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ETHICS AND VALUES IN INDIAN PHILOSOPHY

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ABSTRACT:

The study of moral questions pertaining to both individual and group interaction is known as ethics. The phrase is occasionally used in a broader sense to refer to problems in the humanities and sciences, as well as to ideas about religion and cultural values. The professional domains that address ethical matters encompass law, trading, medical, and business, among others. In order to decide what is the best course of action to follow, or at the very least, to try and explain the relative values of various activities, ethics and values indicate the degree of importance of various things. The only ways that the basics of life are taught are through language learning and the widely read literature that is available to everyone. Self-reflection and introspection only ever make space for more growth—generally speaking, in all domains, but especially from an ethical one. The evolution of language is the only factor influencing the creation of a global culture. This essay focuses on how ethical principles guide the evolution of every stage, with a particular emphasis on the formation and maintenance of Indian culture. The epics like the Ramayana, Bharatha, and Bhagavatam, as well as other works of literature like the Upanishads and Aaranyakas, have set the foundation for Indian philosophy, lifestyle, and the upholding of ethical values. Their language has also contributed to an ongoing renaissance, enriched with opulent literature. With a focus on the historical influence on value enrichment, this paper sheds light on the methodical and conceptual analysis of ethics and values through reflection and introspection in Indian literature and culture.

Keywords: *ethics, values, Indian philosophy, vedas, bhagavadgita*

1. INTRODUCTION:

Up until now, the expansion and advancement of Indian values and ethics has mostly depended on a small number of locations. For this reason, it is important to pay closer attention to, incorporate, and uphold the many traditions and practices within the community. More value exists for both our culture and the global community. Indian Values and ethics will always be the center of our culture's evolution, and every region of India will contribute significantly to the development of Indian culture and heritage. The anticipated expansion and advancement of Indian technologies,

however, mostly hinge on the various kinds of abilities and understanding that all kinds of individuals, places, industries, educational institutions, etc., possess via the development of their culture.

NEED FOR THE STUDY:

Indian ethics will be crucial to the development of the nation's culture overall, with a focus on village culture. For example, during festival seasons, various forms of Rangoli, dances, precious stones, cock fights, and paddy fields should be created. The most beautiful aspect of all is the greenery; these elements together serve to proudly display our culture. The majority of the locations in India, include Golkonda, Ajantha Ellora, Kasi, Manthralayam, Tirupati, Golden Temple, and Taj Mahal. When to expand commercial operations, uphold moral principles, and make adjustments to the areas of production or service. In today's technologically advanced world, managing human stress minimization is essential.

OBJECTIVES OF THE STUDY:

The study aims to ascertain the significance and worth of Indian values and ethics.

- To determine how ethics affect individuals and society as a whole.
- To examine how Indian ethics and values have changed as a result of technology.
- Researching the value and necessity of ethics in business settings.

SCOPE OF THE STUDY:

The bulk of the study focuses on all facets of Indian ethics, including the opinions of many individuals regarding Indian customs, the value of tradition, and various models and dance forms. In essence, the information I needed to research for this project came from villages alone interms of maximal availability and assistance. The aforementioned themes were explored using a sample of 130 distinct cultural individuals from villages, educational institutions, and rural places like Hyderabad's outlying areas.

2. METHODOLOGY:

RESEARCH DESIGN:

For the study, both primary and secondary data was gathered. The primary data were gathered through interviews and discussions with village residents, individuals managing various NGOs and trusts, such as senior living facilities, orphanages, schools, speakers from various religious groups, and pandits from various temples who provided two different types of structured questionnaires. In order to assess the efficacy of the study and reach significant findings, additional data were gathered through interviews and firsthand observations.

Institutions, Records, Papers, Published Books, Unpublished Research Papers, Journals, Magazines, News Papers, Websites, etc. are some of the places where secondary sources of data have been gathered. The respondents' opinions were gathered using a five-point rating system with

scale values of 5, 4, 3, 2, and 1. Opinions falling under scale 3 were not taken into consideration because the respondents preferred to remain silent about certain matters for the purposes of calculation and presentation.

