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ARTICLES

Framework for Cultivating Ethical Excellence in New Teachers

Role of Spiritual Ethics in Teacher Education: An Indian Philosophical Perspective

Value Education and Pedagogy: Integrating Indian Philosophical Wisdom for Holistic Development

The Conscience-Centred Classroom: Integrating Swami Vivekananda's Education with Moral Reasoning, Reflective Practice, and Digital Ethics

Dr. Sarvepalli Radhakrishnan's Thoughts on Education for Social, Economic, and Cultural Change in India

Teacher Education in an AI-Driven World: Strengthening the Ethical Compass of Future Educators

Ethical Value Orientation in Teacher Education: A New Paradigm for Enhancing Women's Self-Esteem and Decision-Making Power

Greening Teacher Education: Sustainable Management Practices for a Better Tomorrow
Perspective of Prospective Female Teachers on Gender Values in Teacher Education Courses

From Silos to Synthesis: The Role of Multidisciplinary Approaches in Addressing Complex Educational Challenges

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Normative Commitment among Principals of Teacher Education Institutions in Telangana State

AI, Ethics and Teacher Preparation: Reimagining Moral Responsibility in Digital Classrooms

Machine Learning as an Ethical-Pedagogical Tool in Teacher Education: A Systematic Literature Review and Bibliometric Analysis

Educator's Dharma: Ancient Sanskrit Insights on Ethical Leadership

मूल्य-आधारित शिक्षा की आवश्यकता: 21वीं सदी के भावी शिक्षकों में नैतिक चेतना का संचार

“मानवीयमूल्यदृष्ट्या भारतीयज्ञानपरम्परायाः निधिः – पुरुषार्थचतुष्टयस्य उपादेयता”

শ্রেণিকক্ষে নৈতিকতা শিক্ষাদান : —ভবিষ্যতের শিক্ষকদের জন্য নৈতিকমূল্য শিক্ষণ

READERS' FORUM

Re-envisioning Teacher Education through Ethical Values: A Holistic Paradigm

Integrating NEP 2020 and Swami Vivekananda's Educational Philosophy

Ethical Foundations Shaping the Conscience of Future Educators

BOOK REVIEW

Educating the Educator - J Krishnamurti

Pedagogy of the Oppressed - Paulo Freire

ARTICLE DIGEST

Integrating Values and Ethics in Teacher Education Programs

Teachers as Ethical Role Models: Their Influence on Student Character Formation

Dr. Subir Sen, Prof. (Dr.) Birbal Saha

Sankalp Sharma, Anjali Ramola

Prof. (Dr.) Mritunjay Prasad, Nisha Sinha

Dr. Satadruti Chakraborty

Priyanka Nirwan, Ananthula Raghu

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"आमायन्तु ब्रह्मचारिणः स्वाहा ।
 विमायन्तु ब्रह्मचारिणः स्वाहा ।
 प्रमायन्तु ब्रह्मचारिणः स्वाहा ।
 दमायन्तु ब्रह्मचारिणः स्वाहा ।
 शमायन्तु ब्रह्मचारिणः स्वाहा ।"

- तैत्तिरीयोपनिषद् 1/4/2

"Āmāyantu brahmacāriṇaḥ svāhā.
Vimāyantu brahmacāriṇaḥ svāhā.
Pramāyantu brahmacāriṇaḥ svāhā.
Damāyantu brahmacāriṇaḥ svāhā.
Śamāyantu brahmacāriṇaḥ svāhā."

- Taittirīya Upaniṣad 1/4/2

{ "Let pure seekers of wisdom arrive unto us for learning and wisdom from all directions. Let them arrive unto us by diverse paths. Let untainted seekers of knowledge reach unto us in proper form. Be they blessed with mastery over their senses. On them be conferred the strength of controlling their thoughts." }

The Eternal Divine Light



**Puja Shrimad Acharya
Saumyendra Nath Brahmachary**

(October 07, 1946 - June 23, 2012)

Dev Sangha Institute of Professional Studies and Educational Research (DIPSER) was established by Shrimad Acharya Saumyendra Nath Brahmachary (1946 – 2012). A First Class First Mechanical Engineer and a Gold Medalist from the Indian Institute of Technology, Kharagpur, he was awarded the prestigious B C Roy Gold Medal as the best all-rounder graduate of the Institute (batch of 1968).

Puja Acharya Ji worked in the corporate world for ten years and rose to a senior position with the leading multinational of the day at a young age. Subsequently, inspired by his enlightened Master Shrimad Narendra Nath Brahmachary Ji, he gave up his brilliant management career to become a full-time spiritual aspirant, a brahmachari. He went on to spend five years in intense sadhana (meditation) and two years on pilgrimage across India. The biggest gain from this journey, he used to say, was a secular insight into the country. “It is only when you travel as a common man that you see the real country, come into intimate contact with its people.”

Puja Acharya Ji continued to devote the rest of his life in the quest for eternal truth, combining it with creative institution building for spiritual and material upliftment of youth. In 1988, he was initiated as the Acharya (spiritual head) of Dev Sangha Ashram at Deoghar in Jharkhand. “Our ashram believes in resurrecting the Rishi culture of ancient India where there was no contradiction between—but rather a harmonious blending of—material well-being and spiritual upliftment,” he used to maintain.

Later, with the support of his friends and Ashram colleagues, Puja Acharya Ji founded Dev Sangha Seva Pratisthan (DSSP) as the service wing of Dev Sangha to work primarily in the field of education and set up a (10+2) CBSE school, and a college of teachers’ education for women offering D.El.Ed., B.Ed. and M.Ed. courses along with research facilities. DSSP regards women’s education in the tribal state of Jharkhand as the most powerful tool for facilitating their economic empowerment and social upliftment. He, the teacher of teachers, was regarded as an extraordinarily gifted speaker bringing in, in simultaneously a most penetrating and entertaining manner, the quiet and brilliant wisdom of the Rishis of ancient India that informed the lives of king and subject alike, into everyday applications of modern life, organization, coordination and governance to help in identifying and resolving issues, while skilfully deconstructing the dichotomy between matter and spirit that had enervated the land over centuries to its great detriment. A highly respected and sought for guest lecturer, he was regularly invited to speak in premier institutes of the country like the IITs, IIMs, BITS Pilani, Universities, National Judicial Academy, Bhopal (NJA), Management Training Institute Ranchi (MTI SAIL), Indian Institute of Coal Management Ranchi (IICM), Administrative Training Institute Ranchi (ATI) and host of similar institutions both in India and in different countries of the World and spoke eloquently on varied facets of life - contemporary politics to decision-making, self-development, stress management, leadership, motivation and communication and of the joyful and pervasive nature of boundless wisdom.

He left for his eternal abode quietly on June 23, 2012. His golden light shall always guide us all in our journey of life.

FEW THOUGHTS

Modern education stands at defining crossroads today. As we continue to navigate the complexities of a rapidly changing, technology-driven uncertain world, it is being observed that while there is an increasing thrust on technology driven education - upgradation of classrooms with state of the art digital tools, screens, automated learning software and contemporary pedagogical frameworks, there is a diminishing awareness towards the profound emotional deprivation plaguing today's students—a systemic neglect that manifests directly in escalating rates of chronic anxiety, fragmented attention, and pervasive isolation.

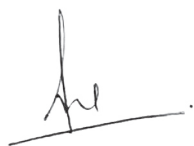
In the wake of such dichotomy, any structural or pedagogical shift in education is likely to be inherently incomplete without a deeper, more radical evolution of education as a holistic concept that aims to fulfill its ultimate purpose: the conscious development of human society. Perhaps, it is time to rethink education in this context.

Today, it is being realised that Education is not merely about accumulation of mechanized data or technical skills, but a lifelong process of cultivating conscious awareness, inner resilience, and a deep capacity for empathy. Swami Vivekananda's thoughts seem most apt in this context when he said, "Education is the manifestation of the perfection already in man." In Latin also, the word 'Education' has been defined as e- (out) and ducere i.e. (to lead) "to lead out" or "to draw out from within." UNESCO in its landmark Delors Report (Learning: The Treasure Within) also stated that Education rests on four foundational pillars – Learning to KNOW, Learning to DO, Learning to LIVE together and, Learning to BE. These pillars outline an all-inclusive vision for learning that moves far beyond mere schooling, balancing intellectual growth with human character and societal harmony.

At its core, education means not merely transferring of information but lighting a fire 'within' that illuminates the mind, awakens curiosity, anchors emotional resilience, and restores the vital human connection needed to navigate a complex world. It is with this belief that this volume of Devaloke has tried to reflect on the theme 'Conscience of the Classroom: Reinforcing Ethical Values in Shaping Tomorrow's Teachers'. It is felt that the thoughts expressed by authors on this theme would evoke a deep sense of social sensitivity about the reality that a true educator is one who looks beyond the classroom walls to address systemic challenges being faced by the students and ensure that they graduate not just as employees entering a job market, but as value-driven leaders capable of nurturing empathetic, globally-conscious citizens.

The Volume has also strived to underline that instilling these ethical values demand a profound shift in how teachers approach their role of looking beyond academic theories and develop the moral clarity needed to guide students through modern challenges. This necessitates that educators to foster inclusive, equitable classrooms while supporting students through their socio-emotional vulnerabilities.

This transformation demands a collective commitment of teachers, who have the onus to build a resilient, just, and humane society. Ultimately, shaping tomorrow's teachers is about safeguarding tomorrow's world. By intentionally weaving ethical reflection into the fabric of the teacher fraternity who do not just manage classrooms, but inspire them. They step into their schools not just as instructors, but as steady, principled guides who possess the moral clarity needed to shape a more just, empathetic, and thoughtful society.



Siddh Nath Singh

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DEVALOKE

VOLUME XV

NUMBER 1

AUGUST 2026

S.No.	ARTICLES		Page No.
1.	Framework for Cultivating Ethical Excellence in New Teachers	Dr. Subir Sen, Prof. (Dr.) Birbal Saha	1
2.	Role of Spiritual Ethics in Teacher Education: An Indian Philosophical Perspective	Sankalp Sharma, Anjali Ramola	4
3.	Value Education and Pedagogy: Integrating Indian Philosophical Wisdom for Holistic Development	Prof. (Dr.) Mritunjay Prasad, Nisha Sinha	10
4.	The Conscience-Centred Classroom: Integrating Swami Vivekananda's Education with Moral Reasoning, Reflective Practice, and Digital Ethics	Dr. Satadruti Chakraborty	16
5.	Dr. Sarvepalli Radhakrishnan's Thoughts on Education for Social, Economic, and Cultural Change in India	Priyanka Nirwan, Ananthula Raghu	24
6.	Teacher Education in an AI-Driven World: Strengthening the Ethical Compass of Future Educators	Moumita Karmakar, Prof. (Dr.) Samirranjan Adhikari	30
7.	Ethical Value Orientation in Teacher Education: A New Paradigm for Enhancing Women's Self-Esteem and Decision-Making Power	Bithi Paul, Dr. Reshma Khatun	37
8.	Greening Teacher Education: Sustainable Management Practices for a Better Tomorrow	Biplab Dey, Prof. (Dr.) Abhijit Kumar Pal	43
9.	Perspective of Prospective Female Teachers on Gender Values in Teacher Education Courses	Dr. Arvind Kumar, Dr. Sumedha Mukherjee, Dr. Bikash Kumar, Mr. Achyuta Nand Mishra	49
10.	From Silos to Synthesis: The Role of Multidisciplinary Approaches in Addressing Complex Educational Challenges	Prabhu Preetam, Roul, Sohini Das, Dr. Dipanshu Sharma, Ishita Mishra	58
11.	Role of Ethical Values in Shaping an Effective Mathematics Teacher for Tomorrow	Dr. Kalyani Kumari	68
12.	Ethical Foundations of Teaching Practice: Preparing Value-Oriented Educators for Contemporary Classrooms	Dr. Sanjukta Padhi, Dr. Manoranjan Tripathy, Dr. Kishore Kumar Biswal	74
13.	Normative Commitment among Principals of Teacher Education Institutions in Telangana State	Md. Akhlaqur Rahman, Siddiqui Mohd. Mahmood, Shazia Fatma, Md. Mozammil Hassan, Md. Musa Ali	82
14.	AI, Ethics and Teacher Preparation: Reimagining Moral Responsibility in Digital Classrooms	Dr. G. Gnanaselvi, Ms. N. Indhupriya	90
15.	Machine Learning as an Ethical-Pedagogical Tool in Teacher Education: A Systematic Literature Review and Bibliometric Analysis	Rana Haldar, Pabitra Chakraborty	97
16.	Educator's Dharma: Ancient Sanskrit Insights on Ethical Leadership	Dr. Prasenjit Ghosh	105
17.	मूल्य-आधारित शिक्षा की आवश्यकता: 21वीं सदी के भावी शिक्षकों में नैतिक चेतना का संचार	डॉ. अखिलेश कुमार गुप्ता, डॉ. पंकज बर्नवाल, शरद कुमार	109
18.	“मानवीयमूल्यदृष्ट्या भारतीयज्ञानपरम्परायाः निधिः – पुरुषार्थचतुष्टयस्य उपादेयता”	डॉ० धनंजय कुमार मिश्रः	114
19.	শ্রেণিকক্ষে নৈতিকতা শিক্ষাদান : —ভবিষ্যতের শিক্ষকদের জন্য নৈতিকমূল্য শিক্ষণ	ড.সাবিত্রী বুরি	118
READERS' FORUM			
20.	Re-envisioning Teacher Education through Ethical Values: A Holistic Paradigm Integrating NEP 2020 and Swami Vivekananda's Educational Philosophy	Dr. K. Dhanalakshmi	121
21.	Ethical Foundations Shaping the Conscience of Future Educators	Mr. Sanjeev Kumar	124
BOOK REVIEW			
22.	Educating the Educator - J Krishnamurti	Prof. (Dr.) Taposh Ghoshal	129
23.	Pedagogy of the Oppressed - Paulo Freire	Prof. (Dr.) Taposh Ghoshal	131
ARTICLE DIGEST			
24.	Integrating Values and Ethics in Teacher Education Programs	Prof. (Dr.) Babita Kumari	133
25.	Teachers as Ethical Role Models: Their Influence on Student Character Formation	Shri Kumud Ranjan Jha	135

FEATURE ARTICLE

Framework for Cultivating Ethical Excellence in New Teachers

Dr. Subir Sen*, Prof. (Dr.) Birbal Saha**

Abstract

A thorough framework that incorporates cognitive-developmental psychology, classical virtue ethics, and strong institutional support is necessary to foster ethical excellence in new teachers. Intense psychological recalibration, where abstract theories are tested against demanding classroom requirements, is a hallmark of the transition from student-teacher to professional. This framework's central concept is phronesis, or practical wisdom, which helps teachers resolve difficult moral conundrums by identifying a 'middle path' between extremes.

The National Professional Standards for Teachers (NPST) are specifically used by India's National Education Policy (NEP) 2020 to establish quantifiable ethical competencies across progressive career stages, while international standards increasingly define teacher quality through professional codes. This framework uses Rest's Four-Component Model to move past reactive decision-making toward moral sensitivity and character in order to address the 'induction crisis' and 'moral distress' that new teachers frequently experience.

Engaging the moral imagination requires the use of techniques like value-loaded critical thinking, reflective portfolios, and case-based learning. Additionally, the framework highlights servant leadership and mentoring as moral vocations that are essential to teachers' professional fulfillment and well-being. In the end, teaching is seen as an intrinsically moral endeavor, with character habituation being essential to pedagogical success.

Keywords: *Phronesis, Pedagogical Ethics, Teacher Induction, Moral Development, Professional Standards*

Introduction

The period of intense psychological recalibration and moral habituation characterizes the shift from student-teacher to professional educator. The rigorous and frequently conflicting demands of the modern classroom are tested

against the abstract theories of pedagogical ethics during this formative stage. More than just professional codes, a comprehensive framework, that incorporates advanced cognitive-developmental psychology, strong institutional support systems, and classical virtue ethics, is needed to foster ethical excellence in new teachers. In the context of global trends and particular national reforms like India's National Education Policy 2020, this report outlines an expert-level framework for the ethical development of new teachers, emphasizing the synthesis of internal character formation and external professional standards.

Philosophical Foundations of Pedagogical Virtue

The combination of internal character development and external professional expectations forms the foundation of a teacher's ethical orientation. Scholarly consensus highlights that teaching remains an intrinsically moral endeavor where the quality of the relationship between teacher and student profoundly influences learning, even though technical competence is frequently prioritized in the twenty-first century (Bullough, 2011).

The Primacy of Phronesis and Character Development

The idea of phronesis, or practical wisdom, is fundamental to ethical excellence. Practitioners are able to recognize the ethical complexity of difficult situations and act in ways that realize the benefits inherent in the practical environment because of this synthetic and dynamic intellectual disposition (Yacek & Jonas, 2025). By using phronesis, a teacher can walk the 'middle path' between extremes, such as upholding discipline without sacrificing dignity or offering assistance without crossing boundaries.

According to virtue ethics, morality is based on deliberately chosen character traits that are reinforced by regular practice (Tirri, 2010). This implies that ethical excellence is a result of habituation for the novice teacher, who builds the 'moral muscle' required to deal with major crises by

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Table 1: Ethical framework of character development

Ethical Framework	Core Focus	Application in Teaching
Virtue Ethics	Internal character and <i>phronesis</i> .	Developing empathy, integrity, and discernment to handle complex dilemmas (Yacek & Jonas, 2025).
Deontological Ethics	Duty, rules, and absolute imperatives.	Adhering to professional codes and legal mandates regardless of context (Forster & Maxwell, 2022).
Consequentialism	Outcomes and the ‘greatest good.’	Evaluating pedagogical choices based on their impact on student learning and well-being (Rombout et al., 2024).

continuously making moral decisions. These interactions with students and coworkers are guided by fundamental values like human worth, honesty, justice, and freedom (Tirri, 2010).

Global Standards and Regulatory Frameworks

Professional codes of ethics offer structural rules that specify the responsibilities of the profession and build public confidence (Forster & Maxwell, 2022). These codes are becoming more widely used in international education systems to define teacher quality and act as standards for evaluating teacher behavior (Forster & Maxwell, 2022).

National Professional Standards and India’s NEP 2020

The National Professional Standards for Teachers (NPST) were established in India as part of the National Education Policy (NEP) 2020. They set quantifiable, explicit standards for ethical obligations and competencies (Patil & Karad, 2022). Teachers must exhibit honesty, respect, and integrity in order to foster inclusive environments, according to the NPST’s identification of ‘Core Values and Ethics’ as a fundamental domain (NCTE, 2023). Additionally, to direct systematic professional development, the NPST describes four progressive career stages: Beginner, Proficient, Expert, and Lead (Patil & Karad, 2022).

Ethical Challenges and the Induction Crisis

The first few years of a teacher’s career, known as the ‘induction phase,’ is frequently a time of ‘reality shock’ when the gap between teacher preparation and classroom reality becomes evident (Moir, 1999). Because first-year teachers often feel overburdened by workload, classroom management, and excessive accountability, high attrition rates during this phase highlight the need for structured support (Coppe et al., 2024). When institutional policies or school norms limit their ability to act in what they believe to be the ‘right way’ for their students, new teachers frequently experience ‘moral distress’ (Shapira-Lishchinsky, 2011). Tensions between the formal curriculum and the varied needs of students are common problems, as is the difficulty

of upholding school rules while remaining loyal to coworkers (Ulvik et al., 2020).

Cognitive Frameworks for Moral Action

Teachers need to build complex cognitive frameworks in order to get beyond reactive decision-making. Kohlberg’s Theory of Moral Development and Rest’s Four-Component Model are the two main frameworks that offer a road map. Varied demands of students, or the difficulty of upholding school rules while remaining loyal to coworkers (Ulvik et al., 2020).

Rest’s Four-Component Model (FCM)

According to James Rest, moral behaviour is a process that involves four different psychological elements. An ethical lapse occurs when any one of the components fails (Rogers & Breakey, 2023).

- **Moral Sensitivity:** Acknowledging the existence of an ethical dilemma and considering the impact of one’s conduct on others.
- **Moral Judgment:** Using ethical concepts to decide what is ‘right’.
- **Moral Motivation:** Putting moral principles ahead of self-interest or peer pressure.
- **Moral Character:** Possessing the bravery and tenacity to carry out the choice despite difficult circumstances.

Pedagogical Strategies for Ethical Excellence

Active, experiential methods that stimulate the ‘moral imagination’ are necessary for fostering ethical excellence.

- **Role-playing and case-based learning:** These methods help teachers develop empathy and communication skills by putting them in the shoes of many stakeholders (McCarthy & Anderson, 2000). According to research, case-based instruction greatly raises students’ moral sensitivity.
- **Value-Loaded Critical Thinking:** This entails self-reflective, logically consistent reasoning with an emphasis on moral value judgments about what is

appropriate to think or do (Rombout et al., 2024).

- Reflective Portfolios: By using portfolios for ‘critically reflexive practice,’ educators can evaluate their own experiences and pinpoint areas where their professional behavior is strong or poor (Voinea et al., 2025).

Mentorship as a Moral Vocation

The most important element in shaping a new teacher’s personality is mentoring, which bridges the gap between academic understanding and practical application (Henderson, 2024).

- Mentors as Moral Exemplars: Skilled educators work as role models, giving new teachers the ‘psycho-moral mechanism’ to develop professional character via imitation (Henderson, 2024).
- Ethical Mentoring: In addition to being ‘genuinely mentally present’ and attentive to their mentee’s needs, mentors must exhibit values like compassion, care, and justice (Atjonen, 2012).

Conclusion

The development of ethical excellence in new teachers is a purposeful synthesis of institutional support and internal character development rather than a passive result of experience. The integration of phronesis, or practical wisdom, becomes crucial for resolving moral distress and balancing complex pedagogical demands as new teachers navigate the ‘induction crisis’ and the reality shock of the modern classroom. Teachers can acquire the moral awareness and bravery needed to deal with serious crises by adopting a framework based on Rest’s Four-Component Model rather than merely adhering to professional codes. Additionally, a structured path for professional development from the initial stage to leadership is provided by aligning individual practice with regulatory frameworks such as India’s NEP 2020 and the National Professional Standards for Teachers (NPST). In the end, schools that emphasize ethical mentoring and servant leadership foster a culture of mutual empowerment that lessens burnout and upholds teaching as a deeply moral endeavour. Therefore, ethical excellence continues to be the result of deliberate habituation and a dedication to the fundamental principles of justice, integrity, and human worth.

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FEATURE ARTICLE

Role of Spiritual Ethics in Teacher Education: An Indian Philosophical Perspective

Sankalp Sharma*, Anjali Ramola**

Abstract

The development of morally and socially conscious educators is largely dependent on teacher education. There is a growing need to re-examine ethical frameworks that prioritize character development in addition to academic instruction in light of the escalating moral quandaries, professional stress, and value erosion within educational institutions. With special reference to the Vedas, Upanishads, and other philosophical texts, this qualitative review-based paper explores the role of spiritual ethics in teacher education from an Indian philosophical perspective. The study is based on a qualitative research design and uses a systematic review of secondary sources, such as books, journal articles, and policy documents pertaining to teacher education and value-based education, in addition to primary sources, such as the Vedas and Upanishads. The analysis is interpretive and thematic concentrating on basic ethical concepts such as dharma (righteous duty), satya (truth), karma (moral action), self-discipline and spiritual awareness as well as their consequences for teacher preparation. The study's objectives are to: (i) Analyse the moral and spiritual tenets of Indian philosophy that are pertinent to teacher education; and (ii) Investigate the principles' current applicability in promoting moral awareness, professional integrity, and character development in educators. The results imply that by incorporating moral behaviour, introspection, and social responsibility, Indian spiritual ethics provide a comprehensive framework for teacher education. The study comes to the conclusion that integrating spiritual-ethical principles into teacher preparation programs can help create morally upright teachers who can handle today's educational issues.

Keywords- *Spiritual Ethics, Teacher Education, Vedas, Upanishads, Character Building, Value-Based Education*

Introduction

Technical or vocational education has never been the only aspect of education. It has long been believed to be

a process that shapes intelligence and character. However, in favour of measurable competencies, curriculum mastery and employability skills, contemporary teacher education programs typically overlook the moral and ethical development of teachers. This move toward instrumentalism has resulted in teachers who possess technical proficiency but lack a more profound ethical orientation and capacity for reflection.

These principles afford a comprehensive framework for understanding the human experience, transcending mere material existence and delving into the deeper features of human nature—mind, body, and spirit. As such, Indian philosophy allows valuable insights into various fields of study, containing ethics, metaphysics, epistemology, and education. Among its most significant contributions are its prospects to modify modern education by nurturing a more holistic approach that flourishes the intellectual, emotional, social, and spiritual proportions of human growth (Jain, 2025). In contrast to this, Indian philosophical traditions view education as a process that involves both external and internal development. Knowledge is considered to be lacking in the absence of an ethical basis. Teachers are expected to model moral behaviour in addition to teaching knowledge.

Modern educational reforms that promote holistic and value-based learning echo these timeless observations. In higher education forums, discussions about institutional autonomy, ethical responsibility and democratic resilience underscore the need to reorient education toward moral and human concerns. Given this, a review of spiritual ethics in teacher education is both necessary and appropriate.

Indian philosophy is generally enriched by the Indian scriptures, which give a glimpse of the ancient Indian literature with a focus on the spiritual education and its philosophical thought and action expressed in the Vedas for recreating spiritual culture in our country. Indian literature is the glorious gift of spiritual education to the world (Srivastava, 2017).

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Globally, teacher education is becoming more and more influenced by competency frameworks, professional standards and measurable learning outcomes. These approaches enhance technical proficiency but they typically ignore the moral and spiritual foundations that shape a teacher's integrity, moral fibre and sense of social responsibility.

The current study suggests that training educators without a moral foundation may result in highly skilled but ethically apathetic educators. Based on the Indian Knowledge System (IKS), particularly the *Upanishads*, *Bhagavad Gītā* and *Vedas*, this qualitative review study explores spiritual ethics as a framework for thorough teacher preparation within the framework of traditional Indian customs and yoga philosophy.

Conceptual Foundations of Spiritual Ethics

According to the Indian philosophical tradition, spiritual ethics is a way of living that results from inner awareness as opposed to outside pressure. Spiritual ethics places morality within the alteration of consciousness, in contrast to legalistic or rule-based ethical systems that mainly rely on laws, monitoring, or punishment to influence behaviour. It sees moral behaviour as the organic manifestation of an enlightened self and a refined intellect. In this way, morality is realized rather than imposed. The person behaves morally because they understand how interconnected all beings are, not out of fear of the repercussions. With this method, ethics become both inherent and enduring.

The Indian Knowledge System consistently blends spirituality and ethics rather than treating them as separate disciplines. Human life is a part of a larger cosmic order (*R̥ta*) according to the *Vedas* and *Upanishads*, where every action has an impact on the harmony of the whole. Because of this, ethical responsibility has both a cosmic and a social scope. The well-known *Taittirīya Upanishad* injunction-

सत्यं वद धर्मं चर (Taittirīya Upanishads, 1.11.1) encapsulates the simplicity and universality of this moral philosophy that 'Speak Truth' and 'Practice Righteousness'. Character is developed by daily actions such as telling the truth and acting morally and not by idealistic ideas. Internalization transforms them into impulsive habits rather than forced behaviours. From a psychological standpoint, spiritual ethics places a strong emphasis on mindfulness and self-control. Indian philosophy acknowledges that egoism, greed, rage and ignorance are common inner disturbances that lead to unethical behaviour. Morality is therefore rooted in mental cleansing. This is a wise statement from the Yog

Vāsīṣṭha-

“शन एव मनुष्याणं कारणं बन्धमोक्षयोः”

(Amritbindu Upanishad, Shloka 2)

Meaning- Borrowing and liberation are caused solely by the mind. This claim emphasizes the necessity of starting with the mind when implementing ethical reform. Teacher education must involve not only cognitive training but also emotional and spiritual development if it is to produce educators who are morally upright. Professional codes of ethics remain surface-level without inner clarity.

Spiritual ethics in education reinterprets the identity of the educator. A teacher is a moral figure whose life exemplifies values, not just a professional who imparts knowledge. Frequently a teacher's behaviour teaches students more than their formal education. As a result, ethics turns into embodied teaching. Students pick up traits like patience, fairness, humility and compassion from their teachers without even realizing it. This interpretation is consistent with native Bhartiya ideas of the teacher as a guru, a mentor who uses light (*ru*) to drive out darkness (*gu*). Thus, the conceptual underpinnings of spiritual ethics centre teacher preparation around character. Additionally, spiritual ethics provides a comprehensive framework that combines action, emotion and knowledge.

It opposes breaking the human psyche up into discrete areas. Spiritual awareness and moral sensitivity must coexist with intellectual development. The emphasis on reflective practice, emotional intelligence and social responsibility in modern humanistic and transformative educational theories is strongly aligned with this kind of integration. Spiritual ethics is therefore a philosophically sound and pedagogically relevant paradigm that can address contemporary educational issues rather than being an outdated or religious idea. In conclusion, the conceptual underpinnings of spiritual ethics are based on three interrelated premises: the first is that morality originates from inner awareness, the second is that an ethical life maintains harmony between the individual and society, and the third is that education must foster both competence and character. These notions serve as the theoretical foundation for the current study's case for including spiritual ethics in teacher preparation.

Ethical foundations in the Vedas

To quote I.C Sharma, "*Ritam* represents the basic truth, harmony, system or eternal moral order of the entire universe. That which is universally true is *ritam* and that which is the opposite or false is termed *anritam*. It has been the firm belief of the Indian sages that ultimately

truth is victorious because it is the basic principle. The Sanskrit quotation imprinted on our national emblem is ‘satyam eva jayate’ (Chakraborty, 2017)

Through the cosmic order that maintains harmony in the universe, the principle of Rta, the Vedas conceptualize moral life. To preserve balance, human behaviour must be in accordance with this order. Social and individual well-being are disrupted by ethical transgressions. Morality is therefore cosmic rather than just social. The two main manifestations of Rta are duty (dharma) and truth (satya). Teachers were entrusted with upholding these values because they were the ones who transmitted knowledge. Education sought to develop humility, self-control and service in addition to intellectual mastery. Students observed and participated in class while living with their teachers.

Vedic texts on Ethics and Morality

1. Dharma and Duty

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥”

Bhagavad Gita, 2.47

Meaning- You have the right to perform your duties but you are not entitled for its fruits. One should not consider oneself the root cause of the results of your actions.

“त्यक्त्वा कर्मफलं संगं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥”

Bhagavad Gita, 4.20

Meaning- By renouncing the fruits of your actions, one attains peace. In other words, when a person surrenders the fruits of his/her actions to the almighty, they attain the higher good.

2. Truth and Deception

“सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम्।
प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः॥”

Mahabharata, 5.33.11

Meaning- Always speak the truth and speak the pleasant. Refrain from speaking the lie that shrouds itself in pleasantness.

“सर्वं धर्मं प्रवक्तव्यं यथावृत्तं यथाश्रुतम्।
नानृतं तत्र वक्ष्यामि नैव ब्रूयां कदाचन॥”

Mahabharata, 5.33.12

Meaning- Dharma should be presented the way it is, without involving the falsehood, Purity and Pragmatism

“सत्यं तद्विति सत्यमेवेत्याचक्षते॥”

Chandogya Upanishad, 8.3.5

Meaning- That which is true is said to be truth.

3. Respect and Disobedience

“मातृ देवो भवा पितृ देवो भवा आचार्य देवो भवा”

Taittiriya Upanishad 1.11.2

Meaning- Pay homage to your mother, father and to your Guru.

“यदा यदा हि धर्मस्य ग्लानिर्भवति भारता।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥”

Bhagavad Gita, 4.7

Meaning- Whenever Adharma rises and Dharma is at stake, I incarnate myself.

4. Knowledge and Ignorance

“द्वे विद्ये वेदितव्ये परा चापरा चा”

Mundaka Upanishad, 1.1.4

Meaning- Two kinds of knowledge should be attained- Higher and Lower.

“अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः।”

Katha Upanishad, 1.2.5

Meaning- One who prevails in ignorance, but thinks is wise, winds up in a loop of crooked ways.

Accordingly, the Vedic perspective views education as comprehensive. Without virtue, knowledge was deemed lacking. This integrated model provides insightful lessons for contemporary teacher education, which frequently divides moral growth from academic success.

Perception of Upanishads on Inner Transformation

The Upanishads emphasize self-realization (*ātma-vidyā*) which deepens the ethical discourse. They contend that while self-awareness promotes compassion and harmony ignorance of one’s actual nature breeds selfishness and conflict. As a result, ethics arises from within rather than from outside authority. The following is a well-known verse.

“असतो मा सद्गमय।
तमसो मा ज्योतिर्गमय”

-Untruth to truth, Darkness to light.

Take me from darkness to light from falsehood to truth. This progression from ignorance to knowledge represents a change in morality. It is the teacher's responsibility to lead students along this course. Instead of imparting knowledge teaching turns into an awakening process. In order to foster self-awareness emotional equilibrium and ethical sensitivity reflective practices must be the main emphasis of teacher education influenced by Upanishadic philosophy.

Reflections from The Bhagavad Gītā

The Bhagavad Gītā hold a prominent position in Indian philosophies ethical and spiritual imagination providing deep understandings of the nature of responsibility duty and self-control. Both texts see morality as the result of inner clarity and disciplined consciousness rather than as external adherence to established norms. When read in the context of teacher education these texts offer a strong ethical foundation that establishes the teacher as a selfless worker a reflective practitioner and a mentor dedicated to the well-being of others. Through their teachings teaching is transformed from a career into a holy duty based on spiritual consciousness.

This shift from ignorance to knowledge represents a change in morality. The teacher's job is to help students on this journey. Instead of imparting knowledge teaching turns into an awakening process. Thus, reflective practices that foster self-awareness, emotional equilibrium and ethical sensitivity must be the main emphasis of teacher education influenced by Upanishadic philosophy.

Ethics is portrayed in the Bhagavad Gītā as the art of doing the right thing in the face of complexity and it is set in the moral crisis of Arjuna on the battlefield. Krishnas advice places a strong emphasis on the need for people to carry out their responsibilities (svadharma) honestly and without regard for their own benefit. This principle can be summed up in the famous verse:

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥” || 2.47||

Meaning- You have the right to perform your duties but you are not entitled for its fruits. One should not consider oneself the root cause of the results of your actions.

In the context of teacher education this approach pushes teachers to be more concerned with the process of developing students than with quantifiable results like grades promotions or recognition. Teachers may use instrumental or mechanical approaches as a result of the emphasis placed on performance metrics in modern

educational systems. This tendency is countered by the *Gītās* ethic of nishkāma karma or selfless action which promotes dedication without attachment. Therefore, regardless of the potential for instant gratification, a teacher with a strong spiritual foundation teaches with dedication, tolerance and care. Professional integrity and intrinsic motivation are fostered by this kind of orientation.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते |
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् || 2.50||

Meaning- One who prudently practises the science of work without attachment can get rid of both good and bad reactions in this life itself. Therefore, strive for Yog, which is the art of working skilfully (in proper consciousness) (Mukundananda, 2014)

Yoga in this context refers to the integration of mind, intention and behaviour rather than just physical practice. Thus, both competence and awareness are necessary for ethical teaching. Excellence requires balance, empathy and mindfulness in addition to technical proficiency. This suggests that in addition to teaching techniques and pedagogical training for teacher education should instil inner development such as moral sensitivity, emotional control and introspection. Teaching turns into yogic action with awareness and compassion guiding each classroom interaction.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः |
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते || 3.21||

Meaning- By performing their prescribed duties, King Janak and others attained perfection. You should also perform your duties to set an example for the good of the world. Whatever actions great persons perform, common people follow. Whatever standards they set, all the world pursues (Mukundananda, 2014)

This verse directly affects the preparation of teachers. Teachers serve as role models, influencing students' values through their actions. Teachers' unethical behaviour can subtly justify misbehaviour by students but honesty encourages imitation. Thus, in addition to content knowledge, character development must be given top priority in teacher education.

Character formation in Indian Philosophical Traditions

Yoga, Vedānta and Buddhism are among the Indian systems that further support ethical development. The fundamental practices of yoga are yama and niyama, which stand for non-violence, truthfulness, discipline and contentment. These virtues have a direct bearing on how teachers respond

Ethical Principles and Their Educational Implications

Ethic	Scripture	Teacher Quality	Classroom Practice Integration
Satya	Upanishad	Integrity	Honest assessment
Ahimsa	Yoga	Empathy	Non-violent comm.
Dharma	Gita	Responsibility	Duty-bound teaching
Self-discipline	Yoga	Emotional control	Patience with Learners
Nishkama karma	Gita	Service attitude	Commitment beyond reward

through their behaviour. Vedānta promotes detachment (*vairāgya*) and discrimination (*viveka*), which facilitate moral decision-making. Buddhism promotes mindfulness and compassion (*karuṇā*), which heightens awareness of the suffering of others. When taken as a whole these traditions show that moral excellence is developed via consistent practice as opposed to academic teaching. Teacher education must therefore shift from ethics lectures to hands-on activities that develop these traits.

Modern Relevance and Confrontations

Commercialization, competition, stress and depersonalization are some of the moral conundrums that modern education frequently faces, despite its rich ethical traditions. Teachers have a hard time juggling their ethical obligations with administrative demands. Burnout and disengagement are caused by a lack of inner grounding. By encouraging resiliency and purpose, spiritual ethics can help with these issues. Stress at work is reduced when teaching is viewed as service or *seva*. Rather than being driven by metrics, teachers are more inspired by meaning. Weaving spiritual dimensions is therefore necessary for long-term educational reform rather than being regressive.

Conclusion

The analysis shows how Indian philosophy views education as a process of moral development. Self-awareness, self-control and altruistic behaviour are the foundations of ethics. This method is in line with humanistic psychology and contemporary reflective pedagogy. Spiritual ethics adds depth and significance to modern systems rather than taking their place. The mere fact that they exist motivates students. Ethics thus stops being abstract and instead becomes embodied.

This qualitative analysis demonstrates that a thorough framework for teacher education is provided by spiritual ethics with roots in Indian philosophical traditions. Reflective practices and mentorship traditions can all be incorporated into teacher preparation to develop both competence and character. Such integration is not optional

in a time of moral ambiguity rather it is essential. Teachers who are informed, kind and socially conscious can be developed by reinterpreting these timeless ideas.

More than just philosophical understanding is needed to translate spiritual ethics into modern teacher education, methodical teaching techniques that allow aspiring educators to internalize values via experience are also necessary.

It takes more than just theoretical lectures or policy documents to develop ethical understanding. Learning environments that are relational, reflective and practice-based are necessary to foster it. It is a reflection of the *Gītās* *nishkāma karma* principle, which states that deeds should be done for the benefit of all. Thus, by bridging the gap between theory and practice, service-learning converts moral principles into socially significant action.

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FEATURE ARTICLE

Value Education and Pedagogy: Integrating Indian Philosophical Wisdom for Holistic Development

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Abstract

*Value education is an essential component of holistic education, aiming to cultivate ethical awareness, emotional maturity, and social responsibility among learners. In a world increasingly influenced by materialism, competition, and technological distractions, the role of value education becomes central in nurturing individuals who can contribute positively to society. It fosters the development of moral reasoning, empathy, tolerance, and civic responsibility—qualities foundational for peaceful and progressive communities. Pedagogy plays a crucial role in the transmission of values. Traditional didactic methods are insufficient to engage learners deeply; hence, value-based pedagogy emphasizes interactive, experiential, and reflective approaches. This paper explores the intersection of value education and pedagogy, examining the integration of values into all subjects rather than treating them as isolated domains. Drawing upon Indian philosophical foundations, particularly the **Ramayana**, **Mahabharata**, and **Bhagavad Gita**, it illustrates how ancient wisdom can be applied in modern educational practice. The discussion highlights both challenges and strategies for effectively implementing value education within the contemporary education system, ultimately advocating for pedagogy that transforms not only minds but also hearts, creating global citizens grounded in compassion, justice, and moral integrity.*

Key Words: Value-Based Pedagogy, Holistic Development, Dharma, Character Formation, Ethical Discernment, Nishkama Karma

Introduction

Education, in its truest essence, is not merely the transmission of knowledge or the accumulation of information but the unfolding of human potential toward enlightenment and moral excellence. It is a lifelong process of awakening the intellect, refining emotions, and strengthening the character. In today's technologically advanced and globally interconnected

world, education is often equated with the attainment of degrees, employability, and economic success. However, amidst the glitter of progress, humanity faces an invisible crisis—the gradual erosion of ethical values, growing social alienation, and emotional instability. The overemphasis on competition, consumerism, and material achievements has overshadowed the spiritual and moral dimensions of life, resulting in a generation that is intellectually competent yet emotionally fragile and ethically uncertain.

In such a scenario, value education emerges not as an optional supplement, but as the very soul and foundation of education. It acts as the moral compass that directs human intellect toward righteousness, compassion, and justice. It seeks to harmonize knowledge with conduct and intellect with empathy. Without values, education becomes hollow—a process that may sharpen the mind but fail to enlighten the heart. The ancient Indian vision of education emphasized this very harmony between *vidya* (knowledge) and *sadachar* (good conduct). The ultimate purpose of learning was to cultivate inner purity, truthfulness, and a sense of duty toward self and society.

India's civilizational philosophy has always viewed education as a sacred process—a means of self-realization rather than a tool for material gain. In the Gurukul system, the relationship between teacher and student was not transactional but deeply spiritual and ethical. The Guru imparted not just information but a way of life grounded in *dharma* (righteous duty), *satyam* (truth), and *seva* (service). Knowledge was considered divine, and learning was intertwined with humility, discipline, and gratitude. Education in ancient India sought the holistic development of the learner—physical, intellectual, emotional, and spiritual—because only such integrated growth could lead to peace within the self and harmony in society.

This philosophy finds profound expression in the words of Swami Vivekananda, who defined education as “the manifestation of the perfection already in man.” His idea of education was not limited to classroom instruction or

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rote learning but envisioned as the awakening of the divine potential inherent in every individual. He believed that knowledge without character is dangerous and character without knowledge is incomplete. The perfection he referred to lies in the harmonious development of the head, heart, and hand—the intellect, emotion, and action. Such an education empowers individuals to rise above narrow selfish interests and dedicate their lives to the service of humanity.

In today's context, where materialism often dictates the purpose of education, Swami Vivekananda's vision becomes more relevant than ever. True education must help learners distinguish between what is right and what is merely profitable, between success that uplifts and success that corrupts. This moral discernment—rooted in compassion, self-control, and empathy—is the essence of value education. It nurtures emotional intelligence alongside cognitive ability, creating individuals who are capable of leading with integrity and sensitivity.

Moreover, in a multicultural and globalized world, education must promote inclusivity, peace, and respect for diversity. The world today is witnessing increasing intolerance, environmental degradation, and social unrest—symptoms of a collective moral crisis. Value education, therefore, is not just about personal ethics but about cultivating global citizenship. It teaches learners to appreciate differences, resolve conflicts peacefully, and contribute positively to their communities and the planet. The objective is to create not only successful professionals but also responsible human beings who uphold human dignity and justice.

The National Education Policy (NEP) 2020 also recognizes the importance of value education, emphasizing the need to nurture ethical reasoning, empathy, and civic responsibility in learners. It calls for an education system that balances knowledge with character, ensuring that learning outcomes extend beyond cognitive achievement to include moral and emotional growth. This alignment with India's timeless educational ideals marks a return to a value-centred vision that can help the nation and the world move toward peace and sustainable progress.

However, to make this vision a reality, pedagogy—the art and science of teaching—must evolve. The role of a teacher is not only to fill empty minds with information but also to ignite curiosity, reflection, and moral awareness. A value-based pedagogy does not preach virtues abstractly; it enables students to experience and internalize them. When values are taught experientially—through stories, moral dilemmas, community service, and reflective discussion—

they cease to be theoretical and become living principles guiding behaviour. In this sense, pedagogy becomes a process of transformation rather than instruction.

Indian philosophical traditions, as reflected in texts like the Ramayana, Mahabharata, and Bhagavad Gita, offer powerful pedagogical tools for such transformative education. The Ramayana teaches duty, sacrifice, and loyalty; the Mahabharata explores moral conflicts and ethical reasoning; and the Bhagavad Gita provides a guide to action rooted in selflessness and inner balance. When these principles are translated into classroom practices—through storytelling, discussions on ethical choices, and reflective learning—they help students connect ancient wisdom with modern life.

Thus, value education, inspired by India's cultural and spiritual heritage, stands as the key to holistic human development. It integrates intellect with emotion, reason with empathy, and individuality with social responsibility. Teachers and institutions today must reimagine education not as the transfer of information but as the cultivation of humane wisdom. The need of the hour is to produce learners who are not only knowledgeable but also wise individuals who can combine scientific temper with ethical judgment, innovation with compassion, and freedom with responsibility.

In conclusion, value education is both a moral necessity and a pedagogical imperative. It restores to education its lost sanctity and purpose—transforming it from a means of livelihood to a pathway of life. By reviving the ethical and spiritual dimensions of learning, education can once again become the instrument of human evolution, leading humanity toward harmony, peace, and enlightenment.

Concept of Value Education

Value education constitutes the moral backbone of any meaningful education system. It refers to the comprehensive process through which individuals develop moral, ethical, and spiritual ideals that shape their character, guide their behaviour, and influence their decisions. Unlike moral preaching or didactic instruction, value education aims at the holistic development of human personality—encompassing the intellect, emotions, and actions of the learner. It is a continuous process of nurturing the inner self to live harmoniously with others and with nature. In this sense, value education is not a subject to be taught but a way of living and experiencing knowledge through life's situations.

At its core, value education seeks to cultivate a sense of purpose and responsibility in learners. It aims to prepare

individuals who are capable not only of intellectual reasoning but also of moral judgment. In today's complex and interconnected world, education without values becomes directionless—producing skilled minds but not responsible hearts. Therefore, value education bridges the gap between knowledge and wisdom, between learning and living. It teaches students not merely how to make a living but how to live meaningfully and ethically.

The National Education Policy (NEP 2020) of India strongly emphasizes the integration of values into all aspects of education. It envisions an education system that “builds character, inspires ethical reasoning, and fosters empathy, compassion, and respect for others”. The policy recognizes that education must go beyond the transmission of academic knowledge and focus equally on nurturing the moral and emotional capacities of learners. It calls for the creation of responsible citizens who not only excel professionally but also contribute constructively to society and the nation. The NEP 2020 thus reaffirms the Indian educational philosophy that true learning involves the simultaneous cultivation of knowledge (jnana), action (karma), and devotion (bhakti).

The central goals of value education encompass a wide range of virtues and dispositions that form the foundation of human excellence:

1. Cultivating Empathy, Tolerance, and Respect for Diversity:

In a globalized world marked by cultural pluralism and ideological conflicts, empathy and tolerance are indispensable. Value education teaches learners to see the world through the eyes of others, appreciate differences, and resolve disagreements peacefully. Such qualities foster mutual understanding and social cohesion, preventing prejudice and discrimination.

2. Developing Integrity, Honesty, and a Sense of Justice:

Integrity forms the essence of character. When learners develop honesty and a deep sense of justice, they act ethically even in the absence of supervision. These values nurture trustworthiness and responsibility—qualities essential for leadership and social progress.

3. Promoting Civic Responsibility and Environmental Consciousness:

Modern education must emphasize the interdependence between human beings, society, and the environment. Value education inspires learners to contribute to public welfare, respect democratic principles, and

protect natural resources. It instils the realization that true progress cannot come at the cost of ecological imbalance or social injustice.

4. Encouraging Self-discipline, Humility, and Perseverance:

In an era of instant gratification and digital distraction, these values help learners develop patience, focus, and resilience. Self-discipline enables the regulation of desires, humility keeps the ego in check, and perseverance ensures steady progress toward goals despite obstacles.

Each of these values represents not just moral ideals but life skills necessary for emotional maturity and social well-being. When education nurtures these dispositions, it transforms individuals into conscious citizens and compassionate human beings.

According to UNESCO, value education is vital for promoting “education for peace, human rights, and sustainable development”. This global perspective aligns perfectly with India's cultural vision, which sees education as a means of realizing the oneness of all beings (Vasudhaiva Kutumbakam—the world is one family). Value education, thus, serves as a bridge connecting the inner world of the learner with the outer world of society. It fosters harmony between personal growth and collective welfare, encouraging individuals to act ethically within their communities and the environment.

Importantly, value education is not confined to theoretical instruction or moral sermons. It must be experiential and participatory. Values cannot be memorized; they must be lived, practiced, and reflected upon. When students engage in real-life experiences such as community service, teamwork, environmental projects, or conflict resolution exercises, they internalize moral lessons naturally. Reflection and dialogue further help them connect their actions with ethical principles. This form of learning develops what psychologists call **moral autonomy**—the ability to reason ethically and act responsibly without external pressure.

For instance, when a learner participates in a cleanliness drive, volunteers for a social cause, or practices environmental conservation, they begin to experience the satisfaction of selfless service (seva). These experiences awaken empathy and social consciousness far more effectively than textbook definitions. Similarly, classroom discussions on current ethical issues—like corruption, gender equality, or environmental ethics—enable learners to think critically and form balanced moral judgments.

In this regard, teachers play a pivotal role. They are not just transmitters of knowledge but facilitators of moral growth. Their attitudes, interactions, and conduct leave a lasting impression on students. A teacher's compassion, fairness, and sincerity often teach more than formal lessons. As Dr. S. Radhakrishnan observed, "The true teacher is one who helps us think for ourselves." This guidance extends beyond intellectual development to the awakening of moral awareness and self-control.

Furthermore, the roots of value education lie deep within Indian philosophy, which has always upheld a harmonious view of life. The Upanishadic teaching of *Satyam vada, dharmam chara* (Speak the truth, follow righteousness) encapsulates the essence of moral conduct. The **Bhagavad Gita** advises *Nishkama Karma*—selfless action performed without attachment to results. These teachings form the spiritual foundation of value education, reminding us that ethical living is not merely a social duty but a path to self-realization.

Therefore, the concept of value education extends beyond moral codes; it represents a holistic philosophy of life. It integrates the cognitive with the affective and the practical with the spiritual. Through value education, learners develop not only intellectual clarity but also emotional balance, moral courage, and a sense of global responsibility. It is, in essence, education of the heart.

In conclusion, value education seeks to nurture a generation of enlightened individuals who can think critically, act ethically, and live harmoniously. It transforms the purpose of education from the pursuit of success to the pursuit of goodness. When education fulfils this higher purpose, it becomes a force of moral regeneration and social transformation—guiding humanity toward peace, justice, and sustainable living.

Pedagogy and Value Transmission

Pedagogy serves as the medium through which values are internalized and practiced. A value-based pedagogy goes beyond teaching ethical theories; it inspires learners to live them. Teachers, therefore, act not merely as instructors but as moral mentors and role models. Some pedagogical approaches include:

1. Storytelling and Literature – Narratives from classical texts like the Ramayana, Mahabharata, or Panchatantra can illustrate moral dilemmas and virtues in relatable forms.
2. Case Studies and Role-Play – Discussing real-life ethical situations enables students to analyse, empathize, and reason ethically.
3. Community Service and Social Engagement – Involving students in activities like cleanliness drives, charity, and environmental conservation helps them practice values through action.
4. Collaborative Learning and Dialogue – Debates, group discussions, and moral dilemma exercises develop respect for diverse opinions and democratic thinking.

Thus, pedagogy must be participatory, reflective, and humane—connecting knowledge with life.

Indian Philosophical Foundation of Value Education

India's philosophical tradition provides a timeless foundation for moral and value education. The essence of Indian thought lies in *Dharma*—the righteous path that upholds harmony within the self, society, and nature. Ancient texts such as the Ramayana, Mahabharata, Upanishads, and Bhagavad Gita offer profound lessons that can be practically applied in modern classrooms.

Lessons from the Ramayana

The Ramayana is more than an epic; it is a manual of ethics and leadership.

- Rama embodies the principle of truth (*Satya*) and duty (*Dharma*). His unwavering commitment to righteousness, even in adversity, teaches the value of integrity and self-sacrifice.
- Sita represents purity, resilience, and devotion—qualities essential for emotional strength.
- Lakshman's loyalty and Hanuman's devotion exemplify service and humility.

In pedagogical practice, these lessons can be integrated through activities like role-playing ethical conflicts, discussions on duty vs. desire, and reflections on leadership qualities. For instance, a classroom discussion on Rama's exile can encourage students to think about the importance of moral decision-making over personal comfort.

Lessons from the Mahabharata

The Mahabharata reveals the complexity of moral life. It teaches that morality is not always absolute but contextual, requiring discernment and inner reflection. This includes Arjuna's dilemma on the battlefield of Kurukshetra represents the eternal human conflict between emotion and duty and Lord Krishna's guidance in the Bhagavad Gita—"Do your duty without attachment to results" (*Nishkama Karma*)—is a cornerstone of ethical action.

Incorporating such moral dilemmas in education helps students analyse situations critically. Teachers can use these examples to discuss ethics in decision-making, justice, and social responsibility. It encourages learners to balance intellect with compassion, reinforcing that the true purpose of education is not victory but virtue.

Upanishadic and Gita-Based Philosophy

The Upanishads emphasize *self-knowledge* (*Atma Vidya*), truth (*Satya*), and harmony (*Ahimsa*). The Bhagavad Gita teaches emotional balance, discipline, and devotion to duty—values necessary for personal and professional growth. Educators can derive practical teaching modules inspired by these texts—such as mindfulness practices, reflection journals, and meditation—to nurture inner calm and awareness among learners.

The Indian philosophical vision thus encourages alignment of thought, word, and deed—a triad essential for character formation. Relating practical implementation of value-based pedagogy, it is important to realise that while the philosophical foundation is strong, the real challenge lies in practical implementation. To integrate value education effectively, institutions can adopt a multi-dimensional approach.

Curriculum Integration

Values should not be confined to a single subject but woven into all disciplines—literature, history, science, and even mathematics. For example, environmental ethics can be introduced in science lessons, while discussions on justice and equality can enrich social studies. Students should participate in activities that translate values into action—like volunteering, teamwork projects, or eco-club initiatives. These experiences help bridge the gap between moral theory and practice. Parallelly, teachers must be equipped with both pedagogical skills and emotional intelligence. Regular workshops on moral reasoning, communication, and classroom ethics can empower teachers to serve as role models.

School-Community Linkages

Schools should collaborate with local communities for initiatives like awareness drives, heritage conservation, and social campaigns, reflecting the Indian tradition of *Seva* (selfless service). Here it must be remembered that traditional examinations cannot measure values effectively. Reflective essays, project work, and behavioural observation provide better insight into a learner's moral growth.

Contemporary Perspectives

Globally, moral education is gaining attention as a response to moral relativism and social unrest. However, most Western models emphasize individual morality, whereas the **Indian model** integrates personal, social, and cosmic harmony.

Philosophers like Rabindranath Tagore advocated for education that nurtures freedom, creativity, and moral imagination. Mahatma Gandhi's Nai Talim focused on learning through work and service, linking moral growth with self-reliance. Swami Vivekananda emphasized the spiritual unity of humanity, while Dr. S. Radhakrishnan highlighted that education must awaken the sense of the infinite within man. Thus, India's value education is inherently **holistic**, combining intellectual, moral, and spiritual dimensions. This synthesis makes Indian pedagogy not just relevant but essential in a globalized, fragmented world.

Challenges and Recommendations

Despite the recognized importance of value education, several challenges hinder its effective realization. This includes lack of trained teachers with understanding of moral pedagogy, overemphasis on grades and results that marginalizes ethical learning, resistance to curriculum changes due to rigid educational structures and technological distractions that reduce reflective thinking among youth.

It is imperative that there is a need to establish value education cells in teacher education institutions. Interactive materials based on Indian epics and moral stories should be developed, moral clubs and cultural exchange programs should be encouraged and policymakers must encourage to prioritize ethical education in NEP implementation. Besides this, efforts should also be made to recognize and reward teachers who demonstrate moral mentorship.

Conclusion

Value education, grounded in the wisdom of Indian philosophy, offers a transformative vision for modern education. It moves beyond academic success to cultivate humane, responsible, and spiritually awakened individuals. The **Ramayana** and **Mahabharata** continue to serve as timeless guides, reminding us that education without ethics is like a lamp without light.

By integrating moral reflection, community participation, and spiritual insight into pedagogy, we can nurture generations that uphold truth, empathy, and justice.

Ultimately, the goal of education is not only to prepare students for careers but to prepare them for life—to face challenges with courage, to act with integrity, and to serve society selflessly.

As the Bhagavad Gita teaches, “*He who sees the Self in all beings and all beings in the Self never turns away from it.*” This vision of unity and compassion should be the essence of every educational endeavour.

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FEATURE ARTICLE

The Conscience-Centred Classroom: Integrating Swami Vivekananda's Education with Moral Reasoning, Reflective Practice, and Digital Ethics

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Abstract

Education in the 21st century stands at a critical crossroads. While technological improvements and globalization have increased access to knowledge, they have also raised concerns about the decline of ethical ideals, empathy, and social responsibility among students. Modern educational systems frequently concentrate on measurable academic accomplishments, standardized testing, and employability skills, ignoring the moral and emotional dimensions of human development. The need of the hour is to develop teachers who are not only competent but also morally conscious, reflective, and socially responsible. This paper addresses the central question: How can teacher education programs systematically create ethically grounded teachers capable of addressing contemporary and future challenges? To address this question, this article turns to an integrative framework that combines modern educational research with the timeless insights of Swami Vivekananda, whose philosophy of 'man-making education' offers a powerful vision for ethical teacher formation. The paper also tries to assess the role of moral reasoning and reflective practice in mediating ethical challenges in technology-enabled education and certain strategies are also proposed for incorporating ethical and value-based digital pedagogy into teacher training programs. The study uses a qualitative conceptual research design. The need to integrate digital competence with moral responsibility is also reflected in NEP 2020's emphasis on technology-enabled learning with ethical foundations and teacher education institutions must act as ethical ecosystems where values are practiced and not just taught. It is to be kept in mind that reinforcement of ethical values is not a one-time intervention but a continuous process. The findings are intended to provide insights into the practical application of ethics-based education in current digital learning environment.

