



Defining Positive Human Character in view of Vedic and Puranic Scriptures for the Purpose of Education

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Abstract

Character education is an important part of training and development in schools, and can help foster a sense of responsibility, respect, and empathy in students. It involves helping young people develop their ability to think, know, reflect, imagine, observe, judge, and question. Effective character education can lead to better academic performance and social development. This qualitative literature review study focuses on defining and measuring positive and negative traits of a character specifically through Vedic perspective. Using literature review, the gap was identified, and character traits defined. Through semi-structured interviews the importance of character education was understood more clearly.

Keywords: Character, education, Vedic, virtues, values, vices, teachers, students, respect, humility, tolerance, open-mindedness, selflessness.

Introduction

This study is a part of a doctoral thesis in education. It can be difficult to determine what characteristics are deemed positive. This is because character evaluation is based on a person's particular values and virtues, which are subjective. Because of this, character traits that are considered favorable can vary greatly from person to person, depending on the perspective adopted. In addition, character assessments are frequently influenced by context when trying to construct an accurate impression of an individual. For this reason, character attributes may vary considerably from person to person and situation to situation. Individuals use a multitude of approaches to character evaluation. Some rely on the concept of joy and how it relates to character (Ziapour, 2018; Snel, 2015). Others are based on the 'Big Five' character dimensions (Srivastava, 2016). Certain individuals, instead, focus on vocation as a sign of character (Mount, 2005).

Character Education

Character education should be an important part of training in a school, but it is not always understood that way. An educational policy known as character education can help strengthen and develop the character values of learners. There is an increasing interest in finding out a correlation between character education programs and social and academic achievements (Zurqoni, 2018; Furedi, 2009). Education is very complex, and according to Furedi, the purpose of education is to help young people develop their capacity for thinking, knowing, reflecting, imagining, observing, judging and questioning. At its best, such education provides students with an understanding of the past and the knowledge to think about and engage with the issues of the present and future (Young, 2008).

From another point of view, education should be educating without creating a guilty conscience, and it must preserve and conserve the past. However, as Arendt correctly observes, the real difficulty in modern education lies in the fact that despite all the fashionable talk about a new conservatism, even the minimum of conservation and the conserving attitude is hard to achieve (Arendt, 2006; p. 193). Gordon writes that in education, it is precisely the relation with authority and its corresponding conservative attitude that make room for renewal and innovation. (Gordon, 1999; p. 171). The ancient view on the basis of students' character development is quite simple, as we can see from Bhagavad Gītā – just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth. (Bhaktivedanta Swami, 1972; p. 259). Following this principle helps one to become a highly learned person. When a person is highly educated and acts strictly on moral principles, he is called highly learned. A person conversant in different departments of knowledge is called educated, and because he acts on moral Principles, he's called morally stout. Together, these two factors constitute learning. (Bhaktivedanta Swami, 1970; p. 164). The Vedic scriptures lay out instructions on how to cultivate elevated qualities - speak truthfully, follow religious rules, not neglect one's studies, and attempt to be pleasing to the teacher. Thus, safeguarding the customs of family lineages and the sequence of spiritual teachers. Never shirk from one's duties or any activity that yields a positive outcome. Put effort into learning and preaching; carry out one's obligations to superiors properly. Show respect to one's mother, father, teachers, and guests and treat them courteously. Always conduct oneself in a way that will not invite criticism, and perform work that is noteworthy. Give due respect to those who are above you and offer gifts with faithfulness and humility, according to one's means and societal standing (Mokracek, 2017; p. 8).

From this, it becomes more obvious that the educational process is not complete without training the students in proper values and character. Value education includes a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette, and manner, appropriate social behavior, civic rights, and duties to aesthetic and even religious training (Shivam, 2017; p. 56). We should also take into consideration Furedi's observation – pupils and their parents experience education as a very personal matter. Through education, adult society attempts to introduce children to the world as it is and provide them with the knowledge through which they can understand it. It is through the institution of education that adults demonstrate their responsibility to the new generation (Furedi, 2009; p. 46). At the same time, we should take the warnings of Bentley seriously. It requires practice in environments that closely resemble those in which we will eventually act for real. And yet schools and classrooms resemble less and less the situations in which the rest of us live, work, and learn (Bentley, 1998).