Many statistical instruments are applied. A researcher employed scale reliability, factor analysis, cross tabulation, frequency testing, and regression and correlation. to identify the numerous internal cultures in order to understand the varied roles that Indian culture plays. Since respondents' opinions change from place to place and from observation to observation, the correlation coefficient is used to assess the consistency among the data, the total data, and the estimated value for the majority of the tables.

SAMPLING:

This study's data were gathered using the stratified convenient sampling method.

STATISTICAL TOOLS USED IN THE STUDY:

The following statistical tools are employed in the data analysis. Wherever applicable, percentages and weighted averages are utilized; the mean, coefficient of variance, and standard deviation are employed in accordance with the requirements and their compatibility. Tables, bar diagrams, pie diagrams, and other visual aids have been used to display the statistical data. Scaling techniques have been applied to the analysis of public and institutional teacher and student opinions, as well as those of a variety of saints from diverse locales. For each variable, the correlation and regression have also been computed.

3. REVIEW OF LITERATURE:

The instillation of ethical ideals is significantly influenced by Indian culture. Indian ideals placed a high priority on everyone's right to happiness. Indian culture is multifaceted, with a wide range of religions and practices that coexist peacefully. Human values and holism rank as Indian culture's two main pillars. Holism is the concept of unity or oneness, whereas human values are moral, spiritual, and ethical ideals. Indian culture, which is incredibly rich and varied, instills tolerance in us toward other people. The Vedic teachings instil human ideals that lead to a harmonious, integrated life. Indian culture provides evidence of how values are developed via education and experience. The Bhagavad Gita is regarded as the core text of the Upanishads and Vedas. Indian culture's religious writings include important principles that are timeless and unchanging.

- A. Vedas
- B. The Bhagavad Gita
- C. Manusmriti
- D. The Ramayana
- E. The Kama Sutra

F. Tales from Jataka

G. The Dhammapadda

A. Vedas:

The Vedas instruct on their performance. It encompasses the whole spectrum of knowledge. All Dharma, or religion, morality, justice, and good behavior, originates from the Veda. Compared to other historical materials, it possesses the greatest authority. The Vedas state that truth is the highest virtue, with other qualities coming in order.

Hinduism's earliest holy texts are the Vedas. The Vedas are where Indian literature starts. They were most likely written starting around 1400 B.C. The Vedas were a collection of holy writings written in the earliest version of Sanskrit (Vedic Sanskrit) that were employed in religious ceremonies and sacrifices. The Vedas are still considered the foundation of Hinduism today. The foundation of Hindu teachings on divinities is found in the Vedas. They also discuss philosophical theories regarding the nature of Brahman, the highest deity in Hinduism. The word "Veda" originates from the root "Vid," meaning "knowledge."

The Vedas are divided into four. The Rig Veda, which dates to approximately 1300 B.C., is the oldest of the Vedic texts. The majority of these poems are myths addressed to the main gods of the Vedas, including Varuna, the protector of heaven and earth, Agni, the deity of fire, and Indra, the warrior. The Yajur Veda, which primarily contains formulas for sacrifice, the Sama Veda, which has poetry from the Rig Veda set to music for priestly chants, and the Atharva Veda, which contains lines on peace, prosperity, and day-to-day existence in human society, are the later books of the Vedas. Another name for the Vedas is Samhitas.

- **Rig Veda:** It is the most significant of the Vedic literatures since it is the most valuable documentation of ancient India. Ten volumes, or mandalas, comprise 1028 hymns composed by the ensuing Rishis (sages). The Rig Veda's hymns were memorized and passed down orally from generation to generation among the Aryans because they had a script of their own. Written records of these hymns were only added considerably later. It contains numerous mantras, such as the Gayathri mantras that Hindus recite in their homes. It is said to be a representation of God's voice. Numerous hymns were composed to honor various natural deities. The Rig-Veda informs us about the social climate of those pre-Vedic times as well as the early Vedic religion and its Gods. It alludes to a settled population, a well-functioning community, and an advanced civilization.
- **Sama Veda:** It mostly consists of Rig-Veda passages that discuss Soma sacrifices. Its hymns have been orchestrated. There are hymns in the Sama Veda that are specifically intended for priests to sing during Yajna ceremonies. It provides a wealth of information about ancient Aryan music.

