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**SUSTAINABLE EDUCATION: AN IMPACT STUDY OF FDP ON HUMANIZATION OF EDUCATION IN LIGHT OF NEW
EDUCATION POLICY AND UNIVERSAL HUMAN VALUES**

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SUSTAINABLE EDUCATION: AN IMPACT STUDY OF FDP ON HUMANIZATION OF EDUCATION IN LIGHT OF NEW EDUCATION POLICY AND UNIVERSAL HUMAN VALUES

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Abstract—

Background and Objective

This research paper is based on the impact study of the 8-days FDP on the Humanization of Education in light of the New Education Policy (NEP). This FDP was in alignment with the Universal Human Values as per Madhyasth Darshan – Jeevan Vidya, as prescribed in the guidelines on Muya Pravah, Jeevan Kaushal and the Faculty Induction program in higher education. The key outcome of the FDP sensitize the faculties towards socio-emotional development of the students by nurturing human values, life skills, responsible and sustainable living for pursuit of higher life goals.

Research Methodology

A 40-item questionnaire is used for the pretest and post-analysis without providing any prior reading material and learning interventions. There were 158 participants in the workshop out of which collated quantitative data of 69 participants having pre and post-assessment by using a structured questionnaire of a 5-point Likert Scale. The data analysis was conducted using a paired t-test with effect size, descriptive analysis, and standard deviation and error in Jamovia version 2.4.11. Further, the percentage method is also applied to evaluate the gaps between pre- and post-assessment, as negligible differences may not be recorded through hypothesis testing.

Practical Take away from the study-

1. A notable transformation was observed in faculty's perceptions of the importance of values-based learning and led to growing consensus for the holistic development of students, encouraging a focus on ethical and moral considerations in teaching methods.
2. Faculty now recognize that values-based education is key to students' holistic development, and they are sensitized to incorporate ethical and moral dimensions in their teaching approach.
3. The FDP has prompted faculty to view education not solely as a pathway to employment but also as a platform for personal growth and societal betterment.
4. Moreover, the FDP highlighted a critical insight: many societal issues and personal struggles stem not from a lack of resources but from inadequate interpersonal skills and a deficiency in human-centered approaches. This realization has driven faculty to consider how education can address these gaps.

Keywords— Education, New Education Policy, Universal Human Values, Co-Existence, Sustainable Living, Self- Awareness & Holistic Development

I. INTRODUCTION

Education aims at developing responsible individual who ensures economic and social prosperity adhering to larger stakeholders. The process of learning and development initiates by enhancing awareness of larger stakeholders that contribute to an individual's well-being, including the immediate family, social circle and support system, educational institutes, organizations supporting livelihoods, nature and environment, and governance by and large. The education system and practices of the institutes and universities play a pivotal role in ensuring these learning outcomes and their impact on the larger socio-economic development. Education practices as shifted dynamically from traditional learning approaches and purpose to modern practices and outcomes.

Traditionally, the pursuit of education emphasized the quest for knowledge, understanding, morality & ethics, justice and equity, and the whole-life approach where creativity and imagination were linked to betterment, advancement, and a holistic approach. The aim of education in its true sense is to liberate

the individual from habits, customs, and self-centered living and build a self-governing individual as an active member of civil society [1].

Currently, the approach of education is on employability and a quantifiable matrix to evaluate educational and academic success. In the present time, higher education is prioritized on skill-based, job-based, and employment-based approaches which tend to overlook the role of culture, human-ethical virtues, learning from civilizations, environmental sustainability, and consciousness advancement. Every assessment and evaluation parameter is based on numbers, quantifiable in terms of marks, grades or percentages and salary, packages, and professional ladders. These parameters are shallow indicators for evaluating the overall performance of an educational institute and its outcomes do not qualify the pursuit of human well-being and their contribution to society [2]. This quantifiable matrix and the trends of endorsing on technical and employable skills by universities are increasingly instrumentalized, professionalized, vocationalized, and corporatized. Education now is more about infrastructure, amenities, and hi-tech classroom advancement leading to arbitrary and ambiguous outcomes aligned only to employability in the job market [3].

However, With the implication of NEP, UGC, and AICTE guidelines, the Indian Education System is turning back to its roots to harness and align ‘education for purpose’ for holistic and co-existential living by identifying meaningful and thoughtful endeavors of life, living, and livelihood, while sensitizing various stakeholders of education including educational institutes’ owners & managers, educators, students, parents, employment providers, and other related community members.

II. CONCEPTUAL FRAMEWORK AND NEP IMPLICATION

Education has evolved significantly over the years, and with it, teaching curriculums, pedagogies, and learning methods have also undergone substantial changes. Advanced learning technologies and digital transformation in education have led to better learning experiences for students as well as educators. With these new technologies, pedagogies, and qualitative curriculum framework, NEP has brought in various constructive changes to re-connect modern education with Indian Knowledge Systems and bridge the gap of moral and social development in the individual. Learning and virtues of great Indian scholars and their ideologies and philosophy would provide solutions to diverse problems of modern life and work.

This broad-based and wide regime of NEP has brought Human Values to the core of learning and teaching, providing various guidelines and drafts to harness Indian knowledge on values and thoughtful living approaches. Few of these key guidelines of NEP, are reflected in drafts and policies of the University Grant Commission (UGC) and All India Council for Technical Education (AICTE), New Delhi.

A. NEP,2020 and UGC Guidelines

In 2015, at the advent of the global education development agenda to harness the goal of Quality Education as per Sustainable Development Goal – 4 (SDG-4), India seeks to ensure inclusive and equitable quality education and promote life-long learning opportunities for all by 2030. The objective of NEP proposes revisioning, restructuring, and revamping all the aspects of education, including its regulation, governance, scope, curriculum and pedagogy, structural & technical frameworks, evaluation & assessment and is inclined to SDG-4 withholding India’s traditions, values, and knowledge system[4].

