

Integration of Constitutional Principles into Education for Holistic Development of Nation

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Abstract:

The Constitution is more than just a series of laws; it is a living document that is the foundation of our democracy. There is a considerable difference between what the constitution says about duties and rights and what people do in real life. This article talks about how adding constitutional ideals like justice, freedom, equality, brotherhood, and accountability to school curricula and teaching methods could assist the Indian educational system in closing this gap. This study looks at examples from Finland, South Korea, Singapore, the United States, Germany, and Canada to back up the claim that educational goals should be in line with constitutional ideas in order to raise a generation of responsible, moral, and involved citizens.

1. Overview

1.1. The Values Crisis in Contemporary India

India is in a very tough spot right now. The country is quickly becoming more important on the world stage because of its great achievements in research, technology, digital innovation, and democratic strength. At the same time, the constitutional principles of justice, freedom, equality, and brotherhood are slowly fading away in everyday life.

Even though it's against the law, caste-based discrimination nonetheless makes it hard for people to get work, education, and respect. In other states, like Tamil Nadu, Bihar, and Uttar Pradesh, manual scavenging, social marginalization, and unfair treatment are still endemic. This is wrong on both a moral and a legal level.

Economic inequality makes injustice even worse. The Oxfam India Report (2023) says that the top 1% of Indians own more than 40% of the country's wealth. This difference keeps millions of people stuck in a cycle of wealth and poverty because it makes it hard for them to get basic services like healthcare, education, and steady jobs.

It's still hard to find gender fairness. Crimes including dowry deaths, honour killings, and sexual harassment go against the fundamental promise of equality and dignity for all genders.

These problems get worse because of the rise of divided politics, which is marked by identity-based mobilization, communal division, and a shocking surge in hate speech and mob violence. Social media goes against the concept of secularism and brotherhood by often making individuals intolerant by making fun of their beliefs, food choices, or clothing.

This widespread practice shows that people don't know enough about the Constitution. Even if there are strong laws in place, many people do not understand or live by the values of the Constitution.

People often say that Indians are more likely to follow the rules when they travel abroad. They stay in line, keep the streets clean and obey traffic restrictions. But these principles are often ignored in their own

country. This discrepancy shows that constitutional education has not worked. Even when there is a law, people don't have the "constitutional instinct," which is the inner need to do the right thing.

This is where education comes in, not just as a way to get a job but also as a way to bring about moral and social reform. Schools should not only teach kids how to read and write but also how to be aware of their surroundings, appreciate differences, recognise injustice, and stand up for the dignity of all people. This makes education more than just a fundamental entitlement; it becomes a constitutional mission.

1.2. How the nation can be transformed through education

It has long been understood that education can help people advance in their careers and develop morally, civically, and spiritually. While most modern policies concentrate on helping people acquire new skills and find employment, education's overarching philosophical goal is to create morally upright, responsible, and aware individuals who can uphold and strengthen the country's democracy.

According to Plato in *The Republic*, education is the development of the soul that enables people to comprehend and pursue justice. Natural education was emphasised by Jean-Jacques Rousseau as a means of advancing virtue and freedom. Nearer to home, Rabindranath Tagore advocated for an educational system that promotes moral consciousness, creativity, and coexistence with the natural world. Nai Talim, a teaching philosophy founded on craft, independence, truth, and nonviolence, was a topic Mahatma Gandhi frequently discussed. Gandhi believed that unless education produced morally upright and socially conscious individuals, it was incomplete.

"Education for livelihood" and "education for nationhood" are very different. While the former equips students with job skills and technical knowledge, the latter instills in them the values of equality, freedom, empathy, critical thinking, and civic courage that will enable them to participate actively in democracy. People who are educated in a value-based system are more likely to feel united and like they belong to a country. Children are empowered to do more than just compete; they are empowered to make a positive impact on society in addition to earning money.

By encouraging empathy, dialogue, and democratic engagement, education must be a force that combats the increasing division, commercialisation, and apathy of our time. This indicates that incorporating constitutional values into the educational system is not just a pipe dream but rather a necessity for the country.

1.3. Goals and the Research Question

Key Research Question:

In order to promote comprehensive national development and tackle current societal issues, how can the Indian educational system successfully incorporate constitutional values?

Goals of the Research:

- To evaluate how Indian educational policies have changed in light of constitutional principles.
- To contrast global approaches that incorporate constitutional and civic education.
- To determine the existing pedagogical, curriculum, and policy gaps in the Indian educational system.
- To suggest doable strategies for incorporating constitutional principles into regular school operations and school culture.

1.4. Methodology and Scope

Through the lenses of policy, curriculum, pedagogy, and school culture, this study examines how constitutional values and education intersect in India's K–12 educational system. With sporadic allusions to higher education for comparative purposes, the focus is restricted to government and private schools run by the state and CBSE boards.

The Indian Constitution, National Education Policies (1968, 1986/1992, and 2020), NCERT textbooks, and international case studies are the main sources of information used in this qualitative approach. Journal articles, policy papers, reports from UNESCO, NCF, and pertinent NGOs are among the secondary sources that are also consulted in this work. Future research may include interviews with educators, policy experts, and school leaders to validate and enhance the findings, even though this study does not collect primary data.

2. The Ideas and Values Behind Indian Constitutionalism

2.1. A philosophical and semantic look at the Preamble in depth

The Preamble to the Indian Constitution is more than just an introduction; it is the document's moral compass. It sums up the main ideals of the Constitution and shows what the Indian people as a whole want: a fair, egalitarian, and respected society. There is a lot of intellectual meaning in every line of the Preamble.

Justice in the social, economic, and political spheres

Centuries of profoundly established caste-based discrimination, feudal economic structures, and the political disenfranchisement of large groups of people in India have led to a need for justice. Dr. B.R. Ambedkar, the main author of the Constitution, thought that justice might be used to break down old power systems and create real democracy.

Social justice wants to remove caste hierarchy and untouchability so that no one is discriminated against because of their caste, gender, or religion.

