

## RELATIONSHIP OF SPIRITUALITY AND RELIGIOUS PRACTICES FOR SUSTAINABLE DEVELOPMENT OF HUMAN BEINGS

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### ABSTRACT

This research aims to highlight the importance of spirituality and religion in promoting human survival and development, as well as their influence on the environment. It emphasizes the interconnectedness of spirituality and religion with human consciousness, and how understanding these concepts forms the basis of human survival. The study uses data from various religious texts, YouTube programs, and individual perspectives to examine the impact of spirituality and religion on human survival. It finds that neglecting spirituality and religion can lead to self-destruction. Spiritual and religious practices also contribute to human survival by promoting awareness of nature and judicious use of natural resources, especially in the era of globalization driven by economic forces. The study's scope is limited to spirituality and religion for sustainable human development, but its practical significance lies in raising public awareness about the role of spirituality and religion in ensuring human existence and maintaining its originality.

**Key Words:** *Globalization and global issues, Survival of humanity, Sustainable development goals, Forgotten Value of spirituality and religion, Human consciousness, Worshiping of nature.*

### INTRODUCTION

The human population has adhered to belief systems for a long time, influencing their interactions with nature and each other. Religion, through its values, has the potential to impact politics, social change, and the environment, contributing to sustainable development in three ways. Spirituality, by instilling a sense of purpose, can help individuals understand their role in a larger cause, motivating them to work towards sustainable development goals. However, Tucker (2012) suggests that the concept of "sustainable development" needs redefinition in connection to religion, advocating for a broader definition that combines efforts against poverty with environmental conservation.

Many religious groups have addressed poverty, hunger, and illness, recognizing the interdependence of these issues with the environment. A healthy biosphere is essential for human sustenance in terms of food, housing, and health. Additionally, religious, moral, or spiritual sustainability fosters a deeper understanding of faith through stewardship, moral responsibilities, a connection with nature, or ethical concerns.

Deep ecology, a secular ideology, respects religious beliefs and emphasizes the intrinsic value of living things. It views the world as a self-sustaining organism, inspiring individuals. Those with spiritual beliefs are conscious of the well-being challenges in both urban and rural areas. Guidotti (2015) asserts that religious views of creation influence attitudes and actions towards sustainability, the environment, and bodily sanctity. Moral evaluation plays a crucial role in shaping cultural attitudes toward sustainability, impacting behavior related to future generations, health, and environmental preservation.

Protecting the environment contributes to health, and healthy individuals are crucial for achieving sustainability. Therefore, a collective philosophy supporting sustainability and well-being must be secular to serve as common knowledge in a multicultural society while respecting private and religious beliefs.

## OBJECTIVE

The aim of this research is to demonstrate the significance of spirituality and religious activities in attaining sustainable development goals. The study underscores that, beyond reliance on science and technology alone, the inclusion of spiritual practices is crucial for the survival of human beings.

## Research Questions

This study has tried to reply the questions as follows:

1. How have spirituality and religion contributed to the protection of human beings?
2. What global issues need to be addressed to achieve the sustainable development of humanity?

## Methodology

This qualitative investigation involves gathering data through a comprehensive examination of relevant literature. The review encompasses religious texts, scholarly research, and YouTube programs addressing spirituality and religion in the context of sustainable development. Additionally, the study incorporates the perspectives of certain academics for data collection.

## Review of Related Literature

It is already a known activity that our ancestors were aware of the protection of natural resources. They used to tell their children not to kill birds and not to cut trees. Furthermore, some trees, rivers and rocks were worshiped to protect nature and natural resources.

In relation to nature according to Bhagavad Gita Chapter 2, Verse 46, a vast lake would naturally fulfill all the purposes that a little water well would normally fulfill. In a similar vein, the aim of all the Vedas is also achieved by one who comprehends the Absolute Truth. "To assist the soul in approaching the divine feet of God is the purpose of all Vedic mantras, ritualistic activities, spiritual practices, sacrifices, knowledge acquisition, and duty-performance." Numerous social and ceremonial obligations are outlined in the Vedas for each person.