Various breakthroughs in science and technology have brought the buzz of machine learning, IoT, Artificial Intelligence (AI), and various innovative skills-based– technical courses, driving massively to further endeavors of data science, computer science, and mathematical advancement ignoring climatical change, global burning, natural resources depletion and social science related concerns that had led to depression, suicide, unstable family relations and lifestyle related diseases and challenges. This Policy envisages that the curriculum and pedagogy of our institutions must develop a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one’s country, and a conscious awareness of one’s roles and responsibilities in a changing world [4]. Based on the NEP,2020, UGC launched the “Quality Mandate” in 2018 with five objectives and 10 verticals to bring

about dynamic change in education while prioritizing key objectives of the policy through various supporting guidelines documentation, and procedures.

(a) Mulya Pravah 2.0

Mulya Pravah 2.0 is a revised guideline for the Inculcation of Human Values and Professional Ethics in Higher Education Institutions (2023). It aims to instill the curriculum and teaching pedagogy in HEIs that would enhance Fundamental Duties and Constitutional Values among the students, bonding with one's country, and conscious awareness of the roles and responsibilities in a changing world, including universal human values of truth (*Satya*), righteous conduct (*Dharma*), peace (Shanti), love (*Prema*), non-violence (*Ahimsa*), scientific temper, citizenship values, and also life-skills. An integral part of holistic education includes lessons in *seva* and/or service and participation in community service programs.[5]

(b) Jeevan Kaushal 2.0

The aim of Life Skills (Jeevan Kaushal) is to inculcate in the students, both personal and professional skills for understanding the self and others, interpersonal skills, leadership potential, communication and presentation skills, and the inculcation of human values[6]. Life skills are important in navigating various challenges and situations in daily life through understanding, empathy, and adaptability for personal, social, and professional development.

(c) "Fostering Social Responsibility and Community Engagement in Higher Education Institutions (HEIs) in India" report (2023) was developed under a committee of *Unnat Bharat Abhiyan (UBA)* in 2018, with the broad objective of UGC's Quality Mandate, to improve societal linkages of HEIs and enabling students to become socially productive and highlighted on the scope of courses that will make all students understand India's rural society, Government's rural development schemes and contribute to the betterment of the community. The objective is to foster Rural Community Engagement and Social Responsibility and learn from local knowledge and wisdom;[7]

(d) Faculty Induction Program guidelines by UGC circular in March 2019, highlighted upon faculty orientation for Personal-Emotional Development, Life skills, Counseling and Motivation and Values, Ethics & Environmental Consciousness in the fifth and sixth modules, insisting faculties to take up their role as a mentor and counselor by sensitizing the youth on consciousness, equity, social responsibilities, and environmental sustainability [8].

(e) In 2018, AICTE included UHV in the Model Curriculum. UHV-II (Understanding Harmony) is to be offered as an essential 3-credit course (H-102) in the 3rd/4th semester after an orientation program on values as described in UHV-I, which is a prominent module in the Student Induction Program. Development of a holistic perspective based on self-exploration about themselves (as a human~*Manav*); strengthening of self-reflection and understanding (or developing clarity) of the harmony in the human being, family, society, and nature/existence; and thereby developing commitment and courage to act thoughtfully and responsibility[9].

B. *Universal Human Values (UHV) I & II~ AICTE*

The Mission of AICTE for promoting the UHV program is to develop graduates to their full human potential (human consciousness, human conduct), being able to commit to national development and global wellbeing. Under the framework of AICTE, the UHV program is introduced with eight courses highlighting the philosophies of various eminent thought leaders and scholars from the Indian Knowledge System. Across these eight different courses, ideologies and philosophies are adopted from the literature of Madhyasth Darshana Jeevan Vidya, derived from 14 books written by Shree A. Nagraj ji, the propagator Madhyasth Darshan in the seventies. The philosophy of Madhyasth Darshan Jeevan Vidya is about understanding the existential realities and their behavior and social implications at the personal and societal levels.

Aligning with NEP 2020, a course on Holistic, Value-Based Education (HVBE) is proposed under AICTE, aiming at realizing the human aspirations for equity and justice for national development and for re-positioning India as a Global Knowledge Leader.

C. *Madhyasth Darshan by Shri. A.Nagraji*

Madhyasth Darshan, an existence-based human-focused contemplation, or 'Coexistentialism' is original existential exploratory research by A. Nagraji, founder of Divya Path Sansthan, Amarkantak, India. It

proposes a Co-Existential Living Model as an inherent nature of human beings and human living, covering all aspects of human understanding regarding living with another human, living with nature, and living with purpose withholding consciousness and responsibilities as one of the most intellectually developed species of the world. This is presented as the “Alternative Living Model” in the context to Materialism (*Bhautikvad*) and Idealism (*Adarshwad*), aimed at the evaluation and study of mankind to resolve problems and the quest of humankind. With intense enquiry to know about the nature of existence and human purpose, he practiced deep study (*Sadhana*) of Indian Vedic thoughts for more than 20 years, attained ‘*Samadhi*’ of the ninth stage (*Sanyam*) of *Yog Sutra*, and had the ‘realization’ of the entire existence, apprehending that existence itself is coexistence and harmony is innate to existence. This deep knowledge of human existence and purposes is published in the set of 14 books and this wisdom (the form of new ‘*Darshan*’) is called *Madhyasth Darshan- An Alternative Living Model*. His work is highly acknowledged and appreciated and included in various drafts and proposals of UGC and AICTE, for driving NEP,2020 goals through the courses and programs on Universal Human Values and is well cited as a reference in the reading sections of these curriculums.