Economic justice deals with poverty, landlessness, and the unfair work practices that have kept millions of people poor. It wants to make sure that everyone has a fair chance at success and wealth.

Political justice makes sure that every adult person can vote and take part in politics, no matter what their background is.

So, the Constitution's definition of justice is not retributive but corrective and freeing; it is a way to give power to the weak and promote fairness.

Freedom: From Restriction to Acceptance

The Constitution says that freedom involves both the ability to fulfil one's full potential and the lack of tyranny (negative liberty). It includes freedom of thinking, expression, religion, faith, and worship, which safeguards people's right to find their own way to self-realization.

Articles 19 (freedom of speech and expression) and 25 (freedom of religion) show that this attitude is broader. In a heterogeneous country like India, liberty should not be seen as a danger to order, but as the foundation of plurality and creative selfhood.

Equality in law and in fact

Even while the law treats everyone the same (de jure equality), there are still social inequities that make affirmative action required to achieve substantive or de facto equality. Articles 15 and 16 give the State the power to make special arrangements for groups who are socially and educationally disadvantaged. This is why there are policies like reservations in jobs and schools.

The Indian Constitution's idea of equality isn't blind; it recognises that some people have more problems than others and gives solutions. So, equality means treating everyone with the same concern and respect, not being the same.

Fraternity: The Heart of the Republic

Fraternity is still the most important value, but people don't talk about it often. It protects the dignity of

each person and the unity and integrity of the country. Without brotherhood, equality and freedom are not safe. The growth in hate crimes, acts of community violence, and cyberbullying shows how fraternity has decreased in public life.

In our culture and constitution, fraternity is important. It comes from the Indian saying "Vasudhaiva Kutumbakam," which means "the world is one family." It asks for understanding, togetherness, and a commitment to talking things out instead of fighting.

The Indian state is sovereign, socialist, secular, democratic, and republican.

India is sovereign, which means it may select its own course without intervention from foreign sources.

A socialist believes in a welfare state that has programs to help reduce socioeconomic gaps.

Secular: The state protects religious freedom but stays morally separate from religion.

Democratic: The people are in charge because they vote regularly and the government is responsible.

Republic: India is controlled by elected officials, not a monarch who is passed down from one generation to the next.

These terms put the Constitution in the context of modern democratic thought, even though India has a lot of other traditions.

2.2. The Triple Crown of Rights, Objectives, and Duties

The three pillars of India's moral architecture—fundamental duties, directive principles of state policy, and fundamental rights—form the foundation of the country's constitution. Together, they establish a social contract based on reciprocal duties that defines the relationship between the State and its people in addition to legal terms.

Part III: Fundamental Rights

These are legally enforceable rights that are intended to safeguard people's equality, freedom, and dignity.

Articles such as

Equality before the law is guaranteed by Article 14.

Freedoms of speech, assembly, and association are guaranteed by Article 19.

The rights to life and personal liberty are upheld by Article 21, which is now construed to cover privacy, education, and the environment.

Citizens who are aware of these rights are better equipped to fight injustice and take an active role in democracy. But education must guarantee not only awareness of these rights but also their responsible application and real-world ramifications.

Part IV: Directive Principles of State Policy

DPSPs serve as governing principles even though they are not subject to the courts. They represent the idea of a welfare state based on socialist and Gandhian principles. A number of articles have a direct connection to educational goals:

Article 39(e): Prevent child abuse and guarantee a healthy upbringing.

Article 41: The right to an education and employment in a dignified environment.

Article 45: Early childhood education and care for children under six years old.

Article 46: Advancement of Scheduled Tribes, Scheduled Castes, and other marginalised groups' economic and educational interests.

These articles call on the government to prioritise education as a social equaliser and developmental necessity rather than as a commodity.

Essential Responsibilities (Part IVA)

These, which were first introduced by the 42nd Amendment in 1976, show a change from a rights-centered

to a responsibility-centered democracy and a move towards balanced citizenship. Important responsibilities related to education include:

Article 51A(a): Honour the Constitution, its institutions, and its principles.

51A(b): Treasure the admirable principles of the fight for freedom.

51A(e): Encourage peace and abstain from actions that are disparaging to women.

51A(j): Aim for excellence in everything.

51A(k): Parents' obligation to give children ages 6 to 14 access to education.

These responsibilities serve as a reminder to citizens that democracy requires active moral participation and is not a spectator sport. These sensibilities must be cultivated in schools as part of everyday life.

The Triad's Interdependence

Without comprehending how these three elements interact, true constitutional citizenship is lacking:

Anarchy and individualism could result from rights without obligations.

Without rights, duties run the risk of becoming authoritarian.

By providing moral guidance to legislation and policy, DPSPs serve as a link between the two.

Therefore, the Constitution must be taught in schools as a living philosophy—a framework for thinking, acting, and living in accordance with democratic ideals—rather than as a set of laws.

3. India's Educational Policy Development Through a Constitutional Perspective

3.1. Early Reports and Commissions (Pre-NEP)

The foundation for India's post-independence educational vision was established by three landmark commissions prior to the creation of official national education policies. These commissions reflected the Constitution's spirit in a number of ways, even though they might not have mentioned it directly.

Commission on University Education (1948–49)

This commission, which was led by Dr. S. Radhakrishnan, focused mostly on higher education. It emphasised the necessity of moral and spiritual renewal and cautioned that education could turn dangerous in the absence of character. It recommended that universities foster the values of freedom, responsibility, and critical thinking, emphasising education as a tool for democracy. The Commission was obviously in line with the future Preamble's spirit of liberty and dignity, even though there were no overt references to constitutional values (because the Constitution was still being finalised).

Commission on Secondary Education (1952–1953)

Adolescence was emphasised by the Mudaliar Commission as a critical period for character development. It recommended integrating civic education and social service into school life and placed a strong emphasis on teaching students how to be democratic citizens. It emphasised discipline, teamwork, patriotism, and secularism—all of which were subtly consistent with the principles of the constitution. However, the recommendations remained abstract in tone and did not directly and systematically refer to constitutional texts.

