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| RESEARCH ARTICLE

Educational Philosophy and Student Values: A Comparative Empirical Study of Four Philosophically Distinct Institutions in India

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| ABSTRACT
Education plays a central role in the development of values that shape students' social, moral, and intellectual orientations. This study comparatively examines student values across four Indian educational institutions representing distinct philosophical traditions: Ramkrishna Mission Vidyalaya (RKMV), inspired by Swami Vivekananda; Patha Bhavan (PB), associated with Rabindranath Tagore; Sri Aurobindo International Centre of Education (SAICE), inspired by Sri Aurobindo; and Rajghat Besant School (RBS), inspired by Jiddu Krishnamurti. The sample comprised 200 students, with 50 students from each institution. A structured value scale measuring 18 dimensions—altruism, confidence, courage, creativeness, dedication, equality, fraternity, freedom, humanity, innovativeness, inquisitiveness, integrity, internationalism, leadership, logical thinking, patriotism, scientific temper, and truthfulness—was administered. Pairwise differences were examined using the Mann–Whitney U test at the 0.05 significance level. The results indicate significant differences in selected value dimensions across institutional pairs, whereas the consolidated value score did not differ significantly in any pairwise comparison ($p = 1.000$). The largest number of statistically significant dimension-level differences occurred for RKMV–SAICE and PB–SAICE comparisons (12 each), whereas RKMV–RBS showed the fewest (3). The findings suggest that students in institutions representing different philosophical traditions display different patterns across selected value dimensions, alongside substantial commonality in their overall consolidated value scores. Because the study is cross-sectional and based on purposive sampling, the findings indicate association rather than causal influence of institutional philosophy. The study contributes empirical evidence to discussions of value education, comparative education, and the relationship between educational philosophy and student value orientations.

| KEYWORDS
Educational Philosophy, Student Values, Value Education, Comparative Education, Indian Educational Thinkers, Institutional Context.

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1. Introduction
Education is universally recognized as the most potent instrument for social transformation and individual development. Beyond the transmission of knowledge and skills, education serves as a fundamental medium for

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inculcating values that shape human character, social behavior, and ethical sensibilities (Halstead & Taylor, 2005). Values constitute the core of human personality, influencing decisions, actions, and interactions throughout life (Venkataiah, 1998). Consequently, value education has emerged as a critical dimension of the educational process, drawing attention from philosophers, educators, and policymakers worldwide (Berkowitz, 2011; Lovat & Toomey, 2009).

In the Indian context, education has traditionally been viewed as a holistic enterprise aimed at the integrated development of the individual, physical, mental, intellectual, moral, and spiritual. Indian educational thinkers have consistently emphasized that the ultimate goal of education is not merely the acquisition of information but the cultivation of human values that enable individuals to lead meaningful, purposeful, and socially responsible lives (Joshi, 2006; Aggarwal, 2011). This value-centric approach to education finds expression in the philosophies of several great Indian thinkers whose ideas continue to shape educational theory and practice.

1.1 The Philosophical Foundations of Indian Education

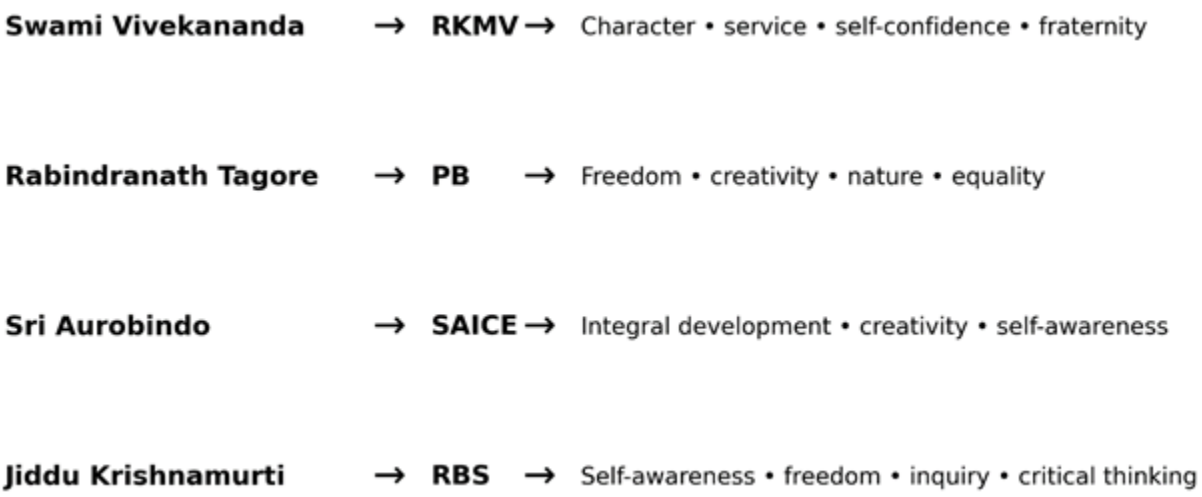


Figure 1. Philosophical Foundations and Educational Emphases

The Indian educational landscape is characterized by a rich diversity of philosophical perspectives, each offering unique insights into the nature, purpose, and methodology of education. Among the most influential figures are Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo, and Jiddu Krishnamurti, each representing distinct ideological traditions that have profoundly influenced the development of educational institutions across India.

Swami Vivekananda (1863–1902) envisioned education as the manifestation of perfection already present in the individual. His educational philosophy emphasizes character building, self-confidence, human service, and the harmonious development of physical, mental, and spiritual faculties (Nanda, 2010; Kumar, 2019). Rooted in Vedantic philosophy, Vivekananda's educational thought advocates for the cultivation of altruism, fearlessness, and a sense of universal brotherhood. The institutions established under the Ramakrishna Mission uphold these ideals, striving to develop individuals who are intellectually competent, morally upright, and committed to social service (Prasad, 1999; Velassery, 2021).

