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Moral Development of Secondary class students with Indian Knowledge System

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ABSTRACT

As they build the society and nation of the future, young people are an asset for developing nations like India. Students are increasingly relying on social media platforms for their formal and informal interactions with their schools, families, society, and friends as a result of the global COVID-19 lockdown that has been in effect for the past few years. Due to the prevalence of new virus variants, the threat of a pandemic has not been eliminated, even though we have emerged from it. Online interactions lack some of the hidden curriculum's values because they are limited in their ability to be made.

Moral development requires children to be able to tell the difference between right and wrong and to be free to act in a way that is right for them. India has a very long cultural history from which society can learn a lot about life and its values. Although educational institutions are getting back on track, more and more unethical behavior is still happening, which is a problem for society. The government has taken the NEP 2020 and IKS initiatives to create a society with more values. Although a number of studies have been conducted to improve students' moral and spiritual values, we still lack implementation because it is so important for teachers to instill values and culture in their students. This study was done in a school in Delhi to find out what was causing students to be more immoral and how to fix it. 100 secondary school students were selected at random for the study's sample. A morality questionnaire and personality test based on hereditary and environmental factors were used to collect the data. Personal interviews with secondary school students were followed by descriptive statistical analysis. According to the findings, youth moral atrophy was on the rise, but it can be reversed with the right advice and guidance. Values can be taught to students through curriculum, and they should be a part of their daily routine. Our ancient *Guru-Sisya Parampara* and Indian Knowledge system which has numerous suggestive and proven methods can be used to teach moral values and incorporate universal values in students.

KEYWORDS: Moral Development, Values, Indian Knowledge System

INTRODUCTION

Codes of conduct that belong to a particular society and global community are referred to as moral values. We can choose between bad character and actions and moral values. Using society, the government, one's religion can help regulate morality in one's own life. Values promoted by society or the government are relative and may shift as a society or the government changes. The majority of people broaden their ethical norms at home, encouraged by their families and parents, the primary social sellers, who instill those values in their children.

Over time, codes of conduct and ethical principles can change; throughout history; across nations and cultures (Smith, 2006). Learning to tell when a child is right or wrong is an essential part of moral development. When faced with difficult choices, make use of these statistics to arrive at the right conclusions. According to Kohlberg (1969), many factors contribute to children's moral and ethical development, such as their improved physical, emotional, and cognitive desires as well as social skills, as well as their learning from peers, families, and adults.

According to Jean Piaget, children go through numerous stages of moral and ethical development. Step one is the pre-moral stage, in which children have no concept of morality and neither internal nor external morality.

The second stage, also known as ethical or moral realism, is when children start to understand the concept of values but are viewed as outside and not challengeable.

The final step, ethical or moral relativism, recognizes that no guidelines were established and that they may be altered by mutual agreement. Children begin to develop their own inner morals at this point, which may also deviate from external norms (Failure, 2002).

One of the most pressing issues confronting society today is moral decay. Students today are unaware of these values and the significance of their practices in their lives for personality development and achieving goals, as observed.

DEVELOPMENT OF MORAL VALUES IN YOUNG CHILDREN

Although children are taught to behave responsibly, we have observed a rise in immoral and antisocial behavior among children in recent years. It ought to be taken into account as a major concern because it is an essential component of society. The deterioration of moral values among schoolchildren may seriously hinder personality and social development.

The decline in moral values among young people may be attributed to a number of factors.

- Poor Childhood Management
- Changes in moral standards as a result of increased social contact
- Gender discrimination
- Increased discretion
- Desire for self-expression

- Materialistic lifestyle and nuclear family
- Very strict control and punishment as a child
- Other stimulating factors

As a result, instilling moral values in children and ensuring that they are properly socialized at the right time and place are crucial for parents and educators. NEP 2020 and IKS suggested the popular Experiential learning can be used to teach moral values and incorporate national values into personality development.

NEED & SIGNIFICANCE OF THE STUDY

Observing the current social scenario of increasing antisocial activities in the country, there is a need to find out various ways and methods to imbibe values in children by the school, teachers, parents, and society. So the research is needed and important, and this study is important to the following education and society stakeholders:

Teachers

They are regarded as nation- and society-makers. Teachers must inculcate values in their students at a young age.