Our ancestors have passed on a wealth of knowledge to us, and it is important that we pass it on to younger generations. We should strive to incorporate our collective wisdom into children's curricula, which will allow them to gain a more nuanced and holistic understanding of the world and its complexities. Without such measures, we could potentially lose much of this valuable insight and wisdom. However, we must be careful not to reduce learning to a series of tasks and goals that revolve solely around adaptation and application. Furedi (2009) cautions that this approach can lead to outdated knowledge and the pursuit of the latest trends, rather than creating a well-rounded education that is rooted in fundamental knowledge. To ensure that our children learn and grow in an environment that values both knowledge and application, we must strive to foster a balance between the two. Education in the modern era has largely become focused on acquiring knowledge. This has been spurred on by the rapid advances of technology and the vast amount of information available to us. While the knowledge acquired through this 'information age' is undeniably useful, it is only truly beneficial when individuals are able to properly process, categorize, and appropriately apply it. To help promote the development and application of this knowledge, it is important to cultivate an attitude of improvement and ongoing development. This is where Vedic education can be extremely beneficial, as it emphasizes the character development of students and helps foster critical thinking skills that can be applied to any number of areas. The aim of this research is to explore the potential of Vedic education in providing a solution for these issues and to examine the impact it can have on student development.

Character Measurements

There are a variety of ways to measure the character traits of an individual, each of which provides a unique insight into their personality. For example, the Big Five Personality Test assesses five core elements of a person's psyche: openness, conscientiousness, extroversion, agreeableness, and neuroticism (Srivastava, 2016). One might

also focus on work-related matters, judging characters based on their dedication and work ethic. However, perhaps the most powerful predictor of true character lies in one's ability to empathize with others and to maintain positive attitudes and behaviors. These traits can be observed in everyday life, from conversations or experiences, and can help create strong relationships in both our communities and workplaces. Ultimately, positive character traits are integral to the overall well-being of society and should be encouraged through thoughtful education and support.

Personal character is the foundation of any individual and can be heavily influenced by virtues such as patience, responsibility, honesty, respect for others, and humility. Opatha (2014) indicates that these virtues can be split into two main categories: personal virtues and social virtues. Personal virtues refer to qualities that benefit the individual in their own development, while social virtues are focused on improving the world around us. No matter the category, it is necessary that these habits become ingrained into one's everyday existence, in order for us all to strive towards self-improvement and benefit those around us. To achieve a high degree of character, possessing both personal and social virtues is essential. Such virtues include humility, tolerance, patience, courage, self-discipline, and loyalty for personal development, and hospitality, benevolence, selflessness, courteousness, compassion, trustworthiness, generosity, respect for others, and gentleness for the betterment of society. By adhering to these principles, we can create an environment that benefits both the individual and those around them. One of the best ways to reveal the character of a person is through observation of their virtues, values, and vices (Opatha, 2014).

Virtue

Virtue is a concept that can be defined as thinking and doing what is right, avoiding what is wrong, or having a good quality that is respected by religion or society. Derived from the Latin *virtus*, meaning valour, merit, and moral perfection, virtue is a good habit, and a beneficial attribute in both one's personal life and interactions with others. Virtue is a quality of moral goodness or excellence, and is accepted across different religions, cultures, and nationalities. Examples of virtue include responsibility, honesty, reliability, respect for others, compassion, empathy, and more. Practicing virtue is essential for one's own development, as well as the development of those around us, and even greater institutions (Opatha, 2014).

Value

Value is a concept that may, or may not, be a virtue. It is defined as the importance or usefulness of something, such as a quality, attitude, or method. Placing value on something signifies that it is seen as important and beneficial. It is only when one's values are founded on the basis of virtues that true and good character can be built. Values differ from one individual to another, and between different religions, cultures, nationalities, and races, whereas virtues are considered absolute and should be appreciated by all. Nevertheless, values are still essential and should be respected, as they signify what a person thinks is important and appreciates (Opatha, 2014).