Report of the Kothari Commission (1964–66)

The Education Commission (1964–66), headed by D.S., was the most thorough and significant of the early reports. Kothari sought to overhaul the entire system of education. It stated the following and introduced the idea of "education and national development":

"Her classrooms are shaping India's future."

The report placed a strong emphasis on modernisation, national integration, and moral and social values. It promoted: To lessen inequality, a common school system. As a component of education, social and

national service. Moral instruction to cultivate self-control and integrity.

It did not, however, specifically connect education to constitutional principles. The emphasis on modernisation and national cohesion in a recently independent, divided country is probably the reason for this omission. Rather than being overtly legal or constitutional, the Commission's perspective was primarily socioeconomic and patriotic. However, its demands for justice, equity, and unity set the stage for further constitutional involvement.

3.2. 1968's National Education Policy (NEP)

A landmark was the first NEP, which was based on the Kothari Commission and implemented under Prime Minister Indira Gandhi. It offered the following important suggestions:

encouragement of national unity, particularly via education that cuts across linguistic, caste, and creed barriers. The three-language formula was introduced in an effort to foster diversity-based unity. A focus on teaching science to foster a logical mindset. Equal access to education, particularly for underprivileged communities, girls, and the impoverished.

The policy was notably silent on certain constitutional values like liberty, equality, or fraternity, despite taking significant steps towards modernisation and national unity. The lack of clear allusions to civic education, democratic participation, or basic responsibilities implies that creating a literate and united nation—rather than one that was aware of its constitution—was the top priority.

The sociopolitical climate of the era—nation-building trumped civic education—may have contributed to this silence rather than being an oversight.

3.3. 1986's National Education Policy (NEP) (Revised 1992)

The tone of the NEP 1986 and its Programme of Action (1992) was more equity-driven and inclusive. It presented the potent motto:

"Education for All."

The policy highlighted universal access to education, particularly for women, minorities, SCs, and STs. Non-formal education, adult literacy initiatives, and a renewed emphasis on education in rural and tribal areas. Emphasise gender justice and women's empowerment via education.

The 1992 Programme of Action set high standards for community involvement, teacher preparation, curriculum reform, and infrastructure. However, there were significant obstacles to its implementation, including a lack of funding, unequal state cooperation, and inadequate oversight systems.

Crucially, there was still no clear framework for incorporating constitutional values in the 1986/92 NEP. It did not develop a pedagogical vision based on democratic values or civic reasoning, even though it addressed social justice through equity and access. It was widely assumed that access and literacy would inevitably result in empowerment, which prevented constitutional thinking from occurring outside of the classroom.

3.4. 2020 National Education Policy (NEP): A Change in Perspective?

A significant change in India's educational philosophy is signalled by the NEP 2020. Constitutional values are recognised and incorporated into educational goals for the first time.

Straightforward Allusions to Constitutional Principles

According to the policy, education must:

"...inculcate the values of justice, liberty, equality, and fraternity, as enshrined in the Indian Constitution."

It also highlights:

"Students must be prepared for citizenship, have a strong sense of civic responsibility, ethical reasoning, and respect for diversity, and their character must be developed through education."

Additionally acknowledged is the inclusion of Fundamental Duties, particularly:

Observance of public property,

encouragement of peace and the spirit of fraternity,

aiming for greatness.

Pedagogical Changes That Promote Value Integration

A number of tactics are introduced by NEP 2020 to promote value-based education:

Experiential learning: Encourages the practical implementation of democratic principles.

Discussion-based pedagogy: Promotes debate and critical thinking.

Academic, emotional, ethical, and social learning are all incorporated into holistic education.

Socioemotional learning: Develops sensitivity, empathy, and teamwork.

A curriculum that is adaptable and multidisciplinary enables the integration of constitutional studies with languages, history, and the arts.

Instead of treating values as distinct or moralistic subjects, these approaches seek to naturally incorporate them into regular school activities.

Implementation Difficulties

NEP 2020 has many obstacles in spite of its ambitious objectives:

The majority of educators are not formally trained in constitutional pedagogy.

Overwhelming curriculum: Schools might overlook the value component in the absence of clear guidelines.

Resource disparities: Compared to prestigious institutions, government schools may find it more difficult to adopt holistic approaches.

Opposition to democratic classrooms: Promoting discussion and dissent may be viewed as disruptive rather than constructive in hierarchical societies.

However, NEP 2020 presents a once-in-a-lifetime chance to bring Indian education into line with the Constitution's spirit. Stakeholder training, innovative curricula, and strong policy support are necessary for this potential to be realised.

4. Why it's important to know about the Constitution and what it means

4.1. Developing a Constitutional Instinct: Going Beyond Rote Learning

Most Indian classrooms teach pupils about the Constitution's articles, schedules, and history. But memorising things by heart is only a minor portion of being truly constitutionally literate. The Constitution can only guide students' thoughts, attitudes, and actions if they understand its spirit. This is the difference between knowing the Constitution and thinking about it.

At the heart of this is the idea of creating a "constitutional instinct," which is an emotional and intuitive sense of right and wrong based on constitutional principles. It lets you:

Even if it isn't against the law, you should still see when something is unfair.

When dealing with moral and social issues, start from a constitutional point of view.

Know when your rights to equality or dignity are being endangered, both in court and in everyday life.

There are three degrees of involvement that are needed for constitutional literacy:

Cognitive: Knowing how the Constitution works, what its principles are, and what its provisions are.

Emotional: Connecting emotionally with constitutional values like liberty, justice, and brotherhood.

Behavioural: Being a good citizen means standing up for your rights, doing your duties, and speaking up against unfairness.

When education promotes all three dimensions, it creates a citizen who not only knows the fundamental requirements but also naturally agrees with them. In a democratic society, this kind of instinct is fundamental for the republic to survive; it is not optional.

4.2. Important Parts of Knowing the Constitution

A full approach to constitutional literacy must incorporate a number of skills. It is a complex civic attitude based on ideals, logic, and being involved, not just knowing the law.