Rabindranath Tagore (1861–1941) propounded an educational philosophy centered on freedom, creativity, and harmony with nature. Tagore rejected the rigid, examination-oriented, and decontextualized education system imposed by colonial rule, advocating instead for a pedagogy that nurtured the creative potential of the child, encouraged free expression, and fostered a deep connection with the natural environment (Mukherjee, 1962; Aronson, 1961). His experimental school at Santiniketan, Patha Bhavan, embodies his vision of education as a joyful,

emancipatory, and holistic enterprise. Tagore's educational ideals emphasize equality, internationalism, and the development of a global humanistic consciousness (Kumar, 2015; Datta, 2018; Quayum, 2022).

Sri Aurobindo (1872–1950) articulated a comprehensive philosophy of integral education that aims at the complete and harmonious development of the individual, physical, vital, mental, psychic, and spiritual. His concept of integral yoga and integral education envisions the progressive evolution of human consciousness toward a higher, spiritually transformed existence (Ghose & Alfassa, 1972a, 1972b, 1972c; Reddy, 1989). Sri Aurobindo's educational thought emphasizes the cultivation of creativity, self-awareness, logical thinking, and spiritual values. Institutions following his philosophy, such as the Sri Aurobindo International Centre of Education, strive to create an educational environment that nurtures all dimensions of human personality (Banerji, 2018; Lal, 2013; Saini, 2017).

Jiddu Krishnamurti (1895–1986) offered a radical and distinctive perspective on education, emphasizing self-awareness, freedom from conditioning, and the cultivation of an integrated, intelligent, and sensitive mind. Krishnamurti contended that education must go beyond the mere accumulation of knowledge and skills to facilitate the holistic flowering of the individual (Krishnamurti, 1953, 1954, 1975). His educational philosophy advocates for inquiry, questioning, and the rejection of all forms of authority, fostering a learning environment where students develop self-knowledge, critical thinking, and deep sensitivity to themselves and the world (Krishnamurti, 1996; Thapan, 2019). Institutions inspired by his philosophy, such as Rajghat Besant School, seek to translate these ideals into educational practice.

1.2 Value Education in Contemporary Context

The concept of value education has gained substantial prominence in contemporary educational discourse, with scholars and educators emphasizing its significance in fostering ethical citizenship, social cohesion, and personal well-being (Halstead, 2005; Thornberg, 2013). Research in values education has highlighted the crucial role of educational institutions in transmitting values that are essential for democratic, pluralistic, and humane societies (Lovat & Toomey, 2009; Stephenson, 1998). Schools are recognized as key sites for value socialization, where students not only acquire academic knowledge but also develop moral frameworks, social attitudes, and ethical dispositions that guide their behavior throughout life (Berkowitz, 2011; Bhushan, 2015).

In the Indian context, the imperative of value education has been repeatedly emphasized in national policies and educational frameworks. The National Education Policy recognizes the importance of integrating value education into the curriculum to develop individuals who are not only intellectually capable but also ethically grounded, socially responsible, and nationally committed (Bhushan, 2015). However, despite policy recognition, there is a persistent need for empirical research that examines the extent to which different educational institutions, particularly those grounded in distinct philosophical traditions, succeed in cultivating values among their students.

While the educational philosophies of Indian thinkers have been extensively discussed in theoretical and historical literature, there is a relative paucity of empirical studies that systematically compare the value outcomes of institutions based on different ideological foundations (Lalitha, 2018; Dash, n.d.). The present study addresses this gap by conducting a comparative analysis of student values across four institutions, each rooted in a distinct philosophical tradition: Ramkrishna Mission Vidyalaya (RKMV) inspired by Swami Vivekananda, Patha Bhavan (PB) inspired by Rabindranath Tagore, Sri Aurobindo International Centre of Education (SAICE) inspired by Sri Aurobindo, and Rajghat Besant School (RBS) inspired by Jiddu Krishnamurti.

Understanding how the ideological foundations of educational institutions influence student value orientation has significant implications for educational policy, institutional practice, and curriculum development (Thornberg, 2008). If institutions based on different philosophies produce distinct value profiles, educators and policymakers can draw upon these insights to design more effective value education programs. Conversely, if value outcomes are comparable across different institutional types, it may suggest the presence of a common core of values that transcends specific ideological orientations. Such findings could inform the development of value education frameworks that integrate the best elements from diverse philosophical traditions.

1.3 Research Objectives

The primary objective of this study is to compare the value orientations of students studying in institutions representing different philosophical traditions. Specifically, the study undertakes the following sub-objectives:

1. To compare the values of students studying in Ramkrishna Mission Vidyalaya (RKMV) and Patha Bhavan (PB).
2. To compare the values of students studying in Ramkrishna Mission Vidyalaya (RKMV) and Sri Aurobindo International Centre of Education (SAICE).
3. To compare the values of students studying in Ramkrishna Mission Vidyalaya (RKMV) and Rajghat Besant School (RBS).
4. To compare the values of students studying in Patha Bhavan (PB) and Sri Aurobindo International Centre of Education (SAICE).
5. To compare the values of students studying in Patha Bhavan (PB) and Rajghat Besant School (RBS).
6. To compare the values of students studying in Sri Aurobindo International Centre of Education (SAICE) and Rajghat Besant School (RBS).

1.4 Research Hypotheses

The study formulated six pairwise null hypotheses stating that there is no statistically significant difference in student value scores between the specified institutional pairs. The hypotheses were tested separately for the 18 value dimensions and the consolidated value score.

$H_0$1: There is no statistically significant difference between the values of students studying in Ramkrishna Mission Vidyalaya (RKMV) and Patha Bhavan (PB).

$H_0$2: There is no statistically significant difference between the values of students studying in Ramkrishna Mission Vidyalaya (RKMV) and Sri Aurobindo International Centre of Education (SAICE).

$H_0$3: There is no statistically significant difference between the values of students studying in Ramkrishna Mission Vidyalaya (RKMV) and Rajghat Besant School (RBS).

$H_0$4: There is no statistically significant difference between the values of students studying in Patha Bhavan (PB) and Sri Aurobindo International Centre of Education (SAICE).