Vice

Vice is a concept that is defined as a bad habit or weakness in someone's character, as well as criminal and immoral behaviour. It is an attribute that is harmful to an individual, as well as to their relationships with others and even the development of institutions. Examples of vices include envy, greed, anger, stinginess, doubt, deception, corruption, and retaliation, among many others. These are negative and detrimental qualities which one should strive to eradicate or at least reduce within themselves. Possessing vices is a sign of a lack of good character, and so one should aim to have a minimum level of them in order to have the highest level of morality.

A person of good character not only develops himself/herself but also develops others to the extent that is possible. He/she contributes to self-development, others' development and institutional development positively and significantly (Opatha, 2014).

Vedic Definition of Character

In Vedic education, character traits are emphasised to help individuals progress towards spiritual enlightenment. The individual's character is defined by the qualities and attributes that he or she possesses. Character traits like humility, respect, loyalty, truthfulness, and kindness are important points to remember when defining character.

Character is of vital importance when seeking fulfillment and meaning in life. Consequently, Vedic education emphasises character development as a way of instilling desirable character traits. The Bhagavad Gita As It Is covers a wide range of human characteristics in detail, including character traits, values, and moral qualities such as love for all living beings, friendliness to one's enemies, and self-control. It also discusses moral character traits such as kindness to one's enemies and compassion for oneself, which make it an excellent guide to improving one's character and understanding what is important to live for (Bhaktivedanta Swami, 1972).

In “Bhagavad Gita As It Is”, the quality of being godly is emphasized, and the list of 26 qualities is provided (Bhaktivedanta Swami, 1972; 16.1-3). One should have these qualities in order to be considered godly: fearlessness; purification of existence; spiritual knowledge, charity; self-control; performance of sacrifice; Vedic study; austerity; simplicity; nonviolence; honesty; freedom from anger; renunciation; tranquility; aversion to faultfinding; compassion for all living beings; freedom from covetousness; gentleness; modesty; steadiness; vigor; forgiveness; and cleanliness.

In Srimad Bhagavatam 5.18.12 and 4.20.16, these qualities are associated with a sādhu—a holy man who is known for his compassion, patience, friendliness, and respect for other living beings. In order to become a sadhu who follows the path of devotion perfectly, practitioners of spiritual knowledge should develop these qualities. A tolerant person is one who is able to accept criticism or disagreement without becoming furious or upset. It indicates compassion and understanding for those who are suffering, as well as the capacity for compassion and understanding for those who are hurting. A person's capacity for mercy is measured by his or her ability to sympathize and care for others. A sadhu's friendly attitude towards all living beings is a sign of genuine kindness and compassion, which has been cultivated over many lifetimes. In other words, if one follows the path of bhakti-yoga and reaches freedom and eternal peace with the Supreme Lord, one's character traits are a sign of real success (Bhaktivedanta Swami, 1974).

According to the Caitanya Caritamṛta, humility, tolerance, selflessness, and respect are the four essential virtues of character. In this manner, one can understand how to embody the 26 character traits and live a life that adheres to these values. By accepting one's weaknesses and faults, accepting other people's differences, giving oneself without expecting anything in return, and recognizing the importance of others, one begins the process of self-discovery in order to become a better person. To become a transcendentalist (a person of superior character), one must possess these qualities (Bhaktivedanta Swami, 1976).

A few points from the culture of knowledge as described in Isa Upanishad by Bhaktivedanta Swami are that one should become perfect gentleman, give respect to all others, not become a source of anxiety for others, learn forbearance, avoid duplicity, follow regulative principles, be fixed up in the tenets of the Vedic scriptures, not be attached to more than required, control one's mind and be compassionate to all living beings (Bhaktivedanta Swami, 1969).

Therefore it can be considered that these four virtues – humility, tolerance, selflessness, and respect – mentioned in the scriptures can be look at as one definition of a positive character.

Humility

A person who is humble does not believe she or he is better than others and is not proud. The dictionary definition is a modest person. It gives them more opportunity to seek and learn. It helps students to perceive their limitations and consider diverse (even opposite) viewpoints (Jackson, 2022). It is a significant and complex social trope that is important to comprehend the connections between people. This qualitative research study explores the importance of humility in Vedic education. The topic was investigated through a semi-structured interview, and the literature review revealed gaps in knowledge about the importance of humility. The results indicate that humility is necessary for pupil development. In addition, the results demonstrate that having a classroom environment that fosters humility is beneficial for students.