Various universities and institutes are oriented towards consciousness development have accepted the learning *Madhyasth Darshan* Philosophies of Co-existential and sustainable living and have signed Memorandum of Understanding with Divya Path Sansthan to train their teacher through FDPs and impart value-based, sustainable living and holistic personality development programs for students. The preliminary Human Values Course is now implemented in more than 30 Universities across India, including Galgotia University and IIT at New Delhi; RV Scindia Agricultural University and Jawaharlal Nehru University in Madhya Pradesh State, Uttar Pradesh Technical University; Punjab Technical University; Himachal Pradesh Technical University; KL University, Satavahana University, and IIIT, Hyderabad in Andhra Pradesh State; Royal University of Bhutan; Chhattisgarh Jawaharlal Nehru Agricultural University, NIT and Indira Gandhi Agriculture University, Raipur at Chhattisgarh; Atmiya University, Rajkot in the state of Gujarat.

A Special Mention of *Madhyasth Darshan* Ideologies was made by Late President Shri APJ Abdul Kalam at the inaugural ceremony at IIT, Delhi about ‘*Jeevan Vidya*’, propagated by Shri A.Nagraj, who was invited as a 'stalwart' on 22-24 May, 2007 and he recommended '*Jeevan Vidya ek Parichay*' as a reading for learning UHV (Universal Human Values). Dr. APJ Kalam also addressed the same in his speech on the eve of Independence Day, August 2006.

D. Modern Education ~ Gap Analysis

With the systematic review of NEP policies and various guidelines, various gaps in contemporary education are identified in the context of fundamental human values and their integration with the policies of education institutions. These gaps can be mapped with various interventions and programs recently suggested under NEP policies and the proposed learning model as per the ideologies of *Madhyasth Darshan*.

1) Sustainable living

Responsible production, and consumption through sustainable business practices and corporate social responsibility.

2) Living in harmony

Education for Mindful Living as well-informed, civilized individuals and societies. Harmonious living emphasizes on understanding interdependent-interrelated linkages and sensitizing the impact of human actions on the environment. It focuses on living in co-existence with nature, and other ecological arrangements viz. natural resources, animal & bird kingdom, forests, and environment.

3) Midway between Materialism and Idealism

The understanding of the implication of scientific and technological advances for solving societal issues and enhancing a better, longer, and more comfortable living standard calls for ethical and human-centric innovation that has minimal ecological impact and depletion of natural resources.

4) Self-awareness and self-development

Enhancing the purpose of life, knowing and understanding self, instilling virtues, ideal character and inner power to realize the true essence of living in happiness, peace, and spiritual consciousness facilitated self-development. Self-development leads to the discovery of the true meaning of life and

attaining a deep sense of living for consciousness development by realizing the interconnectedness and extending the purpose of life beyond self-growth and subsequently focusing on fellow human beings within family, at the workplace or in the society.

5) *Emotional and cognitive development*

Understanding emotions, thoughts, mind, intellect, and soul and learning about personal attributes, abilities, values, and lessons from life experiences helps to enhance emotional intelligence. Cognitive development comes from various sensory experiences, identifying meaning in every task, relationship and responsibility through critical and holistic thinking.

6) *Family orientation and seven crucial human relationships for existence.*

Madhyasth Darshana emphasizes on understanding seven crucial relationships of life, their importance and relevance, and their connection to larger aspects of living. This relationship includes mother-father & son-daughter, brother-sister, husband-wife, friendships, teacher-students, leader-companion or collaborator, and relation of one human to another. Relations are important as they provide happiness, a sense of security and emotional support, fulfillment and purpose of life, mutual development, and shared experiences for overall well-being.

7) *Understanding Effectiveness in Social systems* that are related to justice, equity, and participation in society through education, health systems, professional engagements and entrepreneurship, and funds generated through trade.

8) *Politics and judiciary systems*

To understand truthfulness, fairness, and ethics in the interest of larger mankind and the environment. Various principles, models, and frameworks are presented in Madhyasth darshan keeping human beings at the center with a wider perspective ranging from individual justice and equity, moral conscience to national, international and global, and environmental context.

9) *Inter-country approach ~ Vasudhaiva Kutumbakam~ Akhand Samaj Sarvabhom Vyavastha*

This philosophy promotes the idea that the well-being of individuals is linked to the well-being of all, emphasizing the interconnectedness of humanity for happiness, peace, tolerance, and collaborative efforts to address global challenges.

III. OBJECTIVES AND METHODOLOGY OF THE CURRENT STUDY

A. Introduction

The FDP on Humanization of Education is based on core principle and ideologies Madhyasth Darshana and UHV guidelines in NEP and AICTE. It aims to build the capacity of the faculties, educators, and other key stakeholders at Atmiya University, Rajkot, a Self-Financed Private University in the state of Gujarat. Aligning with the mission to envisage transformative education for experiential learning, social immersion, and holistic youth development, Atmiya University has set up a dedicated department as *Value Education for Consciousness Development (VECD)-UHV Cell* to impart learning on Co-existential Philosophy and Universal Human Values. Since 2014, the university has been working dedicatedly to impart Madhyasth Darshan learning and has conducted various Faculty, students, and community development programs and is now open for research and offers a special PhD program on UHV.

This FDP on “Humanization of Education in Light of New Education Policy and Universal Human Values” is conducted through the 8-day workshop including a full-day program for 8 hours per day by the eminent speaker Shri Yogeshbhai Shashtri, senior resource person (*Jeevan Vidya Prabodhak for more than 20 years*) from Divya Path Sansthan, Amarkantak. Participants of the FDP included the management and leadership team members of the University, faculties and staff of the university, parents, faculties and teachers from other institutes, students, industrial associates, community supporters (police, layers & politicians), and other stakeholders from the society.

B. Objectives of the research

The objective of the study is to understand the orientation of faculties towards value-base, purpose-base, and educational perspective as proposed under the guidance of NEP,2020, and understand the acceptability, inquisitiveness, and the overall impact of the FDP on the faculties.

- i) To understand the impact of FDP on the faculties' perceptions, beliefs, and approaches towards holistic education
- ii) To evaluate the perspectives of faculties in understanding various aspects of life and living.
- iii) To understand the impact of FDP on the faculties' perspective regarding family, relationships, society, and human perception.
- iv) To determine the immediate impact of FDP on faculties to enhance teaching and learning abilities based on human values and co-existential learning and application.
- v) To analyze the gaps in education and areas that they have been prioritizing then and now.