Keywords: 'Man-making education', Moral Reasoning, Reflective Practice, Digital pedagogy, 'ethics-based digital education'

Introduction

Education in the 21st century has reached a pivotal turning point today. While technological advancements have increased access to knowledge, they have also raised concerns about the decline of ethical ideals, empathy, and social responsibility among students. Modern educational systems frequently concentrate on measurable academic accomplishments, standardized testing, and employability skills, ignoring the moral and emotional dimensions of human development.

Teachers serve as role models for students, influencing them substantially with their ideas, attitudes, and behaviours. Every decision a teacher makes, from classroom management to assessment procedures, has ethical ramifications. In this era of globalization, diversity, and digital transformation, teachers' moral obligations have become increasingly difficult. Inclusivity, fairness, academic integrity, data privacy, and artificial intelligence are all issues in education that require teachers to negotiate complex ethical terrain.

Teacher education, in this context, must evolve beyond technical proficiency to include ethical awareness, emotional intelligence, and reflective engagement. The concept of the conscience-centred classroom provides a framework for embedding moral responsibility and ethical reflection into teaching practices. Despite this, teacher education programs often prioritize pedagogical skills and content knowledge, with insufficient emphasis on ethical development (Maxwell & Schwimmer, 2016). This incongruity raises worries about instructors' ability to deal with ethical quandaries in real-world situations.

It is imperative to develop teachers who are not only competent but are also morally conscious, reflective, and socially responsible. This paper addresses the central question: How can teacher education programs systematically create ethically grounded teachers capable of addressing contemporary and future challenges?

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To address this question, this article turns to an integrative framework that combines modern educational research with the timeless insights of Swami Vivekananda, whose philosophy of ‘man-making education’ offers a powerful vision for ethical teacher formation.

Literature Review

Ethical consciousness is now recognized as a fundamental component of teacher competency, as global policy frameworks highlight education’s role in creating ethical citizenship, putting teachers as crucial actors in value transmission (UNESCO, 2021). A central vision of the National Education Policy, 2020, is also to develop ‘*good human beings*’ equipped with ethical values, empathy, and rational thinking (Muralidharan, K., Shanmugan, K., & Klochkov, Y., 2022).

Recent researches suggest a substantial ‘ethical turn’ in teacher education, with teaching increasingly being viewed as a moral and value-laden profession rather than a solely technical effort. Scholars contend that modern educators must manage complicated socio-cultural circumstances, necessitating a strong ethical foundation (Deng, 2025; Campbell, 2025). This shift reflects a rising realization that teaching requires moral judgment, responsibility, and obligation to students and society.

Research also indicates a definite link between teachers’ personal values and professional efficiency. Studies show that values like empathy, responsibility, and justice have a major impact on teaching practices and student outcomes (Schwartz, 2021; Veugelers, 2020). Recent empirical data suggests a favourable relationship between value orientation and teaching performance, notably in areas such as classroom management, student involvement, and ethical decision-making (Lovat et al., 2021; Thornberg, 2022). Furthermore, teachers with strong moral values are more likely to foster inclusive and supportive learning environments.

Thus, ethical dimension of teaching goes beyond formal education and training to include profoundly internalized value systems. Teachers frequently face ethical quandaries caused by competing expectations, cultural diversity, and institutional limits. According to recent research, racism, discrimination, and academic integrity are prevalent ethical difficulties in the classroom (Maxwell et al., 2021; Shapira-Lishchinsky, 2021). Reflective methods, such as journaling and narrative inquiry, have been shown to improve ethical reasoning and moral sensitivity. However, disagreements continue about the extent to which ethics may be overtly taught versus implicitly learnt via practice.

Some researchers believe that ethical development is best achieved through a combination of theoretical education and experiential engagement (Campbell, 2023).

Modern Pedagogical Approaches to Ethical Value Reinforcement

Recent research highlights the importance of creative pedagogical practices in instilling ethical principles in instructors.

- *Reflective and Narrative Pedagogy* - Reflective methods, such as self-assessment and narrative inquiry, allow teachers to critically analyse their ideas and actions, which increases ethical awareness (Lunn Brownlee et al., 2021).
- *Dialogic and Inquiry-Based Learning* - Dialogic teaching methods foster moral reasoning and critical thinking by fostering open debate of ethical dilemmas (Alexander, 2020; Steffensen et al., 2023).
- *Value Education Programs* - Systematic evaluations show that effective value education programs include explicit curricular integration, experiential learning, and teacher role modelling (Veugelers, 2020; Lovat et al., 2021).
- *Institutional and Socio-Cultural Influences* - Institutional culture and socio-cultural circumstances both have a substantial impact on ethical teaching practices. According to research, organizational norms, policy frameworks, and social expectations all have an impact on teachers’ moral decisions (Catacutan et al., 2015; Ali and Sajjad, 2022).

Ethics in the Digital and Technological Era

Digital transformation of education has deeply altered teaching and academic processes, presenting both potential and severe ethical challenges. Recent studies show that, while integration of technology such as artificial intelligence (AI), analytics and online platforms has enhanced educational access, it has also raised issues about privacy, equity, academic integrity, and professional accountability. With growing use of AI and big data in education, sensitive student data is frequently collected, stored, and analysed, raising concerns about permission, transparency, and misuse (Huang, L., 2023).

Another significant ethical dilemma concerns academic integrity and use of AI techniques. Recent studies on AI in education show that technologies such as generative AI are changing how students create and assess information, posing ethical questions about plagiarism, reliance,

and authorship (Rahmawati et al., 2026). This calls for rethinking of assessment measures and ethical principles in academic institutions.

Furthermore, the assimilation of AI into education raises issues about automation, bias, and the dehumanization of teaching. Scholars suggest that over-reliance on technology might cause ‘alienation’ in the classroom, harming teacher autonomy, interpersonal relationships, and professional identity (Küçükuncular & Ertugan, 2025). Ethical digital pedagogy must strike a balance between innovation and human-centred principles like empathy, inclusion, and autonomy.

A new study highlights the need of including ethical frameworks into digital pedagogy. Ethical norms are critical for ensuring responsible use of technology, preventing misuse, and maintaining academic standards in digital learning environments (Ogwo and Worlu, 2025). Without such foundations, digital education may promote superficial learning and ethical shortcomings.

Ethics in the digital age of teaching demands a multifaceted strategy that combines technological competency and moral responsibility. Teachers and academic professionals must possess not only digital abilities but also ethical awareness in order to handle concerns of privacy, equity, integrity, and professionalism. Research indicates that the future of education requires ethical digital pedagogy that prioritizes human values alongside technology growth.

Swami Vivekananda’s Educational Philosophy

Swami Vivekananda’s philosophy of education is deeply rooted in *Vedantic humanism* and focuses on holistic development. Key principles include:

- *Education as Manifestation of Inner Perfection*- Vivekananda defined education as ‘the manifestation of the perfection already in man’, emphasizing self-realization and inner growth (Kumar and Sarkar, 2019).
- *Man-Making and Character Building*- Education should be ‘life-building, man-making, and character-making’, focusing on moral strength and self-reliance (Basak and Ray, 2026).
- *Holistic Development*- His philosophy integrates physical, intellectual, moral, and spiritual development, ensuring balanced personality formation (Kumar and Biswas, 2025).
- *Teacher as Moral Exemplar*- Teachers are expected to embody ethical values and inspire students through their conduct, not merely instruction (Jana and Singh,

2025).

Recent research connects Vivekananda’s views to modern frameworks such as India’s National Education Policy (NEP 2020), which stresses holistic, transdisciplinary, and value-based learning (Bharadwaj and MD., 2023). Bandyopadhyay and Hati (2021) stress that education must instil ethical qualities like honesty, patience, and dignity, which is consistent with Vivekananda’s ideal. Similarly, Aithal and Srinivasan (2024) contend that value-based education centred on moral and spiritual growth is critical for modern educational reforms.

According to Bhat and Chahal (2024), Vivekananda’s worldview inspires holistic learning by merging intellectual and ethical development, hence solving present inadequacies in rote-based education. Das (2026) adds that his ‘man-making education’ approach is particularly useful in resolving youth crises such as stress,

Research Gap

Despite the expanding body of literature, several gaps remain:

1. Limited longitudinal studies examining the impact of ethics education on teaching outcomes.
2. Lack of standardized tools for assessing ethical competence.
3. Insufficient integration of ethics across teacher education curricula.
4. Under-representation of research on ethical educational framework from developing countries, particularly India.

Addressing these gaps is essential for advancing research on ethical teacher education.

Objectives of The Study

1. To explore the relevance and application of Swami Vivekananda’s educational philosophy in shaping ethical frameworks for digital pedagogy in contemporary teacher education.
2. To investigate how principles of ‘man-making education’ can influence ethical decision-making in digital teaching environments.
3. To assess the role of moral reasoning and reflective practice in mediating ethical challenges in technology-enabled education.
4. To propose strategies for incorporating ethical and value-based digital pedagogy into teacher training programs.

Methodology

The study uses a qualitative conceptual research design to explore the relevance of Swami Vivekananda's educational philosophy in modern learning and digital environments. This study uses secondary data and performs a qualitative synthesis of Vivekananda's philosophical insights, peer-reviewed academic publications, books on ethics and education, and digital pedagogy literature. Finally, the study suggests strategies for including ethical and value-based digital pedagogy into teacher training programs. The findings are intended to provide insights into the real-world application of ethics-based education in the current digital learning environment.

Discussion

In context of the theme exploring the relevance and application of Swami Vivekananda's educational philosophy in shaping ethical frameworks for digital pedagogy in contemporary teacher education, the first objective focuses on analysing the relevance of Swami Vivekananda's educational philosophy in modern digital pedagogy. In today's fast-paced society, where education is often restricted to academic achievement and career advancement, his vision of education as a means of self-realization and moral development is a crucial point in consideration. According to Vivekananda, an authentic and true education should teach a feeling of social responsibility, promote independent thought, and boost self-esteem. According to his philosophy, which is based on the Vedantic idea of the soul's innate divinity, education is the 'manifestation of perfection already in man'. Vivekananda's theories provide a strong ethical compass in the twenty-first century as teacher education shifts to digital platforms, complete with issues like screen addiction, data privacy, algorithmic bias, and superficial learning. Instead of merely imparting standardized knowledge, digital technologies should serve as scaffolds that assist students in realizing their own potential.

Modern digital pedagogy frequently focuses on transactional objectives, such as finishing modules, obtaining badges, or developing employable skills. This instrumentalist approach disregards the moral basis of education, notwithstanding its effectiveness. An ethical digital framework for teacher education that draws inspiration from Vivekananda would shift the focus from knowledge delivery to man-making. For instance, while developing a digital course on classroom management, an ethical framework would assess more than just a trainee teacher's ability to click through disruptive behaviour

scenarios. For instance, the trainee teacher may be asked the following after viewing a disruptive incident:

- What unseen suffering could be the reason behind this student's actions?
- How would you react in a way that upholds classroom harmony and safeguards the student's dignity?
- After class, write a reflective dialogue with that student.

Written explanations, peer discussion, or video simulations that gauge empathy, bravery, and moral reasoning must be used to evaluate a pupil. Here, the ethical framework shifts the focus from *transactional correctness* (clicking the right box- 'Block/ Suspend the student', 'Report to Principal', 'Use a harsh warning' etc.) to *transformational growth* (becoming a teacher who sees the good in every child, even the disruptive one).

Contemporary digital education ecosystems, particularly Learning Management Systems (LMS), AI tutors, and virtual laboratories, are largely structured around the logic of efficiency, scalability, and measurable cognitive outcomes. This reflects what scholars in Educational Technology critique as *reductionist ethics*. Reductionist ethics refers to the tendency to collapse multidimensional moral considerations (empathy, justice, dignity, and context) into narrow, quantifiable indicators such as utility, efficiency, or performance metrics (completion rates, quiz scores, and engagement time). By reorienting education within a comprehensive ethical perspective that is in line with Value Education and socio-emotional development, the suggested framework here challenges this paradigm. In order to ensure that students not only study but also feel, think, and behave morally, it requires digital platforms to provide structured opportunities for emotional and affective learning.

This can be operationalized through:

- I. Designing ethically rich digital tasks rather than relying on only pre-packaged LMS content- This can be done through: -
 - a) Compassion Exercises: where learners respond to real-world scenarios (such as inequality in access to education, digital privacy dilemmas etc.)
 - b) Perspective-Taking Simulations: AI-driven or scenario-based simulations where learners assume roles (such as a marginalized student, an algorithm designer or a policymaker)
 - c) Digital Storytelling of Moral Dilemmas: Interactive narratives where choices lead to different ethical consequences.

II. Interpreting analytics critically rather than mechanically: To do this, educators must go beyond superficial metrics and make thoughtful, context-sensitive decisions. Participation rates, time spent on tasks, and discussion frequency are examples of data from digital platforms that should not be regarded as conclusive measures of learning or engagement. Rather, educators need to take into account the environmental, cultural, and socio-emotional elements influencing these behaviours. For example, poor involvement might not be a sign of disinterest but rather of anxiety or technical difficulties.

III. Creating dialogic spaces where disagreement is constructive and respectful - Drawing on Dialogic Pedagogy, educators can set clear standards for conversation such as respectful language, evidence-based reasoning, and active listening. Structured discussion forums, debate prompts, and peer responses enable students to interact with opposing viewpoints amicably.

IV. Modelling ethical digital behaviour - Grounded in Digital Citizenship, teachers also set an example for data accountability by protecting student privacy, seeking consent, and being transparent about data use. Teachers' actions are a potent kind of implicit learning since students pick up knowledge not only from instructions but also from seeing these behaviours. This is consistent with Value Education, which emphasizes the development of ethical awareness via lived experience and example.

In this sense, technology becomes a *means*, not an *end*, aligning with the broader philosophical vision of education as character formation rather than mere skill acquisition.

Investigating how principles of 'man-making education' can influence ethical decision-making in digital teaching environments. The second objective of this paper delves into how principles of 'man-making education' can influence ethical decision-making in digital teaching environments. This point can be further explained as such: -

I. Primacy of Character over Information: Ethical decision-making in traditional digital pedagogy is frequently reduced to adhering to rules, such as avoiding plagiarism, fulfilling accessibility requirements, or appropriately implementing data privacy safeguards. These are superficial but required compliance ethics. 'Man-making education' describes ethics as the emergence of latent human wholeness—courage, compassion, self-awareness,

and the capacity to recognize proper conduct in particular situations—rather than as conformity to external norms. By intentionally designing learning experiences that develop students' **emotions, values, attitudes, empathy, and motivation**—not just their cognitive skills, the information-heavy and value-light tendencies of digital pedagogy can be resisted.

II. Unity of Head, Heart, and Hand: Vivekananda's holistic model integrates intellect (*head*), emotion (*heart*), and action (*hand*). The below-mentioned framework mirrors this triad:

- a. Cognitive (intellect) → ethical reasoning in discussions (creating dialogic spaces such as structured discussion forums)
- b. Affective (emotion) → empathy through simulations (compassion exercises)
- c. Behavioural (action) → ethical decision-making in scenarios (Simulation exercises, digital storytelling of moral dilemmas, modelling ethical digital behaviour)

III. Ethics as Practice, Not Preaching: Vivekananda valued lived ethics over doctrinal teaching. Digital moral dilemmas and peer interactions produce situated ethical experiences that enable students to put ethics into practice rather than just study it.

IV. Digital Shraddha (Reverent Attention): In order to foster respectable behaviour towards their students, online educators should be instructed to listen impartially, refrain from making fast decisions based on typing speed or profile photographs, and uphold confidentiality.

Assessing the role of moral reasoning and reflective practice in mediating ethical challenges in technology-enabled education

The third objective of this paper is to assess the role of moral reasoning and reflective practice in mediating ethical challenges in technology-enabled education. Moral reasoning refers to the cognitive and evaluative process through which individuals determine what is right or wrong in a given situation. Instead of just following the laws, it involves using ethical principles, values, and contextual judgment. Lawrence Kohlberg (1981) provided the theoretical foundation for moral reasoning by conceptualizing it as a developmental journey through phases, from obedience-based reasoning to principled ethical thinking. This concept has been extensively studied in professional ethics, but its application to technology-enabled education is emerging.

Moral reasoning allows stakeholders in technology-enabled education to critically assess what is ethically justified in larger societal and human contexts as well as what is acceptable under institutional rules. Rest's (1986) Four-Component Model is particularly relevant: moral sensitivity (recognising an ethical issue), moral judgement (reasoning about what action is right), moral motivation (prioritising ethical values), and moral implementation (acting despite obstacles). In digital classrooms, moral sensitivity is often diminished by what Luciano Floridi (2014), in his book *The Fourth Revolution: How the Infosphere is Reshaping Human Reality*, describes as the 'invisibility of ethical friction'. This concept refers to the way algorithms and data flows obscure the human consequences of design choices, making ethical implications less visible and, consequently, less likely to be critically examined. For instance, without intentional moral reasoning, a teacher who uses predictive analytics to identify 'at-risk' pupils would not instantly recognize the ethical ramifications of false positives or data exploitation. Another example would be that, even though the use of AI-powered proctoring systems during online exams may be institutionally and legally permitted, moral reasoning prompts educators to consider whether such practices violate students' privacy, cause anxiety, or unfairly disadvantage particular groups.

According to a research by Ayling and Chapman (2022), educators often face moral dilemmas while utilizing adaptive learning platforms, such as whether to disregard system-generated recommendations that go against their professional judgment. They turn to either technological determinism (letting the machine decide) or moral discomfort (realizing a problem but feeling helpless) in the absence of strong moral reasoning.

In parallel, reflective practice serves as the methodological counterpart to moral reasoning. Reflective practice, which has its roots in Donald Schön's work (1983), stresses the ongoing process of analysing one's choices, actions, and presumptions in light of their effects. It incorporates both reflection-on-action (retrospective analysis) and reflection-in-action (thinking while teaching). Reflective practice in digital pedagogy allows teachers to evaluate how their use of technology affects learning results, student experiences, and ethical environments. When a teacher notices minimal student participation in an online discussion forum, for instance, they can consider whether the platform design, assessment system, or facilitation style inadvertently discourages meaningful participation or silences certain views.

Academic integrity in the era of generative AI is another

important area where this mediation of moral reasoning and reflective thinking is crucial. Conventional ideas of authorship and originality are challenged by tools that can write articles, solve issues, and generate code. A strictly rule-based strategy, like outlawing the usage of AI, can be ineffectual or even detrimental. Rather, moral reasoning promotes a sophisticated comprehension of learning objectives, justice, and the dynamic nature of knowledge development. Teachers can create evaluations that emphasize critical thinking, creativity, and process-oriented evaluation by using reflective practice. One way to promote ethical participation instead of covert misuse is to include reflective components where students explain and defend their use of AI tools.

Importantly, the integration of moral reasoning and reflective practice aligns with broader philosophical perspectives on education that emphasize holistic development by transforming technology from an unexamined force into an object of critical, situated judgement. Thinkers like Swami Vivekananda advocated for education that cultivates character, ethical awareness, and self-realization. In the digital age, this vision acquires renewed relevance, as technological ability without ethical grounding can lead to misuse and harm.

Strategies for incorporating ethical and value-based digital pedagogy into teacher training programs

The fourth and last objective of this paper deals with strategies that will help in incorporating ethical and value-based digital pedagogy into teacher training programmes. This requires moving beyond basic technical skills to focus on Critical Digital Pedagogy (CDP). This involves preparing educators not just to use tools but to critically evaluate their impact on equity, privacy, autonomy, and human flourishing. The following strategies provide a comprehensive framework for embedding ethical and value-based digital pedagogy into teacher training programs.

Curriculum and Framework Alignment

Ethics should not be treated as an isolated module but embedded across all courses in teacher education programs.

- Integrate the themes of digital citizenship: Include digital etiquette, rights, and responsibility into core teacher education courses.
- Adopt Ethical AI Standards: Train educators on core principles like transparency, data protection, and human agency to ensure they maintain professional judgment over algorithms.

1. Developing Moral Reasoning through Case-Based Learning

Case-based pedagogy is particularly effective in fostering ethical sensitivity.

- **Scenario-Based Learning:** Teacher trainees can be presented with real-world or simulated scenarios involving dilemmas such as plagiarism in the age of AI, misuse of student data, cyberbullying, digital exclusion, or biased algorithms in assessment tools.
- **Service Learning:** Connect digital training with real-world community service to help teachers understand local digital inequities like lack of devices (smartphones, laptops), poor or no internet connectivity, low digital literacy among students or parents, language barriers in digital content or gender or socio-economic gaps in access to technology etc.

2. Encouraging Reflective Practice and Digital Self-Awareness

Reflective practice is central to value-based teaching. Teacher training programs should include reflective journals, digital portfolios, and guided reflection exercises that prompt trainees to examine their own beliefs, biases, and digital behaviours. Questions such as ‘How do my technological choices impact student inclusion? Or ‘What ethical responsibilities do I hold in an online classroom?’ can deepen self-awareness. Over time, such practices cultivate a habit of ethical reflection that informs professional conduct.

3. Professional Development and Support

For ethical digital pedagogy to be effectively integrated, teacher educators themselves must be adequately trained. Institutions should invest in faculty development programs that enhance educators’ understanding of digital ethics and value-based teaching.

- **Continuous Professional Development (CPD):** Ethical trials in digital education are constantly evolving with technological advancements. Teacher training should therefore instil a commitment to lifelong learning. Providing access to ongoing professional development opportunities such as workshops, webinars, and online courses ensure that teachers remain updated on emerging ethical issues and best practices.
- **Institutional ‘Ethical Infrastructure’:** Additionally, institutional policies should reflect ethical

commitments, such as clear guidelines on data protection, academic integrity, and responsible technology use. A supportive institutional culture reinforces the importance of ethical practice.

Conclusion

Integrating ethical and value-based digital pedagogy in teacher training programs requires a consistent, systemic engagement. It requires a rethinking of curriculum design, pedagogies, assessments, and institutional culture. Teacher training programmes can foster an educational process that adequately prepares educators who are ethical and critically engaged through moral reasoning, reflective practice, and digital pedagogy. These teachers are better able to help their students become responsible and conscientious digital citizens and handle the challenges of the digital era.

Ethics in teaching is not merely a professional requirement but a moral responsibility. Swami Vivekananda’s educational philosophy prioritises ethics in education by emphasizing on character-building, self-realization, and social responsibility. His ideas bridge the gap between traditional value-based education and modern ethical challenges, including technological disruptions. By integrating his philosophy, education can progress from cognitive change towards ethical human development. Although Swami Vivekananda lived in a pre-digital era, his stress on self-discipline and mindful engagement is highly relevant in today’s age.

Swami Vivekananda’s focus on mental control and self-discipline provides a solid basis for responsible digital activity, especially when it comes to controlling digital distractions and making moral decisions. Digital ethics demands moral character in addition to technological proficiency. Vivekananda’s emphasis on character development is consistent with contemporary ideas of digital citizenship, which include accountability, respect, and responsible engagement in online environments. His idea of interconnection and universal brotherhood reflects the global reach of digital networks, implying that moral values cut across national and cultural barriers.

The need to integrate digital competence with moral responsibility is also reflected in NEP 2020’s emphasis on technology-enabled learning with ethical foundations. It is to be kept in mind that reinforcement of ethical values is not a one-time intervention but a continuous process. Teacher education institutions must act as ethical ecosystems where values are practised and not just taught. To conclude, we must remember that the goal of education must be to ensure that while our technology becomes increasingly ‘smart’, our humanity must remain ‘wise’.

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FEATURE ARTICLE

Dr. Sarvepalli Radhakrishnan's Thoughts on Education for Social, Economic, and Cultural Change in India

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Abstract

Dr. Sarvepalli Radhakrishnan was a highly influential philosopher and educator of India who believed that education is a powerful instrument for changing society, economy, and culture. He also assumed that it is essential and vital to build individuals and a nation through education. The paper focuses on Dr. Radhakrishnan's view on education and his vision for the development of a nation, as well as the popularity of his philosophy on education in the Indian context. The study is qualitative and analytical in nature and depends on secondary sources of data for conducting the research. Dr. Radhakrishnan thought that education is essential to develop the different aspects of human personality, i.e., intellectual, moral, spiritual, and social aspects. He also believed that value-oriented education, character building, democratic citizenship, national integration, cultural conservation, and vocational efficiency are fundamental educational goals, and a teacher is a pillar of the educational system and a nation builder. Dr. Radhakrishnan's philosophy on education is relevant to the modern Indian context since it is a period of globalization, technological changes, and erosion of morality.

Keywords: Sarvepalli Radhakrishnan, Educational Philosophy, Social Change, Economic Development, Cultural Transformation, Value-Oriented Education and Holistic Education

Introduction

Throughout the history of humankind, the impact of education has always been strong in building and developing the nation, improving its economy, and upholding its cultural heritage. With respect to India, education has never been simply a process of learning and acquiring knowledge and skills, but rather a process of developing and cultivating human minds, strengthening and building better moral values, improving and cultivating spirituality, and developing a sense of service to society, to name a few. It is owing to such a rich educational heritage in India that

a number of great minds, viewing education as a platform to revitalize and develop the nation, have contributed to its development and growth. Among the renowned and distinguished minds in the field of Indian education and philosophy is Dr. Sarvepalli Radhakrishnan, a renowned philosopher, teacher, educationist, and statesman.

As per the views and theories propounded by Dr. Radhakrishnan, the actual purpose and spirit of education was harmonious development of intelligence, morality, spirituality, and the ability to socialize the learner. Dr. Radhakrishnan was very critical and adverse to the concept of utilitarianism and aspects related to the same. He advocated the need to include value-oriented and culture-related concepts while catering to the needs and demands of the Indian society, as the nation was facing issues of significant concern.

The emphasis of the philosophy of education put forward by Radhakrishnan combined spiritual values with scientific investigation and critical thinking. As he always emphasized, the purpose of providing education should be the growth of moral awareness, social justice, and national unity, while equipping individuals for their economically productive roles in society. Education, according to the philosophy put forward by Radhakrishnan, should strengthen the creation of social equality, consolidate the principles of democracy, and protect the cultural legacy of the nation in an ever-changing world, while teachers should emerge as nation builders, and institutions of higher learning should therefore focus on the growth of such qualities.

In the post-independence period, when India was involved in the undertaking of social reconstruction and economic development, Radhakrishnan's thoughts has profound importance in shaping India's future through education. As Chairman of University Education Commission (1948-49), he propounded educational ideals in which knowledge was linked with values and personal growth was related to welfare functions for society. Also, he

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viewed education as a means to achieve social integration, economic independence, and cultural resurgence, so that the individual could participate in the development of the nation in a worthwhile manner. In the present-day Indian scenario, characterized by globalization, advancement in technology, and a deteriorating values, the educational philosophy of Dr. Radhakrishnan is as relevant as ever in guiding us to meet current-day educational needs. With this specific context in mind, the present paper attempts to analyze Dr. Radhakrishnan's views on education and his educational goals that aimed at effecting changes in society, economy, and culture in India in a better manner.

Objectives

1. To examine Dr. Sarvepalli Radhakrishnan's thoughts on education.
2. To analyze his educational aims for social, economic, and cultural change in India.
3. To study the relevance of his educational philosophy in the contemporary Indian context.

Methodology

The research design that has been followed for the current study is descriptive and analytical in the way it aims to explore, investigate, and study the thoughts about education expressed by Dr. Radhakrishnan, along with the educational ideals he promoted for social, economic, and cultural changes in the country. As research highlights, the key aspects of education in the country, its highly philosophical and conceptual nature means that the research is entirely based on qualitative research techniques, with no need for collection of any kind of data set. The sources of data for the study have included original works, speeches, talks, writings, and publications done by Dr. Radhakrishnan, especially those containing education-based material, as well as books, research-based publications, journals, dissertations, educational commission reports, and scholarly commentaries on the educational philosophy expressed in the works of Dr. Radhakrishnan, which was reviewed and analyzed through content analysis and interpretation of his ideas.

The research is restricted to the analysis of the theoretical perspectives offered by the ideas of Dr. Radhakrishnan and does not attempt to measure the empirical influence of his ideas on the education practices of the current day. However, through the critical analysis and synthesis of the published literature, the research attempts to demonstrate the relative viability and applicability of his educational philosophy to the ideals of overall development and change in Indian society.

On Educational Thought: A Kaleidoscopic View

Dr. Radhakrishnan revealed that the educational thoughts were not to be only ideal, but have to be also practical and socially relevant. In his opinion, education was a great instrument of social, cultural, and economic transformation. Dr. Radhakrishnan opined that there should be a greater sense of productivity, social integration, and national integration, which could be achieved through education. He also stressed that it was vital for a person to live in society in relation to education and not in relation to the acquirement of knowledge and skill alone. Hence, it may be rightly pointed out in this context, "The importance of education is to help us live with others, not just to gain knowledge and skills." (Bhatia & Sarin, 2004, pp. 239)

Dr. Radhakrishnan was of the view that many of the problems that Indian society was facing could be resolved through the right kind of education. He advocated the provision of proper education that would allow an individual to look at realities beyond the physical world and understand the spiritual truths that existed within it. He felt that the ultimate purpose of education lay in the emancipation of the individual, and that could be achieved through the education of the whole person—mental, physical, intellectual, and spiritual. He also felt that education should provide the ability to imbue the individual with a love for thinking, the ability to align oneself to the highest truth and integrity, and the guts to challenge opinions and emotions that existed within the status quo.

Radhakrishnan, therefore, held that true education must attend to the development of a disciplined heart and spirit, not the intellect alone. Education would not be complete if it did not have its humanitarian and spiritual dimensions. As he put it, "Education is not complete unless the heart and spirit are trained along with the intellect" (Occasional Speeches and Writings, 1956, p. 142). He added that no nation can long maintain its supremacy merely by material or political power but has to seek it along moral lines and through concern for human welfare. Education, then, should cultivate charity in judgment, sympathy for human sufferings, and democratic attitudes. He stood for education for freedom and unity and not for authoritarianism and narrow localism. Scientific knowledge, he maintained, was to be acquired with an inquiring spirit and put to constructive and socially useful purposes.

The other important feature of Radhakrishnan's educational thought was his concern for the increasing imbalance between technical competence and moral-spiritual life. While appreciating the progress of scientific and technical

knowledge, he expressed his distress over the steep fall in the scale of moral and spiritual values. He insisted that the wholeness of human life is preserved in the integrated pursuit of knowledge, admiration of nature and art, a moral value system, and spiritual realization. Education should, therefore, help a person develop intellectual abilities side by side with ethical consciousness and social responsibility. He regarded democracy as a way of life which demands unity in diversity, where citizens would be tied together by common ideals and purposes. Happiness and harmony that are generated in such democratic living light the path of national progress (Occasional Speeches and Writings, Third Series, 1963, p. 87).

Dr. Radhakrishnan further emphasized what he termed as the “growth of discernment and the chastened use of the intellect in judgment.” He found judgment to be more vital than intelligence since he argued that whereas society could produce scores of intellectually talented people, they still lacked people of integrity and character. Radhakrishnan was very instrumental in advocating the importance of character education and emphasized the importance of purity in personal and public administration. Radhakrishnan emphasized the importance of “fostering the spirit of inquiry and the love of scholarship and scientific studies.” Dr. Radhakrishnan was very critical of the misuse of undergraduate education and the undue emphasis given to trivial activities and the urgency of reorienting education towards the goal of forming character through the integration of knowledge and duty.

Aims of Education

An analysis of Dr. Sarvepalli Radhakrishnan’s educational philosophy indicates that his vision was a whole and holistic development process for individuals and society. The major thrust of his advocacy was that a good educational system must build values such as knowledge and wisdom, to help pupils understand and grasp universal truths and laws. To Dr. Radhakrishnan, what must be developed by learners are the intellectual capabilities attained through studying philosophy, theology, literature, and humanity studies. They should also learn to cultivate contemplation, uphold truth, and establish the moral courage to overcome irrational feelings and passions of communities (Bhatia & Sarin, 2004, p. 239). The end goal of an educational system according to Dr. Radhakrishnan was to evolve a truly human being by developing values like social, moral, and spiritual values in learners.

Character formation, according to Dr Radhakrishnan, was one of the central purposes of education. For him, character was the lifeblood of education, and he held that it

is the habitual thoughts, actions, and moral decisions made by a person, rather than the extraordinary feats performed, which build character. It is in this context that he said, “Character is destiny and integrity of character is necessary in every walk of life” (Choudhury, 2006, p. 80). Character development thus formed the basis for his philosophy of education.

He gave much emphasis to cultural education, considering culture as the transformation of a human being into a person with a sound mind, strong spirit, and refined temperament. Culture, he viewed, was representative of the stored intellectual and moral capital of humanity, and a nation truly progressive is one rich in culture. Education serves in the preservation, transmission, enrichment, and re-orientation of the cultural heritage. Culture becomes dynamic and productive through education and functions for the good of both the individual and society. Another important goal set by education, as per the thought propagated by Radhakrishnan, involved spiritual growth or development. He completely opposed the exclusion of spiritualism as a part of education and argued that growth of intellect or physical capability without spiritual growth would render the development of the human being incomplete. For him, education was not simply the development of intellect or physical skills but the growth and evolution of the spirit of humanity, as it would refine the heart and bring growth to humane tendencies.

He also looked at education in the context of achieving economic self-reliance and vocational efficiency. He was of the idea that education could help an individual acquire necessary skills needed for useful and productive work or economic self-reliance. Vocational and technical education, therefore, was given prominence in his thoughts, and individuals could contribute to national development by increasing productivity in agriculture, industry, and all forces of economic growth (Choudhury, 2006, p. 84). National integration was the other significant purpose of education, according to the philosophy of Radhakrishnan. He believed in the idea of unity as the basis for progress in India, and he emphasized the need for nationalism that is based upon ethical and spiritual values. Radhakrishnan placed strong emphasis upon the role of mass education, social service, and religious teachings in the matter of national integration.

Dr Radhakrishnan strongly advocated a life-centered and comprehensive curriculum. As reflected in the University Education Commission Report (1948–49), he recommended a curriculum that included languages, literature, social sciences, mathematics, philosophy, ethics,

science, fine arts, music, physical education, yoga, and religion. He supported the study of three languages Hindi, the national language; the mother tongue or regional language; and English as a link language. He also discussed the importance of Sanskrit in the understanding of India's cultural and philosophical heritage. In the matter of education, the medium of instruction has to be the mother tongue in school education, and its use was to be extended to higher education levels (Choudhury, 2006, pp. 90-91).

Dr Radhakrishnan also emphasized the importance of **women's education** as a key factor in social progress. He advocated mass education, vocational training, and moral and spiritual education for women. He recommended a curriculum for women that included literature, science, history, ethics, religion, arts, home science, child care, and household management. According to him, the progress of society is hindered if women remain educationally backward (Choudhury, 2006, p. 113).

His views reflected an idealistic yet socially responsive approach to education. Discipline and self-control found a major place in the educational goals of Radhakrishnan. He opined that the decay in honesty, scholarship, and moral values stems from a lack of discipline. Self-realization, according to Radhakrishnan, is possible only by self-discipline. Education, therefore, helps students confront life challenges with courage, equanimity, and moral integrity. Radhakrishnan has also said that the teacher must be given importance in the educational process: "The teacher is the cornerstone of the arch of education." Radhakrishnan said that curriculum, educational institutions, and even methods will be useless if there are no good teachers. Radhakrishnan has great regard for the teacher, but there should be no blind obedience or idolizing of the teacher. Radhakrishnan engenders intellectual freedom with his advice to students to critically evaluate their teacher.

Relevance of Dr. Radhakrishnan's Educational Philosophy in the Contemporary Indian Context

One of the goals of this research is to assess how relevant Dr. Radhakrishnan's philosophy of education is in the modern Indian context. During a period of rapid globalization, technological development, commercialization of education, and crisis of values, his ideas have acquired added importance. His educational thought thus presents an integration of intellectual development into moral, spiritual, social, and cultural dimensions, which in contemporary conditions often happen to be set aside.

In present-day India, education has turned increasingly examination-oriented and skill-oriented, laying great

emphasis on employability and economic returns. Though technical competence and professional skills are necessary, Radhakrishnan warned against the reduction of education to mere vocational training. The call for an integrated education that would build character, ethical judgment, and spiritual awareness with intellectual growth addresses the present disquiet over falling moral values, academic dishonesty, and social insensitivity among students. His philosophy underlines a need to restore value-oriented education within schools and universities.

Accordingly, the particular need to focus on the concept of "social responsibility" and "democratic citizenship" as advocated by Radhakrishnan becomes all the more significant in the contemporary context of pluralistic and democratic Indian society. For instance, challenges of contemporary society such as "social equality," "communalism," "intolerance," and the undermining of "democratic ideals" emphasize the particular need to focus on the concept of "education for democracy" and "against authoritarianism" as advocated by Radhakrishnan and which "comports better with the ideals of equality, liberty, and fraternity as enshrined in the Indian Constitution."

In the context of economics, Dr Radhakrishnan's emphasis on vocational efficiency and self-reliance appears to strongly conform to the current national goals in the country, such as skill development, entrepreneurship, and self-employment, among others, as embodied in the "Skill India" and "Atmanirbhar Bharat" initiatives that illustrate his idea of education that aims to enable individuals to make positive contributions to the development of the country, as opposed to focusing on the provision of jobs. Culturally, his philosophy can be a guiding light for dealing with cultural erosion and cultural identity issues emanating from globalization. This is so since his approach, which maintains cultural heritage while also encouraging scientific pursuit and openness to global knowledge, captures current educational policy initiatives like NEP 2020, especially with regards to mother tongue education, Indian philosophy, and cultural diversity. His views on the role of teachers are as relevant now as they were in the past. In the contemporary context, where the role of teachers is increasingly limited to preparing students for examinations, his vision of the role of teachers in India as responsible agents capable of building the nation, as teachers, and as intellectuals is as relevant now as it was in his time. His emphasis on inquiry-based, reflective, and inquiring teachers is as relevant now as it was then, because inquiry-based teaching is essential to encourage creativity in students.

Findings and Discussion

The study indicates that the educational philosophy of Dr. Radhakrishnan is holistic and highly humanistic, reflecting Indian philosophical traditions while at the same time being highly relevant to the needs of the contemporary democratic society. The research study found that the thoughts expressed by Dr. Radhakrishnan are not limited to the intellectual development of individuals but aim to look at the holistic development of the human being, taking into account the moral, spiritual, social, and economic aspects of life. One of the major findings of the study is that Dr. Radhakrishnan regarded education as an agency for social change or transformation. Accordingly, social inequalities, moral decay, or cultural disintegration were problems that could be solved effectively by value-oriented education. The above finding seems to match with contemporary concerns in Indian education, wherein education is considered with social cohesion, democracy, or value-based citizenship. The focus of the philosopher on the need for education for social responsibility still appears valid in dealing with contemporary problems, what with growing social intolerance, inequalities, or civic decay.

Another finding in the study is that the importance of character development is centrally located in Dr. Radhakrishnan's views on education. His views in this regard are in line with the assertion that the development of character is the foundation of all education. This is more applicable in the modern educational scenario, where academic development is sometimes more important than the development of character. From the above discussion, it is clear that the inclusion of character development in curricula is essential to create responsible citizens. Yet another significant thing that may not have been understood by many, and which forms a very significant part of the legacy of Radhakrishnan, is that he also focused on a proper combination of spirituality and scientific temper, and that he did not think of spiritualism and rationalism as opposed concepts, since he would look at the former as a means of humanizing the latter. Moreover, this phenomenon remains especially relevant in today's India, because while technology is entering the country at a tremendous pace, sometimes there is a lack of spiritual and ethical awareness.

The study reveals that economic self-reliance and vocational efficiency were integral to his vision. He promoted skill-based education for constructive national service, and his views are said to be in line with various educational reforms aiming at employability, entrepreneurship, and skill-based learning. However, unlike utilitarian methods of skill-based or vocational learning, he brought values

along with it. Similarly, the study also highlights his emphasis on the preservation and renewal of culture, which remains integral to his philosophy. The importance of preserving India's cultural heritage through the medium of education, which remains eclectic in its orientation to global knowledge, comes alive in recent reforms such as the National Education Policy 2020, particularly in the teaching and learning of the mother tongue and Indian philosophy. Further, the study also reinforces the assertion that teachers featured prominently in his philosophy, which saw them as nation-builders and not just information-givers, while it remains challenging to maintain this orientation in an increasingly mechanized teaching-learning and examination environment.

Conclusion

The study confirms that Dr. Sarvepalli Radhakrishnan's educational philosophy advances a holistic and dynamic view of education that encompasses intellectual, moral, spiritual, social, and economic growth; value-based social change; and the interrelationship between vocational self-reliance, ethical responsibility, and human dignity. The very important conclusion that was drawn from the research was that Radhakrishnan had successfully reconciled the traditional and the modern. By successfully assimilating the Indian heritage in the fields of philosophy and culture with the scientific and modern approach to thinking, he had visualized a school of education that was relevant to the Indian context and, at the same time, relevant to the world. The study supports this fact and asserts how Radhakrishnan placed teachers centrally within the educational process as being moral exemplars and nation builders.

Education plays a significant role in inculcating democratic values in students, thus cementing national integration in the country by means of the educational sphere of its society. Radhakrishnan's approach to scientific and cultural growth has important implications in the present day, when the rate of technological development is very high. In the matter of educational policy, there should be interdisciplinary studies in the integration of science, technology, philosophy, ethics, culture, and arts. This would prevent the over-mechanization of education and keep scientific growth in harmony with the welfare and well-being of mankind.

As far as the educational practices are concerned, the promotion of vocational and work-oriented education by Dr. Radhakrishnan highlights the need for the link between knowledge and work productive activities to be further strengthened. It is expected that the measures for the development of skills should not only focus on

the aspects that augment employability but should also pay due attention to the enhancement of self-reliance, social worth of labor, and national economic growth. The vocational education should not be isolated merely in terms of market requirements but should also illustrate value-based education with a social dimension. In the promotion of cultural education, there is a need for the promotion of the cultural heritage of the country in spite of the global aspects through education that has the ability to cater to the needs of global society.

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FEATURE ARTICLE

Teacher Education in an AI-Driven World: Strengthening the Ethical Compass of Future Educators

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Abstract

The rapid integration of artificial intelligence (AI) into contemporary schooling has intensified the need for teacher education systems to cultivate a strong ethical foundation among future educators. While AI offers significant pedagogical benefits ranging from adaptive instruction to automated feedback, its adoption also raises complex concerns related to equity, algorithmic bias, data privacy, surveillance, and the erosion of professional judgment. This article examines how teacher education can integrate ethical competence with AI literacy to ensure that educators are prepared to navigate these emerging challenges responsibly. Drawing on global policy frameworks (UNESCO, OECD), recent empirical research, and evolving professional standards, the study synthesises key competencies required for ethical AI use, including human-centred decision-making, transparency, critical evaluation of algorithmic systems, and responsible data practices. A multi-dimensional framework is proposed, emphasising explicit ethics instruction, case-based and dilemma-based learning, reflective practice, supervised practicum experiences, assessment redesign, institutional governance literacy, and ongoing professional development. The article argues that embedding ethical reasoning across curricula not as an isolated module but as an integrated, practice-oriented foundation strengthens educators' capacity to use AI tools judiciously while safeguarding learner autonomy, dignity, and fairness. By aligning teacher preparation with evolving technological realities and ethical imperatives, this approach contributes to developing a teaching workforce capable of ensuring that AI in education remains equitable, transparent, and anchored in democratic values. The findings highlight the need for systemic reform, continuous research, and cross-sector collaboration to sustain ethically informed AI integration across educational contexts.

Keywords: AI in Education, Teacher Ethics, Ethical Consciousness, Teacher Education, Responsible AI Use

Introduction

Teacher education is increasingly expected to prepare professionals who can respond to the complex ethical demands of contemporary schooling. Beyond pedagogical competence, teachers must demonstrate moral discernment, fairness, and integrity in their daily practice (Campbell, 2014). Ethical consciousness, in this regard, is understood as the ability to engage in informed moral reflection, exercise value-based judgment, and act responsibly, therefore constituting the core dimension of teacher preparation. As educators shape learners' social, emotional, and intellectual development, they cultivate this ethical awareness is foundational rather than supplementary.

Artificial intelligence has a significant role to play in this respect. AI now influences instructional design, assessment, feedback processes, and all facets of administrative functions offering benefits such as adaptive support and workload reduction. It, however, also raises concerns regarding bias, data privacy, surveillance, opacity, and academic integrity (UNESCO, 2021; OECD, 2025). Global organisations emphasise that effective governance of AI in education must be grounded in human rights, transparency, and responsible professional practice (UNESCO, 2021, 2024). Accordingly, teacher education must equip pre-service educators both to integrate AI tools judiciously and to exercise ethical judgment that safeguards learner dignity, autonomy, and equity.

The rapid expansion of generative and analytical AI systems into school environments underscores the need for an ethically anchored teaching workforce. AI now supports lesson planning, formative assessment, personalized learning, and routine administrative operations; yet, these same tools can embed biased endorsements, compromise privacy, or diminish professional judgment if educators are insufficiently prepared to evaluate algorithmic outputs critically (Wang, 2024; World Economic Forum, 2024). This dual potential for benefit and harm positions

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teacher education programs as pivotal sites for developing teachers who are AI-literate, ethically grounded, and capable of maintaining human-centred decision-making in technologically mediated classrooms (OECD, 2025; ISTE, 2024).

Policy bodies increasingly recognise that ethical integration of AI requires systemic changes in educator preparation. UNESCO's Recommendation on the Ethics of Artificial Intelligence identifies fairness, accountability, transparency, and meaningful human oversight as guiding principles for all sectors, including education (UNESCO, 2021). Emerging practitioner frameworks further argue that responsible AI use demands curricular redesign, explicit training in ethical assessment practices, and institutional policies that uphold student rights and teacher autonomy (ISTE, 2024; World Economic Forum, 2024). Despite these developments, evidence shows significant variability in how teacher education programs are adapting, with persistent gaps between high-level ethical guidelines and practice-oriented preparation for classroom dilemmas (Wang, 2024; OECD, 2025).

Although scholarship has mapped AI's pedagogical affordances and associated ethical risks, there is less clarity on how teacher education can systematically cultivate what may be termed an "ethical compass" for AI-enabled practice, a synthesis of conceptual knowledge, moral reasoning, and professional dispositions needed to make contextually appropriate choices (UNESCO, 2021; Wang, 2024). Teachers report uneven access to AI-related professional development and limited opportunities for authentic ethical deliberation, and few programs assess ethical readiness in relation to AI use (ISTE, 2024; OECD, 2025). Without intentional preparation, the rapid adoption of AI risks amplifying existing inequities and normalising opaque or biased technological practices in schools.

To address this challenge, the present article examines how teacher education can operationalise ethical readiness for an AI-driven educational landscape. Specifically, it synthesises current policy and research defining the competencies required for ethical AI use; proposes a practical framework for embedding AI-focused ethical literacies into teacher education curricula; and outlines institutional supports and policy levers that enable scalable, sustainable implementation. By connecting global ethical standards with programmatic design and classroom-level professional practice, the article seeks to bridge the gap between abstract principles and actionable preparation.

The subsequent sections review current research on AI's educational affordances and ethical risks, present

a competency-based framework for ethics-centred teacher education, and outline curricular, practicum, and assessment strategies for implementation. Strengthening the ethical compass of future educators is a real need for ensuring that AI serves learning, protects dignity, and promotes equity within present-day schooling.

Theoretical Foundations of Ethical Consciousness

Ethical development within teacher education draws from well-established theoretical perspectives. **Kohlberg's (1981)** stages of moral development highlight the progression of moral reasoning from self-interest to principled judgement, suggesting that ethics can be nurtured through structured engagement with dilemmas. **Noddin's (2013)** ethics of care further emphasises relational morality, underscoring empathy, responsiveness, and human connectedness as central to educational practice. These perspectives collectively reinforce the idea that ethical consciousness arises from both cognitive and affective dimensions of moral understanding.

Professional ethics in education also provides a normative framework. **Shapira-Lishchinsky (2011)** argues that teachers frequently encounter ethical dilemmas involving fairness, confidentiality, authority, and cultural diversity. Hence, ethical competence must include awareness of professional codes and the ability to interpret them flexibly in context (**Sockett, 2009**). Developing the moral core of future educators thus requires training that integrates theory, reflection, and practice.

Importance of Ethical Consciousness in Teacher Preparation

Ethical consciousness is vital for several reasons. First, teachers are moral agents whose daily decisions have profound implications for learners' psychological safety, equity, and moral growth (**Strike & Soltis, 2009**). Second, educational institutions increasingly face ethical issues related to inclusion, technology, assessment, and student well-being (**Campbell, 2016**). Teacher education programs must therefore equip future educators with the ethical sensitivity and judgement required to engage with complexity.

Additionally, ethical consciousness contributes to teachers' professional identity. Research shows that teachers who possess stronger ethical awareness demonstrate greater commitment, resilience, and reflective capability (**Sanger & Osguthorpe, 2013**). Such educators also become role models, fostering ethical outlook among students, which

aligns with the broader purpose of schooling in evolving responsible citizens.

Literature Review

Recent literature emphasises integrating AI literacy and ethics into teacher education to preserve human-centred pedagogy, ensure transparency, and mitigate bias. Policy frameworks and empirical studies recommend competency-based curricula combining technical, ethical, and pedagogical training for future educators (UNESCO, 2021; Sperling et al., 2024).

Policy guidance from global bodies stresses that AI in education must remain human-centred, equitable, transparent, and protective of learners' data. UNESCO's Recommendation on the Ethics of Artificial Intelligence (2021) and its recent guidance on generative AI in education outline principles for safe and ethical adoption (UNESCO, 2021, 2024). Complementing this, the OECD urges education systems to redesign curricula so that teachers and learners develop ethical, socio-emotional, and technical competencies suited to an AI-driven society (OECD, 2025). National initiatives such as Estonia's AI-integration efforts illustrate how coordinated teacher training and policy planning can enhance readiness and minimise risks (The Guardian, 2025).

Empirical studies indicate that although teachers' use of AI is expanding, teacher education programs have not kept pace; researchers call for curricula that pair technical skill development with ethical reflection on bias, privacy, and pedagogical implications (Tan, 2024; Daher, 2025). Rising student reliance on generative AI has also prompted concerns regarding academic integrity, prompting educators to redesign assessment and ethical guidance practices (AP News, 2025).

The literature repeatedly highlights ethical risks, including algorithmic bias, opaque decision processes, data privacy violations, surveillance analytics, and accountability gaps when AI systems err (UNESCO, 2021; Tan, 2024; OECD, 2025). These concerns are framed as socio-technical and moral, not merely technical, requiring sustained educator judgment. Rapid advancements in large language models now reshape teaching, assessment, and professional roles, compelling systems to reaffirm human oversight, fairness, and equity as pedagogical cornerstones (OECD, n.d.; UNESCO, 2021).

Recent work on teacher AI literacy shows conceptual fragmentation: scholars variously define it as technical knowledge, pedagogical skill, and ethical reasoning. Reviews and empirical findings note that teachers often

feel unprepared technically but express willingness to use generative AI for instruction when supported with clear guidance and ethical frameworks (Sperling, 2024; Tan, 2024). Professional development studies since 2022 show enthusiasm tempered by concerns about reliability, student misuse, and administrative gaps, underscoring uneven institutional preparedness (Li, 2025; Wu et al., 2025).

New competency frameworks propose integrated teacher capacities spanning AI foundations, pedagogy, human-centred attitudes, and digital-rights ethics (UNESCO, 2021; OECD, n.d.). However, translation into teacher-education syllabi, accreditation standards, and assessment mechanisms remains limited. Ethical-pedagogy research suggests embedding AI ethics across practicum experiences, methods courses, and case-based learning, though robust programme evaluations are scarce (Akgun et al., 2021).

Current syntheses identify three major gaps: the lack of longitudinal evidence on lasting impacts of AI-ethics training; the Global South's underrepresentation in research; and the absence of validated instruments to assess teachers' ethical and AI-pedagogical competence. Addressing these gaps requires comparative, mixed-method research and partnerships between teacher-education institutions, schools, and developers.

Overall, strengthening the ethical compass of future educators demands integrating AI ethics throughout teacher-education curricula, creating practice-oriented learning with real school environments, and aligning accreditation standards with AI-related competencies. Global policy frameworks provide the normative foundation, but meaningful implementation depends on coherent curriculum design, faculty development, and sustained research on pedagogical impact (UNESCO, 2021, 2024; OECD, 2025).

A Framework for Ethics-Centred Teacher Education

An ethics-centred framework for teacher education in an AI-driven world must begin with a values core: privileging human dignity, equity, professional responsibility, and respect for learners' rights as foundational aims of teacher formation, not just add-on topics. Embedding these values helps teachers assess AI-driven educational technologies by asking whether they preserve human agency and promote fairness, rather than evaluating them solely on technical efficiency (UNESCO, 2024).

Second, the framework should articulate five interlocking dimensions: (a) professional ethics and values, (b) AI

and digital literacy, (c) ethics-in-practice (via case-based work and reflective practicum), (d) policy/institutional literacy, and (e) community and learner participation. These dimensions resonate with UNESCO's AI competency framework for teachers, which links ethics with knowledge, pedagogy, and professional development (Miao & Cukurova, 2024).

Third, curriculum integration is essential: ethics must be threaded through subject-method courses, practicum tasks, and assessment design, not confined to a standalone ethics class. Case-based modules (e.g., scenarios about bias in automated grading, student data privacy, or AI-generated student work) coupled with scaffolded reflection build teachers' moral judgment, situational sensitivity, and decision-making capacities (Integrating AI literacy, 2025).

Fourth, the practicum and mentoring components should emphasise ethics-in-practice: mentor teachers and supervisors facilitate micro-teaching, vignettes, and shared reflections about real classroom incidents involving AI. Situated reflection and dialogic supervision foster ethical capacity more than theory alone; exercises like stakeholder mapping (students, parents, vendors) help pre-service teachers anticipate and manage conflicting obligations (UNESCO, 2023/2024).

Fifth, the framework must include policy and institutional literacy: teacher education programmes should familiarise pre-service teachers with national and international AI policies, data protection laws, and school-level AI governance. This empowers them to act ethically within institutional structures and to advocate for reforms when needed. Linking ethics with governance helps shift responsibility beyond the individual teacher to the system (UNESCO, 2022).

Sixth, assessment and accreditation systems must reward ethical competence: teacher standards, licensure, and professional evaluations should require demonstration of ethical dispositions and real-world ethical reasoning (e.g., via case analyses, practicum reflections, portfolios). When ethics is embedded in professional standards, institutions and educators have stronger incentives to sustain it (Miao & Cukurova, 2024).

Seventh, since AI introduces novel ethical risks (e.g., privacy, bias, surveillance, academic integrity, opacity), the framework should provide AI-specific ethics literacy: teachers need both conceptual grasp of AI's ethical implications and practical strategies (such as transparent classroom routines, informed consent, tool-selection practices) to mitigate harms (Integrating AI literacy, 2025;

Frontiers, 2025).

Eighth, institutional support and continuous professional learning are vital: universities, schools, and ministries must offer in-service courses, communities of practice, and policy toolkits so that ethics training remains dynamic. Systemic change should include mentor training, curricular updates, and partnerships with ethicists, technologists, students, and communities to adapt the framework contextually (Kelley & Wenzel, 2025).

Finally, the framework must be context-sensitive and participatory: ethical teacher education cannot be fully top-down. Co-creating codes of practice with local educators, learners, families, and communities ensures that global principles (e.g., from UNESCO) are grounded in local values, constraints, and governance realities, while upholding universal human rights such as non-discrimination and child protection (UNESCO, 2022).

To operationalise this, we propose a **competency framework** with four integrated domains:

- a) *AI Literacy (Technical & Pedagogical)* — understanding AI's capabilities and limitations, basic data literacy, how models generate outputs, and how to align AI with pedagogy (e.g., teachers should be able to explain how a generative model works and what biases can arise).
- b) *Ethical Reasoning & Professional Judgment* — applying values (equity, privacy, non-maleficence, autonomy) to classroom and policy scenarios (e.g., analysing an adaptive-learning algorithm for equity risks and recommending safeguards).
- c) *Assessment & Integrity Design* — designing assessments resilient to misuse of generative tools, promoting student ownership and responsible tool use (e.g., creating performance tasks that focus on process, not just product).
- d) *Policy, Governance & Advocacy* — understanding legal/institutional frameworks (like data protection or school AI policies), and participating in advocacy for student rights and equitable AI access (e.g., interpreting school-level AI guidelines; contributing to classroom AI use agreements).

This ethics-centred teacher education framework weaves values throughout program design, develops AI-specific ethical literacies alongside pedagogy, anchors learning in mentorship and practice, links to institutional policy, and embeds ethical competence in assessment. Rather than being an afterthought, ethics becomes the backbone of

teacher formation, strengthening future educators' moral compass in navigating the complex, rapidly evolving AI landscape.

