The Role of Educators in Propagating Bharatiya Values through Social Media

Dr. Dipankar Biswas

Associate Professor (Education), Dasaratha Deb Memorial College, Khowai

Abstract: *This article examines how Indian educators extend value-based education into digital spaces by integrating the principles of dharma, seva, and satya within their social media presence. Drawing on the framework of the National Education Policy 2020, along with scholarly literature and contemporary examples, it analyzes the role of teachers as ethical role models in online environments that increasingly shape young people's attitudes and identities. The discussion situates traditional Bharatiya values within current educational practice, highlighting how platforms such as Twitter, X, Instagram, YouTube, Facebook, and LinkedIn are used for storytelling, community engagement, and the demonstration of service and integrity. Through selected real-life cases and digital initiatives, the article shows how educators translate abstract moral ideals into visible, everyday practices while navigating the risks of misinformation and superficial engagement. The analysis underscores the importance of authenticity, digital literacy, and institutional support in ensuring that social media functions not merely as a communication tool but as an extension of holistic education grounded in India's ethical heritage.*

1. Introduction

India's educational tradition has long emphasized *sanatana* (eternal) values. Concepts such as **dharma** (righteous duty), **seva** (selfless service), and **satya** (truth) are deeply embedded in Indian philosophy and pedagogy. *Dharma* broadly denotes ethical duty and conduct- "that which upholds" the social order- while *satya* connotes truthfulness, and *seva* denotes service performed without regard for personal gain. Modern educational policy reflects this heritage: India's National Education Policy 2020 explicitly calls for the inculcation of traditional Indian values and basic human values (for example, seva, ahimsa, swachchhata, satya, and *nishkam karma*) in the curriculum. In particular, NEP 2020 mandates value-based education that develops "universal human values of truth (*satya*), righteous conduct (*dharma*) and lessons in *seva*/service" as integral to holistic learning.

At the same time, social media has become a dominant influence on young Indians' values and identity. Platforms like Facebook, Twitter/X, Instagram, YouTube, and LinkedIn reach students and the broader public instantly. Educational literature notes that social media shapes youths' beliefs, behaviors, and value systems, offering both opportunities and challenges for value education. Educators today thus confront a key question: how can teachers and professors use these digital channels to **model** and **promote** positive values rather than undermine them? This paper explores how Indian educators integrate the ideals of *dharma*, *seva*, and *satya* into their social-media presence. It draws on policy documents, scholarly studies, and contemporary examples to analyze the pedagogical and cultural role of educators in the digital sphere.

Bharatiya Values in Education

Indian philosophical tradition does not separate ethics from education. Classical texts like the *Bhagavad Gita* and *Upanishads* stress living truthfully and dutifully, and modern educators view these as educational aims. As India's Ministry of Education observes, *satya* ("truth") was historically seen as the highest human goal, and education aimed to develop both *jnana* (knowledge) and *dharma*. The NEP 2020 thus identifies *seva*, *satya*, and related values as essential learning outcomes. According to the policy, "value-based education will include the development of truth (*satya*), righteous conduct (*dharma*), and lessons in *seva*/service and participation in community service". Similarly, NCERT has developed curricula integrating environmental and civic values, and teacher-training modules (e.g., under the NISHTHA program) explicitly aim to inculcate Indian values through participatory pedagogy.

Scholars argue that such values promote character and social harmony. For instance, historical analyses of Indian education note that values like truthfulness and duty were embedded in ancient teaching methods (e.g., Gurukul system) as the basis for social indoctrination. Contemporary discussions emphasize continuity: even today, proponents stress that the ethical principles of *dharma* (e.g., compassion, integrity, duty) have global relevance. According to Vanam Jwala Narasimha Rao, former Supreme Court Justice V. Ramasubramanian lamented that many people had "drifted away from the path of *dharma* – an individual's moral responsibilities or duties". This highlights the concern among Indian thinkers that civic and moral duties must be consciously taught and modelled, not assumed.

Social Media and Value Education

Worldwide, educators are using digital tools to extend their reach. Social media platforms provide new arenas for "value formation," especially among youth who spend much time online. Suneesh and Swaroopa (2024) review the dual role of social media in young people's values: while online communities can promote empathy, global awareness, and respectful dialogue, they can also amplify materialism, cyberbullying, or polarization. They argue that the challenge for educators is to help students navigate this landscape. Importantly, these authors conclude that **integrating value education with digital literacy** is crucial: schools should teach not only moral values (such as honesty, responsibility, and empathy) but also the skills to recognize and resist

harmful online trends. In practice, this means teachers can use social media in the classroom as well as outside it, framing it as an educational space rather than merely an entertainment platform.