1. Knowledge of the Basic Constitutional Framework

All Indian people need to know the basic parts of the Constitution:

The Preamble, which is the heart of the Constitution, sums up the ideas of justice, freedom, equality, and brotherhood.

Part III: Basic Rights: Protecting your freedom and self-respect.

Part IV: Directive Principles of State Policy: The moral compass for running the government and making sure everyone is treated fairly.

Part IVA: Basic Duties: Putting a lot of emphasis on civic responsibility and national awareness.

It is important to know what the legislative, executive, and judicial branches of government are and what they do.

Students who have a strong base of knowledge are better able to understand their rights and responsibilities and notice when someone breaks the rules.

2. Thinking critically and morally

This part is necessary for applying constitutional concepts to real-life situations. Students should be able to:

Look at current social and political problems, like hate speech, censorship, and damage to the environment, from a constitutional point of view.

Look at rights that are in conflict, such as freedom of speech and public order.

Talk about things in a way that makes sense, and come up with opinions that are based on the law and what is right.

Ethical reasoning makes constitutional ideas more real by connecting them to the choices we make every day.

3. Participation and being a good citizen

Students need to be able to read and understand the Constitution in order to participate in a democratic society. This includes:

knowing about civic institutions, local governance, and how elections work.

having good conversations with bosses and coworkers.

making well-informed choices and backing constitutional solutions to problems in society.

A democracy needs people to accept disagreement and plurality, which are both encouraged by this kind of involvement and a sense of agency.

4. Respect for diversity and pluralism

The fact that India has so many different religions, languages, and cultures is one of its best things. This pluralism is protected by the Constitution's secular foundation. People need to know how to read the Constitution:

Promote acceptance of differences and work against bias.

Make sure students understand how important it is to be accepting and tolerant from a moral and legal standpoint.

Encourage working together to solve problems and understanding people from other cultures. This part is more crucial than ever in today's divided world.

5. Putting a lot of focus on justice and the law

Knowing the rule of law is an important part of constitutional reasoning. It means that:

The law applies to everyone, even the government.

Justice is done by due process, not vigilante justice.

The media, police, and courts are all important for keeping democracy alive.

Students should learn to trust genuine institutions as well as be ready to call for responsibility and change when they need to.

These five parts work together to make up the framework of deep constitutional literacy, which not only makes people smarter but also makes them more responsible and fearless.

4.3. Ways to teach that will help students understand the Constitution

In order to move from teaching in an abstract way to teaching in a real way, pedagogical approaches must be centred on the situation, reflective, and interactive. The following strategies can help make constitutional principles real in the classroom.

1. Learning through experience

Mock trials: Let pupils learn about due process and how judges think.

Student parliaments help people become leaders, talk to one other, and come to agreements.

Community projects: Get involved in your community to help solve important problems like gender equality, separating trash, or getting along with people from other communities.

These experiences help people learn via empathy and be decent citizens.

2. Talking and Thinking

The Socratic approach can help teachers lead students in conversations about the following subjects:

What does it mean to be free?

Is it okay to say hateful things?

Should the unified civil code take the place of personal laws?

This method helps pupils understand principles and how to debate in a democratic way, which is an important skill in society with many different beliefs.

3. Examples of Cases

By looking at important court cases like Kesavananda Bharati, Maneka Gandhi, and Navtej Johar, students can learn about how constitutional ideas change.

Current events like environmental movements and farmer demonstrations can show how civic rights and governmental power are at odds with each other.

This encourages practical legal understanding instead than just academic information.

4. Stories and Narratives

Sharing the life stories of social reformers, freedom fighters, and people who wrote the Constitution can help people understand abstract ideas better.

Stories from many cultures, like the Panchatantra, Sufi literature, and Bhakti poetry, may show how universal values like justice and compassion are.

Stories help people connect emotionally with civic values.

5. Learning by solving problems

Teachers may have problems that are hard to deal with, such as:

How can a school protect everyone's rights and cut down on bullying at the same time?

What do we do when we see incorrect information on social media?

Students then use constitutional ideals to come up with solutions, which connects theory to practice.

5. Different Ways of Looking at the World: What India Can Learn

International education systems have historically had trouble generating responsible citizens who can support democratic values and pluralistic societies. Even while each country's history and constitutional traditions are different, several countries are known for their consistent and methodical approaches to civic and constitutional education. This part sorts through international models and gives detailed case studies to help India's ongoing educational reforms.

5.1. Classification of Methods

Although there are regional variations in the way constitutional values are incorporated into education, two general models can be distinguished:

1. A clear mandate from the Constitution

nations where educational objectives are expressly mandated by the constitution, frequently tying education to human dignity, democracy, or citizenship. These countries base their national education policies, pedagogy, and curricula on legal mandates.

Korea

Germany

2. Implicit Value Integration

Countries where constitutional values are embedded indirectly through civic education frameworks, national goals, or multicultural policies—without necessarily being legally mandated by the Constitution.

Finland

Singapore

Canada

United States

India's approach so far has largely belonged to the second category but is now shifting toward a more explicitly value-driven framework as seen in NEP 2020. A comparative analysis helps clarify what India can learn from both systems.

5.2. In-Depth Case Studies

A. Finland

Constitutional Basis: Article 16

Finland's Constitution guarantees:

"Public authorities shall ensure that everyone has equal opportunity to receive education and to develop themselves." "Everyone has the right to free basic education."

Two commitments are reflected in this constitutional provision: the right to personal development and access to education. Crucially, the Finnish educational system sees education as a tool for lifelong learning and as a way to achieve equality.

Philosophy of Education

Finnish schooling is:

Holistic and child-centric: Put an emphasis on cooperation, emotional intelligence, and general well-being.

Exam-free: Until the age of sixteen, there will be no national standardised testing.

Trust-based: Education is publicly funded, and teachers are free to do as they please.

A Method for Civic Education

Instead of being taught separately, civic and constitutional values are incorporated into all subject areas.

Transversal competencies are listed in the National Core Curriculum (2016) as follows:

Engaging, influencing, and creating a sustainable future

Interaction, expression, and cultural competency

ICT proficiency and multiliteracy

Students take part in:

Talks about democracy and human rights in the classroom.

project-based education on equality, inclusion, and climate change.