Parents

Every parent is obligated to imbibe in their children the values and culture that will shape them into responsible citizens.

School

Because the school is regarded as a miniature version of society, students should be aware of and adhere to the school's values.

Future researchers

Because they can use this kind of value-oriented study to learn about and put the most recent trends in education and government policies into practice, this study is important for future researchers.

RESEARCH QUESTIONS

- What are the social and moral standards that students should adhere to?
- Why is it necessary to imbibe moral values in secondary school students?
- What factors contribute to today's immoral behavior among students?
- How can moral principles be taught to students alongside the curriculum?
- Are educators aware of the students' unethical behavior?
- Is the unethical behavior obstructing the natural course of education and schooling?
- What possibilities exist for resolving the issue of immoral behavior among students?
- How can teachers use our rich culture and Indian knowledge system to combat students' immoral behaviour?

RESEARCH OBJECTIVES

- To study the moral status of secondary school students at the moment.
- To study the causes of secondary school students' moral decline.
- Using our rich culture, ethical practices, and Indian knowledge system, to find solutions to the moral decline of the younger generation in India.

RESEARCH DESIGN

Methodology: 100 students both boys and girls from a secondary school of class ninth as the sample (50:50); self-prepared questionnaire and personal interview as the primary tool; secondary tools: research journals, books, websites, etc.

- **Method of Sampling**—Random sampling
- **Method of Data Analysis**—a descriptive statistical technique

THE STUDY'S HYPOTHESIS

H1: The type of environment, the impact of social media, and gender discrimination may all contribute to a decline in moral values among secondary school students

DELIMITATION OF THE STUDY

The study is confined to students of a secondary school of class Ninth in the Delhi region.

LIMITATIONS OF THE STUDY

- The study is conducted on only essential and limited parameters to test the morality of students.
- The study has been conducted in both online and offline modes due to some limitations.

THEORETICAL FRAMEWORK OF MORAL VALUES

Swami Vivekananda referred to education as the theoretical framework for value education:

He stated that moral values like purity, perseverance, and patience can win over any obstacle. "Education is the manifestation of perfection already in man..." Moral principles and education are merely the foundation of a solid foundation; The body's healthy leaves and branches are supported by a healthy root.

Moral education is one that enables students to make informed decisions about their future. Some of its fundamental tenets include honesty, charity, hospitality, tolerance, love, kindness, and sympathy. Moral education makes one perfect. A degree is not the only goal of education; It also contains significant lessons based on values that aid in character development and social skills enhancement.

The concept of a "hidden curriculum," which refers to the transmission of values, norms, and beliefs through the social environment and classroom, must now be incorporated into schools.

It is possible to observe that a particular school's students are contributing to undesirable behaviours like exam cheating or bullying. In the areas of opinion formation, decision-making, and the correct course of action, a child will only get so far with this kind of education.

People's moral standards are deteriorating at an alarming rate as a result of rapid urbanization and modernization. A person cannot trust anyone, whether they are friends or relatives.

Sharing and making new school friends are taught by moral principles, but today's education teaches children to distrust others and to make fewer friends. In today's industrialized society, the majority of parents work, which means they spend less time with their children and lack moral values and the ability to tell right from wrong.

The significance of ancient knowledge in the delivery of moral education. Ancient knowledge aids in the formation of an individual's identity, it also promotes culture and gives society a head start on the road to innovation and the creation of new knowledge. In some way, our extensive ancient knowledge contributes to India's expanding economy.

Infusion Approach is one strategy for moral education. The general objective of an **infusion approach** to value education is to reclaim the forefront of education for character development. Instead of simply adding character formation to the other responsibilities of schools, such as numeracy, literacy, career education, health education, and other goals, a focus on good character permeates the entire school experience.

One of the most popular methods for value education is **service learning or community service**. Intentionally, this strategy aims to give students opportunities, direction, and practice being moral actors.

In their senior year of high school, they begin by **tutoring** younger students in kindergarten before moving on to more difficult service projects. At a hospital, day care, or home for the blind, these high school-level service-learning activities typically take place off-campus.

Value of the Month Approach Schools all over the world have adopted the virtue of the month approach, which focuses on virtues like honesty, truthfulness, sincerity, cooperation, kindness, and many others. They practice one value per month in educational learning.