C. Hypothesis for the research

- (i) There is no significant difference in the prioritization of understanding various aspects of life before and after FDP.
- (ii) There is no significant differences in perspectives with regard to family, relationships and society before and after FDP.
- (iii) There is no significant difference in human perception and beliefs for co-existential living before and after FDP.
- (iv) There is no significant difference in Educational perception and gaps in the humanization of education before and after FDP.
- (v) There is no significant change in the consideration of participants regarding concerns in various aspects of life and living before and after FDP.

D. Approach of FDP and Impact Analysis

The Faculty Development Program emphasized the humanization of education, aligning key components with essential life skills, including relationships and family dynamics, societal and environmental responsibilities, money and career considerations, and understanding of self.

The major components of Jeevan Vidya philosophy comprise –

~ Five crucial systems of living, including *Shiksha-Sanskar* (Education & Value system), *Nyay Sulabhta* (Access and security to Justice), *Swasthaya Sayam* (Health System and Balance), *Utpadan Sulabhta Vyavastha* (Production Accessibility & system for Self-Reliance), and *Vinamay Kosh* (Exchange Fund).

~ Seven Important Relationships in the life of an individual.

~ Various virtues, responsibilities and values in each relationship.

~ Understanding the purpose of human life; mindset, thought process, emotions, conduct and behavior of an individual and role of communication.

~ Understanding ecological and environmental components and the relation of humans with nature.

~ Understanding Self through education and learning from family, society, and educational institutions.

~ Intervention and direction of contemporary education under the guidance of NEP, UGC, and AICTE.

~ Understanding innate virtues to live happily, peacefully and prosperously in co-existence with others.

Utilizing a dual-pronged approach, pre and post-assessment were employed to measure the predominant impact of the Faculty Development Program (FDP). Daily learning assessments, comprising multiple-choice questions and reflective exercises, were meticulously conducted throughout the eight-day workshop, ensuring a thorough evaluation of the learning's effectiveness and the process of internalizing the knowledge disseminated across the four daily sessions. The feedback of the participants was collected through a Google Form to understand the overall impact of the FDP learning experience and takeaways.

E. Research Design and Methodology

(a) Research Design: A quantitative, exploratory research

(b) Sample Size: There were 158 participants in the workshop out of which collated quantitative data of 69 participants was collected voluntarily for pre-assessment and post-assessment.

(c) Data source: Primary data

A 40-item questionnaire is used for the pretest and post-analysis without provide any prior reading material and learning interventions. and data was collected using a 5-point Likert Scale. As a part

of FDP, daily learning reflections were collected through five MCQ tests and feedback was collected with post-assessment.

(d) Statistical tool and Data Analysis: The data analysis was conducted using percentage method, paired t-test with effect size and standard deviation in Jamovia version 2.4.11.

IV. RESULT, DISCUSSIONS AND FINDINGS

The findings of the study on assessing the impact of FDP on the faculties are derived through data analysis and testing of hypotheses through statistical techniques that includes paired t-test, descriptive analysis, and percentage matrix analysis. The findings are interpreted and discussed with the tabular representation of data and charts provided for each set of hypotheses.

A. Prioritizing on Understanding Core Aspects of Life

The result below represents the perspective of participants in terms of their orientation on various aspects of life, including themselves, relationships, social relationships, nature & environment, career, and finances.

- 1) Participants' perceived importance for understanding self, family, societal relationships, nature, and environment has shown a statistically significant increase from pre-assessment to post-assessment. The discussions during the FDP have led them to introspect and think deeply about their orientation and contribution to the aspects that are crucial to their living and area of responsibility. A small p-value (typically below 0.05) suggests that there are significant differences in the result.
- 2) However, there is no statistically significant difference found in the perceived importance of understanding financial matters and careers between pre-assessment and post-assessment ($p < 0.229$).

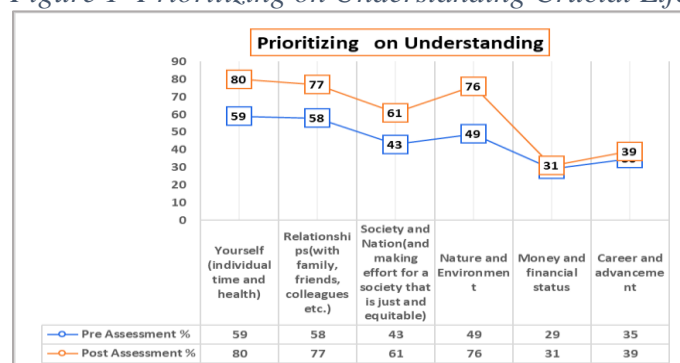
Table 1 Prioritization on Understanding Crucial Life Aspects

Paired Samples T-Test - Change in Pre and Post Assessment							
For you, how important is it to understand the following:	Assessment		Statistic	P-value	Difference		Effect Size (Cohen's d)
	Pre	Post			Mean	SE	
You	4.41	4.70	-2.370	0.021	-0.289	0.122	-0.2853
Family	4.36	4.70	2.631	0.011	0.333	0.127	-0.3167
Society	4.22	4.55	2.596	0.012	0.333	0.128	-0.3126
Nature	4.30	4.68	3.221	0.002	0.376	0.117	-0.3878
Finance	3.78	3.58	-1.214	0.229	-0.202	0.167	0.1461
Career	3.88	3.94	0.346	0.730	0.058	0.168	-0.0416

Note. $H_a \mu \text{ Measure 1 - Measure 2} \neq 0$ df, 68

In summary, the results suggest notable differences in impact ratings for certain measures that include self, family, societal, and environmental importance, whereas financial and career remained relatively stable. The chart below shows the proportionate change in the perspective of participants, pre and post-workshop.

