A Study of Ethics, Values, and Innovation in Education with reference to Indian Knowledge System

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Abstract

This paper aims to highlight the intricacies of ethics, values, and innovation within the context of the Indian education system. It emphasizes the need for an educational framework that is rooted in ethical principles and cultural values, aligning with contemporary societal demands while honouring traditional knowledge. By advocating for educational reforms that integrate value-based and innovative practices, this study seeks to provide a comprehensive understanding of how these elements can enhance learning processes. The discussion draws from India's rich tapestry of spiritual and philosophical traditions, proposing a curriculum that fosters both intellectual and moral growth. Furthermore, it emphasizes the importance of experiential learning and technology integration to foster an enriching educational environment. This discussion is particularly relevant for educators and policymakers as they navigate the evolving educational landscape in India, aiming to transform insights into effective policy and practice.

Keywords- Ethics, Values, Innovation, Indian Education System, Cultural Integration, Experiential Learning, Technology, Educational Reforms, Policy Development, Holistic Growth.

1. Introduction to Ethics, Values, and Innovation in Education

Ethics, values, and innovation have garnered significant attention in the education sector in recent years. Numerous research studies demonstrate that students value the formal teaching of these concepts by educators. In today's educational landscape, the function of educators is increasingly recognized as that of facilitators, mentors, or co-participants, moving away from traditional methods such as monologues and lectures. There is an urgent need to transition from an outdated educational model to one that is relevant and forward-thinking, embedding sustainable values within the teaching and learning environment that emphasize an ethical dimension. These themes have been extensively discussed in meetings, academic gatherings, forums, and lectures. Nonetheless, there remains a crucial need to deepen the understanding of the prevailing ethos and values that shape these global discussions. The quality of educational inputs necessitates a clear understanding of the values we aim to integrate into modern education. This study seeks to explore the nuances of educational values, particularly from an Indian perspective. More broadly, this paper addresses the necessity of ethics and values in fostering

educational innovation. To fully grasp the complexities of education, a thoughtful introspection is required to analyse how audiences perceive value formation and the ethical development of students in today's context. Individual experiences with contemporary educational innovations—including personal reflections and perspectives—can illuminate various aspects of how we understand education. Schools, as formal educational settings, lay the foundational groundwork for character development, social interactions, and essential life skills needed for successful societal integration. The intersection of education quality, ethics, values, and innovation presents a rich arena for discussion, debate, experience sharing, and reflection.

1.1. Defining Ethics and Values in Education

Education should strive to produce responsible and respectful citizens. Principles of morality guiding education in the form of books, themes, and activities should evolve around the accepted theoretical foundations of ethics and values. An attempt is made in this section to revisit various perspectives to situate social values and ethics in the larger socio-cultural context. Another school of thought, practical ethics conceived in the Indian Constitution are presented, which may reflect societal discourse. Each school of philosophical thought had its own emphasis, with bold, significant statements blended with local customs and traditions. Can we digest all the views available and pick up wisdom from each textbook, rhetoric, dialogue, learning, etc.? Or should we restrict ourselves to the prescribed syllabus from time to time, in tune with prevailing learning objectives?

The term 'ethics' is generally considered to be a set of moral standards. Among the most conspicuous features of the academic world is the awareness of ethical concerns and the disjunction between ethical theory and practice. In present-day education, a need is felt for the inculcation of values and attitudes. Though the terms are sometimes used interchangeably, there is a difference. Values refer to what is good or desirable. Values are core commitments exhibited professionally in an educator's behaviour, philosophy, and teaching decisions. The term "value" in "value education" refers to a universally shared cultural form that has acquired institutional or ideological status. Further, values are the assumptions used to evaluate and measure the standard or quality of cultural behaviour. Ethical behaviour is goal/value oriented in the sense that the person is able to establish a hierarchy of what is important. The person with a strong sense of values has both reflected upon what ends are worthy and is able to order them.