Value education is incorporated into the curriculum through the **Indian Knowledge System (IKS)**, a recent trend supported by the government. India has a long civilizational history, a rich cultural history, and values that support a great deal of knowledge that dates back more than five millennia. The oral transmission of this knowledge from generation to generation has continued despite numerous foreign invasions. (*Indian Knowledge System, 2022*)

The Indian Knowledge system has been implemented in higher education as a result of policymakers and the government taking this into consideration. However, it can be utilized at any educational or life stage.

Respect is one of the moral principles that children must uphold throughout our lengthy history (IKS). Respect is right for everyone, regardless of age or social status.

Family: Kids' lives are largely shaped by their families. It moulds and supports them as they grow up. Therefore, it is essential to instill a sense of family in your children and assist them in comprehending the significance of family.

Compromising and Adapting: Although in theory, adjusting sounds good, there is a fine line where it becomes a compromise. It is not only unfavorable but also detrimental to the child's identity if a compromise results in the child being left behind.

Helping the Earth: Empathy for the needs of others is essential for the child to be a productive member of society.

Honesty and equity: Along with a sense of moral equilibrium and justice, honesty is one of the most essential values that a child should acquire from a young age. Since honesty is always the best policy, it is essential to encourage a child to tell the truth despite any mistakes they may have made.

Apologies: If a child ever physically or verbally harms another person, they should be encouraged to immediately apologize.

Theft: The idea that theft is wrong regardless of the justification is one of the good values for children.

Love of Learning: Education is your greatest weapon and has the greatest impact on your future. Beginning in preschool, a child's love of learning must be fostered, and efforts should be made to help the child comprehend the significance of education throughout life.

Evaluation of Moral Education

Some programs have received favourable reviews. In moral and character education, evaluation and assessment are best described as ongoing processes.

REVIEW OF LITERATURE CONNECTED TO THE PRESENT STUDIES

The following sections present the literature that is associated with the relevant research conducted in India:

Sati (1991) compared the needs, values, goals, and adjustments of Scheduled Caste students at Kumaung Middle School to those of other students. The findings demonstrated that caste boys and caste girls had identical tastes and educational goals. However, boys and girls from unregistered castes differed significantly in two areas of value: social and theoretical values. Boys from unregistered castes performed significantly better than women on theoretical scores, while girls from unregistered castes did significantly better on social scores.

According to a study by Jafri (1992) comparing undergraduate values and aspirations at two universities, Tika Ram College Arts Stream students scored significantly higher than female college students, but not girls. Higher aspirations are held by college students than by Tikalam students. The study also revealed that students in the sciences and the arts have significantly different aspirations and values, as do parents with high and low levels of education and those with high and low incomes.

A study of high school values by Padmanaban (1992) revealed that students have a wide range of values, including higher social and lower political values. Caste and religion were positively correlated with student values, and boys and girls had distinct patterns of values.

In 1992, Shah conducted research on the values held by high school students in Saurashtra. Shah demonstrated in this study that gender, neighbourhood, and study courses had a significant impact on student scores in grades XI and XII. Social value is also significantly linked to majors or majors, according to studies.

On the A-V-L scale, 300 students from public and private high schools were compared by Kaur (1993). According to research, schoolboys have the lowest religious value while having the highest aesthetic and social value. Only the dimension of religious values differed significantly among private school students, with women ranking significantly higher than boys. There were no other gender differences in the other five values among private school students.

A survey was conducted by Singh (1993) to determine the gender, age, and experience-related values of secondary school teachers. The findings indicate that political values top the list of the subject's values, followed by theoretical, economic, aesthetic, social, and religious values. Five values showed significant gender differences, as well, according to the study. These were aesthetic, religious, political, theoretical, economic, and aesthetic values. For teachers with and without experience, the two most favourable values were comparable. These political, and theoretical values came next.

According to Verma, Das, and Swain's (1993) research, male adolescents are more truthful, nonviolent, and loving than female adolescents when it comes to their values. It was highly valued by us, but there was no significant difference between male and female subjects in terms of the value of peace or correct behavior. For various populations, all F ratios were also very important.