- **Yajur Veda:** It has hymns about offering sacrifices. This Veda's analysis demonstrates that the Aryans were already familiar with sacrifices at that time. It illustrates how social and religious norms have changed in society from the Rig-Veda era. The white and the black are the two sections of the Yajur Veda. The later includes commentary, whereas the former is composed of hymns.
- **Atharva Veda:** It includes mantras pertaining to three subjects: Upanishad (invocation), Karma (deeds), and Gnana (knowledge). From the perspective of understanding the development of science in India, it is significant. Additionally, it includes a collection of well-liked charms and spells. This Veda sheds light on the beliefs of the people. Some Mantras are used to fend off evil spirits that are responsible for illness and suffering, while others are meant to bring success in life. This Veda is thought to have been composed later and has some non-Aryan content. It appears to have been written during a time when non-Aryan and Aryan cultures were combined.

B. Bhagavad Gita:

The Bhagavad Gita is a potent catalyst for personal growth and transformation. Through changes in attitude, the verses in this book help people become more reflective, enhance their senses, and grow inside. They also make life more joyful and active no matter what. It empowers us to engage in the struggle of life and provides us with the means to establish a connection with our most fundamental insubstantial spirit. All people agree that the Bhagavad-Gita is the crown treasure of Indian spiritual knowledge. The seven hundred brief words of the Gita, given by Lord Krishna, the supreme being of Godhead, to His close student Arjuna, offer an authoritative manual for the study of self-realization.

By His Divine Mercy Bhakti Vedanta, A.C. The Bhagavad-Gita translation and commentary are presented here in English thanks to the special qualifications of Swami Prabhupada. As the most eminent scholar and teacher of Veda in the world, he also stands for an unbroken line of fully realized spiritual masters, starting with Lord Krishna. Because of this, this Gita edition is delivered just as it is, without of any hint of adulteration or ulterior motive, in contrast to other versions.

C. Manusmriti:

One of the oldest and most authoritative legal texts used by Hindus, the Manusmriti addresses a variety of subjects, including the creation of the world, marriage and sacraments like the "Upanayana," the responsibilities of men and women in various social classes and life stages, penitential rites for transgressing moral laws, and more. Manusmriti asserts that dharma is necessary for the well-being of the individual, the family, and society.

The most significant and authentic Hindu Law Book (Dharmashastra), known by its translation as the "Laws of Manu" or "Institutions of Manu," is called Manusmriti. It laid the

groundwork for Hindu law and jurisprudence in ancient Indian culture. It served as the accepted reference up until the present day for both the people who followed the Vedic faith and the kings who patronized it. According to Hindu belief, Manu was the first of Brahma's sons and the ancestor of the human race. As such, it is challenging to estimate Manusmriti's age. It is possible that the Vedic people were aware of the Manu regulations for a considerable amount of time before they were actually formalized into their current form at some point in the post-Vedic era.

D. Ramayana:

The moral principles and universal human values found in the Ramayana have the power to govern social norms and promote peace. This is due to the representation of moral and societal values through a variety of characters. This epic provides a definition that distinguishes between social and human values. For the sake of his kingdom's inhabitants, Rama gave up all of his pleasures. Ayodhya's King Dasharatha had four sons and three marriages. Kaushalya was the mother of the eldest child, Rama. The second and most favored wife of Dasharatha, Queen Kaikeyi, gave birth to Bharata. Lakshmana and Shatrughna, who were twins, were the other two. Their mother was Sumithra. Sita was the name of the ruler's daughter in the nearby city. At a ritual known as a swayamvara, princes of all over the country were invited to string an enormous bow that no one could lift when it came time for Sita to select her spouse. But when Rama grabbed it up, he broke the bow in addition to strung it. When Sita saw this, she wrapped a garland around Rama's neck to symbolize her choice to wed him. As they watched over the realm under the king's protective eye, his father, their love became an example for the entire kingdom.