$H_0$5: There is no statistically significant difference between the values of students studying in Patha Bhavan (PB) and Rajghat Besant School (RBS).

$H_0$6: There is no statistically significant difference between the values of students studying in Sri Aurobindo International Centre of Education (SAICE) and Rajghat Besant School (RBS).

2. Methodology

The present study employed a comparative, cross-sectional research design to examine differences in student values across four educational institutions representing distinct philosophical traditions: Ramkrishna Mission Vidyalaya (RKMV) inspired by Swami Vivekananda, Patha Bhavan (PB) inspired by Rabindranath Tagore, Sri Aurobindo International Centre of Education (SAICE) inspired by Sri Aurobindo, and Rajghat Besant School (RBS) inspired by Jiddu Krishnamurti. The sample comprised 200 students, with 50 students drawn from each institution through purposive sampling.

Data collection was conducted after obtaining institutional permissions and informed consent from participants, with confidentiality and voluntary participation maintained. The study examined institutional philosophical context as the grouping variable and the 18 value dimensions plus a consolidated value score as outcome measures. The value scale was developed and pilot-tested for validity and reliability, as reported in the original study. The Mann–Whitney U test was applied to each value dimension and the consolidated score for all six institutional pairwise comparisons. The statistical significance threshold was set at $p < .05$. Because the analysis involved a large number of pairwise tests, the reported p-values should be interpreted cautiously, and multiple-comparison adjustment is recommended for a strengthened final analysis.

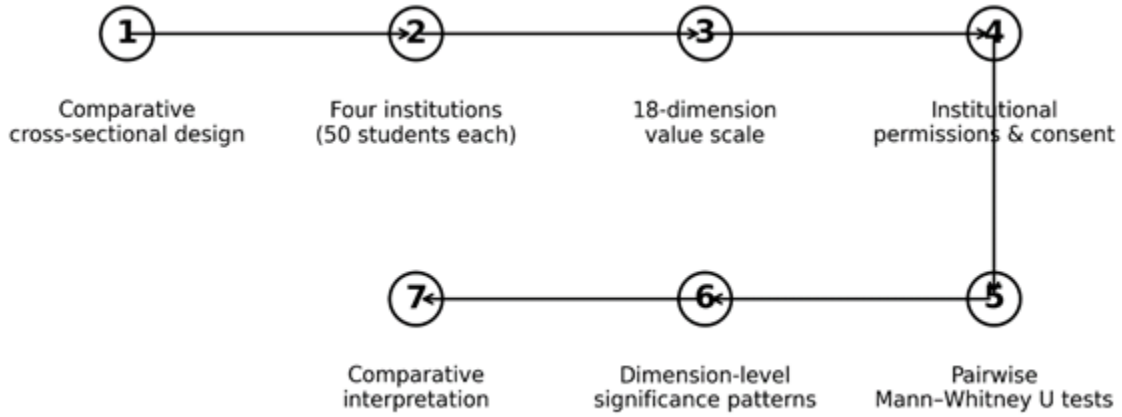


Figure 2. Research Methodology Flow

3. Results

(H_{01}): There is no significant difference between values of students studying in RKMV and PB.

Table 1. Mann–Whitney U test results for RKMV versus PB.

Value	Mean Rank (RKMV)	Mean Rank (PB)	p-value	Result
Equality	38.57	62.43	0.000	**Significant**
Fraternity	58.57	42.43	0.005	**Significant**
Humanity	57.41	43.59	0.013	**Significant**
Inquisitiveness	57.07	43.93	0.023	**Significant**
Internationalism	55.96	45.04	0.059	Not Significant
Scientific Temper	43.85	57.15	0.021	**Significant**
Truthfulness	42.32	58.68	0.004	**Significant**
Altruism	53.84	47.16	0.248	Not Significant
Confidence	55.15	45.85	0.107	Not Significant
Courage	54.59	46.41	0.157	Not Significant
Creativeness	53.88	47.12	0.242	Not Significant
Dedication	48.89	52.11	0.578	Not Significant
Freedom	53.85	47.15	0.247	Not Significant
Innovativeness	49.69	51.31	0.779	Not Significant
Integrity	45.91	55.09	0.113	Not Significant
Leadership	51.49	49.51	0.732	Not Significant
Logical	45.94	55.06	0.115	Not Significant
Patriotism	46.20	54.80	0.137	Not Significant
Consolidated	**50.50**	**50.50**	**1.000**	**Not Significant**

The Mann–Whitney U test results comparing Ramkrishna Mission Vidyalaya (RKMV) and Patha Bhavan (PB) show statistically significant differences in six of the eighteen value dimensions at the .05 level. RKMV students had higher mean ranks in Fraternity (58.57 vs. 42.43, p = .005), Humanity (57.41 vs. 43.59, p = .013), and Inquisitiveness (57.07

vs. 43.93, p = .023). PB students had higher mean ranks in Equality (62.43 vs. 38.57, p < .001), Scientific Temper (57.15 vs. 43.85, p = .021), and Truthfulness (58.68 vs. 42.32, p = .004). Internationalism was not statistically significant (p = .059) and is therefore not interpreted as a significant difference. The consolidated score yielded identical mean ranks (50.50) with p = 1.000; this indicates no detected difference in the consolidated score, rather than statistical proof of equivalence.

(H_{02}): There is no significant difference between values of students studying in RKMV and SAICE.

Table 2. Mann–Whitney U test results for RKMV versus SAICE.