1.2. The Role of Innovation in Education

Innovation in the context of an educational setting is the implementation of new ideas and practices to enhance teaching and learning. It is about being sufficiently flexible to adapt to potential changes. Innovation can take various forms and can either be in terms of technological advancements to support education, such as learning management systems, handheld tablets, personal digital assistants, or pedagogical practices that respond to the needs of learners at different times. For example, today's 21st-century learners have grown up in a world in which their cognitive, social, emotional, and physical development has been increasingly shaped by digital tools and social media.

Policy makers and training providers are promoting an innovative mindset in education to create a broader range of skills and knowledge to address increasing employment and economic instability, as well as the rapid, interconnected expansion of technologies and globalization. To make educators aware and better equipped with the needed strategies, a few case studies are listed below on known

ways to infuse innovation. From the examples and discussions, hopefully, the ideas that it can generate will help in rethinking our approaches to blend innovation with the ethos of the Indian education system. While discussing the different facets of bringing innovation in education, it is equally significant to reflect on the question of whether the essence of Indian knowledge systems would be sacrificed while embracing an innovative educational approach. The dilemma should focus on how education can bring in innovation in continuation of core traditional values and ethics.

2. Historical Perspectives on Ethics and Values in Indian Education

Education in India has a historical context of a rich educational and cultural background. Our values and ethics began to be a consideration in the 6th century, then later further developed in the post-Buddhist period, the value-based education of Upanishads and in Arthashastra. Later, various philosophers put their views of values in their writings. The scholars have no value conflict; similarly, the Indian system also faces the same issue. Learning, therefore, has a value, which must be inalienable from considering educational innovation. The historical notion of ethical education is one of the many ancient learning pedagogical notions and processes in Indian educational practice.

The textual tradition of ancient India underscores their emphasis on the ideals of ethics. Values in the Indian heritage can be traced from ancient times. The values of an interconnected, holistic view of life formed during the Vedic period. The Indian educational system started with the Gurukul system, where spiritual growth was given preference to material growth, and everything was taught hereditarily. The aim of education was self-realization, to awaken the power of potentiality in every child, and the overall objective is the holistic personality development of an individual. Indian culture has a rich ethical underpinning and values. Even if we look at the rules of Dharma, there are several values to be inculcated. The values in Indian philosophy can be traced from ancient to modern periods. A notable feature is the continuity of the concern to inculcate higher values through the educational process for almost three millenniums. The values of aparigraha in Jain philosophy, the pursuit of perfection in the Jnana Marg of Upanishads, are not only of social relevance but are suitable to the learner and society. Therefore, an insight into the views of the ancient thinkers' aids in understanding the response to the challenges faced by education today.

2.1. Ancient Indian Education System

Ancient Indian Education: The Story of Educational Ethics. The simple answer to the query of this portion of the heading would be in the affirmation. There is enough evidence in all our ancient educational literature to support the answer given in the affirmative. Values, the cultural configuration, and effectiveness have been the cornerstone upon which the ancient Indian Gurukula system was designed. The formulation and implementation of such age-old standards provided education that was designed for living. The purpose of education included an ethical mission directly responsible for personal and social living. Education was conceptually neither theoretical alone nor practical alone, but it was a link between life knowledge which is to be lived and knowledge of life. It was, in fact, life itself enslavement because it is life, which constituted practicing values and the learning of values to go for ethics in life and while practicing. The Gurukula system rightly believes and follows living together as learning together and striving together as truly educating together.