In relation to nature In Chapter 2, Verse 46 of the Bhagavad Gita, it is said that a man who is thirsty does not require all of the water in a well or a torrent. I'll take a couple glasses. The ill person does not require any medication at all. There are just one or two necessary medications. The world's food supply is not essential for a man who is hungry. You only need a few handfuls. Similar to this, the wise man just needs a handful of the Vedic disciplines that lead to Self-knowledge.

All the Vedas are, in accordance with the Gita, as useful to a person who has attained enlightenment and knowledge of the Self as a water reserve is in a floodplain. All of the numerous joys and enjoyments are encompassed in the happiness and blessedness of Atma, in accordance with the law that "fifty is implicit in hundred" and the reality that "the feet of all other animals are comprehended in the foot of the elephant." Because of this, the wise man does not yearn for ceremonies and rituals in the hopes of delights both here and in paradise. Here, it is said that complete realization requires a profound understanding of the Atma rather than only surface knowledge. Gita has mentioned about virtue, good duty, self respect, no greed, yoga and good deeds in life without hope of result of one's work for sustainable development. In Hinduism, all natural objects are being worshipped. All planets including the Sun are worshipped in the sense of spirituality.

According to Pramanik and Sarkar (2018), when telling, Krishna stated the cosmos as a creation of his might, and that he is the governor of the birth and death of living elements. He is the creator of the universe, and everything revolves around him. He is the creator of nature and living things, and his other creations are raised in the lap of nature. He developed the rule that governs the relationship between the living and the natural world. The Gita verses refer to nature and its link with the living. A line from Chapter 3 of the Gita explains to nature,

the cycle of clouds, rain, food, and human behavior. In this way, trees were protected, water was not polluted by the ancient people for the maintaining of god's order as spirituality.

Jones- Lloyd (2003) has mentioned that in The Holy Bible Paul mentions again, in Ephesians 4:17-18, on the Gentiles being '... in the folly of their mind, having the understanding darkened, being separated from the life of God through the ignorance that is in them, because of the blindness of their heart.' What an incredible statement! Or consider what Paul said to Titus: 'For we ourselves were once ignorant, disobedient, misled, following many lusts and pleasures, dwelling in malice and envy, hostile, and hating one another' (Titus 3:3). What a horrific portrayal of depravity as a result of sin. These are the activities forbidden by the almighty god to be done by people. As people have been disobedient today, they are suffering from climate change and they are facing the problems of sustainability at present.

In verses 13, 19, 20, and 23, the Holy Quran warns the populace to be cautious; they undoubtedly cause trouble, but they are unaware of it; they won't come back since they are blind, deaf, and mute; they put their fingers in their ears to block off the thunderclaps for fear of dying, or it's like a torrential downpour from the sky, complete with thick darkness, thunder, and lightning; Allah engulfs the unbelievers at this time who created the heaven and the earth as your homes, who brought out fruit for your nourishment by causing water to fall from the clouds; therefore, do not set up Allah as equal while you are aware. As mentioned above, Quran has deep faith about the survival of human beings through the process of protection of nature. And people fall in darkness if they do not believe the advice and kind words given to the by the almighty god.

Similarly, in verses 266 and 267 Holy Quran (2021) has made aware to the people by mentioning that the condition of those who spend their money to strengthen their souls and gain Allah's favor is likened to that of a raised garden; it gets a lot of rain, and as a result, the fruit doubles in size; it won't matter if it rains much; just a little rain will suffice. Allah is also watching what you do. Does anybody among you desire him to have a garden full of palm trees and vines, streams flowing under it, and all kinds of fruit for him therein, when old age has hit him and his offspring are weak—and that a scorching whirlwind should strike it and burn it all to the ground? In this method Allah shows His signs. E-ISSN NO:2349-0721

As mentioned above, The Holy Quran (2021) compares the condition of those who spend money to strengthen their souls and gain Allah's favor to a raised garden. The fruit doubles in size with a lot of rain, but only a little rain suffices. Allah is also watching what people do. If someone desires a garden full of palm trees and vines, a scorching whirlwind could burn it down, showing His signs. Allah is watching what people do and is watching what they do. So if people have forgotten the value of god, religion and spirituality, they destroy nature and natural resources bringing calamities on them.