School councils to get involved.

Finland fosters critical thinkers and compassionate citizens without resorting to moralising content by empowering educators and promoting discourse.

B. Korea

Article 31 of the Constitution

"The full development of the personality and the cultivation of democratic citizens shall be the goals of education."

By incorporating moral and civic education into curriculum and policy, the Constitution establishes a clear connection between education and the development of democratic citizenship and personality.

Moral Instruction to be taught in grades 1–12 as a required course.

Themes for the curriculum: diligence, integrity, fairness, decency, and the rule of law.

strongly impacted by contemporary democratic ideals and Confucian ethics.

Memory of the Past

South Korea views civic cohesion as crucial in the wake of the war and the division:

The curriculum places a strong emphasis on civic duty, democratic transition, and national identity.

In order to promote empathy, patriotism, and critical thinking, history classes emphasise Korea's battles with colonialism, war, and dictatorship.

Teaching resources include role-playing and situations involving moral quandaries. We can appreciate discussions of contemporary issues. The projects involve service learning to engage the community.

C. Singapore

Framework for National Education

Despite lacking constitutional requirements for civic education, Singapore has created one of the world's most extensive value-based educational systems.

The National Education (NE) Framework, which was introduced in 1997, aims to:

Encourage pride in the history and survival of the country.

Foster a sense of social responsibility and shared values.

Youth should be prepared for a meritocratic, multicultural society.

Important themes:

"Aware of Singapore"

"Embrace Difficulties"

"Take Pride in Our Country"

"Comprehend the concept of citizenship."

Program for Values in Action (VIA)

VIA is an essential component of Singaporean education.

mandates community service as a requirement for students in elementary and secondary school.

inspires students to consider and plan their social contributions.

connects social harmony, national identity, and civic engagement.

Harmony between races and religions

Singapore has established well-defined educational tactics to promote tolerance:

Schools celebrate Racial Harmony Day every year.

teachings on polite conversation and interfaith understanding.

projects for the class on shared spaces and multicultural festivals.

These actions uphold the meritocracy and communal harmony enshrined in the constitution, as well as Singapore's "social compact."

D. Germany

Basis for the Constitution: Grundgesetz (Basic Law)

Article 1: Human dignity cannot be violated.

Article 20: A federal state that is democratic and social and governed by the law.

Education is intended to defend democracy against historical dangers like fascism, and the German Constitution is steadfastly devoted to democratic principles.

"Politische Bildung" is the term for civic education.

required course in every secondary school.

Highlights:

Democratic rule

Human rights

Systems of parliament

Knowledge of the media

Education against extremism

"streitbare Demokratie," or militant/defensive democracy, is a characteristic that sets it apart:

the notion that political extremism and hate speech are dangers to democracy that must be countered.

The boundaries of free speech and the legal safeguards for pluralism are taught in schools.

Historical Awareness

Holocaust education is required.

visits to concentration camps and memorials.

a focus on thoughtful patriotism rather than heedless nationalism.

Germany has one of the best civic education systems in terms of constitutional integration since it is based on moral accountability.

E. United States of America

Decentralised Methodology

There is no national curriculum; the state is in charge of education.

The Constitution's inclusion in schools and civics standards are determined by each state.

Unspoken Constitutional Principles

Due process, equality, freedom of speech, and religion are taught through:

Examining the Bill of Rights

Supreme Court case role-playing

Conversations about current issues and civil liberties

Uneven Quality in Civics Education

A semester-long civics course is required in 37 states.

There have been calls for reform as a result of the decline in civic knowledge (e.g., the Educating for American Democracy initiative, 2021).

Challenges:

Curriculum is impacted by political polarisation.

Discuss the differences between "critical civic literacy" and "patriotic education."

However, even in decentralised environments, the U.S. model demonstrates how rights-based frameworks can be taught using interactive and issue-based methods.

F. Canada

Charter of Rights and Freedoms (1982) as the Constitution's foundation ensures multiculturalism, equality, freedom of speech, and the rights of minority languages.

While citizenship education is common, education is provincial.

Focus on Multiculturalism and Inclusivity

emphasises intercultural communication and respect for diversity.

In British Columbia and Ontario, for example, anti-racism education is incorporated into the curriculum.

Citizenship and Civics Education

Areas of focus:

Recognising the rights and the Charter

Taking part in democratic procedures

Considering Indigenous reconciliation and social justice

Students take part in:

Parliaments that were simulated

Elections that are simulated

Initiatives for community service

The Canadian model is a prime example of how participation in daily life and contemplation of various identities can be used to teach inclusive democratic values.

Synopsis and Comparative Teachings for India

Nation

The Constitutional Mandate

Integration Mode

Important Takeaways for India

Finland

Article 16

Holistic and integrated

Integrate civic values throughout the curriculum rather than just in one area.

Korea

Article 31

Moral education in a formal setting

Organised moral education is necessary for civic virtues.

Singapore

No mandate from the constitution

Framework of Values + Action

Reflection and service are two ways to practise citizenship.

Germany

Articles 1 and 20

Education for defensive democracy

Historical memory must be a part of civic education.

USA

Federalism and the Bill of Rights

Civics classes taught by the state

Promote discussion, opposition, and involvement

Canada

The Charter of Rights

Localised and inclusive

Give multiculturalism and participatory democracy top priority.

The operationalisation of the NEP 2020 vision is India's challenge. These international models demonstrate how law, narratives, action, and conversation can all be used to explicitly and naturally teach constitutional values.

6. The Indian educational system's present shortcomings and difficulties

Although the National Education Policy 2020 offers a forward-thinking framework for constitutional and value-based education, there are still many obstacles in the way of putting the policy into practice. These barriers, which separate aspirational ideals from actual school conditions, are found at the levels of implementation, pedagogy, teacher capacity, and institutional inertia.

