficulties**. Overall, technical support is **a key facilitator of smooth e-learning experiences**, complementing course materials and platform usability.

Question No. 15

Q. 15 Were the instructions clear and easy to follow?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	44	42	38	49	89	74	135	210	254	593

Table 19. Responses to: Were the instructions clear and easy to follow?

Descriptive Statistics: Mean (M) $\approx$ 8.25, Standard Deviation (SD) $\approx$ 2.08, Range: 1-10

Observation

Most students felt that the technical instructions were **clear, understandable, and easy to follow**. A large number rated them between 8 and 10. Only a small group (~8%) gave low ratings, which shows that very few learners struggled with understanding the technical steps. The average score of 8.25 reflects a strong positive response, indicating strong clarity and usability of technical guidance. The variation in scores is moderate, meaning most learners had similar experiences.

Interpretation

These results show that the technical instructions provided by the Bahá'í Academy helped learners navigate the platform, complete activities, and solve basic issues on their own. Students felt confident following the steps, which made their learning smoother and reduced confusion. A few learners may have faced challenges due to being new to the platform, using different devices, or needing more visual guidance. Adding short videos or step-by-step screenshots could support these learners even better. Overall, clear technical instructions played an important role in helping students access materials easily and stay engaged throughout the course.

Question No. 16

Q. 16 How would you rate your overall experience with the Moodle platform?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	50	31	38	38	96	85	120	168	299	603

Table 20. Responses to: How would you rate your overall experience with the Moodle platform?

Descriptive Statistics: Mean (M) ≈ 8.28, Standard Deviation (SD) ≈ 2.10, Range: 1-10

Observation

Most students rated their overall experience with the Moodle/BALMS platform very positively. A large number gave scores between 8 and 10. Only a small group rated the platform low, which suggests that very few learners faced major difficulties. The average score of 8.28 shows strong overall satisfaction. The variation in scores is moderate, meaning most learners had similar experiences using the platform.

Interpretation

These results show that the platform worked well for most learners. The results indicate that the Bahá'í Academy Learning Management System (BALMS) platform provided an effective & user-friendly learning environment for most participants. Students found it easy to navigate and were able to access course materials, quizzes, videos, & discussion areas without much trouble. The platform seems to have supported learning smoothly & added to the overall positive experience of the course. Lower ratings from a few learners may be due to device limitations, network issues, or first-time users. Providing short tutorials, FAQs, or simple navigation guides could help ensure an even smoother experience for all learners. Overall, the platform created a user-friendly learning environment & played an important role in supporting both instruction & learner engagement.

Question No. 17

Q. 17 How user-friendly was the BALMS to access the course materials, activities, and assignments?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	50	27	27	36	100	89	131	187	285	596

Table 21. Responses to: How user-friendly was the BALMS to access the course materials, activities, and assignments?

Descriptive Statistics: Mean (M) $\approx$ 8.32, Standard Deviation (SD) $\approx$ 2.07, Range: 1-10

Observation

Most students felt that BALMS was very easy to use for finding course materials, activities, and assignments. A large number rated their experience between 8 and 10. Only a small group gave low ratings, which shows that very few learners faced difficulties. The average score of 8.32 reflects strong usability. The variation in the responses is moderate, meaning most learners shared similar positive experiences.

Interpretation

The results suggest that the BALMS effectively supported learners in navigating course materials, activities, and assignments with ease. High ratings indicate that the platform's interface, organization, and accessibility features facilitated smooth engagement, minimized technical barriers and helped students move through the course smoothly. A few learners may have faced challenges because of limited digital skills, device issues, or temporary network disruptions. Overall, BALMS's user-friendliness contributes significantly to positive learner experiences, engagement, and self-directed learning in the online environment.

Question No. 18

Q. 18 How active were you on the Discussion Forums?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	58	35	28	41	112	94	153	205	286	516

Table 22. Responses to: How active were you on the discussion forums?

Descriptive Statistics: Mean (M) $\approx$ 8.07, Standard Deviation (SD) $\approx$ 2.23, Range: 1-10

Observation

Most students reported that they were quite active on the Discussion Forums. A large number rated their participation between 8 and 10. Only a small group gave low ratings, which means a few learners did not engage much. The average score of 8.07 shows that learners were generally active in forum discussions. The variation in the scores is moderate, suggesting that participation levels differed from person to person.

Interpretation

The findings suggest that the **Discussion Forums were an effective tool for peer learning and engagement**. Many students shared their ideas, asked questions, and

collaborated with peers, learned from each other, thereby enhancing knowledge construction and reflective learning. A few students may not have participated as much due to personal preference, limited time, or hesitation to post online. Overall, the forums seem to have played an important role in encouraging communication, building a sense of community, and supporting engagement in the course.

Question No. 19

Q. 19 How easy was for you to use the discussion forums?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	47	42	34	52	121	92	135	240	281	484

Table 23. Responses to: How easy was it for you to use the discussion forums?

Descriptive Statistics: Mean (M) $\approx$ 8.02, Standard Deviation (SD) $\approx$ 2.18, Range: 1-10

Observation

Most students felt that using the Discussion Forums was easy. A large number rated their experience between 8 and 10. Only a small group gave low ratings, which means some learners faced a bit of difficulty. The average score of 8.02 shows that the forums were generally easy to use. The variation in scores is moderate, showing that experiences differed slightly among learners.

Interpretation

The findings indicate that the **Discussion Forums were user-friendly and accessible**, enabling learners to engage actively without significant technical barriers. High ratings suggest that forum navigation, posting, and reading messages were intuitive. The platform design appears to have supported smooth interaction. A few learners may have struggled because they were new to online forums, felt unsure about posting, or faced small technical issues like device or browser limitations. Overall, the discussion forums successfully facilitated interactive learning, peer discussion, and knowledge sharing, contributing positively to learner satisfaction.

Question No. 20

Q. 20 How easy was it for you to access the videos?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	56	29	33	63	82	54	101	197	244	669

Table 24: Responses to: How easy was it for you to access the videos?

Descriptive Statistics: Mean (M) $\approx$ 8.28, Standard Deviation (SD) $\approx$ 2.20, Range: 1-10

Observation

Most students found it easy to access the videos on the platform. A large number rated this between 8 and 10. Only a small group gave low scores, which shows that a few

learners had difficulty watching the videos. The average score of 8.28 reflects a strong positive response overall. The variation in the scores is moderate, likely because students used different devices, had different internet speeds, or had varying comfort levels with the platform.

Interpretation

The findings suggest that **video content delivery through BALMS was largely effective and accessible**. Students were able to watch the videos smoothly, which supported both visual and auditory learning. This likely helped them stay engaged and understand the topics better. Lower ratings may be due to **slow internet, older devices, or temporary platform issues**, highlighting areas where **offline video downloads or low-bandwidth versions** could further improve access. Overall, the accessibility of videos was a strong part of the e-learning experience, contributing positively to learner satisfaction and content engagement.