Tolerance

To tolerate or be open-minded is to be willing to listen to and consider other people's ideas. To be open-minded is to be receptive to and listen to other people's viewpoints and suggestions. It is critical to confront and manage

difficulties that come with learning in order to achieve innovative outcomes. Open-mindedness is important in doing so. People must be willing to listen to and consider other individuals' suggestions and ideas and be patient and tolerant when confronted with difficulty in order to be open-minded. In addition to enabling learning, open-mindedness additionally encourages creativity, critical thinking, and acceptance and adaptation to change, all of which are important for success. Open-mindedness is critical for personal development, success, and growth (Al-Abrrow, 2021; Katansky, 2009).

Selflessness

A person who cares more about others than themselves is described as being selfless. Being selfless is associated with both personal development and success (Damburn, 2011). A person who cares about other people more than themselves puts the greater good ahead of their individual needs. Selflessness, in addition to being linked to higher levels of authentic-durability happiness, is also associated with empathy, altruism, and caring behaviors (Damburn, 2011). If we strive for selflessness and seek to build strong, mutual connections with others, we may be able to create meaningful relationships and build lasting relationships.

Respect

Respect is having a good opinion of another person or thing and helping students perform better (Mertz, 2015). Respect is an important quality that can have a positive impact on our lives. According to the dictionary, respect is having a good opinion of another person or thing. Respect is important in helping us to foster meaningful relationships, as well as build trust and mutual understanding with those around us. Respect may also have a positive effect on student performance academically and socially (Mertz, 2015). Showing respect for others encourages us to be kind, compassionate, and courteous and helps to build a stronger sense of community and togetherness. Respectful interactions create a safe and supportive learning environment, which can lead to increased engagement, improved academic performance, and greater feelings of well-being. In the end, respectful interactions create a healthy, successful, and supportive environment, which can foster increased engagement and improved academic performance.

Actions Detrimental to Development of Positive Character

It is critical that we safeguard and protect the positive values we develop through a spiritual life. To do this, we must take certain precautions in our day-to-day activities, including eliminating the performance of illicit sex, animal slaughter, gambling, and intoxication. We can follow the Vedic guidelines to make sure positive character values are developed.

According to Bhaktivedanta Swami, a positive character is an ability to tolerate difficult urges and demands. These include the urge to speak unnecessarily the mind's demands, as well as the actions that come from anger and other bodily desires such as those of the tongue, belly and genitals. Building such strength in oneself requires consistency and commitment, ultimately requiring inner control and restraint. To be able to maintain this positive attitude, especially in trying times, demonstrates courage, self-control, and composure - all elements of good character. These actions help us to safeguard our virtues (Bhaktivedanta Swami, 1975).

True religion is based on obedience of the rules of God, not on which religious group one follows. The Srimad-Bhagavatam, the preeminent Vedic literature, teaches that four concepts are shared by all true religions: cleanliness, compassion, austerity and truthfulness. The positive qualities of a person are impaired by the following actions. Specifically, cleanliness is destroyed by illicit sex, compassion by slaughtering of animals, austerity by intoxication, and truthfulness by gambling. True religion must therefore forbid illicit sex, animal slaughter, intoxication and gambling, in addition to promoting the adoration of God (BTG, 1984). Svami's (BTG, 1973) description of the four regulated activities follows:

Intoxication

Intoxication has the capacity to disrupt both physical and mental health, making it notorious for its destructive nature. Many people in modern societies rely on these substances for stimulation, character development, and emotional relief from anxiety. Despite the growing reliance on these fleeting moments of pleasure, it is undeniably true and any rational observer will agree that intoxication yields no beneficial outcome besides a brief moment of pleasure. It is detrimental to rely on intoxicants, which can cause a variety of harmful health problems. In addition, this may hamper one's ability to focus on dealing with a problem or subject with clarity and insight due to intoxication.