Value	Mean Rank (RKMV)	Mean Rank (SAICE)	p-value	Result
Altruism	44.39	56.61	0.035	**Significant**
Confidence	34.59	66.41	0.000	**Significant**
Courage	38.32	62.68	0.000	**Significant**
Fraternity	44.13	56.87	0.028	**Significant**
Freedom	61.72	39.28	0.000	**Significant**
Humanity	36.42	64.58	0.000	**Significant**
Inquisitiveness	73.30	27.70	0.000	**Significant**
Integrity	59.75	41.25	0.001	**Significant**
Internationalism	63.59	37.41	0.000	**Significant**
Logical	43.24	57.76	0.012	**Significant**
Patriotism	44.60	56.40	0.041	**Significant**
Truthfulness	56.86	44.14	0.024	**Significant**
Creativeness	51.64	49.36	0.694	Not Significant
Dedication	51.09	49.91	0.838	Not Significant
Equality	51.76	49.24	0.662	Not Significant
Innovativeness	51.95	49.05	0.616	Not Significant
Leadership	52.11	48.89	0.577	Not Significant
Scientific Temper	52.38	48.62	0.515	Not Significant
Consolidated	**50.50**	**50.50**	**1.000**	**Not Significant**

The Mann–Whitney U test results comparing RKMV and SAICE show statistically significant differences across twelve of the eighteen value dimensions at the .05 level. SAICE students demonstrated higher mean ranks in Altruism, Confidence, Courage, Fraternity, Humanity, Logical Thinking, and Patriotism, whereas RKMV students demonstrated higher mean ranks in Freedom, Inquisitiveness, Integrity, Internationalism, and Truthfulness. Six dimensions—Creativeness, Dedication, Equality, Innovativeness, Leadership, and Scientific Temper—did not show statistically significant differences. The consolidated score yielded identical mean ranks (50.50) with p = 1.000, indicating no detected difference in the consolidated score.

($H_0$3): There is no significant difference between values of students studying in RKMV and RBS.

Table 3. Mann–Whitney U test results for RKMV versus RBS.

Value	Mean Rank (RKMV)	Mean Rank (RBS)	p-value	Result
Courage	57.56	43.44	0.015	**Significant**
Patriotism	41.49	59.51	0.002	**Significant**
Truthfulness	38.64	62.36	0.000	**Significant**
Altruism	49.84	51.16	0.819	Not Significant
Confidence	55.02	45.98	0.118	Not Significant
Creativeness	52.64	48.36	0.459	Not Significant
Dedication	51.63	49.37	0.696	Not Significant
Equality	51.86	49.14	0.638	Not Significant
Fraternity	51.20	49.80	0.809	Not Significant
Freedom	52.13	48.87	0.573	Not Significant
Humanity	51.71	49.29	0.669	Not Significant
Innovativeness	50.96	50.04	0.874	Not Significant
Inquisitiveness	54.81	46.19	0.133	Not Significant
Integrity	47.97	53.03	0.382	Not Significant
Internationalism	49.21	51.79	0.655	Not Significant
Leadership	56.14	44.86	0.051	Not Significant
Logical	52.21	48.79	0.555	Not Significant
Scientific Temper	52.58	48.42	0.472	Not Significant
Consolidated	**50.50**	**50.50**	**1.000**	**Not Significant**

The Mann–Whitney U test results comparing RKMV and RBS show statistically significant differences in three of the eighteen value dimensions. RKMV students had a higher mean rank in Courage (57.56 vs. 43.44, $p = .015$), whereas RBS students had higher mean ranks in Patriotism (59.51 vs. 41.49, $p = .002$) and Truthfulness (62.36 vs. 38.64, $p < .001$). Fifteen dimensions did not show statistically significant differences. Leadership approached the conventional significance threshold ($p = .051$) but was retained as non-significant. The consolidated score yielded identical mean ranks (50.50) with $p = 1.000$.

($H_0$4): There is no significant difference between values of students studying in PB and SAICE.

Table 4. Mann–Whitney U test results for PB versus SAICE.

Value	Mean Rank (PB)	Mean Rank (SAICE)	p-value	Result
Altruism	40.87	60.13	0.001	**Significant**
Confidence	31.47	69.53	0.000	**Significant**
Courage	33.77	67.23	0.000	**Significant**
Equality	62.69	38.31	0.000	**Significant**
Fraternity	35.70	65.30	0.000	**Significant**
Freedom	57.90	43.10	0.010	**Significant**
Humanity	32.99	68.01	0.000	**Significant**
Inquisitiveness	69.46	31.54	0.000	**Significant**
Integrity	63.74	37.26	0.000	**Significant**
Internationalism	59.91	41.09	0.001	**Significant**
Scientific Temper	59.64	41.36	0.002	**Significant**
Truthfulness	65.05	35.95	0.000	**Significant**
Creativeness	50.16	50.84	0.906	Not Significant
Dedication	53.15	47.85	0.360	Not Significant
Innovativeness	53.06	47.94	0.376	Not Significant
Leadership	49.67	51.33	0.773	Not Significant
Logical	48.12	52.88	0.410	Not Significant
Patriotism	49.47	51.53	0.722	Not Significant
Consolidated	**50.50**	**50.50**	**1.000**	**Not Significant**

The Mann–Whitney U test results comparing PB and SAICE show statistically significant differences across twelve of the eighteen value dimensions at the .05 level. SAICE students had higher mean ranks in Altruism, Confidence, Courage, Fraternity, and Humanity, while PB students had higher mean ranks in Equality, Freedom, Inquisitiveness, Integrity, Internationalism, Scientific Temper, and Truthfulness. Creativeness, Dedication, Innovativeness, Leadership, Logical Thinking, and Patriotism did not show statistically significant differences. The consolidated score yielded identical mean ranks (50.50) with p = 1.000, indicating no detected difference in the consolidated score.

($H_0$5): There is no significant difference between values of students studying in PB and RBS.

Table 5. Mann–Whitney U test results for PB versus RBS.