Question No. 21

Q. 21 How easy was it to navigate the quizzes on the BALMS?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	40	34	33	41	87	63	127	196	286	621

Table 25. Responses to: How easy was is to navigate the quizzes on the BALMS?

Descriptive Statistics: Mean (M) $\approx$ 8.35, Standard Deviation (SD) $\approx$ 2.05, Range: 1-10

Observation

Most students found it easy to locate and attempt the quizzes on BALMS. A large number rated this between 8 and 10. Only a small group gave low ratings, which shows that a few learners had some difficulty. The average score of 8.35 reflects a strong positive response. The variation in scores is low to moderate, meaning many students had similar smooth experiences.

Interpretation

The findings suggest that the **BALMS platform effectively facilitated quiz access, navigation, and completion**, supporting learners in their assessments without confusion. Students were able to find the quizzes, attempt them, and submit their answers without confusion. This likely helped them feel more confident and engaged with the assessments. A few learners may have faced small challenges, such as being new to the platform, dealing with technical issues, or needing more familiarity with online quizzes. Short orientation guides or sample quizzes could help these learners even more. Overall, the ease of navigating quizzes is a strong point of the e-learning system and adds positively to the learning experience, contributing to learner satisfaction and instructional effectiveness.

Question No. 22

Q. 22 How would you rate your internet connection?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	68	30	38	48	84	60	129	169	298	604

Table 26. Responses to: How would you rate your internet connection?

Descriptive Statistics: Mean (M) $\approx$ 8.15, Standard Deviation (SD) $\approx$ 2.25, Range: 1-10

Observation

Most students rated their internet connection as good. A large number gave scores between 8 and 10, which shows that many learners had stable connectivity during the course. A small group rated their connection very low, meaning some learners did face poor internet quality at times. The average score of 8.15 indicates that, overall, the connection was strong enough for online learning. The variation in the scores is moderate, likely because students came from different areas and used different service providers.

Interpretation

The results suggest that **most learners had sufficient internet connectivity to engage with e-instructions**, including video lectures, discussion forums, and online assessments.

However, a small proportion of learners experiencing network challenges highlights that **internet quality remains a potential barrier** to fully accessing e-learning resources. Addressing this could involve:

- Providing **offline resources or downloadable content**.
- Offering **asynchronous participation options**.
- Sharing **network troubleshooting tips** for students in low-connectivity areas.

Overall, internet access seems to have supported the learning process well for most participants, with only a few facing difficulties.

Objective 6: To determine the usefulness of the Digital Learning Support Services.

Objective No. 23

23. How useful was the Bahá'í Academy's helpline?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	63	27	32	47	88	82	112	203	279	595

Table 27. Responses to: How useful was the Bahá'í Academy's helpline?

Descriptive Statistics: Mean (M) $\approx$ 8.31, Standard Deviation (SD) $\approx$ 2.11, Range: 1-10

Observation

Most students rated the helpline very highly, with many giving scores between 8 and 10. This shows that they found the support useful. Only a small group rated it low, meaning a few learners did not use the Helpline much or did not find the support fully helpful. The average score of 8.31 reflects strong satisfaction overall. The moderate variation in scores suggests different experiences depending on response time or individual needs.

Interpretation

The results indicate that the Bahá'í Academy's Helpline was an effective support service, helping learners overcome technical or procedural issues. Students felt supported and reassured knowing that help was available when needed. This has likely made their course experience smoother and more comfortable. A few lower ratings may reflect delays in responses, misunderstandings, or limited use of the service. Still, the overall results show that the Helpline greatly contributed to learners' confidence and ease in navigating the course.

Question No. 24

Q.24 How useful was the Bahá'í Academy's Telegram channel?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	66	36	35	43	105	81	100	177	248	637

Table 28. Responses to: How useful was the Bahá'í Academy's Telegram channel?

Descriptive Statistics: Mean (M) ≈ 8.32, Standard Deviation (SD) ≈ 2.11, Range: 1-10

Observation

Most students rated the Telegram channel very highly, with many giving scores between 8 and 10. This shows that learners found it helpful for getting updates and staying informed. Only a small group gave low ratings, meaning a few learners did not find it very useful or did not use it often. The average score of 8.32 reflects strong overall satisfaction. The variation in scores is moderate, which means most students had a similar experience.

Interpretation

The results suggest that **an official Telegram-based communication channel** served as an effective supplementary communication and support tool, keeping learners informed and connected. Learners appreciated the timely messages, reminders, notifications, and announcements, which helped them remain organized and engaged throughout the course. A few learners may have preferred other communication methods or may not have checked the channel regularly, which could explain the lower scores. Overall, **an official Telegram-based communication channel** contributed to **better learner engagement, accessibility, and technical support**, complementing other e-instructional resources.

Question No. 25

Q. 25 How would you rate the overall quality of the e-learning content?										
Scale	1	2	3	4	5	6	7	8	9	10
Responses	57	25	21	45	86	78	79	174	274	689

Table 29. Responses to: How would you rate the overall quality of the e-learning content?

Descriptive Statistics: Mean (M) $\approx$ 8.42, Standard Deviation (SD) $\approx$ 2.06, Range: 1-10

Observation

Most students rated the overall quality of the e-learning content very highly, with many giving scores between 8 and 10. Only a small group gave low ratings, showing that few learners felt the content was of lower quality. The average score of 8.42 reflects strong overall satisfaction. The variation in scores is moderate, meaning most learners had a similar positive experience.

Interpretation

These results show that the e-learning content offered by the Bahá'í Academy was clear, well-structured, and engaging. Students felt that the material was informative, relevant, and applicable to their learning objectives. The content seems to have supported both understanding and practical application. A few learners may have given lower ratings due to personal learning preferences, prior familiarity with the topic, or occasional technical problems in accessing materials, highlighting minor areas for improvement. Overall, the quality of e-learning content played an important role in learner satisfaction and course effectiveness, reinforcing the value of the Academy's instructional design.

Results and Analysis: Patterns, Strengths, and Areas for Improvement

The overall findings from the questionnaire show that learners had a largely positive experience with the Bahá'í Academy's e-instruction programme. Across most dimensions—learner satisfaction, learning outcomes, instructional clarity, technical support, and platform usability—the average ratings were above 8 on a 10-point scale. This indicates strong approval of both the content and the learning environment. Several clear patterns emerge from the data.

1. Patterns in Learner Satisfaction and Engagement

Learners consistently rated the e-learning materials, multimedia elements, and course objectives very highly. Most responses fell within the 8–10 range, showing that the materials were well-designed, engaging, and aligned with course goals. The platform's quizzes and discussions were also rated positively, suggesting that assessments and interactive components supported participation and understanding.