Gambling

According to Vedic standards, gambling is regarded as one of the most deplorable character traits due to its connection with material excess and avarice. Gambling, besides being involved in betting on games or sports, includes unscrupulous business activities as well. Material attachment beyond which character strength cannot be measured or increased is developed through gambling. Practitioners of Vedic wisdom advise against the character-debasing pitfalls created by gambling dens and exchange halls that favor personal profit.

Illicit Sex

Sexual activity outside of marital and childbearing contexts is referred to as illicit sex. Inappropriate behaviour and mistakes may appear more evident when there are multiple sexual partners, and healthy sexual friendship may be compromised by them. In addition to this, having extra sexual partners may lure people away from the moral standards they might otherwise develop through wholesome sex relationships. Abortion, in particular, has a significant ethical dimension and should not be done as a permanent answer to a momentary misstep.

Animal Killing

The slaughter of animals has been a cause for great distress. Beyond just disrupting an animal's life, this process involves a great many people including farmers, transporters, distributors, retailers and consumers. Here, we must highlight each character's involvement in this interaction, as their reputation and moral beliefs are both finite resources that are affected by decisions they make throughout the process. The only way to eat animals without committing a moral wrong is in instances where there is no other healthy food available or where the land is unsuitable for cultivation. According to Vedic scriptures, institutionalised animal slaughter prevents spiritual advancement. Character traits such as compassion and compassion for all living creatures are essential in creating a spiritually harmonious society.

Spiritual authorities state that Vedic tradition has established numerous guidelines and principles for character expansion and spiritual realization, which are documented in the scriptures. These may at times appear inconvenient for short-term pleasure. Subtly, these ideas offer us deeper pleasure and satisfaction. Through practicing self-control, patience, humility, respect for others, and compassion, we may reach the highest levels of satisfaction through spiritual liberation. Therefore, it is critical to heed what spiritual authorities have to say about Vedic rules, as they both provide structure and discipline while potentially elevating our character (BTG, 1973).

Problem Statement

Young people are increasingly growing up without a firm understanding or commitment to the core ethical and moral values needed to know the difference between right and wrong and to create the will power to exercise self-control and do what is right (Pala, 2011). Furedi informs us that many teachers and educators observe far too many children in schools are behaving badly, even to the point of being violent to staff. He adds that society at large does not always live up to and exemplify the standards of behavior it expects of its children (Furedi, 2009).

Objectives

This research aims to study importance of character training and its implementation in education. It also focuses on defining positive character traits as described in Vedic scriptures and evaluate their implementation in contemporary education.

Methodology

In this study qualitative research design with literature review and interviews were used as the data collection method. Literature review is powerful tool to identify gaps in knowledge; founding the need for the research; expanding the horizons of the researcher; and avoiding working on research that already exists (Western Sydney University Library, 2017). Interviews are very useful because highly specific data can be obtained in a very short space of time and also useful in providing a general overview of people's thoughts (McGrath, 2018). In this study semi-structured interviews were chosen.

Every valid research has its validity based on data (Shirindi, 2018). By data it is generally meant any information that has been either collected, observed, generated or created to validate original research findings. For this research quantitative data collection was acquired by coding in a scientific program Atlas.ti (Verma, 2016). Coding is the process of indentifying different themes and the relationships between the qualitative data collected by labeling and organizing them. Such labels are assigned words, phrases or whole sentences to capture recurring themes in responses (Elliott, 2018). Codes must also be well chosen. There are many choices for this coding, and one of these is a choice between inductive and deductive coding, also known as ground-up or top-down coding.

Inductive coding is the ground-up approach where codes are derived from the data. The reader does not start with preconceived notions of what the codes should be, but allows the narrative or theory to emerge from the raw data itself. This is usually used for exploratory research or when coming up with new theories, ideas or concepts (Linneberg, 2019).

Top-down approach starts by developing a codebook with an initial set of codes as deductive coding (Linneberg, 2019). This approach may be based on theory or research questions. Reading through the data, the coder assigns excerpts to codes. When the analysis is completed, the codes should still closely resemble the codebook with which it started off.

In practice, a combination of both approaches has been chosen. The codes were composed to cover all desired characteristics forming a codebook - respect, humility, tolerance, selflessness, caring, completeness, happiness, high ideals, practical use, responsibility, trust, and many more but also negative complements such as lack of concern, social stress, uselessness, etc. They have been chosen partly before starting to code, but a considerable amount has been added throughout the coding for better characterization of the input data.