Strategies for Cultivating Ethical Consciousness in Teacher Education

Cultivating ethical consciousness in teacher education requires an explicit integration of well-defined ethical frameworks that ground professional decision-making. Embedding principles such as human rights, fairness, transparency, and accountability ensures that ethical reasoning becomes an intentional part of both initial teacher education and ongoing professional development. Global policy frameworks on AI in education consistently stress the need for human-centred values, and aligning teacher preparation with these standards equips future educators to evaluate complex classroom dilemmas created by emerging technologies (Nguyen, 2023; UNESCO, 2021/2024). Developing ethical awareness also necessitates expanding AI literacy so that teachers understand not only how AI tools function but also their ethical implications, including privacy risks, surveillance concerns, algorithmic bias, and equity issues. When AI literacy is framed as ethical literacy, teachers are better positioned to determine appropriate pedagogical uses of AI and maintain student autonomy and integrity (Tan, 2024; U.S. Department of Education, 2023).

Pedagogical approaches rooted in case-based and dilemma-based learning further strengthen ethical judgment. Presenting realistic ethical scenarios, such as automated assessment, data-driven recommendation systems, or digital monitoring, helps teacher candidates practise moral reasoning and transfer ethical principles to authentic contexts (Nguyen, 2023; Salari-Chineh, 2023). Alongside this, reflective practice remains central to developing ethical sensitivity. Structured reflection activities, journaling, and guided dialogue encourage teacher candidates to examine personal beliefs, implicit biases, and emotional responses that shape ethical behaviour, reinforcing findings that reflective practice is foundational to professional growth (Machost, 2023; Suphasri, 2021).

Experiential learning deepens these capacities when practicum placements intentionally include ethical learning goals. Opportunities to observe ethical modelling by mentors, engage with dilemmas in real school environments, and participate in debriefing sessions bridge theoretical knowledge with lived professional experience (Salari-Chineh, 2023; recent qualitative studies, 2024–2025). As teachers continue their careers, sustained ethical growth is supported by communities of practice, peer collaboration, and ongoing professional development that

address emerging concerns related to AI usage, assessment practices, and student data management. International and national bodies repeatedly call for such continuous, adaptive upskilling in digital and AI ethics for educators (U.S. Department of Education, 2023; European policy reports).

Assessment literacy also requires attention, as AI tools reshape how learners may engage with assignments. Preparing teachers to design authentic assessments, formative in-class tasks, and portfolio-based evaluations helps maintain academic integrity and reduces opportunities for technologically mediated misconduct while supporting equitable learning outcomes (Tan, 2024; Walsh & FT Reporting Team, 2024). At the institutional level, ethical consciousness is reinforced by coherent policies, accountability structures, and curricular infrastructures that define acceptable AI use, protect student data, and support faculty in implementing ethical standards. When institutions combine policy clarity with professional learning, they create an environment in which ethical decision-making becomes routine and supported rather than isolated (UNESCO, 2021/2024).

Finally, a systematic evaluation of ethical outcomes is essential. Programs should assess whether ethical instruction translates into improved ethical sensitivity, reasoning, and behaviour in the classroom. Evidence-building through empirical research enables teacher education institutions to refine curricula and respond to rapid technological changes, aligning ethical preparation with contemporary professional realities (Tan, 2024; recent systematic reviews, 2023–2025). Together, these strategies create a comprehensive, dynamic approach that strengthens the ethical compass of future educators in an AI-driven world.

Conclusion

The ongoing expansion of artificial intelligence in education necessitates preparing teachers with far more than technical proficiency. Effective teacher education must cultivate a strong ethical compass grounded in human rights, equity, transparency, and professional judgment. As AI reshapes assessment, instruction, classroom management, and data practices, educators require the capacity to evaluate not only how AI tools function but also how they affect learner autonomy, privacy, fairness, and the integrity of educational processes. Global policy frameworks emphasise that AI use in education must remain human-centred and subject to meaningful human oversight, reinforcing the need for ethics-driven teacher preparation (UNESCO, 2021, 2024; OECD, 2025). Embedding AI literacy, ethical reasoning,

reflective practice, reliable assessment strategies, and governance knowledge across teacher-education curricula is thus essential.

Research demonstrates that ethical competence is strengthened through structured pedagogical approaches such as case-based learning, ethical dilemma analysis, reflective inquiry, and practicum-based mentoring, all of which connect principles to real classroom contexts (Machost, 2023; Salari-Chineh, 2023). Sustained institutional support, including clear policies, communities of practice, and ongoing professional development, further enables teachers to navigate emerging AI-related risks and responsibilities (ISTE, 2024; U.S. Department of Education, 2023). As AI systems evolve and new socio-technical challenges arise, the systematic development of ethical consciousness becomes a foundational rather than optional component of teacher formation.

Ensuring that education remains a moral and democratic endeavour ultimately depends on teachers who can critically assess technological systems, safeguard student well-being, and uphold equity in AI-mediated environments. Aligning teacher education with global ethical standards and evidence-informed pedagogies ensures that AI supports rather than undermines human dignity and the broader civic mission of schooling. Investing in ethics-centred teacher preparation today equips future educators to lead learning environments where technology is guided by human values and used in the service of learners and society.

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FEATURE ARTICLE

Ethical Value Orientation in Teacher Education: A New Paradigm for Enhancing Women's Self-Esteem and Decision-Making Power

Bithi Paul*, Dr. Reshma Khatun**

Abstract

Education plays a transformative role in shaping ethical consciousness, social responsibility, and empowerment in modern societies. Teacher education, in particular, holds a crucial position in fostering ethical values among learners and influencing broader social change. In recent decades, increasing attention has been given to the integration of ethical value orientation within teacher education programs as a means of promoting inclusive and equitable development. This paper examines how ethical value orientation in teacher education can contribute to enhancing women's self-esteem and decision-making power. Drawing upon theories of social learning, empowerment, and feminist pedagogy, the study explores the interrelationship between value-based education, gender equality, and women's empowerment. Through a conceptual and analytical review of existing literature, the paper argues that teachers who embody ethical professionalism, empathy, and gender-sensitive attitudes create educational environments that strengthen women's confidence, autonomy, and agency. Such educational practices play a significant role in shaping women's self-perception and enabling them to participate actively in family, social, and professional decision-making processes. The findings emphasize the need for integrating ethical training, gender awareness, and value-based pedagogy into teacher education curricula. The study concludes that ethical value orientation in teacher education represents a new paradigm for fostering women's empowerment and creating a more just and equitable society.

Keywords: Ethical values, teacher education, women's empowerment, self-esteem, decision-making power, value-based education

Introduction

Education is widely recognized as one of the most powerful instruments for promoting social transformation and human development. Beyond the acquisition of knowledge

and skills, education plays a vital role in shaping moral character, ethical consciousness, and responsible citizenship (Freire, 1970). In contemporary societies characterized by rapid social, economic, and technological changes, the need for ethical value orientation in education has become increasingly significant. Teacher education, as the foundation of the teaching profession, occupies a central position in nurturing ethical values and shaping the attitudes and practices of future educators. Ethical teaching involves fairness, respect, empathy, responsibility, and commitment to social justice (Campbell, 2008).

Teachers serve not only as transmitters of knowledge but also as role models who influence the moral development and social outlook of learners. Their attitudes toward equality, justice, respect, and responsibility have a profound impact on the educational environment and the values internalized by students. When teacher education programs emphasize ethical values, they contribute to the development of compassionate, socially responsible, and gender-sensitive educators who are capable of promoting inclusive learning spaces.

At the same time, the issue of women's empowerment has gained global prominence as an essential component of sustainable development. Despite significant progress in education and employment opportunities, many women continue to face challenges related to low self-esteem, limited autonomy, and restricted participation in decision-making processes in families and communities. Cultural norms, social expectations, and unequal power relations often hinder women's ability to assert their choices in personal, familial, and professional contexts.

Education has been widely acknowledged as a key factor in enhancing women's self-confidence, agency, and decision-making capacity. Research indicates that educated women are more confident and independent. However, the nature and orientation of education also play a crucial role in determining its empowering potential. Value-based and

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ethically oriented education can help cultivate critical awareness, confidence, and a sense of dignity among women, enabling them to challenge traditional constraints and participate more actively in societal development.

In this context, teacher education emerges as a crucial site for integrating ethical values with gender-sensitive pedagogical practices. By promoting ethical professionalism, respect for diversity, and gender equality, teacher education programs can contribute to strengthening women's self-esteem and decision-making power.

This paper aims to explore the relationship between ethical value orientation in teacher education and women's empowerment, particularly focusing on self-esteem and decision-making capacity. It seeks to demonstrate that ethical and value-based teacher education can serve as a transformative mechanism for promoting gender equality and fostering women's agency in contemporary society.

Review of Literature

A comprehensive review of literature is essential to understand the existing scholarly discourse on ethical value orientation, teacher education, and women's empowerment. This section synthesizes key studies and theoretical contributions that establish the relationship between education, ethics, self-esteem, and decision-making power among women.

❖ Ethical Value Orientation in Education

Ethical value orientation in education has been widely discussed as a foundational element in shaping responsible and socially conscious individuals. According to Campbell (2008), teaching is inherently a moral profession where educators are expected to demonstrate fairness, justice, and care in their professional conduct. Similarly, Sockett (2012) emphasizes that moral and ethical dimensions are central to teacher professionalism, influencing both classroom practices and student development.

Research indicates that integrating ethics into teacher education enhances teachers' ability to address social inequalities and promote inclusive learning environments. Studies by Nucci and Narvaez (2008) highlight that moral education fosters ethical reasoning, empathy, and social responsibility among learners. These attributes are particularly significant in promoting gender-sensitive attitudes in educational contexts.

❖ Teacher Education and Gender Sensitivity

Teacher education plays a crucial role in shaping

educators' perspectives on gender equality. According to UNESCO (2020), gender-sensitive teacher training is essential for eliminating biases and promoting equitable educational practices. Teachers who are trained in gender-inclusive pedagogy are more likely to challenge stereotypes and encourage equal participation in classrooms.

Research by Unterhalter (2014) suggests that education systems that incorporate gender awareness contribute significantly to women's empowerment by fostering critical consciousness and social participation. Furthermore, Stromquist (2006) argues that education is a transformative tool that can challenge patriarchal norms and support women's agency.

❖ Education and Women's Self-Esteem

The relationship between education and self-esteem has been extensively studied in psychological and educational research. Rosenberg (1965) identified self-esteem as a critical determinant of individual behavior and social interaction. Higher levels of education are associated with increased self-confidence, independence, and self-worth among women.

Kabeer (1999) conceptualizes empowerment as a process involving resources, agency, and achievements, where education acts as a key resource enhancing women's capabilities. Education oriented studies demonstrate that women with access to education are more likely to develop a positive self-concept and resist discriminatory practices.

Additionally, Bandura's (1997) concept of self-efficacy explains how educational experiences influence individuals' beliefs in their abilities. Women who receive supportive and ethical education are more likely to develop strong self-efficacy, leading to higher self-esteem and confidence.

❖ Education and Decision-Making Power

Education significantly influences women's participation in decision-making processes at both household and societal levels. Sen (1999) highlights that development is closely linked to expanding individuals' capabilities, including their ability to make informed choices. Educated women are more likely to participate in decisions related to health, finances, and family welfare.

Empirical studies have shown that women's education is positively correlated with their involvement in economic and social decision-making (Malhotra & Schuler, 2005). Education enhances awareness,

critical thinking, and access to information, which are essential for informed decision-making.

Moreover, empowerment theory (Zimmerman, 2000) suggests that education strengthens psychological empowerment by increasing individuals' sense of control and agency. Ethical education further reinforces this process by promoting values such as equality, justice, and autonomy.

❖ Ethical Education and Women's Empowerment

The intersection of ethical education and women's empowerment has gained increasing attention in recent years. Ethical education fosters values such as respect, dignity, and social justice, which are essential for promoting gender equality. According to Noddings (2003), a caring and ethical educational environment supports emotional development and builds confidence among learners.

Feminist scholars such as Hooks (2000) argue that education should be a practice of freedom that empowers individuals to challenge oppression and inequality. Integrating feminist perspectives into teacher education encourages critical reflection and supports women's agency.

Recent studies also emphasize the role of value-based education in promoting holistic development. Value-oriented teaching practices help women develop resilience, self-confidence, and leadership skills, enabling them to participate actively in decision-making processes.

Research Gap

Despite the growing body of literature on education and women's empowerment, limited research specifically examines the role of ethical value orientation in teacher education as a mechanism for enhancing women's self-esteem and decision-making power. Most studies focus either on general education or empowerment without explicitly linking ethical pedagogy with gender outcomes.

Therefore, this study seeks to bridge this gap by exploring how ethical value-based teacher education can serve as a transformative approach to women's empowerment.

Objectives of the Study

The study is guided by the following objectives:

1. To examine the concept and significance of ethical value orientation in teacher education.
2. To explore the relationship between education and

women's self-esteem.

3. To analyse how ethical and value-based education can enhance women's decision-making power.
4. To highlight the role of teacher education in promoting gender equality and women empowerment.

Research Methodology

This study adopts a conceptual and qualitative research design based on an extensive review of existing literature. Scholarly books, peer-reviewed journal articles, policy reports, and international documents related to teacher education, ethical values, and women's empowerment were systematically analysed.

The study employs a theoretical analytical approach to examine the interrelationship between ethical teacher education, women's self-esteem, and decision-making power. Relevant theories including Social Learning Theory, Empowerment Theory, Feminist Educational Theory, and Ethics of Care were used to interpret the conceptual relationships among the variables.

This methodology enables the study to synthesize existing knowledge and propose a conceptual framework that highlights the transformative role of ethical value orientation in teacher education.

Conceptual Framework

The conceptual framework of this study is based on the premise that ethical value orientation in teacher education contributes to the development of a supportive and inclusive educational environment that fosters women's confidence and agency.

Ethical teacher education emphasizes values such as integrity, empathy, justice, equality, and respect for diversity. When teachers are trained within such value-based frameworks, they are more likely to adopt inclusive teaching practices and encourage learners to develop critical thinking, self-confidence, and social awareness.

These educational practices help women develop a positive self-image and strengthen their belief in their own capabilities. As self-esteem increases, women become more confident in expressing their opinions, making independent choices, and participating actively in decision-making processes within their families, workplaces, and communities.

Thus, ethical value orientation in teacher education acts as a catalyst for women's empowerment by strengthening psychological and social capacities that enable women to exercise agency and autonomy.

Theoretical Framework

The analysis presented in this paper is informed by several theoretical perspectives that highlight the relationship between education, ethics, and empowerment.

❖ Social Learning Theory

Albert Bandura's Social Learning Theory emphasizes that individuals learn behaviors, attitudes, and values through observation and interaction with others. In educational contexts, teachers function as influential role models whose behaviors and attitudes shape the values and perspectives of students.

When teachers demonstrate ethical conduct, respect for equality, and gender-sensitive attitudes, students are more likely to internalize these values. For women learners, exposure to such ethical role models can foster self-confidence and encourage them to challenge traditional gender roles.

❖ Empowerment Theory

Empowerment theory focuses on the processes through which individuals gain control over their lives and acquire the ability to influence decisions that affect them. Psychological empowerment involves developing a sense of self-efficacy, confidence, and personal competence.

Education plays a significant role in promoting empowerment by providing knowledge, skills, and opportunities for participation. Ethical and inclusive educational environments help women develop a stronger sense of self-worth and agency, enabling them to engage more effectively in decision-making processes.

❖ Ethics of Care

The ethics of care perspective, articulated by scholars such as Nel Noddings, emphasizes the importance of empathy, compassion, and relational understanding in educational practice. This approach highlights the need for nurturing educational environments that recognize the emotional and social needs of learners.

In teacher education, the ethics of care encourages educators to create supportive learning spaces where students feel valued and respected. Such environments contribute to the development of self-esteem and emotional resilience, particularly among marginalized groups including women.

❖ Feminist Educational Theory

Feminist educational theory examines the ways in

which education can challenge gender inequalities and empower women. It emphasizes the importance of critical pedagogy, gender awareness, and inclusive educational practices.

By integrating feminist perspectives into teacher education, institutions can encourage educators to address gender stereotypes, promote equality, and support women's agency in educational and social contexts.

Ethical Values in Teacher Education

Teacher education programs are responsible for preparing educators who possess not only academic knowledge and pedagogical skills but also strong ethical commitments. Ethical values serve as guiding principles that influence teachers' professional conduct and their interactions with students and society.

Core ethical values in teacher education include honesty, integrity, fairness, respect, responsibility, and commitment to social justice. These values form the foundation of professional ethics and help teachers maintain trust and credibility within the educational community.

Integrating ethical value orientation into teacher education involves several key components:

- **Ethics education within curriculum:** Teacher training programs should include courses that address ethical issues in education, professional responsibilities, and moral decision-making.
- **Reflective practice:** Encouraging teachers to reflect on their values and professional responsibilities promotes ethical awareness and accountability.
- **Role Modeling:** Teacher educators must demonstrate ethical conduct and professional integrity, providing students with positive examples to emulate.
- **Gender-sensitive pedagogy:** Ethical education should also emphasize respect for diversity and gender equality.

Through these approaches, teacher education institutions can cultivate educators who are committed to promoting ethical values and social responsibility.

Education and Women's Self-Esteem

Self-esteem refers to an individual's evaluation of their own worth and capabilities. It plays a crucial role in shaping behavior, motivation, and decision-making processes. Women with higher levels of self-esteem tend to exhibit greater confidence, independence, and resilience in confronting social challenges.

Education contributes significantly to the development of self-esteem by providing individuals with knowledge, skills, and opportunities for personal growth. When women gain access to quality education, they develop a stronger sense of identity and competence.

Ethical and inclusive educational environments further enhance this process by ensuring that women feel respected and valued. Teachers who demonstrate fairness, empathy, and encouragement help students build confidence in their abilities.

Moreover, value-based education encourages critical thinking and self-reflection, enabling women to question restrictive gender norms and develop a more positive self-perception. As women become more confident in their abilities, they are better equipped to pursue educational and professional opportunities.

Education and Women's Decision-Making Power

Decision-making power refers to the ability of individuals to make choices and influence outcomes in their personal and social lives. For many women, participation in decision-making processes is often constrained by cultural norms, economic dependence, and unequal power relations.

Education serves as a powerful tool for enhancing women's decision-making capacity. Educated women are more likely to participate in household decisions related to health, education, finances, and family planning. They are also more likely to engage in community leadership and professional roles.

Ethical value orientation in education strengthens this process by promoting values such as equality, respect, and social justice. Teachers who emphasize these values encourage students to recognize the importance of shared decision-making and gender equality.

Furthermore, ethical education fosters critical awareness and empowerment, enabling women to assert their rights and participate actively in social and political processes.

Role of Teacher Education in Promoting Women Empowerment

Teacher education institutions have a significant responsibility in promoting gender equality and women's empowerment. By integrating ethical values and gender-sensitive perspectives into teacher training programs, these institutions can influence educational practices at multiple levels.

Teacher education programs can promote women's empowerment through several strategies:

- Incorporating gender studies and feminist perspectives into the curriculum.
- Training teachers to identify and challenge gender stereotypes in classrooms.
- Encouraging participatory teaching methods that promote equal participation.
- Creating supportive learning environments that respect diversity and inclusivity.

Such initiatives not only enhance the professional competence of teachers but also contribute to the broader goal of building an equitable society.

Implications for Educational Policy and Practice

The findings of this study highlight several important implications for educational policy and practice.

First, teacher education curricula should incorporate courses on ethics, gender equality, and social justice. These courses can help teachers develop the knowledge and attitudes necessary to promote inclusive education.

Second, teacher training institutions should adopt reflective and participatory teaching approaches that encourage ethical awareness and critical thinking.

Third, policymakers should support initiatives that promote gender-sensitive education and women's empowerment through teacher training programs.

Finally, educational institutions must create environments that encourage dialogue, respect diversity, and promote equality.

Conclusion

Ethical value orientation in teacher education represents an important paradigm for addressing contemporary social challenges and promoting inclusive development. By fostering ethical awareness, empathy, and respect for equality, teacher education programs can play a transformative role in shaping educational practices and societal values.

This paper has explored the relationship between ethical teacher education and women's empowerment, focusing particularly on self-esteem and decision-making power. The analysis demonstrates that value-based education contributes to the development of confidence, autonomy, and agency among women.

Teachers who embody ethical professionalism and gender-sensitive attitudes create learning environments that empower women to recognize their capabilities and

participate actively in decision-making processes. Such educational practices contribute not only to individual empowerment but also to broader social transformation.

In conclusion, integrating ethical value orientation into teacher education is essential for promoting women's empowerment and building a more just and equitable society. Future educational reforms should prioritize ethical training and gender equality within teacher education programs to ensure that education serves as a powerful instrument for social progress.

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FEATURE ARTICLE

Greening Teacher Education: Sustainable Management Practices for a Better Tomorrow

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Abstract

As the world faces global climate crisis today, similarly, a critical aspect for creating sustainable future is through education and especially teacher education. Teachers are not only knowledge transmitters but also value creators, change agents, as well as community leaders. Thus, it is the strategic necessity to include sustainability in teacher education to create conscious, socially responsible, and ethically oriented citizens. This paper examines the notion of 'Greening Teacher Education' as an idea of sustainable practices in teacher education.

The paper explores the ways in which teacher education institutions may have sustainability curriculum, institutional governance, pedagogy, campus management and community involvement that are hinged on ethical values. With reference to the different discourses in this regard and the current educational reforms, the paper examines the theoretical basis, current practices, and implementation strategies and degree of their culmination to create an ideal educational framework that is guided by conscience in the classrooms and even beyond. It utilizes a qualitative and conceptual approach to the study and synthesises the knowledge on sustainability education, teacher development and management of the educational environment. It also talks of the necessity of comprehensive change including curriculum integration of Education for Sustainable Development (ESD), green campus management, participatory leadership, digital sustainability, resource optimization, and community partnerships. The article concludes that greening teacher education is not simply a process of adding environmental material but a process of reorganizing the institutional culture, management practices and professional identity. Ecological balance, social justice and intergenerational equity can be greatly promoted in teacher education institutions as a result of sustainable management practices. Changing the current teacher education is necessary to secure the future.

Keywords: Environment, Greening, Sustainable Management, Teacher Education, Ecological balance.

Introduction

As the 21st century unfolds, climatic concerns arising amidst the growing anxieties, risks, and critical challenges associated with long-term shifts in global environmental patterns driven by climate change and global warming has transitioned from a niche ecological concern to human survival and growth. As societies grapple with the escalating veracities of climate change, resource depletion, and biodiversity loss, the modes of growth and development of societies need an pressing relook into the impending factors necessary for ensuring long-term human survival. It is now being realised that mitigating these crises requires more than just technological fixes and policy regulations; it demands a fundamental shift in human mindset and behavior. This is where the greening of education becomes critical. This requires a mindful reshaping of the present educational landscape to cultivate an educational ecosystem that would help in creating a sensitive rethinking about a sustainable future for our future generations.

Greening education is no longer an optional elective or a superficial addition to the curriculum; it is a structural imperative in today's interconnected world. For decades, traditional educational models have largely prioritized economic productivity, often treating nature as an infinite commodity. By embedding sustainability into the core of teacher training, school curricula, institutional management and green education bridges the gap between environmental awareness and actionable civic responsibility. It also equips the next generation with the critical thinking skills, eco-literacy, and ethical framework needed to navigate complex socio-ecological challenges.

Ultimately, environmental management and educational transformation are two sides of the same coin. While environmental management addresses the immediate,

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physical symptoms of our ecological crisis, greening education targets the root cause by reshaping human values and behaviors. In today's context, investing in green education is an investment in human growth itself—ensuring that as we build a more sustainable world, we are also raising the generation capable of leading it toward a better tomorrow.

Review of Related Literature

The idea of greening teacher education is based on the wider paradigm of ESD, institutional sustainability and transformative pedagogy. In the review below, the important theoretical and empirical implications on the topic of sustainable education, green campus programs and teacher preparation to become sustainable have been noted.

1. Sustainable Development Education (SDE)

UNESCO (2014) stated that education in Sustainable Development is supposed to equip learners with knowledge, skills, values, and attitudes that will enable them to contribute to sustainable development. It promotes the incorporation of sustainability ideas into all education levels, including teacher education. UNESCO contends that teachers should not be trained on environmental awareness only but also on critical thinking and participatory learning as well as sustainability-related problem solving.

Tilbury (2011) also opined that teacher education institutions have a transformative role in ensuring sustainability in that they affect the curriculum development and pedagogical directions. In her view, institutional change will be required in instilling sustainability in teacher preparation programs.

2. Sustainability and Transformative Learning

Literature also underlines that sustainability demanded a paradigm shift in the area of education—a transmissive teaching model to a transformative learning paradigm (Sterling, 2001). Sterling believed on a systemic thinking and ecological literacy as pillars of sustainable education systems. This approach, in the case of teacher education, means the process of redesigning curricula and institutional culture.

Mezzrow (1997) came up with a theory of transformative learning in which critical reflection results in perspective change. This theory is in support of the notion that teacher education should be able to inculcate reflective and sustainability-oriented

attitudes in future educators.

3. Greening the Higher Education Institutions

Velazquez et al. (2006) provides an environment, economy, and social concern into its operations, curriculum and outreach programs. They focused on green campus, waste management, energy conservation and sustainable governance. Lozano et al. (2013) showed that sustainability practices rely on the institutional commitment and leadership to ensure successful implementation. They outline the significance of integrating sustainability in managerial systems in their research.

4. Competencies of Teacher Education and Sustainability

As per Huckle and Wals (2015) teacher education should focus on sustainability competencies, namely, systems thinking, anticipatory skills, normative competency, and strategic action. They emphasized participatory and interdisciplinary teacher training.

Wals and Blewitt (2010) highlighted that it is the role of teachers to be change agents in ensuring sustainable lifestyles. They stated that sustainability is not to be discussed as an option and should not be a subject of a one-sided approach but rather a principle of teacher education.

5. Green management in Institutions of education

Bansal (2005) wrote about sustainable organizational practices; the emphasis was on leadership commitment, stakeholder involvement, and vision in the long run. Although not restricted to the education sector, she can be used in institutions of teacher education. Leal Filho (2011) also suggested that higher education institutions need to incorporate environmental management systems, green auditing and policy frameworks in the institutional administration to ensure sustainability.

6. Indian Context Policy Perspectives

NEP (2020) Environmental awareness, sustainable development and holistic education are among the prime goals of the Indian education system due to the National Education Policy (NEP). It involves the incorporation of sustainability in curriculums and practices of institutions. NCERT (2005) Environmental education was also suggested as a cross-curricular theme in National Curriculum Framework by NCERT, and focus was put on teacher preparedness in sustainability education.

Research Gap

The literature reviewed well defines the significance of Education towards Sustainable Development, transformative pedagogy and sustainable institutional management. Nevertheless, one research gap in the application of the sustainable management practices specifically in teacher education institutions as a holistic framework is the combination of the governance, campus activities, curriculum redesign, and community involvement is noticed. The vast majority of the studies are about higher education sustainability in general or about environmental education and its school level, but little and dedicated research is conducted on greening teacher education institutions as specialized institutions. Thus, the current study aims at filling this gap when suggesting a complex method of sustainable management practices in teacher education as a contribution to shaping environmentally responsible teachers to a more sustainable tomorrow.

Objectives of the Study

1. To examine the role of teacher education institutions in promoting environmental sustainability & green practices.
2. To identify sustainable management practices that can be integrated into teacher education programs.
3. To analyse the impact of green teacher education on developing environmentally responsible and socially conscious future teachers.
4. To propose strategic recommendations for embedding sustainability principles into policy, curriculum, and institutional management of teacher education.

Rationale of the Study

The twenty-first century is facing a new environmental crisis in the form of climate change and its consequent effects. These are not only ecological problems but also social, economic and ethical issues. It is imperative that education is a powerful tool to react towards these problems with teachers as the key to creating environmentally responsible citizens. As such, the training of teachers based on sustainable and environmentally sensitive structures is now a pressing need.

This paper is based on the assumption that greening of teacher education is critical towards shaping a viable future. The teacher education institutions are the building block of the educational system, since they train the future teachers who will be shaping the generations of learners. Nonetheless, in most settings, teacher education programs

remain conventional in nature that[ay least attention to sustainability, environmental ethics, and sustainable management practices. As much as environmental education has been integrated in the school curriculum, the institutional culture, administrative practice, campus operation, and pedagogy of teacher education institutions are more likely to become unlinked with the principles of sustainability. This conceptual gap creates the urgency to re-conceptualize the process of teacher education in a green and sustainable manner. The rationale of this study also comes out of a number of concerned interrelated issues. International policies, including the United Nations SDGs, Goal 4 (Quality Education) focus on the incorporation of sustainable development into education systems. ESD education does not only promote the inclusion of curricula but also the institution. Hence, the teacher education institutions are required to exemplify the sustainable methods in the governing, resource management, curriculum creation, and community involvement.

The overall objectives of sustainable development cannot be attained successfully without the provision of sustainability-oriented knowledge, skills, values, and attitudes to teachers. India, through the NEP 2020, emphasizes environmental awareness and sustainable development, as well as holistic education. It promotes green practices by institutions and introduces sustainability in teacher preparation programs. Since teacher educators play a key role in bringing about educational changes, greening teacher education is in tandem with the national educational agenda. This research paper aims at answering this policy orientation by examining how sustainable management systems can be incorporated in teacher education institutions (Mahesh et al., 2024).

Sustainability thus, is not just a process that involves conservation of the environment but also includes social justice, equity, cultural conservation and economic viability. Teacher education therefore needs to be interdisciplinary and value-based in that it facilitates ecological literacy, ethical responsibility and critical thinking. Practical models that can be adopted by student teachers are sustainable management practices, including energy conservation, waste reduction, green campus activities, participative governance, and community-based projects. The research will be able to add to the new discourse by establishing strategies, challenges and best practices to green institutional management and pedagogy (Lozano et al., 2013).

In addition, institutional effectiveness and resilience in the long-term can be improved through the integration of

sustainable management practices. Some of the practices that can be identified to minimise the impact on the environment and increase the financial sustainability and reputation of an institution include efficient use of resources, use of digital technology to cut down on paper, green infrastructure, and community partnership. Therefore, sustainability is a moral value and a strategic requirement of teacher education institutions.

Lastly, the future of our human race lies in the ability to create socially responsible and environmentally conscious citizens. It is the teachers who are the designers of this future. Unless teacher training programs are sensitive to the concept of sustainability, the education system may continue to be responsible for reproducing unsustainable lifestyles and attitudes. Thus, it is not a coincidence but a necessity to re-orient teacher education toward sustainability. In that regard, the current research is being conducted to understand the necessity, extent, and viable directions towards greening teacher education via sustainable management practices. Through the study of theoretical underpinnings, policy orientations and tactical approaches, the paper attempts to come up with a unified model which can assist teacher education institutions in playing an important role in a superior and sustainable future.

Methodology

The methodology used in this article is qualitative and conceptual research. It is grounded on critical analysis and synthesis of available literature, policy documents, sustainability frameworks and theoretical viewpoints regarding teacher education and sustainable management. The research is conducted in the style of the thematic analysis, which reveals the major dimensions of sustainable management in teacher education institutions. It incorporates interdisciplinary knowledge of environmental studies, leadership in education, theory of curriculum and theory of organizational management. No empirical data gathering was made. Rather, the paper builds up a conceptual framework based on the existing research and world sustainability discourses.

Discussion

Objective 1 : To examine the role of teacher education institutions in promoting environmental sustainability & green practices:

Institutions of teachers' education are critical in ensuring environmental sustainability, as they equip future teachers with knowledge, values, skills and attitudes that would promote sustainable development. This is because ESD empowers learners to make informed decisions and take

responsible actions that promote environmental protection, economic sustainability, and social equity. Being the gallops of professional training, teacher education institutions are in a unique position to incorporate the concepts of sustainability into curricula development, pedagogy, campus administration and the community.

These institutions, through the inclusion of environmental education in pre-service and in-service training courses, educate future teachers on the ecological issues of the climate change, loss of biodiversity and depletion of resources. Furthermore, sustainable campus programs, including waste management, energy saving, and green yardage are other ways of experiential learning that helps to consolidate theoretical information with practical knowledge. Attitudes and professional ethics are also affected by teacher educators. In the event when sustainability is incorporated within the institutional policies and management practices, it will build a culture of environmental responsibility that will be emulated by future teachers in schools. It is in line with the United Nations Sustainable Development Goal 4 (Quality Education) where it is noted that knowledge and skill empowerment of learners is significant towards sustainable development (United Nations, 2015). Thus, to investigate the importance of the teacher education institutions in the process of Environmental sustainability promotion allows comprehending how systemic, curricular, and managerial changes might assist in creating a more sustainable and greener future.

Objective 2 : To identify sustainable management practices that can be integrated into teacher education programs:

It is imperative to identify sustainable management techniques to ensure that operations of the institutions are in line with the principles of sustainable development. Sustainable education in teaching extends past environmental awareness; it also entails the incorporation of ecological accountability, social fairness, and economic effectiveness in management, curriculum, resource usage, and institutional culture (UNESCO, 2020). Incorporation of ESD in the curriculum is one of the practices that will make sure that the concepts of sustainability are entrenched in the pedagogical theory, subject content, and practicum experiences. Some of the competencies that should be provided to future educators through teacher preparation programs. These competencies need curriculum redesign and interdisciplinary strategies to embed them. Sustainable campus management, which incorporates energy-efficient infrastructure, waste management systems, water conservation plans, and the adoption of paperless administration by use of digital technologies are other

key practices. These initiatives do not only minimize the ecological footprint of institutions but also act as living laboratories to student-teachers. Stakeholder engagement and participatory governance also constitute an important aspect of sustainable management. Engaging the faculty, students and community partners in the decision-making process creates a sense of accountability and shared responsibility (Sterling, 2004). Moreover, teacher educators have continuous professional development programs, which make sure that the principles of sustainability are well applied in the classroom. Thus, the discovery and adoption of sustainable management processes in teacher education programs empower institutional ability, support professional competence, and add to the long-term environmental and social benefit.

Objective 3 : To analyse the impact of green teacher education on developing environmentally responsible and socially conscious future teachers:

Environmentally responsible and socially aware future teachers are developed through green teacher education, which contributes to the establishment of the sustainability competencies, ethical awareness, and transformative pedagogies. Education for Sustainable Development (ESD) focuses on providing learners with knowledge, skills, values, and attitudes that will help them to develop the sustainable societies (UNESCO, 2017). When principles of sustainability are organized in the area of teacher education the future teachers acquire critical thinking skills, systems thinking and problem-solving skills which can equip them to deal with complicated environmental and social issues. It has been shown that environmental literacy, as well as pro-environmental behaviour, is increased in teacher candidates exposed to sustainability-oriented curricula. The green teacher education practice promotes reflective practice where future teachers can be able to explore the relationship that exists between the ecological integrity, social justice and economic development. Participatory learning, community engagement, and experiential activities are some of the transformative education practices that enhance the commitment of learners towards responsible citizenship and sustainable lifestyles.

In addition, inclusion of sustainability in teacher training is in line with the United Nations Sustainable Development Goal 4.7 that requires that every learner should be equipped with knowledge and skills that can create sustainable development, human rights, gender equality and global citizenship (United Nations, 2015). Through institutional culture, practicum and curriculum, teacher education programs assist in the formation of the teachers who are able to emulate environmentally friendly behaviours and

foster social awareness in their future classrooms. Green teacher education has the potential to change not only the academic competence of educators but also make them ethically oriented towards environmental stewardship and social responsibility.

Objective 4 : To propose strategic recommendations for embedding sustainability principles into policy, curriculum, and institutional management of teacher education:

Integration of sustainability into the teaching education will necessitate holistic and extensive strategies on the policy, curriculum and the institutional governance levels. The integrated nature of sustainability into vision statements, strategic planning, leadership practices and quality assurance mechanisms are treated as a whole-institution approach, which is highly suggested to make meaningful changes (UNESCO, 2020). The policy guidelines must clearly incorporate the standards of teacher education as a model of ESD competencies so that sustainability is not an optional feature of the teacher education process but an inherent part of becoming a professional.

On a curriculum level, sustainability principles can be instilled within the subject areas in an interdisciplinary manner, experiential learning, and community-based projects. The inclusion of practicum experiences that bring teacher candidates on board in environmental programs and social outreach activities also enhances the implementation of sustainability in practice (Tilbury, 2011). Sustainable operations, such as green campus, responsible procurement policy, digital governance systems, and open stakeholder engagement are strategies of institutional management that must be encouraged. Says the systemic thinking and organizational learning needed to bring about transformative change in education must make sustainability a part and parcel of the institutional culture and not on stand-alone projects. Thus, it is possible to suggest effective policy change, program of curriculum integration, and sustainable institutional management by proposing strategic recommendations to make sure that teacher education programs produce educators that can guide schools to a more sustainable and socially responsible future.

Conclusion

Teacher education requires greening, which is a pressing issue in terms of worldwide ecological disasters and social injustices. The teacher education institutions have the mandate of equipping teachers who could foster sustainable thinking among learners. The practices of sustainable management offer a strategic direction on how to

revolutionize institutional culture, governance, curriculum & the engagement between institutions and the community. This is a change that needs to be integrated as a whole and not as fragmented initiatives. Reform of curriculum, green campus management, participatory leadership, faculty development, and community partnerships have to collaborate. Teacher education should become based on the idea of sustainability, influencing not only knowledge but also values and professional identity. Teacher preparation is the first step to a greener future. Teacher education institutions should aim to become agents of ecological balance, social justice, and intergenerational equity by introducing sustainability into the sphere of management practices and institutional pedagogy. The reformation of teacher education in the modern world is an investment in the improved tomorrow.

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FEATURE ARTICLE

Perspective of Prospective Female Teachers on Gender Values in Teacher Education Courses

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Abstract

Teacher education plays a crucial role in shaping educators who are not only pedagogically competent but also socially responsive. Gender perspective among female student teachers is particularly significant, as it influences classroom practices, professional identity, and future societal transformation. The present study aims to examine gender perception among female student teachers with specific reference to the sub-dimensions of Value, Feminism, and Career orientation. A quantitative descriptive survey design was employed, and data were collected from 116 female student teachers enrolled in B.Ed., M.Ed., and D.El. Ed. programmes. A self-developed Gender Perception Scale consisting of 12 items was used, measured on a five-point Likert scale. The reliability of the instrument was established using Cronbach's alpha, which indicated acceptable internal consistency for all sub-dimensions. Data were analysed using descriptive statistics, independent samples t-test, Spearman's rank correlation, and cross-tabulation techniques through SPSS. The findings revealed that a majority of respondents exhibited low levels of gender-related values and feminist awareness, while career orientation showed relatively higher levels among participants. A statistically significant difference was observed in gender perception across academic streams, with science students demonstrating higher mean scores than arts students. Correlation analysis indicated a significant positive relationship among value, feminism, and career dimensions. The study highlights the need to strengthen gender-responsive curriculum practices and feminist discourse within teacher education programmes. Integrating gender-sensitive pedagogies and career guidance may help develop empowered and socially conscious future educators.

Key Words: Career Orientation, Feminist Discourses, Gender-responsive Curriculum, Gender-sensitive Pedagogy, Professional Identity

Introduction

Worldwide gender equality is now a primary issue within educational discourse (academic study), associated policies and development agenda. Education is regarded as a means of creating new human or 'human capital' as well as a powerful way to transform society and achieve gender justice. While numbers of female students enrolling into universities and vocational programmes post-secondary school continues to rise, examples of gender inequality (including both subtle and structural) still exist, including within values (Read 2009, Stromquist 2013), power relations (Hegarty et al., 2009), or career trajectories (Palou et al., 2009, Reinhartz, 1992, Smith, 1998). Therefore, since female students who will be undertaking the teaching profession (teacher education) are facing significant gender issues, understanding their perceptions of gender is vital.

Teacher education is unique in the education system. Teachers do not only transmit knowledge but also impact the future generations of students' social attitude, values and self-identity. Female teacher candidates, in particular, experience two ways of being empowered through education: as a student accessing educational opportunities and as a future educator facilitating an equal gender experience for their students. However, because of females having been educated does not mean that they will display equal values and develop a feminist consciousness. There have been many scholars who have repeatedly emphasised that the concept of empowerment must be understood as a 'multidimensional process' which includes values, awareness, agency, and opportunity (Sen 1999; Stromquist 2013). Feminism, as a theoretical and political framework, offers critical tools for examining gender inequality in education and society. At its core, feminism seeks to challenge patriarchal structures, question gendered power relations, and promote equality and justice across social institutions, including schools and universities. Yet, in

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many educational contexts, particularly in India, feminism remains either marginal, misunderstood, or depoliticized. To many, attempting to have a feminist perspective about something that is not considered confrontational, or part of your everyday working life, will confuse one's ability and belief in one's capability of continuing to get an education; while at the same time, not seeing themselves as assets to the community, as should be seen from the perspective of a teacher's educational or professional development. An important aspect of women's empowerment occurs when there is a pathway toward a viable professional career option. With the expansion of number of women in teacher education programs, it is inferred that women are becoming more potentially viewed as acceptable providers and are following through with their aspirations for financial independence and upward mobility. Increased enrolments of women continue to demonstrate that obtaining an education at the postsecondary level enhances confidence and the quality of decision-making in regard to careers (Eccles, 1994, UNESCO, 2017). Without the ability of women to maintain the achievement of rights and privileges for all women and without a feminist consciousness, the careers of women will be constrained by the existing gender-based division of labour and leadership opportunities within educational institutions and their potential influence in educational policy (the number of women in decision-making).

The National Education Policy (NEP) 2020 has made significant advances toward achieving gender equity, inclusion, and a holistic approach to education; however, the implementation of these goals in classrooms and in teacher preparation has not been implemented uniformly. Many teacher education programs focus primarily on building pedagogical and subject matter knowledge, with very little focus on an explicit engagement with the concepts of gender, power, and social justice. Thus, many female trainees may be able to develop strong professional identities, but not necessarily understand the issue of gender equity. Most of the research conducted to date on gender and education in India has focused on issues related to access, enrolment and achievement while research on women's own perceptions of gender has been limited, particularly among women in teacher education. Further, many studies that address gender attitudes do not differentiate between women but instead treat them as one uniform group and ignore differences of locality, field of study, and preferred programme of study. Therefore, there is need for empirical research that explores how female teacher trainees perceive gender equity across various dimensions in relation to their professional aspirations. The study is grounded in

the assumption that education alone is insufficient for achieving gender equality unless it is accompanied by critical reflection and value transformation. Drawing on feminist theory, the capability approach, and critical pedagogy, the research emphasizes the importance of integrating feminist perspectives into teacher education as a means of fostering not only professional competence but also social responsibility. In light of these considerations, the present study seeks to investigate the level and nature of gender perception among female teacher trainees and to explore the relationships among value orientation, feminist awareness, and career aspirations. By doing so, it aims to contribute to the growing body of literature on gender and teacher education and to inform policy and practice in the Indian higher education context.

Teacher Education in India: Policy and Evolution

In India, teacher education has undergone continuous change as it seeks to provide individuals with the necessary skills, reflective thought processes, and professionalism to function successfully within the teaching profession. The development of the teacher education system has created numerous modifications post-independence through many different policy initiatives, committees, and frameworks set forth in national legislation. The overarching theme of these changes has been an expansion in the definition of teacher training from a traditional model based only on pre-service preparation to an integrated model encompassing: pre-service preparation, post-graduation service (or in-service) training, and lifelong learning (Hussain & Bhat, 2025). Consistently each of the major policy documents (i.e., National Policy on Education (1986), National Education Policy (2020), Kothari Commission (1964) and Yashpal Committee (1993) gives the emphasis on establishing a teacher education system that meets the needs of society that is flexible, holistic, and socially responsible. Likewise, by applying the contents of the National Curriculum Framework (NCF) 2005 and the National Curriculum Framework for Teacher Education (NCFTE) 2009, it has been consistently reinforced those social issues such as equity and inclusion, be incorporated into pre-service teacher education programs.

Gender Equality and Teacher Education

Social justice includes gender equality as an important factor that impacts peoples' power dynamics, along with the implications of how this impacts each individual's sense of well-being and social cohesion (Fielding-Miller, 2021; Loader, 2020). A teacher's worldview regarding gender involves teachers being optimistic yet knowledgeable

about gender related topics, as this will greatly impact their belief system as well as their classroom practices and student socialization (Abrha, 2023). Especially important for any teacher education institution, gender-responsive pedagogy is of utmost importance, as future educators will develop their professional identity and pedagogical orientation while attending the provider institutions. An educator's experience with gender-related issues during their own educational experience will shape their understanding of the issues involved, when working with children at this age, and therefore an educator, lacking this background, would continue and/or increase the amount of gender inequity experienced by children within the educational system (Ibid.). Numerous studies have shown that a majority of teachers hold the same perspective regarding gender relations as the individuals supervised in their own educational preparation program (Aoumeur, 2014). In addition, failure to establish a gender-responsive curriculum and pedagogy may unintentionally reinforce and reinforce gender stereotypes and discriminations while further detracting from the overall equality agenda (Bachore & Semela, 2022). Therefore, it is essential that gender considerations are built into teacher education curricula to promote inclusive and equitable teaching practices.

Gender Perspective and Professional Responsibility of Teachers

Prospective teachers are expected to develop a gender-sensitive perspective to better understand both life experiences and the dynamics of teaching-learning processes (Tasner et al., 2017). Teachers hold a significant responsibility in shaping the attitudes and values of future generations, making it imperative that gender-related concepts and values are explicitly incorporated into teacher education curricula and pedagogical practices (Lucas-Palacios et al., 2022). Without such integration, the transformative potential of education in addressing gender inequality remains limited.

Feminism and Gender Consciousness in Teacher Education

In addition to the promotion of general gender values, the promotion of feminist values is critical in the development of critical gender awareness. Despite the rise of the fourth wave of feminism, there are still misconceptions and misinterpretations of feminism in society. Such misconceptions may prevent women, including teacher trainees, from associating with feminist values and seeing their significance in their professional and personal lives.

The low promotion of feminist values in teacher education programs indicates a mismatch between the ideals of teacher education and practice. This mismatch can be corrected by ensuring that feminist discourse is normalized as a paradigm for equality, justice and empowerment rather than being seen as negative or extreme.

Feminization of Teaching and Women's Career Orientation

The matter of career development remains a serious concern for all females (i.e. women); this is especially the case for those who are employed in a profession that has traditionally been considered feminine (i.e. girl-type occupations). One such profession is the education profession. The general public at large continues to consider teaching as an easy, simple or perfect occupation for women; this continues to perpetuate the notion that the education profession is a female-dominated profession. The use of the term "feminization" is applied by Dhal (2016) to describe a situation where females comprise a substantial majority of the teaching workforce. The feminization of teaching has gained substantial attention from researchers based on its implications for issues of gender equity, women empowerment, and women participation in economic activities (Dhal, 2016). Traditionally, female teachers have been considered as an extension of their nurturing/caregiving, primarily maternal responsibilities associated with their home and/or motherhood (Kundu & Basu, 2022). Wallace (1996) indicates that many female teachers consider their occupation as an extension of their being a mother; they can care for others and do something good for society while living up to the expectations of society with respect to gender roles. The last 10 years have also experienced various economic and social transformations that have contributed to the feminization of the teaching profession. Even though, there has been an increase in the number of women teachers in the last decade, women face difficulties in getting employment in all other sectors, thus raising questions about their freedom of choice and constraints in their career choices.

Research Gap

The study indicates that teacher education in India is changing. There is increased focus on professional competency, ongoing development of teachers, and reform through various policies as a result of the National Policy on Education, NCF 2005, and NCFTE 2009 (MHRD), all of which include extensive and complete preparation of teachers, including awareness of their social responsibilities as educators. However, even though these frameworks

both acknowledge gender equality as a principle, there continues to be a dearth of empirical evidence exploring how gender-specific values are internalized by prospective teachers with an emphasis on females. Most of the research presented strongly support the necessity of having gender-responsive pedagogies, as well as demonstrate how teachers' own perceptions regarding the world can shape how they deliver their classrooms (Aoumeur, 2014; Abrha et al., 2023; Lucas-Palacios et al., 2022). Nevertheless, this research has generally focused on pedagogical methods, issues related to curriculum, and the instructional role of teachers rather than looking at how female teacher trainees, as learners and future professionals, regard their own perceptions on gender. Therefore, it is problematic to understand how prospective female teacher view gender equality from the perspective of their own values, feminist consciousness and career ambitions. Although, gender equality and feminism are widely discussed in theoretical and global contexts, the literature indicates persistent misconceptions about feminism within society, even in the contemporary "fourth wave" era. Despite this, very few empirical studies in the Indian context have examined feminism as a distinct analytical dimension within teacher education.

Feminism is often treated implicitly or subsumed under general gender attitudes, resulting in a conceptual gap in understanding how future women teachers engage with feminist ideas and whether these ideas influence their professional identities. The feminization of the teaching profession has been widely acknowledged (Dhal, 2016). Most studies have examined it from a labour market, sociological, or macro-level perspective, focusing on workforce composition, economic implications, or societal perceptions of teaching as a "suitable" profession for women. There is a notable lack of micro-level empirical research that explores how female teacher trainees themselves perceive teaching as a career, particularly in relation to gendered expectations, empowerment, and agency. Another significant gap lies in the integration of multiple dimensions of gender perception. Existing research tends to examine gender values, feminism, or career orientation in isolation. There is limited empirical work that conceptualizes gender perception as a multidimensional construct, examining the interrelationships among value orientation, feminist awareness, and career aspirations within a single analytical framework. Such an integrated approach is essential for understanding whether women's professional aspirations are accompanied by corresponding gender-equitable values and feminist consciousness.

The literature has given very little attention to the range of contexts in which female teachers who are students experience being students. Indeed, most research has neglected the differences between students based upon differences in where they live, academic pursuit and the way in which they received their training, thereby failing to contribute to an understanding of how the contexts (both structural and educational) affect females as far as gender identification is concerned. The literature is particularly deficient in addressing these contexts from an Indian perspective where there is significant variance in terms of social and educational experiences, within each of the Indian state, and among institutions. Despite significant attention to policy and theoretical discussion of gender equality and equity in education, the literature reveals an absence of any systematic empirical research in India that examines female teachers' perceptions about gender through dimensions of value, feminism, and career with a multidimensional and context specific methodology. This study intends to fill the gap in the empirical understanding of female teachers' perceptions of gender and, thus, advance an understanding of both feminist scholarship and educational research regarding teacher training.

Objectives of the Study

The present study aims to examine the gender perspective of female student teachers with specific reference to the sub-dimensions of **Value, Feminism, and Career orientation** within teacher education programmes. In particular, the study seeks to achieve the following objectives:

1. **To assess the level of gender-related values** among female student teachers enrolled in teacher education programmes.
2. **To examine the perception of feminism** among female student teachers and identify prevailing trends across different socio-academic backgrounds.
3. **To analyse career orientation and aspirations** of female student teachers in the context of teaching as a gendered profession.
4. **To study the relationship between Value, Feminism, and Career dimensions** of gender perception among female student teachers.
5. **To compare gender perception across academic streams** (Science and Arts) among female student teachers.
6. **To examine variations in gender perception across locality** (Urban and Rural) and course type (B.Ed., M.Ed., and D.El.Ed.).

Methodology

Research Design: The study adopted a quantitative descriptive survey design, which is appropriate for assessing attitudes, perceptions, and values of a defined population using standardized instruments. This design enabled systematic collection and statistical analysis of data related to gender perspectives among female student teachers.

Population and Sample: The target population for the study was female student teachers who were enrolled in teacher education institutions. A sample of 116 female student teachers was selected using a convenience sampling method. A self-designed Gender Perception Scale was employed for data collection. The scale had 12 items, which were divided into three sub-dimensions. Each item was measured using a five-point scale: Strongly Disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly Agree (5). The content validity of the scale was confirmed by having it reviewed by experts in education and gender studies. The reliability of the scale was confirmed by calculating Cronbach's Alpha coefficient, which was found to be acceptable for all sub-dimensions. Data was collected through the administration of the questionnaire to the selected respondents. Before the administration of the questionnaire, the respondents were made aware of the intention of the study and assured of confidentiality. Participation in the study was strictly voluntary, and sufficient time was allowed for the completion of the questionnaire.

Analysis and Interpretation

Reliability of the Scale

Dimension	No. of Items	Alpha Value	Remarks
Value	4	$0.73 \geq 0.70$	Acceptable
Feminism	4	$0.81 \geq 0.70$	Acceptable
Career	4	$0.78 \geq 0.70$	Acceptable
Gender Perception	12	$0.71 \geq 0.70$	Acceptable

The reliability analysis indicates that all three sub-dimensions of gender perception, Value, Feminism, and Career, demonstrate acceptable internal consistency. The Value sub-dimension ($\alpha = 0.73$), Feminism ($\alpha = 0.81$), and Career ($\alpha = 0.78$) exceed the recommended threshold of 0.70, confirming satisfactory reliability. The overall Gender Perception scale, comprising 12 items, also shows acceptable reliability ($\alpha = 0.71$). The acceptable reliability coefficients obtained for all sub-dimensions are consistent with the psychometric standards suggested by Nunnally and Bernstein (1994), who recommend a minimum alpha value of 0.70 for social science instruments. These results suggest that the scale is a dependable instrument for assessing gender perspectives among female teacher trainees.

Item-wise Descriptive Analysis

Descriptive Statistics			
	N	Mean	Std. Deviation
V1	116	4.19	.526
V2	116	4.18	.787
V3	116	4.38	.599
V4	116	3.78	.893
F1	116	3.14	1.012
F2	116	3.19	1.021
F3	116	4.41	.632
F4	116	4.15	.649
C1	116	4.32	.717
C2	116	4.23	.609
C3	116	4.39	.755
C4	116	4.22	.720
Valid N (listwise)	116		

Analysis of item-wise descriptive statistics shows that the mean scores are generally high for items related to value and career. The highest mean score was found for F3 ($M = 4.41$, $SD = 0.63$), followed by C3 ($M = 4.39$, $SD = 0.76$) and V3 ($M = 4.38$, $SD = 0.60$), which showed high agreement with the items related to awareness of feminism and career confidence. However, the mean scores for items F1 and F2, which fall under the Feminism sub-dimension, were relatively lower.

Stream-wise Difference in Feminism (F3)

Independent Samples Test							
F		Levene's Test for Equality of Variances		t-test for Equality of Means			
		Sig.	T	Df	Sig. (2-tailed)	Mean Difference	
F3	Equal variances assumed	1.386	.242	1.936	114	.028	.280

An independent samples t-test comparing the two streams of study (i.e., Science vs Arts) for feminism item F3 revealed that Science students ($M = 4.63$, $SD = 0.50$) obtained a higher mean score than Arts students ($M = 4.35$, $SD = 0.65$). Levene's test supported the equality of variances ($p = .242$) and enables the results' interpretation to be conducted under the assumption that equal variances are present. Therefore, the difference was statistically significant $t(114) = 1.936$, $p = .028$. This means that stream has an important impact on perceived feminist attitudes. It has been previously noted that respondents in this study displayed a predominance of low feminist orientations, which corroborates the previous literature (Rege, 1998; Morley, 2013), as these authors have indicated that while the number of women enrolling in teacher education programs has grown, feminist consciousness within these programs has remained generally low.

Relationship among Value, Feminism, and Career

Correlations			Value	Feminism	Carrier
Spearman’s rho	Value	Correlation Coefficient	1.000	.269**	.477**
		Sig. (2-tailed)	.	.004	.000
	Feminism	Correlation Coefficient	.269**	1.000	.349**
		Sig. (2-tailed)	.004	.	.000
	Carrier	Correlation Coefficient	.477**	.349**	1.000
		Sig. (2-tailed)	.000	.000	.
**. Correlation is significant at the 0.05 level (2-tailed).					

Spearman's rank correlation analysis reveals positive and statistically significant relationships among all three dimensions. Value is moderately correlated with feminism ($\rho = .269$, $p < .01$) and strongly correlated with career orientation ($\rho = .477$, $p < .01$). Feminism also shows a moderate positive correlation with career orientation ($\rho = .349$, $p < .01$). These findings suggest that stronger value-based gender perspectives are associated with higher feminist awareness and clearer career aspirations among female teacher trainees. The relatively high career orientation observed among female teacher trainees supports earlier findings that increased access to higher education has enhanced women's professional aspirations and career confidence (Eccles, 1994; UNESCO, 2017).

Level-wise Distribution of Value Dimension

The level-wise analysis of the Value dimension shows that a majority of respondents (58.6%) fall under the low value category, followed by 23.3% at the moderate level and only 18.1% at the high level. This distribution indicates that despite high mean scores on individual items, value-based gender orientation remains unevenly developed among the participants.

Background-Wise Crosstab Interpretation

Variable	Category	Value (High/Moderate/Low)	Feminism (High/Moderate/Low)	Career (High/Moderate/Low)
Locality	Urban (41)	08/08/25	01/02/38	13/10/18
	Rural (75)	13/19/43	01/09/65	21/20/34
Stream	Science (24)	04/05/15	0/03/21	09/04/11
	Arts (92)	17/22/53	02/08/82	25/26/41
	B. Ed (102)	18/24/60	02/09/91	30/25/47
Course	M. Ed (6)	01/02/3	0/02/04	03/01/02
	D. El. Ed (8)	02/01/05	0/0/08	01/04/03

Note: H = High, M = Moderate, L = Low.