The forums and videos attracted strong engagement, indicating that students were comfortable communicating, sharing ideas, and using multimedia for learning. While participation varied across individuals, the overall trend shows that the course fostered an interactive and supportive learning community.

2. Patterns in Learning Outcomes

Learners reported clear gains in understanding, confidence, and real-life application of course concepts. The average ratings for knowledge gain, practical application, and confidence all remained above 8, indicating that the course design effectively connected content to real-world situations.

This is important for values-based education, which aims to strengthen understanding and internalization, not just theoretical knowledge. The responses show that most learners were able to absorb the content, reflect on it, and apply it meaningfully in their daily lives.

3. Patterns in Instructional Clarity and Effectiveness

Instructions for learning tasks, platform navigation, and assessments were widely seen as clear and easy to follow. High ratings for both clarity and overall effectiveness indicate that the instructions helped learners work independently and complete tasks without unnecessary confusion. This also reduced anxiety around technology and assessment processes.

Consistency in these ratings suggests that the course team maintained clear communication and structured guidance throughout the programme.

4. Patterns in Digital Usability and Technical Support

The BALMS platform received strong positive ratings for usability, navigation, and accessibility. Learners found it easy to locate materials, attempt quizzes, access activities, and watch videos. These results show that the platform played a central role in making the entire e-learning process smooth.

Technical support and the helpline were also rated positively, indicating that learners received timely help when needed. The Telegram channel further supported communication by providing updates and reminders, which many students found useful.

5. Strengths of the Programme

The results highlight several clear strengths:

- High engagement and relevance with course content and multimedia.
- Clear and effective instructions, supporting independent learning.
- Strong learning outcomes, including confidence, understanding, and real-life application.
- User-friendly platform design makes it easy to access resources and navigate content, quizzes, and discussion forums effectively.
- Timely and helpful technical support and communication systems, including the Helpline and Telegram channel.
- Active learner participation, especially in discussion forums.

Together, these strengths create a well-structured and supportive online learning environment.

6. Areas for Improvement

Although overall experiences were positive, a few areas show room for refinement:

- Technical challenges affected a portion of learners, especially those facing slow internet, device limitations, or difficulty loading videos.
- Variability in participation levels suggests that some learners may benefit from more encouragement or guided prompts to engage in forums.
- A small group of learners struggled with instructions or navigation, possibly first-time users or those less familiar with digital learning environments. Additional tutorials, visual guides, or short orientation videos could help.
- Some support services received lower ratings, indicating occasional delays or limited usage among certain students.
- These issues do not undermine the overall effectiveness of the programme but highlight opportunities to make the experience even more inclusive and accessible.

Discussion

The findings show that learners had a largely positive experience with the Bahá'í Academy's e-instruction programme. Most students rated the content, multimedia, and instructions highly, suggesting that the materials were clear, engaging, and easy to follow. Learners also reported good understanding of the topics, increased confidence, and the ability to apply the concepts in real-life situations. The BALMS/Moodle platform supported this experience through easy navigation and accessible resources, while the Helpline and Telegram channel provided timely assistance. A few learners, however, faced technical issues such as weak internet or device limitations, and some required more support with navigation or forum participation. Overall, the results indicate strong content quality, effective instructional design, and reliable support systems, with minor improvements needed to reduce technical challenges and enhance inclusivity.

Conclusion

The results of the study show that the Bahá'í Academy's e-instruction programme is highly effective in supporting learners across multiple dimensions. Students found the content engaging and easy to understand, the instructions clear, and the platform user-friendly. They also reported meaningful learning outcomes, including improved understanding, confidence, and practical application of concepts. While most learners had a smooth experience, some faced technical challenges or needed more support in navigating certain activities. These issues were limited but highlight opportunities for further strengthening the programme. Overall, the findings confirm that the programme provides a well-designed, supportive, and meaningful online learning environment.

Recommendations

Based on the findings, the following recommendations are suggested to further enhance the programme:

1. **Provide additional technical support materials**, such as short video tutorials, FAQs, and step-by-step guides, to assist learners with navigation and troubleshooting.
2. **Offer offline or low-bandwidth options** for videos and multimedia content to support learners with weak internet connectivity.
3. **Strengthen engagement in discussion forums** by adding guided prompts, reflective questions, or small-group activities.

4. **Regularly review and update assessments and instructions** to ensure continued clarity and alignment with learning objectives.
5. **Expand learner support services**, including quicker response times and more frequent reminders through Telegram or other channels.
6. **Monitor technical barriers** by collecting periodic feedback, which can help improve platform accessibility for all learners.

These steps can further improve the learning experience, promote inclusivity, and reduce challenges related to technology and digital readiness.

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Bridging Past and Present - Gandhi's Nai Talim and National Education Policy (NEP) 2020 in Pursuit of Holistic Education

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ABSTRACT

Mahatma Gandhi's concept of Nai Talim, or Basic Education, presented an approach to education that was centered on work, values, and the local community. It sought to combine productive work with education in the mother tongue, along with the development of moral character. In a similar spirit, the National Education Policy (NEP) 2020 places strong emphasis on foundational literacy and numeracy, multilingual education, vocational learning, and holistic development. This paper undertakes a comparative study of Nai Talim and NEP 2020 by situating both within contemporary discussions on experiential learning, vocational education, and value-based education. Based on an analysis of existing studies and policy documents, the paper argues that Nai Talim provides a strong pedagogical framework that can meaningfully support the objectives of NEP 2020. At the same time, it highlights the need for improvements in teacher preparation, educational infrastructure, and assessment systems.

The paper concludes by offering practical recommendations at both the policy and classroom levels, including the introduction of work-centered schools, the reorientation of teacher education programmes, and reforms in assessment practices to acknowledge vocational skills and ethical learning.

Keywords: Nai Talim, NEP 2020, experiential learning, vocational education, mother-tongue instruction, value education

Introduction

Mahatma Gandhi's educational vision, widely known as Nai Talim, was designed to nurture self-reliant and morally responsible individuals through the integration of productive manual work, ethical learning, and intellectual growth. Gandhi believed that education should lead to the balanced development of the body, mind, and spirit. He

emphasized that productive work, especially handicrafts connected to community life, should not be treated as an additional activity but should form the core medium through which learning takes place (Gandhi, 1937, p. 197).