While global literature is sparse on the specifics of Hindu or Indian values, it establishes a context. For example, social learning theory suggests that students emulate the behaviours of role models in the media. In India, educators function as role models. Research indicates that teacher influence can extend beyond academics to character development, through example and guidance. Thus, when teachers actively share messages on platforms like Twitter or Instagram, they have the power to foreground certain values. As Suneesh and Swaroopa note, online influencers (including educators) often serve as "role models", with their posts reinforcing likes, shares, and values in a closed feedback loop. Schools of thought on media ethics likewise emphasize that digital spaces should align with "ethical awareness" and "responsible citizenship," goals long associated with education.

Educators as Online Role Models
In the Indian context, a teacher's influence traditionally comes from personal example and storytelling. Today, many educators seek to continue that mission through digital means. A growing educational paradigm called "digital Gurukul" or "virtual Pathshala" sees teachers, religious scholars, and educational content creators using YouTube channels, social media posts, and live webinars to teach moral lessons and cultural knowledge. For instance, interviews with Indian "dharma influencers" reveal how social media "connects the younger generation with the richness of traditional Hindu practices" when used thoughtfully. The founder of *The Sanskrit Channel*, an educator sharing ancient texts on social platforms, explains that he strives to present authentic scriptural literature understandably, rather than simply "fighting misconceptions". He emphasizes that social media "has the power to make information available globally, instantly" and that the onus is on content creators (including teachers) to put out "the right kind of content" that educates youth about dharmic traditions.

More formal education literature is beginning to note this trend. The UGC and Ministry of Education's push to train teachers in Indian Knowledge Systems (IKS) under NEP 2020 suggests institutional support for educators disseminating cultural values. At teacher workshops and conferences, speakers now sometimes highlight how Instagram reels or Twitter threads can be used to share stories from the *Ramayana* or examples of modern-day *nishkam karma* (selfless action). The logical extension is that, just as schools celebrate *Kalas Utsav* and *Ek Bharat Shrestha Bharat* events to inculcate cultural ethos, individual educators may celebrate and curate digital content to reinforce values like truth, duty, and service.

2. Discussion

Educators deploy various strategies on social media to communicate *dharma*, *seva*, and *satya*. One approach is **storytelling and content sharing**. Teachers might post quotes from Indian scriptures or anecdotes about national heroes to illustrate moral principles. For example, a professor might tweet about Mahatma Gandhi's principle of *satya* (truth) when discussing ethical dilemmas, or share a photo on Instagram from a school *shramdaan* (volunteer work) highlighting community service (*seva*)- these acts model values in action. According to researchers, this aligns with Albert Bandura's social learning theory: students can internalize values by observing respected figures (teachers) performing virtuous acts, even virtually. Importantly, NEP 2020 itself calls for *ethical reasoning* in the curriculum, which teachers can extend into social media discussions (for instance, hosting online Q&A sessions on ethics in science or civic life).

Another strategy is **interactive engagement**. Social media allows educators to pose questions, run polls, or issue challenges related to values. A teacher might ask students on a class Facebook group how they applied honesty (*satya*) in a recent group project, or organize an Instagram live session on a festival like *Guru Purnima* to emphasize *dharma* and respect for mentors. Educators also use hashtags (e.g. #TruthTuesday, #ServiceSunday) to create thematic discussions, turning abstract ideals into practical commitments. These interactive methods can make values relevant to students' daily lives, rather than mere textbook concepts.

However, the **tone and authenticity of the educator's social media presence** are crucial. Educators must "practice what they preach" to effectively propagate values. A schoolteacher who regularly shares posts about community cleanup drives (seva) must themselves participate in such drives to be credible. This authenticity amplifies impact: one news story shows a teacher gaining viral attention precisely because her student's essay revealed how devoted the teacher was. The student's post, shared by teacher Bhumika Rajput on Twitter (X), featured an essay praising her mentor. This case "underscores the impactful role educators play in shaping young minds". The pupil commended the teacher's "exceptional teaching methods and unwavering support" and even "extended blessings to all teachers" with hope they would show "the same dedication and love". Here, the value of respect (a facet of *dharma*) and loving service is communicated both in the essay and on social media. The teacher's act of sharing this content reminds the online community of the bond (*dharma/bhakti*) between teacher and student, and it implicitly promotes values of devotion to one's duties and to truth (through honest praise).