Figure 1 Prioritizing on Understanding Crucial Life Aspects



B. Perspectives with regards to Family, Relationships and Society

The fast-paced, materially growing world has impacted the family and relationships. The dynamics of education and work has led to more nuclear and individual family, disconnecting people from family in pursuit of growth through migration for education and then for work and career advancement.

Emphasis on technical skills, course attributes and syllabus outline has narrowed the orientation of teaching family values, manner of living together and its significance as a ‘Human’.

Through this FDP, participants learned each set of values, virtues responsibilities, and significance of each type of relationship that we adhere to in life, in personal, social, and professional space. Participants enhanced a broader perspective of living in each relation with utmost justice (*nyay*), righteousness (*dharma*) and truthfulness (*satya*), which is represented in Madhyasth Darshan as a Human-Living Model with a set of 30 values of relationships.

- 1) Post FDP, a significant increase is identified in their orientation of complexity and understanding of the relationship in completeness ($t = 2.86, p = 0.006$), with a moderate effect size (Cohen's $d = 0.344$).
- 2) A slight decrease in the mean, post FDP indicates a change in their belief that the disputes, conflicts, and differences among the family members can be resolved to some extent. However, the change was not statistically significant ($p = 0.054$), having a small effect size (Cohen's $d = 0.236$).
- 3) With regards to people having a common goal in society, the response of the participants demonstrated a substantial improvement ($p < 0.001$), reflecting a large effect size (Cohen's $d = 0.416$).
- 4) In terms of the pursuit of trust among members in the family and society, there is a positive change ($p = 0.005$) with a moderate effect size (Cohen's $d = 0.352$).

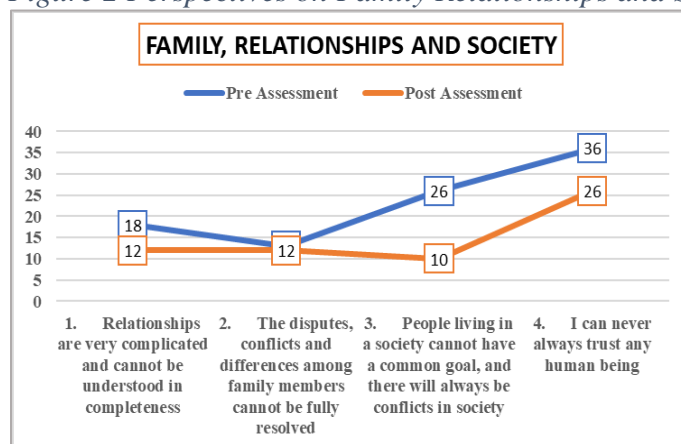
Table 2 Perspectives on Family Relationships and Society

Paired Samples T-Test - Change in Pre and Post Assessment	Assessment		Statistic	P-value	Difference		Effect Size (Cohen's d)
	Pre	Post			Mean	SE	
Family, Relationships and Society							
Relationships are very complicated and cannot be understood in completeness	3.22	3.58	2.86	0.006	0.638	0.223	0.344
The dispute, conflicts and differences among family members cannot be fully resolved	2.87	2.46	1.96	0.054	0.406	0.207	0.236
People living in a society cannot have a common goal, and there will always be conflicts in society	3.28	2.64	3.45	< .001	0.638	0.185	0.416
I can never always trust any human being	2.94	2.42	2.93	0.005	0.522	0.178	0.352

Note. $H_a \mu \text{ Measure 1} - \text{Measure 2} \neq 0$ df, 68

Overall, there is a significant difference in the perspectives with regard to family, relationships, and society before and after FDP.

Figure 2 Perspectives on Family Relationships and Society



The highest percentage shift is observed in the context to 'having a common goal in the society'. Co-existential living indicates interconnectedness and interdependency of each member in the family, among the different families in the society, nation and worldwide.

The discussion in alignment with *Dasopani Vyavastha* (Inter-dependent model of social responsibility and its hierarchy), *Puncho Vyavastha* ~ Five crucial systems of living, including *Shiksha-Sanskar* (Education & Value system), *Nyay Sulabhta* (Access and security to Justice), *Swasthaya Sayam* (Balance Health), *Utpadan Sulabhta Vyavastha* (production accessibility & system for self-reliance), and *Vinamay Kosh* (Exchange Fund) led to expand the relationship dynamics and acceptance of the co-existential reality as community and as a system for sustainable, inter-dependent living for holistic development.

C. Human Being - Perceptions and Believes

The inventions of individual development and innate expectations of human beings were discussed in detail during the FDP.

- 1) A noteworthy shift in the perception of the struggle for existence, exhibiting a change in their beliefs that every individual who is well-learned about human conduct, awareness of innate human expectation and purpose can enhance and exhibit the ability to live with lesser struggles. These struggles arise because of a lack of life skills and an understanding of living in harmony. Therefore, a significant decrease in scores ($p = 0.003$) indicates participants' understanding of the struggles and their distinct causes, and by overcoming the same, one can live with a lesser struggle in life.
- 2) Understanding the distinctiveness of 'human activities and desire' and 'bodily activities and desire', brought a small but statistically significant decrease in the perception that a human being is basically a body, with mean scores (from 2.74 to 2.58, $p = 0.479$) suggesting a minor change in the perception of the human body. Similarly, understanding the wider context of prosperity beyond money, led to a decrease in the mean score (from 2.58 to 2.28, $p = 0.117$) indicating a minor change in the perspective.
- 3) Happiness is an inner state, and each individual is responsible for his/her happiness without other interventions or influence, was one of the key takeaways from the FDP. Trust, as a virtue, is the ability to rely on others by being indifferent to their behavior and conduct, and is understood as an individual's inner capacity to accept the other individual, without any doubt in their intention, was the second important noteworthy lesson of FDP. During the assessment, a significant shift was observed in the perception that human beings can always be happy and can trust. Through this new learning, a significantly increased mean score was observed post FDP in the response of the participants (with p -value = 0.002, p -value = 0.001).
- 4) The perception that humans are the most developed species, and to fulfill their unlimited wants and desires, they may exploit the resources has significantly changed through sensitization of the relation that human has with nature. Through various contexts and instances during FDP, participants realized that human wants are also limited and simple living with sustainability is a harmonious way of living with existence.