Cross Tab Analysis of Locality, Stream, and Course reveal on an average, the same results across the three different demographics. The numbers of women pursuing rural educational careers exceeds those that live in urban areas. Both groups are represented predominantly in the lower categories of feminist thought with few differences between the two demographics based on where they study. In the case of streams - female science majors tend to have higher career aspirations than those studying

arts. While science and arts students tend to demonstrate similarly low levels of support for feminist orientation, there is some variation between the two streams. Course Analysis Result (i.e., B.Ed.'s) indicates that females who will pursue teaching represented a larger percentage of the low feminists in comparison with the females from any other course (D.El.Ed. & M.Ed.) represented. The B.Ed. course is one course that displayed comparatively higher career aspirations in comparison to other courses represented within the study. Overall, feminism is weakest of all dimensions for all three demographic variables. The findings clearly reveal a disconnection between career aspirations and feminist-value orientations of female teacher trainees. While, respondents demonstrate strong confidence in career-related aspects, their value-based understanding of gender equality and feminist awareness remains comparatively low. This highlights the need for systematic gender sensitization and feminist pedagogy within teacher education programs.

Discussion

This current study looked into the gender perspectives that female teacher trainees hold in relation to the three sub-dimensions of Gender Value, Gender Feminism and Gender Career; and how these three dimensions correlate and differ with respect to some of the female teacher trainees' background variables such as locality, stream and the course taken by them. Findings suggest that a complex and sometimes opposing pattern exists because, while career orientation appears to be a relatively strong orientation for the female teacher trainees; Value-based Gender and Feminism have been found to be both uneven and, in many cases, weak. This section provides indications regarding the findings in relation to existing literature and theoretical frameworks. The results of the reliability analysis support, reliability of the sub-dimension scales as well as the total scale (Gender Perception) as measured by an acceptable level of internal consistency (i.e., Cronbach's Alpha values greater than 0.70). Therefore, the instrument is found to be psychometrically valid and reliable (Nunnally & Bernstein, 1994) and meets existing standards of measurement found in social science research. Based on the acceptable reliability findings, the dimensions of Gender Value, Gender Feminism and Gender Career represent distinct but interrelated dimensions of Gender Perceptions held by the female teacher trainees.

The results of the item-by-item descriptive statistic showed that the mean scores for all the value- and career-related items of female teacher trainees were consistent; as all the means were found to be relatively high, mainly among

the equality, professional confidence and career aspiration items. Previous studies have found that the availability of greater access to postsecondary education leads to increased career aspirations and self-confidence for women (Eccles, 1994). Teacher education appears to be a viable option for female students who desire economic stability and upward social mobility; therefore, a stronger interest in careers among the young women in this survey may be attributable to the teacher education program they are enrolled in. However, it is noteworthy that, despite positive results in terms of career aspirations, the level of respondents falling into the low range of the value dimension was much higher than expectation based on the very high means obtained for the Value dimension. This discrepancy between a high mean score on the Value dimension and so many respondents being classified as "Low" on this dimension shows that students may agree with various statements related to gender equity, but they may not have developed a solid value system that would both include gender equity as part of it as well as demonstrate consistent behaviours with a value system in place that supports gender equity. This finding has also been noted in Stromquist's (2007) work, which states that attitudes toward gender equity are rarely deeply embedded in a person's psyche unless critical pedagogy and reflective practice continue to reinforce and strengthen those values or attitudes.

The most indicative finding from this study had to do with the continual presence of low levels of feminist orientation across all three categories (locality, stream, and course). Feminism was identified as the sub-dimension with least amount of support and consistent classification of student population as being within the low range of feministic attitudes. This aligns with Indian and Global South scholarship that highlights the marginalization or dilution of feminist discourse within mainstream education and teacher training programs (Rege, 1998; Morley, 2013). Feminism is often misunderstood as oppositional or radical rather than as a framework for equality and social justice, which may contribute to students' reluctance to identify with or endorse feminist ideas explicitly.

Although the stream-wise comparison showed a statistically significant difference for F3 (one item relevant to feminism) in favour of science students; it doesn't make sense at first glance but can be understood via self-efficacy according to Bandura (1997). The emphasis placed on critical reasoning, problem solving, and evidence-based thinking in most curricula for science will likely result in building self-confidence and/or assertiveness (both of which are closely associated with feminist empowerment). Similar findings were found in the research presented by

Wang & Degol (2017) when looking at the relationship between gender and participation in STEM fields. The evidence presented by these researchers suggests that exposure to structured academic environments will increase women's self-confidence and empowerment. The results also provide evidence supporting interpretive framework developed by researchers through techniques of correlation analysis. The authors observed a significant number of positive correlations between value, feminism, and career dimensions suggest that these constructs are mutually reinforcing. With respect to value orientation, it was found that it has modest correlation to feminism and has stronger correlation to career orientation; likewise, feminism positively correlated to aspirations for careers. The above findings support the capability approach as defined by Sen (1999) where empowerment is an interaction between values, agency and opportunities. Therefore, when considering employment aspirations without a strong value foundation or having feminist consciousness, women may advance economically; however, they will not help to achieve gender equity.

The overall pattern of findings will not change based on variables like locality, stream or course of study. Thus, in both rural and urban area, feminist orientation remained low among respondents, implying that just having access to education does not equate to having feminist awareness. Additionally, while the majority of B.Ed. students responded to having a higher degree of career orientation than those in other studies, they were also depicted as having the largest proportion of respondents falling into the low-value and feminism category. This, further, points to a gap in teacher education programs and the relationship of a professional preparation component to gender sensitive and feminist pedagogy. The implications of this study from a teacher education perspective are striking because teachers help to reinforce values within the community and if there is little feminist consciousness among teachers, then those attitudes will continue to reinforce gender stereotypes present in the classroom. Furthermore, Freire (1970) states that "education should be thought of as a means of liberation from oppressive conditions" and thus, teacher education programs must address more than just technical aspects of teaching but should also help students critically reflect about power, social inequality, and social justice.

Conclusion

Female teacher trainees have a selective gender empowerment profile with strong career aspirations, but weak value-based gender orientation and feminist

consciousness. While higher education and teacher education help women to gain confidence as professionals, they do not provide women with a critical lens of gender equality or feminist principles. The interconnected nature of value, feminism, and career dimensions emphasizes that, for women to achieve sustainable empowerment, all three must be included in their development. Without a strong value orientation or feminist consciousness, women who advance their careers will simply reinforce existing gender hierarchies rather than disrupt them. Thus, teacher education institutions need to actively integrate feminist perspectives and gender-sensitive pedagogies into their curricula, classroom practices, and field placements. Overall, the data demonstrates a system of gender-sensitized college teacher education, which is in alignment with NEP 2020 goals for Equity, Inclusion and Social Justice. Integration of feminist theory, reflective practice, and community engagement will help develop the internalization of gender-equitable values in future teachers. Empowering women through education requires more than just increasing employability; it also requires developing critical consciousness. With both, female teachers in training will emerge from their professional preparation as transformative agents who promote gender equity in and out of the classroom.

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FEATURE ARTICLE

From Silos to Synthesis: The Role of Multidisciplinary Approaches in Addressing Complex Educational Challenges

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Abstract

Disciplinary silos in the traditional education structure are obstructive to holistic knowledge and divide expertise, making them incapable of solving existent complex, interconnected problems (like climate change, socioeconomic inequality, digital divides, and skills gaps in the 21st century). Using historical and structural evidence, this chapter discusses how the paradigm shift of silos to synthesis has been achieved by multidisciplinary, interdisciplinary, and transdisciplinary education and how it leads to fragmented learning, weakened critical thinking across fields, as well as lack of preparedness to tackle so-called wicked problems. Synthesis, benefits of synthesis (problem-solving, transferable skills (critical thinking, collaboration, creativity, communication), student motivation, equity, and responsiveness to global demands such as Sustainable Development Goal 4 or India National Education Policy 2020 are supported by theoretical underpinnings based on progressive education (Dewey, Kilpatrick), constructivism, and systems thinking. Together with successful implementations, contextual variations can be seen in global case studies, such as the International Baccalaureate MYP, STEM integration projects, and Scandinavian sustainability. The chapter not only discusses institutional, pedagogical, cultural and equity obstacles but also suggests alleviation of the situation by advancing professional development, reforming policies, and engaging in joint planning. The future directions are focused on the emerging technologies (AI, VR) and systemic change. Finally, multidisciplinary directions are expected to be the key towards creating adaptive and innovative citizens who will be able to navigate along with shaping an increasingly complex world.

Keywords- Multidisciplinary education, Interdisciplinary approaches, Transdisciplinary learning, educational silos, Wicked problems, 21st century skills, Knowledge integration, National Education Policy 2020.

Introduction

The climate crisis is one of the most urgent real-world issues of the time which requires simultaneous actions in various spheres. To teach students about the reality of climate change, it is crucial to have both scientific knowledge of increasing temperatures, melting ice caps, and extreme weather patterns, as well as social studies knowledge about human actions or policy reactions. The field of fashion designing and fine arts are used in conveying urgency, building empathy, and inculcating ethics on how to process the intergenerational responsibility as well as moral obligations. However, traditional education tends to solve these problems separately and to include climate science in the context of biology or geography courses and dismiss the socioeconomic and cultural aspects. This chaotic treatment is an epitome of silos in education rigid disciplinary lines that fragment knowledge, limit interdisciplinary links and foster non-holistic knowledge (Choi and Pak, 2007).

These silos create the continuation of the system where students learn ideas individually. As a result, they do not give students an opportunity to combine different perspectives meanwhile implement knowledge in solving complex problems. Conversely, the change “silos to synthesis” promotes multidisciplinary, interdisciplinary, and transdisciplinary strategies. Multidisciplinary is juxtaposition of the perspectives of different disciplines without a comprehensive connection; interdisciplinarity involves integration of disciplines and linking with other disciplines and synthesizing them into one whole; trans disciplinarity

adopts changes by going beyond the boundaries and including the non-academic stakeholders together with the real world (Choi and Pak, 2007). These learning paths facilitate the integration of knowledge that would allow learners to build holistic solutions instead of looking at problems in constricted ways.

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Modern education is known to have many wicked problems (complex issues that cannot be solved by one discipline) that cannot be defined, are interrelated, and have no clear-cut answer, and that interventions can have unintended side effects (Ritzer, 2016). Climate change education is a demonstration of this wickedness, with the sciences of the environment, economics, politics, and culture having been intertwined (Rittel and Webber 1973). On the same note, disparities in education due to socioeconomic differences are maintained by unequal distribution of resources and structural biases. These problems are further aggravated by the digital divide, which has experienced unequal access to technology and the internet. Consequently, obstacles to online learning and digital literacy, particularly in low-income, rural, and marginalized populations were observed (van Dijk, 2020). Also, skills gaps of the 21st century, such as a lack of critical thinking, teamwork, innovation, and problem-solving, make graduates unfit to work in a dynamic labour force that is quickly evolving with technological shifts.

This chapter points out that multidisciplinary strategies help revolutionize education because they encourage synthesis, improve problem solving skills and equip students to handle the complexities in the real world. These approaches foster adaptive and innovative minds capable of solving wicked problems by silo busting (Chan & Xiang, 2022). Nevertheless, there are major institutional obstacles to implementation (stiffened curricula and departmental workers, pedagogical issues such as faculty training and assessment redesign) apart from significant resistance to change.

The chapter complies with the global and national policy requirements that focus on integration. Sustainable Development Goals (SDGs), in particular, SDG 4 (Quality Education) of the United Nations demonstrate the necessity of interdisciplinary and transdisciplinary approaches to the interrelated problems such as climate action (SDG 13) and decreased inequalities (SDG 10) (United Nations, 2015). In India, the National Education Policy (NEP) 2020 expressly encourages the holistic, multidisciplinary education to break down the hard boundaries, in favour of flexible curricula, integrating sciences, humanities, arts and professional skills towards well-rounded development (Government of India, 2020).

The following sections discuss theoretical basis of multidisciplinary integration, example of successful implementations, obstacles, and mechanisms of addressing them. This is followed by policy and practice implications. With the shift of silos to synthesis, education will be able

to prepare learners to manage to take charge of a more interconnected world.

The Siloed Nature of Traditional Education: Historical and Structural Barriers

The rigid boundaries within traditional education systems that separate knowledge into specific subjects are described to be disciplinary silos that do not tend to integrate the learning activity and very often do not allow learning in a holistic way. These silos were historically created and continue to exist due to structural mechanisms ingrained in place. Thus, resulting in critical constraints in dealing with the modern-day issues.

Disciplinary silos date back to the 19th century when specialization was motivated by the quick development of science and the growth of the university. In Germany, the work of state-building and the influx of learners in the late nineteenth century called disciplinary organization to organize the production of knowledge efficiently (Habinek, 2020). At the close of the century, the disciplines had become standardized in addition to having separate forms in the institutions of learning, forming the separate parts which highlighted the inability to combining the whole epistemic foundations of knowledge (New England Board of Higher Education, 2018). Such a transformation of broadness of medieval faculties into the specialization of fields, which can be seen in the emergence of modern research universities, placed greater value on depth as opposed to breadth, specializing but losing the connectedness of understanding (Jacobs, 2014). This compartmentalization became institutionalized through the Prussian university system and other such reforms to affect the world of higher learning. Gradually these initiatives spread into school programs.

Structurally, these silos are supported by departmentalization where faculties are independent entities with special budgets, hiring, and promotion guidelines that reward intra-disciplinary success (National Academies of Sciences, Engineering, and Medicine, 2018). The standards of accreditation usually focus on the rigor of disciplines, which do not allow interdisciplinary courses deviations. The training programs of teachers are still rather isolated because they train teachers to cover one subject instead of facilitating across disciplines. Practices of assessment, such as high-stakes testing, only complicate this by promoting individual content mastery at the expense of integrative skills.

The effects of such division are immense. Segregated education creates separated learning, in which students find

it difficult to relate ideas across fields. In fact, this decreases the applicability of the theoretical knowledge to the real world that do not lend itself to disciplines (Ritchhart, 2015). This restricts critical thinking, because learners do not get a chance to integrate different views, which are needed in innovation and flexibility. As an illustration, the isolation of humanities worsens persistent achievement gaps in STEM and may offer the context of ethical, social, and communicative skills that may be viewed as inherently holistic; racial/ethnic persistence gaps in STEM are usually driven by both dropout rates and major-switching, partially because of the lack of holistic support (Riegle-Crumb et al., 2019). In like manner, it will be difficult to deal with global problems such as sustainability, which combine environmental science, economics, policy, and ethics, in siloed systems because courses rarely encourage multidisciplinary approaches to so-called wicked problems (Parry & Metzger, 2023).

Despite these entrenched obstacles, the shortcomings of silos in the 21st Century are increasingly being noted. Societal issues like climate changes, digital equity, and similar complexities require cross-disciplinary knowledge that cuts across boundaries (United Nations 2015). Furthermore, initiatives increasingly demand breaking silos to establish interdisciplinary work to equip students to live in an interconnected world where issues have no single-dimensional solutions (National Academies of Sciences, Engineering, and Medicine, 2018). This change is an indicator of a radical move towards synthesis, which preconditions multidisciplinary changes.

Conceptual Framework: Multidisciplinary, Interdisciplinary, and Transdisciplinary Approaches

A. Definitions and Distinctions

The key to the change in silos to synthesis is the idea of multidisciplinary, interdisciplinary, and transdisciplinary approaches as the expanding degrees of integration across the disciplinary boundaries. These two terms are, though interchangeably used, indicate different levels of the

engagement with knowledge on a large scale (Choi and Pak, 2007).

Multidisciplinary approaches are additive in nature, where knowledge of various disciplines is presented facing each other without a need to integrate to a great depth. Here professionals in various fields bring experience in specific curriculum to another topic, though each of them does not go beyond the scope of their specialization. As an example, the education on climate change could be discussed in terms of various contributions of biology (ecological effects), economics (cost/benefit studies), and sociology (human behaviour), but as a parallel input instead of the unified construct. This analogy of salad bowl indicates the preservation of individual identities, which can be extended but not synthesised (Choi and Pak, 2007).

The opposite is referred to as interdisciplinary approaches which are synthetic in nature, they entail the analysis, synthesis and integration of methods, concepts, and theories across different fields into a coherent whole. Limits are transgressed here to formulate new holistic perceptions; connections between fields are vigorously made. This reinforces an educational setting where a module of sustainability in the curriculum that is based on a mixture of scientific information with ethical discourse backed by the philosophy and policy analysis grounded in political science (Parry & Metzger, 2023). Such instances of synthesis lead to emergent knowledge which packs more value than the sum of the parts: it is comparable to a melting pot, where the ingredients are combined but recognizable upon close look (Choi and Pak, 2006).

Transdisciplinary methods go even further by cutting across the disciplinary boundaries altogether by incorporating the academic knowledge with non-academic approaches which may include the views of stakeholders in the society like community members, policymakers, and practitioners. It is a holistic approach of real-life issues by co-creation of knowledge where practical application and mutual learning are stressed. Trans disciplinarity is often compared to baking a cake, in which ingredients combined to create another object (Grant, 2007). Trans disciplinarity has been said to

Comparison of Disciplinary Approaches						
Characteristic	Nature	Knowledge	Boundaries	Example	Focus	Application
Multidisciplinary	Additive	Parallel input	Preserved	Salad bowl	Specific curriculum	Parallel input
Interdisciplinary	Synthetic	Unified construct	Transgressed	Melting pot	Holistic perceptions	Emergent knowledge
Transdisciplinary	Holistic	Co-creation	Cut across	Baking a cake	Real-life issues	Context-specific solutions

integrate different modes of knowing to produce solutions that are both context-specific and operative (Nicolescu, 2010). This may be applied in learning, where students can be involved in projects with local communities to address inequality, integrating academic knowledge with personal experiences.

These differences point to the fact that there is a development between additive juxtaposition on the one hand to interactive synthesis and holistic transcendence on the other hand, each applicable to different degrees of educational difficulty.

B. Theoretical Foundations

The multidisciplinary models of education are based on deep traditions of theoretical thinking including progressive educational thought, constructivism, and systems theory that, together, underline the active, integrated, learning in contrast to the passive, fragmented, knowledge delivery.

The idea of progressive education was coined by John Dewey and furthered by William Heard Kilpatrick. Dewey (1938) was a proponent of experiential learning education with its roots in real life problems and democratic cooperation contributing to growth through inquiry and reflection. This was operationalized in the project approach of Kilpatrick (1918) where he focused instruction on the wholeness of purposeful activity of the heart in social settings-students in projects undertake them out of intrinsic interest, effortlessly involving themselves by using various areas of knowledge. This approach whereby the child is central will endorse a cross-boundary approach whereby “intentional projects” seldom stay within one subject.

Constructivism also forms the basis of these strategies because the theory of constructing meaning is that the learners do not passively receive knowledge but actively build it through experiences and interactions with others (Piaget, 1970, Vygotsky, 1978). This can be traced down to Dewey, who considered learning as reconstruction of experience and Vygotsky who placed an emphasis on sociocultural mediation. Constructivism in multidisciplinary situations facilitates integration of knowledge- students develop knowledge based on linking previous experiences in one domain to another, leading to more advanced understanding of multi- faceted challenges viz, gender disparity or digital divides.

Systems thinking is a needed complement of these as it sees issues as a whole and not in parts (von Bertalanffy, 1968). It calls upon the integration of analysis, identifying feedback loops and emergent characteristics in educational challenges- the interactions between inequality, technology

access, and skills gaps. This view is consistent with transdisciplinary ideologies, which consider education to be a dynamic system with different stakeholders.

The positive outcomes of such foundations are well-recorded: multidisciplinary solutions generate better critical thinking through perspective analysis, creative abilities through novel associations, better solutions to wicked problems, and adaptability to the uncertain worlds (National Academies of Sciences, Engineering, and Medicine, 2018). This allows students to acquire transferable skills, such as collaboration, empathy, innovation, and equips them with the realities of the 21st century, where individual knowledge is not enough.

C. Alignment with Contemporary Needs

Multidisciplinary methods are well-aligned with the requirements of the 21st century, especially in equipping learners to work on 21st century “wicked problems” complex, ill-defined problems with interlinked aspects, conflicting stakeholder views, and no apparent answers (Ritzer, 2003). Wicked problems like global pandemics and socioeconomic inequality are holistic, adaptive issues and they necessitate wide-ranging knowledge and collaboration (Crowley and Head, 2017; Kawa et al., 2021).

The COVID-19 case was an illustration of a wicked problem, as it combined the issue of public health with economic issues, educational disparities, and social injustices. The single-discipline responses were inadequate; the mitigation required a combination of virology, epidemiology, economics, sociology, and policy research, and the feedback of community stakeholders (Kawa et al., 2021). Likewise, the structural inequality, which is present in the form of access to education, healthcare, and opportunities, cannot be managed using singular interventions, because it is intertwined with systemic racism, poverty, and digital divides. These require transdisciplinary cooperation to redesign issues and jointly design sustainable ways.

The key to this preparation is the ability to cultivate the 21st-century skills described by the Partnership for 21st Century Learning (P21) model: critical thinking, communication, collaboration, and creativity (Partnership for 21st Century Learning, 2015). The interrelated skills help the learners to cope up with the complexities and be creative in times of uncertainty. Critical thinking entails evaluation of evidence, assessing viewpoints and doubting assumptions- what is required in breaking down the multifaceted causes of wicked problems. Communication helps in expression of ideas to diverse audience crossing the disciplinary, and cultural boundaries. Working together

enhances multidisciplinary teams that use collective intelligence to come up with inclusive solutions. Creativity leads to innovative thought, alternative prototyping, and adjustment to unexpected implications (Vincent-Lancrin et al., 2023).

These skills are developed with the help of multidisciplinary education when a student is surrounded by a real, integrated situation. Sustainability project-based learning, such as, will involve critical assessment of scientific information, policy formulation, technological innovations, and advocacy through communication skills, such as, reflecting the needs of real-life. This convergence has been empirically validated: interdisciplinary curricula complement problem-solving of wicked problems and the development of the 4Cs, producing flexible graduates that can compete in the dynamic labour markets and challenges in society.

Multidisciplinary approaches, as opposed to the silos, enable learners not only to learn about the needs of the present, but to create resilient futures.

Multidisciplinary Approaches in Practice: Case Studies and Examples

Multidisciplinary practices are no longer theoretical but they are being applied in different parts of the world and have proven to have practical effects on student engagement, learning and preparation in the real world. Five global case studies K-12 and higher education are discussed in this section to show how these approaches promote synthesis in solving complex situations. All examples point to such accomplishments like better critical thinking, adaptability across situations, and contextual adaptations to cross obstacles, viz., institutional resistance or resource limitations.

Case 1: International Baccalaureate Middle Years Programme (IB MYP) Interdisciplinary Units- The IB MYP, which serves learners aged 11-16, requires a minimum of two subject groups to be combined into interdisciplinary units (IDUs), where learners are encouraged to gain knowledge holistically. As an example, sciences and humanities can be merged into a single unit to address global challenges such as migration and inquiry-based projects can be used to relate ideas across disciplines. Studies indicate that these units have a positive impact on student engagement and performance. School principals observed increased interdisciplinary learning because of teacher training and allowing the MYP. Increased understanding and perception of practical relevance are some of the reasons why students have reported higher understanding of the work as well as practical relevance

through IDUs. The positive aspects are increased success apart from decreased disintegration, whereas the adjustments are the possibility of flexible learning plans to meet the local needs, such as the differences in teacher readiness or the demands of the society.

Case 2: STEM Integration Projects on Climate Change- Project-based learning (PBL) in STEM is an example of multidisciplinary synthesis through an integration of science, technology, engineering, and mathematics with social studies to learn about climate change. Examples: Community science, such as Nature's Notebook, in which students monitor changes in phenology (life cycle timings of plants and animals) to conceptualize the effects of the climate to promote the collection and analysis of data in other areas. Another one is the project of the eco-house design, wherein learners are to design sustainable homes based on the engineering principles, environmental science, and economic consideration. This is followed by adjusting them to the local conditions, such as urban or rural environment. The projects increase the interaction using practical work, which boosts problem-solving and creativity by solving wicked problems such as global warming. The results demonstrate a higher level of climate literacy and motivation, and adaptations that integrate digital technologies to collaborate in remote settings, with any limitations being minimized (such as the lack of resources in underprivileged schools).

Case 3: Higher Education Interdisciplinary Courses- The Norwegian University of Science and Technology (NTNU) has a mandatory course called Experts in Teamwork (EiT) in higher education, where students in all fields are to concentrate on interdisciplinary projects and apply their academic knowledge to solutions to challenges in the real world, such as sustainable development. This promotes self-awareness, team work skills and innovation using groups. Likewise, in Taiwan, Ming Chi University of Technology introduced a massive design thinking course to more than 1,000 of its first-year students that incorporates interdisciplinary studies to develop future-proof skills. Design thinking is also used by instructors to design and deliver courses that would improve global competence and creativity. One of the successes is enhanced cooperation and employability, and the adaptations such as international cooperation to transcend cultural silos and guarantee inclusiveness.

Case 4: Sustainability Education in Scandinavian Schools- Scandinavian countries, specifically Norway and Sweden, integrate interdisciplinary units in sustainability education, which fits the national curricula of holistic ESD

(education for sustainable development). Educators develop self-managed courses that incorporate the environmental, social, and economic aspects, including the project on local ecology that integrates biology, economics, and ethics. These projects fill the gaps in the formal education by integrating the needs of the community thus enhancing the systemic thinking. Effects have been increased student engagement with sustainability concerns and improved environmental knowledge, and changes have been made on teacher autonomy to manoeuvre curriculum limitations, leading to robust, contextual programs.

Case 5: Policy-Based Changes through NEP Ha of India- The National Education Policy (NEP) 2020 in India facilitates changes in higher education towards multidisciplinary and flexible institutions, where there is a mix of sciences, humanities, and vocational skills (Government of India, 2020). Adoptions of multidisciplinary frameworks involve more than 1,400 universities, which feature policy initiatives like the Academic Bank of Credits wherein cross-disciplinary credits are permitted. The success stories indicate enhanced innovation and global competitiveness including the redesigned curricula that enhance skill-oriented learning. Results indicate improved student engagement and performance, but accommodations to such issues as infrastructure are made by investing in strategic infrastructure and training the faculty.

In these instances, multidisciplinary approaches are successful in engagement, critical thinking, and adaptability in the form of inquiry and collaboration. Barriers are reduced through contextual adaptations, i.e. policy alignment, teacher development, and stakeholder involvement, which highlights the transformative capabilities of synthesis in education.

Benefits of Multidisciplinary Approaches

The benefits of multidisciplinary strategies in education are far-reaching. It reshapes the way students interact with knowledge meanwhile learning to prepare to overcome future problems. Such approaches combine the insights of various fields, which can overcome the drawbacks of learning in silos to bring about positive results in the cognitive, personal, and social aspects.

One of the main advantages is that it improves problem solving to intricate problems. The practical problems like climate change or inequality are, by definition, wicked problems that need to be solved holistically (Ritzer, Webber, and Ritzer, 2014). The multidisciplinary education prepares students with the ability to synthesize multidisciplinary knowledge, and thus develop higher-

order thinking skills such as perspective-taking and synthesis of disciplinary knowledge (Repko, 2009). Empirical research demonstrates that interdisciplinary curriculum enhances problem solving by promoting new associations and adaptive thought, which are critical in the 21st century complexities (National Academies of Sciences, Engineering, and Medicine, 2018). As an example, the ability of students to solve sustainability problems by analysing systems solution-based project-based learning that incorporates both STEM and humanities is improved (Ye et al., 2023).

The strategies also facilitate the growth of transferable skills and lifelong learning. The learners develop the 4Cs; critical thinking, communication, collaboration, and creativity, in addition to adaptability and ethical thinking (Partnership for 21st Century Learning, 2015). The interdisciplinary environment creates intrinsic drive, which results in increased involvement and capacity to use skills in different contexts (Hardy et al., 2021). According to the research, this kind of education develops resilience and innovativeness that equips them with the dynamic careers in which there is no definite boundary between disciplines (Ivanitskaya et al., 2002). This will increase the lifelong learning tendencies, since students will be taught to handle the ambiguity and seek knowledge independently.

Furthermore, student motivation, equity and reality further support these advantages. Scholarly siloed teaching usually isolates learners in the sense that it does not provide the context of the material, whereas multidisciplinary teaching increases the level of interest through real-life, meaningful tasks (Drake and Burns, 2004). The students have indicated more satisfaction and perseverance with the education system that is more inclined towards dissimilar cultural views and real-world uses and practices, and this creates inclusivity (Ginsberg and Wlodkowski, 2009). It is especially effective with underrepresented groups, where combined strategies are legitimate funds of knowledge, which decrease the gap in achievement and improve belonging (Moll et al., 1992). Equity is championed through the accommodation of different learning styles as well as systemic barriers that facilitate the process of learning and empower education.

Multidisciplinary solutions at a social level provide more ready citizens to world problems, which directly corresponds to Sustainable Development Goal 4 (SDG 4): ensuring inclusive and equitable quality education, lifelong opportunities and learning to all (United Nations, 2015). These approaches assist SDG objectives of sustainable development knowledge and education on sustainability

since they focus on transferable skills, such as conflict resolution and life as a global citizen (UNESCO, 2020). Graduates become knowledgeable agents of change, who can work together to tackle interrelated issues such as pandemics and inequality holistically.

To conclude, multidisciplinary strategies do not only increase personal learning outcomes but also societal development, silo-breaking to build adaptive, equitable and innovative educational ecologies.

Challenges and Barriers to Implementation

Although the rationale behind the use of multidisciplinary approaches is quite convincing, their popularization is faced with a complex set of obstacles. These problems are institutional, pedagogical, cultural, and equity in nature and tend to support each other, preventing the process of silos to synthesis. Structurally, deep rooted siloed structures are a big challenge. Academic departments are self-governing bodies that have their own budgets and promotion and accreditation guidelines which emphasize the depth of disciplinarity over integration (National Academies of Sciences, Engineering, and Medicine, 2018). Funding systems often treat single-discipline projects better; on the other hand, the interdisciplinary projects find it difficult to secure financing because of the decentralization of the budgeting decisions and the competition of the available funds. Subject-specific outcomes are also commonly stressed by accreditation bodies, deterring the liberal, interdisciplinary curriculum. In India, the implementation of multidisciplinary higher education as stipulated in the National Education Policy (NEP) 2020 encounters implementation challenges, such as the insufficiency of infrastructure and administrative problems in special institutions in accepting the conversion to holistic models.

These problems are augmented by pedagogical gaps in teacher training and assessment problems. Most teachers are trained in single subjects, and they do not have experience of how to facilitate interdisciplinary cooperation or combine different approaches (Lindvig et al., 2019). Time-issues-inflicted by inflexible schedules, excessive workloads and high-stakes testing based on single-subjects do not provide the time needed to plan collaboratively and learn through projects. Evaluating the results of multidisciplinary work is also difficult, with traditional measures focusing on mastering content, rather than synthesis and the ability to think critically before applying across the disciplines, or in the real world (Spelt et al., 2009). These barriers lead to an intention implementation gap in which programs which are described as interdisciplinary, tend to be multidisciplinary instead of integrating the knowledge.

Silos are perpetuated culturally by resistance to change and disciplinary loyalty. Interdisciplinary work can be seen by faculty as less rigorous or an endeavour to professional identity, based on pride in their specialized knowledge and varied epistemological traditions (Foster, 1999). Jargons and methodological differences lead to communication breakages, which create misunderstandings in teamwork. Boundary-crossing is discouraged by the institutional reward systems, including tenure requirements which prefer intra-disciplinary publications in high-impact journals.

Issues of equity also make implementation more complicated, especially in a resource constrained environment. Rural, low-income, and marginalized communities are disproportionately impacted by unequal access to technology, infrastructure, and trained faculty, which increases digital and opportunity gaps (van Dijk, 2020). Multidisciplinary programs tend to demand extra resources, such as shared areas or technology, that underprivileged schools do not have, which only increases disparities. In different settings such as India, regional differences in language, culture, and socioeconomic status emphasize fair implementation of multidisciplinary requirements of NEP 2020.

Multidisciplinary Approaches: Overcoming Implementation Obstacles

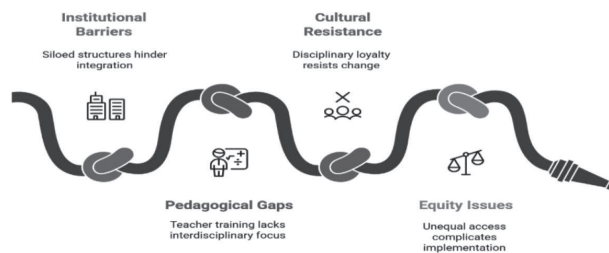


Figure 1 Multidisciplinary Approaches: Overcoming Implementation Obstacles

To reduce such obstacles, specific plans are necessary. Faculty capacity building offered through professional development programs is possible via interdisciplinary training workshops that create a common point and collaboration skills (Choi and Pak, 2007). Institutional priorities can be reoriented with the help of policy support through such measures as revised accreditation standards and incentives to work across disciplines, such as adjusted tenure policies and special funding streams (National Academies of Sciences, Engineering, and Medicine, 2018). Alongside Team-teaching or learning community, Collaborative planning can solve time and pedagogical pressures with the promotion of cultural change. To be fair, it is important to invest in infrastructure, have

specific subsidies in underserved regions and design it in an inclusive way with an inclusion of local knowledge systems. Slow, context-sensitive implementation Piloting and applying feedback loops can be used to adapt to local needs gradually.



Figure 2 Overcoming obstacles to multidisciplinary approaches

These challenges need the combined efforts of policymakers, administrators, and educators to overcome them. With proactive strategies to reduce the obstacles, multidisciplinary strategies can achieve their transformative potential, generating equitable innovative learning.

Future Directions and Recommendations

The shift to synthetic education requires proactive approaches to use emerging technologies and system-wide changes. With the increasing complexity of challenges, multidisciplinary practices should evolve to be more innovative with the inclusion of new tools and accessible practices. Besides relevance, education should be transformative.

New tendencies are pointing towards technology-facilitated integration as an agent of greater synthesis. The integration of artificial intelligence (AI) holds the potential of both personalized and adaptive learning, cutting across disciplines to create interdisciplinary AI literacy and ethical use across disciplines (Allen and Kendeou, 2024). Multidisciplinary collaboration can be supported by generative AI tools through automating routine tasks, allowing educators to concentrate on synthesizing knowledge across many fields, including integrating STEM with humanities to solve problems in a holistic way. VR presents cross-discipline immersion experiences that simulate real-life situations in which learners explore multifaceted problems, such as historical situations through the prisms of culture, science, and ethics, which builds

empathy, retention, and collaboration skills (Radianti et al., 2020). With the help of digital ecosystems, facilities of lifelong learning expand multidisciplinary education beyond the school, allowing to sustain a development of skills in the form of flexible, stakeholder inclusive modules in accordance with the needs of society (UNESCO, 2020).

Special recommendations are required to bring these trends into reality. One should invest in faculty collaboration by means of structured teacher design team and professional development initiatives that foster interdisciplinary co-planning and co-teaching capacity building (Voogt, Pieters, & Handelzalts, 2016). Rebuilding the curriculum needs to be an integrated mapping where this is incorporated to promote integration, with results aligning to the real world and including flexible courses, such as in NEP 2020 (Government of India, 2020). Synoptic tasks take place when a learner must synthesize the knowledge across multiple modules will encourage deep connections, which encourage higher-order thinking and programmatic coherence (Constantinou, 2020; Harvey and Tree, 2025). The partnership of stakeholders, which includes communities, industry, policymakers, and non-academic experts, enhances transdisciplinary learning by co-creating authentic situations and providing relevance (National Academies of Sciences, Engineering, and Medicine, 2018).

An appeal of change that is systemic must be made, and it must cut across policy and practice. Incentives should be provided to multidisciplinary actions by policymakers, including funding, new accreditation, and national frameworks stressing integration, which is observed in global alignments with SDG 4 (United Nations, 2015). Cultures of collaboration should be encouraged by the institutions, which reallocates resources to be used in joint projects and technology infrastructure. Teachers and leaders should maintain a slow but steady introduction of the intervention to begin with pilots and expand by evidence-based reiteration. Finally, top-down policy requirements and bottom-up innovation by practitioners will destroy the last fissures as systemic reform will provide learners with the ability to live in an interconnected world.

With such directions, multidisciplinary education can become a dynamic driver of equity, innovation and sustainability and equip successive generations to tackle the ills of tomorrow with synthesis and resilience.

Conclusion

The process of silo-to-synthesis is a significant paradigm shift in the field of education, as it no longer does the knowledge of the discipline subjects, but rather,

understands in a holistic manner. Learning has traditionally been structured in traditional silos based on government-created historical specialization and supported by structural barriers, restricting students to making cross-cutting connections and solving cross-cutting problems in the real world. Multidisciplinary, interdisciplinary, and transdisciplinary approaches promote synthesis through juxtaposing, integrating and transcending boundaries, and thus, help learners to formulate an overall solution to a complicated problem (Choi and Pak, 2007). This chapter has followed the isolating structure of the traditional education, disaggregated the theories based on the progressive educationists such as Dewey, and constructivist education theories and has shown how these theoretical assumptions have been practiced in real-life examples in the form of global case studies, including IB MYP units or policy-driven revolutions like NEP 2020 in India.

Fundamentally, the thesis is since multidisciplinary strategies revolutionize education through synthesis, development of problem-solving skills, and equipping students more adequately to face the complexities of the real world, despite the continued institutional, pedagogical, and cultural obstacles. Practical experience proves the feasibility of tangible positive outcomes: increased engagement, acquisition of transferability 21st-century skills, increased equity with relevance and inclusivity, and contributions to society in the form of informed citizenship in accordance with Sustainable Development Goal 4 (United Nations, 2015). Through these approaches, learners will have the capacity to address such wicked problems as climate change, inequality, and digital divides, and develop critical thinking, creativity, collaboration, and adaptability that will be needed in an uncertain future.

The consequences are not confined to the school, but to the general development of society. Through breaking down silos, education will be an instrument of innovation and resiliency that will result in graduates who are able to traverse interdisciplinary realities in the workplace, community, and the international stage. Nevertheless, achievement will require going through challenges with the help of professional development, policy incentives, and cultural changes, which are spelled out in mitigation and future directions that include current technologies like AI and VR.

In the future, it is not only beneficial but also necessary that multidisciplinary strategies be used to realize equitable and innovative education in the 21st and beyond. The tendency to compartmentalize thought is now facing the danger of obsolescence as wicked problems grow more intense in an

environment filled with rapid change in technology and the environment. Synthesis, in contrast, encourages inclusivity, i.e., uniting the different viewpoints, eliminating the differences, and integrating the voices of stakeholders to achieve transdisciplinary effect. Such policy as NEP 2020 is an indicator of momentum, but it is important to be visibly committed by educators, institutions, and policymakers to make integration systemic. Finally, by adopting multidisciplinary learning, generations are equipped to learn and actively create a more connected and sustainable world that brings hope and agency in the face of complexity.

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FEATURE ARTICLE

Role of Ethical Values in Shaping an Effective Mathematics Teacher for Tomorrow

Dr. Kalyani Kumari*

Abstract

This article begins with a simple but important idea: we cannot truly understand what makes a mathematics teacher effective without looking at the ethical values that shape their professional behavior. In today's world—marked by rapid technological change, global connections, cultural diversity, and growing demands for accountability—the role of teachers has become far more complex than it once was. Teaching mathematics is no longer just about explaining formulas or demonstrating procedures. It also involves nurturing students' thinking habits, building their confidence, and creating a classroom environment grounded in fairness and respect. In this changing educational landscape, ethical values are not optional qualities or secondary traits. They sit at the heart of teaching excellence. This study explores how key ethical dimensions—integrity, fairness, responsibility, empathy, and professional commitment—contribute to effective mathematics teaching. For example, integrity is reflected in honest assessment practices, transparent communication with students, and intellectual authenticity when presenting mathematical ideas. A teacher who embodies integrity does not simply deliver content but models ethical reasoning and trustworthiness in everyday classroom interactions. The findings reveal a clear and consistent relationship between strong ethical values and indicators of teacher effectiveness. Teachers who demonstrate fairness, responsibility, and empathy tend to foster more supportive learning environments and stronger academic engagement among students. Ethical conduct, therefore, is not separate from instructional success—it actively shapes it. The study makes an important theoretical contribution by placing ethical values at the center of mathematics teacher effectiveness and expanding existing models of teacher quality to include moral dimensions. On a practical level, it offers recommendations for policymakers, teacher education programs, and school leaders to strengthen ethical development within the profession. It also highlights directions for future research, especially the need to examine how ethical dispositions develop over time and how structured ethics training might influence teaching

practice. Ultimately, this research underscores a powerful conclusion: the future of mathematics education depends not only on innovative teaching methods or technological tools, but also on the moral character and integrity of the teachers who stand in front of the classroom.

Keywords - Ethical Values, Mathematics Teacher Effectiveness, Teacher Professional Identity, Ethical Decision-Making, Teacher Education, Teacher-Student Relationships, Assessment Ethics.

Introduction

The role of teachers today goes far beyond simply delivering subject content. In mathematics especially—a subject many students see as rigid, intimidating, or abstract—effective teaching depends not only on strong content knowledge but also on the ethical values teachers bring into the classroom. Ethics in teaching is about more than rules or professional codes; it involves fairness, integrity, empathy, responsibility, and respect for human dignity. These values shape how teachers make decisions, build classroom culture, assess students, and ultimately support their growth as learners. As Elizabeth Campbell (2021) explains, ethical commitment is central to professional teaching because it determines whether teachers simply follow policies or thoughtfully act in the best interests of their students.

In mathematics classrooms, ethical values carry particular weight. Because mathematics is often viewed as precise and objective, it can seem as though teaching it is purely technical. But teaching mathematics is deeply human work. It involves interpretation, communication, encouragement, and relationship-building.

How a teacher responds to mistakes, who receives encouragement, how ability is described, and how success is defined—all of these decisions carry ethical meaning. A teacher's attitude and judgment can shape students' confidence, resilience, and even their sense of whether they “belong” in mathematics.

The pressure surrounding mathematics assessments makes ethical responsibility even more important. Mathematics

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often acts as a gatekeeper subject, influencing access to higher education and career opportunities. In high-stakes testing environments, teachers may feel compelled to focus heavily on test preparation. However, ethical professionalism requires balance. While accountability matters, it should not come at the expense of genuine understanding, curiosity, or long-term intellectual development. Ethical teachers resist shortcuts that may boost short-term scores but harm deeper learning.

The emotional dimension of mathematics learning is another area where ethics plays a crucial role. Many students struggle with math anxiety, fear of failure, or the belief that mathematical ability is fixed. In such situations, a teacher's empathy and patience can make a profound difference. When mistakes are treated as learning opportunities rather than evidence of weakness, students feel safer taking intellectual risks. Ethical awareness also helps teachers recognize and address subtle forms of bias or exclusion, especially in diverse classrooms shaped by cultural, linguistic, or socio-economic differences. By fostering fairness and inclusion, teachers help students develop positive mathematical identities instead of withdrawing from the subject.

Despite its importance, ethics often receives less attention in teacher preparation programs than subject knowledge or instructional methods. Research by Brown and Smith (2022) suggests that ethical reflection is frequently treated as an add-on rather than a core component of teacher education. As a result, many teachers enter the profession well-prepared in pedagogy but less prepared to navigate complex ethical dilemmas related to equity, grading fairness, digital privacy, or institutional pressure. In mathematics classrooms, where evaluation and authority are central, this gap can unintentionally reinforce inequalities or negative student self-perceptions.

The expectations placed on mathematics teachers are also changing. Today's students need more than procedural fluency. They require critical thinking skills, collaborative problem-solving abilities, and digital competence. Classrooms are increasingly diverse, and technology plays a growing role in instruction. These changes introduce new ethical questions—about equitable access to digital tools, data privacy, and even algorithmic bias. In such evolving contexts, ethical values act as guiding anchors. They help teachers adapt to innovation responsibly while staying committed to justice, respect, and intellectual honesty.

This study is based on the understanding that ethics is not an optional extra in mathematics teaching—it is foundational. Ethical values influence how teachers design instruction,

build relationships, and see themselves as professionals. The research aims to clarify how ethical principles shape classroom practice and to examine, through empirical evidence, the connection between ethical dispositions and measurable indicators of teaching quality. By combining conceptual discussion with data-based analysis, the study positions ethics at the center of conversations about teacher effectiveness and educational reform.

Ultimately, improving mathematics education is not only about revising curricula or introducing new technologies. It is about the character, judgment, and moral commitment of the teachers who bring learning to life in their classrooms. This research therefore seeks to show how ethical values shape mathematics teacher effectiveness and to offer meaningful implications for teacher education, policy development, and future research.

Review of Literature

A growing body of research makes it clear that teacher ethics are not just an abstract ideal—they directly shape what happens in classrooms and how students learn. Noddings (2020) describes ethics in education as an ethic of care, emphasizing the deep, human relationships that influence how students feel, participate, and stay motivated. In mathematics classrooms, this sense of care can make a real difference. When students feel supported rather than judged, their anxiety decreases and they are more willing to persist through challenging problems.

Research by Avci and Doğan (2021) further shows that mathematics teachers who consistently demonstrate respect, fairness, and empathy tend to build more inclusive classrooms. In such environments, students across different ability levels feel valued, which naturally increases engagement and participation. Ethics, in this sense, becomes visible in everyday actions—how teachers respond to mistakes, how they distribute attention, and how they encourage effort.

Recent discussions have also turned toward the ethical challenges surrounding assessment and accountability. Darling-Hammond et al. (2020) point out that the pressure of high-stakes testing can sometimes push teachers into narrowing their focus to test preparation at the expense of deeper learning. This issue is especially pronounced in mathematics, where standardized exams often dominate evaluation systems. Ethical teaching, therefore, requires balance. Teachers must meet accountability demands while still nurturing genuine conceptual understanding, rather than promoting surface-level performance aimed only at exam scores.

Ethics is also closely connected to a teacher's professional identity. According to Tran et al. (2022), mathematics teachers who regularly reflect on their ethical values tend to show greater resilience and adaptability. They are better equipped to handle classroom dilemmas—whether it involves maintaining rigor while ensuring equity, integrating technology without excluding students who lack access, or managing behavior without compromising a student's dignity. Ethical reflection strengthens trust between teachers and students, reinforcing a positive learning climate.

Although there is substantial literature on ethics in general education, research that specifically examines ethics in mathematics teaching is still relatively limited. Emerging work by Johnson and Torres (2023) draws attention to new ethical tensions in digital mathematics instruction. Concerns about fairness in online assessments, student privacy, and even algorithmic bias highlight the need to rethink ethical frameworks in the context of modern classrooms. As technology becomes more embedded in mathematics education, these questions are becoming increasingly urgent.

Despite these important discussions, there remains a noticeable gap in empirical research that directly links the development of ethical values in teachers with measurable indicators of teaching effectiveness. This study seeks to address that gap by systematically examining ethical practices among mathematics teachers and exploring how these practices relate to educational outcomes.

Objectives

This research is guided by both theoretical inquiry and empirical investigation. It is anchored in the following objectives:

The first objective is to conceptualize ethical values relevant to mathematics teaching and explain how these values influence the professional behavior and decision-making of teachers. The second objective is to quantitatively measure the prevalence of specific ethical values among mathematics teachers using validated instruments and explore their association with indicators of teacher effectiveness. The third objective is to qualitatively explore mathematics teachers' lived experiences in negotiating ethical challenges and dilemmas in instructional and assessment contexts. Finally, the study aims to develop evidence-based recommendations for teacher education programs and policy frameworks that can enhance the cultivation of ethical values in mathematics educators across varied educational settings.

Research Methodology

This study employs a mixed-methods research design, combining quantitative and qualitative approaches to provide a comprehensive understanding of ethical values in mathematics teaching.

Participants. The study sampled 210 in-service mathematics teachers from public and private secondary schools across two Indian states with diverse socioeconomic profiles. Stratified purposive sampling ensured representation of gender, teaching experience, and school context. For qualitative depth, 30 teachers were selected for semi-structured interviews based on variability in ethical practice scores.

Instruments. Quantitatively, the research utilized the Ethical Teaching Practice Inventory (ETPI), a Likert-scaled instrument adapted from validated frameworks in teacher ethics research, covering domains such as fairness, integrity, empathy, responsibility, and professional development orientation. Teacher effectiveness was measured through a combination of student achievement data, classroom observation scores by trained observers using the Mathematics Teaching Effectiveness Scale (MTES), and self-reported professional reflection logs.

Qualitatively, in-depth interviews explored teachers' perceptions of ethical challenges, decision points, and value priorities in their work. Interviews were recorded, transcribed, and coded using thematic analysis procedures.

Procedure. Data collection occurred over one academic semester. Surveys were administered online with anonymity assured. Observations were conducted twice per teacher by independent raters. Interview protocols followed ethical standards of confidentiality and voluntary participation.

Data Analysis. Quantitative data underwent statistical analysis using SPSS. Correlation, regression, and factor analysis techniques were employed to examine relationships between ethical values and effectiveness indicators. Qualitative data were analyzed through iterative coding, theme identification, and narrative synthesis to contextualize quantitative findings.

Data Analysis & Interpretation

The quantitative phase of the study generated statistically significant findings that illuminate the strength and structure of the relationship between ethical values and mathematics teacher effectiveness. To provide clarity and empirical grounding, the statistical outcomes are presented in four tables corresponding to descriptive statistics, correlation analysis, regression analysis, and factor analysis.

Table 1 Descriptive Statistics of Ethical Value Domains (N = 210)

Ethical Value Domain	Mean Score	Standard Deviation
Integrity	4.35	0.42
Fairness	4.21	0.48
Empathy	4.05	0.51
Responsibility	4.18	0.44
Professional Commitment	4.27	0.39

The descriptive statistics indicate that mathematics teachers in the sample reported relatively high levels of ethical dispositions across all domains, with integrity and professional commitment scoring the highest mean values. The relatively low standard deviations suggest consistency in ethical orientation among respondents, reinforcing the reliability of the ethical construct measurement.

Table 2 Correlation between Ethical Values and Indicators of Teacher Effectiveness

Ethical Value Domain	Classroom Observation Score (r)	Student Achievement (r)	Student Engagement (r)	Significance Level
Integrity	0.68	0.54	0.60	\$p < .001\$
Fairness	0.63	0.49	0.58	\$p < .001\$
Empathy	0.45	0.46	0.62	\$p < .01\$
Responsibility	0.59	0.51	0.55	\$p < .001\$
Professional Commitment	0.61	0.53	0.57	\$p < .001\$

The correlation matrix reveals strong positive relationships between integrity and fairness with classroom observation scores, confirming that teachers demonstrating these ethical values were consistently rated higher in instructional quality. Empathy demonstrated a particularly strong association with student engagement, indicating the relational dimension of effective mathematics teaching. All correlations reached statistical significance, validating the robustness of the findings.

Table 3 Regression Analysis Predicting Overall Teacher Effectiveness

Predictor Variable	Beta (β)	t-value	Significance	R2	Adjusted R2
Ethical Values Composite Score	0.52	9.87	\$p < .001\$	0.47	0.45
Teaching Experience (Control)	0.18	2.91	\$p < .01\$	--	--
School Context (Urban/Rural)	0.12	2.03	\$p < .05\$	--	--

The regression model explains 47 percent of the variance in overall teaching effectiveness. Ethical values emerged as the strongest predictor even after controlling for teaching experience and school context. The high beta coefficient underscores the substantial explanatory power of ethical dispositions in shaping effective mathematics teaching. This finding confirms that ethics operates independently and significantly alongside contextual variables.

Table 4 Factor Analysis of Ethical Teaching Practice Inventory (ETPI)

Ethical Factor	Factor Loading Range	Variance Explained (%)
Integrity	0.78 – 0.84	15%
Fairness	0.74 – 0.82	14%
Empathy	0.70 – 0.79	13%
Responsibility	0.72 – 0.81	14%
Professional Commitment	0.80 – 0.86	15%
Total Variance		71%

The factor analysis confirms a stable five-factor structure of ethical teaching, collectively accounting for 71 percent of the total variance. High factor loadings across domains affirm the construct validity of the Ethical Teaching Practice Inventory. The multidimensional structure reflects that ethical teaching is not a singular trait but a constellation of interconnected dispositions.

Interpretation

The integration of these statistical results with qualitative findings strengthens the interpretation that ethical values are foundational drivers of effective mathematics teaching. The descriptive data establish that ethical awareness is prevalent among teachers, while the correlation and regression analyses demonstrate its measurable impact on classroom performance and student outcomes. Factor analysis further substantiates the multidimensional character of ethical professionalism.

Qualitative narratives provided contextual depth to these quantitative trends. Teachers frequently described ethical decision-making as embedded in everyday instructional choices, particularly in balancing curriculum coverage with individual learner needs. Tensions between accountability pressures and conceptual integrity highlighted the moral complexity of teaching mathematics in contemporary educational systems. Cultural sensitivity and digital equity concerns further emphasized the evolving ethical terrain of the profession.

Taken together, the tables and interpretive analysis confirm that ethical values are not supplementary characteristics but central determinants of instructional quality, classroom culture, and teacher professional identity. The statistical alignment between ethical dispositions and observable effectiveness provides strong empirical support for embedding ethics within teacher preparation, evaluation, and policy frameworks.

Discussion

The findings of this study offer important insights for both theory and practice in mathematics education. On a theoretical level, the strong, statistically significant connection between ethical values and teaching effectiveness highlights that teacher quality cannot be defined solely by content knowledge or pedagogical skill. While mastery of mathematics and instructional strategies are essential, they are not enough on their own. Ethical dispositions provide the foundation within which knowledge and pedagogy come alive.

In mathematics education, where logical precision, objectivity, and careful evaluation are central, ethical values like integrity and fairness take on special significance. Integrity ensures intellectual honesty in explanations and assessments, while fairness guarantees that every student has equitable opportunities to learn and demonstrate their abilities. Empathy allows teachers to recognize and respond to the emotional side of learning mathematics—particularly the anxiety and self-doubt that often accompany the subject. These values are not abstract ideals; they operate as practical resources shaping daily classroom actions. They influence how teachers design assessments, respond to mistakes, differentiate instruction, and balance rigor with encouragement. The evidence from this study confirms that ethical values are deeply embedded in observable teaching practices, making them core components of teacher effectiveness.

The qualitative findings bring to life the experiences behind the numbers. Teachers consistently described ethical dilemmas in routine instructional situations: deciding how to grade borderline cases, pacing lessons for diverse learners, reconciling administrative mandates with student needs, or integrating technology in resource-limited settings. These are not rare events but everyday professional challenges that require moral judgment as much as technical expertise. Without structured opportunities to reflect on such dilemmas, teachers may rely on instinct or institutional pressure rather than principled

reasoning. This underscores the importance of embedding ethical reflection within teacher education and professional development. Ethics should not be treated as a detached lecture; it should be integrated through real-world case studies, guided reflection, and mentorship that encourages critical discussion of professional decision-making. Ethical competence grows through practice, reflection, and dialogue. By exposing pre-service and in-service teachers to authentic classroom scenarios, institutions can help them develop moral reasoning skills that strengthen both confidence and effectiveness.

The study also highlights the ethical challenges that arise with technological advancement. Digital tools are increasingly central to mathematics instruction, assessment, and data analysis, offering new possibilities for engagement and innovation. At the same time, they raise ethical concerns around access, privacy, and fairness. Unequal access to devices and connectivity can worsen existing educational disparities, online assessments can challenge academic integrity, and data systems raise questions about confidentiality and responsible use. Ethical preparedness means anticipating these dilemmas and responding in ways that prioritize equity and transparency. Teachers must carefully choose digital tools to ensure innovation does not come at the cost of inclusion. This research suggests that ethical training must evolve alongside technological change, equipping mathematics teachers to navigate emerging challenges responsibly.

Beyond classroom practice, the findings carry significant policy implications. If ethical values clearly influence teaching effectiveness, educational policies should recognize and institutionalize this aspect of professional quality. Current evaluation systems often focus on measurable indicators like student test scores or adherence to standards. While these metrics are important, they can overlook the ethical dimensions that sustain positive learning environments. Policymakers should integrate ethical competencies into professional standards and evaluation frameworks, explicitly acknowledging fairness, integrity, and responsibility as professional expectations. Licensing authorities and accreditation bodies can reinforce this by embedding ethics into certification requirements. At the school level, leaders play a key role in fostering cultures that support ethical practice. Transparent leadership, open dialogue, and support for principled decision-making create environments where teachers feel empowered to act in line with their moral commitments. When ethical practice is institutionally reinforced, its impact becomes systemic and sustainable.

Conclusion

This research confirms that ethical values form the backbone of effective mathematics teaching. Ethical dispositions shape not only classroom relationships but also the rigor and fairness of instruction. Teachers who demonstrate integrity build credibility and trust, creating spaces where students feel confident to explore ideas and face challenges. Fairness ensures that participation and assessment are equitable, promoting inclusivity and justice. Empathy helps teachers address the emotional realities of learning mathematics, enhancing student resilience and persistence. These ethical commitments translate into tangible outcomes, influencing engagement, achievement, and the development of positive mathematical identities.

Integrating ethics into teacher education and professional development is not optional, it is essential. Teacher preparation programs must weave ethical reflection into pedagogical training. Professional development should provide ongoing opportunities for reflective dialogue, helping teachers navigate complex, evolving classroom situations. Evaluation systems should recognize ethical competence as a key dimension of professional excellence. This approach ensures that future mathematics teachers are equipped not only with knowledge and skill but also with the moral clarity needed to teach responsibly.

Future research can build on these findings. Longitudinal studies could examine how ethical values develop over time, particularly as novice teachers transition from training into professional practice. Experimental research might explore the impact of targeted ethical training on classroom outcomes. Student perspectives on teacher ethics also deserve systematic attention, as learners provide valuable insight into how ethical dispositions are experienced in practice. Research across diverse cultural and socio-economic contexts would further deepen understanding of how ethical values interact with local realities.