Almost a hundred years later, India's NEP 2020 presents a contemporary educational framework that highlights foundational literacy and numeracy, instruction in the mother tongue during the early years, experiential and activity-based learning, early exposure to vocational education from the middle school level, and the inclusion of value education. The similarities between Nai Talim and NEP 2020 are evident in their shared emphasis on learning through experience, the use of the mother tongue, vocational exposure, and the development of values. These common principles raise important questions about how Nai Talim can inform the effective implementation of NEP 2020, and how the policy's institutional structures and resources can help realize Gandhian educational ideals in the present context. This paper addresses these questions through a review of existing literature, a comparative examination of both approaches, and the formulation of practical recommendations for educational policy and practice.

Objectives

- To examine the core principles of Mahatma Gandhi's Nai Talim and analyze how they align with NEP 2020.
- To review literature on experiential learning, vocational education, value education, holistic education, and the implementation of NEP 2020.
- To identify major challenges in implementation and to suggest feasible policy-level and classroom-level strategies for adopting Nai Talim-inspired practices under NEP 2020.

Suggestion by the Reviewer

Research Method

This paper follows a qualitative and descriptive approach. It is based on a careful reading and analysis of existing literature rather than on field surveys or experiments. The study draws mainly on policy documents, historical writings, and research studies related to education.

The core focus of the paper is a comparative understanding of Mahatma Gandhi's idea of Nai Talim and NEP 2020. Gandhi's writings on Basic Education, particularly his articles in Harijan and documents related to the Wardha Scheme, form the foundation for understanding Nai Talim. These are examined alongside the NEP 2020 policy document and recent academic research on experiential learning, vocational education, value education, and holistic development.

This approach helps bring together educational ideas from different periods, highlights shared values and principles, and explores how Gandhian educational thought can support the aims of NEP 2020 in today's context. Based on this analysis, the paper suggests practical and realistic recommendations for both policy formulation and classroom practice.

Literature Review

1. Gandhian Foundations: Nai Talim in Brief

Nai Talim is based on the principle that learning should take place through meaningful activity. At its core, it promotes learning by doing, where productive work is not treated as an additional subject but becomes the main medium of instruction. It also stresses the importance of teaching in the mother tongue and designing a curriculum that is closely connected to local needs and realities. Another key aspect of Nai Talim is the inclusion of school-based productive work that benefits students educationally while also contributing to the economic life of the community. Along with these elements, Gandhi placed strong emphasis on moral development, which he referred to as the “education of the heart” (Gandhi, 1937a).

Gandhi’s vision of Nai Talim was not limited to classroom learning but was deeply connected to social needs and community empowerment. Later scholars have emphasized this dimension of Gandhian education by highlighting its role in linking learning with social development: ***“By making education reliant on social needs, Gandhi created a system of self- and socially supported learning and working for creating value and wealth essential for the progress of the people and locality. This is an empowerment process.”*** (Takwale, 2023, p. 154)

These ideas were formally discussed and shaped during the Wardha Scheme deliberations in 1937, which provided the basic framework for Gandhi’s vision of Basic Education (National Planning Committee, 1938). Gandhi further clarified and expanded his educational philosophy in his later writings in Harijan, where he highlighted the dignity of labour, learning rooted in real-life contexts, and the balanced development of the body, mind, and spirit (Gandhi, 1937b). Nai Talim, therefore, should not be seen merely as an educational model of the past. Rather, it represents a pedagogical approach grounded in work-centred learning, moral growth, and strong links with community life.

2. Experiential Learning and Pedagogy

Contemporary research on experiential learning strongly supports Gandhi’s idea of “learning by doing.” Early and influential work in this field explains that learning becomes more effective when it follows a structured cycle that includes direct experience, guided reflection, conceptual understanding, and opportunities for active application. Such an approach has been shown to improve learning outcomes, skill development, and learner motivation (Kolb, 1984). More recent studies highlight that experiential learning works best when reflection and application are carefully planned and supported. When these stages are poorly designed or overlooked, the transfer of learning to real situations is significantly reduced (Wijnen-Meijer et al., 2022).

Research conducted in the Indian context also reflects similar findings. Studies supported by NCERT involving in-service teachers indicate that experiential learning methods can improve teacher confidence and effectiveness. However, these approaches require continuous professional training, strong facilitation skills, and well-structured opportunities for reflection in order to be successful (Sharma & Pareek, 2024). NEP 2020 clearly advocates experiential learning at all levels of schooling (Government of India, 2020).

Recent Indian studies further suggest that effective implementation of such pedagogical approaches depends largely on improved teacher preparation, reflective teaching practices, and appropriate assessment systems (Malik & Behera, 2024). Experiences shared by participants in value-oriented educational programmes show how experiential learning can be personally and professionally transformative. Participants involved in reflective and service-oriented programmes describe how engaging with real-life situations, discussing values, and learning through collaboration not only deepens understanding but also shapes their professional practice and leadership approach. These experiences suggest that experiential learning can nurture empathy, moral awareness, and socially responsible leadership beyond the formal classroom setting (Shinde, 2025; Jadhav, 2025; Shintre, 2025).

Overall, the literature indicates that work-based learning inspired by Nai Talim has strong potential, but its success relies on thoughtful design, meaningful assessment, and consistent support for teachers.

3. Vocational education under NEP 2020: promise and constraints

NEP 2020 places vocational education firmly within mainstream schooling. It aims to ensure that students are introduced to vocational skills from the middle school stage and that every learner acquires at least one vocational skill by the end of secondary education (Government of India, 2020). Existing research suggests that vocational education can play an important role in improving employability, strengthening practical problem-solving abilities, and fostering respect for the dignity of labour among students (Mehrotra, 2022).

International studies on vocational education reforms show similar trends across different countries. Well-planned vocational pathways have been found to enhance learner motivation, professional identity, and employment outcomes. However, their success depends largely on factors such as strong collaboration with industry, positive social recognition of vocational work, and adequate investment in teacher training and educational infrastructure (OECD, 2021). Despite these advantages, several policy analysts point out that the implementation of vocational education remains uneven. Common challenges include outdated curricula, limited connections between schools and industries, continuing social bias against vocational streams, and shortages of trained teachers and proper facilities (Sharma et al., 2024).

Evidence from pilot initiatives at the state level further indicates that vocational programmes tend to be more effective when local industries, artisans, and community stakeholders are actively involved in both planning and implementation (Schneider, 2024). Recent studies also highlight that expanding vocational education on a larger scale will require sustained efforts in capacity building and consistent investment to address existing structural limitations (Sharma & Riba, 2024). Taken together, these findings suggest that while NEP 2020 presents a strong and promising vision for vocational education, its successful realization depends on coordinated reforms and long-term institutional support.