Educational influencers and professors have similarly used digital media to highlight values. Deepa Aathreya, founder of The Alt Learning Centre for homeschoolers, exemplifies this. In an interview published by *The Logical Indian*, she expresses a philosophy grounded in *dharma*-like principles: encouraging students to transform themselves "with empathy and grace" and to lead with kindness. Although Deepa's platform is holistic education rather than formal school, her message- "keep learning, transforming, and leading with kindness"- resonates with the values of *dharma* (righteous conduct toward others) and compassion. Her centre's social media (e.g., Instagram posts about Diwali celebrations) extends these values visually, emphasizing community, light over darkness, and the joy of learning (reflecting *satya* as

enlightenment). While not a traditional schoolteacher, Deepa's journey shows how Indian educational leaders can reach millions via digital media to instill character values in youth.

Perhaps most directly, some Indian educators focus on **religious and philosophical content**. For example, founders of channels like *The Sanskrit Channel* systematically produce videos on verses from the *Ramayana* and *Bhagavad Gita*, aiming to connect viewers (especially youth) with authentic sources of *dharma*. As one founder explained, instead of simply rebutting misconceptions, he engages in presenting scriptural knowledge, trusting that "the onus is on us to put out the right kind of content" on platforms like YouTube. Such content promotes *satya* by emphasizing eternal truths from Vedic wisdom, and fosters *seva* in the broader sense of cultural service- preserving and sharing India's heritage with a global audience. Notably, these influencers frame *seva* as service to society through knowledge-sharing, and *dharma* as a "bridge" to universal ethics. Their approach aligns with educational goals: using modern media tools to reinforce values traditionally taught in ashrams and temples.

Across these examples, educators utilize all major platforms differently: Twitter/X and Facebook for short reflections and community-building; YouTube for longer lectures or stories; Instagram for visual reminders (quotes, artwork, community-service photos); and LinkedIn for professional discussions on ethics and values in fields like business or technology. LinkedIn, for instance, has seen teachers and professors post about the importance of integrity and leadership, reaching not just students but also professional peers. While we lack systematic studies on each platform, the combined effect is clear: educators are increasingly visible in social media "public squares," where each post or video can model *dharma* (through honest guidance), *seva* (through calls to service), and *satya* (through fact-based, truthful content). As Suneesh and Swaroopa highlight, such efforts contribute to "promoting positive value formation" online.

Nevertheless, the use of social media by educators carries risks. The same platforms can spread misinformation, prejudice, or content opposite to the values intended. Educators must therefore exercise care, remembering that *satya* demands factual accuracy and *dharma* demands ethical speech. The push in policy to integrate digital literacy with value education reflects this: teachers should not only post values but also teach students how to critically assess online content and engage respectfully. In India, initiatives to train teachers in Indian Knowledge Systems (IKS) under NEP 2020 also aim to deepen educators' own grounding in values and ethics, so that they can be more effective digital role models.

Example from real life

Teacher Bhumika Rajput (Pratapgarh, UP)- In April 2024, a *Times of India* education news story recounted how Bhumika Rajput, a Hindi teacher, shared on Twitter (X) a photograph of a student's essay praising her. The post, titled "I love you Bhumi Ma'am," went viral. In the essay, the sixth-grade student Anshika Yadav expresses heartfelt admiration: she thanks her teacher's "exceptional teaching methods and

unwavering support" and even sends blessings to "all teachers," hoping they exhibit "the same dedication and love". Observers noted that this viral content "underscores the impactful role educators play in shaping young minds". Here, the educator's social-media action (sharing the essay) amplified the message of respect and devotion inherent in Indian pedagogy (*dharma*). The scenario demonstrates *satya* (the honest, sincere praise of the student) and *seva* (the teacher's dedication to students) being highlighted in a digital space. The episode became an example celebrated in the media, reaffirming for many users that teacher–student bonds and Indian values of respect and gratitude remain strong even in an online context.