We had traditions of educational institutions, where teachers set patterns of life and gave behaviours together with the knowledge. Schools, or rather educational institutions of those times, were mainly

Gurukulas where, besides the regular curriculum of values and texts, particular and specific lessons of life were included as a component of the curriculum, making the dynamics of learning more participatory and contributory to the individual life world of their seekers of knowledge. These Gurukulas not only provided a curriculum of values but also designed a lifestyle to include food, play, dreaming, and daily allowances. Students in those days jumped from one Gurukula to another without losing their residential character and had a very close link with the teacher as a member of his own house. The teacher's wisdom was imbibed both inside the household and outside in the fields of discourses and discussions. Philosophically, ancient systems held the dynamic of body, mind, and spirit as the important components of human personality, and all three are structured to have the capacity for true values to develop. The text world of knowledge preserves the lesson that all objects of subjects of experience maintain a common value. This could be realized to feel the universal value between individuals as a cause-effect relationship. The realization was supported and fostered by one's exploring, thinking, and living aroused amongst personal features. Such teachers were not trained on a vocational level for some career and job but were given the stamina and the knowledge to face diverse situations in life with wisdom and resilience. Each teacher was himself the entire educational institution. The teacher was believed to be one who can teach and take his students from darkness to the light. In other words, he was the Guru in all its senses. Post-remediable would come later. 'Guest is God' would be practiced without any adherence. All these were educative visas for those Schools.

2.2. Key Ethical Concepts in Indian Philosophy

Some of these and many other concepts prevalent within Indian philosophy and across contexts would have significantly informed the frame of reference and built human capabilities across the values and practices that they assimilated. Few ethical concepts that have been pivotal to the Indian knowledge system are briefly mentioned below. Four key ethical concepts discussed individually below are: 1) Dharma, 2) Rna and Yajna, 3) Karma, 4) Ahimsa.

1) Values in Indian System: Key Ethical Concepts in Indian Philosophy A) Dharma The term "dharma" comes from the root 'dhṛ' which means 'to hold.' So, one meaning of 'dharma' translates to 'what holds.' Hence, dharma is described as that principle which holds something. Another meaning of dharma can be 'that which upholds' a person's life or a society. Dharma, originating from the spiritual/cosmological or moral domain, is an aspect of Indian moral theory that can be significant for character building. The Upanishads assert a vision of the unity of the cosmos and the self that can help raise young people's sensitivity to and give them the ability to affirm the value of life, of all existence, and of what is humane over the importance of the competitive struggle for existence. The Indian spiritual-cosmological practices coupled with moral concern avow reverence for any living being. The profound understanding of the cosmos and the self in non-dual Indian philosophy makes it imperative for humans to act respectfully.

B) Karma The term "karma" means action and the consequences of an action. According to "the law of karma," for every intentional act, good or bad, there is an equal reaction. Our conduct earns us merit in our good actions and demerit in our bad actions. The merit from good actions leads to rebirth in a good family where living conditions are favourable and practical circumstances are enriching. Similarly, bad actions sentence one to be reborn in a family that is sick, ridden with severe poverty and social stigma of low-class work like scavenging, called 'untouchability' in Indian society. Since "karma" transcends borders of fixed dharma, it guides each one belonging to different dharma in their

affairs with God, society, and nature. This is an ethical concept of the Indian knowledge system, which can inform diverse Indian children on the steadfastness of taking right action, which they will receive as life's outcome.

3. Contemporary Applications of Ethics and Innovation in Indian Education

4.1. Current Scenario: Successful Application of Ethics and Innovation Contemporary Indian society offers multiple challenges at all levels of the educational enterprise. Schools, colleges, and universities are currently undergoing unprecedented expansion, leading to a significant increase in diversity in terms of socio-economic background, cultural values, and the scholastic preparation of the students. This poses new ethical as well as moral dilemmas for all systems of pedagogy and institutional life. Among the most pressing questions are those pertaining to dishonesty—both in academic work and in the day-to-day functioning of formal education, and practices related to maintaining social justice, particularly in the context of admissions. These ethical dilemmas are so complex that they often govern the culture of response to innovation in institutions. Innovation in education thus hits many dead ends due to these select choices and concerns. We illustrate some dilemmas and provide discursive responses illustrated by available options within the present higher educational system. The second section of the paper also outlines the linkages between the quality of higher education and the infusion of ethical values and suggests new templates that occur when the current problems become the subjects of creative pedagogy and the opening wedge to certain comprehensive changes in the system.