4. Value education, citizenship, and capability expansion

Gandhi's strong emphasis on moral development closely connects with contemporary educational theories that focus on enhancing human agency, moral understanding, and

social responsibility. The capability approach views education as a process that enables individuals to develop moral judgment, participate actively in social life, and exercise personal autonomy (Sen, 1999). Building on this idea, Nussbaum argues that the cultivation of empathy, critical thinking, and civic participation is essential for the healthy functioning of democratic societies (Nussbaum, 2011). Similarly, transformative learning theory suggests that lasting changes in attitudes and values occur when learners engage in critical reflection, dialogue, and real-life social experiences, rather than through passive or didactic moral instruction (Mezirow, 1997).

NEP 2020 reflects these ideas by identifying ethical reasoning, empathy, constitutional values, and responsible citizenship as key learning outcomes across all stages of education (Government of India, 2020). However, recent assessments of value education practices in Indian schools indicate that these objectives are often addressed in a limited and surface-level manner. They are frequently reduced to isolated moral lessons, short-term activities, or checklist-driven programmes that lack depth and continuity (Thebar & Upadhyay, 2024). As a result, the meaningful internalization of values remains weak.

Growing evidence suggests that values are more deeply internalized when they are integrated into everyday learning through project-based work, service-learning, vocational activities, and community engagement. Such approaches allow learners to engage directly with real moral challenges and social situations (Sharma, 2024). These participatory and integrated pedagogies help nurture empathy, civic responsibility, and a sense of agency—outcomes that lie at the heart of both Gandhian educational philosophy and NEP 2020's vision of holistic and responsible citizenship.

Gandhian value education also places strong emphasis on connecting knowledge with work and skill development. Education, in this sense, is not limited to intellectual understanding but is closely linked with productive activity and livelihood: ***“Mahatma Gandhi considered that education is an important input not only for obtaining knowledge, but also for working in a superior way for creating socially useful and productive work (SUPW). It also increases mastery over skills for increasing productivity and quality of the products delivered. Linking education with locally available application areas and the choice of vocational skills to be used in doing things by hand ensures nurturing basic and essential body skills for living, earning, and progressing. Such industries and workshops, which were fulfilling basic human needs, were called basic industry (Mulodyog), and learning and earning out of their processes of production of goods and services to be delivered, becomes an essential skill for livelihood earning.”*** (Takwale, 2023, p. 154)

Contemporary reflections on value education further emphasize that education aimed at citizenship and social responsibility must go beyond academic knowledge and professional skills to include moral development and attitude formation. This perspective is clearly articulated in the following observation:

“Education should prepare students for good national and world citizenship. If education should fulfill this responsibility, it has to go beyond the mere transfer of academic information and professional skills. It should also engage itself in a

continuing process of moral development and attitude building for the betterment of humanity and emphasize enhancing capabilities and life skills for the application of universal principles in one's private, professional and social interactions. After all, knowledge by itself can be both constructive and destructive depending on what values and principles are followed when applying it. Lack of universally relevant and secular programmes of this nature demonstrates a void in traditional higher education today.” (Azadi, 2021, p. 1).

This reflection highlights that value education works best when it is ongoing, rooted in experience, and linked to moral understanding and responsible citizenship, as emphasized in both Gandhian education and NEP 2020.

Comparative Analysis: Convergences and Challenges

1. Mother-tongue instruction

Convergence: Both Mahatma Gandhi and NEP 2020 place strong emphasis on the use of the mother tongue or home language during the early years of schooling. Gandhi believed that learning in one's mother tongue is essential for clear understanding, healthy cognitive development, and a strong sense of cultural identity. In a similar manner, NEP 2020 recommends that the mother tongue or home language should be used as the medium of instruction at least until Grade 5, and preferably until Grade 8, highlighting its role in improving comprehension and reducing learning difficulties (Government of India, 2020). Recent research also supports this approach, showing that instruction in the home language strengthens foundational literacy, builds linguistic confidence, and helps reduce early school dropout rates (Mohanty, 2021).

Challenge: Despite this clear alignment in philosophy and policy, implementation at the system level remains challenging. Effective adoption of mother-tongue instruction requires the availability of multilingual textbooks, locally relevant learning materials, and teachers who are fluent in regional languages and trained in multilingual teaching methods. Studies indicate that many states face shortages of teachers proficient in the mother tongue and lack clear operational plans for managing multilingual classrooms (Mohanty, 2017). In addition, factors such as migration, political considerations, and linguistic diversity—particularly in urban and tribal areas—further complicate implementation. Addressing these challenges will require sustained investment in teacher training, curriculum development, and the strengthening of regional languages to successfully realise NEP's language policy goals.

2. Learning-by-doing and vocational integration

Convergence: Gandhi's idea of “learning by doing,” in which productive work serves as the core medium of learning, closely aligns with the emphasis placed by NEP 2020 on integrating vocational education into regular schooling (Gandhi, 1937; Government of India, 2020). International research on experiential and work-based learning also supports this approach, showing that hands-on, real-world tasks improve conceptual understanding, learner independence, and

readiness for employment when supported by structured reflection and skilled guidance (Kolb & Kolb, 2018).

Both Nai Talim and NEP 2020 view practical learning as essential for developing problem-solving skills, craftsmanship, respect for the dignity of labour, and real-life competence. NEP's provision for vocational exposure from the middle school stage onwards creates a clear opportunity to apply Gandhian ideas of work-centred education within contemporary school systems (Government of India, 2020).

Challenge: While Gandhi imagined schools that were largely self-sustaining through craft-based productive work that supported both learning and local economic life, NEP 2020 must implement vocational education within a much more complex and diverse national economy. This requires alignment with industry standards and changing labour-market needs. Effective implementation, therefore, depends on updated assessment systems, continuous teacher skill development, stronger links between schools and industry, and active involvement of local communities. Recent studies indicate that vocational programmes are more effective when they are connected with local micro-enterprises, cooperatives, and self-help groups (SHGs), as these provide meaningful settings for practical learning and community engagement (Sari et al., 2025). Evidence from state-level pilot programmes further shows that learner confidence and skill development improve when vocational curricula are jointly designed with local industries and artisan networks (Allsubject Journal, 2025). Overall, these findings suggest that integrating Gandhian work-based learning within the NEP framework requires coordinated institutional efforts and strong collaboration with local stakeholders.

3. Moral formation and civic education

Convergence: Both Mahatma Gandhi and NEP 2020 view moral development, ethical awareness, and responsible citizenship as central aims of education. Gandhi believed that education should help cultivate qualities such as truthfulness, empathy, self-discipline, and a sense of social responsibility. He saw these values as essential to the balanced development of the body, mind, and spirit, and to bringing out the best in every individual (Gandhi, 1937a, 1937b). In a similar way, NEP 2020 highlights constitutional values, ethical reasoning, and civic responsibility as key learning outcomes that should be nurtured throughout all stages of schooling (Government of India, 2020).