Similarly, The Holy Bible (1995) has mentioned that before God world was likewise cruel and corrupt. God later understood that all of humanity had contributed to the planet's pollution when he looked at its state. Then, God told Noah, "The end of all flesh is at hand, for through them the earth is full of bloodshed, and lo, I will destroy them with the earth." All life on earth will perish until all life-containing flesh is eradicated from below the clouds, and I am the sole one pouring a torrent of water over the Earth. And behold, I alone am sending a flood of floods to destroy all flesh below heaven, including everything that is in it and contains the breath of life. As mentioned above, the world is now corrupt before God and humanity contributed to its pollution. God spoke to Noah, stating that all flesh is at risk due to their actions. He will destroy them with the earth, annihilating all life-containing flesh from below the skies. In this way, Holy Bible has also great faith on religion, spirituality

and the God. If people make mistakes in their ways of dealings, they disturb their sustainability. As spirituality protects the earth and nature.

Sarabhai (2012) highlights the connection between sustainability and Hindu tradition; in 2010, the UN Secretary-General submitted a report on sustainable development, highlighting ancient civilizations' understanding of the symbiotic relationship between humans and nature; the report emphasized the importance of harmony with nature in the Hindu tradition, which emphasizes human connection with nature; the Vedic philosophy of India, based on Aranyakas, forest books, and texts like Mahabharata, Ramayana, Vedas, Upanishads, Bhagavad Gita, Puranas, and Smriti, emphasizes ecological balance and ethical treatment of nature; these texts recognize the divinity of all natural elements. As mentioned above the Hindu tradition has developed great value on the relationship among spirituality, religion and sustainability. Religion related to texts as independent variables; whether someone believes it or not depends upon a person's argument and logic; but the effect is on sustainability of human beings and other creatures.

According to Diallo (2012), sustainable development in Christianity is built on respect for all living things, including the laws set out by God. The social teachings of the Catholic Church seek to advance people in all facets of their life and guarantee lasting results. However, a shift in the heart is required for this transformation to take place. Many Christians think that social groups don't appear to understand what God is saying. As people cannot effect change without God's assistance, religion's contribution to ESD efforts must come largely via the reformation of the heart. They want people to understand their place in the world and take on the responsibilities God has given them in accordance with the rules of the Bible.

The above mentioned text has mentioned that without the feeling of religion and spirituality. If people forget God and disobey his command, it is known that, there is no sustainability and life; it is now experienced that human activities are killing nature, animals, birds and other creatures; it can be supported through spirituality.

Nouh (2012) discusses sustainability and Muslims by arguing that God gave people the right to use Earth's resources and required them to protect the environment so that future generations might continue to enjoy these advantages. The land has been stretched out across a vast area, its pasture and moisture harvested, and mountains placed for use and convenience. While it is true that humans have the right to use these resources, they also need to be conscious of the fact that other species, including animals, do as well. Given that God Almighty claims that neither animals nor birds of flight live on earth and that all form communities like people and will ultimately be collected to their Lord, this underlines Islam's superiority and class.

As mentioned above, Muslims believe in the God granted humans the right to use Earth's resources and protect the environment for future generations. The land is vast, with pasture and moisture harvested, and mountains placed for convenience. However, humans must be aware that other species, including animals, also use these resources. Islam's superiority and class are highlighted by God's claim that animals and birds of flight do not live on earth, and all form communities like people.

According to Clugston (2012), the majority of people identify as religious and spiritual, and many of them are called by their religions to live in ways that respect and care for all life, both present and future, and to put their attention on becoming more, rather than having more, after their fundamental needs have been fulfilled; in the ongoing global dialogues on sustainable development and education for sustainable development, religious and spiritual communities can play a crucial role in advancing a sound framework for sustainable development that takes the spiritual dimension of life into account and that contributes examples of educating for sustainable living. As mentioned in the text here, people's sustainability depends on their belief systems. Different

communities have got different faith systems according to their religious and spiritual belief from which they cannot keep distance.