Overall, a statistically significant difference was observed in various aspects of human living, their perceptions, and beliefs.

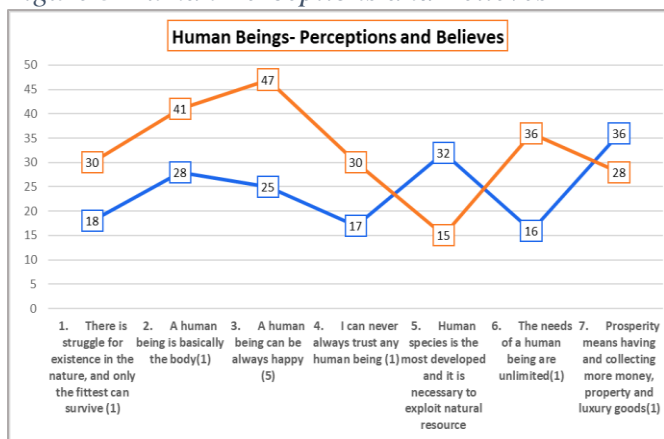
Table 3 Human Perceptions and Believes

Human Being Perceptions and Believes	Assessment		Statistic	P-value	Difference		Effect Size (Cohen's d)
	Pre	Post			Mean	SE	
	Struggle for existence	3.55			3.00	3.029	
A human body(1)	2.74	2.58	0.712	0.479	0.159	0.224	0.0857
Always happy (5)	3.46	4.06	-3.211	0.002	0.594	0.185	-0.3866
Trust any human(1)	3.22	2.57	3.492	< .001	0.652	0.187	0.4204
Most developed	2.87	2.35	2.282	0.026	0.522	0.229	0.2747
Unlimited needs(1)	3.56	2.91	2.834	0.006	0.647	0.228	0.3437
Prosperity = money	2.58	2.28	1.587	0.117	0.304	0.192	0.1910

Note. $H_a \mu_{\text{Measure 1}} - \mu_{\text{Measure 2}} \neq 0, df = 68$

The shift in human perception and beliefs with regards to happiness and trust suggest notable change in their perspectives.

Figure 3 Human Perceptions and Believes



These shifts are evident enough to conclude that human perceptions have a higher probability of change when the right interventions through learning and experiences are introduced. It may lead to potential transformation in the individuals at any given point in time while being adaptable to new learning, understanding and overcoming cognitive biases.

D. Education and Learning Perceptions

1)As the majority of participating faculty belongs to Atmiya University, holding the mission for value education since its very inception, their engagement and understanding has always been to prioritize holistic personality development. Since 2014, a dedicated Department on University Human Value Cells has been conducting various programs for faculties and students to sensitize them to holistic development and realizing a higher purpose for living as a ‘Human’. Therefore, there is no significant change in the perspective on developing a full human personality and teaching human values (p-value is more than 0.05).

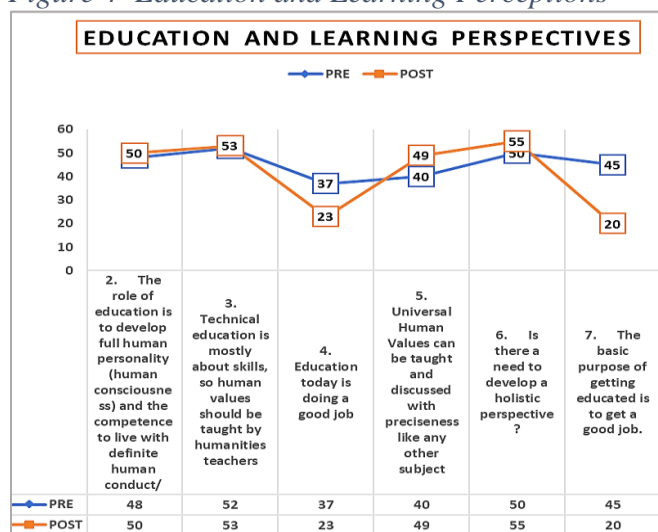
Table 4 Education and Learning Perceptions

	Assessment		Statistic	P-value	Difference		Effect Size (Cohen's d)
	Pre	Post			Mean	SE	
To develop full human personality	4.16	4.16	0.000	1.000	0.0000	0.166	0.0000
human values should be taught by humanities teachers	3.52	3.48	0.197	0.845	0.0435	0.221	0.0237
Education is doing good job	3.16	2.67	2.782	0.007	0.4928	0.177	0.3349
UHV – taught	4.19	4.28	-0.209	0.835	-0.0890	0.138	-0.0252
Develop holistic perspective	4.19	4.29	0.785	0.435	0.1014	0.129	0.0945
Purpose to get a good job.	2.83	2.36	2.712	0.008	0.4638	0.171	0.3265

Note. $H_a \mu_{\text{Measure 1}} - \mu_{\text{Measure 2}} \neq 0$, $df = 68$

- 2) However, a major shift is visible in their perspective of education quality and the purpose of holistic education based on co-existential approaches (p-value is less than 0.05). Hence, there is a partial shift in the perspective of education before and after FDP. There is a noticeable difference in the perspectives of participants with regards to education’s qualitative outcomes.
- 3) A major shift is witnessing the purpose of education is for self & societal development rather than just getting a job. In this competitive edge, getting good job and data on placement has been highlighted as quantifiable parameters to great a buzz on education and educational institute performance evaluation.

Figure 4 Education and Learning Perceptions



This FDP on Humanization of Education has re-directed the motive of education, which is the personal, intellectual, and spiritual development of an individual.

E. Concerns in the various aspects of life

A significant shift is observed in the concerns of participants before and after the FDP while focusing on ‘self’ for enhancing self-awareness, self-understanding, and self-analysis for determining the core innated values, virtues & character, and practicing this learning in life and relationship with members in family, workplace and society has gained memento.