A few decades later, King Dasharatha made the decision to abdicate and go into the wilderness, handing up the crown to his oldest son, Rama. With the exception of Queen Kaikeyi, who desired her son Bharata to be king, everyone appeared happy. The king begged her not to demand that Rama be banished for a period of fourteen years and that Bharata be crowned, but Dasharatha persuaded him to grant her wish because of an oath she had taken years earlier. Rama was informed of the King's order by Queen Kaikeyi, as the distraught King was unable to confront Rama. Ever obedient, Rama was happy to be sent to the wilderness.

He was exiled with Sita and Lakshmana by his side. One day, a demonic princess named Rakshasa attempted to woo Rama and was injured by Rama and Lakshmana. She went back to her brother, the ten-headed king of Lanka, Ravana. Hearing of Sita's unparalleled beauty, Ravana planned to kidnap her as payback. To lure Sita, he sent a member of his demons dressed like a miraculous golden deer. Rama and Lakshmana set off to pursue the deer in order to win her approval. But before they did, they drew Sita a protective circle and assured her that she was going to be okay as long as she stayed inside it. Once Lakshmana and Rama had departed, Ravana materialized as a holy man pleading for charity. Ravana seized Sita and brought her to his dominion

in Lanka the instant she left the circle to offer him food.

E. Kama Sutra:

Among a collection of writings collectively referred to as Kama Sastra (Sanskrit: Kama sastra), the Kama Sutra is the most ancient and well-known. According to historians, the Kama sutra was written between 400 BCE and 200 CE. According to John Keay, the Kama Sutra is a classical Hindu text from India. In Sanskrit literature, it is regarded as the fundamental treatise on human sexual conduct. A section of the text offers helpful guidance about having sex. It is mostly written in prose, with numerous anustubh poetry lines interspersed. A collection of such phrases in the form of a manual is called a "sutra." "Kama," one of the four goals of Hindu life, means desire, including sexual desire, the latter of which is the topic of the textbook. "Sutra" literally means the thread or line that holds things together.

The Kama Sutra, in contrast to common belief in the West, is not just a manual for having sex; rather, it offers guidance on leading a moral and gracious life, covering topics like as family dynamics, love, and other pleasure-oriented elements of human existence. Though approximately 20% of Kama Sutra is actually about sexual positions, Kama Sutra is sometimes assumed or portrayed as a euphemism for inventive sexual positions. According to Jacob Levy, the most of the book is devoted to the theory and philosophy of love, including what causes desire, what keeps it alive, and how and when it is good or evil.

F. Jataka-tales:

Buddhist literature has a significant amount of Jataka tales. The purpose of the Jataka stories, which depict earlier incarnations of the Buddha, is to teach people virtue, honesty, self-sacrifice, and other useful lessons. The Jataka Tales were composed in 300 B.C. to impart morality and knowledge to humanity. Since then, Jataka tales have developed into entertaining and educational storybooks. The Jataka Buddhist stories were first composed in Pali (Prakriti), but have since been translated into many other languages. The bright fables of "Jataka" are meant to teach people morals, honesty, selflessness, and other instructive lessons. The Jataka Tales, numbering at least 547, are a significant portion of Buddhist literature. The stories included in the Jataka portray previous incarnations of Buddha, sometimes shown as an animal, such as a bird, and other times as a human, the future Siddhartha Gautama. The stories are set in or close to the holy city of Benares (Varanasi), in north central India. Here are a few of the well-known tales and stories from the Jataka collection.

- **Golden Swan:** This is yet another wonderful tale from Jataka Katha's album (Tales). There once was a bird or swan with magnificent golden feathers. This swan was a pond-dweller. A poor woman and her two daughters resided in a house next to this pond. The people had difficult lives and were extremely impoverished. The poor mother was having difficult times with her girls, as the swan discovered.

- **Power of a Rumour:** This is a charming tale from the Jataka Kath aye/ Tales CD. There once was a hare in a forest who was napping beneath a banyan tree. He felt a sense of impending disaster and wondered, "What would happen to me if the earth broke?" He heard a strange striking sound all of a sudden. "It's happened, the earth is breaking up," he declared. He leaped to his feet and rushed hysterically, not even looking in the direction.