When it comes to the current economic and development paradigm, according to Kumar, Sarkar, and Penchalaya (2023), the Buddhist criticism of development challenges the prevalent western paradigm of development and its emphasis on economic expansion and modernization; Buddhist critics contend that this strategy promotes unsustainable growth by ignoring the needs of the environment and underprivileged groups; the emphasis on material advancement and consumerism that underpins the contemporary development paradigm is at conflict with the Buddhist doctrine of interconnectedness, non-attachment, and compassion for all creatures; the western paradigm of development, according to the Buddhist critique, is characterized by a limited view of progress and a disdain for its spiritual and cultural facets. This text is related to Buddhists' view of sustainable development with reference to spirituality based on Buddhism. In the past nature was protected and people got sustainable development but now people have destroyed their environment creating crisis on themselves.

Similarly, religious people's viewpoint is greatly impacted by their religious convictions. In terms of sustainability. For this, two concepts that are especially important are the place of humans within nature and the passage of time. In the Abrahamic religions (Judaism, Christianity, and Islam), the concept of stewardship or creation care instills a sense of duty. Buddhism, Hinduism, and Jainism are examples of Eastern religions that maintain the non-harm principle. So, religious perspectives are not separated from sustainable development goals of human beings.

## DISCUSSION

The world we live in now is extremely different from the world of our forefathers. But we can only understand and confront today's problems—many of which are brought on by human activity—if we first understand who we are and how history has affected us. Understanding what about human nature will never change and accepting what we can and must actively modify are necessary for securing the future of both ourselves and the entire planet. The assumption that morality arose from religion has been proven wrong. Previously thought to lead to heaven, qualities are now viewed as evolutionary skills that contribute in the development of selflessness, which is required for the stability of a more comprehensive knowledge in the brain.

According to the World Trade Organization (2010), to promote sustainability, the trade agenda must be equitable, sustainable, and resilient, as well as inclusive; as a result, the youthful generation must be included in decision-making processes; the older generations must serve as responsible custodians in the management of the earth, while the younger generations must put pressure on their elders. In the text above, the main global problems are generation gaps between former generation and new generations so that other many problems are created by destroying nature on the name of development.

The review above underscores the ancestral wisdom of safeguarding natural resources, evident in the reverence for trees and rivers. Bhagavad Gita Chapter 2, Verse 46, conveys that a profound understanding of the Absolute Truth fulfills the goals of Vedic practices. The Gita advocates a minimalistic approach, asserting that, like a thirsty person needs only a few glasses of water, a wise person requires a few Vedic disciplines for self-realization. It promotes virtues, duty, and selflessness for sustainable development and highlights the spiritual connection between nature and living beings.

The discussion expands to include insights from the Holy Bible, Holy Quran, and Hindu, Christian, and Islamic perspectives on sustainability. These religious texts emphasize the consequences of disobedience, the divine creation of the Earth, and the interconnectedness of all living beings. Hinduism, Christianity, and Islam

stress the ethical treatment of nature and the responsibility to protect the environment for future generations. The text concludes by asserting that religious perspectives, rooted in stewardship and creation care, play a crucial role in influencing human attitudes towards nature and shaping sustainable development goals across various traditions.

### **People's Perceptions on Spirituality, Religion and Sustainability**

To collect data through interview, five academicians are also selected purposively. Their views are presented thematically as follows:

#### **Link among Religion, Spirituality and Sustainability**

This theme relates to the first research question of this study. Regarding the theme, a participant responded as follows:

*Understanding religious dynamics and the function of faith groups and actors is essential for sustainable development since religion plays a significant role in many development sectors and recipient nations' cultures, societies, politics, and economies.*

Similarly, another academician said:

*Although religious groups have survived and flourished around the world, modernist, secular social change began to rule the development practice in the second half of the 20th century and it is believed that religion has been out-of-date and will soon vanish.*

The perception of another academician is as follows:

*Religious traditions have always played a central role in supporting those experiencing poverty and marginalization, through service delivery as well as the provision of spiritual resources that provide mechanisms for resilience at both the individual and community level. Through its ideals, its potential for environmental, social, and political activity and its ability to promote self-development, religion has the potential to play three different roles in sustainable development.*

In addition, another participant showed own view as follows:

*Sometimes these interventions were limited to those within one's own religion, but often people extended support to those from other religions or understood it as an essential part of their religious commitment to combine their religious outreach with relief and development efforts. Occasionally, these interventions were only made for members of one's own religion, but more frequently, individuals offered assistance to those of other faiths or saw it as a crucial component of their dedication to their religion to combine their religious outreach with relief and development activities.*