In today's world, marked by rapid technological change, social transformation, and growing accountability, ethical values act as stabilizing anchors for mathematics teachers. They guide professional action with principles of equity, compassion, responsibility, and intellectual honesty. The effectiveness of mathematics education depends not only on innovative curricula or digital tools but also on the integrity and moral character of the educators themselves. Ethics is not an optional add-on; it is integral to the quality, credibility, and sustainability of mathematics teaching.

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FEATURE ARTICLE

Ethical Foundations of Teaching Practice: Preparing Value-Oriented Educators for Contemporary Classrooms

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Abstract

Teaching is not merely an instructional activity but a moral practice that continuously shapes learners' attitudes, values, and social responsibilities. In recent years, growing concerns related to academic dishonesty, weakening teacher–student relationships, excessive performance pressure, and technology-mediated detachment have highlighted the need to re-examine the ethical foundations of teaching. This paper explores the role of ethical values in teacher preparation and argues that effective education depends on morally grounded educators who can balance professional competence with ethical conscience. Drawing on psychological perspectives of moral development, educational philosophy, and scholarship on teacher professionalism, the study underscores the importance of embedding ethical reflection, value education, and professional responsibility within teacher education programs. The paper further proposes a conceptual framework for cultivating ethical sensitivity and moral commitment among future teachers, aimed at promoting holistic, inclusive, and socially responsible educational practice in contemporary classrooms.

Keywords: Teacher Ethics, Value-Oriented Education, Moral Development, Professional Responsibility, Teacher Preparation

Introduction

Education has traditionally been understood as a transformative process aimed at developing knowledge, skills, and social competence necessary for individual and societal progress. Across cultures and educational traditions, schooling has been expected to contribute not only to intellectual growth but also to the formation of values, character, and civic responsibility (Dewey, 1933; Noddings, 2013). Despite this broad mandate, the moral dimension of education has often received limited and unsystematic attention within formal teacher training

programs, where greater emphasis is placed on subject mastery, instructional methods, and assessment techniques (Biesta, 2010).

Teachers, however, occupy a position that extends far beyond the transmission of subject matter. Through their daily interactions, disciplinary decisions, and responses to classroom situations, teachers function as moral role models whose conduct influences students' ethical understanding and social behavior (Campbell, 2008). Classroom practices related to fairness, respect, honesty, and care communicate powerful moral messages, often more effectively than formal value education (Hansen, 2001). As a result, the ethical orientation of teachers plays a crucial role in shaping the moral climate of classrooms and the broader educational environment.

In contemporary educational settings, the ethical responsibilities of teachers have become increasingly complex. Teachers are expected to navigate challenges related to inclusive education, fairness in evaluation, responsible use of digital technologies, protection of student well-being, and maintenance of professional boundaries. Issues such as academic dishonesty, excessive performance pressure, emotional stress among learners, and technology-mediated detachment further intensify the ethical demands placed on educators (Sockett, 2012). Responding to these challenges requires more than technical competence; it requires ethical sensitivity, reflective judgment, and a strong sense of professional responsibility (Strike & Soltis, 2009).

Preparing teachers to address such ethical challenges is essential for maintaining trust in educational institutions and for fostering learning environments that are safe, inclusive, and supportive. Teacher education programs, therefore, carry a critical responsibility in cultivating ethical awareness and moral commitment alongside pedagogical skills (Darling-Hammond, 2006). When ethical values are explicitly integrated into teacher preparation, future

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educators are better equipped to make responsible decisions, manage moral dilemmas, and sustain meaningful teacher–student relationships (Fenstermacher, 2001).

Within this context, the present paper examines the ethical foundations of teaching practice and explores ways in which ethical values can be systematically strengthened during teacher education. By focusing on ethical reflection, value-oriented learning, and professional responsibility, the study seeks to contribute to the preparation of educators who can uphold the moral purpose of teaching and support holistic, socially responsible education in contemporary classrooms.

Statement of the Problem

Despite the widely acknowledged role of education in shaping values and social responsibility, ethical preparation remains inadequately addressed in many teacher education programs. Contemporary teacher training often prioritizes pedagogical techniques, subject expertise, and performance outcomes, while ethical development is treated as implicit or peripheral. As a result, teachers enter classrooms without sufficient preparation to address ethical challenges related to fairness, inclusion, digital conduct, emotional well-being, and professional boundaries.

The increasing incidence of academic dishonesty, weakened teacher–student relationships, performance-driven stress, and ethical dilemmas arising from technology use highlights a growing gap between professional demands and ethical preparedness. This gap raises concerns about the moral foundations of teaching practice and the capacity of teachers to function as ethical role models. There is a pressing need to systematically examine and strengthen the ethical foundations of teacher education to ensure that future educators are equipped to teach responsibly in complex and diverse classroom contexts.

Objectives of the Study

The present paper is guided by the following objectives:

1. To explore ethical foundations of teaching practice in contemporary classrooms.
2. To examine teachers' experiences and perceptions of ethical challenges in teaching.
3. To understand the role of teacher education in shaping ethical awareness and moral commitment.
4. To identify core ethical values essential for value-oriented teaching.
5. To interpret how ethical orientation influences teachers' professional practice.

Research Questions

1. How can teaching be understood as a moral and ethical practice in contemporary classrooms?
2. What ethical values are essential for preparing value-oriented teachers?
3. In what ways can teacher education strengthen ethical awareness and moral commitment among future educators?

Nature and Method of the Study

The study adopts a conceptual and analytical approach, based on a critical synthesis of existing literature from educational psychology, moral development, educational philosophy, and teacher professionalism. Rather than collecting empirical data, the paper integrates theoretical perspectives and scholarly discussions to develop a coherent understanding of ethical premises in teaching practice. Through conceptual analysis, the study examines how ethical values can be systematically embedded in teacher education and proposes a framework for preparing value-oriented educators capable of addressing contemporary ethical challenges.

Review of Related Literature

Existing literature highlights teaching as a profession deeply rooted in ethical responsibility and moral judgment. Educational philosophers have long argued that teaching involves value-laden decisions that shape learners' character, moral reasoning, and social orientation (Goodlad, Soder, & Sirotnik, 1990). Teaching is therefore understood not merely as a technical activity but as a moral endeavor in which educators influence students' ethical dispositions through both instruction and conduct. Research in moral and character education further stresses that teachers play a central role in modeling ethical behavior and creating classroom settings that support moral reflection and responsible action (Berkowitz & Bier, 2005).

Psychological studies on moral development suggest that ethical reasoning evolves through ongoing interaction between cognitive growth, social experience, and reflective engagement with moral dilemmas (Rest, Narvaez, Bebeau, & Thoma, 1999). From this perspective, moral competence is developmental and context-dependent rather than fixed or innate. Teacher education research reinforces this view by demonstrating that ethical competence does not emerge automatically through technical training alone but requires structured opportunities for reflection, dialogue, and experiential learning (Oser & Biedermann, 2006). Supervised practice, ethical case discussions, and reflective

pedagogical approaches are identified as essential for supporting ethical sensitivity and professional judgment among pre-service teachers.

However, despite growing recognition of the ethical dimensions of teaching, much of the existing literature addresses ethics either at an abstract philosophical level or as a subsidiary component of general teacher professionalism. There remains limited emphasis on the systematic integration of ethical development within teacher education curricula, particularly from a psychologically informed and practice-oriented perspective (Tirri, 2011). This gap underscores the need for more comprehensive frameworks that connect ethical values, moral development processes, and teacher preparation practices in a coherent manner.

Research Gap

Although the ethical dimensions of teaching have been widely acknowledged, there remains a lack of inclusive frameworks that integrate ethical values, psychological development, and teacher preparation practices in a systematic manner. Much of the existing research focusses on instructional effectiveness, competency-based standards, or policy-driven models of teacher professionalism, often overlooking the ethical development of teachers as a distinct and structured domain of inquiry (Bullough, 2011).

Furthermore, studies in moral education have predominantly focused on students' moral learning and character formation, with comparatively limited attention given to how teachers themselves develop ethical sensitivity and moral judgment during professional preparation (Sanger & Osguthorpe, 2013). As a result, ethical competence is frequently assumed to emerge implicitly through teaching experience rather than being intentionally cultivated through teacher education programs.

Ethical training within teacher education is also often fragmented, implicit, or treated as an auxiliary component rather than a central element of professional preparation. Scholars have noted that ethical issues are commonly addressed in isolated courses or informal discussions, without sustained integration across the curriculum, field experiences, and institutional practices (Maxwell & Schwimmer, 2016). This lack of coherence limits the effectiveness of ethical education and weakens its impact on professional practice.

Moreover, there is limited literature that synthesizes ethical values with psychological processes such as moral reasoning, reflective judgment, and professional identity formation, alongside institutional and pedagogical practices. The absence of such integrative approaches

restricts the development of holistic models for ethical teacher preparation (Shapiro & Stefkovich, 2016). The present study seeks to address this gap by offering an integrated conceptual understanding of ethical foundations in teaching and by proposing strategies for strengthening ethical orientation within teacher education.

Teaching as a Moral Practice

Teaching is inherently a moral practice because it involves continuous decision-making that affects learners' academic progress, emotional well-being, and social development. Every choice a teacher makes related to discipline, grading, classroom interaction, inclusion, and student support carries ethical significance. These decisions are rarely neutral; they reflect underlying values such as fairness, care, respect, responsibility, and justice. Educational research has emphasized that classrooms function as moral spaces where values are embedded in everyday routines and interactions rather than conveyed only through formal instruction (Jackson, Boostrom, & Hansen, 1993).

Teachers exercise moral judgment in both planned and spontaneous situations. Decisions about how to respond to student mistakes, how to address behavioral issues, how to distribute attention among learners, and how to handle sensitive personal or cultural differences shape students' perceptions of right and wrong. Even seemingly routine actions, such as enforcing rules or providing feedback, convey moral messages about authority, equality, and respect. Studies of classroom life suggest that such implicit moral communication plays a central role in shaping students' ethical understanding and social behavior (Lickona, 1991).

From a psychological perspective, ethical learning occurs largely through observation, interaction, and social experience. Students internalize values by observing how teachers treat others, manage conflict, and respond to ethical dilemmas. Social learning perspectives indicate that modeling and reinforcement are powerful mechanisms through which moral behavior is learnt in classroom contexts (Bandura, 1986). Teachers who consistently demonstrate fairness, empathy, and respect create classroom climates that promote trust, moral reasoning, and prosocial behavior. Such environments encourage students to develop empathy, self-regulation, and a sense of responsibility toward others (Wentzel, 2012). In contrast, inconsistent discipline, bias, or emotionally detached behavior can contribute to confusion, disengagement, mistrust, and negative patterns of social learning.

Recognizing teaching as a moral practice shifts the focus of education from technical efficiency alone to

ethical responsibility. It challenges the view of teaching as merely the application of methods and strategies and highlights the moral influence teachers exert through their professional conduct. Scholars of moral education argue that acknowledging this moral dimension is essential for preparing teachers who can respond thoughtfully to ethical dilemmas in diverse classroom settings (Nucci, 2001). This perspective underscores the need for teacher preparation programs to address ethical awareness, value reflection, and moral decision-making explicitly. Preparing teachers to understand and embrace their moral role is therefore essential for fostering classrooms that support not only academic achievement but also ethical growth and social responsibility.

Ethical Values in the Teaching Profession

Ethical teaching is grounded in a set of core values that guide teachers' professional behavior, decision-making, and relationships with students. These values shape the moral climate of classrooms and influence how learners experience education on both academic and personal levels. Research on teacher ethics emphasizes that professional values are central to teachers' identity and practice, influencing both instructional choices and interpersonal conduct (Carr, 2000).

- **Professional Integrity:** Integrity forms the foundation of ethical teaching practice. It involves honesty in assessment, transparency in communication, and accountability in fulfilling professional duties. Teachers with strong integrity ensure fairness in grading, provide truthful feedback, and adhere to academic and institutional standards. By maintaining ethical consistency, teachers promote academic honesty and model responsible behavior for students. Studies on ethical decision-making in teaching highlight that integrity strengthens professional credibility and fosters trust within educational communities (Shapira-Lishchinsky, 2011). Such trust is essential for sustaining meaningful teacher–student relationships and a healthy learning environment.
- **Respect and Inclusivity:** Respect for learners is a central ethical obligation of the teaching profession. Ethical educators acknowledge and value individual differences related to culture, language, gender, ability, and socioeconomic background. Inclusivity requires teachers to create learning environments where all students feel accepted, safe, and valued. Scholarship on multicultural and inclusive education emphasizes that respectful and culturally responsive teaching practices reduce marginalization and support equity and student well-being (Banks, 2015; Gay, 2010). Inclusive practices thus reflect a commitment to dignity, equal opportunity, and social justice in education.
- **Fairness and Social Responsibility:** Teachers hold a position of authority that must be exercised justly and responsibly. Ethical teaching involves impartial decision-making in matters such as discipline, participation, and evaluation. Fairness requires teachers to recognize and address personal biases and to ensure that no learner is disadvantaged due to background or circumstance. Beyond the classroom, social responsibility calls on teachers to promote values such as justice, cooperation, and civic awareness. Educational theorists argue that teaching grounded in social responsibility prepares students to engage ethically with societal issues and democratic processes (Fraser, 2008; Cochran-Smith, 2004).
- **Empathy and Care:** Caring relationships are central to effective and ethical teaching. Empathy enables teachers to understand students' emotional, psychological, and academic needs and to respond with sensitivity and support. Ethical frameworks based on care emphasize attentiveness, responsiveness, and relational responsibility as essential dimensions of moral practice in education (Held, 2006). Teachers who demonstrate care create classroom climates characterized by trust, emotional security, and motivation, which in turn support student engagement, resilience, and moral growth. Viewing learners as whole persons rather than merely academic performers reflects the ethical commitment of teaching as a relational and human-centered profession.

Psychological Perspectives on Ethical Development in Teachers

Ethical competence in teachers develops through the dynamic interaction of cognitive growth, social experience, emotional maturity, and reflective practice. Psychological perspectives on moral development emphasize that ethical reasoning is not fixed but evolves as individuals engage with moral dilemmas, negotiate social expectations, and reflect on the consequences of their actions (Kohlberg, 1984). From this viewpoint, moral judgment becomes increasingly sophisticated as individuals progress toward principled and reflective forms of reasoning. Teachers, therefore, continue to develop ethically throughout their professional lives, particularly when they encounter complex classroom situations that demand thoughtful judgment and responsibility.

From a developmental standpoint, ethical growth involves more than knowledge of rules or professional codes. It includes the capacity for perspective-taking, emotional regulation, and the integration of moral values into one's professional identity. Psychological research highlights that moral motivation and identity play a crucial role in translating ethical understanding into ethical action (Blasi, 2005). Teachers who possess higher levels of ethical sensitivity are better able to recognize moral issues embedded in everyday classroom interactions, such as fairness in assessment, respect for diversity, and care for students' well-being. Such sensitivity is cultivated through lived experience and reflective engagement rather than through prescriptive instruction alone (Gilligan, 1982).

Teacher education programs play a crucial role in facilitating ethical development by providing structured opportunities for reflection, dialogue, and experiential learning. Reflective activities such as supervised teaching practice, ethical case discussions, role-playing of classroom dilemmas, and guided mentorship encourage pre-service teachers to critically examine their assumptions and moral responses. Transformative learning theory suggests that reflection on challenging experiences can lead to deeper shifts in perspective and ethical understanding (Mezirow, 1997). Through such processes, future teachers refine their moral judgment and align personal values with professional responsibilities.

Institutional culture further shapes ethical development by providing a social context in which values are modelled and reinforced. Learning theories emphasize that ethical understanding is socially constructed through participation in professional communities and shared practices (Lave & Wenger, 1991). Teacher educators and mentors act as influential ethical models whose conduct implicitly communicates norms of professionalism, responsibility, and care. Institutions that promote fairness, reflective dialogue, and ethical consistency strengthen moral learning among trainees, whereas ethically fragmented environments may weaken the development of moral commitment.

So, the psychological perspectives underscore that ethical development in teachers is an ongoing, reflective, and socially embedded process. Recognizing this complexity highlights the importance of designing teacher education programs that support reflective practice, meaningful social interaction, and ethical modeling. Such approaches are essential for preparing educators who can act with moral clarity, sensitivity, and responsibility in diverse and evolving educational contexts.

Strengthening Ethical Orientation in Teacher Education

Strengthening the ethical orientation of future teachers requires a deliberate and systematic approach that addresses curriculum design, pedagogy, practice, and institutional culture. Research on teacher preparation emphasizes that ethical development should be treated as a continuous and developmental process embedded throughout teacher education rather than as an optional or peripheral component of professional training (Sokkett & LePage, 2002). When ethics is positioned at the core of teacher preparation, it becomes an integral part of professional identity formation.

- **Curriculum-Level Integration:** Ethical issues should be meaningfully woven into core components of teacher education such as pedagogy, assessment, classroom management, and educational psychology. Studies on curriculum design in teacher education suggest that integrating ethics across courses enables pre-service teachers to recognize the moral dimensions of everyday instructional decisions (Korthagen, 2004). Discussions on fairness in evaluation, inclusivity in instructional strategies, child rights, digital responsibility, and professional boundaries help future teachers understand ethics as embedded in practice rather than as abstract theory disconnected from classroom realities.
- **Reflective Learning Approaches:** Reflective learning plays a central role in developing ethical awareness and moral sensitivity among teacher trainees. Educational research highlights reflection as a key mechanism through which professionals examine values, confront moral uncertainty, and refine judgment (Brookfield, 1995). Tools such as reflective journals, ethical dilemma analysis, and structured group discussions encourage teacher trainees to critically examine their beliefs and responses to complex situations. Through guided reflection, future teachers learn to connect personal values with professional responsibilities and develop thoughtful, value-based judgment (Boud, Keogh, & Walker, 1985).
- **Practice-Based Ethical Training:** Field experiences and teaching internships provide critical opportunities for applied ethical learning. Real classroom contexts expose teacher trainees to ethical challenges related to discipline, diversity, assessment practices, and student well-being. Research on practice-based teacher education emphasizes that ethical understanding is

strengthened when trainees engage in supervised practice combined with structured mentoring and feedback (Darling-Hammond & Bransford, 2005). Such experiences support the development of applied ethical reasoning, enabling future teachers to translate ethical principles into responsible action in authentic educational settings.

- **Institutional Role Modeling:** Teacher education institutions themselves play a powerful role in shaping ethical orientation. Organizational studies in education indicate that institutional norms, leadership practices, and relational climates significantly influence professional values and ethical conduct (Hoy & Miskel, 2013). Institutions that demonstrate ethical governance, uphold academic honesty, promote respectful relationships, and ensure fairness in policies reinforce ethical values through lived experience. Faculty members and administrators act as ethical role models whose conduct implicitly communicates professional norms. When institutional practices align with ethical principles, they strengthen moral learning among teacher trainees and enhance the credibility of formal ethics instruction.

Proposed Conceptual Framework for Ethical Teacher Preparation

The proposed conceptual framework views ethical teacher preparation as a multidimensional process involving four interconnected components:

1. **Ethical Values** – Integrity, fairness, empathy, respect, care, and social responsibility.
2. **Psychological Processes** – Moral reasoning, ethical sensitivity, reflective judgment, and identity formation.
3. **Pedagogical Practices** – Reflective learning, ethical case analysis, experiential training, and guided supervision.
4. **Institutional Culture** – Ethical leadership, academic honesty, respectful relationships, and supportive governance.

These components interact continuously to shape teachers' ethical orientation and professional conscience. Ethical competence emerges when values are reinforced through reflective practice and institutional modeling, enabling teachers to translate ethical principles into classroom action.

Implications for Educational Practice

Ethically grounded teachers play a vital role in creating positive and supportive classroom environments. Research

on classroom climate and teacher influence indicates that when teachers act with integrity, fairness, empathy, and care, they foster trust and mutual respect in teacher–student relationships, which in turn supports emotional safety and active student participation (Hargreaves, 1998). Value-oriented teaching not only enhances academic engagement but also contributes to the development of emotional maturity, self-discipline, and social responsibility among learners. Students are more likely to internalize ethical values when they consistently observe moral behavior modelled by their teachers in everyday classroom interactions (Nucci & Narvaez, 2008).

Beyond individual classrooms, ethical teaching practices contribute to healthier and more cohesive school cultures. Studies on school ethics and professional climate suggest that schools guided by ethically reflective teachers are better equipped to address challenges such as academic dishonesty, exclusion, bullying, and student disengagement (Starratt, 2004). Ethical awareness also supports transparent assessment practices, responsible use of technology, and respectful professional relationships among staff, all of which strengthen institutional effectiveness and credibility (OECD, 2019).

At a broader societal level, ethical teacher preparation strengthens public trust in education as a moral and social institution. Teachers play a formative role in shaping learners' understanding of citizenship, justice, cooperation, and responsibility toward others. Educational research highlights that value-oriented teaching contributes to democratic participation and social cohesion by fostering critical thinking, ethical reasoning, and civic engagement among students (Arthur, Kristjánsson, Cooke, Brown, & Carr, 2015). By nurturing ethical awareness and value-based reasoning, education systems contribute to the preparation of socially responsible and civically engaged citizens.

These implications underscore the need for policymakers, curriculum developers, and teacher educators to recognize ethics as a central component of teacher professionalism rather than a supplementary concern. Integrating ethical competence into teacher education standards, curricula, and continuous professional development initiatives helps ensure that future educators are prepared not only to teach effectively but also to uphold the moral purpose of education in contemporary society (Sahlberg, 2015).

Limitations of the Study

The present study is conceptual and qualitative in nature, relying on theoretical analysis and synthesis of existing

literature rather than empirical data collection. As a result, the arguments and conclusions are interpretive and may not capture the full range of perspectives held by teachers, teacher educators, or policymakers in diverse educational contexts.

The study does not include direct observations, interviews, or survey-based evidence from practising or pre-service teachers. Consequently, the proposed ideas and conceptual framework have not been empirically tested or validated through classroom-based or institutional data. This limits the ability to generalize findings across different cultural, institutional, or policy settings.

Additionally, the focus of the study is primarily on ethical development within teacher education programs. While ethical issues are influenced by broader systemic factors such as educational policy, sociopolitical context, and organizational constraints, these dimensions are not examined in depth. The study also does not account for variations across disciplines, levels of schooling, or national education systems.

Despite these limitations, the study provides a coherent conceptual foundation for understanding ethical foundations in teaching practice and offers direction for future empirical research. The limitations identified highlight opportunities for further study rather than weaknesses in the overall contribution of the study.

Directions for Future Research

Future research may build upon the present conceptual study by empirically examining ethical development in teacher education across diverse educational contexts. Qualitative studies involving interviews, focus group discussions, and classroom observations with pre-service and in-service teachers could provide deeper insights into how ethical values are understood, experienced, and enacted in everyday teaching practice. Longitudinal research designs may be employed to explore how ethical orientation evolves from pre-service preparation to professional teaching practice. Such studies would help examine the sustainability of ethical awareness and moral commitment over time and identify factors that support or hinder ethical development throughout teachers' careers.

Intervention-based studies could investigate the effectiveness of structured ethics-oriented modules, reflective practices, and mentorship programs within teacher education. Evaluating the impact of reflective journals, ethical dilemma discussions, and practice-based ethical training on teachers' moral reasoning and professional judgment would strengthen the empirical grounding of ethical teacher preparation.

Comparative and cross-cultural studies may further enrich understanding by examining how ethical values in teaching are shaped by cultural, institutional, and policy contexts. Research comparing teacher education programs across regions, disciplines, or educational levels could identify context-sensitive strategies for integrating ethics into professional preparation.

Finally, future research may refine and empirically test the conceptual framework proposed in this study. Mixed-method approaches combining qualitative insights with quantitative measures of ethical sensitivity or professional outlook could contribute to the making of holistic models for ethical teacher education.

Conclusion

Preparing effective teachers requires far more than the acquisition of pedagogical techniques and subject knowledge; it demands ethical clarity, moral commitment, and sustained reflective practice. Teaching is an inherently value-laden profession in which everyday decisions related to discipline, assessment, inclusion, and student support carry ethical implications. Educational scholars have emphasized that teaching inevitably involves moral judgment, as teachers continuously negotiate competing values in complex human situations (Fenwick & Edwards, 2010). As classrooms become increasingly diverse, technology-mediated, and emotionally complex, teachers are required to exercise sound moral judgment alongside instructional competence. Without a strong ethical foundation, even technically skilled teaching risks becoming disconnected from the broader human purpose of education (Hansen, 2011).

The analysis presented in this paper highlights that ethical growth in teachers is not an automatic outcome of professional training but a process that must be intentionally nurtured through teacher education. Research on professional ethics underscores that ethical competence develops when values such as integrity, fairness, empathy, respect, and social responsibility are systematically embedded across curriculum design, reflective learning practices, field experiences, and institutional culture (Campbell & Thiessen, 2013). When ethical education is integrated in this manner, pre-service teachers are better prepared to recognize moral dilemmas, reflect on competing values, and respond to classroom challenges in ethical and empathetic ways.

Integrating ethical values into teacher education also has significant implications for classroom practice and school culture. Studies on teacher professionalism suggest that

ethically grounded teachers are more likely to establish learning environments characterized by trust, inclusivity, emotional safety, and mutual respect (Sokkett, 2012). Such environments support not only academic engagement but also the moral and social development of learners. By consistently modeling ethical behavior through their interactions and professional decisions, teachers influence students' value formation, civic awareness, and sense of responsibility toward others (Biesta, 2015).

Beyond the classroom, ethical teacher preparation contributes to strengthening public trust in education as a moral and social institution. Teachers play a critical role in shaping future citizens who are capable of ethical reasoning, democratic participation, and social cooperation. Educational theorists argue that when education systems prioritize ethical competence alongside pedagogical skill, they reaffirm teaching as a moral vocation rather than a purely technical occupation (Sullivan, 2005). Such an orientation is essential for sustaining the social legitimacy and moral credibility of education in contemporary society.

In conclusion, reinforcing ethical foundations of teaching represents an essential investment in the quality and purpose of education. Teacher education programs that cultivate ethical awareness, reflective judgment, and professional integrity are better positioned to prepare educators who can respond responsibly to contemporary challenges. Such educators not only impart knowledge but also contribute to the formation of morally grounded individuals and socially responsible communities, ensuring that education fulfills its broader human and societal mission (Hargreaves & Fullan, 2012).

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FEATURE ARTICLE

Normative Commitment among Principals of Teacher Education Institutions in Telangana State

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Abstract

*This study assessed the level of normative commitment among principals of teacher education institutions in Telangana State, India. Normative commitment, a component of Meyer and Allen's (1990) three-component model of organizational commitment, reflects employees' sense of moral obligation and duty to remain with the organization. The research examined differences in normative commitment based on gender, type of institution (government vs. private), locality (rural vs. urban), and institutional status (minority vs. non-minority). A descriptive survey design was employed with a sample of 100 principals selected through one-stage cluster random sampling from three districts (Hyderabad, Rangareddy, and Mehboobnagar). Data were collected using a self-developed five-point Likert-type Organizational Commitment (Normative Commitment) Scale. The instrument demonstrated acceptable reliability (Cronbach's $\alpha = 0.701$). Independent samples *t*-tests were used to test the hypotheses. Results revealed a statistically significant difference in normative commitment between male and female principals, with female principals showing higher levels ($p < .05$). No significant differences were found with respect to management type, rural-urban locality, or minority status ($p > .05$). The findings suggest that gender plays a meaningful role in principals' sense of moral obligation, while other institutional variables have limited influence. Implications for educational leadership development and policy in teacher education are discussed.*

Keywords: Organizational Commitment, Normative Commitment, Educational Leader, Descriptive Research Design and Item Analysis

Introduction

Education plays a vital role in the development of any society by shaping future generations through quality

teaching and learning. In teacher education institutions, principals serve as key leaders who guide faculty, manage resources, and create an environment that supports effective Teacher Preparation. The success of these institutions often depends on the commitment of their principals to the organization.

Organizational commitment refers to the psychological connection that employees feel toward their workplace. It influences how much effort they put in, how long they stay, and how well they perform their duties. Researchers generally describe organizational commitment as a mindset that affects an employee's decision to remain with the organization. According to Meyer and Allen's well-known three-component model, organizational commitment includes three main types: affective commitment (emotional attachment and desire to stay), continuance commitment (need to stay due to perceived costs of leaving), and normative commitment (sense of obligation to stay).

Among these, normative commitment deserves special attention. It reflects a feeling of moral obligation or duty to continue working for the organization. Employees with high normative commitment believe they *ought to* stay because it feels like the right thing to do. This sense of obligation can come from factors such as loyalty to the organization that invested in their development, cultural or personal values emphasizing duty, or a belief that leaving would let down colleagues or the institution.

Meyer and Allen explained normative commitment as part of their broader framework. In their model, people may experience all three types of commitment at different levels at the same time, but normative commitment specifically involves a perceived responsibility to remain. It is often linked to positive outcomes like greater effort on the job and willingness to go beyond

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basic duties, though sometimes it can create feelings of guilt if the person considers leaving.

Studies show that normative commitment is moderately related to lower turnover intentions and higher organizational citizenship behaviors (extra efforts that help the organization). In educational settings, where leaders like principals influence the quality of teacher training, understanding normative commitment becomes especially important. Principals with strong normative commitment may feel a deeper sense of duty to their institution, which can lead to more stable leadership, better support for faculty, and improved overall performance of teacher education programs.

Despite its importance, limited research has focused specifically on normative commitment among principals in teacher education institutions, particularly in the Indian context and states like Telangana. Factors such as workload, institutional policies, leadership expectations, and regional educational challenges may influence how principals experience this sense of obligation.

The present study aims to assess the level of normative commitment among principals working in teacher education institutions in Telangana State. By examining this aspect, the research seeks to provide useful insights for improving leadership stability and effectiveness in these critical institutions.

Significance of the Study

This study holds importance as it examines the level of normative commitment among principals of teacher education institutions in Telangana State. Principals with strong normative commitment feel a moral obligation to remain loyal and contribute wholeheartedly to their institutions. Understanding their normative commitment can help improve leadership stability, reduce turnover, and enhance the quality of teacher training programs. The findings will provide valuable insights for policymakers, university administrators, and education leaders to develop strategies that strengthen principals' sense of duty and commitment. Ultimately, this research aims to contribute to better educational leadership and improved teacher education in the state.

Research Question

1. To what extent do principals of teacher education institutions in Telangana State exhibit normative commitment levels necessary for effective performance?

Objectives of the Study

- 1) To compare normative commitment levels between male and female principals of teacher education institutions in Telangana State.
- 2) To determine significant differences in normative commitment between principals of government and private teacher education institutions in Telangana State.
- 3) To examine differences in normative commitment between principals of rural and urban teacher education institutions in Telangana State.
- 4) To analyze differences in normative commitment between principals of minority and non-minority teacher education institutions in Telangana State.

Hypotheses of the Study

H₀₁: There is no significant difference in normative commitment levels between male and female principals of teacher education institutions in Telangana State.

H₀₂: There is no significant difference in normative commitment levels between principals of government and private teacher education institutions in Telangana State.

H₀₃: There is no significant difference in normative commitment levels between principals of rural and urban teacher education institutions in Telangana State.

H₀₄: There is no significant difference in normative commitment levels between principals of minority and non-minority teacher education institutions in Telangana State.

Delimitations of the Study

- The scope of this research is confined exclusively to the principals of teacher education institutions.
- The study is delimited to teacher education institutions located in the State of Telangana.

Review of Literature

Educators, particularly school Principals, are pivotal in shaping institutional culture and faculty motivation. The commitment of a leader is often mirrored in the commitment of their faculty (Kandemir, Polat, & Kılıç, 2025; Xu, Wang, & Van der Vegt, 2024). Principals who exhibit strong normative commitment are driven by a moral duty to serve their institution and staff, which can lead to greater leadership stability, reduced turnover, and the consistent promotion of academic and professional development standards.

Research has established a positive association between leadership styles and teachers' organizational commitment. Studies have shown that transformational, authentic, and ethical leadership behaviors are significant predictors of teachers' affective, continuance, and normative commitment (Idris, Beaven, & Bruce, 2016; Kandemir et al., 2025; Xu et al., 2024). For instance, Xu et al. (2024) found that authentic leadership, supported by structural organizational support, directly enhances teachers' overall commitment. Kandemir et al. (2025) similarly highlighted the role of transformational leadership in fostering a sense of purpose and obligation among teachers, which aligns with the normative component.

- **Normative Commitment in the Indian Educational Context**

Research on organizational commitment in India, while growing, has largely focused on teachers and faculty, with limited direct investigation into the normative commitment of school and college principals. The existing literature can be categorized by the antecedents and correlates of commitment.

- **Leadership, Management, and Institutional Factors**

Several Indian studies have linked principal leadership behaviors to teachers' organizational commitment. Sharma and Sood (2013) found a positive correlation between the ethical leadership behavior of principals in B.Ed. colleges and teachers' organizational commitment, suggesting that a leader's moral conduct fosters a reciprocal sense of obligation among staff. Similarly, Bhattacharya's (2018) study on college principals in Assam concluded that effective administrative behaviors, including participative decision-making and creating supportive work environments are crucial for enhancing teachers' commitment and performance. While these studies focus on the impact of leadership, they provide indirect evidence that a principal's own sense of duty (normative commitment) is likely a key driver of these supportive behaviors.

- **Comparative Studies among Teachers**

A significant portion of Indian research has examined how commitment varies across different teacher demographics and institutional contexts.

- **Gender (Male vs Female):** Studies on secondary and higher secondary teachers in India generally report no significant gender differences in professional or organizational commitment, including its normative component. Kumar and Sharma (2018) and Sharma, Sharma, and Kaur (2015) found that male and female

teachers exhibit comparable levels of commitment, suggesting that gender may not be a strong differentiating factor in this context.

- **Management Type (Government vs. Private):** Findings are mixed but indicate a trend. Khan (2015) reported that private-school teachers displayed higher levels of affective and normative commitment, attributing this to stricter performance monitoring and perceived career opportunities. In contrast, Sharma et al. (2015) found that government-school teachers often scored higher on normative and continuance commitment, likely due to factors like job security, social respect, and stable career structures. This contrast suggests that the ownership type (government vs. private) differentially shapes the drivers of normative commitment.

- **Location (Rural vs. Urban):** Evidence is also mixed. Some studies, such as Sharma and Sood (2018), found no significant difference in professional commitment between rural and urban teachers, implying that basic support can mitigate contextual disparities. However, other research (Sharma, Kaur, & Kumar, 2018) suggests that urban teachers may display higher overall commitment due to better infrastructure and professional support systems. These mixed results indicate that location is a variable that warrants context-specific investigation.

- **Normative Commitment in Teacher-Education Institutions**

In the specific context of teacher-education institutions, principals serve dual roles as academic and administrative leaders, responsible for curriculum implementation and faculty development (Bhattacharya, 2018; Sharma & Sood, 2013). The available literature posits that a strongly committed principal is more likely to foster a collaborative climate and align institutional goals with broader educational objectives. However, explicit empirical studies measuring the normative commitment of principals in these institutions are sparse. Most existing work concentrates on teachers' commitment or general leadership effectiveness, leaving a significant gap in understanding the leaders themselves.

Research Gap of the Study

Existing research on organizational commitment in Indian education predominantly focuses on teachers, with scant attention to Principals—particularly those in teacher-education institutions. While studies have explored

leadership styles and teacher commitment, the normative commitment of principals—their sense of moral duty and obligation—remains largely unmeasured. Also, limited evidence exists from Telangana, and key variables such as gender, management type, location, and minority status have not been systematically examined among principals in this context. This study addresses these gaps by directly assessing normative commitment among principals of teacher-education institutions in Telangana.

Research Design

This study adopted a descriptive cum survey research design within the framework of quantitative research. The descriptive survey method was chosen because it is appropriate for collecting factual information and understanding existing conditions related to the normative commitment of principals. By employing quantitative techniques, the study facilitated objective measurement and statistical testing of differences across institutional and demographic variables.

● Population and Sample

The population of the study was comprised of all principals working in teacher education institutions in Telangana State. Since the exact population size was not known, one-stage cluster random sampling method was adopted to ensure representation. Out of the ten districts of Telangana (as per the 2014 division), three districts were randomly selected: Hyderabad with 31 teacher education institutions, Rangareddy with 37 teacher education institutions, and Mehboob Nagar with 32 teacher education institutions. From these clusters, a sample of 100 principals was selected through lottery technique for the study. This sampling process ensured that data were collected from a representative and diverse group of institutions and principals.

● Tools of the Study

To measure the normative commitment of principals, a self-constructed instrument titled ‘Organizational Commitment (Normative Commitment) *Scale*’ was developed. The tool was designed in attitudinal form using items based on a five-point Likert scale, ranging from “strongly agree” to “strongly disagree.” According to Kelly (1939), “For item analysis, the test to be determined is ranked by selecting 27 percent of the highest scores and 27 percent of the lowest

scores from the total test scores to find the difference in the item scores”. The tool’s content validity was established by subject experts in education and psychology, who reviewed the items for relevance and appropriateness. The reliability of the instrument was tested using Cronbach’s Alpha, which yielded a coefficient of 0.701, indicating a satisfactory level of internal consistency. In addition, item analysis was carried out using psychological testing approaches with the help of MS Excel and SPSS, which confirmed the suitability of the tool for measuring normative commitment domain.

● Data Collection Procedure

The data were collected from the selected sample of principals after obtaining necessary permissions from the institutions concerned. The questionnaires were administered directly to the respondents, ensuring that instructions were clear and responses were authentic. The collected responses were systematically coded and tabulated for further statistical analysis.

● Statistical Techniques

For analysis, both descriptive and inferential statistical methods were applied. Descriptive measures, such as the mean (Richard, 2015) and standard deviation (Howitt & Cramer, 2014), were calculated to describe the central tendency and variability of the principals’ responses. To test the hypotheses, an independent t-test was employed (Johnson & Christensen, 2014), Levene’s test, which helped determine whether statistically significant differences existed in the normative commitment domain of principals across variables such as gender, type of institution, locality, and minority status.

Data Analysis

H₀: There is no significant difference in normative commitment levels between male and female principals of teacher education institutions in Telangana State.

Table 1: Levene’s Test Comparing Normative Commitment by Gender

F-value	Significance (<i>p</i> value)
0.02	0.87*

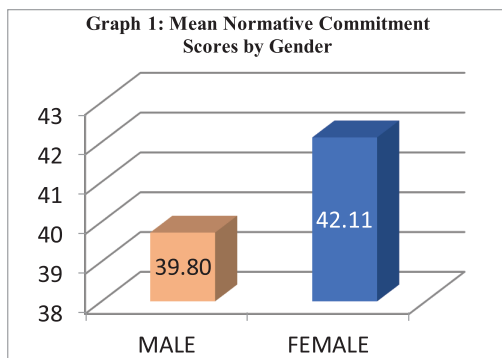
**p*>0.05, variance are equal

Table 2: Independent Samples t-Test Comparing Normative Commitment by Gender

Gender	N	Mean	SD	t-value	p Value (df-98)
Female	34	42.11	4.97	2.00	0.04*
Male	66	39.80	5.70		

* $p > 0.05$, significant at 0.05 level

An independent samples t-test was conducted to compare normative commitment scores between male and female principals. Levene's test indicated equal variances ($F = 0.02, p = 0.87$). The results revealed a statistically significant difference, with female principals ($M = 42.11, SD = 4.97, n = 34$) reporting higher normative commitment than male principals ($M = 39.80, SD = 5.70, n = 66$), $t(98) = 2.00, p = 0.04$.



Since $p < 0.05$, the null hypothesis (H_{01}) is rejected. Female principals demonstrated significantly higher normative commitment than male principals.

H₀₂: There is no significant difference in normative commitment levels between principals of government and private teacher education institutions in Telangana State.

Table 3: Levene's Test Comparing Normative Commitment by Nature of the Institution

F-value	Significance (p value)
2.97	0.08*

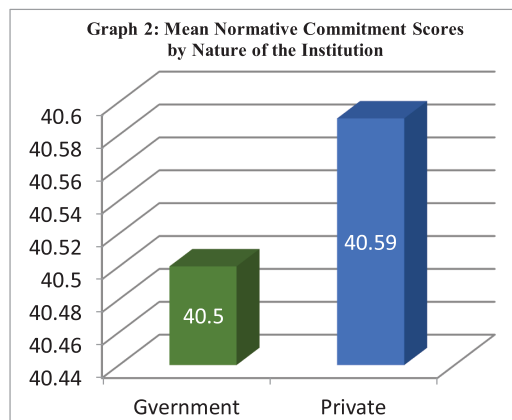
* $p > 0.05$, variance are equal

Table 4: Independent Samples t-Test Comparing Normative Commitment by Nature of the Institution

Nature of the Institution	N	Mean	SD	t-value	p Value (df-98)
Government	4	40.50	1.29	0.03	0.97*
Private	96	40.59	5.66		

* $p > 0.05$, not significant at 0.05 level

An independent samples t-test was conducted to compare normative commitment scores between principals of government and private institutions. Levene's test indicated equal variances ($F = 2.97, p = 0.08$). The results revealed no statistically significant difference between principals of government institutions ($M = 40.50, SD = 1.29, n = 4$) and private institutions ($M = 40.59, SD = 5.66, n = 96$), $t(98) = 0.03, p = 0.97$.



Since $p > 0.05$, the null hypothesis (H_{02}) is accepted. There is no significant difference in normative commitment levels between principals of government and private teacher education institutions in Telangana State.

H₀₃: There is no significant difference in normative commitment levels between principals of rural and urban teacher education institutions in Telangana State.

Table 5: Levene's Test Comparing Normative Commitment by Locality of the Institution

F-value	Significance (p value)
0.96	.32*

* $p > 0.05$, variance are equal

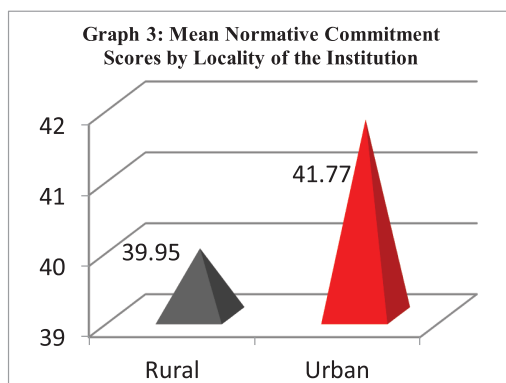
Table 6: Independent Samples t-Test Comparing Normative Commitment by Locality of the Institution

Locality of the Institution	N	Mean	SD	t-value	p Value (df-98)
Rural	65	39.95	5.97	1.57	0.12*
Urban	35	41.77	4.51		

* $p > 0.05$, not significant at 0.05 level

An independent samples t-test was conducted to compare normative commitment scores between principals of rural

and urban institutions. Levene's test indicated equal variances ($F = 0.96$, $p = 0.32$). The results revealed no statistically significant difference between principals of rural institutions ($M = 39.95$, $SD = 5.97$, $n = 65$) and urban institutions ($M = 41.77$, $SD = 4.51$, $n = 35$), $t(98) = 1.57$, $p = 0.12$.



Since $p > 0.05$, the null hypothesis (H_{03}) is accepted. There is no significant difference in normative commitment levels between principals of rural and urban teacher education institutions in Telangana State.

H_{04} : There is no significant difference in normative commitment levels between principals of minority and non-minority teacher education institutions in Telangana State.

Table 7: Levene's Test Comparing Normative Commitment by Status of the Institution

F-value	Significance (p value)
1.98	0.16*

* $p > 0.05$, variance are equal

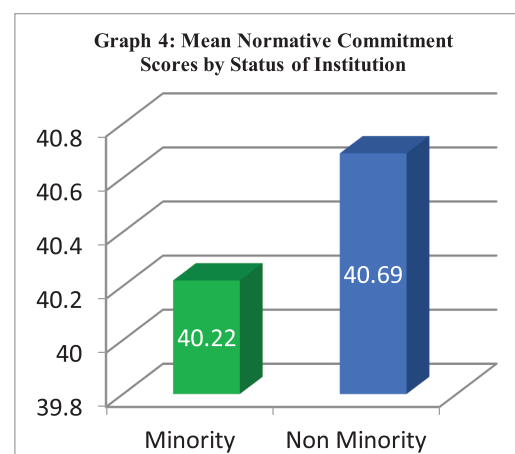
Table 8: Independent Samples t-Test Comparing Normative Commitment by Status of the Institution

Status of the Institution	N	Mean	SD	t -value	p Value (df-98)
Minority	22	40.22	6.40	0.34	0.73*
Non-Minority	78	40.69	5.32		

* $p > 0.05$, not significant at 0.05 level

An independent samples t-test was conducted to compare normative commitment scores between principals of minority and non-minority institutions. Levene's test indicated equal variances ($F = 1.98$, $p = 0.16$). The results revealed no statistically significant difference between principals of minority institutions ($M = 40.22$, $SD =$

6.40 , $n = 22$) and non-minority institutions ($M = 40.69$, $SD = 5.32$, $n = 78$), $t(98) = 0.34$, $p = 0.73$.



Since $p > 0.05$, the null hypothesis (H_{04}) is accepted. There is no significant difference in normative commitment levels between principals of minority and non-minority teacher education institutions in Telangana State.

Interpretation and Discussion of the Study

This study aimed to examine the normative commitment levels of principals in teacher-education institutions in Telangana State across four key variables: gender, management type (government vs. private), location (rural vs. urban), and minority status (minority vs. non-minority). The findings offer valuable insights into the nature of normative commitment among educational leaders in this context.

Gender Differences in Normative Commitment

The analysis revealed a statistically significant difference in normative commitment between male and female principals, with female principals reporting higher levels of normative commitment ($M = 42.11$) than their male counterparts ($M = 39.80$). This finding led to the rejection of the null hypothesis.

This result contrasts with several previous Indian studies on teachers, which generally reported no significant gender differences in organizational or professional commitment (Kumar & Sharma, 2018; Sharma et al., 2015). However, it is important to note that those studies focused on teachers rather than principals. The present finding suggests that among principals—who occupy leadership positions with heightened visibility and responsibility—gender may play a more pronounced role. Female principals may experience a stronger sense of moral duty and obligation to their institutions due to societal expectations, the

perceived need to prove themselves in leadership roles, or a greater identification with the nurturing and service-oriented aspects of the teaching profession. This finding contributes new evidence to the literature by highlighting that gender differences in normative commitment may be more salient among educational leaders than among classroom teachers.

● **Management Type: Government vs. Private**

The analysis revealed no significant difference in normative commitment between principals of government institutions ($M = 40.50$) and private institutions ($M = 40.59$), leading to the acceptance of the null hypothesis.

This finding diverges from prior studies on teachers, which have reported mixed results. While some studies found higher normative commitment among government school teachers due to job security and social respect (Sharma et al., 2015), others reported higher affective or normative commitment among private school teachers due to performance-linked incentives and dynamic work environments (Khan, 2015). The absence of a significant difference in the present study may be attributed to the fact that principals, regardless of management type, share a common set of responsibilities and challenges unique to their leadership role. The pressures of institutional accountability, regulatory compliance, and the overarching goal of preparing quality teachers may create a shared sense of duty that supersedes the structural differences between government and private management systems.

● **Location: Rural vs. Urban**

The analysis revealed no significant difference in normative commitment between principals of rural institutions ($M = 39.95$) and urban institutions ($M = 41.77$), leading to the acceptance of the null hypothesis.

This finding aligns with some previous Indian studies that reported no significant rural-urban differences in professional commitment among teachers (Sharma & Sood, 2018). However, it contrasts with other studies suggesting that urban teachers exhibit higher commitment due to better infrastructure and support systems (Sharma et al., 2018). The present finding suggests that normative commitment—rooted in a sense of moral duty—may be less influenced by geographic location than by internal psychological factors and leadership identity. Rural principals, despite facing infrastructural challenges, may develop a compensatory

sense of responsibility toward their communities, thereby maintaining normative commitment levels comparable to their urban counterparts.

● **Minority vs. Non-Minority Institutions**

The analysis revealed no significant difference in normative commitment between principals of minority institutions ($M = 40.22$) and non-minority institutions ($M = 40.69$), leading to the acceptance of null hypothesis.

This finding does not fully align with theoretical expectations that minority-run institutions, often characterized by distinct value orientations and service-oriented missions, might foster higher normative commitment (Elizur & Koslowsky, 2001; Sharma, 2010). One possible explanation is that while the institutional ethos may emphasize service and moral obligation, principals across both management categories—minority and non-minority—operate within the same regulatory framework of teacher education. The standardized expectations, curriculum requirements, and accreditation processes imposed by regulatory bodies like the National Council for Teacher Education (NCTE) may create a uniform professional context that minimizes differences in principals' sense of duty.

Implications of the Study

The findings of this study collectively reveal that among principals of teacher-education institutions in Telangana, normative commitment is relatively consistent across most demographic and institutional variables, with the notable exception of gender. Female principals exhibited significantly higher normative commitment than male principals, suggesting that gender is a meaningful differentiator in the moral obligation felt by educational leaders.

These results have important implications for policy and practice as well. Since female principals demonstrate higher normative commitment, leadership development programs should consider leveraging this strength while also exploring strategies to foster a similar sense of duty among male principals. Furthermore, the absence of significant differences across management type, location, and minority status suggests that normative commitment may be a universal aspect of the principal's role in teacher-education institutions, potentially rooted in the shared professional responsibilities inherent to leadership in this sector.

Conclusion

This study examined the normative commitment of principals of teacher education institutions in Telangana State across gender, management type, location, and minority status. The findings revealed that normative commitment is generally consistent across most institutional variables, with no significant differences observed between government and private institutions, rural and urban institutions, or minority and non-minority institutions. However, a notable exception was found in gender, where female principals demonstrated significantly higher normative commitment than their male counterparts. So these results suggest that while institutional and geographic factors may not substantially influence principals' sense of moral duty and obligation, gender plays a meaningful role. The higher normative commitment among female principals highlights their strong sense of responsibility toward their institutions. This finding has implications for leadership development and policy formulation, emphasizing the need to recognize and nurture the moral commitment of educational leaders. Future research should explore the underlying factors contributing to these gender differences and examine normative commitment across a broader range of institutional contexts.

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FEATURE ARTICLE

AI, Ethics and Teacher Preparation: Reimagining Moral Responsibility in Digital Classrooms

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Abstract

Artificial Intelligence (AI) is transforming educational practices rapidly by enhancing teaching and learning processes and enabling more customised and interactive classroom environments. However, such radical integration of AI in education raises critical ethical concerns that influence teachers' professional responsibilities and decision-making. This study aims to examine the role of AI in digital classrooms, analyze the ethical challenges associated with its usage, explore teachers' awareness of AI ethics, and assess how AI influences moral responsibility and decision-making among teachers. The study involved a quantitative research design method involving data collected from 260 school teachers through a structured questionnaire. The findings reveal that teachers generally hold positive perceptions of AI, particularly in enhancing personalized learning, student engagement, and teaching effectiveness. However, ethical challenges such as academic integrity, bias in AI, and data privacy emerged as major concerns. The study highlights the need for integrating AI ethics into teacher education programs to ensure responsible and effective use of AI in digital classrooms.

Keywords: Artificial Intelligence, AI Ethics, Teacher Preparation, Digital Classrooms, Moral Responsibility, Decision-Making, Educational Technology

Introduction

Artificial Intelligence (AI) has emerged as a transformative force in the field of education, reshaping traditional teaching-learning processes and enabling more personalized, data-driven, and interactive learning environments. In modern digital classrooms, AI-powered tools such as adaptive learning systems, automated assessment platforms, and intelligent tutoring systems are increasingly being integrated to enhance instructional effectiveness and student engagement (Luckin, 2018; Holmes et al., 2019).

However, alongside these advancements, the integration of AI in education raises significant ethical concerns. Issues such as data privacy, algorithmic bias, academic integrity, transparency, and accountability have become central to discussions on responsible AI usage (Williamson, 2021; Selwyn, 2019). Teachers, as key stakeholders in the educational process, play a crucial role, in mediating the use of AI technologies and ensuring that ethical standards are maintained within classroom practices.

In this context, teacher preparation and ethical awareness become critical. The ability of teachers to understand, evaluate, and responsibly use AI tools directly influences their moral responsibility and decision-making in digital learning environments (Tondeur et al., 2020). Despite the growing adoption of AI in education, there remains a gap in understanding how teachers perceive its ethical implications and how it shapes their professional responsibilities. Therefore, this study aims to examine the role of AI in digital classrooms, analyze the ethical challenges associated with its use, explore teachers' awareness of AI ethics, and assess how AI influences their moral responsibility and decision-making processes.

Artificial Intelligence in Education

Artificial Intelligence (AI) has emerged as a transformative force in the field of education, significantly reshaping traditional teaching-learning processes. With the advancement of digital technologies, AI-powered tools such as adaptive learning systems, intelligent tutoring systems, and automated assessment platforms are increasingly being integrated into classroom practices. These technologies enable personalized learning experiences, improve instructional efficiency, and support data-driven decision-making in education (Luckin, 2018; Holmes et al., 2019). As a result, AI is playing a crucial role in enhancing student engagement, learning outcomes, and overall classroom effectiveness.

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AI in Digital Classrooms

The adoption of AI in digital classrooms has led to more interactive and flexible learning environments. Teachers are now able to utilize AI tools to monitor student performance, identify learning gaps, and provide customized feedback. This shift from traditional teaching methods to technology-enhanced instruction has redefined the roles and responsibilities of educators. AI not only supports teaching practices but also empowers students to learn at their own pace, thereby promoting learner-centered education (Holmes et al., 2019). However, the increasing reliance on AI also raises questions regarding the balance between human judgment and machine-driven decisions (Selwyn, 2019).

Ethical Concerns in AI Usage

Despite its numerous advantages, the integration of AI in education brings significant ethical challenges. Issues such as data privacy, algorithmic bias, academic integrity, transparency, and accountability have become major concerns in AI-enabled learning environments (Williamson, 2021; Selwyn, 2019). The collection and processing of large volumes of student data raise concerns about confidentiality and potential misuse (Williamson, 2021). Similarly, biased algorithms may lead to unfair outcomes, while the use of AI tools in academic work can contribute to plagiarism and reduced originality (Cotton et al., 2023). These challenges highlight the need for ethical frameworks to guide the responsible use of AI in education.

Role of Teachers and Moral Responsibility

Teachers play a central role in ensuring the ethical integration of AI in classrooms. As facilitators of learning, they are responsible for making informed decisions regarding the use of AI tools and maintaining ethical standards in teaching practices. The presence of AI in classrooms influences teachers' moral responsibility, particularly in areas such as fairness, accountability, and professional judgment. While AI can support decision-making, over-dependence on technology may reduce teachers' autonomy and critical thinking (Selwyn, 2019). Therefore, it is essential for teachers to strike a balance between leveraging AI and maintaining ethical control over instructional processes.

Need for Teacher Preparation in AI Ethics

In the context of rapid technological advancements, teacher preparation programs must evolve to include training on AI and its ethical implications. Teachers need to develop not only technical competencies but also ethical awareness to

effectively integrate AI into classroom practices. Previous studies emphasize the importance of equipping teachers with digital and ethical skills to navigate the complexities of AI in education (Tondeur et al., 2020). Without adequate training, teachers may struggle to address ethical challenges and ensure responsible AI usage (Tondeur et al., 2020).

Review of Literature

Artificial Intelligence has been widely recognized as a powerful tool for transforming educational practices. Holmes et al. (2019) highlight that AI can support personalized learning and improve student outcomes by adapting content to individual learning needs. Similarly, Luckin (2018) emphasizes that AI technologies enhance teaching efficiency and student engagement, making learning more interactive and accessible. Despite these advantages, several researchers have raised concerns regarding the ethical implications of AI in education. Selwyn (2019) argues that the integration of AI may reinforce existing inequalities and introduce biases if algorithms are not carefully designed and monitored. Williamson (2021) further points out that AI-driven platforms often involve extensive data collection, raising critical issues related to data privacy, surveillance, and informed consent.

Academic integrity has also emerged as a significant concern in the context of AI usage. Cotton et al. (2023) found that AI tools can facilitate plagiarism and reduce originality in student work, thereby challenging traditional methods of assessment. In addition, algorithmic bias remains a major issue, as AI systems may produce unfair or discriminatory outcomes, particularly when trained on biased datasets. Teacher awareness and preparedness play a crucial role in addressing these challenges. Tondeur et al. (2020) emphasize the importance of integrating digital competencies and ethical training into teacher education programs. Teachers must be equipped not only with technical skills but also with the ability to critically evaluate the ethical implications of AI tools. Furthermore, studies indicate that AI influences teachers' moral responsibility and decision-making processes. While AI can support instructional decisions, over-reliance on automated systems may reduce professional autonomy and ethical judgment (Selwyn, 2019). Therefore, a balanced approach is required to ensure that AI enhances rather than undermines ethical teaching practices.

Recent studies have further emphasized the growing importance of ethical AI integration in education. According to Zawacki-Richter et al. (2019), AI applications in higher education are rapidly expanding, but ethical governance frameworks are still underdeveloped. Similarly, UNESCO

(2021) highlights the need for human-centered AI policies in education to ensure fairness, transparency, and inclusivity. These studies reinforce the importance of preparing teachers to address ethical challenges associated with AI technologies. A systematic review by Zhu et al. (2025) highlights that ethical risks in AI-based education extend across technological, educational, and societal dimensions, including concerns related to bias, transparency, and data governance. Similarly, a study by Uygun et al. (2024) found that teachers' awareness of AI remains at a moderate level, with significant variations based on demographic and professional factors, indicating the need for targeted training programs. Moreover, emerging research suggests that while AI can support educational processes, human judgment remains superior in ethical reasoning and critical thinking, reinforcing the importance of teacher involvement in AI-integrated classrooms (Tammeleht & Löfström, 2025).