6.1. Disconnect between Policy and Practice

India has a lengthy history of creating well-meaning educational policies that fall apart during implementation. This also applies to NEP 2020. There is no set framework or plan for how these principles should be applied in the classroom, despite its strong rhetoric about constitutional values, justice, equity, and character development.

This discrepancy between policy and practice results from multiple systemic problems:

Bureaucratic inertia: State education departments frequently stall educational reforms because they may place more emphasis on routine administrative goals than on transformative learning objectives.

Lack of precise guidelines: Teachers and schools are given ambiguous instructions on "value education" that are unclear in terms of pedagogy, content, and evaluation techniques.

Inadequate funding: Many public schools lack even the most basic infrastructure, let alone the funding necessary to adopt cutting-edge teaching strategies like discussion-based learning or community service projects, which are essential to constitutional education.

Furthermore, there are insufficient monitoring systems in place, and metrics like enrolment, test scores, and pass rates continue to be prioritised over the development of moral character or civic virtues. The ambitious goals of NEP 2020 run the risk of remaining on paper in the absence of institutional alignment and capacity building.

6.2. Textbooks and Curriculum Design

The structure and content of the school curriculum itself pose a significant obstacle to constitutional literacy. Even though courses like political science and social science discuss the Constitution, they frequently do so in a dry, decontextualised way.

1. Factual rather than reflective

The majority of textbooks place more emphasis on imparting knowledge than on contemplation. For

instance:

Rather than being a living value charter to interact with, the preamble is presented as a static text to be memorised.

Although a list of fundamental rights is provided, little attention is paid to how these rights affect students' lives.

There aren't many case studies with civic quandaries or actual instances of injustice.

2. Rote Learning as opposed to Internalisation

Instead of understanding or using constitutional provisions in their daily lives, students are taught to memorise them for tests. There are either no questions about critical thinking or only cursory ones. This results in:

Not value-based learning, but compliance-based learning.

Fear of being incorrect deters students from having candid conversations about delicate public issues.

3. Absence of an Interdisciplinary Method

Instead of being integrated across disciplines, constitutional values are viewed as the sole purview of social studies:

Through characters and stories, literature classes could examine justice.

Ethics and sustainability could be discussed in science classes.

Art classes could encourage cultural dialogue and freedom of expression.

The idea that values are extracurricular rather than fundamental to all learning is reinforced by the division of subjects.

Even though NCERT textbooks are updated on a regular basis, they frequently fall behind new civic issues (such as digital disinformation, environmental justice, and privacy rights), which leaves students unprepared to handle modern problems with a constitutional perspective.

6.3. Training and Preparation for Teachers

Teacher readiness is arguably the most important—and least addressed—challenge in promoting constitutional literacy. The primary intermediaries between the ideals of policy and classroom practice are teachers. Their continuing assistance and training, however, are still insufficient.

1. Not Enough Pre-Service Instruction

The majority of teacher education courses, such as B.Ed. courses don't provide specific modules on civic engagement, ethical reasoning, or constitutional values. Even with these added, theoretical knowledge is prioritised over:

Effective methods for teaching abstract values,
facilitating discussions on contentious issues in the classroom,
promoting democratic involvement in educational institutions.

2. Absence of CPD (continuous professional development)

Teachers have very few, if any, opportunities for structured continuing professional development after training to discuss changing societal issues or constitutional interpretations. The few available training sessions are:

Random,
generic in character, and
centred on procedural issues such as exam patterns or syllabus coverage.

There isn't a program at the federal or state level that focusses on enhancing teachers' civic-pedagogical competency.

3. Individual Prejudices and Insufficient Knowledge

Teachers themselves might:

possess partial or skewed opinions about the Constitution.

Steer clear of conversations about freedom of expression, gender issues, or minority rights out of concern for backlash or institutional censure.

Even when they are constitutionally significant, people are reluctant to discuss issues that touch on caste, religion, or political beliefs.

Teachers who lack pedagogical confidence, critical sensitivity, and ideological clarity run the risk of unintentionally:

Close student enquiries,

Encourage conformity rather than critical thinking,

Disregard or dissuade constitutional reasoning.

4. Fear of Bringing Up Contentious Subjects

Even bringing up constitutionally sound issues can be controversial in the current sociopolitical environment. Especially in government institutions, teachers frequently self-censor to prevent criticism. The absence of institutional support for academic freedom deters further investigation of contentious but important topics such as:

Speech freedom versus hate speech,

Religious identity versus secularism,

Meritocracy versus affirmative action.

The spirit of the Constitution, which values discussion, dissent, and diversity of opinion, is completely at odds with this chilling effect on classroom discourse.

These interrelated issues—curricular, human, and institutional—showcase the extent of the necessary reform. The objective of incorporating constitutional values into Indian education will remain aspirational but unfulfilled if they are not approached comprehensively.

6.4. School Environment and Culture

The atmosphere in schools has a significant impact on whether constitutional values are upheld or undermined. Many Indian schools function through extremely rigid, hierarchical structures that are inimical to the spirit of democracy, even though policies and curricula may promote democratic ideals.

1. Democratic Ideals vs. Hierarchical Norms

The principal and senior staff make all policy decisions in the majority of schools, frequently without consulting students or teachers. This system suppresses student agency, discourages participatory governance, and prioritises obedience over discussion. Children's experience of democracy as a lived reality is limited when there are no student councils or forums for group voice.

2. Limited Involvement of Students

In spite of the CBSE guidelines and NEP 2020 recommendations, many schools do not create areas where students can:

Take part in the creation of rules,

Discuss the school's rules regarding uniforms, discipline, and the canteen menu.

Plan social or community projects.

Even in cases where there are student councils, they are frequently tokenistic and function more as ceremonial than as forums for discussion. Students are deprived of practical experience in democratic decision-making and civic engagement as a result.

3. Lack of Constitutional Discussion

It is uncommon for schools to offer secure forums for candid discussion, particularly when it comes to touchy or contentious topics like gender, caste, or religion. Instead of guided exploration based on constitutional principles, discussion is frequently avoided out of fear of disruption or backlash.