A participant said as:

*If religions engage at the systemic level, critically interacting with other social systems, religions can positively influence the conformity of a more sustainable future. at the cultural level, nourishing the collectively shared views and at the individual level, promoting beliefs and values on people as spirituality.*

## **DISCUSSION**

Through the views of the academicians, religion has played great role for the sustainability of people. Since religion has a substantial impact on many development sectors as well as recipient nations' cultures, society, politics, and economy, understanding religious dynamics and the role of faith organizations and actors is crucial for sustainable development. For provision of sustainable goals, education policy has to address the system of education. Regarding this situation, Government of Nepal (2019) has stated that there are different problems existing in Nepalese education system; there is no adjustment between education and employment so that the

number of unemployed people is increasing day by day; furthermore, education has not been productive, and job-oriented; it has not balanced service and morality for sustainable development. It is felt that curriculum has to support religious and spirituality feelings in the young mind of the learners to promote education for sustainable development.

Despite the fact that religious organizations have endured and thrived around the world, modernist, secular social change started to dominate development policy in the second half of the 20th century, and it is now widely assumed that religion is no longer relevant and will soon go extinct. Through service delivery and the provision of spiritual resources that provide mechanisms for resilience at both the individual and communal level, religious traditions have traditionally played a crucial role in assisting persons who are enduring poverty and marginalization. To improve this situation, According to the Government of India (2020), has mentioned that providing universal access to high-quality education is essential for India to maintain its rise and position as a global leader in terms of economic development, social justice and equality, scientific advancement, national integration, and cultural preservation; education is also essential for realizing one's full potential as a person, creating a just and equitable society, and promoting national development. In this sense, national integration and the incorporation of cultural elements into education lead to sustainability.

### **GLOBAL ISSUES FOR SUSTAINABILITY**

Regarding global issues and their solution, a participant said:

*In comparison to the world of our ancestors, ours is a very different one. But if we first comprehend who we are and how the history has shaped us, we can comprehend and address the contemporary issues, many of which are caused by human activity. To safeguard the future for both ourselves and the world, we must understand what in human nature will never change and acknowledge what we can and must actively alter.*

Next participant also showed own view as follows:

*Aspects that we formerly thought to be the unique domain of the human brain have altered and been demonstrated without morality. Although it was formerly thought that morality had its roots in religion, this is no longer the case. The qualities that were once supposed to lead to heaven are now regarded as evolutionary abilities that aid in cultivating the selflessness necessary for the stability of a more comprehensive knowledge in the brain.*

Similarly, another academician said:

*Since we are all a part of a single, interconnected humanity, tolerance, vision, liberalism, and humanism may now be considered as essential elements to our existence. Our contemporary civilization is in peril if we ignore this reality, just as it was 3,000 years ago when the first interconnected global economy collapsed and was followed by a Dark Age that lasted more than three centuries. We now possess the knowledge necessary to avert a far more serious collapse.*

The perception of another participant is as follows:

*Our world is extremely different from the world of our forefathers. However, we will be better equipped to understand and deal with the issues of today, many of which are brought on by human activity, if we first understand who we are and how our past has formed us. We must be conscious of both what in human nature can never change and what we can and must purposefully alter if we are to actively participate in our own progress.*

### **DISCUSSION**

The academicians underscore the importance of understanding our identity and historical context in addressing global issues. One participant emphasizes the need to comprehend how our world differs from that of our ancestors, asserting that acknowledging the impact of history on shaping us is crucial. This awareness, he

argues, is key to effectively addressing contemporary problems rooted in human actions, promoting a sustainable future for both humanity and the planet. Another participant explores the evolution of human understanding, noting that qualities once attributed to spirituality are now seen as evolutionary traits fostering cognitive stability. An academician warns against ignoring the interconnectedness of humanity, identifying tolerance, vision, liberalism, and humanism as vital elements for our existence. The text concludes by reiterating the significance of recognizing both unchanging aspects of human nature and intentional changes for progress in shaping our future.