Challenge: The main challenge lies in converting these broad educational goals into meaningful classroom practices. Research conducted in Indian schools indicates that value education is often reduced to isolated lessons, occasional activities, or prescriptive moral teaching, which limits its impact and leads to a shallow understanding among learners (Singh, 2025). International research reflects similar concerns. Recent UNESCO analyses show that value education is more effective when it is integrated into participatory, community-based, and experiential learning activities, rather than being taught as a separate moral

science subject (UNESCO, 2023). Evidence from recent initiatives in value-based education further suggests that moral and civic capacities are strengthened when values are embedded in sustained practices such as service-learning, community projects, mentoring, and dialogic teaching. These approaches allow learners to reflect on real-life situations and engage with diverse viewpoints in a meaningful way (Kaur, 2025). Overall, these findings indicate that both Gandhian principles and NEP 2020's vision of moral and civic education are more likely to be realized when values are grounded in authentic social experiences and continuous reflective learning, rather than through standalone instructional modules.

4. Equity and local relevance

Convergence: Gandhi's village-centred approach to education, shaped by his broader idea of *Gram Swaraj* and community-based learning, aimed to reduce social inequalities and ensure that education responded to local needs rather than reinforcing urban or elite dominance (Gandhi, 1942). In a similar way, NEP 2020 places strong emphasis on equity and inclusion. It highlights the need to improve access to education for rural learners, socio-economically disadvantaged groups, and children from marginalized and underrepresented communities (Government of India, 2020).

Challenge: Despite these clear policy commitments, deep-rooted structural inequalities continue to affect educational outcomes. Factors such as market-driven pressures, examination-focused competition, and urban-centred distribution of resources often benefit already privileged groups. Recent studies in the Indian context show that many rural schools still struggle with shortages of trained teachers, limited digital facilities, and a lack of locally relevant curriculum materials, which restrict the effective implementation of NEP reforms (Deepak & Jayesh, 2025). Research also indicates that focused rural pilot programmes, context-sensitive curricula, and formal recognition of community-based and informal learning practices can play an important role in improving relevance and reducing educational inequities (Balakrishna, 2024).

Suggestion by the Reviewer

Challenges of Nai Talim and Holistic Education in Contemporary Education

In addition to the challenges identified within each area of convergence, there are certain more challenges that further influence the integration of Gandhiji's Nai Talim and holistic education within contemporary education systems.

- **Assessment of Holistic Learning Outcomes:** Both Nai Talim and holistic education place strong emphasis on ethical awareness, cooperation, practical competence, and reflective thinking. However, prevailing assessment practices continue to rely largely on written examinations and the recall of information. Such methods are not well-suited to capturing holistic learning outcomes. When these dimensions remain outside formal evaluation frameworks, they tend to receive limited attention in everyday teaching, reducing the practical impact of holistic educational aims.
- **Institutional and Organizational Constraints:** The effective practice of Nai Talim and holistic education requires curricular flexibility, interdisciplinary planning, and

sustained engagement with real-life contexts. Existing school structures, however, are often shaped by rigid timetables, subject-wise compartmentalization, and administrative priorities. These organizational conditions limit teachers' ability to plan and sustain experiential, work-based, and reflective learning activities. Without institutional support and greater flexibility in school organization, the holistic intent of Nai Talim remains difficult to realize consistently.

- **Standardization versus Contextual Learning:** A further challenge arises from the tension between standardized educational frameworks and the context-sensitive nature of Nai Talim. Gandhiji's educational vision was deeply rooted in local culture, community life, and regional needs. In contrast, contemporary education systems tend to prioritize uniform curricula, common benchmarks, and standardized outcomes. While such standardization aims to ensure equity and comparability, it often restricts schools' capacity to adapt learning to local realities. This tension weakens one of the central strengths of Nai Talim and holistic education—learning that is meaningfully connected to community life.

Implementation Barriers

1. Teacher Capacity and Pre-/In-Service Training Gaps

NEP 2020 calls for a major shift in teaching practices, asking teachers to adopt experiential, vocational, and multidisciplinary approaches to learning (Government of India, 2020). International research consistently shows that large-scale education reforms are successful only when strong attention is given to teacher preparation, mentoring, and continuous professional development. In this context, teacher capacity is widely recognized as the most influential factor in bringing about meaningful system-level change (Darling-Hammond, 2021).

However, reviews of implementation at the state level point to ongoing challenges. These include shortages of trained teacher educators, limited professional development infrastructure, and insufficient readiness among teachers to adopt the pedagogical changes required under NEP 2020 (Sanghavi, 2025). These findings highlight the importance of strengthening teacher skills and support systems. Without well-prepared and confident teachers, the experiential and work-based methods envisioned in both NEP 2020 and Gandhi's Nai Talim are unlikely to be implemented effectively in classrooms.

2. Assessment and evaluation challenges

Although NEP 2020 advocates a shift toward competency-based assessment, India's evaluation system continues to depend largely on rote memorization and high-stakes examinations (Government of India, 2020). Research indicates that without bigger structural changes in assessment practices—such as the use of performance-based tasks, portfolios, and rubric-based evaluation—learning outcomes from vocational and experiential activities remain poorly recognized within formal certification systems (Padmanathan, 2025).

This suggests that unless assessment methods are meaningfully reformed, the practical and experiential learning emphasized in both NEP 2020 and Gandhi's Nai Talim will continue to receive limited recognition and value within the broader education system.

3. Infrastructure and resource constraints

Many schools do not have adequate physical and material resources to implement vocational and experiential learning in an effective manner. National data consistently point to wide differences in basic infrastructure and learning facilities across Indian states (UDISE+, 2023). These gaps limit schools' ability to provide meaningful hands-on activities, workshops, and skill-based learning experiences.

Research further highlights that inadequate infrastructure and a lack of equipment make it difficult for schools to support vocational projects and experiential learning in a sustained way (Prakash et al., 2024). This indicates that without strengthening basic facilities and providing appropriate resources, the experiential and vocational goals outlined in both NEP 2020 and Gandhi's Nai Talim will remain challenging to realize in many regions of the country.

4. Social perceptions and status hierarchy

In many communities, vocational education is still seen as less prestigious than academic pathways. As a result, students and parents often prefer conventional academic routes, even when skill-based or vocational options may be more appropriate for learners' interests and abilities (Jena & Dutta, 2025). Such social attitudes toward manual and craft-based work directly undermine both the goals of NEP 2020 and Gandhi's strong emphasis on the dignity of labour (Ganie, 2022).

Recent research suggests that changing these perceptions requires sustained engagement with parents, community leaders, and local organizations. It also highlights the importance of presenting positive role models who have achieved success through vocational careers (Schmid & Garrels, 2021). These findings indicate that enhancing the status of vocational education is not only a matter of policy reform, but also a broader social challenge that calls for continuous community involvement and awareness-building.