Research Methodology

The present study adopts a quantitative research design to examine the role of Artificial Intelligence in digital classrooms, the ethical challenges associated with its usage, and its influence on teachers' moral responsibility and decision-making. The study is descriptive and analytical in nature, focusing on school teachers working in technology-enabled learning environments. A sample of 260 teachers was selected using a convenience sampling technique. Primary data were collected through a structured

questionnaire comprising Likert-scale items (ranging from 1 = Strongly Disagree to 5 = Strongly Agree), ranking-based questions for Garrett analysis, and demographic variables such as type of school. The key variables considered in the study include AI usage, AI awareness, ethical concerns, moral responsibility, decision-making, and trust in AI. The collected data were analysed using statistical tools such as descriptive statistics (mean and standard deviation) to assess the role of AI in teaching–learning processes, Garrett ranking technique to identify and rank ethical challenges, independent samples *t*-test to examine differences in awareness levels between government and private school teachers, and Pearson correlation analysis to explore relationships among key variables. The analysis was carried out using SPSS software, and appropriate hypotheses were tested at a 5% level of significance.

Objectives of the study

- To examine the role of Artificial Intelligence in modern digital classrooms and its impact on teaching–learning processes.
- To analyze ethical challenges associated with AI usage in education, including issues of bias, data privacy, academic integrity, and accountability.
- To explore teachers' awareness and understanding of AI ethics in classroom practices.
- To assess how AI influences moral responsibility and decision-making among teachers in digital learning environments.

Table 01: Descriptive Statistics Table (N = 260 Teachers)

S. No	Statements	N	Mean	Std. Deviation
1	AI enhances the overall teaching effectiveness in classrooms	260	4.12	0.78
2	AI helps in improving student engagement and participation	260	4.05	0.82
3	AI tools assist in personalized learning for students	260	4.18	0.74
4	AI reduces teachers' workload in assessment and evaluation	260	3.89	0.91
5	AI improves the quality of teaching–learning materials	260	4.10	0.76
6	AI integration makes classroom learning more interactive	260	4.07	0.80
7	AI supports better decision-making in teaching strategies	260	3.95	0.85
8	AI creates dependency that may affect traditional teaching skills	260	3.60	0.97
9	AI helps in monitoring student performance effectively	260	4.08	0.79
10	AI contributes positively to the overall teaching–learning process	260	4.15	0.72

A descriptive statistical analysis was conducted to examine teachers' perceptions of the role of Artificial Intelligence (AI) in digital classrooms. The results indicated that teachers generally held positive views regarding the impact of AI on teaching–learning processes, with mean scores for all items exceeding the neutral midpoint of 3 on a 5-point Likert scale.

Among the variables, *AI supporting personalized learning* recorded the highest mean score ($M = 4.18$, $SD = 0.74$), suggesting that teachers strongly perceive AI as an effective tool for addressing individual student needs. Similarly, *AI contributing positively to the overall teaching–learning process* ($M = 4.15$, $SD = 0.72$) and *AI enhancing teaching effectiveness* ($M = 4.12$, $SD = 0.78$) were rated highly, indicating a strong agreement among respondents regarding the benefits of AI integration.

Furthermore, teachers agreed that AI improves student engagement ($M = 4.05$, $SD = 0.82$), enhances instructional materials ($M = 4.10$, $SD = 0.76$), and supports effective monitoring of student performance ($M = 4.08$, $SD = 0.79$). These findings highlight the perceived role of AI in creating more interactive and efficient learning environments.

However, comparatively lower mean scores were observed for *AI reducing teachers' workload* ($M = 3.89$, $SD = 0.91$)

and *AI supporting decision-making in teaching strategies* ($M = 3.95$, $SD = 0.85$), indicating moderate agreement. Notably, the statement *AI creates dependency that may affect traditional teaching skills* had the lowest mean score ($M = 3.60$, $SD = 0.97$), reflecting some concern among teachers regarding over-reliance on AI technologies. Overall, the findings suggest that while teachers recognize the significant advantages of AI in enhancing teaching–learning processes, they also remain cautious about its potential implications for professional autonomy and traditional pedagogical practices.

Out of the 6 ethical challenges, Academic Integrity is ranked 1st with a total score of 6350 and an average score of 24.42. It is ranked first because teachers strongly perceive that AI tools may encourage plagiarism and misuse in academic activities. Bias in AI is ranked 2nd with a total score of 6285 and an average score of 24.17, indicating significant concern regarding unfair or discriminatory outcomes in AI-based systems.

Data Privacy is ranked 3rd with a total score of 6210 and an average score of 23.88. This shows that teachers are highly concerned about the protection of student data and confidentiality. Accountability is ranked 4th with a total score of 6035 and an average score of 23.21, suggesting moderate concern regarding responsibility for AI decisions.

Table02: Ethical Challenges in AI Usage – Garrett's Rank Test

S. No	Ethical Challenges	Formula	Percent Position	Garrett Score
1	Data Privacy	$100(1-0.5)/6$	8.33	85
2	Academic Integrity	$100(2-0.5)/6$	25.00	75
3	Bias in AI	$100(3-0.5)/6$	41.67	65
4	Accountability	$100(4-0.5)/6$	58.33	55
5	Lack of Transparency	$100(5-0.5)/6$	75.00	45
6	Data Security Risks	$100(6-0.5)/6$	91.67	35

Table03: Ethical Challenges in AI Usage – Garrett Ranking Results

Ethical Challenges	1	2	3	4	5	6	Total	Average	Rank
Data Privacy	2210	1500	1040	660	450	350	6210	23.88	1
Academic Integrity	1800	1650	1170	770	540	420	6350	24.42	2
Bias in AI	1300	1425	1560	880	630	490	6285	24.17	3
Accountability	900	1125	1300	1430	720	560	6035	23.21	4
Lack of Transparency	700	900	1105	1320	900	630	5555	21.36	5
Data Security Risks	600	750	975	1210	1170	910	5615	21.59	6

Data Security Risks is ranked 5th with a total score of 5615 and an average score of 21.59, reflecting concerns about potential data breaches and cyber-risks. Lack of Transparency is ranked 6th with a total score of 5555 and an average score of 21.36, indicating that although teachers recognize the importance of transparency in AI systems, it is considered relatively less critical compared to other ethical issues. Overall, the findings reveal that academic integrity, bias, and data privacy are the most significant ethical challenges in AI-enabled classrooms.

An independent samples *t*-test was conducted to examine whether there is a significant difference in teachers' awareness and understanding of AI ethics based on the type of school (government and private).

The results of Levene's test indicated that the assumption of equality of variances was met ($F = 1.85, p = .175$). Therefore, the equal variances assumed in the results were considered.

The *t*-test results revealed a statistically significant difference in awareness levels between government and

private school teachers, $t(258) = -4.25, p < .001$. Private school teachers ($M = 4.05, SD = 0.58$) proved higher awareness and understanding of AI ethics compared to government school teachers ($M = 3.72, SD = 0.65$).

This finding suggests that type of institution significantly influences teachers' awareness of AI ethics in classroom practices. Hence, the null hypothesis stating that there is no significant difference between the groups is rejected.

A Pearson correlation analysis was conducted to examine the relationships among AI usage, AI awareness, ethical concerns, moral responsibility, decision-making, and trust in AI among teachers. The results indicated that AI usage is positively and significantly correlated with moral responsibility ($r = .55, p < .01$) and decision-making ($r = .58, p < .01$). Similarly, AI awareness showed strong positive correlations with moral responsibility ($r = .63, p < .01$) and decision-making ($r = .59, p < .01$), suggesting that greater awareness and use of AI are associated with improved ethical responsibility and decision-making among teachers.

Table04: Teachers' awareness and understanding of AI ethics in classroom practices

Group Statistics

Type of School	N	Mean	Std. Deviation	Std. Error Mean
Government	130	3.72	0.65	0.057
Private	130	4.05	0.58	0.051

Independent Samples Test

F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Diff
1.85	0.175	-4.25	258	0.000	-0.33	0.078

How AI influences moral responsibility and decision-making among teachers in digital learning environments- Correlation analysis

Variables	AIU	AIA	EC	MR	DM	TAI
AI Usage (AIU)	1	.62**	.18	.55**	.58**	.21
AI Awareness (AIA)	.62**	1	.22	.63**	.59**	.19
Ethical Concerns (EC)	.18	.22	1	.12	.10	.08
Moral Responsibility (MR)	.55**	.63**	.12	1	.66**	.25*
Decision-Making (DM)	.58**	.59**	.10	.66**	1	.28*
Trust in AI (TAI)	.21	.19	.08	.25*	.28*	1

** Correlation is significant at the 0.01 level

● Correlation is significant at the 0.05 level

However, ethical concerns were found to have weak and non-significant relationships with moral responsibility ($r = .12, p > .05$) and decision-making ($r = .10, p > .05$). Additionally, the relationship between ethical concerns and trust in AI ($r = .08, p > .05$) was also not statistically significant. This indicates that although teachers may recognize ethical issues, these concerns do not strongly influence their behavior or trust in AI systems. Trust in AI showed only weak correlations with AI usage ($r = .21, p > .05$) and AI awareness ($r = .19, p > .05$), suggesting limited association.

A strong positive correlation was observed between moral responsibility and decision-making ($r = .66, p < .01$), highlighting that ethical responsibility significantly influences teachers' decision-making processes. The findings reveal that while AI usage and awareness play a significant role in shaping teachers' moral responsibility and decision-making, some variables such as ethical concerns and trust in AI do not show significant associations.

Limitations of the Study

The study is subject to certain limitations. Firstly, the sample size was limited to 260 school teachers, which might not fully represent the entire teaching population. Secondly, the use of convenience sampling may introduce bias in the selection of respondents. Thirdly, the study relies on self-reported data, which may be influenced by respondents' perceptions and attitudes. Additionally, the study focused only on school-level teachers and does not include higher education faculty, which may limit the generalizability of the findings.

Suggestions

1. **Integration of AI Ethics in Teacher Education:** Teacher education programs should incorporate AI ethics as a core component of the curriculum. Training should focus on areas such as data privacy, algorithmic bias, academic integrity, and responsible AI usage to prepare teachers for ethical decision-making in digital environments.
2. **Continuous Professional Development Programs:** Schools and educational authorities should organize regular workshops, seminars, and training sessions to improve teachers' awareness and understanding of AI technologies. Special attention should be given to government school teachers, as the study identified comparatively lower awareness levels in this group.
3. **Development of Ethical Guidelines for AI Usage:** Educational institutions should establish clear policies

and ethical guidelines for the use of AI tools in classrooms. These guidelines should address issues such as data protection, transparency, accountability, and fair use of AI in teaching and assessment.

4. **Strengthening Academic Integrity Measures:** Since academic integrity emerged as the most critical ethical challenge, institutions should implement strict policies to prevent misuse of AI tools for plagiarism and unethical academic practices. The use of AI detection tools and redesigned assessment methods can help maintain originality and fairness.
5. **Promoting Responsible AI Usage:** Teachers should be encouraged to use AI as a supportive tool rather than a substitute for human judgment. Emphasis should be placed on maintaining a balance between technological assistance and professional autonomy in teaching practices.
6. **Enhancing Digital Infrastructure and Access:** To reduce disparities between government and private schools, there is a need to improve digital infrastructure, access to AI tools, and technological support in under-resourced institutions. This will help ensure equitable adoption of AI in education.
7. **Encouraging Critical Awareness Among Teachers:** Teachers should be trained to critically evaluate AI tools, including their limitations and potential biases. This will help in making informed decisions and avoiding over-reliance on automated systems.
8. **Policy-Level Interventions:** Government and educational policymakers should formulate regulations and frameworks to ensure ethical AI integration in education. National-level guidelines can support institutions in adopting standardized and responsible AI practices.

Conclusion

The findings of the study disclose that Artificial Intelligence plays a noteworthy role in enhancing teaching-learning processes in digital classrooms. Teachers generally hold positive perceptions regarding the use of AI, particularly in improving personalized learning, student engagement, and instructional effectiveness, which aligns with earlier findings (Holmes et al., 2019; Luckin, 2018). However, concerns regarding over-dependence on AI highlight the need a balanced and cautious approach. The Garrett ranking analysis indicates that academic integrity, bias in AI, and data privacy are the most critical ethical challenges faced by teachers. These findings are consistent with previous research emphasizing the ethical risks associated with AI adoption in education (Cotton et al., 2023; Williamson,

2021).

The results of the independent samples t-test demonstrate a significant difference in awareness levels between government and private school teachers, suggesting that institutional context plays a role in shaping teachers' understanding of AI ethics. This supports the argument that teacher training and institutional support are essential for effective AI integration (Tondeur et al., 2020).

Furthermore, correlation analysis reveals that AI usage and awareness are positively associated with moral responsibility and decision-making among teachers. However, some variables, such as ethical concerns and trust in AI, do not show significant relationships, indicating a gap between awareness and practical application of ethical principles. This observation aligns with concerns raised by Selwyn (2019) regarding the complexities of ethical AI adoption.

Overall, the study concludes that while AI offers substantial benefits in education, its ethical implications cannot be overlooked. There is a pressing need to strengthen teacher preparation programs by integrating AI ethics, promoting responsible usage, and fostering critical awareness. Ensuring ethical and effective use of AI in classrooms will contribute to more equitable and sustainable educational practices. This study contributes to the growing body of literature on AI in education by providing empirical evidence on the ethical and professional implications of AI integration. The findings offer valuable insights for educators, policymakers, and curriculum designers in developing responsible AI practices in education.

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FEATURE ARTICLE

Machine Learning as an Ethical-Pedagogical Tool in Teacher Education: A Systematic Literature Review and Bibliometric Analysis

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Abstract

The paper explores the conceptualization and application of machine learning (ML) as an ethical-pedagogical instrument in teacher education. This study combined bibliometric analysis with a systematic literature review to provide a comprehensive overview of the field. A data file of 17 Scopus-indexed articles published between 2020 and 2026 was analyzed in this study. To begin with, bibliometric analysis to track time, patterns of authorship, and the geographic organization of the discipline. In the second phase, a systematic literature review was conducted to identify and synthesize ML applications within the context of teacher education. The bibliometric findings indicated a small yet fast growing corpus. The area is characterized by a low level of international collaboration (11.76%) and institutional concentration, with Chinese and Peruvian universities generating the majority of outputs. The number of publications per year indicated an evident inflection since 2023. The systematic review revealed ML as an ethical-pedagogical tool, where it is shown that it was not just a technical instrument. In 17 studies, ML was strategically used in ethical-pedagogical contexts to improve formative assessment, mitigate cultural inequities, and scaffold AI literacy to make more inclusive ethical-pedagogical decisions. This review redefines ML as a tool in the development of critically reflective teachers. It also emphasizes the fact that the discipline is still limited by a limited, geographically localized corpus and lack of standardized ethical-pedagogical models. The research recommends the need to increase international cooperation and longitudinal studies to develop strong evidence on the long-term effects of ML on teacher development.

Keywords: Machine Learning, Teacher Education, Ethical-Pedagogical Tool, Systematic Literature Review, Bibliometric Analysis

Introduction

The fast-paced development of technological innovations, specifically in the sphere of Artificial Intelligence (AI)

and its sub-specialization, Machine Learning (ML), is now driving a radical digitalization of the educational environment of the entire world (Cao et al., 2026). The change is not just a question of applying new digital tools into the classroom, but a complete reorganization of the pedagogical process, the competencies of teachers, and the institutional policies (Cao et al., 2026). In this regard, it has been teacher education that has become the main locus of negotiating the dual pressures of technological competence and pedagogical creativity, as teachers are now being asked to not only act as the implementers of digital policies but also as mentors of students moving into an AI-driven world (Cao et al., 2026; Mutlu and Fengchun, 2024).

Machine learning as a feature characterized by the ability to learn and get familiar with data, recognize patterns, and predict is now a part of digital literacy (Laru et al., 2023; Lérias et al., 2024). Its use in teacher education has changed to not only be an automated tool but also a complex pedagogical instrument (Wulff et al., 2023). As an example, recent studies show that ML and Natural Language Processing (NLP) can be used to support the formative assessment of written reflections, which enables a more fine-tuned analysis of representational knowledge and higher-level reasoning as compared to the traditional summative coding rubrics (Wulff et al., 2023). Moreover, complex educational phenomena are modelled with the help of ML, like teacher job satisfaction prediction, which is based on emotional and environmental dimensions (Holgado-Apaza et al., 2023). The intelligent identification of certain classroom teaching behaviours, including action demonstrations and guiding behaviour, is also possible with the help of specialized sensors and ML, which offer new approaches to the quantitative assessment of teaching (Chen et al., 2022).

In line with its educational applicability, the moral aspect of machine learning has turned into an essential part of teacher training (Celik, 2023; Wang et al., 2023). The AI-TPACK model (Artificial Intelligence - Technological Pedagogical

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Content Knowledge) stresses that AI implementation should be more than merely a technical ability; it should also be based on a profound comprehension of AI-Ethics (Cao et al., 2026; Celik, 2023). It involves the understanding of algorithmic bias, transparency in decision-making, and the possibility of the data collection to affect student privacy (Cao et al., 2026; Long and Magerko, 2020). There is evidence indicating that AI-Ethics is a core competence of technological integration, which is a precondition of using these tools in a responsible and flexible way by teachers (Cao et al., 2026). As a result, ethical literacy is not considered an addition anymore but a prerequisite to teacher growth in the 21st century (Gouseti et al., 2025; Mutlu and Fengchun, 2024).

Recent studies have also been interested in embodied learning methods and toolkit creation to bridge the gap between abstract ML concepts and classroom practice (Bilstrup et al., 2025). Education professionals can use toolkits like the ML-Machine to learn about ML by applying design principles like implementing ML practices, incorporating ML as a design material, and embodied exploration (Bilstrup et al., 2025). The pre-service teachers will be able to demystify the black box of AI by participating in the iterative process of data collection, training, and evaluation, which will provide them with practical information about how algorithms learn and how results are produced (Bilstrup et al., 2025; Zhan and Zhang, 2024). These practical experiences are essential in the development of the confidence required to apply new technologies in various subject fields, including mathematics to environmental studies (Laru et al., 2023; Olsson & Granberg, 2022).

Although these developments have been made, there are still major gaps in research that this research aims to fill. To begin with, much of the existing studies are technology-oriented and not well theoretically positioned and in most cases, they are based on one-off research prototypes that are not maintained in the school setting once the research is over (Bilstrup et al., 2025; Van Mechelen et al., 2022). Second, the gap between the possible opportunities of AI and the reality of the actual application of these technologies in a real educational environment is critical (Shi and Guo, 2022; Zhang and Aslan, 2021). Moreover, at present, there is no agreement regarding explicit definitions of digital literacy areas and indicators that are directly associated with AI in teacher education (Tomczyk, 2025). The majority of the available frameworks are defined by a high level of flexibility, which complicates the process of longitudinal and comparative research (Tomczyk, 2025). To address these deficiencies and provide a more coherent

understanding of the field, this study is formed around the following research question: “How is machine learning conceptualized and utilized as an ethical-pedagogical tool in teacher education?”

Methodology

In this paper researchers employed two methods - bibliometric analysis and systematic literature review. Bibliometric analysis was conducted to map the research on ML in teacher education, followed by a systematic literature review of the ethical-pedagogical aspects of the integration of machine learning in teacher education.

● Data Source and Search Strategy:

The data was extracted from the Scopus database using the search string {“Machine Learning” AND “Teacher” AND (“Trainee” OR “Education”)} in title only. Data was extracted on 21st January 2026.

● Phase 1: Bibliometric Analysis

In the initial phase, bibliometric analysis was conducted to identify and map the foundational trends, key contributors, and the intellectual structure of the field.

● Phase 2: Systematic Literature Review (SLR)

Building on the bibliometric map, the second phase involved a systematic literature review of the most relevant and impactful publications to answer the core research questions.

Result

Table 1
Descriptive Nature of Bibliometric Data

Description	Results
Timespan	2020:2026
Documents	17
Sources (Journals etc.)	13
Average Citations per Doc	3.882
Authors	70
Co-Authors per Doc	4.18
International Co-authorships %	11.76
Document Types	Article (7), Conference Paper (9), Book Chapter (1)

The dataset covers 2020 to 21 January 2026 and includes 17 published documents from 13 sources (see Table 1).

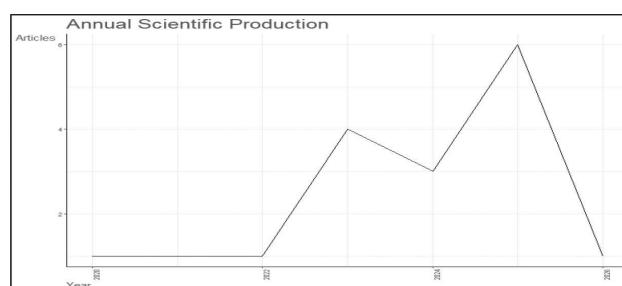
The majority are conference papers (9), followed by journal articles (7) and one book chapter. A total of 70 authors contributed, with an average of approximately four co-authors per document. These statistics suggest that the subject is a relatively new field of research. The patterns of publication are interesting. There are more publications in the form of conference papers (9) compared to journal articles (7). This means that preliminary results are usually disseminated swiftly during academic conferences, and a smaller yet significant amount of work is subjected to the longer journal review procedure. This research needs to be done through teamwork, probably by integrating various fields of specialization as indicated by the average of more than four authors per paper. The mean number of citations per document is low and it indicates that the work is not widely cited by other individuals yet. Most collaboration is done at the national level as indicated by the low percentage of international collaboration (11.76%). These characteristics combined a narrow field of study that is active and participatory but not yet advanced or well assimilated to the larger scholarly discourse.

Table 2
Annual Publication Count (2020–2026)

Year	Articles
2020	1
2021	1
2022	1
2023	4
2024	3
2025	6
2026	1

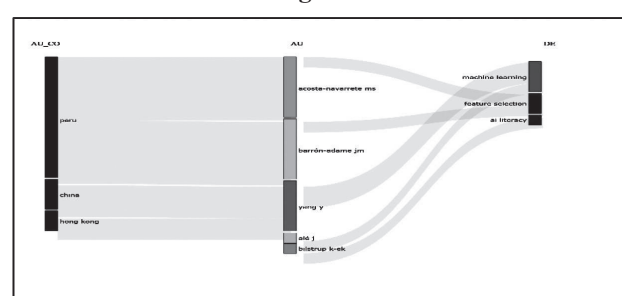
The annual distribution of publications is presented in Table 2 and Figure 1. A clear shift in publication activity is evident from 2023 onward: following several years of minimal output (one article per year from 2020 to 2022), the count rose to four articles in 2023 and three in 2024, before peaking at six in 2025. The lower number recorded for 2026 reflects in-press or early-access articles and is likely due to the timing of data collection rather than a decline in activity. This trend, visualised in Figure 1, supports the observation that the field has been gaining traction in recent years. The steady increase since 2023 points to growing research interest and momentum, suggesting that the topic is moving from an emergent to a more established area of inquiry.

Figure 1



Line graph showing the annual number of published articles from 2020 to 2026

Figure 2



Three-field plot showing the linkages between author countries (left), individual authors (center), and their descriptive keywords (right).

The links in Figure 2 show a small yet organized network of research characterized by specific regional input. The main concentration of authorship is in two geographical locations, Peru and China, including Hong Kong. This regional orientation suggests that the initial, official research on this subject is coming mostly out of the academic circles in Latin America and East Asia. The relationships between authors and keywords also indicate a distinct thematic separation in line with these areas. Peruvian authors, including Acosta-Navarrete MS and Barrón-Adame JM, are associated with such technical terms as machine learning and feature selection, which implies that their articles focus on the development of algorithms and their implementation as a method. Conversely, the authors related to China and Hong Kong, as well as one of the international partners are related to the keyword of AI literacy. This indicates a parallel research line that is interested in human and pedagogical aspects of educator preparation. Thus, as Figure 2 shows, the new literature is already converging on two major, regionally related strands: one dealing with technical tools and one with teacher competency, and this initial conceptual frame of the field.

Table 3
Most Productive Institutional Affiliations by
Article Count (2020–2026)

Affiliation	Articles
China West Normal University	3
Tongji Zhejiang College	2
Universidad Nacional Amazónica De Madre De Dios	2
Universidad Nacional De San Martín – Tarapoto	2
Central China Normal University	1

The data in Table 3 reflect the institutionalization of research output in this emerging field. The five most active affiliations are listed in the table, together accounting for 10 of the 17 publications in the corpus. This concentration suggests that only a handful of universities are responsible for the majority of the existing scholarly work, pointing to a still-nascent but increasingly structured research landscape.

The distribution supports the obvious regional separation that was found above. China and Peru have shared leadership in institutions. The most productive institution is China West Normal University which has three articles. It is accompanied by the Tongji Zhejiang College and central China normal university which affirms China to be a main hub. Likewise, the existence of two Peruvian universities Universidad Nacional Amazonica De Madre De Dios and Universidad Nacional De San Martin - Tarapoto with two publications each, entrenches Peru as the other central

giving region. This trend shows that the network of research is not only geographically oriented but is also established on the basis of certain, working academic departments in these countries, which may indicate that special research groups or institutional priorities are formed in this field early.

Table 4
Total Citations (TC) and Average Citations per
Article by Country (2020–2026)

Country	TC	Average Article Citations
Germany	24	24
China	19	3.2
Peru	15	7.5
Poland	1	1
Spain	1	1

A disparity between research output and scholarly influence is evident in Table 4, which compares publication activity with citation impact. China and Peru are the most active in terms of publications, but with an average number of citations per article, 3.2 and 7.5 respectively, they are ranked as medium. Conversely, Germany is the most citing with an excellent average of 24 citations per individual paper, which means that it has created a very influential study that has been referenced 24 times. This indicates that the intellectual influence of the field is now concentrated in a small number of works as opposed to being evenly distributed in all the research.

Table 5
Most Cited Publications (2020–2026)

Title of the Paper	Total Citations (TC)	TC per Year	Normalized TC
Enhancing writing analytics in science education research with machine learning and natural language processing—Formative assessment of science and non-science preservice teachers’ written reflections	24	6	2.4
Modeling Job Satisfaction of Peruvian Basic Education Teachers Using Machine Learning Techniques	14	3.5	1.4
Exploring Useful Teacher Roles for Sustainable Online Teaching in Higher Education Based on Machine Learning	11	2.2	1
Intelligent Recognition of Physical Education Teachers’ Behaviours Using Kinect Sensors and Machine Learning	8	1.33	1
Learning AI Literacy in Collaborative Projects with an AI Education Tool by Making Machine-Learning-Driven Apps: A Case Study from Finnish Pre-service Teacher Education	2	0.67	2



Figure 3
Word cloud of prominent Keywords

The word cloud (See Figure 3) graphically depicts the most salient words of the Keywords Plus (ID) field that are standardized index terms that databases use to characterize the material that is not themselves keywords of the authors themselves. The prevalence and frequency of the term machine-learning prove it to be the defining, central methodology of the whole research corpus. The high incidence of teaching and personnel training makes a direct connection between this technical methodology and the human-based area of educator development, which confirms the fundamental overlap of the field. The term education computing has been introduced to place the work in the wider field of academic study, that is,

technology in education. The fact that there are students implies that a large part of the research, although teacher-centred, also takes into account the results of learners or in-class implementation. Overall, the word cloud is a concise visual representation of the essence of the field. It is all about the application of machine-learning to the teaching and personnel training processes in the context of education computing, and it has an implication on students.

Systematic Literature Review

The use of machine learning (ML) in teacher education is a major move towards data-driven, ethical and pedagogically reflective practices. The systematic literature review presents the results of 17 studies that were conducted in 2020-2026 and each of which investigated the role of ML not only as a technical tool, but also as an ethical-pedagogical tool. Collectively, these examples highlight the use of ML to support equitable education, teacher empowerment, culturally responsive pedagogy and holistic assessment. The following table organises these contributions according to author (year) and thematic focus, providing a structured overview of the changing role of ML in the development of ethical and effective teaching in the digital age.

Authors (Year)	Key Contribution
Cao et al. (2026)	ML was utilized to estimate the predictive relationship between AI ethics (AI-E) and subject-specific AI knowledge (AI-TCK) and AI-TPACK among teachers, with ethics being one of the building blocks of AI competency that are non-negotiable. ML models were integrated with multilevel modelling to demonstrate that ethical awareness is not an addition to successful AI integration.
Yang et al. (2025)	ML was used to evaluate the attitudes and behaviour of environmental education in different regions and found that educational results were equitable despite economic disparities. Environmental consciousness, rather than mere knowledge, is a driver of pro-environmental behaviour, which was found using ML modelling (decision trees), highlighting a strength of ethical and student-centred pedagogy.
Chen et al. (2025)	ML (XGBoost) and a morphogenetic approach were used to assess constructivist pedagogy in teacher education. The paper found socio-cultural impediments to independent learning with a call to adopt a balanced pedagogy that would not impose Western education on students with different backgrounds.
Bilstrup et al. (2025)	ML-Machine Toolkit embodies three pedagogical principles (enacting ML practices, ML as design material, embodied exploration) to democratize AI literacy. It moves beyond one-off prototypes to support teacher empowerment, sustainable integration, and ethical, hands-on ML education in K–12.
Tomczyk (2025)	ML frameworks were examined to map AI literacy competency models and show the lack of ethical standardization and pedagogical transparency. The review recommends ethically sound, culturally sensitive models that go beyond tools-based models to promote critical digital literacy.
Kadlag et al. (2025)	ML and NLP sentiment analysis of teacher training programs was conducted to ensure they are aligned with the ethics of inclusive and modern education. The research advocates for ethical curriculum development that incorporates teacher voices and equips teachers for changing pedagogical needs.

Yang and Kong (2025)	ML was incorporated into teacher PD using the AEER framework to impart AI literacy using robotics and embodied learning. The strategy focuses on teaching young learners ethical AI to promote both technical skills and responsible use.
Laru et al. (2024)	An ML tool (GenAI Teachable machine) was applied in collaborative, low-code workshops among pre-service teachers, encouraging ethical use of AI through creative project-based learning. The research identifies ethics-by-design as a part of AI literacy education.
Jose et al. (2024)	ML models forecast teacher salaries, with an ethical consideration of gender bias shortfalls clearly stated. The research proposes fair policy-making and open, evidence-based pay structures to overcome structural disparities.
Sun et al. (2024)	ML measures the holistic development of pre-service teachers based on China's Five-dimensional education policy. The method encourages ethical, holistic evaluation, extending past academic measures into moral, physical, and social-emotional development.
Nagovitsyn (2023)	ML predicts student employment in teacher education, making it possible to ethically advise students and intervene early. The research endorses career equity by identifying vulnerable students and directing them into productive jobs.
Holgado-Apaza et al. (2023)	ML models were used to determine predictors of teacher job satisfaction, which can be used to shape policies for ethical well-being and retention. The paper identifies significant economic, psychological, and relational factors in teacher sustainability.
Wulff et al. (2023)	ML and NLP were used to conduct formative assessment in science teacher education by examining written reflections. This facilitates ethical, student-centred feedback and assists in discovering delicate pedagogical rationale not captured by old rubrics.
Ale (2023)	ML workshops enhanced the digital citizenship and pedagogical preparedness of science teachers, while also identifying ethical and conceptual issues in the adoption of ML. The paper recommends continued, ethics-conscious PD to facilitate meaningful integration.
Shi and Guo (2022)	ML predicts teacher retention in online education, determining pedagogically significant roles (e.g., learning assessment, technology instruction). The research encourages sustainable and ethical online learning by designing teacher-centered systems.
Chen et al. (2022)	ML using kinetic sensors categorizes PE teaching behaviours, allowing for ethical self-reflection and pedagogical enhancement. The tool helps with embodied teacher development through non-invasive, automated, and objective feedback.
Chaves et al. (2020)	ML methods were applied to teacher training data in mathematics in Paraguay, helping to promote ethical educational reform and equity-driven policy to eliminate systemic quality gaps in elementary education.

Discussion

This review demonstrates a point of critical discontinuity in the research of machine learning (ML) in teacher education. The bibliometric information proves the infantile nature of the field, with a narrow, yet expanding corpus since 2023, and institutional concentration in such areas as China and Peru. This immature state of development is also supported by a low international co-authorship rate, which indicates closed scholarly discourse, and an uneven citation profile with power being held in a small number of seminal studies, including the most frequently cited article by Germany. The systematic review, though, sheds some light on the substantive direction of this new work, shifting the discussion out of the technical applications to a deeper ethical-pedagogical level.

The systematic review of the 17 studies shows that there was a collective attempt to situate ML as a means of developing ethical teaching practice. This redefines the technology as a passive diagnostic instrument to an active agent of teacher development. As an example, the review notes that there are concrete applications of ML promoting equity, e.g. in the models of salary bias removal presented by Jose et al. (2024) or equitable career advising, described by Nagovitsyn (2023).

It facilitates reflective pedagogy with such tools as Wulff et al. (2023) formative feedback on written reflections and Chen et al. (2021) behavioural analysis to improve oneself. In addition, research conducted by Bilstrup et al. (2025) and Laru et al. (2024) presents the application of ML to empower teachers with the help of democratized and hands-on literacy toolkits. Importantly, according to Cao et al. (2026), the concept of ethical awareness is placed as a core predictor of successful AI implementation, as it entails the incorporation of moral concerns into the very essence of technological ability.

This constructive emphasis on morals and the teaching process directly instructs the reading of the bibliometric results. The bifurcation between the regions, where Peru-related research is more oriented towards technical ML and China-related research is oriented towards AI literacy, could be seen as two sides of a whole integration and not just two distinct strands. Nevertheless, the bibliometric limitation of the small-scale international cooperation gains a practical importance. When the ethical frameworks and pedagogical applications of ML are being created in closed national settings, as postulated by Tomczyk (2025), there is the risk of developing disjointed or culturally non-transferable models. The future health of the field thus lies in the ability to close the gap that was found in the bibliometrics and the integrative vision of the systematic review.

Conclusion

The bibliometric analysis of the data indicates that the area of machine learning in teacher education is still emergent but has some positive prospects of development. The growing amount of publications, especially since 2023, reflects the pace at which this new area is being driven forward. The focus on certain areas and regions, particularly China and Peru, reflects the regional priorities affecting the focus of this study. Nevertheless, the number of citations and the number of international co-authors are relatively low, which can indicate that the work is still developing, but it has not become widely known and integrated into the international academic discourse. The themes of machine learning application in teaching and educator training identified above refer to the important role that technology will have in the future of teaching education. Not only is machine learning being used as a technical resource in teacher education, but also as an ethical-pedagogical resource to instil the core AI ethics, advance fair results, and democratize AI literacy by allowing teachers to engage in practice through teacher-empowering applications. It advocates ethical curriculum

development, holistic teacher evaluation and the creation of culturally responsive pedagogy that goes beyond a tool-focused methodology. This new paradigm shifts machine learning not as a goal, but as a tool to develop ethically cognizant, critically thinking educators who are prepared to be inclusive and equitable teachers.

As machine learning continues to be integrated in the educational field, future research ought to be geared towards improving its use in teaching practice, the effects of its use on educational performance in the long run, and the geographical and thematic extent of the study. This research paper provides the foundation to continue the investigation on the intersection of machine learning and teacher education, and it is necessary to have a more integrated and holistic approach toward the use of machine learning in teacher education.

Limitations and Future Research

The research is restricted by the use of a small, immature corpus of one database, which might not be representative of the research field, and by a geographical focus of the publications, which restricts the extrapolation of the results. Future studies ought to broaden the literature review in databases and timeframes, engage in active cross-cultural and internationally collaborative research to generate transferable frameworks, and undertake longitudinal and empirical studies to determine the actual effect of machine learning on teacher growth and student outcomes, and thus shift the field towards descriptive mapping to solid theoretical and practical frameworks.

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FEATURE ARTICLE

Educator's Dharma: Ancient Sanskrit Insights on Ethical Leadership

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Abstract

Teaching is one of the most sought-after professions in today's society. Most students dream of becoming a teacher. To become an ideal teacher, a student needs to undergo special training. Just as a teacher needs to possess moral values, he/she must also have ideal leadership qualities. In addition, he must be at the forefront in terms of duty and humanity. We know that Sanskrit is one of the ancient languages of India. Our sages have written ancient scriptures in this language. They have gifted us invaluable treasures like the Vedas, the Upanishads, Puranas, the Ramayana and the Mahabharata, which contain an infinite treasure trove of knowledge. The Sanskrit verses written during that time are very relevant even today. This chapter discusses the ways in which a teacher can learn moral leadership lessons from verses written in Sanskrit.

Key word Humanity, Upanishads, Puranas, Ramayana, Mahabharata, Leadership.

Sanskrit and its deep cultural heritage have a pivotal role in shaping the moral leadership of future educators. Because culture profoundly influences a person's values, mindset, and behavior, it serves as the absolute bedrock for moral education—and traditional culture is virtually inseparable from the Sanskrit language. Together with tradition, philosophy, language, and art, this heritage instils vital moral virtues like honesty, respect, and tolerance in teachers, who then naturally pass these qualities down to their students.

The ancient texts that reflect the eternal wisdom of our great saints contain profound *Shlokas* (verses) that offer a comprehensive guide for teachers. By internalizing these timeless teachings, future educators can develop the four core pillars of authentic moral leadership - Moral Values (Building internal ethical anchors and character), Ideal Leadership (Becoming conscious role models who inspire their students by example), Sense of Duty (Recognizing teaching as a sacred societal responsibility rather than just a career) and Humanity (Approaching education with universal empathy, kindness, and a spirit of service).

An attempt to understand how specific Sanskrit *Shlokas* shape these essential dimensions of moral leadership, makes an interesting study. The perpetual truths preserved in these verses beautifully reflect the profound, guiding influence that Sanskrit literature has always exerted on cultural ethics.

“Satyaṃ vada, dharmam cara,
svādhyāyānmā pramadaḥ.
māṭṛdevo bhava, pitṛdevo bhava,
ācāryadevo bhava, atithidevo bhava.”

(Taittirīyopaniṣad, 1/11/1-2)

(Speak the truth. Practice righteousness. Do not neglect self-study. Treat your mother as God, treat your father as God, treat your teacher as God, and treat your guest as God.)

It is imperative that to become a truly impactful educator, a student-teacher must undergo rigorous, high-quality training. Without such comprehensive preparation, acquiring the diverse skillset of an ideal teacher is simply not possible. A well-rounded training program must cultivate essential personal virtues alongside modern professional competencies of core personal virtues. A teacher must develop deep patience, empathy, unyielding honesty, and a lifelong, passionate desire to learn. Also, he/ she must possess dynamic classroom skills i.e. educators need to master effective communication, creative teaching methods, strong classroom management, and high adaptability to meet diverse student needs. Above all, modern professional success requires deep subject-matter expertise paired with a proficient, ethical understanding of how to use educational technology.

Insights through Shlokas:

Our Shlokas echo the fundamental tenets necessary to nurture moral leadership for educators. A few essential moral virtues are enumerated below.

- **Humility:** They say that to build a strong foundation

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of moral values, a teacher must first cultivate wisdom and genuine humility. This timeless lesson is beautifully articulated in the following Shloka:

*“Vidyā dadāti vinayaṃ vinayāt yāti pātratām,
pātratvāt dhanamāpnoti dhanāt dharmastataḥ sukham.”*
(Sūkti Ratnāvalī)

(Knowledge bestows humility; from humility comes worthiness and capability. Worthiness brings wealth, which enables one to practice righteousness, and from righteousness comes true, lasting happiness.)

This verse serves as a guide for teachers in building their moral character. It reveals that academic knowledge is incomplete without Vinaya (humility), which ultimately transforms an educator from a mere instructor into an approachable, empathetic mentor.

Knowledge makes a person humble, humanity makes a person capable, ability brings wealth, wealth helps one practice righteousness and righteousness brings happiness. This shloka helps a trainee-teacher build their moral character-

*Ācāraḥ paramo dharmah ācārāt kila sadguṇāḥ,
Ācārāt prāpyate āyuh ācārāt dhanam-akṣayam.*
(Manusmriti 4/156)

(Good conduct is the highest duty (or virtue); indeed, all good qualities arise from good conduct. Through good conduct, one attains long life, and through good conduct, one acquires imperishable wealth)

A teacher must appreciate that moral conduct is the highest religion and good conduct leads to long life and inexhaustible wealth (personality). In this respect, Self-control and restraint are among the essential qualities that form the moral values of future teachers-

*Indriyāṇi mano buddhir-asyādhiṣṭhānam-ucyate,
Etair-vimohayaty-eṣa jñānam-āvṛtya dehinam.*
(Bhagavad Gita 3/40)

(The senses, the mind, and the intellect are said to be the seat (abode) of this desire. Veiling wisdom through these, it deludes the embodied soul.)

- **Interpersonal Relationships:** Teachers must always strive to have strong interpersonal relationship with all his/ her stakeholders. To strengthen interpersonal relationships, a teacher must have a sense of universality and equality, only then will he/she be able to move one step further towards moral values-

*Ayaṃ nijah paro veti gaṇanā laghu-cetasām,
Udāra-caritānām tu vasudhaiva kuṭumbakam.*
(Mahopanishad 4/71)

(It is for the light-minded to count whether this is their own or the other's, for those of noble character the earth is their family.)

- **Leadership Qualities:** A teacher must have the qualities of ideal leadership. Because the teacher is always considered an ideal leader by the students. In order to form an ideal leadership, the following qualities are necessary

Behaviour - First of all, a teacher must be aware of the ideal behavior of leadership, which is described beautifully in this shloka.

*Yad-yad-ācarati śreṣṭhas-tat-tad-evetaro janaḥ|
Sa yat-pramāṇam kurute lokas-tad-anuvartate.*
(Bhagavad Gita 3/21)

(Whatever actions a great leader performs, common people follow. Whatever standards or examples they set, the rest of the world pursues.)

Thus, whatever the best person does, that's what other people do, the world follows the authority of the supreme personality of Godhead. A suitable leader will be one who has a balance of toughness and compassion-

*Tejasvini kṣamopete nātikārkaṣyam-ācaret,
Atinirmathanād-vahniś-candanād-api jāyate.*
(Niti Shastra)

(A person of great power, brilliance, or authority should avoid excessive harshness. For, through over-friction (excessive churning), fire can be produced even from cool sandalwood.)

- **Proactivity:** A successful leader must always be proactive, as mentioned in this shloka-

*Utsāhaḥ pauruṣaṃ sattvam-ānṛṣaṃsyam kṛtajñātā,
Vikramāś-ca prabhāvaś-ca santi vānara rāghave.*
(Valmiki Ramayana, Sundara Kanda 37/13/1)

(Enthusiasm, fortitude, strength of character, compassion, gratitude, valour, and majestic influence—all these qualities, O Vanara exist perfectly in Raghava (Sri Rama).)

It is very important for prospective teachers to have a proper knowledge of leadership, which includes the qualities of self-control and fairness, which they can take from this shloka.

Ātmanaḥ pratikūlāni pareṣāṃ na samācaret,
(Mahabharata, Anushasana Parva)

(One should not do to others what is disagreeable to oneself.)

Therefore, one should not behave towards others in a way that is harmful or unpleasant to oneself. This is the eternal principle of righteousness. This quotation teaches empathy, self-reflection and ethical conduct in society.

- **Sense of Duty:** Without any obligation, a sense of duty is the voluntary fulfilment of moral responsibilities. Every teacher should have a sense of selflessness, social responsibility, moral awareness, love, and respect for duty. Which we call this popular shloka get from the Srimad Bhagavad Gita-

Karmaṇy-evādhikāraṣṭe mā phaleṣu kadācana,
Mā karmaphala-heturbhūrmā te saṅgo 'stv-akarmaṇi.
(Bhagavad Gita 2/47)

The shloka states that you only have the right to perform action (karma). You do not have the right to the fruits of your Karma. Do not become a person who constantly meditates upon (gets attached to) the results of one's karma. Do not get attached to inactivity (no karma).

In this context, the lesson of avoiding laziness and fulfilling one's duties can also be found in the following verse, which is very useful for today's trainee-teachers—

Udyamena hi sidhyanti kāryāṇi na manorathaiḥ,
Na hi suptasya siṃhasya praviśanti mukhe mṛgāḥ.
(Pāñchatantra)

(Tasks are accomplished through hard work, not by mere wishing. Just as deer do not enter the mouth of a sleeping lion on their own accord.)

- **Hard Work:** The eternal wisdom of shlokas also talk about the significance of hard work for succeeding in life. It says that work is accomplished through effort, not merely by wishes or dreams. Just as deer do not enter the mouth of a sleeping lion, success does not come to those who remain idle. Being persistent in one's duties is a great quality for a prospective teacher, because only if one is persistent in one's duties will one be able to fulfill one's responsibilities-

Na hi kaścit kṣaṇam-api jātu tiṣṭhaty-akarmakṛt.
Kāryate hy-avaśaḥ karma sarvaḥ prakṛtijair-guṇaiḥ.
(Bhagavad Gita 3/5)

(Indeed, no one can remain without performing action even for a moment. For everyone is helplessly driven to act

by the qualities born of nature.)

It says that no one can remain even for a moment without performing action. Everyone is helplessly driven to act by the qualities born in nature. Also, every trainee-teachers should fulfill his duty by any means necessary. The following shloka advises on duty-

Akartavyaṃ na kartavyaṃ prāṇaiḥ kaṇṭhagatairapi,
Kartavyameva kartavyaṃ prāṇaiḥ kaṇṭhagatairapi.
(Sūktiratnahārah)

(That which should not be done must never be done, even if one's life is at one's throat (on the verge of death). That which must be done must surely be done, even if one's life is at one's throat.)

Thus, one must never compromise on what is unethical, nor falter in what is duty, even when facing the ultimate sacrifice. Integrity demands that we reject the forbidden and embrace our duty, even at the cost of life itself. Righteousness must be upheld and wrongdoing resisted, regardless of the personal cost.

- **Humanity:** Yet another pearl of wisdom embedded in the Sanskrit shlokas talks about the moral of the teacher along with values, ideal leadership, and a sense of duty. It says that it is essential to have some special human qualities that help him develop into an ideal and successful teacher in the future. For example, this shloka from the Mahabharata emphasizes both moral conduct and inner spiritual balance-

Ātmanaḥ pratikūlāni pareṣāṃ na samācaret,
Yāḥ samasattvam-āpnoti na sa mucyate karmabhiḥ.
(Mahabharata 167/9)

(One should not do to others what is disagreeable to oneself. One who attains equal vision toward all beings is never bound by the bondage of actions.)

The shloka explains that one should not behave towards others in a way that is harmful or unpleasant to oneself. A person who attains a state of equality and balance of mind is not bound or affected by actions. Only if there is a mentality of sacrifice and a desire to serve can one move towards humanity-

Paropakārāya phalanti vṛkṣāḥ, paropakārāya vahanti nadyaḥ,
Paropakārāya duhanti gāvaḥ, paropakārārtham-idaṃ śarīram.

(Hitopadesha)

It reminds that trees bear fruits for the benefit of others; rivers flow for the benefit of others; cows give milk for the benefit of others; likewise, this human body is meant for serving others.

Conclusion

The teacher's job is not only to teach textbooks; he/she will be an ideal guide for the student. The above shlokas make teachers moral leaders who can enlighten the society and the entire nation. Moreover, these shlokas motivate teachers to not only impart knowledge but also act as guides for character building and social change. Therefore, the referred shlokas are very relevant and important for every teachers.

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FEATURE ARTICLE

मूल्य-आधारित शिक्षा की आवश्यकता: 21वीं सदी के भावी शिक्षकों में नैतिक चेतना का संचार

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सारांश

21 वीं शताब्दी वो एक भौतिकतावादी युग के नाम से जानी जाती है इस युग में अनेक ऐसे वैज्ञानिक, औद्योगिक व तकनीकी विकास हुए जो मानव के जीवन में क्रांतिकारी परिवर्तन का प्रभाव दर्शाते हैं। इस बदलाव से हमारा भारतीय समाज भी अछूता नहीं है। वर्तमान भारतीय समाज एक संक्रमण के दौर से गुजर रहा है परिवर्तन और विकास की इस तीव्र आंधी ने जीवन मूल्यों, आस्थाओं एवं प्रतीकों पर प्रहार किया है तथा उनका माखौल उड़ाया है वहीं एक पूरी पीढ़ी को पराम्परा, आधुनिकता एवम गतिमयता के द्वन्द में भटकने को छोड़ दिया है। व्यक्ति सामाजिक सहयोग से अलग हो गया है इसलिए ऐसे मार्ग को खोजना आवश्यक है जिस पर चलकर मनुष्य वास्तविक प्रगति कर सके ऐसी परिस्थिति में शिक्षा ही वह साधन है जो समाज में शांति कि स्थापना कर सकती है। मूल्यों के विकास में घर एवं विद्यालय दोनों कि भूमिका अत्यंत महत्वपूर्ण होती है, छात्र जो राष्ट्र के भविष्य एवं अमूल्य निधि है उनके अन्दर वांछनीय कौशल, और मूल्यों का विकास करना आवश्यक है जिससे वह सामाजिक परिवर्तन में अपने आप को संतोष जनक ढंग से समायोजित कर सके। अतः समय और राष्ट्र की आवश्यकता है कि मूल्यों के निर्माण तथा स्थायित्व का प्रारंभ शिक्षक से किया जाना चाहिए, 5 सितम्बर 1964 को डॉ. राधाकृष्णन ने कहा था अगर देश को उदारमतवादी, साहसी, सहृदय और धर्मशील युवक चाहिए तो इस प्रक्रिया की नींव एक श्रेष्ठ अध्यापक ही हो सकता है, शिक्षक द्वारा ही उसकी शुरुआत हो सकती है जिससे नव समाज नया राष्ट्र का निर्माण हो सके। प्रस्तुत शोध पत्र का उद्देश्य मूल्य-आधारित शिक्षा की आवश्यकता: 21वीं सदी के भावी शिक्षकों में नैतिक चेतना का संचार का विश्लेषण करना है।

मुख्य शब्द — शिक्षक, मूल्य, कक्षा अंतःकरण, मूल्य-आधारित दृष्टिकोण, नैतिक चेतना

प्रस्तावना

व्यक्ति के सामाजिक विकास एवं प्रगति का आधार शिक्षा है। समय व समाज की आवश्यकता अनुरूप शिक्षा का स्वरूप

निरंतर परिवर्तित होता रहता है। आज के समय में हम उस दौर से गुजर रहे हैं जहां प्रौद्योगिकी विकास के द्वारा तकनीकी सशक्तिकरण, वैश्वीकरण तथा डिजिटल संसाधनों ने शिक्षा को नये क्षितिज की ओर अग्रसर किया है। शिक्षा अब पुस्तकों और विद्यालयों तक सीमित नहीं रही अपितु यह वर्चुअल कक्षाओं, ऑनलाइन पाठ्यक्रमों, ओपन एजुकेशनल रिसोर्सेज तक पहुँच चुकी है। इस प्रकार तीव्र गति से परिवर्तित हो रहे वैश्विक विश्व में शिक्षा अब केवल अंक/ग्रेड प्राप्त करने या नौकरी पाने का जरिया नहीं है, यह नैतिक विकास सामाजिक उत्तरदायित्वों के निर्वहन के साथ-साथ व्यक्तित्व निर्माण का भी साधन बन गई है। इसलिए शिक्षा में तकनीकी के उपयोग के साथ-साथ सामाजिक सरोकार के लक्ष्यों पर विशेष ध्यान देना समय की मांग है। अतः शिक्षा का उद्देश्य ऐसे नागरिक तैयार करना जो सहानुभूति, ईमानदारी, सहयोग, सहिष्णुता और नैतिक निर्णय क्षमता जैसे मूल्यों को अपने व्यवहार में धारण कर सके (यूनेस्को, 2021)। इसलिए समाज व राष्ट्र की प्रगति के लिए यह आवश्यक है कि प्रत्येक व्यक्ति को इस प्रकार प्रशिक्षित किया जाए जिससे वह समाज एवं राष्ट्र के कल्याण तथा प्रगति में अधिकतम योगदान कर सके।

मूल्यों का संकट

आधुनिक समय में तकनीकी प्रगति के साथ-साथ मानव जाति के समक्ष बहुत सी ऐसी समस्याएँ हैं जिनका समाधान खोजना आवश्यक है। आर्टिफिशियल इंटेलिजेंस के बढ़ते प्रभाव ने मानव जीवन के प्रत्येक पहलू में जहाँ कार्य को आसान बनाया है वहीं दूसरी तरफ गोपनीयता (Privacy) एवं बेरोजगारी का भय भी पैदा किया है (वर्ल्ड इकोनॉमिक फोरम, 2023; यूनेस्को, 2021)। वैश्वीकरण, तकनीकी प्रगति तथा उपभोक्तावाद, हिंसा, भ्रष्टाचार के विस्तार ने पारंपरिक मानवीय मूल्यों को कमजोर किया है। डिजिटल मीडिया ने सूचना तक पहुँच को सरल बना दिया है लेकिन इसके साथ साइबर बुलिंग, फेक न्यूज, घृणा तथा अनैतिक सामग्री की समस्या बढ़ी है जिसकी वजह से युवा वर्ग में इसके प्रतिस्पर्धात्मक दबाव एवं नैतिक दुरुपयोग से मूल्यों की कमी एक वास्तविक समस्या बन गई है (यूनाइटेड नेशन, 2020; प्यू रिसर्च सेंटर, 2022)।

* सहायक प्राध्यापक, देव संघ इंस्टिट्यूट ऑफ प्रोफेशनल स्टडीज एंड एजुकेशनल रिसर्च, देवघर, झारखण्ड

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यदि हम भारतीय परिप्रेक्ष्य में देखे तो पाते हैं कि तेज रफ्तार जीवनशैली, संयुक्त परिवार की कमी तथा पश्चिमी संस्कृति की ओर झुकाव के कारण लोगों में तनाव, आत्मकेंद्रितता की कमी व सामाजिक दायित्वों की उपेक्षा बढ़ी है जो नैतिक मूल्यों के पतन प्रमुख कारण है (बैरवा, 2017; राष्ट्रीय पाठ्यचर्या की रूपरेखा, 2005; राष्ट्रीय शिक्षा नीति, 2020)। राजपूत (2024) ने अपने अध्ययन से स्पष्ट किया कि केवल अकादमिक प्रदर्शन पर जोर देना व्यक्ति के समग्र विकास एवं सामाजिक विवेक को कमजोर कर रहा है, जिससे नैतिक चेतना व जिम्मेदार नागरिकत्व में गिरावट आ रही है।

21वीं सदी के कौशल एवं मूल्य आधारित शिक्षा

21वीं शताब्दी में शिक्षा का क्षेत्र निरंतर व्यापकता एवं परिवर्तन की ओर बढ़ रहा है और इसके अंतर्गत विविध प्रवृत्तियों का समावेश हो रहा है। बीसवीं शताब्दी के मध्य में शिक्षा का उद्देश्य सूचनात्मक ज्ञान प्राप्त करना होता था किन्तु प्रौद्योगिकी के आगमन से यह कौशल आधारित हो गया है (प्रेस्कय, 2001; ट्रिलिंग एवं फडेल, 2009)। अंतराष्ट्रीय शिक्षा दिवस की 2024 की थीम 'स्थायी शांति के लिए अधिगम' यह थीम शिक्षा के द्वारा ज्ञान, मूल्यों, दृष्टिकोण तथा व्यवहार को विकसित करने पर केन्द्रित थी। जिसका लक्ष्य शिक्षा केवल ज्ञान के लिए नहीं अपितु एक बेहतर समाज के लिए आवश्यक मूल्य भी है। अंतराष्ट्रीय शिक्षा दिवस की 2025 की थीम एआई (कृत्रिम बुद्धिमत्ता) और शिक्षा:स्वचालन की दुनिया में मानव एजेंसी को संरक्षित करना है इस थीम का मुख्य उद्देश्य तकनीकी बदलावों से निपटने के लिए सही कौशल देना है। अतः आज की शिक्षा केवल ज्ञान संचय तक सीमित नहीं रह सकती इसे आलोचनात्मक चिंतन, समस्या समाधान, समूह कार्य, संवाद कौशल तथा डिजिटल साक्षरता के साथ साथ नैतिक मूल्यों का समावेश भी पर जोर देना आवश्यक है (यूनेस्को, 2015; ओईसीडी, 2019)। मूल्य-आधारित शिक्षा केवल नैतिक व्यवहार सिखाने तक ही सीमित नहीं है यह तो व्यक्तित्व का समग्र विकास सुनिश्चित करती है, जिसके अंतर्गत विद्यार्थियों में नैतिक, सामाजिक एवं भावनात्मक कौशलों का विकास भी शामिल है। मूल्य शिक्षा को सामाजिक भलाई, सम्मान, सहानुभूति एवं समानता जैसे सिद्धांतों से जोड़ा गया है, जिसके द्वारा विद्यार्थी तकनीकी दक्षता के साथ-साथ भावनात्मक बुद्धिमत्ता व सामुदायिक जिम्मेदारी भी सीखते हैं (एनसीएफ, 2005; यूनिसेफ, 2017)। यह शिक्षा उन कौशलों को भी विकसित करती है जो वैश्विक स्तर पर छात्रों की प्रतिस्पर्धात्मक क्षमता को बढ़ाते हैं। इसलिए आज के पाठ्यक्रमों में 21 वीं सदी के कौशलों को मूल्यों के साथ जोड़ना आवश्यक है ताकि विद्यार्थी ना केवल रोजगार के लिए तैयार हों, बल्कि नैतिक रूप से जिम्मेदार नागरिक भी बन सकें (क्वाजी, 2021)।