Value	Mean Rank (PB)	Mean Rank (RBS)	p-value	Result
Equality	63.32	37.68	0.000	**Significant**
Fraternity	43.19	57.81	0.012	**Significant**
Internationalism	43.99	57.01	0.024	**Significant**
Logical	56.69	44.31	0.032	**Significant**
Scientific Temper	58.96	42.04	0.003	**Significant**
Altruism	46.31	54.69	0.148	Not Significant
Confidence	50.26	50.74	0.934	Not Significant
Courage	54.15	46.85	0.207	Not Significant
Creativeness	49.41	51.59	0.706	Not Significant
Dedication	53.21	47.79	0.349	Not Significant
Freedom	49.08	51.92	0.623	Not Significant
Humanity	45.91	55.09	0.093	Not Significant
Innovativeness	51.94	49.06	0.618	Not Significant
Inquisitiveness	47.76	53.24	0.342	Not Significant
Integrity	52.21	48.79	0.554	Not Significant
Leadership	53.84	47.16	0.248	Not Significant
Patriotism	44.97	56.03	0.056	Not Significant
Truthfulness	45.76	55.24	0.101	Not Significant
Consolidated	**50.50**	**50.50**	**1.000**	**Not Significant**

The Mann–Whitney U test results comparing PB and RBS show statistically significant differences in five of the eighteen value dimensions. PB students had higher mean ranks in Equality (63.32 vs. 37.68, $p < .001$), Logical Thinking (56.69 vs. 44.31, $p = .032$), and Scientific Temper (58.96 vs. 42.04, $p = .003$). RBS students had higher mean ranks in Fraternity (57.81 vs. 43.19, $p = .012$) and Internationalism (57.01 vs. 43.99, $p = .024$). Thirteen dimensions did not show statistically significant differences. Patriotism approached significance ($p = .056$) but remained non-significant. The consolidated score yielded identical mean ranks (50.50) with $p = 1.000$.

($H_0$6): There is no significant difference between values of students studying in SAICE and RBS.

Table 6. Mann–Whitney U test results for SAICE versus RBS.

Value	Mean Rank (SAICE)	Mean Rank (RBS)	p-value	Result
Confidence	69.81	31.19	0.000	**Significant**
Courage	69.49	31.51	0.000	**Significant**
Fraternity	57.58	43.42	0.014	**Significant**
Freedom	41.71	59.29	0.002	**Significant**
Humanity	64.14	36.86	0.000	**Significant**
Integrity	38.43	62.57	0.000	**Significant**
Internationalism	36.17	64.83	0.000	**Significant**
Logical	59.94	41.06	0.001	**Significant**
Truthfulness	32.96	68.04	0.000	**Significant**
Altruism	55.62	45.38	0.077	Not Significant
Creativeness	50.40	50.60	0.972	Not Significant
Dedication	50.52	50.48	0.994	Not Significant
Equality	50.54	50.46	0.989	Not Significant
Innovativeness	49.70	51.30	0.782	Not Significant
Inquisitiveness	28.99	72.01	0.000	**Significant**
Leadership	54.12	46.88	0.211	Not Significant
Patriotism	46.40	54.60	0.156	Not Significant
Scientific Temper	51.44	49.56	0.745	Not Significant
Consolidated	**50.50**	**50.50**	**1.000**	**Not Significant**

The Mann–Whitney U test results comparing SAICE and RBS show statistically significant differences across ten of the eighteen value dimensions. SAICE students had higher mean ranks in Confidence, Courage, Fraternity, Humanity, and Logical Thinking, whereas RBS students had higher mean ranks in Freedom, Integrity, Internationalism, Inquisitiveness, and Truthfulness. Eight dimensions—Altruism, Creativeness, Dedication, Equality, Innovativeness, Leadership, Patriotism, and Scientific Temper—did not show statistically significant differences. The consolidated score yielded identical mean ranks (50.50) with $p = 1.000$.

Across the six institutional comparisons, the number of statistically significant differences across the 18 value dimensions was: RKMV–PB = 6, RKMV–SAICE = 12, RKMV–RBS = 3, PB–SAICE = 12, PB–RBS = 5, and SAICE–RBS = 10. Thus, the greatest number of dimension-level differences occurred in the RKMV–SAICE and PB–SAICE comparisons, whereas RKMV–RBS showed the fewest. In all six comparisons, the consolidated score produced identical mean ranks (50.50 vs. 50.50) and $p = 1.000$. These results should be interpreted as absence of a detected difference in the consolidated score, not as proof of statistical equivalence.

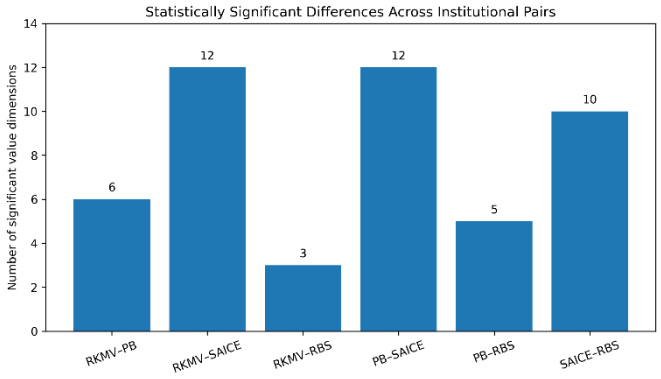


Figure 3. Number of statistically significant value dimensions across the six institutional pairwise comparisons.