G. Dhammapadda:

Known more popularly as the path of wisdom, it focuses on establishing contentment and well-being in the immediately apparent realm of tangible human relationships. It encourages a man to follow the straight road and fortifies him against the lure of worldly pleasures. Among the most well-known Pitaka books is the Dhammapada. It is a compilation of the Buddha's teachings presented in concise, understandable verses. These words were selected from a variety of talks that the Buddha delivered during the course of his forty-five-year teaching career while traveling around the Himalayan sub-mountain region and the Ganges valley. These poems are frequently succinct, clever, and compelling. When similes are employed, they are usually ones that even a young child can understand, such as the wheel of a cart, a man's shadow, a deep pool, or flowers. The Buddha urges us through these verses to conquer the greatest conquest of all—conquering ourselves; to flee the evils of passion, wrath, and ignorance; and to work diligently to gain freedom from craving or freedom from the cycle of rebirths. Every verse has three main contents: a proclamation, a guidance, and a truth (dhamma). A people's manner of life is referred to as their culture. It includes, among many other things, their method of worship, culinary habits, attire, language, and artistic expression. Thus, Indian culture is the manner of life of the Indian people. There is a great deal of variation in Indian culture due to the population diversity. The Indian culture is a synthesis of several civilizations from different castes and religions; each region has its unique customs and traditions. One of the world's oldest cultures is Indian culture. India existed as an urban society even in the Bronze Age. The Harappan Civilization, or Indus Valley Civilization, flourished between 3300 and 1300 BC. Different cultures coexist in one nation, despite their differences from one another. As a result, despite extreme cultural diversity, India is united. India's culture is mirrored in the manner its people live.

- **Unity in Diversity:** India is a country where people of many castes, religions, and sects coexist in harmony despite their differences. India is known as the land of unity in variety because of the way its diverse populations work together to form a single society. One of India's greatest assets is its unity in variety.
- **Secularism:** Secularism refers to treating all religions equally and impartially, among other things. Since India is a secular nation, all of the country's religions are treated equally.
- **Touching feet of elders:** Indian customs have deep cultural significance. In India, younger

people treat their elders with a lot of respect. Every day when they wake up, especially on festive occasions or before beginning a significant task, they touch the feet of their elders.

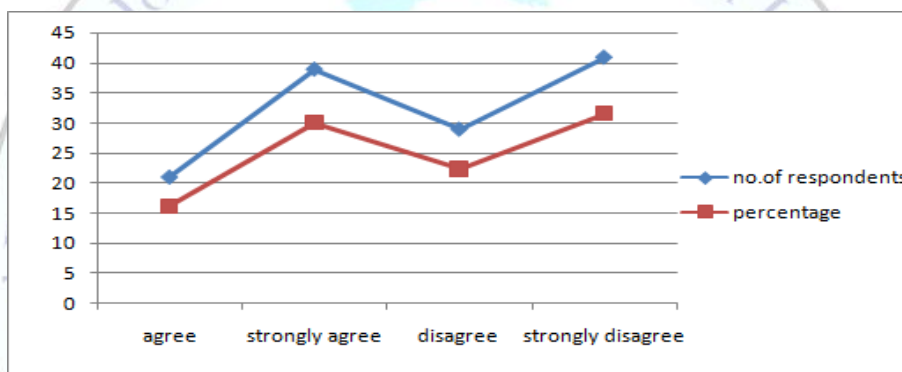
- **Namaste:** Another aspect of Indian culture is the Namaste greeting gesture. By holding hands and exchanging "Namaste," people greet one another. Namaste translates to "Hello." (See also this page for the definition of Namaste.) When speaking, the majority of Indians have a propensity of shaking their heads.
- **Fasting:** A lot of Hindus observe the tradition of fasting on all sacred holidays, including Karvachauth, Diwali, and Maha Shivratri. For their husbands' long life, wives fast on special occasions like "Karvachauth," etc. A significant number of Muslims observe a 30-day fast throughout the month of Ramadan.
- **Atithi Devo Bhava:** In India, people feel pleased when any guest visits to their home. They show the utmost care and respect when they meet their guests. The idea of "Atithi Devo Bhava," which translates to "The Guest is considered equal to God," is held by Indians.
- **Religions:** Four main religions, including Buddhism, Sikhism, Jainism, and Hinduism, originated in India. Here, there is a minority of other religions, including Abrahamic religions. India is known as the "land of diversity," since it is home to individuals who practice practically every religion. India is home to numerous religions, including Christianity, Islam, Buddhism, Sikhism, Hinduism, Zoroastrianism, Judaism, and many more. People coexist peacefully from all different religions.
- **Love Marriage and Arranged Marriages:** In India, there are two main types of marriage systems: arranged marriage and love marriage. The system of arranged marriage has long existed throughout society. The individuals who arrange an arranged marriage are not the couple getting married. The newest type of marriage is called a "love marriage system," in which the couple planning the marriage arranges it.
- **Family System:** India has robust, adaptable, and stable family structures. Both the nuclear and joint family systems are currently in place and equally significant in India.
 - a) **Joint Family System:** The joint family system, which allows extended family members to live together, is used in many regions of India. Almost three or four generations coexist in a joint family system. Respecting one's elders is part of the culture. The eldest or most senior family member is regarded as the head of the household.
 - b) **Nuclear Family System:** However, people no longer live alone these days, and in India, the nuclear family system was introduced. The evolution of the profession is a major factor in the formation of the nuclear family structure. People leave their homes in search of better employment possibilities, which leads to their isolation. However, this does not imply that the joint system is better for society and the nuclear system is worse.