- 1) Concerns regarding self, own health, relationships in family and with friends, workplace & community, skills for advancement, self-reliance, and environmental sustainability have witnessed

higher changes. These findings indicate that the FDP has made the participants more conscious of their responsibilities towards self, others and the community by and large (p-value is below 0.05).

2) The decrease in the mean score indicates that of self, own health, and relationship indicates positive outlook & and self-awareness and enhanced understanding towards mindful living habits is derived from the FDP insight for living healthy, beyond limited framework of favorite & profitable endeavor (priya-hit-labh drashti) to righteous living endeavor (nyay-dharma-satya drashti; from basic living mindset (aahar, vihar aur nindra) to living for higher purpose with a shift in unrealistic expectations and thoughtful attainability in the relationships (vyavhar aur kariya sulabhta).

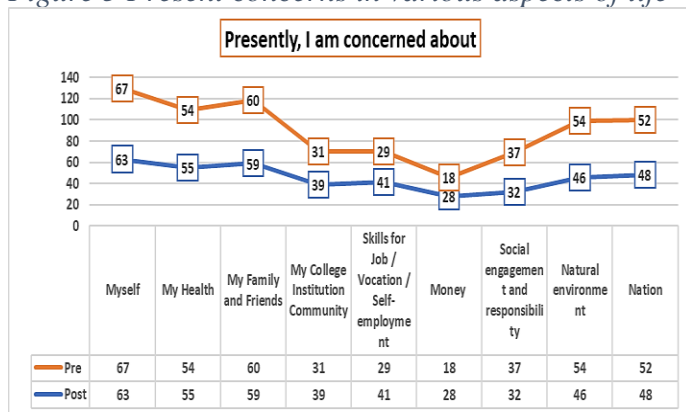
Table 5 Present concerns in various aspects of life

Paired Samples T-Test - Change in Pre and Post Assessment							
Presently, I am concerned about	Assessment		Statistic	P-value	Difference		Effect Size (Cohen's d)
	Pre	Post			Mean	SE	
Myself	4.33	3.93	2.280	0.026	0.406	0.178	0.2745
My Health	4.46	4.04	2.577	0.012	0.420	0.163	0.3102
My Family and Friends	4.46	4.16	1.838	0.070	0.304	0.166	0.2213
My College / Institution / Community	4.04	3.65	2.143	0.036	0.391	0.183	0.2580
Skills for Job/Vocation /employment	4.04	3.52	2.815	0.006	0.522	0.185	0.3388
Money	3.59	3.22	2.394	0.019	0.377	0.157	0.2883
Social Engagement Responsibility	3.94	3.83	0.673	0.057	0.116	0.172	0.0811
Natural environment	3.95	3.60	1.425	0.045	0.232	0.163	0.1715
Nation	4.33	4.10	1.738	0.05	0.275	0.158	0.2092

Note. $H_a \mu_{\text{Measure 1}} - \mu_{\text{Measure 2}} \neq 0$

- 1) Concerns for employment and money has noticeable change, indicating shift from materialism to sustainable and conscious living choices and decisions.
- 2) With regards to social engagement, environmental concerns, and responsibility towards the nation has a negligible change is observed reflecting a potential alignment of human values to broader societal responsibility before and after FDP.

Figure 5 Present concerns in various aspects of life



Overall, there is a significant change in the consideration of participants regarding concerns in various aspects of life and living before and after FDP.

V. IMPLICATION AND SUGGESTIONS OF THE STUDY

A. Implications for Faculties & Educators

The implication of learning from the FDP would empower faculties and educators –

- (a) Sensitizing educators for their crucial role and contribution to education.
- (b) Enhance clarity about life, meaningful associations, and living, raising inquiry for higher purposes of life.
- (c) Valuing teacher-student relationships and contributing beyond technical and employability skills.
- (d) Adopting innovative pedagogy for blending concepts, models and frameworks of curriculum with value-oriented principles and practices.
- (e) Investing in development programs that are beyond their subject domain and in higher pursuit of knowledge and education.
- (f) ‘Service through teaching’, sharing this knowledge and insight by conducting student, parent and faculty development programs.
- (g) Identifying a better approach for self-evaluation and participation for larger educational communities.
- (h) Dealing with an open mindset with higher resilience and adaptability.

From Faculty to students-

- (a) To create engagement in the classroom by connecting the content of the curriculum with the purpose of learning and implications in the real-life context
- (b) Facilitate better learning and memorization of concepts as they are interpreted with the application and utility.
- (c) The quest for learning will increase the participation and active involvement of the students as they find it more relevant as they can see the linkage with the practical world holistically.
- (d) It would create an inquiry-based learning environment that will engross the curiosity among the students to practice and verify the values and principles in their relationships in the family and in society.
- (e) It would create a sense of responsibility and problem-solving approach through collaborative learning.
- (f) Students would get more engrossed in social immersion, civic engagement, and ecological responsibilities and make sound decisions about their choice of occupation.

VI. CHALLENGES FOR IMPLICATIONS OF THE STUDY:

In the present scenario, the Education Industry is one of the most strategically growing and competitive industries that is building its reach and impact under social infrastructural goals for socio-economic advancement and attainment. Due to this competitiveness and economic reward have brought many industrialists as well as social organizations to open educational institutions, having at its core economic consideration ~ cost-benefit analysis and placement outcomes, rather than social cost-benefit analysis and human development.

In the competitive landscape of the education industry, the adage transforms to 'Only the most strategic can thrive.' In this pursuit of educational excellence, the emphasis lies on acquiring resources, achieving significant enrollment numbers, financial prowess, and tangible & and strategic advantages are determining the survival of educational institutes and their future growth. Sustainable Educational Growth has yet to create a buzz. Sustainable education critically drives inner dimensions and transformation through the process of adapting contemplative interventions to sustainability education [10].