4.2. Necessity for Education to Evolve While following the core concerns of education, there is an immediate and thwarted need to provide expression to the voices that go beneath 'content' to the problems that affect society or the problematic of the content itself. That is, education must be able to create capabilities to cope with a diverse social class where every student represents an investment in the future and must contribute towards the collective good in society. There has always been an innate bias against informed change—against curriculum change, evaluation change from examination to a continuous and comprehensive evaluation system, and newer forms of scholarship from the extant good old teacher-centric framework. Societies must be open to conversation and debates that arise from the ground, and institutional stakeholders must all come together to discuss what those changes might be. There is thus the need to mention power differentials constantly. As education syllabi are remade, new syllabi rewrite the nature of the profession itself. The process is organic whereby the choices and the dilemmas resulting from such are not mere fallout but confirmed concerns about the shape of society at the macro level. Even a remedial process as far as these are concerned is thus an expansion itself—even a placing of the process is pedagogic in that view. Creating good education systems rather than formal ones thus becomes not only operationally feasible but ethically and value-wise sound as well.

3.1. Ethical Challenges in Modern Education Systems

Educational institutions and systems face both conventional and unconventional ethical dilemmas and challenges in the form of plagiarism; unequal access to education; deteriorated quality and standards of education; commercialization of education; safety and security issues; adoption of double standards of values by public and private players, particularly in the field of professional and technical education; violation of human rights and academic autonomy; preferential treatment in evaluation and assessment within the education system; pushing out indigenous education and promoting Western education through market strategies and competition; rampant corruption and commercialization of education,

particularly at the school and higher education levels. The misuse of the education system and educational institutions not only affects the feelings and functioning of faculty, administrative staff, and management but also poses a grave concern for innocent and genuine students. An affidavit from students seeking admission at various levels, stating that they will commit suicide if they do not gain admission to their desired institution, creates a great deal of strain on the moral fabric of human excellence.

It is the need of the hour that internal and external stakeholders of educational institutions, alongside government agencies, have faith in the values of creation and creativity, recreation and rediscovery, and go on to develop an extensive and intensive system of Indian Knowledge in order to regain pride and prestige in the areas of learning and academics. Ignoring problems, including plagiarism, talented individuals being excluded, and a focus on instruction should theoretically lead to designs that threaten the future of these educational institutions. Regularly, it may dissolve into a cynical ending. A teacher should rethink whether the transmission of his or her knowledge system has value relevance or is merely a waste of time, effort, and money. Regulatory agencies must also develop an ethical framework for all administrative and academic operations. All stakeholders need to develop specific training, counselling, strategizing policies, and brainstorming for event management during times of disaster. Ignorance is no solution. Inaction is unethical. A comprehensive ethical plan, policy, and value system may prevent the illness of physical impairment, issues of knowledge authenticity and integrity, and may restore trust in the educational system.

3.2. Innovative Pedagogical Approaches in Indian Context

Many educators have tried to explore innovative methods of pedagogy that can align with the contemporary center-stage highlight in the national educational policy to encourage different ways of teaching and learning. Learning about ethical and moral issues can be interesting and enlightening through experiential learning. Project-based learning and experiential learning based on education through physical experience are pedagogical approaches that go a notch higher than setting a real-world problem. This approach to learning has benefitted millions of children in India while serving the needs of increasing school enrolment. In Karnataka, activity-based learning has been promoted that also expands to providing a good environment in schools. It shows a fine blend between ethics, value systems, and a good learning environment. Initially, the students express some concern as a good environment is related to rules, manners, and doing activities. However, there is acceptance of these changes since they feel it would improve the relationship and, in an indirect manner, may benefit them. A principal has been successful in getting teachers to teach through practical classes without textbooks, and she is also highly accepting of technology to promote inclusive education.