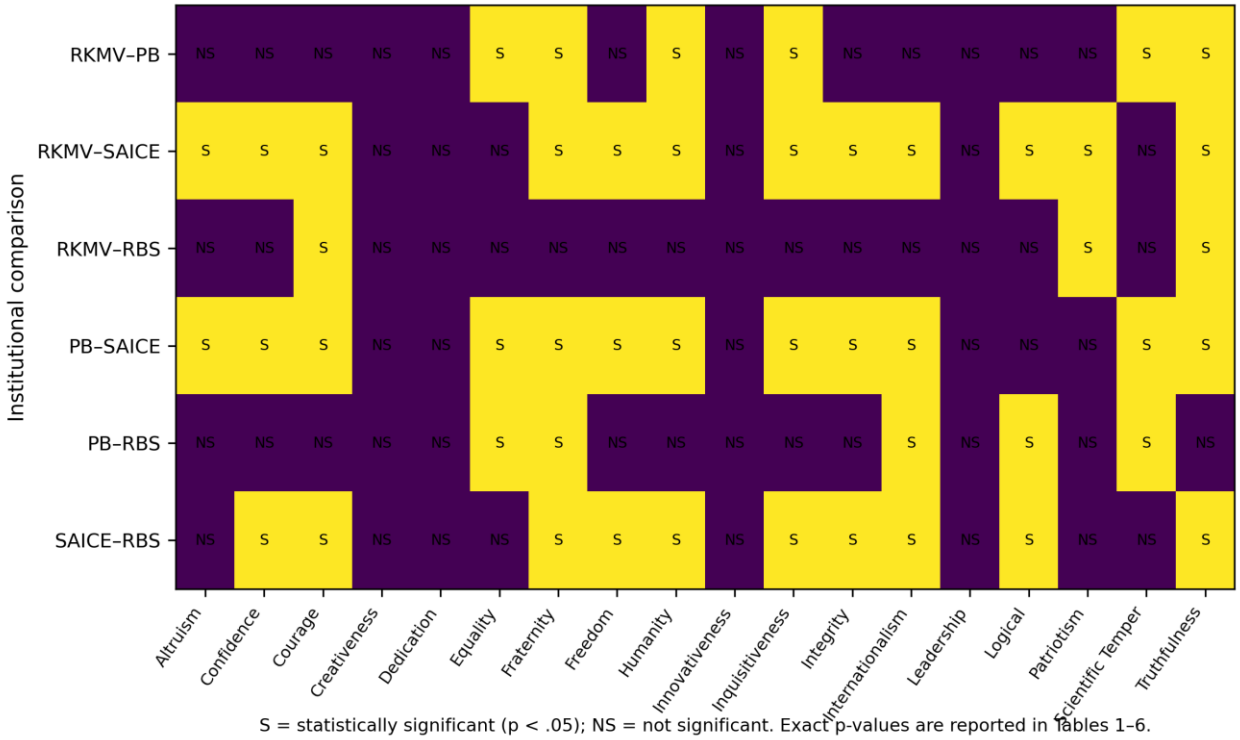


Figure 4. Significance Heatmap Across 18 Value Dimensions and Six Pairwise Comparisons

3.1 Institutional Value Profiles: A Comparative Analysis

The dominant value profiles of the four institutions reveal differences in mean-rank patterns while also highlighting substantial overlaps. These profiles are descriptive summaries of the observed data and should not be interpreted as proof that a particular educational philosophy caused the corresponding values.

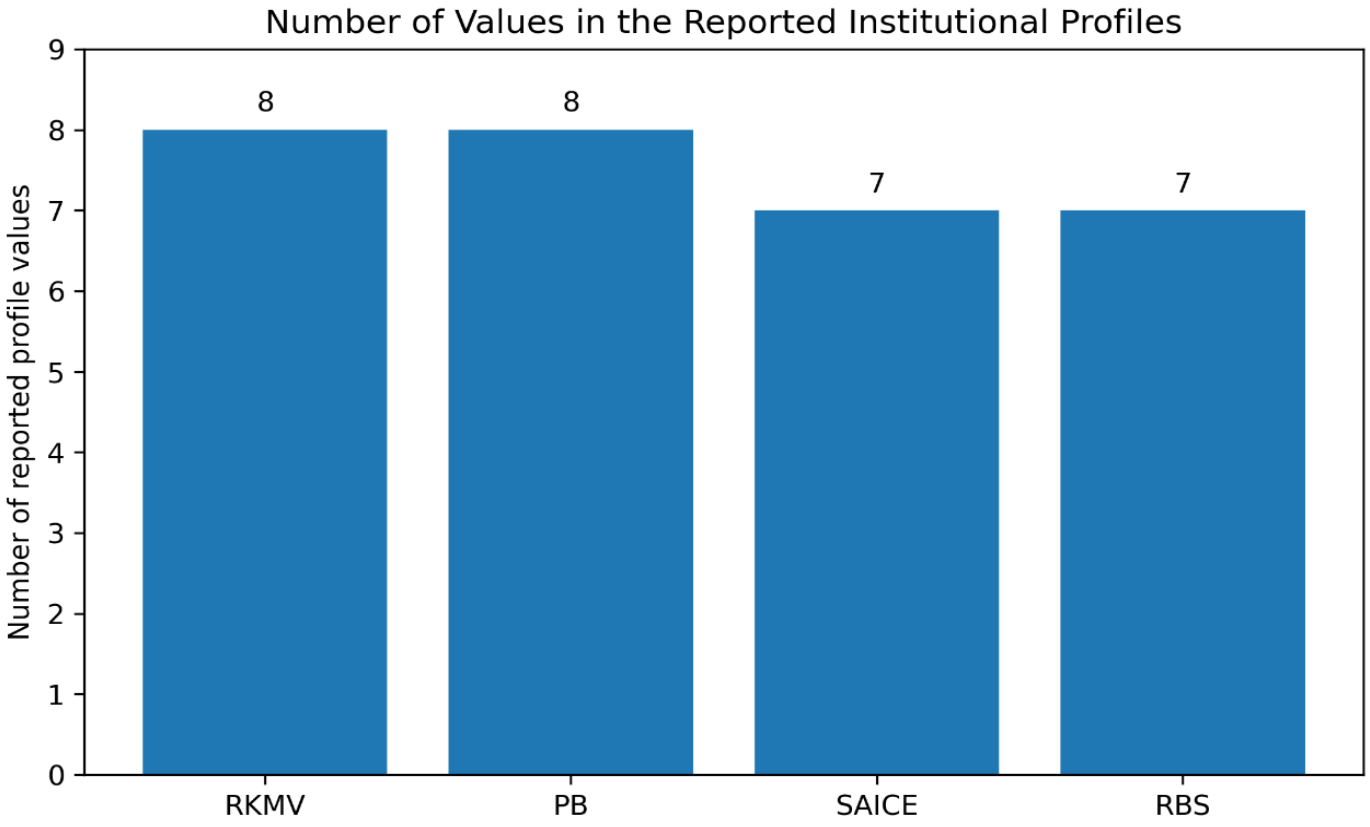


Figure 5. Number of values included in the reported institutional profiles in Table 7.

Table 7. Institutional value profiles identified in the study.