➤ **Festivals:** India celebrates a variety of holidays with delight and happiness. Various people celebrate various holidays according to their culture, religion, and caste. In addition to religious holidays like Holi, Diwali, and Eid, Mahavira Jayanti, Buddha Purnima, Christmas, and New Year's, people celebrate national holidays including Independence Day and Republic Day.

4. DATA ANALYSIS AND INTERPRETATION:

1. Whether Ethics and Values are followed by the present generation?

| Opinion | No. of respondents | Percentage |
|-------------------|--------------------|------------|
| Agree | 21 | 16.15 |
| Strongly agree | 39 | 30 |
| Disagree | 29 | 22.30 |
| Strongly disagree | 41 | 31.55 |

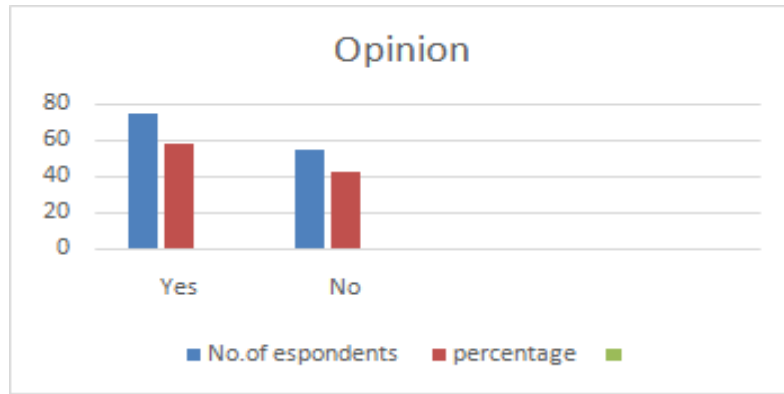


Data Analysis & Interpretation:

Based on the above table, it can be seen that 16.15% of respondents strongly agree, 30% strongly disagree, and 22.30% disagree that the current generation upholds Indian ethics and values. Of the respondents, thirty-five percent strongly disagree. According to this perspective, the majority of respondents concur that the current generation upholds Indian ideals and values.

2. Do you feel Ethics and Values are followed by the females more than males?

| Opinion | No. of respondents | Percentage |
|---------|--------------------|------------|
| Yes | 75 | 57.69 |
| No | 55 | 42.31 |