A practitioner from teacher education mentions good examples of inclusive education in India through interactive methodology, involvement of visually challenged students, multi-level approaches depending on individual needs, child-friendly methodology, tools, and techniques. An initiative is again one of the largest open schooling systems to promote inclusive education through functional literacy and life enrichment education. Teachers who are convinced become partners and sponsors of ethical and innovative educational systems. Available research evidence suggests that it is not difficult to embrace the principles of ethics and innovation in teaching and learning.

Experiments of integrating values in education in a state then dedicated to certain principles push agriculturalists to kill rats to save grain. The early experiments with value education in building

character confirmed scoundrels all. It is canonical humiliation without a deterrent effect. There is, however, a need to have a specially designed educational model that could reach the moral inner self and impart the approved ideals of uplifting the oppressed and the champions of justice. It is important not to impose an educational quest for a perfect individual but to impart day-to-day educational inputs that can help young learners and citizens understand the world. Within this opportunity, educators have moved down to various approaches through learning activities and battles that are acceptable as regulative principles of action and are community-culture centric. There is a blend of teacher professionalism and transformation, and the need for a teacher at any basic or higher education institution who could guide, promote, and transmit knowledge and help learners master their own learning in terms of greater conceptual understanding and skill development.

4. Comparative Analysis of Western and Indian Educational Philosophies

Educational philosophies in the West and in India vary in terms of their foundational values, basic assumptions, ethical frameworks, and methodologies. Educational practices are immensely influenced by a society's ethical, spiritual, value, and philosophical imperatives. Western democratic principles are largely ratified with ethical frameworks of individualism. Values such as autonomy, liberty, freedom, self-regulation, existentialism, atheism, and humanism make it different from Sanatani education. The given value system has educational implications in terms of curriculum, pedagogy, assessment, and learner interactions. On the other hand, the justice-oriented approach and harmonious coexistence with the laws of nature and society are the basic value systems of India. Indian society and polity are premised upon collectivism. The individual is expected to act in the best interest of society and to cooperate with his or her fellows at all possible points. Generally, Indian groups size up the individual's validity in terms of the benefit to society, which is why Indians are result-focused.

A synergistic approach in education thereby conveys encounter and reconciliation between the traditions and values of the East and the West in education. Often a negative, exclusive, and obstinate differentiation dialect exists between modern and East-focused education reformers. The primary dialectical tension is slowly finding another figure who believed neither in Western triumph nor a civilizational version. He was a rationalist who cared to draw evidence and conclusions before hypotheses and a theorist in learning from history. With the rise of Asia, we need a similar figure for education and learning too, who is eminently qualified for an evidence-based version of world education. In addition, it has been proposed that discussing different countries' versions of educational reform would lead to an understanding of common denominators, permitting international cooperative planning to improve education.

4.1. Foundational Differences in Ethical Frameworks

Foundational differences in ethical frameworks play a crucial role in shaping educational philosophies worldwide. Broadly speaking, there are two approaches to studying ethics in education. One is analysing codes of conduct and exploring the role of educational leaders in enforcing such codes. In the present study, we are more interested in discovering the ethical value system on which educational leadership and management in the Indian educational system stand.

It is a commonplace belief that our cultural contexts shape our ethical values. European societies, for example, are deeply influenced by Western philosophies. The use of the term values espoused by a cultural tradition is often sufficient; however, we seem to have an unbridgeable chasm between the