A. At University and Institute level

The current approach of universities and institutes calls for a higher investment of time and money in technological advancement, high-tech infrastructure, capacity-building programs that are domain-based, placements, corporate and media tie-ups for branding. Investment in thought processes, ethical and value-based training, culture and practices are much intangible and not reflected in numbers. Therefore, such training and development programs are less prioritized. Education for inner capacity

and transformation toward sustainability creates linkages between mindfulness, compassion, and sustainability.[¹¹]

B. At Faculty level

There could be great resistance from the side of faculties as to climb the academic and career ladder they have to prioritize their PhD and research profile, publications of research papers, articles & books. make a sound investment in such training, leverage academic and corporate platforms and networks for more pay-based consulting projects, and prioritize upon the National Eligibility Tests and government openings. These kinds of workshops are hardly quantified in their academic score or career advancement systems and so may have less or no impact on their pay grades or academic progress. Their own quest and sense of awareness on these aspects of co-existential living are called off because of a lack of meaningful relationships at home, workplace, or in society endorsed with the belief that money and positions count and get everything required to be prosperous, famous, and happy.

C. At Student level

Students' minds are deeply contaminated with the thoughts that 'Education is for Degree, Job, Earning and Reputation'. In this tech world, every relationship is replaced by gazettes and artificial conductors resulting in to lack of meaning in relationships leading to a lack of awareness about the virtues and values that drives the relationships. They hardly find individual role-modeling these values, virtues and qualities in the near circle be it home, neighborhood, school, colleges, or companies around them. With a practical, truthful reflection of these values and prosperity and peace through it, it is challenging to draw students from an employability base, hard-skill mindset to soft- human skill base learning programs and courses. Probably that could be the reason why the courses on UHV are made mandatory in education, although it may not bring desired outcomes until the gest of same is acknowledged or necessitated by the students.

D. At Community level

The community here refers to the stakeholders of education, including parents, society, employment providers, government, and law. The reflection of educational institutes and students has limited approaches in the community. the set of issues highlighted at each level above are reflections of societies that lacks a common goal and a collaborative society holding on to their values for righteousness and appreciating and acknowledging those righteous practices that bring synergy, integrity, mutuality of interest, respect and development, harmony and interdependence with nature, responsibility, and humanized living.

Education and society mirror each other and thereby every issue in society becomes a concern in education, and therefore finding the solution and mutual ground is crucial now than ever before. community and society, by and large, have to understand that problems around us are not related to lack of resources, money, or technology, they are related to human, their understanding, capabilities, skills and knowledge, and undetermined needs and purposes that have brought ambiguity, and chaos at every walk of life and is impacting at the national and global level.

It is important to sensitize all the stakeholders involved in the education system through various interventions, including teachers/faculties training, implementing and designing value-added courses, and organizing workshops for Family Education and Social Sensitization.

VII. LIMITATION OF THE STUDY

The present study was based on a limited framework; however, the scope of FDP covered the broad aspect of education including universal and innate human values, character orientation, consciousness, self-awareness, and self-introspection; relationship dynamics and living in the family, community engagement and social responsibilities; systems and policies, the purpose of holistic human development & its parameters, nature, environment, and sustainability.

Each of these areas had a scope of in-depth study, however, the researcher had covered only the broad peripheral components of the workshop. For each component of the workshop, there can be a distinct evaluation parameter to identify the impact in more detail orientation.

Moreover, a quantitative method, with a survey assessment tool was used for the present study which limited the scope of understanding qualitative attributes of change including diverse participants'

perspectives. A mixed method including, observation and interaction methods can be used to draw quantitative and qualitative impact of the FDP [12].

The present study was conducted on 69 participants who volunteered to assess the impact out of 250 participants who registered including 158 members who were faculties, assistant staff and parents. A larger data set could have provided broader implications for research.

VIII.SCOPE OF FUTURE RESEARCH

The present study was based on the humanization of education derived from Madhyasth Darshan Philosophy and the UHV program related to Jeevan Vidya Madhyasth Darshan in AICTE. The scope of future research lies in the way to explore different interventions in integrating human values and sustainable education principles in the current education system, policies, and practices.

Conducting an in-depth study of each of these components will draw better conclusions to understanding and categorize problems at all levels – personal, social, community, environment and nation.

Teaching pedagogy and adult learning & student learning styles for such introspecting and provoking content of human values can also be reviewed and assessed to create a deeper understanding of how these insights are registered in the individuals, the span of memory it holds and improvised practices and the change in the individual while implication of these learning. For a deeper understanding of the environment and societal issues, innovative teaching pedagogy through critical problem-solving approaches in daily life interferes can be observed and studied scientifically.

The New Education Policy is already inclusive of global perspectives, policy revision, and inclination of ideologies like Madhyasth Darshan and other Indian philosophies from our Indian Knowledge system and Indian Ethos. A study on the adaptability of these policies and their outcome also has further scope of research.

The implication of various SDG goals in institutional policies, having higher community engagement and social emersion programs may lead to empowering students and faculties and adhering to the research scope. Creating a more sustainable future through holistic human development with universal human values and inclination to higher life purposes needs to be backed by quantifiable research data to lay higher emphasis on its application and adoption in the education institute.

Further, each of these qualitative parameters of value-based education and sustainability interventions has scope for future research.

CONCLUSION & FUTURE ENHANCEMENT

The present impact study demonstrates a significant change in the perspective of educators and has profound implications for understanding the true meaning of life and the pursuit of self-development through consciousness development.

The research has well emphasized the approach of co-existential living, interconnectedness of humans with nature, individual and collective well-being, prosperity, and welfare through understanding the larger eco-system and eco-logical inter-relationships keeping individual education, understanding, and empowerment at the base of holistic human development.

The FDP has well-integrated NEP, UGC, and AICTE policies and components concerning sustainability and human development values. Such FDPs promote inclusion, social engagement, and contribution to society, nationally and internationally to harness broader human experiences by transforming education for holistic, harmonious and happy living while witness the innated purpose of life and education.

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