As there are not many schools following the curriculum based on Vedic education at present, and they are not easily approachable, the authors have selected people for the interviews, through purposive sampling, from three social groups connected to these schools and with them conducted 17 semi-structured, open questions interviews – namely 5 with students, 5 with parents and 7 with teachers.

The authors had a basic structure of questions working as the guiding path through interviews and then they adapted to individual interviews with more detailed questions taking certain mentioned topics into detail. It was measured that students and parents hold teachers in high regard and respect and that the teachers emphasize how respect helps the students to inquire submissively and thus learn seriously.

Results and Discussion

It was found among the teachers, students and parents interviewed that respect and humility were the leading characteristics, along with selflessness, tolerance and other key values such as caring, concern and authority, which can be seen in Figure 1 as a graph or in Figure 3 in a table form.

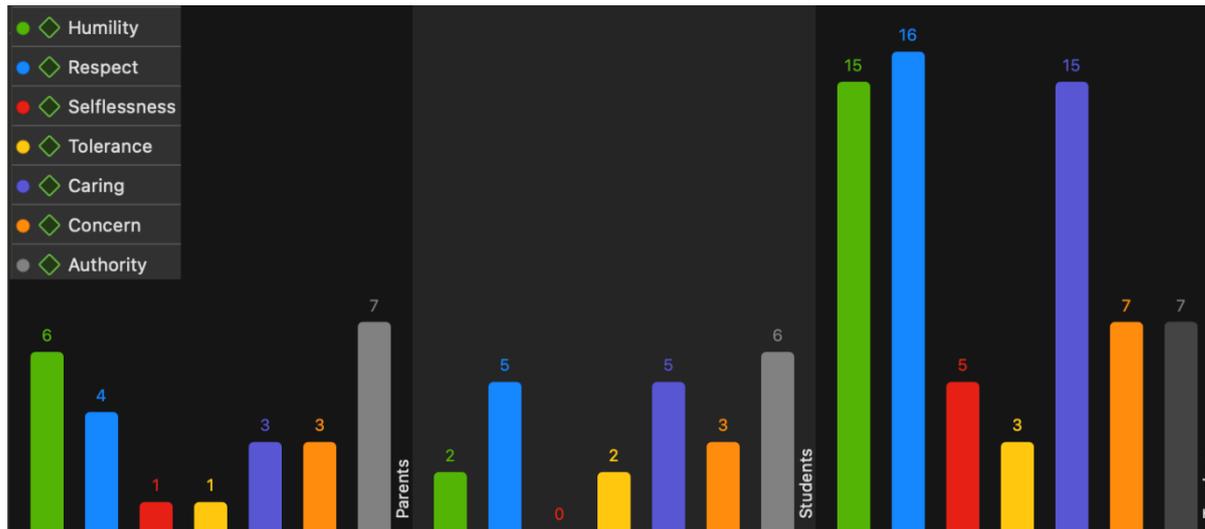


Figure 1 – Characteristics of codes

The respect and humility being prominent indicates that these traits are quite well known and expected from a person. Selflessness and tolerance on the other hand may need more awareness to be properly understood as an integral part of positive character.