Institution	Dominant Values
RKMV	Fraternity, Humanity, Inquisitiveness, Internationalism, Freedom, Integrity, Truthfulness, Courage
PB	Equality, Scientific Temper, Truthfulness, Freedom, Inquisitiveness, Integrity, Internationalism, Logical
SAICE	Altruism, Confidence, Courage, Fraternity, Humanity, Logical, Patriotism
RBS	Patriotism, Truthfulness, Fraternity, Internationalism, Freedom, Integrity, Inquisitiveness

3.2 Overlapping Values across Institutions



Figure 6. Common Value Core and Distinctive Institutional Patterns

The analysis reveals substantial value overlap across the four institutional profiles. Fraternity appears among the reported prominent values for RKMV, SAICE, and RBS; Truthfulness, Internationalism, Freedom, Integrity, and Inquisitiveness appear among the prominent profiles of RKMV, PB, and RBS. These overlaps point to commonalities in student value orientations across the institutions, although the consolidated-score comparisons alone cannot establish that the institutions are statistically equivalent.

3.3 Distinctive Value Contributions

The observed pairwise patterns also show distinctive areas in which one institution had a higher mean rank than another. RKMV showed higher ranks in selected dimensions such as Humanity and Courage in specific comparisons; PB showed higher ranks in Equality and Scientific Temper; SAICE showed higher ranks in Altruism and Confidence; and RBS showed higher ranks in Patriotism. These should be described as observed comparative differences rather than unique contributions caused by institutional ideology.

The observed value profiles are broadly consistent with themes identified in the philosophical literature on the four traditions. However, because the present study is cross-sectional, purposively sampled, and does not control for prior value orientation, socioeconomic background, age, gender, curriculum exposure, or other institutional and family-level factors, philosophical alignment should be treated as an interpretive correspondence rather than causal validation.

4. Discussion

The study indicates that individual value dimensions differ across several institutional pairs, whereas the consolidated value score did not differ statistically in any of the six comparisons ($p = 1.000$). The strongest dimension-level contrasts occurred in the RKMV–SAICE and PB–SAICE comparisons, with twelve significant dimensions each, while RKMV–RBS showed three. The pattern provides empirical support for examining educational philosophy and institutional context alongside student value orientations, but it does not establish that institutional philosophy itself causes the observed differences.

4.1 Philosophical Alignment of Findings

Vivekananda's Philosophy and RKMV: RKMV students demonstrated significantly higher scores in Fraternity, Humanity, Inquisitiveness, Internationalism, Freedom, Integrity, Truthfulness, and Courage. This profile aligns with Vivekananda's emphasis on universal brotherhood, selfless service, moral uprightness, and fearlessness (Nanda,

2010; Prasad, 1999; Velassery, 2021). The emphasis on Inquisitiveness and Internationalism reflects Vivekananda's vision of education transcending narrow boundaries (Jha, 2017; Kumar, 2019).

Tagore's Philosophy and PB: PB students exhibited dominance in Equality, Scientific Temper, Truthfulness, Freedom, Inquisitiveness, Integrity, Internationalism, and Logical thinking. This profile aligns with Tagore's ideals emphasizing democratic values, rational inquiry, and freedom of expression (Mukherjee, 1962; Aronson, 1961; Kumar, 2015). The prominence of Equality and Scientific Temper reflects Tagore's rejection of hierarchical structures and advocacy for evidence-based knowledge (Datta, 2018; Quayum, 2022).

Aurobindo's Philosophy and SAICE: SAICE students demonstrated significantly higher scores in Altruism, Confidence, Courage, Fraternity, Humanity, Logical thinking, and Patriotism. This profile reflects Aurobindo's integral education philosophy emphasizing holistic development and spiritual evolution (Ghose & Alfassa, 1972a, 1972b, 1972c; Banerji, 2018). The prominence of Altruism and Humanity aligns with Aurobindo's vision of education manifesting divine perfection (Reddy, 1989; Lal, 2013; Saini, 2017).

Krishnamurti's Philosophy and RBS: RBS students exhibited dominance in Patriotism, Truthfulness, Fraternity, Internationalism, Freedom, Integrity, and Inquisitiveness. This profile reflects Krishnamurti's emphasis on self-awareness, freedom from conditioning, and cultivation of integrated intelligence (Krishnamurti, 1953, 1975; Thapan, 2019). The prominence of Inquisitiveness and Freedom resonates with Krishnamurti's advocacy for inquiry and rejection of authority (Krishnamurti, 1969, 1996; Mukerji, 2002).

4.2 Interpretation of Significant Differences

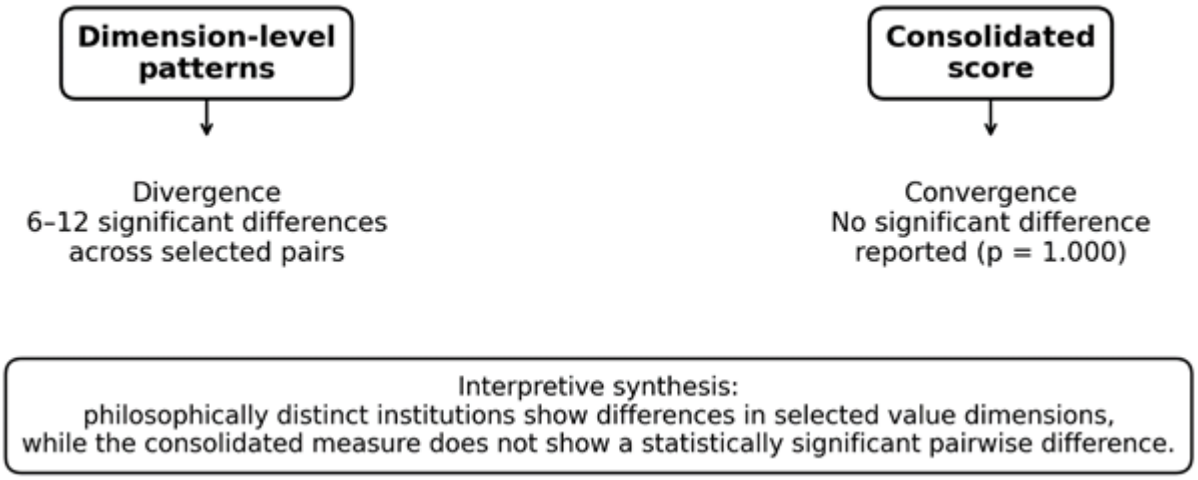


Figure 7. Divergence at Specific Dimensions and Convergence in the Consolidated Score