राष्ट्रीय शिक्षा नीति 2020 एवं मूल्य शिक्षा

भारत सरकार द्वारा लागू की गयी राष्ट्रीय शिक्षा नीति 2020 में शिक्षा केवल ज्ञान एवं कौशल तक सीमित नहीं मानती यह शिक्षा को चरित्र निर्माण, नैतिकता और मानवीय मूल्यों से जोड़ती है। इस नीति में स्पष्ट रूप से यह स्वीकार किया गया है कि किसी भी शिक्षा प्रणाली की गुणवत्ता शिक्षकों की गुणवत्ता एवं उनके मूल्यों पर निर्भर करती है। इसलिए शिक्षक को केवल विषय विशेषज्ञ नहीं, बल्कि राष्ट्र निर्माता, नैतिक मार्गदर्शक एवं सामाजिक आदर्श के रूप में माना गया है। शिक्षा नीति का मुख्य उद्देश्य "ऐसा मानव तैयार करना जो नैतिक, तार्किक, करुणामय तथा जिम्मेदार नागरिक हों।" नीति के अनुसार शिक्षा को न्याय, स्वतंत्रता, समानता, बंधुत्व और लोकतंत्र जैसे भारतीय संवैधानिक मूल्यों आधारित होना चाहिए तथा शिक्षा के द्वारा विद्यार्थियों में सत्यनिष्ठा (Integrity), करुणा (Compassion), सहिष्णुता (Tolerance), जिम्मेदारी (Responsibility), पर्यावरण चेतना (Environmental Consciousness), सामाजिक न्याय (Social Justice) जैसे मूल्य विकसित किये जाएँ। ये मूल्य विद्यार्थियों में तभी विकसित हो सकते हैं जब शिक्षक स्वयं इन मूल्यों को अपने व्यवहार में अपनाएँ इसके साथ ही इस नीति में शिक्षक को शिक्षा प्रणाली का हृदय का गया है ("the heart of the education system") इसका तात्पर्य है कि पाठ्यक्रम, तकनीक या परीक्षा प्रणाली से अधिक महत्वपूर्ण शिक्षक का चरित्र एवं मूल्य हैं। इसलिए शिक्षक को विद्यार्थियों के लिए आदर्श बनना चाहिए, लोकतांत्रिक एवं समावेशी दृष्टिकोण अपनाना चाहिए एवं जीवन मूल्यों को व्यवहार में प्रदर्शित करना चाहिए।

नैतिक चेतना का अर्थ सिर्फ निर्देशों का पालन नहीं बल्कि विवेक की अंतर्दृष्टि

नैतिक चेतना का तात्पर्य सिर्फ पूर्व स्थापित निर्देशों या अनुशासन का पालन करना नहीं है अपितु यह व्यक्ति के अंदर विवेक की अंतर्दृष्टि है। यह उचित एवं अनुचित के मध्य सूक्ष्म अंतर को पहचानने की वह आंतरिक क्षमता है जो किसी बाह्य दबाव की अनुपस्थिति में स्वतंत्र होकर कार्य करती है। कोहलवर्ग ने अपने नैतिक विकास के सिद्धांत में सार्वभौमिक नैतिक सिद्धांतों के आधार पर निर्णय लेने को उच्च स्तर की नैतिकता बताया है। इस अवस्था में व्यक्ति नैतिक मूल्यों के औचित्य को समझते हुए उन्हें स्वेच्छा से पूरी तरह अंगीकृत करके अपने व्यवहार और व्यक्तित्व में आत्मसात करता है। यहां जिस प्रकार के नैतिक आचरण व चारित्रिक मूल्यों की बात व्यक्ति विशेष में की जाती है उसके पीछे केवल उसकी भावनाओं का प्रवाह मात्र नहीं होता है बल्कि वह मानसिक शक्तियों का उचित प्रयोग करता हुआ अच्छी तरह सोच समझ

कर किसी व्यवहार या आचरण विशेष को अपने व्यक्तित्व गुणों में धारण करता है तथा सार्वभौमिक नैतिक सिद्धांतों के आधार पर निर्णय लेता है (मंगल, 2013)। भावी शिक्षकों के संदर्भ में नैतिक चेतना का अर्थ विद्यार्थियों के प्रति उनके उत्तरदायित्व तथा उनके बहुआयामी विकास के प्रति प्रतिबद्धता यह चेतना शिक्षक को केवल 'पाठ्यक्रम पूरा करने वाला' नहीं बल्कि 'जीवन निर्माण करने वाला' बनाती है। जब शिक्षक के अंदर इस प्रकार की विवेक शीलता होती है तो वह कक्षा की कठिन परिस्थितियों में न्यायसंगत एवं संवेदनशील निर्णय लेने में सक्षम होता है। जो छात्रों के भविष्य व चरित्र निर्माण के लिए महत्वपूर्ण है।

कक्षा अंतःकरण एवं शिक्षक का व्यक्तित्व

कक्षा-कक्ष चारों तरफ दीवारों से घिरा हुआ एक कमरा नहीं है यह तो एक जीवंत इकाई है जिसका अपना एक 'अंतःकरण' होता है। तथा इस अंतःकरण के केंद्र में शिक्षक का व्यक्तित्व होता है। शिक्षक का व्यक्तित्व छात्र के मानसिक एवं नैतिक विकास की नींव रखता है। जॉन डीवी (1916) के अनुसार शिक्षा सामाजिक निरंतरता का साधन है तथा शिक्षक इस प्रक्रिया का प्रमुख संवाहक है। जब एक शिक्षक कक्षा में प्रवेश करता है, तो वह केवल अपने विषय का ज्ञान ही नहीं, बल्कि अपने मूल्यों, विश्वासों और दृष्टिकोणों का एक अदृश्य परिवेश भी कक्षा-कक्ष में लेकर जाता है। शिक्षक केवल सूचना या जानकारी देने वाला विषय-विशेषज्ञ नहीं वह तो मूल्यों के आदर्श मॉडल होते हैं जिनके व्यवहार, दृष्टिकोण और चारित्रिक गुण सीधे विद्यार्थियों पर प्रभाव डालते हैं एवं छात्रों के चरित्र को दिशा देते हैं। यदि शिक्षक का व्यक्तित्व सहानुभूति, संयम, सम्मान, ईमानदारी, सत्यनिष्ठा, और करुणा से ओतप्रोत है, तो कक्षा का वातावरण स्वतः ही नैतिक बन जाता है तथा कक्षा में मूल्य-आधारित व्यवहार को विकसित करने में केंद्रीय भूमिका निभाता है। शिक्षक के बात करने की शैली, व्यवहारिक उदाहरण, दैनिक कार्यों में अनुशासन जैसे गुण छात्रों के लिए आदर्श रूप में कार्य करते हैं। शिक्षक का यह दृष्टिकोण न केवल छात्रों में सकारात्मक सामाजिक व्यवहार को बढ़ावा देता है अपितु उनके आत्म-अनुशासन, आत्म-सम्मान एवं वैचारिक स्पष्टता को भी विकसित करता है। शिक्षण प्रक्रिया में शिक्षक का व्यक्तित्व इतना प्रभावशाली होता है कि छात्रों के नैतिक निर्णय, सामाजिक प्रतिबद्धता और न्याय के सिद्धांत सीखने की प्रक्रिया में सहज रूप से समाहित हो जाते हैं। इसी कारण अध्यापन में शिक्षक की नैतिक और व्यक्तित्व-आधारित गुणवत्ता को प्राथमिकता देना आवश्यक है ताकि कक्षा को केवल ज्ञान का स्थान नहीं बल्कि नैतिक विकास का वातावरण भी बनाया जा सके। इस प्रकार, कक्षा का अंतःकरण वास्तव में शिक्षक की नैतिक चेतना का प्रतिबिम्ब होता है, जो भावी पीढ़ी के मानसिक धरातल को तैयार करता है।

शिक्षण एवं मूल्य

शिक्षण को सदैव सम्मानजनक व्यवसायों में से एक माना जाता है किंतु विडंबना यह है कि बहुत से लोग इसके साथ की नैतिक जिम्मेदारियों की पहचान करने में अक्षम होते हैं। शिक्षक विद्यार्थियों को अकादमिक ज्ञान सीखने के अतिरिक्त विद्यार्थियों के चरित्र व उनके अंदर नैतिक जागरूकता को विकसित करने के लिए जिम्मेदार होते हैं। शिक्षक केवल विद्यार्थियों के मस्तिष्क में सूचनाएँ भरने वाला नहीं होता, वह एक नैतिक आदर्श तथा उनके नैतिक विकास का मार्गदर्शक भी होता है। प्रारंभिक शिक्षा से लेकर उच्च शिक्षा तक शिक्षक में विद्यार्थियों के विश्वासों और सिद्धांतों को आकार देने की क्षमता होती है, जिन्हें वे जीवनभर अपने साथ रखते हैं। अतः शिक्षक की नैतिक जिम्मेदारी केवल विषय-ज्ञान प्रदान करने तक सीमित नहीं है, बल्कि उसका कर्तव्य ऐसा शिक्षण वातावरण निर्मित करना भी है, जो सामाजिक उत्तरदायित्व, सहानुभूति, नैतिक तर्क और परस्पर सम्मान को प्राथमिकता दे। शिक्षण प्रक्रिया सिर्फ तथ्यों को प्रस्तुत करना नहीं है, यह एक ऐसी प्रक्रिया है जिसमें ज्ञान के साथ साथ मूल्य और चारित्रिक शिक्षण भी दिया जाता है। शिक्षक को अपने शिक्षण को प्रभावी बनाने के लिये मूल्यों को पाठ्यक्रम के साथ जोड़कर पढ़ाना चाहिए। शिक्षण का यह सामंजस्य विषय को विद्यार्थियों के जीवन से जोड़ता है, जिससे वे केवल परीक्षा की तैयारी नहीं करते उसके साथ वह जीवन मूल्य, नैतिक समझ एवं सामाजिक जिम्मेदारियों को भी सीखते हैं। उदाहरण के लिए, मूल्य-आधारित शिक्षण के तहत शिक्षक छात्रों को सत्यनिष्ठा, सम्मान, करुणा तथा सहयोग के व्यवहारिक उदाहरण देकर ज्ञान को व्यवहारिक जीवन से जोड़ते हैं। इससे छात्रों में आत्म-अनुशासन, सामाजिक जागरूकता और समस्या समाधान क्षमता का विकास होता है। इस दृष्टिकोण को अपनाते हुए शिक्षा न केवल अकादमिक उत्कृष्टता पर केंद्रित रहती है बल्कि छात्रों को एक सकारात्मक, नैतिक और जिम्मेदार व्यक्ति के रूप में विकसित करती है। इसलिए शिक्षण के साथ मूल्यों का समन्वय समग्र शिक्षा का आधार है और इसे लागू करना आज के शैक्षिक परिदृश्य में अनिवार्य माना गया है (शर्मा, 2024)।

शिक्षक शिक्षा में मूल्यों का समावेश

यूनेस्को (2021) के अनुसार, आज की शिक्षा प्रणाली को वैश्विक नागरिकता, शांति, मानवाधिकार और सतत विकास जैसे मूल्यों को बढ़ावा देने की आवश्यकता है। यदि शिक्षा केवल रोजगारोन्मुखी बनकर रह जाती है, तो वह समाज में नैतिक असंतुलन पैदा कर सकती है। एक प्रगतिशील एवं न्यायपूर्ण समाज का निर्माण केवल सूचनाओं के आदान-प्रदान से संभव नहीं है, इसके लिए नैतिक शिक्षक की उपस्थिति अनिवार्य है। भारतीय दर्शन के अनुसार शिक्षा का अंतिम लक्ष्य

चरित्र निर्माण है। यदि शिक्षक स्वयं नैतिक चेतना से संपन्न है, तो उसके द्वारा शिक्षित पीढ़ी स्वाभाविक रूप से उत्तरदायी, ईमानदार और मानवीय होगी। भावी शिक्षकों में नैतिक मूल्यों का संचार करना केवल एक शैक्षणिक आवश्यकता नहीं, बल्कि एक सामाजिक अनिवार्यता है। जब शिक्षक का आचरण आदर्श होता है, तभी कक्षा का अंतःकरण पवित्र होता है और वहीं से एक उज्ज्वल भविष्य की प्रतिध्वनि सुनाई देती है। वर्तमान समय में शिक्षक-शिक्षा कार्यक्रमों में पाठ्यविषय, पद्धति एवं मूल्यांकन पर विशेष ध्यान दिया जाता है किन्तु नैतिक और मूल्यगत विकास अपेक्षाकृत उपेक्षित रहता है। शिक्षक शिक्षा कार्यक्रमों में मूल्यों का समावेश केवल एक वैकल्पिक विषय नहीं रह गया है, बल्कि आधुनिक शिक्षक प्रशिक्षण की मूल आवश्यकता बन गया है शिक्षक-शिक्षा के पाठ्यक्रम में नैतिक शिक्षा, व्यवहारात्मक प्रशिक्षण एवं सामाजिक-सांस्कृतिक संवेदनशीलता को सम्मिलित करना इससे जुड़े शोधों में प्रभावी रणनीति के रूप में पहचाना गया है। इससे न केवल शिक्षकों के व्यावसायिक कौशल में वृद्धि होती है इसके साथ ही वे एक जिम्मेदार, संवेदनशील और नैतिक शिक्षक के रूप में विकसित होते हैं। शिक्षक-छात्र जब मूल्यों के समन्वयित प्रशिक्षण से गुजरते हैं, तब वे कक्षा में सकारात्मक वातावरण बनाते हैं और विद्यार्थियों के समग्र व्यक्तित्व विकास में योगदान देते हैं। इस प्रकार शिक्षक शिक्षा में मूल्यों का समावेश शिक्षा की गुणवत्ता तथा सामाजिक-नैतिक विद्यालयी संस्कृति को मजबूत करने का एक महत्वपूर्ण साधन है (कुमार, 2025)। यदि शिक्षक स्वयं नैतिक मूल्यों को अपने व्यवहार में प्रदर्शित करते हैं, तो विद्यार्थी भी उन्हें अधिक प्रभावी ढंग से आत्मसात करते हैं (थॉर्नबर्ग एवं ओगुज, 2016)। सैंडर्स (2013) ने अपने अध्ययन में बताया है कि शिक्षकों का नैतिक चरित्र उनके व्यावसायिक प्रभावशीलता का महत्वपूर्ण आधार है। शिक्षक प्रशिक्षण में मूल्य-आधारित घटकों को शामिल करने से भावी शिक्षकों की नैतिक संवेदनशीलता और व्यावसायिक प्रतिबद्धता बढ़ती है (शर्मा एंड जैन, 2022)। इसलिए शिक्षक-प्रशिक्षण कार्यक्रमों में मूल्य-आधारित शिक्षा को केंद्रीय स्थान देना आवश्यक है। शिक्षक शिक्षा कार्यक्रमों में नैतिक चेतना विकसित करने के लिए पारंपरिक व्याख्यान विधियाँ अपर्याप्त हैं। इसके लिए सक्रिय शिक्षण रणनीतियाँ समय की मांग –

- ❖ शिक्षक शिक्षा के पाठ्यक्रम में नैतिक संचार के लिए मूल्यों को अलग विषय के रूप में न पढ़ाकर एकीकृत रूप में शामिल करना चाहिए क्योंकि मूल्य शिक्षा तभी प्रभावी होता है जब इसे विषय-वस्तु के साथ एकीकृत किया जाये।
- ❖ शिक्षक शिक्षा में बहुसांस्कृतिक एवं समावेशी दृष्टिकोण को अपनाना जिसके अंतर्गत विविधता, समानता एवं समावेशन को बढ़ावा देना चाहिये।
- ❖ शिक्षक शिक्षा में वीडियो एवं सिमुलेशन के माध्यम से नैतिक द्वन्द्व प्रस्तुत कर छात्र-अध्यापकों को समाधान खोजने हेतु अभिप्रेरित किया जाए।
- ❖ केस स्टडी (Case Study) के माध्यम से भावी शिक्षकों को वास्तविक कक्षा की नैतिक दुविधाओं से परिचित कराया जा सकता है, जिससे उनकी निर्णय क्षमता बढ़ती है।
- ❖ मूल्य-आधारित विमर्श (Value-based Discussions) उन्हें विभिन्न दृष्टिकोणों को समझने और सहानुभूति विकसित करने में मदद करते हैं।
- ❖ रोल-प्ले (Role-play) के माध्यम से वे स्वयं को छात्र या अभिभावक की स्थिति में रखकर संवेदनाओं का अनुभव कर सकते हैं। ये विधियाँ नैतिक सिद्धांतों को केवल सैद्धांतिक ज्ञान न रहने देकर उन्हें शिक्षक के व्यवहार का हिस्सा बनाती हैं, जिससे वे भविष्य में एक प्रभावी नैतिक संचार बन सकें।
- ❖ शिक्षक शिक्षा में सैद्धांतिक ज्ञान के स्थान पर अनुभवात्मक अधिगम को बढ़ावा देना क्यों कि मूल्यों का विकास सैद्धांतिक ज्ञान से नहीं अनुभवों के माध्यम से होता है इसके लिए सामुदायिक सेवा, ग्रामीण भ्रमण, सामाजिक परियोजनाएं, सेवा अधिगम जैसी गतिविधियों के माध्यम से समाज की वास्तविक समस्याओं के द्वारा उनमें संवेदनशीलता विकसित की जा सकती है।

निष्कर्ष

भारत जैसे बहुसांस्कृतिक देश में शिक्षा आर्थिक प्रगति के साथ-साथ सामाजिक समरसता एवं नैतिक उत्थान का भी माध्यम है। अतः भावी शिक्षकों के लिए मूल्य-आधारित शिक्षा कोई वैकल्पिक विषय न होकर एक अनिवार्य आवश्यकता होनी चाहिए। तकनीकी एवं बौद्धिक दक्षता के साथ नैतिक विवेक, सामाजिक उत्तरदायित्व और मानवीय संवेदनशीलता ही एक शिक्षक को पूर्ण बनाती है। यदि शिक्षक में नैतिक जागरूकता है, तो वह जिस पीढ़ी को निर्देश देता है वह स्वाभाविक रूप से जवाबदेह, सत्यवादी और दयालु होगी। भावी शिक्षकों में नैतिक सिद्धांतों को बैठाना महज एक शैक्षणिक आवश्यकता नहीं है, बल्कि एक सामाजिक दायित्व है। यह तभी संभव है जब शिक्षक का आचरण अनुकरणीय हो, तभी कक्षा का विवेक शुद्ध होता है और उसी बिंदु से एक आशाजनक भविष्य की ध्वनि गूंजती है। इसलिए मूल्य-आधारित शिक्षा की आवश्यकता आज पहले से कहीं अधिक महत्वपूर्ण है ताकि व्यक्तियों में सत्य, सहयोग, ईमानदारी, समानता तथा सामाजिक जिम्मेदारी जैसे गुण विकसित हो सकें और समाज का नैतिक ढांचा संरक्षित रह सके। यह संकट शिक्षा प्रणाली, परिवार और समुदाय के समन्वित प्रयास से ही दूर किया जा

सकता है, जहां मूल्य-शिक्षा को शिक्षा नीति, पाठ्यक्रम और सीखने-सिखाने की पद्धतियों के केंद्र में रखा जाए।

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FEATURE ARTICLE

“मानवीयमूल्यदृष्ट्या भारतीयज्ञानपरम्परायाः निधिः - पुरुषार्थचतुष्टयस्य उपादेयता”

डॉ० धनंजय कुमार मिश्रः

सार संक्षेपः

भारतीयज्ञानपरम्परा अद्यावधिः जगतः प्राचीनतमा विशदतमा च परम्परा अस्ति। एषा परम्परा न केवलं विद्यायाः अपितु जीवनस्य सम्पूर्णदर्शनं प्रददाति। वेदेषु, उपनिषत्सु, पुराणेषु, स्मृतिषु च निहितं ज्ञानं मानवजीवनस्य सर्वाङ्गिणं विकासं करोति। भारतीयाः “सर्वे भवन्तु सुखिनः”, “वसुधैव कुटुम्बकम्” इत्येतेन भावेन विश्वं एकं परिवारमिव मन्यन्ते। अत्र ज्ञानं केवलं बौद्धिकं नास्ति, अपितु आध्यात्मिकम् नैतिकम् चास्ति। भारतीयज्ञानपरम्परा सर्वथा आध्यात्मिकनैतिकसामाजिकमूल्यानां संग्राहिका परम्परा अस्ति। अस्याः परम्परायाः केन्द्रस्थानीयं तत्त्वं पुरुषार्थचतुष्टयम् – धर्मः, अर्थः, कामः, मोक्षः। एते पुरुषार्थाः मानवजीवनस्य न केवलं मार्गदर्शकाः, अपि तु मानवीयमूल्यानां सम्बद्धकाः अपि सन्ति। धर्मः नैतिकाधारः, अर्थः सामाजिकसंतुलनस्य साधनम्, कामः सौन्दर्यबोधः, मोक्षः आत्मोन्नतिः इति। एवं पुरुषार्थचतुष्टयम् एव भारतीयज्ञानपरम्परायाः निधिरूपेण मानवजीवनस्य कल्याणमार्गं प्रकाशितुं समर्थं भवति। एतस्मिन् ज्ञानपरम्परायां पुरुषार्थचतुष्टयम् मानवजीवनस्य मार्गदर्शकत्वेन प्रतिष्ठितम्। धर्मेण जीवननियन्त्रणं भवति, अर्थेन पोष्यते, कामेन शोभते, मोक्षेण परिपूर्णत्वं प्राप्नोति। संक्षेपेण वयं कथयितुंक्नुमः यत् – भारतीयज्ञानपरम्परा एव धर्मेण मार्गं दर्शयति, अर्थेन स्थैर्यं ददाति, कामेन सौन्दर्यं पूरयति, मोक्षेण च आत्मभ्यः मुक्तिं यच्छति। अस्मिन् पत्रे पुरुषार्थ-चतुष्टयस्य विवेचनं भविष्यति।

कूट शब्दाः – भारतीयज्ञानपरम्परा, पुरुषार्थ, त्रिवर्ग, चतुर्वर्ग, धर्मः, अर्थः, कामः, मोक्षः।

भूमिका :- भारतीयज्ञानपरम्परा अत्यन्तप्राचीनास्ति। भारतवर्षः अद्यापि ज्ञानभूमिः। अत्र वेदोपनिषत्सु, रामायणमहाभारतयोः, पुराणेषु च विशालं ज्ञानं निहितम् अस्ति। एषा परम्परा केवलं पुस्तकेषु न, किन्तु जीवनाचर्याष्वपि दृश्यते। भारतीयाः ‘सत्यं वद’, ‘धर्मं चर’² इत्युपदेशं प्राचीनकालादेव अनुसरन्ति। ज्ञानस्य प्रयोजनं केवलं धनलाभाय न भवति, अपितु आत्मविकासाय, समाजहिताय च वर्तते। अत्र विद्या नम्रतां, सेवाभावं, दयां च जनयति। परम्परेयं मन्यते यत् – “मा गृधः कस्यस्विद् धनम्”³ “सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः।” एषा भावना भारतीयज्ञानपरम्परायाः हृदयम् अस्ति। अत्र ज्ञानम् आध्यात्मिकं, नैतिकं, सामाजिकं चास्ति।

धर्म-अर्थ-काम-मोक्षरूप-पुरुषार्थचतुष्टये अधिष्ठिता अस्ति भारतीयज्ञानपरम्परा। अत्र धर्मः जीवनस्य आधारः, अर्थः आवश्यकसाधनम्, कामः सुखस्य साधनम् अथ च मोक्षः जीवनस्य परमगतिः इति मन्यते। उक्तं च – “विद्ययामृतमश्नुते”⁴ “सम्भूत्यामृतमश्नुते”⁵ “अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति”⁶ इत्यादयः। अत एव भारतीयज्ञानपरम्परा मानवम् आध्यात्मिकं, नैतिकं, सामाजिकं च पथं दर्शयति। एषा परम्परा अस्मान् “सत्यमेव जयति नानृतम्”⁷ इति मार्गे नियोजयति। यत्र ज्ञानं अस्ति, तत्र प्रकाशः। यत्र अज्ञानं, तत्र तमः। अतः वयं सर्वे भारतीयज्ञानपरम्परां गर्वेण अनुसरितुं यतामहे। भारतीयज्ञानपरम्परा खलु लोकहिताय सदा स्थिरा – “उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत”⁸।

पुरुषार्थचतुष्टयस्य अवधारणा :- सनातनधर्मे मानवस्य कृते पुरुषार्थचतुष्टयस्य अत्यधिकं महत्त्वं वर्तते। पुरुषार्थशब्दः पुरुष-अर्थयोः द्वयोः शब्दयोः योगेन भवति। पुरुषशब्दस्य प्रयोगः सन्दर्भद्वये भवति। प्रथमस्तु परमपुरुषस्य परात्परपुरुषस्य सन्दर्भे भवति। द्वितीयस्तु जीव सन्दर्भे भवति, यस्य सर्वश्रेष्ठम् उन्नतं रूपं मानवः अस्ति। पुरुषार्थस्य अवधारणायां पुरुषशब्दः मानवार्थस्य सूचकः अस्ति। पुरुषः इन्द्रिय देहमनोबुद्धीनां संघातः भवति यः आत्मतत्त्वेन अनुप्राणितः संचालितः भवति। पुरुषार्थे मानवशरीरेण सह आत्मलाभस्य समावेशः भवति।

अर्थशब्दोऽपि व्यापकेऽर्थे संकुचिते अर्थे च प्रयुक्तः भवति। व्यापके अर्थे अयं पुरुषार्थस्य एकम्

अङ्गमस्ति। संकुचिते अर्थे अयं पुरुषार्थचतुष्टयस्यान्तर्गतः एकः पुरुषार्थः अस्ति। प्रथमे सन्दर्भे अस्य व्युत्पत्तिः भवति – “अर्थ्यते प्रार्थ्यते इति अर्थः।” अस्मिन् आत्मोद्धारस्य सर्वमङ्गलकामना निहिता भवति। यः काम्यः वाञ्छनीयः प्रापणीयः भवति स अर्थः अस्ति।

पुरुषार्थानुष्ठाने साध्यसाधनेतिकर्तव्यतायाः समावेशः भवति। पुरुषार्थानुष्ठानात् ज्ञाता, कर्ता, भोक्ता भवति। कर्तव्याकर्तव्यबोधवान् विवेकी जनः “ज्ञाता” भवति। देशकालस्थितिनियतिनियमनैः स्वतन्त्रः इच्छासम्पन्नः जनः “कर्ता” भवति। कर्मफलस्य अन्येन सहभाग “भोक्ता” भवति। साध्यः भवनानुकूलः औचित्यः आदर्शः लक्ष्यश्च भवति। स अर्थरूपः इष्टरूपश्च भवति न तु अनर्थरूपः

अनिष्टरूपश्च। साधनं साध्यप्राप्तेः माध्यमः भवति। साधनाङ्गं पौर्वापर्यरूपा इति कर्तव्यता भवति।

पुरुषार्थचतुष्टये धर्मार्थकाममोक्षाणाम् अनतर्भावः भवति – “त्रिवर्गो धर्मकामार्थाः चतुर्वर्गे समोक्षकैः”⁹ इति अमरकोषकारः।

अर्थः कामश्च प्रेयस् पदार्थः, मोक्षश्च निःश्रेयस् पदार्थः अस्ति। धर्मः अर्थकामयोः नियामकः तथा मोक्षसाधनम् अस्ति। अर्थः कामश्च धर्ममोक्षयोः साधने स्तः। अतः एषु चतुर्षु घनिष्ठः बहुविधः आङ्गिकः सम्बन्धः अस्ति। एषु चतुर्षु कोऽपि परस्परविरोधः, व्यतिक्रमः व्यावर्तनं वा न भवति। एते भिन्नाः अपि परस्परपूरकाः सन्ति। समग्ररूपे मानवीयानुष्ठानस्य आदर्शः अस्ति। क्रमवन्तोऽपि एते क्रमशून्याः सहैव सेवनीया सन्ति। तात्त्विकदृष्ट्या आत्मतत्त्वमेव नित्यं कूटस्थं पराकाष्ठा चास्ति। अतः चरमपुरुषार्थः मोक्षः एव। अयं जीवनस्य विनाशः न अपितु पूर्णता एवास्ति। धर्मः न केवलं मानवस्य अपितु विश्वस्य निर्मापकं नियामकं तत्त्वमस्ति। अयं यथार्थः आदर्शः उपलब्धिः इच्छा च। धर्मेण जीवस्य धारणं भवति उन्नयनं च। अतः आधारभूतः पुरुषार्थः अस्ति। धर्मस्य अवधारणा भारतीयसंस्कृतेः विश्वसंस्कृत्यै एकं विलक्षणं ऋणमस्ति।

अर्थस्य चिन्तनं मानवस्य समस्तोचितभौतिक दैहिकमानसिकाकाङ्क्षापूर्ति—साधनस्यद्योतकम्। अस्यान्तर्गतं समस्तः भौतिकः पदार्थः आयाति।

कामः मानवस्य इहलौकिक सुखोपभोगसम्बद्धः अस्ति। अर्थेन कामस्य पूर्तिः भवति। अतः द्वयोः मध्ये साधन—साध्य सम्बन्धः अस्ति। कामस्य तुष्टिः मानवजीवनस्य अनिवार्यावश्यकता अस्ति। अस्य सम्बन्धः देहेन्द्रियमनोभिः भवति। अर्थकामौ अनिवार्यौ अपि चरमपुरुषार्थः न, अपितु आनुषङ्गिकौ, मोक्षसाधने स्तः। अर्थकामौ विभज्य सेवनीयौ स्तः, विभाजनव्यवस्था धर्माश्रया भवति। यतः धर्मः अनयोः नियामकः भवति।

मोक्षः चरमपुरुषार्थः। निषेधलक्षणे आत्यन्तिकदुःखनिरोधरूपः, विधिलक्षणे आत्मनः पूर्णोपलब्धिः, ब्रह्मोपलब्धिः अस्तित्वस्य पूर्णतारूपः आनन्दस्य अनुभूतिरूपं च।

मानवजीवनदर्शनम् - पुरुषार्थः मानवीयजीवनस्य दर्शनमस्ति। उत्कृष्टतान्वेषणं मानवस्य स्वभावः भवति। उत्कृष्टतत्त्वे पुरुषार्थः अन्यतमः अस्ति। धर्मः मानवस्य स्वरूपमस्ति, मोक्षश्च तस्य निष्कर्षः विद्यते। पुरुषस्य उत्कर्षाय पुरुषार्थस्य व्यवस्था अस्ति। अतः अस्मिन् भौतिकतत्त्वस्य आध्यात्मिकतत्त्वस्य उभयस्य समानं महत्त्वं वर्तते। मानवस्य उन्नतेः सर्वपक्षाणाम् अस्मिन् समावेशः भवति। अयं मानवस्य अतिमहत्त्वपूर्णं मूल्यं वर्तते। अर्थकामौ धर्मानुसारं मोक्षं प्रापयितुः सम्पूर्णा व्यवस्था अस्मिन् विद्यते, यत् मानवलक्ष्यस्य चरमा परिणतिः विद्यते। अस्मिन् संसारे एव मानवं पूर्णतायाः प्राप्तिः भवितुं शक्नोति। संसारोऽयम् आध्यात्मिकोन्नतेः आधारः अस्ति। पुरुषार्थः मानवे न आरोपितः अपितु तेन चयितं लक्ष्यमेव। येन स आत्मपूर्णतां

प्राप्तुं शक्नोति। अस्य सम्बन्धः पूर्णतः मानवस्वभावेन आध्यात्मिकप्रकृत्याचास्ति। यस्मिन् रूपे मानवजीवनम् अस्ति, न तत् पर्याप्तम्। यस्मिन् रूपे भवितव्यम्, तस्य विचारः पुरुषार्थे एव विकसितः अस्ति। पुरुषार्थः समग्रं जीवनदर्शनमस्ति। अस्मिन् मनुष्यस्य भौतिक—शारीरिक—मानसिक—सांवेगिक—सामाजिक—पारमार्थिक पक्षाणां समावेशः भवति। तेन मनुष्यं सर्वोच्चस्थितेः प्राप्तिः भवति। पुरुषार्थः मानवीयानुष्ठानात् प्राप्तं लक्ष्यमस्ति। अस्य प्राप्त्यै शारीरिकमानसिकतपसः आवश्यकता वर्तते। मानवः वर्तमानात् असन्तुष्टः भवति तथा जीवप्रवृत्तेः मुक्तिं वाञ्छति। मानवत्वस्य पूर्णतामपि प्राप्तुमिच्छति। एतेषामुपायः केवलं वर्तते – “पुरुषार्थचतुष्टयस्यसेवनम्।” अस्य पूर्णता ब्रह्मप्राप्तौ भवति। मानवसृजने निहिता आकाङ्क्षा पुरुषार्थे भवति। केवलं मनुष्यः एव मोक्षप्राप्तियोग्यः भवति। मानवरूपे उत्पन्नोऽपि बुद्धिविवेकयोः अप्रयोक्ता पशु योनिं लभते।

पुरुषार्थविचारः - सनातनधर्मे पुरुषार्थविचारः पुरुषस्य प्रत्यये आधारितः भवति।¹⁰ पुरुषस्य अर्थः भवति – यः अग्रेसरः भवति, अग्रे वर्धते वा – पुरति अग्रे गच्छति।¹¹ पुरुषस्य अर्थः मानवः, पवित्रः मानवः भवति। पूः पुरं शरीरं च, पुरि शेते इति पुरुषः, इति पुरुष व्युत्पत्तिः। अनेन चैतन्यांशः पुरुषः मानवः अस्ति यस्मिन् नराः नार्यश्च भवति। पापपुण्यभूमिः नरः, अहंकारवान्, मोक्षशून्यः भवति, पुरुषः ब्रह्मोत्पन्नः चैतन्यांशः, अहंकाररहितः, मोक्षप्रापकः। इति नरपुरुषयोर्भेदः। पुरुषः नरः मनुष्यः एक एव प्राणी भवति परन्तु उत्थानप्रयासकर्त्ता पुरुषः कथ्यते। प्रत्येकः मानवः पुरुषः न भवति अपितु यः स्वोत्थानाय प्रयतते यः पुरुषः कथ्यते। पुरुषार्थे अस्य पुरुषस्य स्वरूपं लक्ष्यते। अयं पुरुषार्थसिद्धान्तः विशेषरूपेण भारतीयः अस्ति। “आत्मानं विद्धि” इति पुरुषार्थे एव निहितः। पुरुषार्थे अर्थः शब्दस्य तात्पर्यमस्ति – मानवस्य लक्ष्यम्। पुरुषे सदैव एकं प्रयोजनं भवति। तस्य लक्ष्यं कस्मैचित् अर्थाय भवति। “अर्थ्यते प्रार्थ्यते सर्वैः इति अर्थः” इति व्युत्पत्तौ अभिलषितं फलम् अर्थः कथ्यते। अन्यव्युत्पत्त्या “पुरुषाणाम् अर्थः” इति पुरुषार्थः।

अनया व्युत्पत्त्या मनुष्यः यस्य फलस्य इच्छां करोति स पुरुषार्थः। एनं कार्यरूपे परिणमयितुः क्षमता केवलं पुरुषे एव भवति। अन्य जीवः एनं प्राप्तुं न शक्नोति। केवलं पुरुषस्य लक्ष्यत्वात् अयं पुरुषार्थः कथ्यते। ब्रह्मणा सृष्टजीवेषु मनुष्यमतिरिच्य सर्वेषु अकल्पायपूर्णतायाः शक्तिः नासीत्।¹² पुरुषोत्पत्त्या अपूर्णतातः पूर्णतायाः भावना विकसिताऽभवत्। आत्मसाक्षात्कारस्य सम्भावनाऽपि पुरुषे एवाभवत्। अतः चतुर्वर्गस्य अधिकारी केवलः पुरुषः एव।

पुरुषार्थः संकल्पप्राप्तलक्ष्यः भवति। पुरुषः स्वतन्त्रः भवति, आत्मनियन्त्रकः अपि। तस्मिन् अनेकाः इच्छाः भवन्ति याः अर्थकामादिभिः सम्बद्धाः भवन्ति। तान् पुरुषः एव धर्माधारे व्यवस्थितान् करोति। एवं रूपेण पुरुषार्थः सर्वोच्चविज्ञानम् अस्ति। मानवः मूल्यवान् भवति। स इच्छाम् संकल्परूपे परिवर्तयति। तैः संकल्पैः प्राप्तं लक्ष्यं पुरुषार्थचतुष्टयमेव। इदं

प्राप्तुं शक्यते, साक्षात्कर्तुं शक्यते। प्रयत्नस्य महत्त्वं गीतायामपि स्वीकृतम्। तत्र अयम् अभ्यासः कथ्यते।¹³

त्रिवर्गव्यवस्था :- पुरुषोत्पत्त्या सह स्वयं ब्रह्मणा पुरुषार्थस्य व्यवस्था कृता। प्रारम्भे त्रिवर्गस्य व्यवस्थासीत्। त्रिवर्गः स्वस्मिन् सम्पूर्णः प्रयत्नः, यः मानवस्य अभ्युदयस्य स्थितिः भवति। धर्मार्थकामैः मानवः स्वचरमविकासं प्राप्नोति। भारतीयव्यवस्थायां त्रिवर्गः पुरुषार्थस्य साधनम् एवं गृहस्थस्य कर्तव्यमस्ति। त्रिवर्गस्य सिद्धे गृहस्थः इहलोके परलोके वा अभ्युदयं प्राप्नोति। कालान्तरे विशेषरूपेण मोक्षस्य अन्तिमलक्ष्यरूपे व्यवस्था कृता। अस्मिन् शान्तिः सत्यज्ञानम् आनन्दस्यपरिपूर्णतावस्था मोक्षः अभवत्।

धर्मः त्रिवर्गस्य व्यवस्थायाः मुख्यः आधारः अस्ति। आत्मतुष्टिः, चित्तशुद्धिः, लोकस्थितिः मोक्षप्राप्तिश्च अस्य उद्देश्यमस्ति। सामाजिकसामाज्यस्य न्यायव्यवस्था चेति अस्य मुख्यं कारणद्वयम्। सामाजिकसामाज्यस्य समाजेन सम्बद्धः परन्तु न्यायव्यवस्था मानवस्य उन्नतेः समबद्धः।

पुरुषार्थचतुष्टयावस्था :- पुरुषार्थचतुष्टयस्य अवस्थायामपि त्रिवर्गस्य महत्त्वं वर्तते। अस्मिन् त्रिवर्गः मोक्षस्य साधनं भवति। धर्मस्य पूर्णतायामेव मोक्षस्य स्थितिः भवति। त्रिवर्गव्यवस्थायां धर्मार्थकामैः जीवनं पूर्णं समृद्धं च भवति तथा मानवः मोक्षहेतोः युक्तः भवति। धर्मः साधनरूपे अर्थस्य कामस्य मार्गमस्ति। धर्मः मानवपरिमार्जनस्य एकः मार्गः अस्ति, यस्मिन् मानवः स्वदोषान् अपनयति। एवं धर्मः पुरुषार्थं सम्पूर्णयति। धर्माचरणेन यदा चित्तस्य शुद्धिः भवति, तदा संसारासारतां बुद्ध्वा विषयपराङ्मुखः सन् मोक्षमार्गं प्रवृत्तः भवति। व्यक्तेः समाजस्य समन्वितविकासाय मूल्यचतुष्टयस्य आवश्यकता अभवत्। धर्मः आध्यात्मिकभौतिकयोर्मध्ये सम्बन्धं स्थापयति।

एवं भारतीयमूल्यस्य सिद्धान्तः पुरुषार्थचतुष्टयेन सम्बद्धः अस्ति। सर्जनस्य मूल्यं कामः, राजनैतिकं आर्थिकं च मूल्यम् अर्थः, धार्मिकम् आध्यात्मिकं च मूल्यं मोक्षः अस्ति। सकामपूजनया धर्मार्थकामानां प्राप्तिः भवति, निष्कामपूजनया अन्तःकरणशुद्धया स्वतः मोक्षप्राप्तिः भवति। ब्रह्मोत्पन्नः मानवस्वभावः धर्मत्वात् प्रथमः पुरुषार्थः। मानवीयस्थितेः यथास्थितिनिर्माणाय भौतिकसाधनाय अर्थः। पुरुषार्थस्य व्यवस्था स्वतः विकसिताऽभवत्। कामस्तु सृष्टेः मूलं तथा सर्वकार्यस्य आधारः अभवत्। अन्ते परमस्वरूपप्राप्तये मोक्षस्य आवश्यकता जाता। अयमेव पुरुषार्थस्य निश्चितः क्रमः। एवं पुरुषार्थः मानवकर्मणः सम्पूर्णः पक्षः अस्ति यस्मिन् सर्वप्रवृत्तेः चेतना अस्ति, यथा – कामे जीवप्रवृत्तेः स्वाभाविकचेतना पूर्णरूपेण अस्ति, अर्थं संग्रहस्य चेतना पूर्णा अस्ति, धर्मं नैतिकचेतना अस्ति, तु मोक्षे आध्यात्मिक चेतनास्ति। भारतीयपरम्परायाम् एतेषां विकासाय विशिष्टशास्त्राणां निर्माणं जातम्, यथा – कामसूत्रे मनुष्यभावपक्षस्य, धर्मशास्त्रे धर्मस्य, अर्थशास्त्रे अर्थस्य तथा उपनिषत्सु मोक्षस्य वर्णनमभवत्।

मानवीयमूल्यदृष्ट्या पुरुषार्थः - मानवीयमूल्यदृष्ट्या

पुरुषार्थस्य अपरिमितं महत्पूर्णं स्थानं वर्तते। मानवीयमूल्यस्य विचारः मानवस्य अस्तित्वेन सम्बद्धः वर्तते। भारते मानवस्य ध्येयं सर्वपक्षविकासः अस्ति। अस्माकं जीवने न केवलं ज्ञानस्य न वा तर्कस्य महत्त्वपूर्णता अस्ति, परं पुरुषार्थस्य सर्वाङ्गीणता अस्ति।

पुरुषार्थः मानवीयमूल्यानां सिद्धान्तः अस्ति। एषु मूल्येषु जीवनस्य सर्वपक्षाणां समावेशः भवति। पुरुषार्थः आध्यात्मिकमूल्यम् अस्ति, यतः आत्मना सम्बद्धमस्ति। आध्यात्मिकमूल्ये एव अर्थकामौ धर्मानुसारेण सम्बद्धौ स्तः। इदमेव कारणं यत् भारतीयमूल्यविचारधारायां साधन-साध्ययोः प्रेयस्-श्रेयसोः मध्ये द्वैतः नास्ति। प्रेयसः श्रेयसं याति मानवः।

भारतीयमूल्यस्य विशेषतास्ति – यदिदम् प्राचीनधर्मव्यवस्थया दर्शनेन च सम्बद्धम्। अस्य आध्यात्मिकमूल्यमस्ति – आत्मना सम्बन्धत्वात्। शाश्वतमूल्यस्य अंशत्वात् मानवकृते परकाम्यं वर्तते – “आत्मनस्तु कामाय सर्वं प्रियं भवति।”¹⁴

विमर्श - भारतीयसंस्कृतिः प्राचीनतमाज्ञानपरम्परामध्ये एकं सर्वोच्चस्थानं धारयति। एषा परम्परा केवलं तत्त्वज्ञानपरं न, अपि तु व्यवहारिकजीवनस्य दिशा ददाति। वेदोपनिषदः, गीता, स्मृतयः, पुराणानि च अस्य ज्ञानवृक्षस्य मूलानि भवन्ति। अत्र जीवनं पुरुषार्थचतुष्टयाधारितं दृष्यते। पुरुषार्थचतुष्टयं न केवलं जीवनसिद्धान्तः, अपि तु मानवीयमूल्यव्यवस्था अपि अस्ति। भारतीयज्ञानपरम्परा मन्यते – “धर्मेण अर्थः साधनीयः, धर्मेण कामः नियन्त्रितः, धर्माधारितेन जीवनमार्गेण मोक्षः साध्यः।” एते पुरुषार्थाः एकैकं मानवीयमूल्यं पोषयन्ति। एषां सम्यगनुष्ठानं मानवजीवनं संतुलितं, सौम्यं, सुखकरं च भवति। धर्मः नैतिकजीवनस्य आधारः अस्ति। धर्मः इति शब्दः “धारणात् धर्मः” इत्यस्य व्युत्पत्त्या अपि आगतः। यः लोकव्यवस्थां धारयति, स धर्मः। एषः सत्यनिष्ठा, न्यायप्रियता, संयमं, कर्तव्यपरायणतां च बोधयति। भारतीयज्ञानपरम्परायां धर्मः सर्वेषां पुरुषार्थानां मूलाधारः। धर्मरहितः अर्थः च कामः च अराजकता जनयतः। “धर्म एव हतो हन्ति, धर्मो रक्षति रक्षितः।” इत्युक्तिः धर्मस्य सार्वकालिकं महत्त्वं प्रतिपादयति। अर्थः भवति सामाजिकसंतुलनस्य साधनम्। अर्थः जीवनस्य भौतिकाधारः। किन्तु भारतीयज्ञानपरम्परायाम् धर्मविहीनः अर्थः दुःखस्य कारणं भवति। धर्माधारितः अर्थः न केवलं मानवजीवनं स्थिरं करोति, अपितु समाजे न्याय, समानता, सेवा, दान, परोपकार इत्यादीनां मूल्यानि स्थापयति। कामः इति शब्दः केवलं इन्द्रियसुखपर्यायः न। अस्य व्यापकं स्वरूपं अस्ति – सौन्दर्यबोधः, प्रेमभावना, कला, रस, आनन्द इत्यादीनां समुच्चयः। भारतीयज्ञानपरम्परा कामं धर्माधीनं पश्यति। धर्मानुगतः कामः जीवनं शोभयति, अधर्मयुक्तः कामः पतनस्य कारणं भवति। अतः संयमितः कामः मानवीयसंस्कृतेः सौन्दर्यं बोधयति। मोक्षः बन्धनात् विमुक्तिः। एषः पुरुषार्थः आत्मतत्त्वस्य अनुभूत्यर्थं निर्दिष्टः। यदा मनुष्यः धर्मार्थकाम-त्रिवर्गम् सम्यक् समाहित्य आत्मबोधं प्राप्नोति, तदा सः मोक्षं प्राप्नोति। मोक्षमार्गे समता, शान्तिः, करुणा,

आत्मनिग्रहः, अहिंसा इत्यादयः मानवीयमूल्यरूपेण प्रतिष्ठिताः। नूनमेव चत्वारः पुरुषार्थाः परस्परान्विताः। एषा समन्वितदृष्टिः एव मानवीयमूल्यदृष्ट्या भारतीयज्ञानपरम्परायाः सारतत्त्वं व्यक्तं करोति। निश्चितरूपेण पुरुषार्थचतुष्टयं मानवीयमूल्यव्यवस्थायाः आधारशिला अस्ति। एवं चतुर्विधपुरुषार्थाः मानवीयमूल्यनिधिरूपेण व्यक्ति-समाजयोः कल्याणं साधयन्ति।

निष्कर्षः-

सम्पूर्णविमर्शोपरान्ते दृश्यते यत् — भारतीयज्ञानपरम्परा मानवीयमूल्यपरम्परा एवास्ति। एषा परम्परा धर्माधारितजीवनं, संयमितभोगं, नैतिकतासम्पादनम् आत्मबोधपर्यवसानम् च प्रतिपादयति। पुरुषार्थचतुष्टयम् “धर्मः, अर्थः, कामः, मोक्षः” एव जीवनस्य सन्तुलनं, सौन्दर्यं, शान्तिं च प्रदानं करोति। अतः पुरुषार्थचतुष्टयस्य उपादेयता मानवीयमूल्यदृष्ट्या अनुत्तमा, शाश्वता च प्रतिपाद्या अस्ति।

सन्दर्भ संकेत :

1. तैत्तिरीयोपनिषद् 1/11 गीताप्रेस, गोरखपुर
2. तत्रैव
3. ईशावास्यापनिषद् 1
4. तत्रैव 11
5. तत्रैव 14
6. केनोपनिषद् 1/2 गीताप्रेस, गोरखपुर
7. मुण्डकोपनिषद् 3/1/6 गीताप्रेस, गोरखपुर

8. कठोपनिषद् 1/3/14 गीताप्रेस, गोरखपुर
9. अमरकोश 2/67-68
10. पद्मपुराण 1/22/94 गीताप्रेस, गोरखपुर
11. शब्दकल्पद्रुम खण्ड 3
12. श्रीमद्भागवत् महापुराण 10/87/02 गीताप्रेस, गोरखपुर
13. श्रीमद्भगवद्गीता 6/35, 6/45, 12/9 गीताप्रेस, गोरखपुर
14. छान्दोग्योपनिषद् 4/5 गीताप्रेस, गोरखपुर
15. मनुस्मृतिः 8/15, चौखम्बा विद्या भवन, वाराणसी

सहायक ग्रन्थ-सूचि:

1. अमरकोशः
2. श्रीमद्भगवद्गीता
3. पद्मपुराण
4. शब्दकल्पद्रुम
5. मनुस्मृति
6. महाभारत
7. भगवद्गीता
8. कौटिलीय अर्थशास्त्र
9. चतुर्वर्गचिन्तामणिः
10. ईशादि नौ उपनिषद्
11. छान्दोग्योपनिषद्
12. श्रीमद्भागवत-महापुराण

FEATURE ARTICLE

শ্রেণিকক্ষে নৈতিকতা শিক্ষাদান : —ভবিষ্যতের শিক্ষকদের জন্য নৈতিকমূল্য শিক্ষণ

—ড.সাবিত্রী ঝুরি *

সংক্ষিপ্তসার

সংস্কৃত অভিধানে তিনটি পৃথক শব্দ রয়েছে যথা—শিক্ষা, বিদ্যা, দীক্ষা। এর কাছাকাছি শব্দ হলেও, সূক্ষ্ম বিচারে এদের অর্থ ভিন্ন। সংস্কৃত শিক্ষ্ ধাতু + ‘টাপ্’ প্রত্যয় যোগে শব্দটি নিষ্পন্ন হয়েছে। শিক্ষ্ ধাতুর অর্থ অনুশীলন দ্বারা কোনও বিষয়কে আয়ত্তাধীন করা। ইংরেজীতে বলে Training এবং Practice. অর্থাৎ যে কোনও বিষয়ের ক্রিয়াত্মক দিক কোনও শিক্ষক বা আচার্যের অধীনে থেকে শিক্ষালাভ করা এবং তার নিরন্তর অনুশীলন বোঝায়।

সংস্কৃত ‘বিদ্যা’ শব্দটি তেমনি সংস্কৃত ‘বিদ্’ ধাতু থেকে এসেছে, ‘বিদ্’ শব্দের অর্থ—সত্যকে জানা এবং অপরকে জানানো। কিন্তু ‘দীক্ষা’ শব্দ কিছুটা ভিন্ন অর্থ প্রকাশ করে। যেমন বিষয়ের মূল দর্শনকে উপলব্ধি করা এবং শিক্ষার্থীদের মধ্যে ওই দর্শনকে এগিয়ে নিয়ে যাবার জন্য শপথ গ্রহণ করা।

ন্যায় বা নৈতিকতা বলতে বোঝায়—সত্য ও মিথ্যার মধ্যে সত্যকে নির্বাচন করে মিথ্যাকে বর্জন করা। জীবনের সবক্ষেত্রে এই গুরুত্ব অপরিসীমা। মানুষ সভ্যতার ক্রমিক বিকাশে এই ন্যায় বা নৈতিকতা যুগে যুগে মানুষকে ক্রমশঃ উন্নত থেকে উন্নততর পর্যায়ে উন্নীত করেছে। শিক্ষাক্ষেত্রেও ন্যায় বা নৈতিকতাকে কোনোভাবে এড়িয়ে চলা যায় না। আধুনিক যুগে পৃথিবীর সর্বত্র রাজনীতির দুষ্টচক্রে শিক্ষার ক্ষেত্রেও নিশ্চিতভাবে মান অবনমন হয়েছে। এই অবাজিত পরিস্থিতি থেকে মুক্ত করাও শিক্ষার অন্যতম প্রধান লক্ষ্য হওয়া উচিত। সুতরাং, দেশের আপামর জনসাধারণ বা প্রজাদের প্রকৃত অর্থে শিক্ষাদান বা বিদ্যাদান—বিপুল ব্যয়সাপেক্ষ। সেক্ষেত্রে শাসকদের কাছে হাত পাততেই হয়। শাসককুল যদি প্রকৃত অর্থে শিক্ষিত না হন, অর্থ ও ক্ষমতা লোলুপ হন—সে দেশের ও রাজ্যের পূর্ণ বিকাশ হওয়া সম্ভব নয়।

Key-words: ন্যায়; নৈতিকতা; শিক্ষা; বিদ্যা; দীক্ষা। সু-শাসন : শ্রমশীলকৃষ শিক্ষা-দান; মুক্তাঙ্গনে শিক্ষা-দান; বিদ্যালয়।

সূচনা

মানুষ সভ্যতার ক্রমবিবর্তনে ‘শিক্ষা’-র দান অপরিসীমা

‘শিক্ষা’ সংস্কৃত ঐশিক্ষ্ ধাতুর সঙ্গে ‘টাপ্’ প্রত্যয় যোগে নিষ্পন্ন হয়েছে। ‘শিক্ষ্’ শব্দের অর্থ অনুশীলন দ্বারা আয়ত্ত করা। শিক্ষা বহুপ্রকার বিষয়ের হয়ে থাকে এবং সেগুলির পদ্ধতি দেশ-ভেদে নানা প্রকার হয়ে থাকে। শিক্ষার প্রকারভেদের মধ্যে আমরা জানি—সাধারণ শিক্ষা, কারিগরী শিক্ষা, নৈতিক শিক্ষা, ধর্মীয় শিক্ষা, সামাজিক শিক্ষা, রাজনৈতিক শিক্ষা..... ইত্যাদি। তবে সর্বপ্রকার শিক্ষার মধ্যে শৃঙ্খলাবোধের এবং নৈতিকতার শিক্ষা যে সবচেয়ে গুরুত্বপূর্ণ—সেকথা বলার অপেক্ষা রাখে না।

শিক্ষা-প্রতিষ্ঠান সাধারণতঃ দু’প্রকার হয়ে থাকে। যথা— ১. মুক্তাঙ্গনে অর্থাৎ আশ্রমিক শিক্ষা-প্রতিষ্ঠান, এবং ২. শ্রেণিকক্ষে শিক্ষাদানের প্রতিষ্ঠান। প্রাচীন ভারতবর্ষে, বিশেষতঃ বৈদিক সমাজ-ব্যবস্থায়, মুক্তাঙ্গন এবং গুরু-শিষ্য পরম্পরায় শিক্ষা-দান পদ্ধতি প্রচলিত ছিল। রবীন্দ্রনাথ শান্তিনিকেতনে, তাঁর ‘ব্রহ্মচর্য বিদ্যালয়’-এ এই প্রাচীন পদ্ধতিকে গ্রহণ করেছিলেন। তাঁর লেখা ‘আশ্রমের রূপ ও বিকাশ’ প্রবন্ধটিতে এ বিষয়ে ভারতীয় শিক্ষা ব্যবস্থা কেমন হওয়া উচিত—তার ইঙ্গিত দিয়েছেন।

অতঃপর আলোচ্য বিষয় হল—নৈতিক শিক্ষা। বলা বাহুল্য, প্রতি মানুষের ‘নৈতিক শিক্ষার’ সূত্রপাত হয় পরিবার থেকে। সমাজের অন্তর্ভুক্ত পরিবারগুলিকে ন্যায়, নীতি ইত্যাদি বিষয়ে সচেতন করা আচার্যদের আশু কর্তব্য। এখন প্রশ্ন হল, ‘নৈতিক শিক্ষা’ বলতে কী বোঝায়? জগতে যা কিছু সত্য ও সঠিক তাকে গ্রহণ করা এবং যা মিথ্যা, ক্ষতিকারক, সমাজের পক্ষে নিন্দনীয়—তাদের বর্জন করা। শুধু জানলেই হবে না, সেগুলির নিয়মিত অনুশীলন খুবই জরুরী। এক্ষেত্রে আচার্য বা শিক্ষকদের তীক্ষ্ণ দৃষ্টি থাকা প্রয়োজন।

রবীন্দ্রনাথ প্রতিষ্ঠিত ‘ব্রহ্মচর্য বিদ্যালয়ে’ কবি যে আদর্শ নিয়ে প্রাচীন ‘তপোবন’ আদর্শে উন্মুক্ত প্রাঙ্গণে যে শিক্ষা পদ্ধতির প্রচলন করেছিলেন, সেটা যে পুরোপুরি সার্থক হয়েছিল—একথা বলা যায় না। নানা সমস্যার ভারে কবির সেই পরিকল্পনা ব্যর্থ হয়েছিল বলা যায়।

এর পরের অধ্যায় শান্তিনিকেতনে ‘বিশ্বভারতী’-র প্রতিষ্ঠা অর্থাৎ শান্তিনিকেতনের ছাত্র-ছাত্রীদের জ্ঞান জগতের বৃহত্তর

* সহকারী অধ্যাপক, দেব সঙ্ঘ ইনস্টিটিউট অফ প্রফেশনাল স্টাডিজ অ্যান্ড এডুকেশনাল রিসার্চ, দেওঘর, ঝাড়খন্ড