The perspectives of academicians highlight the difference between the modern world and our ancestors, emphasizing the need to understand history to address human activity-related issues. It emphasizes the importance of recognizing unchanging aspects of human nature and modifying behaviors for a sustainable future. The text debunks the notion of morality rooted in religion and emphasizes the World Trade Organization's stance on sustainability, emphasizing the need for equitable, sustainable, and inclusive trade agendas. It also addresses generation gaps and environmental impacts of development.

### ANALYSIS

The ancestral practice of preserving natural resources is well-documented, with admonitions to children against harming birds and cutting down trees. Certain natural elements like trees, rivers, and rocks were even venerated for the purpose of safeguarding nature and its resources.

Referring to nature, Bhagavad Gita Chapter 2, Verse 46 suggests that a large lake can fulfill the same functions as a small well, emphasizing the unity and interconnectedness of all natural elements. Similarly, the Vedas aim to impart knowledge of the Absolute Truth, highlighting the importance of understanding the ultimate reality. The Gita emphasizes that Vedic rituals, practices, and duties are all aimed at assisting the soul in approaching the divine.

Chapter 2, Verse 46 of the Bhagavad Gita draws a parallel, stating that a thirsty person does not need all the water in a well or a river, just a couple of glasses. Similarly, a wise person requires only a handful of Vedic disciplines for self-knowledge. The text underscores that complete realization entails a profound understanding of the self, emphasizing the significance of inner knowledge over mere surface-level understanding.

The Gita advocates virtues, duty, self-respect, non-greed, yoga, and selfless deeds for sustainable development. In Hinduism, reverence for all natural entities, including planets like the Sun, is emphasized as part of spirituality.

The Holy Quran emphasizes caution regarding actions that harm nature. The verses warn about the consequences of ignorance and blindness to the impact of human activities on the environment. The Quran emphasizes the interconnectedness of humans and nature and the responsibility to protect the environment for future generations.

The Holy Bible, too, recognizes the consequences of human actions on the earth. Biblical passages describe a time when the world was corrupt, leading to its destruction. The Bible emphasizes the importance of obeying God's commandments to ensure sustainability.

Sarabhai highlights the connection between sustainability and Hindu tradition, emphasizing the ecological balance and ethical treatment of nature in Vedic philosophy. Similarly, Christianity promotes sustainable development by respecting all living things and adhering to the laws set by God.



Noah discusses sustainability in Islam, stating that God granted humans the right to use Earth's resources responsibly. Muslims are encouraged to protect the environment for the benefit of future generations, acknowledging the interconnectedness of all living beings.

Clugston emphasizes the role of religious and spiritual communities in promoting sustainable development. Different faith systems contribute to educating for sustainable living, emphasizing the spiritual dimension of life.

Kumar, Sarkar, and Penchalaya discuss Buddhist criticism of the prevailing development paradigm, highlighting conflicts with Buddhist principles of interconnectedness, non-attachment, and compassion. The text notes that, in the past, nature was protected, leading to sustainable development, but contemporary practices have led to environmental crises.

The text highlights the impact of religious convictions on people's viewpoints and actions regarding sustainability. Different religions offer unique perspectives on the relationship between humans and nature, with stewardship, creation care, and non-harm principles playing crucial roles.

The academicians interviewed in the text underscore the significant role of religion in sustainable development. They emphasize the importance of understanding religious dynamics and the function of faith groups in various sectors. Additionally, they acknowledge that religion has historically played a central role in supporting those experiencing poverty and marginalization.

Global issues for sustainability are discussed, with participants emphasizing the need to understand human nature and history to address contemporary challenges. The text also explores the generational gap in addressing global problems, with a call for equitable and inclusive trade agendas and the active involvement of the younger generation in decision-making processes.

In summary, the text presents a comprehensive exploration of the interplay between religion, spirituality, and sustainability across various religious traditions. It emphasizes the historical practices of environmental conservation, the teachings of religious scriptures, and the perspectives of academicians on the role of religion in contemporary sustainability challenges. The interviews with academicians highlight the diverse views on the link between religion, spirituality, and sustainable development, emphasizing the importance of understanding and incorporating religious dynamics into sustainable development efforts.