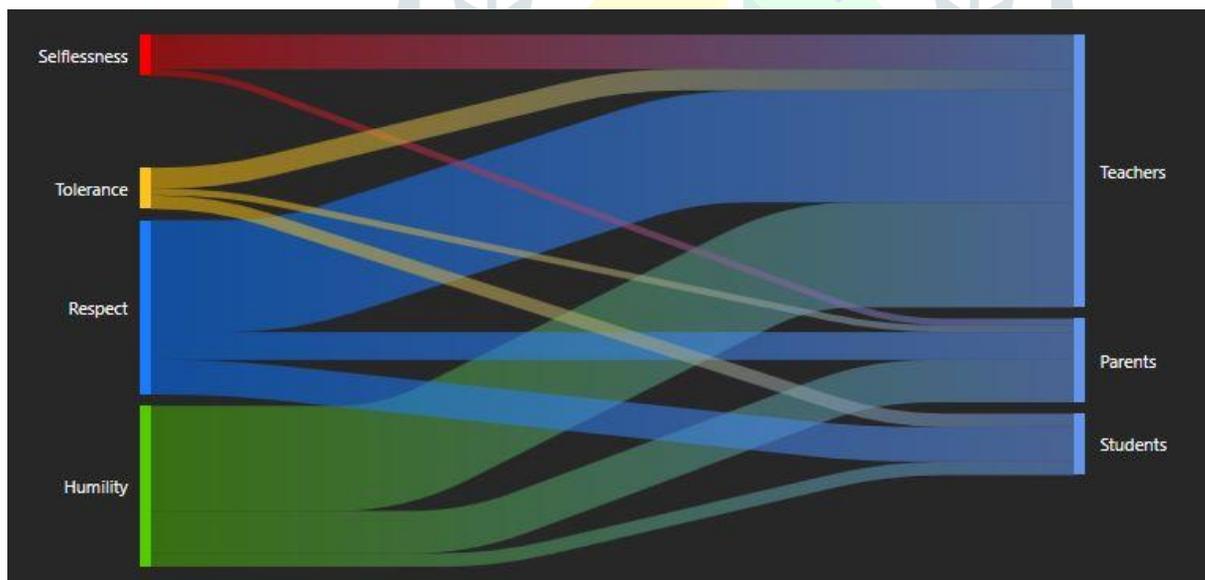


Figure 2 – Connectivity of codes

Figure 2 shows how the two key characteristics – respect and humility – are deeply rooted in the intuitive understanding of such characteristics by each group. What can also be observed is that tolerance and selflessness are significantly less mentioned. If the theme of the data would have been for example humbleness, then the code humility would be more frequent naturally. However, the data was collected not only throughout multiple environments such as schools, homes, and working areas but also from different cultural backgrounds and age differences. For this reason, it can be stated that the data was unbiased and that the results are relevant. In Figure 3 can be seen a precise table of occurrences of each code.

	Parents	Students	Teachers	Totals
● Humility	6	2	15	23
● Respect	4	5	16	25
● Selflessness	1	0	5	6
● Tolerance	1	2	3	6
● Caring	3	5	15	23
● Concern	3	3	7	13
● Authority	7	6	7	20
Totals	25	23	68	116