Maximum Divergence: SAICE vs. PB and SAICE vs. RKMV. The highest number of statistically significant dimension-level differences (12 each) occurred in the comparisons involving SAICE and PB or RKMV. These differences are compatible with the distinct philosophical emphases represented by the institutions, but alternative explanations cannot be ruled out by the present cross-sectional design.

Maximum Similarity: RKMV vs. RBS. The lowest number of statistically significant differences (3) occurred between RKMV and RBS. The result indicates greater similarity on the measured dimensions than in the other pairwise comparisons, although it does not demonstrate that the two institutional populations are equivalent.

Moderate Divergence: PB vs. RBS and SAICE vs. RBS. PB versus RBS showed five significant dimensions, while SAICE versus RBS showed ten. These patterns suggest different distributions of value orientations across the two sets of institutional contexts and warrant further investigation using larger, randomly sampled, and longitudinal designs.

4.3 Consolidated Values: The Paradox of Equivalence

Consolidated Values: The absence of statistically significant differences in consolidated scores is noteworthy. Across all six pairwise comparisons, the mean ranks were identical (50.50 vs. 50.50) and $p = 1.000$. This result should be interpreted conservatively: a non-significant test does not by itself establish equivalence. Formal equivalence testing or confidence intervals around an appropriate effect size would be required to make an equivalence claim.

4.4 Overlapping Values Across Institutions

Significant value overlaps across all institutions include Fraternity (RKMV, SAICE, RBS), Truthfulness (RKMV, PB, RBS), Internationalism (RKMV, PB, RBS), Freedom (RKMV, PB, RBS), Integrity (RKMV, PB, RBS), and Inquisitiveness (RKMV, PB, RBS). These shared values suggest a common core of universal human values transcending specific ideological orientations (Halstead, 2005; Stephenson, 1998; Venkataiah, 1998). The presence of overlapping values explains consistent non-significant consolidated value scores, suggesting that value education in Indian institutions converges on a shared moral framework rooted in broader cultural and philosophical tradition (Joshi, 2006; Aggarwal, 2011).

Each institution uniquely contributes to the broader value framework: RKMV uniquely contributes Humanity and Courage (Nanda, 2010; Kumar, 2019); PB uniquely contributes Equality, Scientific Temper, and Logical thinking (Mukherjee, 1962; Aronson, 1961); SAICE uniquely contributes Altruism and Confidence (Ghose & Alfassa, 1972a; Lalitha, 2018); RBS uniquely contributes Patriotism (Krishnamurti, 1975; Thapan, 2019). These distinctive contributions highlight how ideological diversity enriches the overall value landscape (Lovat & Toomey, 2009; Thornberg, 2013).

This study indicates that students in institutions representing different philosophical traditions differ on selected value dimensions, while the consolidated score remains statistically comparable across the pairwise comparisons.

4.5 Limitations of the Study

Several limitations should be considered when interpreting the findings. First, the cross-sectional design does not permit causal conclusions about the influence of institutional philosophy. Second, purposive sampling of 50 students per institution limits generalizability beyond the participating institutions. Third, the study conducts multiple pairwise tests across 18 value dimensions; without a reported multiple-comparison adjustment, some nominally significant findings may represent Type I error. A strengthened version of the analysis should therefore report an appropriate correction such as Holm adjustment or false-discovery-rate control, together with effect sizes and confidence intervals. Fourth, the present manuscript does not report the scale's reliability coefficients or detailed evidence of construct validity; these should be added if available. Finally, potentially confounding variables such as age, gender, socioeconomic background, prior schooling, and duration of exposure to the institutional philosophy were not controlled.

4.6 Implications for Educational Policy and Practice

The findings have significant implications: institutional ideology influences specific value dimensions without compromising overall value development, supporting institutional diversity within a shared educational framework (Bhushan, 2015; Aggarwal, 2011); institutions can learn from each other's strengths in specific value dimensions (Halstead & Taylor, 2005; Berkowitz, 2011); teacher education programs should incorporate understanding of diverse philosophical approaches (Thornberg, 2008; Lovat & Toomey, 2009); curriculum developers should integrate value education across subjects (Venkataiah, 1998; Stephenson, 1998); longitudinal research is needed to examine value evolution over time (Best & Kahn, 2011); and collaborative networks among ideologically diverse institutions should be developed (Ritchie & Lewis, 2014; Joshi, 2006).

5. Conclusion

The study found statistically significant differences in selected value dimensions across the six institutional pairwise comparisons, while the consolidated value score did not differ statistically in any comparison ($p = 1.000$). The largest number of significant dimension-level differences occurred for RKMV–SAICE and PB–SAICE (12 each), while RKMV–RBS showed the fewest (3). The observed profiles show both shared and differentiated patterns across the four institutions and are broadly compatible with themes in their respective philosophical traditions. However, the cross-sectional design and purposive sampling do not permit causal conclusions about the influence of institutional philosophy. Future studies should use larger and more diverse samples, longitudinal designs, stronger psychometric reporting, effect sizes with confidence intervals, and appropriate correction for multiple comparisons. Overall, the findings support continued empirical investigation of the relationship between educational philosophy, institutional context, and student value orientations.

For the consolidated score, all six pairwise null hypotheses were not rejected because the observed p-values were 1.000. At the individual-dimension level, however, several pairwise differences were statistically significant. These findings should be interpreted as comparative associations within the sampled institutions rather than as evidence that institutional philosophy causes particular student values.

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