## **FINDINGS**

The research study discusses the importance of protecting natural resources and the spiritual connection between nature and living beings. It emphasizes the Bhagavad Gita's minimalist approach and the spiritual connection between nature and living beings. The text also discusses the role of religion in sustaining communities and the importance of understanding religious dynamics and faith-based entities in ensuring sustainable development. Despite secular social change, religious traditions continue to support those facing poverty and marginalization, playing distinct roles in promoting a more sustainable future.

The study also addresses challenges within Nepalese and Indian education systems, suggesting that curricula should incorporate religious and spiritual elements to instill morality and promote sustainable development. It also highlights the evolution of human understanding and the interconnectedness of humanity, identifying tolerance, vision, liberalism, and humanism as essential elements for our existence. The research study concludes by reiterating the significance of recognizing unchanging aspects of human nature and intentional changes for progress in shaping a sustainable future.

According to the research, religion may support sustainable development in three different ways: first, by upholding its core values; second, by acting as a spur for environmental, social, and political change; and third, by encouraging personal growth. Some people only helped members of their own religious group, but many helped people of other religions because they saw it as an essential part of their religious duty to combine outreach with relief and development work. The results highlight the beneficial impact that religions may have on the development of a more sustainable future when they actively engage with other social systems and participate in systemic conversation. Promoting spiritual principles and cultivating both personal and collective viewpoints can help create broadly held convictions that support sustainability.

Religion has the potential to play three separate roles in sustainable development through its principles, its potential for social, political, and environmental action, and its capacity to encourage self-development. Although people occasionally restricted their interventions to members of their own religion, they frequently offered support to persons of other faiths or saw it as a crucial component of their religious commitment to combine their religious outreach with relief and development initiatives. These interventions were occasionally only made for other members of one's own religion, but more often than not, people helped those of other faiths or saw it as an essential part of their commitment to their religion to combine their religious outreach with relief and development activities. Religions can have a beneficial impact on the creation of a more sustainable future by critically connecting with other social systems at the systemic level and engaging in systemic dialogue. Fostering values and ideas about individuals as spirituality on an individual level as well as at the societal level will foster the perspectives that are generally held.

## CONCLUSION

In conclusion, the understanding of morality has undergone a transformative shift, no longer confined to religious origins but recognized as evolutionary traits fostering essential selflessness. Tolerance, vision, liberalism, and humanism are now seen as integral components of human life, emphasizing our interconnectedness in a global society. Neglecting these values poses a threat to modern civilization, reminiscent of historical collapses. As we navigate the era of globalization, recognizing the importance of addressing cross-border migration is emphasized to mitigate population challenges and youth unemployment. The call for a global society that is egalitarian, sustainable, resilient, and inclusive underscores the need for prioritizing values beyond religious and spiritual confines in education to ensure sustainable development and avert the risk of extinction.

## IMPLICATIONS

The implications of the text are significant and far-reaching. Taking the global issues discussed seriously and carefully can yield several positive outcomes:

1. **Peace and Security:** Addressing global issues, including the understanding of morality and fostering values like tolerance and liberalism, contributes to the promotion of peace and security on a global scale.
2. **Economic Development:** Recognizing the importance of factors such as cross-border migration and inclusivity in a global society can foster economic development by tapping into diverse talents and resources.
3. **Humanitarian Aid:** Understanding the interconnectedness of humanity underscores the need for effective humanitarian aid efforts, promoting a sense of shared responsibility for the well-being of people around the world.
4. **Climate and Environment Protection:** The text implies a commitment to the protection of the climate and environment, suggesting that global cooperation and shared values are essential for addressing environmental challenges.

5. **Reformation of Migrants' and Refugees' Situation:** Acknowledging the challenges faced by migrants and refugees and addressing them in a comprehensive manner becomes a crucial implication, reflecting a commitment to human rights and dignity.

6. **Respect for Religion and Spirituality:** While advocating for values beyond religious and spiritual confines in education, the text implies a need for fostering respect for diverse belief systems, contributing to a more tolerant and harmonious global society.

In summary, the implications of the study extend to multiple facets of global well-being, encompassing peace, economic development, humanitarian efforts, environmental protection, migrant and refugee rights, and respect for diverse religious and spiritual perspectives.

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