5. Curricular alignment and implementation

Introducing work-centered and experiential learning across India's school system requires significant changes in curriculum design and strong coordination across different levels of governance (Rumi & Mete, 2024). Early studies on the implementation of NEP 2020 indicate that many states face difficulties in developing locally relevant learning modules, linking them with competency-based outcomes, and maintaining consistent quality across diverse school contexts (Choubey, 2024).

Further research points out that effective implementation depends on several enabling factors, including adequate funding, clear operational guidelines, supportive institutional structures, and the availability of trained facilitators. However, these resources are unevenly distributed across states, which affects the pace and quality of implementation (NITI Aayog, 2022). This suggests that translating NEP 2020's vision of experiential and work-based learning into actual classroom practice will require careful planning, strengthening of resources, and continuous monitoring to bridge the gap between policy intent and everyday educational realities.

Policy and Practice Recommendations

1. Work-centered learning initiatives

To put work-centred and community-based learning into practice within the framework of NEP 2020, states can introduce *Nai Talim Innovation Clusters* (NTICs). Under this approach, each cluster would integrate a locally relevant vocation into the regular school timetable. Schools would work in partnership with local artisans, self-help groups (SHGs), NGOs, and nearby industries to support training, real-world exposure, and skill development. Learning outcomes would be assessed through competency-based methods, including student portfolios and reflective records. Community-level curriculum committees could help ensure that learning activities remain closely connected to local social and economic realities.

Evidence from recent vocational and work-based learning initiatives in India shows that student outcomes improve significantly when schools collaborate with community stakeholders and local industries. Such partnerships are associated with higher student engagement, stronger skill development, and better alignment with local livelihood opportunities (Sheshadri et al., 2023).

2. Teacher education reform: “Hand-Head-Heart” modules

For the experiential, vocational, and value-based reforms proposed under NEP 2020 to be effectively implemented, teacher education needs to be reoriented around the idea of “Hand–Head–Heart” learning. Pre-service programmes such as B.Ed. and D.E.I.Ed. can include focused modules on experiential teaching methods, competency-based assessment, multilingual classroom practices, and strategies for facilitating community-linked learning.

In-service professional development may be strengthened through blended learning courses, school-based practice cycles, and supported sabbaticals that allow teachers to learn local crafts or vocational skills. Recent reviews of NEP 2020 implementation consistently highlight teacher preparation as the most influential factor in determining reform success. These studies underline that high-quality and sustained professional development has the strongest impact on teachers’ ability to adopt experiential and vocational pedagogies in the classroom (Kumari & Pandey, 2025).

3. Assessment redesign

Implementing NEP 2020’s move away from rote memorization toward competency-based learning requires a clear redesign of existing assessment practices. Schools need to gradually shift to continuous and portfolio-based evaluation systems that capture students’ skills, reflections, and outcomes from projects and practical work. These assessment methods should be closely linked with vocational, experiential, and project-based learning that is relevant to local contexts, so that students’ practical abilities are formally recognized and supported within their academic progression.

Aligning assessment practices with curriculum goals and local labour needs helps increase the relevance and social value of students’ learning. Policy reviews also highlight that competency-based assessment is central to achieving the broader aims of NEP 2020.

Without such reforms, the learning gains from vocational and experiential approaches tend to remain invisible within traditional, examination-focused systems (Ministry of Education, Government of India, 2024).

4. Emphasizing mother tongue as a medium of instruction

To fulfil NEP 2020's commitment to mother-tongue and home-language instruction in the early years, states need to invest in developing high-quality multilingual learning resources. This includes curriculum-linked textbooks, digital materials, teacher handbooks, and assessment tools in local languages. Alongside this, teacher training programmes should equip educators to handle multilingual classrooms effectively and to use children's home languages as learning resources rather than as obstacles.

Public awareness efforts can also play an important role by helping families understand the cognitive, emotional, and social benefits of early education in the home language. Research on multilingual education in India shows that learning outcomes at the foundational level improve when children are taught in their home language and when teachers receive adequate training and instructional support (Holla, 2023).

5. Learning through community-based work

Community–school enterprises can act as practical spaces for combining vocational skills, experiential learning, and local economic participation, reflecting the Nai Talim idea of learning through productive work. Schools may initiate small-scale activities such as craft workshops, seed or sapling nurseries, sustainable farming units, or local service-based ventures. Through these activities, students can apply classroom learning to real-life situations while developing skills related to entrepreneurship, teamwork, and ethical responsibility. When such initiatives are managed transparently and guided by trained teachers, they may also generate limited income to support school needs such as learning materials, field visits, or vocational activities.

Evidence from state-level initiatives in India suggests that well-planned school enterprises help improve students' confidence, skill development, and engagement with the local community. These models also strengthen school–community relationships when they are implemented with clear guidelines, safeguards, and regular monitoring (Singh, 1998).

Methodological Framework

This paper is based on three main sources of evidence. First, it draws on national policy documents, with particular focus on NEP 2020. Second, it reviews Indian empirical studies and literature related to experiential learning, vocational education, teacher development, multilingual pedagogy, and value education. Third, it refers to well-established international research frameworks connected to holistic and competency-based learning. These include experiential learning theory (Kolb & Kolb, 2018), global studies on teacher capacity and professional development (Darling-Hammond, 2021), and international analyses of skills development and work-based learning (OECD, 2021; UNESCO, 2023).

These international perspectives offer useful comparative insights into system-wide educational reform and help identify the conditions under which experiential, vocational, and value-based approaches are most effective. At the same time, educational reform is

deeply influenced by local contexts. Approaches drawn from global research need to be carefully adapted to local socio-cultural and institutional contexts. Therefore, this paper emphasizes pilot initiatives, community-based adaptation, and careful local evaluation before wider implementation.

The analysis is also shaped by certain limitations. First, since NEP 2020 is still in the early stages of implementation, empirical evidence on its long-term outcomes remains limited. Second, existing state-level initiatives in experiential and vocational education differ widely in their design, scale, and quality, which makes systematic comparison difficult. These limitations should be kept in mind while interpreting the findings and recommendations discussed in this paper.

Conclusion

Mahatma Gandhi's concept of Nai Talim and NEP 2020 show a strong philosophical and pedagogical connection. Both view education not merely as the transfer of academic knowledge, but as a holistic process that nurtures moral values, practical skills, social responsibility, and respect for the dignity of labour. While Nai Talim offers a lasting moral and educational foundation rooted in learning by doing, local relevance, and the balanced development of hand, head, and heart, NEP 2020 provides a comprehensive policy framework that can translate these ideas into practice within a contemporary education system shaped by linguistic diversity, technological change, and evolving labour-market needs.