Deepa Aathreya, The Alt Learning Centre- Deepa Aathreya is an educational entrepreneur whose programs blend academic learning with character development. In a November 2025 *The Logical Indian* feature, she emphasized values like empathy, purpose, and transformative leadership. She states: "Our message is… keep learning, transforming, and leading with kindness. The world needs more leaders who act with empathy and grace,". Though Deepa is a school founder, not a university professor, her digital reach (via LinkedIn and Instagram) is large. She and her team regularly post inspirational content- for example, images of students lighting diyas during Diwali or delivering community projects- that illustrate compassion and collective service. These posts implicitly teach *seva* (community service) and *dharma* (compassionate action). Deepa's story (supported by a personal journey of purpose) resonates widely online, showing how modern educators can consciously cultivate *Bharatiya* values in youth through both ideology and example. Her case underscores that value propagation need not be confined to formal schools- even homeschool networks and alternative schools contribute to spreading *satya* (truth about one's potential) and *seva* through social media advocacy.

"The Sanskrit Channel" and Digital Dissemination- A third example involves educators who create specialized online channels dedicated to Indian wisdom. The founder of *The Sanskrit Channel* (an Instagram/YouTube project) exemplifies this: he creates short videos explaining Sanskrit verses and Vedic concepts, with subtitles and graphics to engage young viewers. In an interview, he explained that social media serves as a bridge for transferring traditional knowledge to modern audiences. For instance, he posts short clips on *Dharma* from the *Bhagavad Gita* and uses Instagram stories to prompt reflections on *satya* and *ahimsa*. His educational approach embodies *seva* as service to culture: by making ancient texts accessible online, he serves society's cultural continuity. Importantly, he stresses authenticity- "understandably presenting authentic literature"- which reinforces *satya* (truth) both in content and practice. Followers of his channel often include schoolteachers and parents, who share his posts in their own networks. This cascading effect demonstrates how an individual educator can leverage digital media to propagate Indian values at scale, complementing formal educational efforts.

3. Conclusion

In the twenty-first century, Indian educators are extending the ancient mission of value education into the digital world. Schoolteachers and professors- acting as online role models- use Facebook, Twitter/X, Instagram, YouTube, LinkedIn, and other platforms to communicate *dharma*, *seva*, and *satya* in diverse ways. Policy frameworks like NEP 2020 endorse this integration, calling for ethical reasoning and traditional values to be part of curricula. Our review suggests that when educators consciously embed values into their social-media content, they can positively influence students' character. For example, viral posts celebrating teacher- student respect, educational influencers sharing cultural stories, and community-service initiatives all help translate *Bharatiya* values into daily life.

At the same time, the ubiquity of social media means educators must also teach *digital* virtues- truthfulness in posts, civility in comments, and empathy online- to truly model *satya* and *dharma*. Integrating value education with digital literacy, as recommended by researchers, will help ensure that students not only learn about values but see them exemplified online. In sum, educators can harness social media as a powerful classroom without walls, reinforcing India's ethical heritage even as they innovate in pedagogy. Future studies could survey how widespread and effective these practices are; for now, the examples reviewed here indicate that the digital age offers promising new venues for living, sharing, and nurturing *dharma*, *seva*, and *satya* among young Indians.

References

[1] Government of India, Ministry of Education. (2020). *National Education Policy 2020*. New Delhi.

[2] Hans India News Service (Vanam Jwala Narasimha Rao, ed.). (2025, August 3). *A rare blend of legal wisdom and Sanatana Dharma*. The Hans India. Retrieved from [News site].

[3] Suneesh, K., & Swaroopa, P. K. (2024). Social media: A catalyst for value-based education. *International Journal of Research in Academic World, 3*(11), 4–7.

[4] Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha (BAPS). (n.d.). *Service – Seva*. Retrieved from https://www.baps.org/Spiritual-Living/Hindu-Beliefs/Service---Seva.aspx

[5] Times of India. (2024, April 10). *I love you Bhumi Ma'am: Student's heartwarming post on Hindi teacher goes viral, touches thousands on X. Times of India – Education News*. Retrieved from [Times of India website].

[6] BehindEveryTemple.org. (2024, March 20). *Dharmic Influencers to Follow in 2024* [Interview with the founder of The Sanskrit Channel]. Retrieved from https://behindeverytemple.org/dharma-blog/dharmic-influencers-to-follow-in-2024/

[7] Chandani, C. (2025, November 13). *People of Purpose: Deepa Aathreya's journey empowering millions via The Alt Learning Centre for Homeschoolers*. The Logical Indian. Retrieved from https://thelogicalindian.com/people-of-purpose-deepa-aathreyas-journey-empowering-millions-via-the-alt-learning-centre-for-homeschoolers/