Additionally, there aren't many official methods for resolving disputes without resorting to violence, like dialogue circles or peer mediation, which could teach kids the importance of listening, empathy, and nonviolent negotiation.

4. Daily Infractions of Constitutional Principles

Unsettlingly, constitutionally infringing practices continue to be widespread:

Even though it is against the law, corporal punishment is still used in many schools.

Even though it is subtle, discrimination based on gender or caste can show up in seating arrangements, language, and disciplinary actions.

Ideological or unconscious biases in the actions of educators can normalise marginalisation and inequality. Lessons on liberty, equality, and fraternity in the classroom sound meaningless when schools' internal cultures do not reflect the values of the constitution. Constitutional literacy cannot flourish in a setting that is incompatible with its fundamental principles. Every school must have a culture of justice, respect, participation, and dignity; it cannot simply be an ideal.

6.5. Mechanisms of Assessment

Value internalisation, ethical reasoning, and civic competence are not given much weight in India's current assessment systems, which are primarily exam-centric and concentrate on factual accuracy and content recall.

Although students may be able to name the Fundamental Rights correctly, it is rarely evaluated how well they can use those rights in practical situations.

Grades for moral science or value education are frequently arbitrary, non-standardized, or completely disregarded.

The idea that values are optional or secondary is conveyed by this discrepancy between what is taught and what is assessed.

Education systems need to change in order to address this:

Formative evaluations include behaviour observation, group projects, conversation participation, and community service.

Journals, portfolios, ethical dilemma reflections, and peer and self-evaluation are examples of qualitative feedback.

Civic behaviour rubrics include initiative in school governance, empathy, teamwork, and respect for others' opinions.

Assessment needs to change to reflect students' evolving identities as well as their knowledge. Reform initiatives are insufficient if evaluation procedures are not in line with constitutional principles.

7. Reforms Required: A Comprehensive Strategy

Systemic, multifaceted reform is necessary to close the gap between educational practice and constitutional ideals. Schools must be democratic places where students live and learn about the principles of the constitution. The practical, scalable methods for incorporating constitutional literacy into the core of India's educational system are described in this section.

7.1. Curriculum and Pedagogy: Rethinking Education

1. Cross-Subject Integration

Civics classes shouldn't be the only place where constitutional values are taught. They can and ought to be integrated into various academic fields to foster civic engagement, empathy, and critical thinking.

History: Present the Constitution as a living document that emerged from India's fight for independence. Highlight discussions in the Constituent Assembly, the development of rights, and campaigns for justice (such as those for women's and Dalit rights).

Literature: Examine plays, poems, and stories from the perspectives of justice, liberty, and dignity. Incorporate works that elicit ethical thought from a variety of voices, such as feminist poetry, Dalit literature, and tribal stories.

Science: Promote the growth of a scientific mindset (as defined by Article 51A(h)), investigate environmental ethics, and present bioethics, sustainability, and technology within the framework of human values.

Mathematics: Develop your quantitative and ethical reasoning skills by using data literacy to investigate real-world disparities (such as gender pay gaps and access to sanitary facilities).

Beyond definitions, examine case studies, conundrums, and actual democratic experiences in civics and political science.

This multidisciplinary approach guarantees that constitutional values become the prism through which all knowledge is viewed, rather than being compartmentalised.

2. Specific Modules/Units

Age-appropriate progression should be used in constitutional studies:

Classes 6–8 in Upper Primary: Streamlined explanation of the Preamble, Duties, Fundamental Rights, and symbolic items such as the national anthem and flag.

Teachings on equality, justice, and the notion that India is a democratic republic.

Classes 9–12 at the secondary level: Conduct thorough research on constitutional amendments, the legislative process, and the judiciary.

This includes an examination of seminal cases, such as Navtej Singh Johar, Kesavananda Bharati, and Maneka Gandhi. The curriculum includes modules on freedom of the press, privacy, freedom of religion, and the rights of minorities. Instead of using abstract definitions, these units ought to use real-world stories and problems.

3. Learning by Experience

Students practise constitutional values through practical exercises: **Mock Parliament Sessions:** Encourage research, negotiation, and policymaking comprehension by simulating legislative debates.

Student Council Elections: Teach democratic responsibility, ethical campaigning, and electoral procedures using actual voting systems.

Debates and Public Speaking: Arrange forums for the entire school on issues like caste discrimination, freedom of speech, and the function of protest.

Community Service Projects: Connect principles to action (e.g., assisting marginalised communities, organising environmental cleanup campaigns), then follow up with facilitated introspection. **School-Based Legal Aid Clinics** (for senior secondary): Under the guidance of teachers, assist students in addressing local legal issues, such as awareness of domestic abuse and violations of the Right to Education.

These techniques cultivate moral bravery and civic proficiency.

4. Digital Resources and Tools

Digital pedagogy can democratise access to constitutional education in a technologically advanced age:

Interactive modules and gamified applications (such as judgement simulation tools and apps with quizzes on FRs and FDs). Short films and documentaries: Accounts of court decisions, constitutional rights abuses, or freedom fighters. Virtual tours of the Constitution Hall, Gandhi Smriti, Parliament, and Supreme Court. Online civic labs: Sites where students can debate legislation, make policy recommendations, or take part in online surveys. Particularly in schools with limited resources, these tools improve accessibility and engagement.

7.2. Encouraging the Facilitators in Teacher Education

The most important people in bringing constitutional values to life in the classroom are the teachers. Teachers' empowerment as civic educators must be the first step towards reform.

1. Pre-service training is required.

Strong, useful modules on the following must be included in all teacher education programs:

The importance of the Indian Constitution for education

Peacebuilding and human rights education

Resolving disputes and having inclusive conversations

Democratic methods in the classroom

In addition to theoretical lectures, these modules ought to involve role-plays, simulations, and reflective journaling.

2. Professional Development That Never Stops (CPD)

Certification is not the end of professional development. Frequent in-service instruction ought to cover:

Workshops on current societal issues (such as religious polarisation and digital disinformation)

Seminars on how to teach in response to social movements or court rulings

MOOCs on legal literacy, constitutional interpretation, and educational ethics

These programs ought to receive state funding, incentives, and appropriate recognition for advancement in the workforce.