Figure 3 – Table of code occurrences

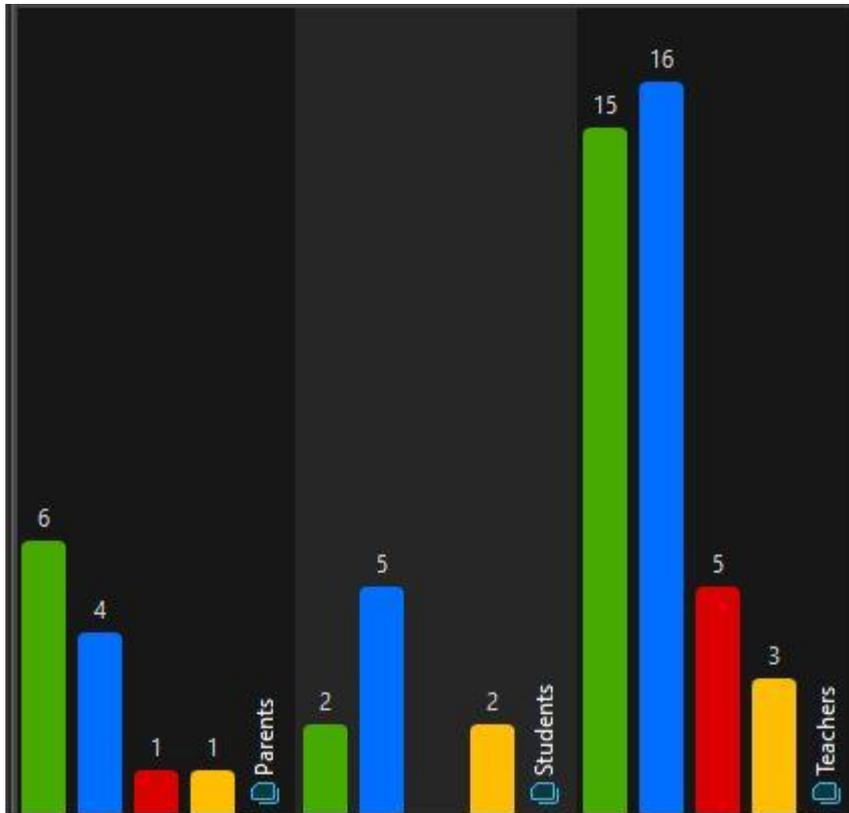


Figure 4 – Key codes graph

Lastly on Figure 4 the overview of key characteristics mentioned in the previous chapter, Vedic definition of character can be seen. The fact that teachers mention codes more frequently generally can be understood because they had more contact with this topic; multiple classes each and every day. For this reason, they tend to naturally and genuinely revert to the topic and therefore they mentioned more specific codes rather than codes that are more open to interpretation such as caring and concern. However, in each group can still be seen the dominant occurrences of humility and respect.

Reliability and Validity

Qualitative research involves the collection of non-numerical data, such as text from interviews and literature reviews, to gain an understanding of concepts, opinions, or experiences. This collected data is then analysed and coded to obtain quantitative data that can be used for output. The transition from objective data collection to subjective tagging of words creates a need for accuracy and precision. It is hence essential to ensure reliability and validity when conducting qualitative research. This can be achieved through rigorous data collection, analysis, and coding processes, as well as by involving multiple researchers in the process to ensure accuracy and consistency.

The analysis was conducted using two criteria: Intra-coder and Inter-coder reliability. Intra-coder reliability involves one person coding the same documents at different points in time, while inter-coder reliability requires two different people to code the same document. Measurement of the reliability is calculated by finding the number of matching codes minus the number of non-matching codes, divided by the total number of codes. Matching codes are those that are the same and label the same sentence/paragraph, while non-matching codes are those that reflect different opinions about a given sentence/paragraph. The output of this process is expressed as a percentage. When assessing inter-coder reliability, an independent researcher coded the same documents, and 782 (391 pairs) of 812 codes matched, providing a reliability percentage of 96.3%. For intra-coder reliability, the documents were coded on two separate occasions, on the 8th of September and on the 2nd of October, where 764 (382 pairs) codes matched out of 804, giving a reliability of 95%. In both cases, the coding comparisons were found to be similar, indicating that the reliability measurements are consistent.

The codes were designed to cover a wide range of characteristics, both positive and negative, such as respect, humility, tolerance, selflessness, caring, authority, completeness, happiness, high ideals, practical use, responsibility, trust, lack of concern, social stress, and uselessness. Through this approach, it was determined that the results of the analysis are valid beyond a reasonable doubt, ensuring the accuracy of the outputs.

Conclusion

Good character is essential for success in any facet of life, whether it be in relationships, in the workplace, or in achieving individual goals. It is paramount for developing strong personal relationships and maintaining a positive outlook. It is also instrumental in achieving goals, as a person with good character has the integrity, open-mindedness, selflessness, perseverance, and self-discipline necessary for success. Having good character also helps a person to develop trust and respect for those around them and to lead an exemplary life. Ultimately, having good character is essential for leading a meaningful and satisfying life. The Vedic perspective of positive character can be helpful in such character development.

Recommendation

To help foster a society where people are respected and valued, it is essential for individuals in such a community to cultivate good character qualities. The Taittirīya-upaniṣad, Śikṣā-vallī, provides guidance on developing such qualities. According to this teaching, individuals should strive to always speak the truth, maintain religious conduct, and never neglect their studies or duties. Furthermore, they should respect their elders, teachers, and guests, treat them properly, and never do anything that will bring criticism upon them. It is also important to always strive to do work that is honorable and of benefit to society. By following these teachings, individuals can develop the necessary qualities to live harmoniously (Mokracek, 2017; p.19).

Appreciating the Vedic perspective of positive character, namely humility, respect, tolerance and selflessness, can help parents, teachers and educators to clearly focus on developing these qualities in children not only in a school, but also in a family environment. More study should be done in regards how such implementation could be made possible.

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