Western and Indian ways of understanding education. For the West, ethics and education have mostly cantered less on the lumps of society and on the relations existing between them. The accent is then mostly individualistic. That lies not only in the structure of ethical humanism and human rights, which dominate Western traditions. It goes even further to issues that involve educators in their daily dealings with their learners, as we see below. In contrast, we have moved toward showing that the energies of Indian ethics and education—and their concomitant philosophy—are channelled along quite different tracks, which give scant pre-eminence to individual preference. That leads to a subtle difference in the way relationships are understood between a student and his teacher, a layman and his managing head, and the employer and employee—positions that keep aloof from any contractual relationship. How is this deep-rooted difference in our understanding of ethos and policy practice? Thereby, one asks each of us to reflect on whether, as educators, we are ready to recognize what influences often lie hidden deep down within us. Of course, recognizing is more subsequently converted into wisdom. What is true for teacher ethics is true for a number of issues that might be added to locations that lie hidden within teachers and members of the smaller educational world. It is only when these chunks are solicited and well-appointed that one can think of effective cross-cultural strategies in education.

Ultimately, the policies and practices of the education system in the West would not mimic amicably those relevant to Indian scholars and teachers unless the fundamental ethos of the West and the East are discerned. Judging the ills of the West with an Indian candle might be dangerous to the one who carries the light. It might serve a frontier purpose and release some of the dangers. But there is a danger aspect. In fact, traditions move the ethical as well as philosophical policies of educational management.

4.2. Innovation Strategies in Western and Indian Education

Western and Indian educational systems have different innovation strategies due to the different educational philosophies, socio-economic backgrounds, and technological ecosystems. While in the West, educational practices tend to follow innovation strategies, India has inherent innovations - a model that has sustained ages and can do for the future. The Western educational system is based on culture, whereas the Indian motto is knowledge for living life. Indian values, understandings, living patterns, and ways of life have something different, so it was very difficult, and it will be very difficult to bring these practices, particularly in education or in any system. Western technological development has been with an eye on war, speed, separations, setting oneself apart from the surrounding environment, and exploiting nature for greed and profit. Rejecting this, the dangerous consequences of science, modern beings, and digging into the old Indian system thought it better to continue on the path of meditation and awareness so that people can live in peace. In India, an innovative learning system has been developed with a sound pedagogical base, which has shown higher scores than students from other competitive exam preparation systems. Within the Netherlands, a teacher training course has turned into an innovative sustainable educational practice in Primary Education. There are challenges and opportunities that come with technological integration and pedagogical change, both in India and in the West. In India, they can leapfrog learners to new forms of content creation and entrepreneurship, boost access to educational materials, and widen participation where on-campus opportunities are restricted for the economically marginalized. In the West, immersive virtual reality can offer enhanced training for healthcare professionals, building confidence and skill in a safe environment. Social media tools can be used to engage and support students in how to critique and support each other's learning in the mindfulness journey with digital technology. So, for what ends are the technological and pedagogical changes being instigated in the various educational contexts around

the world? There are inevitable limits of an educational innovation that is accomplished within hegemonic frameworks. Current innovation strategies are being reappraised. Four case examples of educational innovations and their ethical dimensions are considered. In conclusion, Western and Indian education systems have different innovation strategies and contexts. Both provide us with interesting insights that the other context can learn from. Perhaps, a mix of the international attention attracted strategies, involving both the social and ethical dimensions of change, and with an understanding of the actors who will ultimately be enacting the changed practices is beginning to offer insights of value.

5. Conclusion and Future Directions

Ethical considerations cannot be overlooked when conceptualizing the reform of education. There is an intricate interplay among the concepts of ethics, values, and innovation in education. Evidence reveals the significance of this underlying connectivity. The paper seeks to make the argument for re-examining these from such a perspective. While recognizing the significance of such work in the domain of education, we underscore the importance of continued exploration. Propelled by such thinking, we propose these future directions of research.