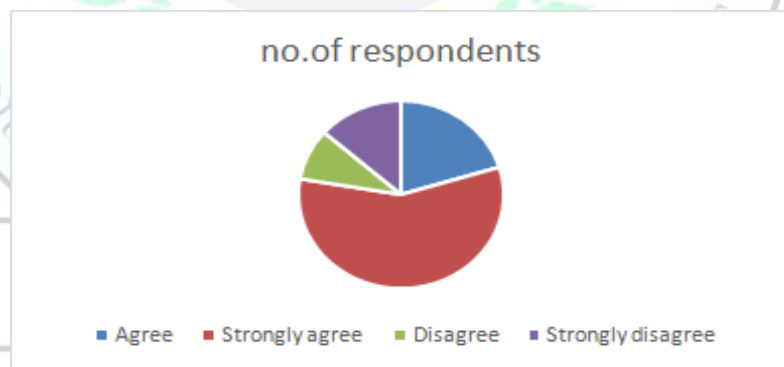


Data Analysis & Interpretation:

Based on the above-mentioned analysis, it appears that 57.69% of respondents believed that women follow Indian principles and values more than men do, while 42.31 percent disagree. The majority of people in this situation believe that women follow Indian ideals and values more often than men do.

4. In the Education institutions are they helping the society to create awareness of the ethics and values?

| Opinion | No. of respondents | Percentage |
|-------------------|--------------------|------------|
| Agree | 30 | 23.07 |
| Strongly Agree | 85 | 65.38 |
| Disagree | 13 | 10 |
| Strongly Disagree | 02 | 1.55 |

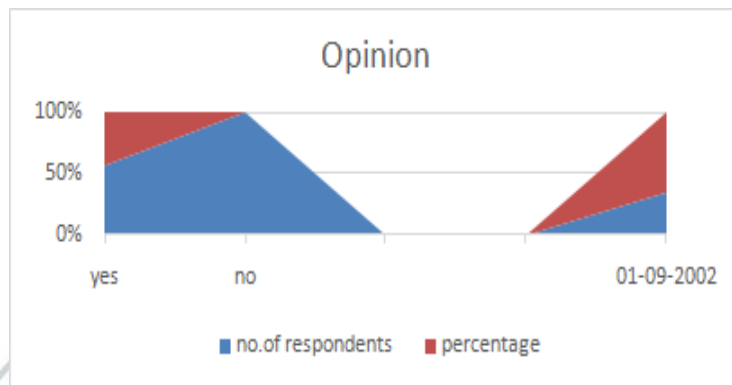


Data Analysis & Interpretation:

According to the above table, 23.07 percent of respondents strongly agree that educational institutions help society raise awareness of ethics and values, while 65.38 percent strongly disagree. Ten percent disagree, and 1.55, percent strongly disagree. According to this perspective, the vast majority of respondents concur that educational institutions aid in raising societal understanding of morality and values.

4. Do you feel that to run a business do they need to follow the ethics and values?

| Opinion | No. of Respondents | Percentage |
|---------|--------------------|------------|
| Yes | 90 | 69 |
| No | 40 | 31 |

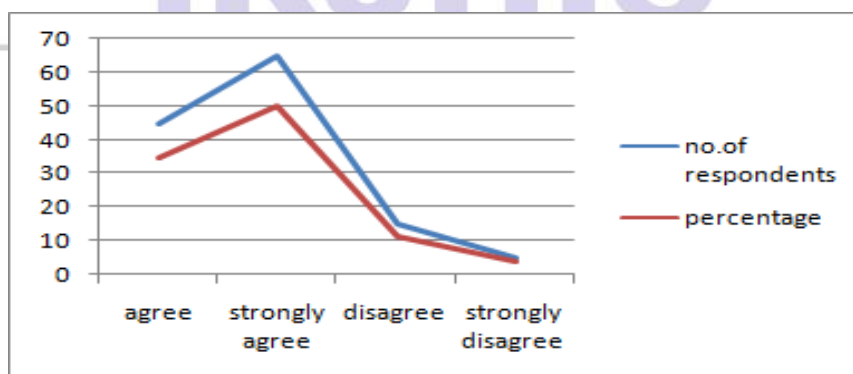


Data Analysis & Interpretation:

According to the information mentioned earlier, 69% of respondents believed that operating a business requires adhering to ethics and values, while 31% disagreed. The majority of people in this situation believe that operating a business requires adhering to moral principles.