The analysis presented in this paper highlights significant areas of convergence between Nai Talim and NEP 2020. Both emphasize mother-tongue instruction, experiential and work-based learning, vocational exposure, value education, and a strong commitment to equity and inclusion. However, the main challenges lie not in the ideas themselves but in their implementation. Examination-focused assessment systems, uneven teacher preparation, limited infrastructure for vocational and experiential learning, and persistent social attitudes that undervalue vocational pathways continue to restrict meaningful change. These challenges clearly indicate that policy vision alone is not sufficient; sustained systemic support is essential for classroom-level transformation.

At the same time, evidence from Indian and international research shows that well-planned experiential and vocational programmes—supported by reflective practices, community involvement, and competency-based assessment—can lead to improved learning outcomes, higher student motivation, and stronger civic responsibility. This body of research suggests that a meaningful integration of Gandhian educational principles with NEP 2020 is both educationally sound and practically achievable.

Looking forward, this paper argues that such integration can be advanced through focused and evidence-informed strategies. These include piloting Nai Talim Innovation Clusters (NTICs), strengthening pre-service and in-service teacher education, reforming assessment systems to recognize competencies, expanding multilingual learning resources, and encouraging community-based school initiatives that reinforce the dignity of labour. Together, these measures can help fulfil NEP 2020's objectives while giving renewed life to Gandhi's vision of education as a transformative social force.

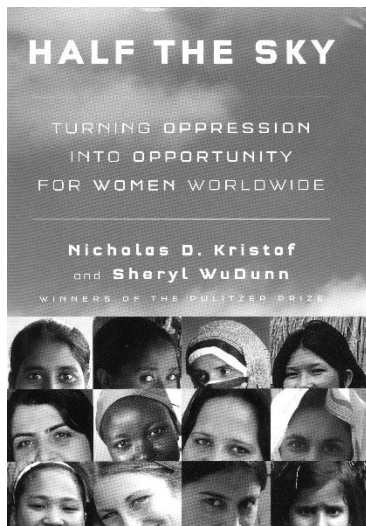
With sustained collaboration among policymakers, educators, and communities, India has the opportunity to develop an education system that is both modern in outlook and firmly grounded in moral values. Such a synthesis of Gandhian ideals and NEP 2020's aspirations holds the promise of nurturing capable, ethical, empathetic, and self-reliant citizens who can contribute meaningfully to a just and humane society.

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Book Review:

Half the Sky: Turning Oppression into Opportunity for Women Worldwide

Nicholas D. Kristof and Sheryl WuDunn
Alfred A. Knopf, New York, 2009

Early in their latest book, journalists Nicholas Kristof and Sheryl WuDunn offer this startling fact: a straightforward calculation of male-to-female ratios shows that at least 60 million women and girls are “missing” from global population figures. This gap, they say, has largely come about because of decades of gender-specific abuse, neglect, and infanticide or abortion— “gendercide.”

“It appears that more girls have been killed in the last fifty years, precisely because they were girls, than men were killed in all the wars of the twentieth century,” they write in

Half the Sky: Turning Oppression into Opportunity for Women Worldwide.

Armed with facts and figures like that — and coupled with a wealth of compelling personal stories about women who are on the front lines of this largely unreported war — Mr. Kristof and Ms. WuDunn argue that the “paramount moral challenge” of this young century is “the struggle for gender equality in the developing world.”

Their focus is on three particular abuses: sex trafficking and forced prostitution; gender-based violence, including honor killings and mass rape; and maternal mortality, which they say needlessly claims one woman a minute.

These abuses reflect the darkest aspects of women's oppression, they say, and yet all can reasonably be addressed by concerted action at the international level and also by individual efforts on the part of global citizens everywhere.

For rather than merely complaining about the difficulties involved in addressing such egregious problems, Mr. Kristof and Ms. WuDunn explicitly and consciously weave into their tale stories of women who have successfully overcome abuse, neglect and inequality, often with the help of outsiders.

Specifically, they suggest, efforts to boost the education of girls and to provide microfinance for women can pay huge dividends in terms of ending oppression and creating opportunity. “One study after another has shown that educating girls is one of the most effective ways to fight poverty,” they write.

Many of these ideas, of course, are not new. UNICEF, UNIFEM, and other UN agencies, along with numerous non-governmental organizations, have long cast women's inequality in a human rights framework and stressed the fundamental importance of education for girls in fighting poverty.

What makes *Half the Sky* so compelling, and therefore so important, are the heart-rending and intimately detailed personal stories that illustrate how deeply rooted these problems are in some parts of the world — and, yet, how it is nevertheless possible to make headway against them.

The book opens with the story of Srey Rath, a young Cambodian woman who, at the age of 15, went to Thailand to wash dishes to help support her impoverished family and was instead taken to Malaysia, where she was held captive and forced to have sex for money. To ensure compliance (and smiles for her customers), her captors routinely beat and drugged her.

Yet Ms. Rath escaped, returned to Cambodia, and connected with an aid group that helps girls who have been trafficked start new lives. The group used \$400 in donated funds to buy a small cart and a starter selection of goods so that Rath could become a street peddler.

In another chapter, they tell the story of Mukhtar Mai, a young Pakistani girl who was gang-raped at the order of her tribal council as a monstrous but traditional punishment to her family. “They know that a woman humiliated in that way has no other recourse except suicide,” Mukhtar herself later wrote. But she resisted that urge and went on to become an international spokesperson for women’s rights and the founder of a school for girls.

In such stories, Mr. Kristof and Ms. WuDunn have a goal: to prod individuals into joining a “new emancipation movement to empower women and girls around the world.”

For Bahá’í Academy, *Half the Sky* stands out for the signal attention it gives to the importance of women’s advancement not only as a human rights issue, but one that is deeply connected to peace and prosperity for everyone.

About a century ago, ‘Abdu’l-Bahá identified women’s equality as a prerequisite to international peace and economic development.

Women, he wrote, “will be the greatest factor in establishing universal peace.... Inasmuch as human society consists of two parts, the male and female, each the complement of the other, the happiness and stability of humanity cannot be assured unless both are perfected.”

Mr. Kristof and Ms. WuDunn, who are married and between them have won several Pulitzer prizes for their reporting, offer considerable evidence that the advancement of women will have powerful reverberations in addressing other global problems. *Half the Sky* takes its title from a Chinese proverb that “Women hold up half the sky,” and they endeavor to prove its accuracy.

“Think about the major issues confronting us in this century,” they write near the book’s conclusion. “These include war, insecurity, and terrorism; population pressures, environmental strains, and climate change; and poverty and income gaps. For all these diverse problems, empowering women is part of the answer.”

Source: <https://www.onecountry.org/story/review-stories-front-lines-most-underreported-conflict-century> (One Country, July–November 2009, Issue No. 3, Volume 20, No. 10)