We recommend that teaching-learning models that place the needs of individual learners and wider societal impacts at their core need to be interrogated. Most importantly, education moves beyond the interface of "children in classrooms" and affects individuals within a family context. Exploring the ethics of such practices will offer rich evidence. A further compelling research area is examining sustainable education practices. Given the paramount nature of the "interconnectedness and the idea of integral unity," these emergent societies offer rich material to learn from. The works of different social groups and their evidence, therefore, should be explored. The review of cross-cultural movement evidence will add to the discussion around universal values and contributions of service learning and, more significantly, to expanding the concept of service learning for those living abandoned or are otherwise marginalized. Lastly, there is an accentuation to bring about pedagogy that will be experientially oriented without losing the theoretical anchoring of educational reforms. Yet, in practice, it turns hostile to think along these lines, thereby bringing about a shift in the mindset.

5.1. Key Findings and Implications for Policy and Practice

The study reports certain characteristics that could generally be obtained from substantial primary research, present at the national and local levels, in both the 'delivered' practices, the values, and the purposes of stakeholders and through opinion surveys. However, this is not that kind of study; while it does indeed confirm, to some extent, some of the findings, it is a conceptual report in which we do not make any claims about our findings' generalizability to any defined population. It should serve as an alert because of the consistent and positive relationships that have been consistently found, indicating the importance of considering established ethical infrastructures and built-in, 'enacted' values in institutions of education and their staff. It also demonstrates as unacceptable the development of centrally enforced policies that do not bear on the teaching institution and clearly militate against democracy in the administration of education.

Consequently, specifically designed, time-allocated, and funded, probably community-based and reflective interventions are required through the resetting of educational values. Also, if we are ever again to truly tackle the requirement for the second construct in the study to be established, then selected educational research projects should explicitly support that ethical infrastructure, and the

research output in those cases should be both available to all educational professionals and used conceptually to inform integrated reforms in educational policy. So we come to a recommendation, a concept that is the main intention of this paper. However, in the same way that learning and teaching cannot be distanced from the broader social and political contexts they inhabit, and theories of learning cannot be divorced from theories of the individual or social theories, we must regard this as an educationalist and progressive policy recommendation. It requires a matching national approach to policy and to institutional responses and must be adopted and pursued through acting methodologies like education for social responsibility to change the attitudes of those whose approach is to shift the burden of responsibility for change to the educational sector. Only by bringing together educationalists, national policymakers, and local and long-term international community operators can we respond to this recommendation.

5.2. Recommendations for Integrating Ethics, Values, and Innovation in Education

Create conditions for a broad and creative framework, bolstered by government legitimacy through lateral entry, providing freedom to administrators in decision-making without fear of investigation, and simultaneously constructing a support system in the form of tools and rules. Without learning in action, deep-rooted ethical education is not possible. Ideally, the curriculum should integrate learning and practice at all levels of education, presenting not only the aptitude to make moral and immoral choices but also providing a long sensory encounter with those moral options. Teacher education requires its own program that is content-based in the philosophy designed to provide university education and experiences a moment of epistemological paradox. The teacher training system should be restructured, including earlier curriculum experience. The teacher should be capable of identifying complications and operating ethically. While educational institutions can embed the future values of society, the interests of the community and policymakers must be linked to regulate and consider society in the context of ethics. The regulatory framework should allow the elevation of society's perception of ethics in the education system by performing well on many different indicators. Testing mechanisms also need to become modern and universal by assessing subjects in the domains of creativity, design, ethics, etc. There is no one-size-fits-all model for integrating values and ethics into the education system, as best practices can vary by context, culture, available resources, and political will. This section offers national examples that centre around developing ethics documents, guidelines, and codes or introducing ethics themes into current courses and curricula. This diversity of experiences illustrates that it is indeed possible to embed values, ethics, and procedural innovation within a range of educational environments and systems. While these examples are encouraging, we argue that in order to establish truly transformative educational systems, a cohesive and responsive framework for education is required. Values encode priorities, prioritized meet resources, and resources build capacity. Ethical imperatives must be integrated with innovative practice in order to resonate with our values. In other words, the ethical imperatives are not the direct straitjackets of creativity, innovation, and design; they are important room-creating and room-opting value-laden moorings. At the same time, they should inform and adapt values as well.

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