5. Will you agree that society should follow the ethics and values?

| Opinions | No. of Respondents | Percentage |
|-------------------|--------------------|------------|
| Agree | 45 | 34.61 |
| Strongly Agree | 65 | 50 |
| Disagree | 15 | 11.53 |
| Strongly Disagree | 05 | 3.86 |

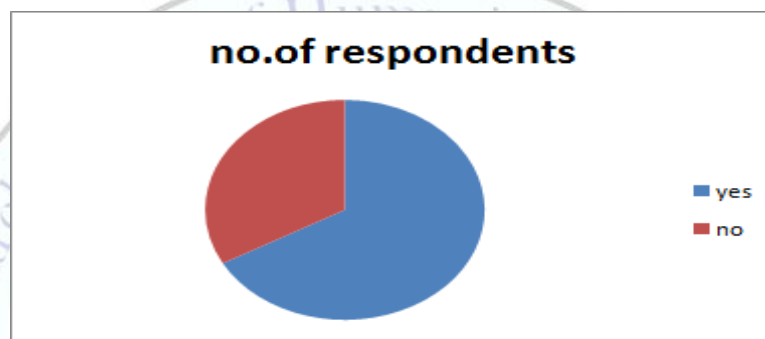


Data Analysis & Interpretation:

According to the above table, 34.61% of respondents agree that society should uphold ethics and values, 50% strongly agree, 11.53% disagree, and 3.86% strongly disagree. The majority of respondents (90%) share this point of view, believing that society should uphold morals and principles.

6. Do you think that the technological changes are impact on Indian culture?

| Opinion | No. of Respondents | Percentage |
|---------|--------------------|------------|
| Yes | 87 | 66.92 |
| No | 43 | 33.08 |

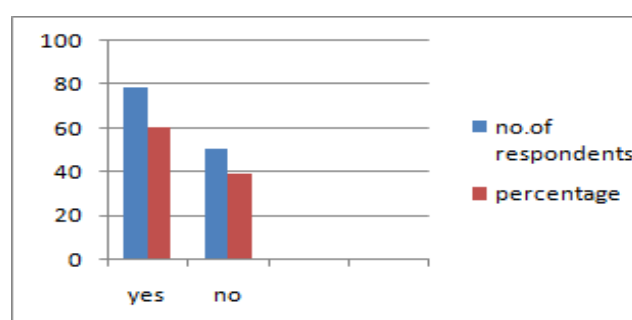


Data Analysis & Interpretation:

According to the mentioned analysis, 33.08 percent of respondents do not feel that technology advancements have a good impact on Indian culture, while 66.92 percent of respondents agree. The majority of people in this situation believe that technology advancements have an impact on Indian culture.

7. Do you think Indian values and ethics are impact on world culture?

| Opinion | No. of Respondents | Percentage |
|---------|--------------------|------------|
| Yes | 79 | 60.76 |
| No | 51 | 39.24 |



Data Analysis & Interpretation:

Based on the given study, it appears that 39.24 percent of respondents disagree with the statement that Indian ethics and values have an impact on global culture, while 60.76 percent of respondents agree. The majority of people in this situation believe that Indian ethics and values have an impact on global culture.

5. FINDINGS:

- Only 46.15 percent of individuals in the current generation have been observed.
- In comparison to men, the majority of women adhere to and uphold the ethics and values.
- Of the respondents, 88.45 percent agreed that educational institutions play a crucial role in raising public understanding of Indian values and ethics.
- Of those surveyed, 69% believe that businesspeople conduct their operations in accordance with the correct ethical standards.
- The majority of respondents concur that society will always uphold moral principles.
- The majority of respondents concur that technological advancements have a greater impact on morality and values.
- The majority of respondents acknowledge the influence of Indian ethics and values on global culture.

6. CONCLUSIONS:

With the help of the Ramayana's history, which is always applicable, we can gain an overview of society through all of the aforementioned insights. A close study of the Ramayana and an understanding of its essence enable one to reflect on oneself as well as the world around them. Everything we need has been provided by our culture; our forefathers, who had a lofty goal, shaped history to familiarize us with morality and ethics. Examining these, applying insight and analysis through introspection, and viewing them as life metaphors will greatly contribute to maintaining our spiritual health and well-being indefinitely.

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