ক্ষেত্রের সঙ্গে পরিচয় ঘটানো। প্রকৃতির উন্মুক্ত পরিবেশে পাঠদানের পরিবর্তে এর পর থেকে শ্রেণীকক্ষের (class-room) শিক্ষাদান পদ্ধতি চালু হল। ১৯১৮ খ্রিষ্টাব্দে ডিসেম্বর মাসে বিশ্বভারতীর মাস্ট্রিক অনুষ্ঠান করা হয়। ১৯১৯ খ্রিষ্টাব্দে জুলাই মাস হতে কাঙ্ক্ষিত প্রাচ্যের মতাদর্শে শিক্ষা শুরু হয়। প্রাচীন উপনিষদ চিন্তা, বৌদ্ধধর্ম এবং সাহিত্য, পালি, তথা সময়ান্তরে চীন, তিব্বতী ও ইসলামিক সংস্কৃতি ও সাহিত্যের সাথে পরিচিত হওয়ার হেতু এবং মূল্যায়নে পঠন-পাঠনের ব্যবস্থা করা হয়। ১৯১৯ খ্রিষ্টাব্দের শেষের দিকে চিত্রকলা এবং সংগীতশিক্ষার জন্য “কলাভবন”-এর জন্ম হয়। যদিও পরবর্তীকালে উক্ত দুটি বিভাগকে “কলা ভবন” ও “সংগীত ভবন” নামে পৃথক করে দেওয়া হয় এবং প্রাচ্য বিদ্যানুশীলনের কেন্দ্রটিকে “উত্তর বিভাগ” নামে প্রথমে উল্লেখ করা হলেও ইহা বর্তমানে “বিদ্যা ভবন” নামে পরিচিত। ১৯২১ খ্রিষ্টাব্দে ডিসেম্বর মাসে (৮ই পৌষ) কবিগুরু বিশ্বভারতী প্রতিষ্ঠানকে সর্বসাধারণের হিতার্থে উৎসর্গ করেন এবং ১৯২২ খ্রিষ্টাব্দে ১৬ই মে (১৩২৯ বঙ্গাব্দের ২রা জ্যৈষ্ঠ্য) বিশ্বভারতী নব সংবিধান রেজিস্ট্রী করা হয়। কবিগুরুর জীবদ্দশায় তিনি আচার্য পদে অধিষ্ঠিত ছিলেন। তাঁর মহাপ্রয়াণের পর অবনীন্দ্রনাথ ঠাকুর এবং তার পর সরোজিনী নাইডু এই পদ অলঙ্কৃত করেন।

১৯৫১ খ্রিষ্টাব্দে সংসদে আইন প্রণয়নের মাধ্যমে বিশ্বভারতীকে কেন্দ্রীয় বিশ্ববিদ্যালয়ে রূপান্তরিত করা হয় এবং সেই সুবাদে পণ্ডিত জওহরলাল নেহরু আচার্য পদে অধিষ্ঠিত হন। বর্তমানে বিশ্বভারতীর পরিচালনার ভার সর্বোচ্চ নিয়ামক সমিতি সংসদের এবং “কর্ম সমিতি”-র অধীনে দৈনন্দিন আয়-ব্যয়ের হিসেব, কর্মীগোষ্ঠীর নিয়োগ ইত্যাদি হয়ে থাকে। তাছাড়া শিক্ষা সংক্রান্ত যাবতীয় দায়িত্ব “শিক্ষা সমিতি” বহন করে থাকে। ফলে এই প্রতিষ্ঠানের শিক্ষা, নিয়মানুবর্তিতা এবং ধারাবাহিক ঐতিহ্য বাংলা তথা ভারতের সবিশেষ গর্বের বিষয়।^১

শিক্ষা পদ্ধতি নিয়ে সুদূর প্রাচীনকাল থেকে অদ্যাবধি বহু পরীক্ষা-নিরীক্ষা, গবেষণাকর্ম প্রভৃতি চলে আসছে। আধুনিককালে বহুবিধ কারণে মুক্তস্থানে প্রকৃতির ক্রোড়ে শিক্ষাদান এখন আর সম্ভব নয়। এটা রবীন্দ্রনাথ বিলক্ষণ বুঝেছিলেন বলেই রবীন্দ্রনাথ ‘বিশ্বভারতী’ নিয়ে যথেষ্ট ব্যস্ত হয়ে পড়েছিলেন বলে মনে হয়। বিশ্বভারতী যেহেতু আধুনিক বিশ্ববিদ্যালয় তাই সেখানে class-room teaching থাকবেই। সুতরাং শ্রেণীকক্ষ মুক্ত পঠন পাঠনের প্রচলন প্রায় অবলুপ্ত।

এখন প্রশ্ন হতে পারে, শ্রেণীকক্ষ নির্ভর বিদ্যায়তনে ‘নৈতিক শিক্ষাদান’ সুষ্ঠুভাবে সম্ভব কি? এর উত্তরে আমরা বলতে পারি, এ ব্যাপারে শিক্ষকদের চেয়ে পারিবারিক শিক্ষা-দান সবচেয়ে গুরুত্বপূর্ণ ভূমিকা পালন করে থাকে। নৈতিক শিক্ষার সবচেয়ে বড় উপাদান হলো—সত্যকে মনেপ্রাণে

স্বীকার করা। ভারতীয় দর্শনে ‘সত্য’ একটি অখণ্ড প্রবাহ এবং একটি খণ্ডিত জীবনের প্রকাশ। অখণ্ডত্ব এবং সময় নিরপেক্ষতা সত্যের লক্ষণ। এই ভুলোক-দ্যুলোক আমাদের খণ্ডিত জীবনের অখণ্ড জাগ্রত প্রকাশ। খণ্ডিত জীবনমাত্রই অর্থহীন, তার সত্ত্বার ভিতর যেখানে রয়েছে সমগ্রতার সঙ্গে অঙ্গাঙ্গী সম্বন্ধ সেখানেই তার সার্থকতা। দুঃখের মধ্য দিয়ে সুন্দরের আবির্ভাব। জীবনকে দেখতে হবে—বুঝতে হবে দর্শনের মুক্ত আলোক সম্প্রদায়ের পূর্ণতার আলোক। চাওয়া-পাওয়ার উদগ্র বাসনায় আমরা প্রতিনিয়ত নিজেকে নিমজ্জিত করে অখণ্ডকে অস্বীকারের দ্বারা খণ্ডিত জীবনের পরিসর সীমানায় কেবল অহর্নিশ ঘুরপাক খেয়ে চলেছি। তাই চিরবন্ধুকে অস্বীকার করে, বন্ধুর খণ্ডে প্রতিনিয়ত হোঁচট খাচ্ছি। ত্রাসের বিকৃত বিকটভঙ্গি আমাদের করেছে উদ্ভ্রান্ত। সত্যকে ভুলে নিজেকে অস্বীকার করে চলেছি।^২

১৯০১ খ্রিষ্টাব্দের ২২শে ডিসেম্বর তারিখের বাৎসরিক পৌষ উপাসনাদির শেষে ব্রহ্ম বিদ্যালয় গৃহে আনুষ্ঠানিক ভাবে রবীন্দ্রনাথের পরিকল্পিত নতুন শ্রেণীকক্ষ-বিহীন মুক্ত বিদ্যালয়ের কার্য শুরু হলো। এর আগে রবীন্দ্রনাথ সপরিবারে পূর্ব-বাংলার শিলাইদহে বাস করছিলেন। কিন্তু কবির পারিবারিক সমস্যা, পুত্র-কন্যাদের শিক্ষার সমস্যা ইত্যাদি কারণে, তাঁকে শান্তিনিকেতনে চলে আসতে হয়।

এখানে ছাত্রদের পড়াশুনা এবং থাকা-খাওয়া সংক্রান্ত যাবতীয় খরচ স্বয়ং রবীন্দ্রনাথ বহন করতেন। কিন্তু বিদ্যালয়ের ব্যয়ভার অত্যন্ত বৃদ্ধি পাওয়ায় ১৯০২ খ্রিষ্টাব্দের গ্রীষ্মাবকাশের পর থেকে ছাত্রদের কাছে বার্ষিক পনেরো টাকা ধার্য করা হয়েছিল। বিদ্যালয়ের আর্থিক অনটনের জন্য রবীন্দ্রনাথের স্ত্রী মৃণালিনী দেবী নিজেই ছাত্রদের আহার ও অন্যান্য বিষয়ের তত্ত্বাবধান করতেন। কয়েক মাস পরে তিনি কঠিন পীড়ায় আক্রান্ত হন এবং ১৯০২ খ্রিষ্টাব্দের নভেম্বর মাসে অকালে দেহত্যাগ করেন। এর দশ মাসের মধ্যে মধ্যম কন্যা রেণুকার আকস্মিক মৃত্যু ঘটে (১৯০৩ খ্রিঃ)।

পরবর্তীকালে রবীন্দ্রনাথ তাঁর শান্তিনিকেতন ব্রহ্মচর্য বিদ্যালয়কে “বিশ্বভারতী” রূপে বিকশিত করার পরিকল্পনা করেন। কিন্তু অর্থের সমস্যা প্রকট হওয়ার কারণে তিনি সরকারের কাছে (তদানীন্তন কেন্দ্রীয় ব্রিটিশ সরকার) সাহায্যের জন্য দ্বারস্থ হন। এর ফলে প্রত্যক্ষ ও পরোক্ষভাবে শিক্ষা-ব্যবস্থায় রাজনীতির ছায়া পড়েছিল। এতে রবীন্দ্রনাথ যে আদর্শে ‘বিশ্বভারতী’ গড়তে চেয়েছিলেন—সেই আদর্শ রাজনীতির চাপে ক্ষুণ্ণ হয়েছিল। তাই, পরবর্তীকালে আমরা বিশ্বভারতীকে নানা সময়ে নানা সমস্যার মুখোমুখি হতে দেখি।

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রবীন্দ্রনাথ ঠাকুর	:	সংগীতচিন্তা	:	বিশ্বভারতী প্রকাশনা
প্রভাতকুমার মুখোপাধ্যায়	:	রবীন্দ্র জীবনকথা	:	আনন্দ পাবলিশার্স
প্রভাতকুমার মুখোপাধ্যায়	:	শান্তিনিকেতন-বিশ্বভারতী	:	বিশ্বভারতী গ্রন্থন বিভাগ
শ্রীদেবব্রত দত্ত	:	সঙ্গীত তত্ত্ব	:	ব্রতী প্রকাশনী। কলিকাতা-৭৩
ডঃ আশিস বসু মল্লিক	:	রবীন্দ্রনাথের ভাঙা গান	:	প্রতিভাসা
ডঃ প্রদীপ কুমার ঘোষ	:	রবি ঠাকুরের গান-ভাঙা গান	:	পঃ বঃ রাজ্য সংগীত আকাদেমি

READERS' FORUM

Re-envisioning Teacher Education through Ethical Values: A Holistic Paradigm Integrating NEP 2020 and Swami Vivekananda's Educational Philosophy

Dr. K. Dhanalakshmi*

Abstract

Ethical values are foundational to meaningful education and sustainable social progress. In the twenty-first century, teacher education must transcend technical training to cultivate moral leadership, reflective practice, and social responsibility. This paper re-envisioning teacher education through a holistic ethical paradigm by integrating the vision of the National Education Policy 2020 and the educational philosophy of Swami Vivekananda. NEP 2020 foregrounds value-based education, constitutional commitment, inclusivity, and holistic development, advocating for teacher preparation that nurtures cognitive, emotional, ethical, and spiritual dimensions. Vivekananda's philosophy similarly emphasizes character formation, self-realization, universal brotherhood, and service to humanity as the core aims of education. By analyzing the convergence between policy directives and philosophical foundations, this paper proposes a framework for holistic integration of ethical values in teacher education. It discusses curricular reforms, experiential learning, reflective practices, professional ethics, and institutional culture as mechanisms for embedding values in teacher preparation programs. Furthermore, the paper addresses challenges in implementation and suggests policy measures to institutionalize ethical competencies. It argues that integrating national educational reforms with enduring humanistic philosophies can create transformative teachers who serve as ethical role models and agents of social change. Such a paradigm is essential for nurturing responsible citizens and fostering inclusive, democratic, and sustainable societies.

Keywords: Ethical Values, Teacher Education, NEP 2020, Vivekananda's Philosophy

Introduction

Education is fundamentally a moral enterprise. Beyond knowledge transmission, it shapes attitudes, character, and social responsibility. Teachers, therefore, are not merely instructors but moral agents whose values influence generations. Contemporary educational discourse

increasingly emphasizes the integration of ethical values into teacher preparation to address social fragmentation, technological disruption, and moral uncertainty. The vision articulated in the *National Education Policy 2020* (Government of India, 2020) underscores the necessity of holistic, ethical, and value-based education to prepare responsible citizens committed to constitutional ideals.

Simultaneously, the philosophy of Swami Vivekananda offers a timeless framework for character-centered education. Vivekananda defined education as "the manifestation of the perfection already in man," highlighting character, self-confidence, and service as its primary goals. The convergence of NEP 2020 and Vivekananda's philosophy provides a compelling foundation for reimagining teacher education through ethical integration.

Ethical Values: Conceptual Foundations

Ethical values refer to principles that guide individuals toward morally sound decisions and socially responsible conduct. In education, these values include integrity, empathy, fairness, justice, inclusivity, and accountability. According to Lickona (1992), character education must involve moral knowing, moral feeling, and moral action, thereby linking cognition with conduct. Similarly, Noddings (2007) emphasizes care ethics, arguing that relational responsibility and empathy are central to educational practice.

Teacher education institutions must therefore move beyond procedural training to cultivate ethical reasoning and moral reflection. Carr (2005) argues that teaching is inherently a moral practice because educators constantly make value-laden decisions affecting learners' lives. Embedding ethical values in teacher preparation enhances professional integrity and public trust.

Ethical and Holistic Vision of NEP 2020

The *National Education Policy 2020* (Government of India, 2020) envisions education as a means to develop "good human beings" capable of rational thought, compassion,

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and ethical action. It explicitly calls for the integration of constitutional values such as justice, liberty, equality, and fraternity within curricula and pedagogy. The policy stresses experiential learning, environmental awareness, community engagement, and respect for diversity as vehicles for ethical development.

In teacher education, NEP 2020 recommends multidisciplinary preparation, reflective practice, and professional standards that ensure ethical accountability. By advocating a four-year integrated B.Ed. program, the policy seeks to combine subject mastery with pedagogical competence and value formation. Thus, ethical integration is not peripheral but central to the reform agenda.

Swami Vivekananda's Educational Philosophy and Ethical Framework

Swami Vivekananda's educational thought remains profoundly relevant in contemporary discourse. He emphasized character-building as the highest aim of education. For him, strength of character, fearlessness, truthfulness, and self-discipline were essential virtues for personal and societal progress.

Vivekananda also championed universalism and interfaith harmony, advocating respect for diversity and service to humanity. His concept of "man-making education" aligns with modern holistic frameworks that integrate intellectual, emotional, and spiritual growth. According to Ranganathananda (1996), Vivekananda viewed education as a transformative force capable of awakening moral and spiritual consciousness.

The emphasis on service (*seva*) as ethical practice resonates strongly with experiential and service-learning approaches recommended in contemporary teacher education.

Convergence between NEP 2020 and Vivekananda's Vision

A comparative analysis reveals significant convergence between NEP 2020 and Vivekananda's philosophy. Both advocate holistic development encompassing cognitive, emotional, and ethical dimensions (Government of India, 2020; Vivekananda, 2019). Both stress character formation, inclusivity, and social responsibility. While NEP frames these goals in constitutional and policy language, Vivekananda articulates them through spiritual humanism and universal ethics.

This convergence suggests that ethical teacher education in India can draw simultaneously from policy mandates and indigenous philosophical traditions, creating a culturally

rooted yet globally relevant paradigm.

Holistic Integration in Teacher Education

1. Curriculum Reform

Curricula must integrate ethical inquiry across subjects rather than confining it to isolated value education modules. Case studies on classroom dilemmas, inclusive practices, and social justice can enhance moral reasoning (Carr, 2005).

2. Experiential and Service Learning

Service-learning initiatives, community engagement, and rural immersion programs promote empathy and civic responsibility, aligning with both NEP 2020 and Vivekananda's call for service (Government of India, 2020; Vivekananda, 2019).

3. Reflective Practice

Reflective journals, peer discussions, and mentoring relationships enable teacher trainees to internalize ethical principles. Schön (1983) emphasizes reflective practice as essential for professional growth and ethical awareness.

4. Institutional Ethos

Institutions must model transparency, inclusivity, and ethical governance. Ethical culture cannot be taught in abstraction; it must be experienced in daily academic life.

5. Digital and Global Ethics

In the digital age, teachers must guide learners in responsible technology use, academic integrity, and global citizenship. Ethical literacy now includes digital responsibility and intercultural sensitivity.

Challenges and Policy Implications

Despite strong policy support, challenges remain in measuring ethical development and ensuring faculty preparedness. Value internalization is difficult to quantify, and traditional examination systems may not capture ethical growth (Lickona, 1992). Continuous professional development and research-based assessment frameworks are therefore necessary.

Policy measures should include structured ethics courses, community partnerships, mentoring systems, and national standards for ethical competencies in teacher education.

Conclusion

The integration of ethical values into teacher education is indispensable for shaping transformative educators. The reform vision of the *National Education Policy 2020*

(Government of India, 2020) and the humanistic philosophy of Swami Vivekananda (2019) together provide a robust framework for holistic teacher preparation. By embedding character formation, reflective practice, inclusivity, and service into teacher education, institutions can prepare educators who are not only competent professionals but also ethical leaders. Such a paradigm is essential for fostering democratic citizenship, social harmony, and sustainable development in the twenty-first century.

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READERS' FORUM

Ethical Foundations Shaping the Conscience of Future Educators

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Abstract

This literature review examines ethical foundations shaping future educators' conscience through a synthesis of 20 peer-reviewed studies spanning pedagogy of consciousness, moral agency, pre-service formation, moral reasoning frameworks, and social justice orientations. Teacher education demands cultivation of ethical sensitivity beyond technical competence, addressing classroom moral dilemmas through deliberate professional ethics training. Key findings reveal pedagogy of consciousness expanding spiritual-moral qualities via integrated developmental pathways, while moral agency frameworks position teachers as dual ethical exemplars and virtue educators. Pre-service programs marginalize ethics despite moral identity evolution from novice idealism toward experienced realism, requiring curriculum-anchored professional codes. Critical consciousness pedagogies, moral courage frameworks, and case-analysis methodologies equip educators to navigate care-fairness tensions within normative professionalism. Social justice and eco-ethical consciousness prove essential for inclusive practice addressing systemic inequities. The review identifies critical gaps in Indian teacher education where ethics remains peripheral despite National Education Policy 2020's holistic mandate, providing theoretical scaffolding for mixed-methods research examining ethical pre-service preparation's impact on equitable classroom practice. The objective of the present research paper is to analyse the importance of maintaining a balance between consciousness and values to ensure meaningful and ethical education for prospective teachers.

Keywords: Ethical Foundations, Conscience, Teacher Educators, Pedagogical Skills, social justice

Introduction

Teacher education is said to transcend sheer pedagogical skills, carrying profound moral responsibility to cultivate ethical conscience in future educators. This article synthesizes comprehensive research examining how ethical foundations shape pre-service teachers' moral

identity, professional decision-making, and classroom moral agency. In India's evolving educational landscape—marked by National Education Policy 2020's emphasis on value-based holistic education—these foundations become essential for addressing persistent gender equity gaps, health taboos affecting girls' school attendance, and inclusive pedagogies serving marginalized learners.

The moral dimensions of teaching demand more than technical competence. Classroom decisions about fairness in assessment, student confidentiality, equitable resource allocation, and culturally responsive discipline require cautious ethical sensitivity. Teacher educators serve as architects of moral consciousness, not merely knowledge transmitters, guiding learners from personal morality toward professional ethical judgment capable of navigating complex moral terrain of life.

The pedagogy of consciousness emerges as a foundational concept, expanding spiritual-moral qualities like courage, optimism, responsibility, and empathy through integrated developmental pathways—physical, socio-cultural, mental, and existential. This approach positions education as a spiritual-moral enterprise countering modern societal fragmentation through conscious labour and culturally enriched environments. Complementing this, pedagogy of conscience establishes education's spiritual-moral core, requiring systemic moral relations across all educational levels to form resilient personality foundations.

Teaching constitutes inherently moral work demanding three essential ethical competencies: knowledge of moral content delivery, exemplary modelling of virtues, and self-governance amid daily dilemmas. Pre-service teachers must evolve from novice idealism—characterized by enthusiastic but naive moral commitments—toward experienced realism balancing personal values with professional imperatives. This moral-professional identity formation demands deliberate curriculum integration bridging personal morality with professional ethics codes essential for dilemma resolution.

Critical consciousness pedagogy positions teachers in dual moral roles: as ethical exemplars demonstrating virtues

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through daily practice and as deliberate virtue educators fostering student moral development. Moral courage frameworks integrate judgment, emotions, and teacher authority perceptions within normative professionalism, equipping educators to navigate tensions between care ethics, fairness principles, and institutional codes. Liminal spaces and collective inquiry cultivate moral imagination grounded in equity, while case-analysis methodologies promote procedural objectivity beyond simplistic rule-following.

Social justice emerges as a core teacher education value, balancing educator conscience with student realities while addressing systemic inequities. Eco-ethical consciousness proves particularly relevant for diverse cultural contexts, fostering planetary interdependence responsibility through cultural-ecological pedagogies countering educational exclusion. Relational ethical frameworks transpose moral teaching gestures into democratic professional orientations emphasizing trust-building exemplarity.

This synthesis reveals critical gaps in Indian teacher education where ethics training remains peripheral despite national policy mandates for holistic development.

Review of Related Literature

Author(s)	Year	Methodology	Key Findings
<i>Pedagogy of Consciousness & Spiritual Ethics</i>			
Pankin, Badmaeva, & Sundui	2015	Theoretical analysis	Pedagogy of conscience forms spiritual-moral personality foundations through systemic spiritual relations across education levels
Ivanov et al.	2018	Pedagogical study, literature review	Pedagogy of consciousness expands spiritual qualities (courage, optimism) through 4 trajectories: physical, socio-cultural, mental, existential via conscious labour
<i>Moral Agency & Professional Ethics</i>			
Freeman	2000	Argumentative review	Professional ethics codes essential cornerstone of pre-service curriculum for dilemma resolution
Campbell	2004	Theoretical framework	Teachers' moral agency = ethical knowledge (content, modelling, self-governance) for classroom moral interactions
Campbell	2008	Conceptual review	Teaching inherently moral; requires heightened ethical sensitivity training in teacher education programs
Robandi, Supriatna, & Nuryani	2017	Conceptual analysis	Teachers as dual moral agents: ethical exemplars + virtue educators via critical consciousness pedagogy
<i>Pre-Service Moral Formation & Identity</i>			
Orchard	2021	Policy analysis	Pre-service programs marginalize ethics; need moral identity development via Philosophy for Teachers
Maxwell & Schwimmer	2016	Narrative review (65 studies)	Historical moral modelling tradition requires professional ethics initiation in teacher preparation
Safarpour	2024	Survey (questionnaire)	Teacher educators need empathy, cooperation, integrity training at university level

Professional ethics codes must anchor pre-service curricula supplementing personal morality, while university-level training emphasizes empathy, cooperation, and integrity as foundational characteristics. These ethical foundations provide theoretical scaffolding connecting moral conscience formation with inclusive classroom practices addressing India's persistent educational inequities. The reviewed frameworks support mixed-methods dissertation designs examining how ethical pre-service preparation translates into equitable teaching addressing contextual challenges.

Objective

The objective of the present paper is to analyse the importance of maintaining a balance between consciousness and values to ensure meaningful and ethical education for prospective teachers.

Methodology

The research paper employs a qualitative methodology, utilizing database such as research gate, semantic scholar and Google scholar for the literature research.

Mockler	2011	Conceptual analysis	Moral purpose core to professional identity; requires personal-professional value congruence
Buxarraais	2021	Qualitative review	Moral identity evolves from novice idealism to experienced realism emphasizing trust-building
<i>Moral Reasoning, Imagination & Frameworks</i>			
Klaassen & Maslovaty	2010	Theoretical framework	Moral courage framework: judgment, emotions, teacher authority in normative professionalism
Cook-Sather & Baker-Doyle	2017	Conceptual framework	Liminal spaces + collective inquiry foster moral imagination grounded in equity principles
Chapman & Forster	2013	Case study (community of inquiry)	Pre-service teachers invoke fairness, care, codes when resolving professional ethical tensions
Carr	1993	Philosophical analysis	Rejects paternalism-permissiveness; teachers as communitarian moral agents implying values
Warnick & Silverman	2011	Framework development	Case-analysis framework for ethics courses promotes procedural objectivity
<i>Moral Work, Beliefs & Social Foundations</i>			
Sanger & Osguthorpe	2011	Conceptual framework	Moral work of teaching = virtuous thoughts/actions impacting student moral development
Hansen	2008	Values analysis	Social justice core value in teacher education balances educator conscience with student realities
Martusewicz & Edmundson	2014	Cultural-ecological analysis	Eco-ethical consciousness via pedagogies fostering planetary interdependence responsibility
Totterdell	2003	Relational framework	Ethical teaching orientation for democratic profession via moral purpose recovery

Pedagogy of Consciousness & Spiritual Ethics

Ivanov et al. (2018) conceptualized the pedagogy of consciousness as a framework for expanding adolescents' spiritual awareness. This approach is structured around physical, socio-cultural, mental, and existential trajectories, which are cultivated through conscious labour and immersive cultural environments. Meanwhile, Pankin et al. (2015) position the pedagogy of conscience as the spiritual-moral core of education. They advocate for systemic spiritual relationships across all educational levels to build strong personal foundations capable of meeting modern societal challenges.

Moral Agency & Professional Ethics

Campbell (2008) frames teaching as inherently moral, urging teacher education to cultivate sensitivity toward ethical dilemmas through applied professional ethics training. Campbell (2004) defines teachers' moral agency via ethical knowledge of content, modelling, and self-governance, essential for classroom moral interactions. Robandi et al. (2017) propose critical consciousness-based pedagogy where teachers serve dual roles as ethical exemplars and virtue educators, developing moral identity

through sensitivity and action. Freeman (2000) argues professional ethics codes must anchor pre-service curricula, supplementing personal morality for dilemma resolution.

Pre-Service Moral Formation & Identity

Orchard (2021) critiques ethics marginalization in pre-service programs, advocating moral identity development via initiatives like Philosophy for Teachers to support teachers' hidden curriculum role. Maxwell and Schwimmer (2016) review ethics education strategies, emphasizing historical moral modeling precedents and professional conduct norms initiation. Safarpour (2024) stresses university-level ethical training integration, highlighting empathy, cooperation, and integrity as foundational educator characteristics. Mockler (2011) links moral purpose to professional identity congruence between personal-professional values. Buxarraais (2021) analyses moral-professional identity evolution from novice idealism to experienced realism, emphasizing trust-building ethical exemplarity.

Moral Reasoning, Imagination & Frameworks

Klaassen and Maslovaty (2010) introduced moral courage frameworks addressing judgment, emotions, and teacher

authority perceptions in normative professionalism. Cook-Sather and Baker-Doyle (2017) advocate liminal spaces and collective inquiry to foster pre-service teachers' moral imagination and reasoning capacities grounded in equity. Chapman and Forster (2013) document pre-service ethical reasoning invoking fairness, care, and codes during professional experiences. Carr (1993) rejects paternalistic-permissive extremes, positioning teachers as communitarian moral agents inherently implying values. Warnick and Silverman (2011) propose case-analysis frameworks for ethics courses promoting procedural objectivity while respecting student autonomy.

Moral Work, Beliefs & Social Foundations

Sanger and Osguthorpe (2011) conceptualized teaching's moral work as virtuous thoughts-actions impacting student development, requiring belief-focused preparation. Hansen (2008) examines values like social justice shaping teacher education purposes, balancing educator conscience with student realities. Martusewicz and Edmundson (2014) advance eco-ethical consciousness via cultural-ecological pedagogies fostering planetary interdependence responsibility. Totterdell (2003) proposes relational ethical frameworks transposing moral teaching gestures into democratic professional orientations.

Conclusion

This comprehensive review establishes ethical foundations as indispensable for cultivating future educators' conscience, transcending mere pedagogical skills toward moral agency essential for India's value-based educational transformation. Pedagogy of consciousness and conscience frameworks position teacher education as spiritual-moral enterprise countering societal fragmentation through integrated developmental pathways fostering courage, optimism, responsibility, and empathy. Moral agency research confirms teaching's inherent ethical nature demanding content knowledge, exemplary modelling, and self-governance amid persistent classroom dilemmas of fairness, confidentiality, and equity. Pre-service moral formation reveals systematic ethics marginalization requiring deliberate curriculum integration bridging personal morality with professional codes through initiatives like Philosophy for Teachers and case-analysis methodologies. Moral reasoning frameworks—moral courage, liminal spaces, collective inquiry—equip educators to navigate care ethics-fairness tensions beyond simplistic rule-following, while critical consciousness pedagogy establishes teachers' dual roles as ethical exemplars and virtue educators. Social justice emerges

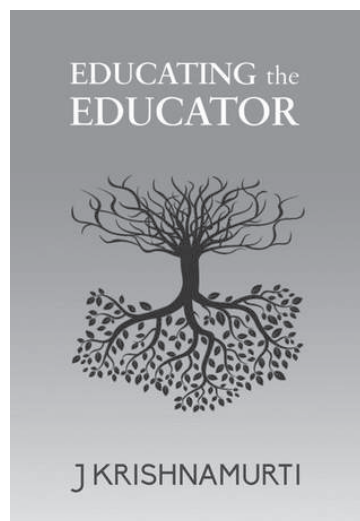
as cornerstone value balancing educator conscience with student realities, particularly through eco-ethical consciousness addressing cultural-ecological educational exclusion. The synthesis exposes critical implementation gaps in Indian teacher education where professional ethics training remains peripheral despite national policy imperatives for holistic development.

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BOOK REVIEW

Educating the Educator**- J Krishnamurti****Book Review By : Prof. (Dr.) Taposh Ghoshal*****About the Book**

The book 'Educating the Educator' is one of the very few discourses that propels an inquisitive reader to rethink education and its fundamentals anew. During 1948, Krishnamurti had held a series of public talks in India, including the ones at Bombay and Poona where his talks were intermingled with meetings with teachers and parents.

These special meetings took the form of Krishnamurti answering questions on education put to him by the audience. This book brings together the true reports of these assemblies, besides the answers to the enquiries posed during his public talks in New Delhi and Benares.

The Core Premise

The 104 page volume, published by Krishnamurti Foundation, India, is a thought-provoking collection of his views that provides a profound work on the philosophy of knowledge and drives human understanding to a new dimension of rationality about learning. Krishnamurti stresses in his opening remarks, that his main, if not the only, apprehension is that it is 'the educator who needs educating'. By saying so he echoes that the true teacher is not one who simply imparts information; he must first be engrained in self-knowledge and devoted to bringing about a deep-seated transformation in himself as a human being.

Krishnamurti here emphasized that education should awaken the intelligence of the educator rather than merely

pass on methods and societal ideals. At another place, he states, 'So, our problem is not so much the child, the boy or the girl, but the teacher, the educator, who needs educating much more than the pupil. And to educate the educator is far more difficult than to educate the child, because the educator is already set.'

Intellect vs. True Intelligence

In a world increasingly obsessed by structured systems of measurement, standardized testing, and the quantitative measurement parameters for human resource productivity, education has largely transmuted into a mechanism for economic subsistence. Through education we train the minds of children to fit a mould, learn data by rote, and compete for material success only. Krishnamurti says that the fundamental predicament of modern education lies not in the syllabus, the infrastructure, or the students' ability to score marks in today's laid down examination pattern themselves, but first in the psychological conditioning of the teachers. For true education to befall, he emphasizes, the educator must first undergo a total inner transformation before he attempts to interface his or her students.

At the core of this book is the beautiful explanation of the distinction between sheer intellect and true intelligence. Krishnamurti observes that contemporary educational institutions are incomparable at developing the intellect—the capability for methodical capacity, rational and cognitive thinking, and remembrance of facts. However, he cautions that an intellect separated from holistic aptitude results in a disjointed human being: highly skilled but inwardly disordered, competitive, and disparaging.

Krishnamurti reiterates that true intelligence is the ability to perceive life without any falsification of personal prejudice, distress or cultural conditioning. It cannot be imparted through a textbook but can only be awakened. Thus, the task of an educator is not to fill the student's mind with information, but to help him comprehend their

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own conditioning—their worries, desires, and social predispositions—so they can face the world with a relieved mind.

Dismantling Fear, Authority, and Competition

One of the book's most perceptible facet is on the psychological incidence of anxiety and distress in the educational environment. Krishnamurti fervently appraises the traditional tools of pedagogy, which he feels, is based on authority and obedience. The conventional classroom based education is based on the teacher as an absolute authority figure. Krishnamurti argues that matching a child's mind to authority breeds meekness, passivity or rebellion, either of grievous.

Krishnamurthy also underlines that the present system of education endorses inter-personal rivalry and comparison which is perilous. Grading systems and rewards are intended to pit students against one another. He feels that likening students only on the basis of grades mars their ability to evolve and leads to bitterness, sense of lowliness, and a lifelong pursuit of false status. He also discusses the implications of conditioning by mentioning that Schools act as agents of conventionality, shaping children to accept socio-economic beliefs unquestioningly. Krishnamurti points out the catastrophic disdain of this system by underlining that we educate children to adapt to a deeply splintered, violent, and unethical society, rather than giving them the psychological independence to create a fundamentally new one.

Classroom as a Shared Mirror

The title of the volume 'Educating the Educator' itself reflects the true spirit of the book. He says 'You cannot give what you do not have. If an educator is inwardly insecure, competitive, ambitious, or bound by dogma, they will naturally transmit those anxieties to their students, regardless of how progressive their lesson plans are.'

Krishnamurthy opines that an educator must be a relentless learner. Teaching is not just a profession; it is a mission and a profound act of self-discovery. He urges teachers to introspect and see their own their craving to have authority over the classroom, responses to the stimuli received from students, and their strong prejudices to fixed belief systems. The classroom thus becomes a shared mirror

where both teacher and students see the reflexes of human mind together.

Krishnamurti's philosophy, in the book, is about Creating the Ideal Environment: Freedom and Order. He introduces the concept of freedom with deep attention and says that true order is not imposed from the outside through rules and punishments; instead, it arises naturally from within when a child understands 'Why' certain behaviors are harmful or disruptive. To foster this, Krishnamurti outlines the necessity of small, intimate learning communities. In such an eco-system, a positive, proactive attitude plays a critical role. Krishnamurti retells that observing a tree, a river, or a bird without intrusion of a name or a concept is central to keeping the teachers' mind sensitive and searching.

Decades after its original delivery, Krishnamurthy's discourses in the form of 'Educating the Educator' remains as contemporary and blistering in its accuracy as it was decades ago. Its critique of the corporate-industrial school model is also more relevant today than ever. Krishnamurti's thought is very simple—avoiding complex academic jargon for direct, conversational, and poetic inquiries that force the reader into immediate self-reflection.

The book, however, is not without its systemic challenges. From a pragmatic standpoint, implementing Krishnamurti's vision on a mass scale looks too ideal in a world where the teaching eco-system is heavily inclined to mechanistic way of learning, where teaching has become a commercial proposition and where generally, ethico-moral rectitude in teaching as a mission, is becoming rare.

Final Thoughts

J. Krishnamurti's 'Educating the Educator' is not a discourse on quick-fix classroom strategies or curriculum designs. It is a profound psychological mirror that demands that anyone who dares to guide a young mind must first face their own internal mindscape. With its very thought-provoking views, the book remains a 'Must Read' text for teachers, parents, and anyone interested in human freedom. Krishnamurti's ultimate gift is the unsettling, beautiful realization that to save the future from our past, we must stop teaching children *what* to think, stop merely teaching them *how* to think, and instead give them the space to discover the silent, unconditioned depths of *who they are*.

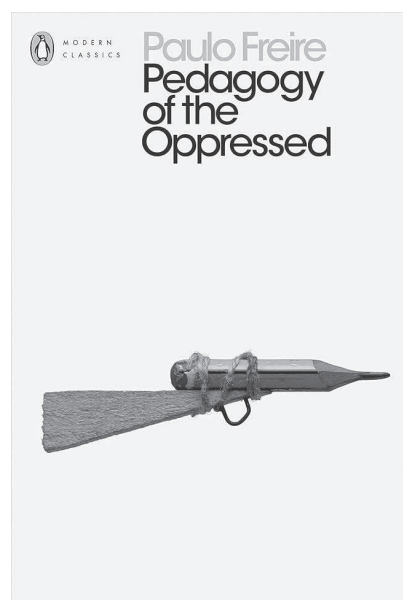
BOOK REVIEW

PEDAGOGY OF THE OPPRESSED

- Paulo Freire

Book Review By : Prof. (Dr.) Taposh Ghoshal

About the Book



Pedagogy of the Oppressed is one of the finest books that I have read of late on the core philosophies regarding power, knowledge, and liberation. Authored by Brazilian educator Paulo Freire, the book was originally written in native Portuguese and first published in 1968, which was

followed by an English version, in a translation by Myra Bergman Ramos, in 1970. The book is considered one of the foundational texts of critical pedagogy, and proposes a teaching method of participatory learning through discussion, dialogue and mutual understanding between student, teacher and society. The book has sold over 1 million copies worldwide since its English translation was first published in 1970 and remains one of the most widely read and cited texts in social science and philosophy of education.

Based on his own experience of helping Brazilian adults to read and write, Freire, in this thought provoking book, sightsees the nuances of adult learning from the Marxist point of view and expresses a maturing Marxist-influenced analysis of the political nature of education that visibly places literacy and critical education within the context of the struggle of the oppressed beyond capitalist modernization, toward a revolutionary transformation. Freire terms traditional pedagogy the “banking model of education” saying that it treats the

student as an empty vessel to be filled with knowledge, like a piggy bank. He argues that pedagogy should instead treat the learner as a co-creator of knowledge.

Layout

Pedagogy of the Oppressed has a preface and is divided into four chapters. In the preface Freire explains that his thoughts emanated from his experience as a teacher, both in Brazil and during his time in political exile. During this time, he noticed that his students had an unconscious fear of freedom, or rather a fear of changing the way the world is. Freire acknowledges that his disagreement could most likely be missing necessary elements to construct pedagogies in given material realities. Basing his method of finding freedom on the poor and middle class’s experience with education, he states that his thoughts were rooted in reality—not purely theoretical.

In the first chapter, Freire talks about his belief in the necessity of emancipatory pedagogy in education. Unfolding man’s basic difficulty as that of affirming one’s identity as human, Freire states that everyone strives for this, but oppression prevents many people from realizing this state of affirmation. This he termed dehumanization and says that it occurs due to prejudice, exploitation, and coercion. *Pedagogy of the Oppressed* is Freire’s attempt to help the oppressed fight back to regain their lost humanity and attain complete humanization. Freire specifies steps with which the oppressed can regain their humanity, starting with acquiring knowledge about the notion of humanization itself.

In chapter 2, Freire describes his theories of education. Here he describes his ‘banking model of education’. He believes the fundamental nature of education is to be narrative. There is one individual delivering facts and ideas (the teacher) and others who just listen and memorize everything (the students). There is no connection with their real life, resulting in a very passive learning on the part of learner.

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This form of education is termed the ‘banking model of education’ which he says is constructed on the fact that the teacher knows all, and there exist inferiors who must just accept what they are told. They are not allowed to question the world or their teachers. This lack of freedom highlights the comparisons between the banking model of education and oppression. Freire urges the dismissal of this banking model of education, and adoption of the ‘Problem-Posing Model’. This new model encourages a dialogue between teacher and student; it blurs the line between the two as everyone learns alongside each other, creating equality and the lack of subjugation.

Freire describes that if students are raised to learn to be blank slates moulded by the teacher, they would never be able to question the world if they need to. This form of education would encourage them to just accept what is thrust upon them and accept that as correct. If they are trained to be passive listeners, they would never be able to realize that there even exist oppressors.

Chapter expands on Freire’s idea of dialogue. He states that dialogue is an understanding between different people, and it is an act of humility, and faith and strengthens mutual bonds. It provides others with the complete independence to experience the world and name it how they see it. Freire clarifies that educators shape how students see the world and history. For that they must use language with the point of view of the students in mind. They must encourage “thematic investigation”: the discovery of different relevant problems (limit situations) and ideas for different periods. This differentiates humans from animals. Freire stresses the importance of educators not becoming persecutors and not objectifying their students. Instead, educators and students must work together as a team to explore problems of history and the present and move ahead.

In chapter 4, Freire lays out the process of human liberation. He enlightens the methods used generally by teachers to overwhelm students and actions the latter might take to liberate humanity. He terms these methods “anti-dialogical actions” and underlines that it can be only overcome by “dialogical actions”. The four anti-dialogical actions include conquest, manipulation, divide and rule, and cultural invasion. The four dialogical actions, are unity, compassion, organization, and cultural synthesis.

Reviews

Upon its release, *Pedagogy of the Oppressed* had an instant effect on the field of educational studies in the United States. In 1971 it was already labelled as “a small classic of pedagogical theory”, and awarded a “high status” in academic circles. several scholars commended the book

as a path-breaking volume that sheds light on the need for radical change in the pedagogical methods. In his 1989 book *Life in Schools*, Peter McLaren stressed that the teacher’s politics are foundational to the pedagogy articulated in Freire’s book. Building on McLaren, others said that the fourth chapter is the cornerstone of the book. Tyson Lewis similarly said that «Freire himself clearly saw his pedagogy as a tool to be used within revolutionary organization to mediate the various relationships between the oppressed and the leaders of resistance. In his introduction to the 30th anniversary edition of *Pedagogy of the Oppressed*, Donaldo Macedo, a University of Massachusetts Boston professor, called the book a revolutionary text, and said that people in totalitarian states risk punishment for reading it.

While there was widespread appreciation about the book, it was disapproved too for its radical thoughts. During the apartheid period in South Africa, the book was banned. Clandestine copies of the book were distributed underground as part of the “ideological weaponry” of various revolutionary groups like the Black Consciousness Movement.

In 2006 also, *Pedagogy of the Oppressed* came under criticism over its use by the Mexican American Studies Department course at the Tucson High School. In 2010, the Arizona State Legislature passed House Bill 2281, to restrict state funding to public schools with ethnic studies programs, effectively banning the curricula. Tom Horne, who was Arizona Superintendent of Public Instruction at the time, admonished the programmes for “teaching students that they are oppressed”. The book was among seven titles officially impounded from Mexican American studies classrooms, often in front of students.

To Conclude

Ultimately, *Pedagogy of the Oppressed* remains far more than a definitive writing in educational theory; it is an enduring philosophy on human liberation. By dismantling the “banking model” of education and substituting it with a problem-posing framework engrained in exchange of ideas, Paulo Freire provides a timeless blueprint for challenging systemic flaws in education. While his impenetrable, philosophical style might occasionally feel unnerving, his central message—that true education must be a practice of freedom co-created by teachers alongwith the students, is as vital today as it was in 1968. For educators, activists, and anyone seeking to appreciate how systemic power operates, Freire’s work serves as both a deep reflective critique of existing social structures and an essential, hopeful call to action.

ARTICLE DIGEST

Integrating Values and Ethics in Teacher Education Programs

Article by - **Dr. P.D. Sharma, Associate Professor, ICFAI University and
Dr. Sunila Sharma, Guest Faculty, ICFAI University**

Article Digest by: **Prof. (Dr.) Babita Kumari***

The article ‘Integrating Values and Ethics in Teacher Education Programs: A NEP 2020 Perspective’ by Dr. P.D. Sharma and Dr. Sunila Sharma presented in the National Seminar on Teacher Education and Professional Development: A NEP 2020 Perspective, is an interesting article on one of the most talked about subject in the academia i.e. Integrating Values and Ethics in Teacher Education Programs and tries to see it through the lens of NEP 2020. In this article, which was a part of the National Seminar on “Teacher Education and Professional Development: A NEP 2020 held during 21 & 22 Feb 2025 discusses one of the critical areas of Teacher Education in the context of the new education policy.

In this article, the authors address a pivotal evolution in India’s pedagogical ecosystem catalyzed by the National Education Policy (NEP) 2020. The core thesis posits that while technical proficiency and academic excellence remain undeniable requirements of modern education, they are insufficient on their own to sustain a healthy society. The true benchmark of long-term societal development lies in an education system that deliberately cultivates moral, ethical, and social responsibility.

The authors argue that the responsibility for driving this profound ethical transformation rests on the shoulders of the teaching community. Consequently, teacher education programs must pivot away from traditional, purely knowledge-centric training models toward holistic frameworks that embed ethics and core values into the very fabric of teacher preparation.

The paper explores the socio-pedagogical context of today’s challenges and its effects on the evolving role of teacher in. The article begins by discussing the basic purpose of education as vertical transmission of knowledge which includes preparing students with specific skills, literacy and technical skills to serve the society. While reiterating the importance of these aspects, the authors argue that education has an equally vital horizontal role of creating

the moral architecture of the student community.

The authors opine that under the framework of NEP 2020 this conventional view has undergone a vital shift wherein contemporary thought has cast-off the view of the teacher as an instrument of content delivery. Instead, a new role of teachers has now being redefined. Today, the “New” Teacher is considered one who is a dynamic mentor, visual role model, and active guide in a student’s ethical and moral development. Because a student’s character is deeply influenced by adult behavior during formative years, teachers become the key enablers of this societal “ethical evolution.” For this reason, the character, preparation and mindset of the teacher must be addressed long before they ever step foot into a live classroom. The authors state that NEP 2020 has affirmed an Ethical Vision to fortify modern education and break down the policy goals of NEP 2020 into four main pillars that must guide modern teacher education programs:

- **Knowledge Conjoined with Accountability:** Academic instruction can no longer exist in an ethical vacuum. The policy demands that the attainment of factual data and technical skills must explicitly integrate critical life skills and a firm sense of moral accountability.
- **Deeply Rooted Humanistic Values:** A vital landmark of the new educational framework is the conscious nurturing of humanistic traits. This includes fostering deep compassion, genuine empathy, and an active sense of responsibility toward both local communities and the wider environment.
- **The Holistic Mentor Model:** The policy shifts the operational definition of an educator toward mentorship. The modern teacher must proactively model ethical decision-making, showing students how to navigate real-world challenges through their own observable daily conduct.

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- **The Integrated Curriculum Paradigm:** Rather than isolating “moral science” or “ethics” into standalone, modular classes—which historically yields poor retention—values must be seamlessly woven into teaching methodologies, everyday assignments, and the systemic core of the curriculum itself.

The paper presents an explicit justification for why the structural amalgamation of ethics with teacher training institutions is non-negotiable for the quality of contemporary education.

The authors believe that teachers apply an enormous influence over their students. When teacher training programs explicitly focus on a trainee’s personal conduct, absolute honesty, and active respect for human diversity, they create a ripple effect. When educators live out these standards in real time, they plant foundational values like integrity, fairness, and deep empathy within their classrooms effortlessly.

The authors also opine that ethical instruction is a precondition for a vibrant democracy. By ensuring that teachers are socially conscious, training programs prepare them to raise students who look beyond individualistic gain to consider their roles as responsible citizens. This structural focus directly supports the all-embracing NEP 2020 vision of forging a highly cooperative, socially just, and accountable civil society.

It is also felt that when value frameworks are successfully embedded into teacher preparation, the benefits manifest across three distinct operational areas namely Behavioral Shaping (Sensitivity, fairness, & classroom management), Holistic Development (Balanced cognitive, social, & emotional growth) and Active Equity & Inclusion (Equal respect across caste, religion, & ability)

To convert these ambitious theoretical concepts into measurable classroom realities, the authors iterate that five structural reform vectors dictated by the NEP 2020 guidelines should be followed in letter and spirit. This entails a fully revised curriculum which must center deeply around professional attitudes which translates directly to embedding *Ethics in Pedagogy* and *Social and Emotional Learning (SEL)*, which empowers prospective teachers

with advanced self-awareness and interpersonal mastery.

The authors also advocate implementation of a strict, nationwide Code of Ethics. This framework mandates absolute professional integrity, completely transparent and non-biased evaluation patterns, and an unconditional, systemic commitment to the psychological and physical well-being of the student.

To break away from static lectures, teacher institutions must also embed *Ethical Reflection* exercises into their weekly routines, forcing educators to identify and actively dismantle their own latent personal biases. Additionally, the intensive use of real-life *Case Studies* regarding ethical dilemmas is heavily encouraged to build rapid, high-stakes decision-making skills.

Lastly, the authors emphasize that ethical maturation does not terminate upon the receipt of a university degree. The policy calls for mandatory, lifelong workshops, peer audits, and professional seminars centered on emotional intelligence and professional integrity throughout an educator’s active career.

Recognizing that policy vision often falters during actual execution, the authors conclude their paper by offering five concrete, highly executable operational strategies for modern teacher training institutions which include Dedicated Learning Modules, Experiential Learning, Structured Mentorship, Collaborative Pedagogy, and a Dual Feedback Mechanisms which means incorporating mandatory qualitative self-assessments, character metrics, and reflective learning journals directly into the final grading and evaluation systems.

Finally, the authors conclude that the integration of values and ethics should never be treated as an elective or a cosmetic addition to teacher training. It is the core requirement for realizing the vision of the NEP 2020. By equipping India’s educators with a rock-solid, highly actionable ethical compass, the nation can build an education system that is concurrently intellectually rigorous, socially fair, and deeply compassionate. This systemic recalibration guarantees that future generations will graduate not merely as technically proficient workers, but as morally grounded, socially conscious, and responsible global citizens.

ARTICLE DIGEST

Teachers as Ethical Role Models: Their Influence on Student Character Formation**Article Digest: Shri Kumud Ranjan Jha ***

The article “*Teachers as Ethical Role Models: Their Influence on Student Character Formation*” by Maricyl A. Feliza and published in the International Journal of Advanced Research in Science Communication and Technology · May 2025; DOI: 10.48175/IJARSCT-26773 is one of the thought provoking articles published in the recent past. In the article, the author explored the impact the professional image of teachers, particularly as some take on roles as social media influencers. While these platforms extend their reach beyond the classroom, they also subject educators to greater public scrutiny. Hence teachers have to appreciate the significance of the vital role they play in shaping not only the academic outcomes but also students’ moral and ethical development.

The book emphasises that importance of character education as the key component of holistic learning. Without a strong ethical foundation, students may achieve academically but lack the moral reasoning necessary for responsible citizenship. Professional ethics guide teachers’ decision-making, interpersonal relationships, and overall contribution to school culture, factors significantly affecting student development. Teachers are role models, embodying values such as integrity, respect, and fairness.

Maricyl’s study examines how teachers contribute to student character formation through their moral responsibilities, ethical conduct, and the integration of character education into everyday classroom practices. Employing a qualitative research approach, the study utilizes a narrative review of existing literature to explore five key areas:

The first key area pertains to teachers’ Moral Responsibilities for Shaping the Character of Students. An emerging professional teacher should be a morally witting moral agent, with moral obligations derived from moral imperatives. Teachers with a good reputation are qualified to play an agent of moral consciousness in students’ development. It is the teacher in school who serves as a role model for ethical behaviour, to gain confidence in instilling moral values in students. Educators have a moral responsibility to demonstrate care, compassion, and

respect, fostering an environment where students learn not only academic content but also ethical principles. When teachers embody ethical virtues such as honesty and fairness, they set a standard for students to emulate, reinforcing moral development in educational settings. Problems in school like bullying, discrimination, and violation of students’ rights must be addressed so that it will create a school environment with concern for the moral conduct of everyone in school.

The second key area is about the challenges and barriers that teachers encounter in maintaining ethical standards while fulfilling their role as character builders. Teachers in a school deal with academic performance metrics as maintaining ethical standards as character builders is challenged by the time pressures in achieving learning competencies in every quarter of a specific learning area. The author states standardized testing and curriculum demands can limit the time and flexibility teachers have to address ethical and moral lessons. This pressure forces educators to prioritize test scores over character development, leading to a conflict between academic expectations and ethical responsibilities.

Maricyl strongly feels that a just environment in the classroom becomes difficult when the focus is only on the lessons. In such cases, the teacher tends to be unmindful of enforcing ethical discipline, considering that this can defeat the objectives of the lessons targeted in a specific instruction.

Another factor to imbibe ethical standards in character education relates to the diversity of students. A school with students brought up with different cultures and shaped by their religion and socio-economic status creates socio-cultural conflicts that could often dilute ethical standards in the institution. Then, despite the acknowledged importance of teacher ethics, tests and trial also exist in ensuring that all educators consistently serve as positive role models. Factors such as cultural differences, institutional pressures, and personal biases can sometimes interfere with ethical decision-making in schools. Other challenges affecting

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assimilating ethical standards in schools is Social media that creates complication in establishing the moral foundation of the students. Besides, teachers' role as ethical guides is also weakened when there is no training or policies to support the limitations of teachers in presenting their image as bloggers, Tik Tok personalities, and digital creators. Digital communication between teachers and students leads to a lack of ethical boundaries. It is important that the teacher set policies and guidelines for navigating online interactions.

At times, character education is of less priority for a teacher who is carrying a heavy workload, behind in professional development, and experiencing a lack of support from a school leader. Rants, complaints, and resentment take over and may lead to conflict with a colleague and a superior. This situation is caused by systemic challenges that affect teachers' moral integrity which the role modelling image to students is eroded.

It is perceived that the school must provide ethics training. Teachers' ethical awareness leads to good role modelling for students, and this affects shaping students' moral understanding.

The third key issue is the ethical behaviours demonstrated by teachers that influence student character formation. Teachers are not only responsible for imparting knowledge but also for fostering moral growth by demonstrating ethical behaviour in their daily interactions with students. By modelling integrity and ethical decision-making, educators help students develop strong character traits that extend beyond the classroom and into their personal and professional lives. When teachers ensure that all students receive equal opportunities, unbiased evaluations, and just disciplinary actions, they reinforce the value of fairness.

The author feels that honesty is a foundation for academic integrity and trust within the classroom. When teachers are transparent about expectations, grading policies, and feedback, they foster a culture of trust and accountability. In addition, Maricyl considers respect for students as another ethical behaviours that significantly influences character formation. When teachers treat students with dignity, listen to their perspectives, and encourage open dialogue, they promote mutual respect. Moreover, teachers also influence student character formation through their commitment to responsibility and ethical leadership. Educators who consistently fulfil their professional duties, meet their commitment, and demonstrate accountability as role models for responsible behaviours. Ultimately, teachers' ethical behaviours play a crucial role in shaping students' moral development and guiding them toward ethical adulthood.

As per the author, the fourth key aspect relates to enhancing teacher ethics training to improve student character formation. Many teacher training programs often neglect formal instruction on ethical leadership and moral development. The authors says that addressing these gaps is essential for strengthening ethical education in schools. Professional development programs are given to teachers, and this must include a policy that teachers continuously emphasize moral judgement, ethical decision-making, and character education. When teachers are equipped with this program, they choose to present themselves in society and on social media as a good influence on their learners. When teachers receive structured ethics training, they are better equipped to model moral behaviours and foster character formation in students.

Maricyl states that ethics training should be prioritized in schools, like collaborative expertise workshops, case studies, and mentorship that considers teachers' engagement in social media and real school scenarios to strengthen their ethical actions and community engagements. Policy makers should be serious about implementing ethical guidelines for teachers in social media use and actions in school and the community as codes of ethics provide teachers with frameworks for addressing ethical challenges and maintaining professional integrity.

The authors believes that ethics committees in schools also help in guiding teachers through ethical conflicts, ensuring consistency in ethical practice. Institutionalized ethical standards can help teachers be confident to face situations with high moral standards while influencing students to have good character development. It is thus felt that teachers' evaluation and professional assessment is an effective approach with stakeholders and school assessment of teachers' ethical decisions in their classroom practices and interactions with students make the teacher morally conscious.

The book strongly affirms that character formation is a collective effort that extends beyond the classroom, and teachers need support from parents and community leaders to reinforce ethical values. Schools work on their first initiative on teachers' community engagement with stakeholders, which emphasizes ethical educational activities such as service-learning projects and ethical leadership initiatives.

The fifth and the last key aspect in reinforcing ethical standards in school is about establishing strategies for Integrating Character Education in Daily Teaching Practices. Direct instruction, modelling ethical behaviour, and incorporating character building in all learning

tasks, the learning area can be applied in daily teaching instruction. Direct instruction involves explicitly teaching moral values such as honesty, respect, and responsibility through discussions, storytelling, and literature. The author states that collaborative learning and service-learning projects can also encourage teamwork as students learn to communicate in problem-solving and cooperative learning encourages teamwork. The experiential learning of the students teaches them to have ethical principles.

Literature provides students with moral narratives that illustrate virtues and ethical dilemmas, helping them reflect on their values and actions. Teachers use novels, historical events, and biographies to engage students in discussions about moral choices and their consequences. Literature can help the learner develop their ethical disposition through text-to-self connections.

Educators as role models must have a strong belief and determination. Courage to do what is right and wrong is an ultimate choice when confronted with the different challenges brought by the continuous change of society. The first teachers in the family are parents, and the children's home creates the foundation of their good moral character. Parents and teachers go hand in hand to foster role modelling of moral and ethical choices. Character education in school must be strengthened through ethics policies and ethical guidelines. Qualification of teachers must include moral standards as an essential criterion so that they will become moral agents who can contribute to a broader and deeper influence in shaping students' character formation. This study will offer valuable concepts to school leaders who will create the direct and indirect influences through teachers as role models of their learners, ensuring ethical growth of their students.

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