3. Training Based on Case Studies

To gain confidence when teaching constitutional subjects, educators require real-world examples:

How should I react when students pose contentious questions?

How should one respond to bullying based on caste?

How can I facilitate a gender equality conversation without being biased?

Teachers can develop their ability to mediate in a tactful yet brave manner by examining such cases in training environments.

4. Teachers as Models

In the end, the teacher serves as a model of constitutional behaviour in addition to imparting knowledge. This comprises:

Honouring the opinions of students

Making sure discipline is equitable

Accepting different points of view

Raising awareness of prejudice and discrimination in school culture

Students absorb the principles of justice, liberty, and fraternity more profoundly when their teachers live them out than when they read about them in a textbook.

7.3. School Culture: Promoting a Democratic Environment

A school environment that upholds the Constitution must support curriculum and pedagogy. Value education is still performative in the absence of cultural alignment.

1. Democratic Management of Schools

Student councils must be established in schools and given actual duties.

Spending plan for student-led projects,

contributions to school regulations and guidelines,

involvement, at least in advisory capacities, in School Management Committees (SMCs).

As a result, schools become democratic laboratories where students learn how to participate.

2. A welcoming atmosphere

Every student needs to feel respected, safe, and seen:

unambiguous anti-discrimination guidelines (disability, gender, caste, and religion).

Procedures for reporting and correcting bias and bullying.

encouraging diverse identities to be visible in curricula and extracurricular activities, as well as inclusive representation in leadership positions.

3. Integration of Symbols

When used effectively, symbolism has great power:

Reading or interpreting the Preamble every day

gatherings centred around constitutional issues (such as Dignity Dialogues and Liberty Week)

Constitution Day (November 26) is observed with student-led activities and reflections.

Connect symbolic acts to critical thinking and discussion to avoid tokenism.

4. Mechanisms for Resolving Conflicts

Instead of fear and punishment, discipline must be a reflection of justice and dignity:

Clubs for peer mediation

Circles of restorative justice: Recognising wrongdoing, communicating, and mending communities

Teachers and trained counsellors serve as impartial mediators in conflicts.

Through these processes, students learn how to settle disputes in a way that is constitutional rather than using force or authority.

5. Community and Parent Involvement

Beyond school boundaries, constitutional values must be upheld:

Arrange parent forums on issues such as digital rights, civic duty, and gender parity.

Ask social workers, solicitors and local leaders to address the students.

Engage the community in service initiatives that align with the objectives of the constitution (e.g., health and sanitation drives, legal awareness camps).

This collaborative endeavour fosters a civic ecosystem in which communities, families, and schools support one another.

7.4. Evaluation and Assessment

Assessment practices must change in tandem with teaching and school culture reforms. Value internalisation and civic competence are not captured by the factual recall that is the main focus of current assessments.

1. Changing the Way We Evaluate

Ask students to list the following instead of "Fundamental Rights":

How would you respond if a classmate was being shunned because of their language or caste?

How can you uphold respect while defending the right to free speech?

Real constitutional thinking is reflected in these applied questions.

2. Instruments for Value-Based Evaluation

Portfolios: Recording involvement in public affairs, opinions on discussions, or charitable endeavours.

Project-based learning includes developing digital content on constitutional issues and designing campaigns to raise awareness of rights.

Presentations and debates are scored according to their lucidity, compassion, and use of evidence.

Journals of reflection: Individual reactions to moral conundrums and societal concerns.

3. Qualitative Socio-Emotional Evaluations

Evaluate how pupils:

Work together in teams,

Address conflicts,

Be considerate of other people's perspectives.

These tests are crucial for gauging the development of citizenship and character, which are the ultimate objectives of constitutional education.

8. Conclusion: The Constitutional Mission of Education for Comprehensive National Development

8.1. Recapitulating Arguments

In order to address the urgent social and democratic issues facing the country, this paper has argued that the Indian educational system must be centred around the constitutional values of justice, liberty, equality, fraternity, and responsibility. Examining the philosophical underpinnings of the Constitution as well as historical and modern educational policies makes it clear that, despite its recognition in intent (particularly in NEP 2020), constitutional literacy is still lacking in routine classroom procedures, school culture, and evaluation systems.

Significant gaps were identified in the paper, including outdated assessment models, strict school hierarchies, underprepared teachers, a lack of curriculum design, and a disconnect between policy and practice. Using examples from around the world, such as Germany's defensive democracy, Singapore's values-in-action approach, and Finland's holistic pedagogy, it became evident that citizenship education can have a transformative effect when it is incorporated into the environment, pedagogy, and institutional ethos.

8.2. A Comprehensive National Development Vision

When education is based on constitutional principles, it creates not only competent workers but also thoughtful citizens—people who can act morally, think critically, settle disputes amicably, and interact with others in a compassionate manner. A stronger democracy, a more equitable and inclusive society, and a resilient country that can face international challenges with wisdom and unity are all built on these citizens.

This vision is in line with Sustainable Development Goal (SDG) 4.7, which asks nations to make sure that all students gain the knowledge and abilities necessary to advance human rights, gender equality, sustainable development, global citizenship, and a culture of non-violence and peace. We fulfil a national and international commitment to sustainable and peaceful societies by integrating constitutional values into our classroom instruction.

8.3. An Appeal for Action

This is a societal necessity rather than just a suggestion for policy. Education must be the nation's constitutional conscience in a time of polarisation, disinformation, and widening disparities. It must become a mission for moral, civic, and democratic renewal, transcending literacy and numeracy.

We have to acknowledge that education is a sustained investment in the character of the country. Schools serve as democratic laboratories in addition to being places for academic study. We must make sure that every child in every school learns to think, feel, and act in a way that is consistent with the constitution if we genuinely want Bharat to prosper—not just economically, but also morally and spiritually. Let our democracy serve as a guiding principle: a country where the Constitution permeates every citizen's heart and behaviour, not just in the books and courts.

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