In non-technical and vocational skills courses, Dhekwar (1996) studied personality issues and value patterns among high school students. The study found that high school students in vocational engineering programs and non-engineering programs almost always have similar value classes. Higher social and theoretical values were present in each group of vocational skills courses. Students in both technical and non-technical vocational education and training programs have been found to have low religious and aesthetic values, according to studies.

According to Verma's (1996) investigation of the value patterns of 400 college students in the Rohilkhand region, art students place a higher value on social responsibility than science students do. and a student studying business. The study also found that college students' scores were unaffected by socioeconomic status, and their sense of responsibility was unaffected by their majors (arts, science, and business).

Devi (2000) looked at how young people in Manipur were losing their moral values. The author went into greater detail about the various factors that contribute to the decline in the moral values of young people in Manipur, including socio-religious factors, educational factors, media roles, family structure, alcohol, drugs, and corruption.

Comprehensive educational initiatives are closely linked to the emergence of a new generation of indigenous scholars, according to Barnhardt & Kawagley (2005). These initiatives target the most permanent and burdensome individuals by placing indigenous knowledge and environmental learning at the center of education and research. Program justification addresses significant contemporary educational issues.

A study on the current state of higher education in the Indian educational system was conducted by Bali (2014): a requirement to raise its quality. The purpose of this paper is to determine what steps should be taken to improve the quality of higher education in India and to identify the flaws in the current system.

Dasari (2017) investigates the prospective teachers' values and preferences. According to studies, future teachers have a tendency toward freedom, comfort, and friendship and are self-focused on their final state. However, it turns out that their actions are strongly motivated by a sense of duty and forgiveness as well as hard work. According to research, educational programs need to make the theoretical and practical contributions that are required to educate teachers about the significance of values like equality, peace, self-esteem, and honesty.

Through quantitative content analysis and narrative analysis, Tan, Naidu, and Zamil (2018) determined the predominant moral values of good citizens portrayed in Malaysian moral education textbooks. performed the research. According to the findings, "responsibility" is the quality that is most crucial for developing good Malaysian citizenship.

A study by Athota, Budhwar, and Malik (2020) looked at how moral values and personality traits affect employee well-being, resilience, and performance. This study focuses on key precedents and outcomes for resilience to outcomes at the individual and/or organizational levels and addresses the demands of this particular issue. This study adds something new to the body of knowledge on well-being, resilience, and fundamental moral theory. The work's conclusion has repercussions for both theory and practice.

A study on India's new national education policy and traditional educational values was carried out by Patil (2021). The Guru Kul system and the world-famous "Nalanda University and Takshila University" are the focus of this value-based investigation into ancient Indian education. Value-based education, Bharat-centric education, the creation of knowledge-based societies, and the comprehensive ecological development of holistic education are all emphasized in the new National Education Policy for India.

Mishra & Sharma(2022) Schools must play a significant role in instilling moral values in students and shaping them into responsible citizens. This paper attempted to answer the questions of who teaches students moral principles and how moral principles affect students' overall development. Policymakers, stakeholders, and researchers who specialize in the education stream may benefit from the paper's findings.

Sharma, G.D. (2022) The purpose of this article is to investigate the fundamental idea behind "values" and how they are taught in secondary education. It critically examines the impending crisis of "values" in education and its impact on a child's intellectual and social development. In light of the National Education Policy 2020, some of the core beliefs and visions to alleviate this crisis of values in education have also been suggested. Value-based education is very important to the social and cultural orientation of an individual.

Summary of Literature Review

After analysis of the literature review, it was well established that there was moral dystrophy which has been seen for decades in youth. So many techniques had so far used to make students follow moral standards but still, there is a scope for improvement in enhancing values in children. In this era of modernization and technological enhancement of education, we have left valuable aspects of personality development and as a result, we are observing the increasing cases of juvenile delinquencies in India along with adult crimes.

A problem of misbehaviour in students can be easily observed in juvenile students which may interfere with the discipline of the school. So, this study was done to find out the reasons for immoral behaviour in students and to suggest possible measures from our rich traditional Indian culture which we have forgotten in this race of modernization of education to overcome this problem.

RESEARCH DESIGN

- The current study employed a qualitative study approach to its research. This study employed a survey method using questionnaires and a few in-person interviews with secondary school students in class Ninth both boys and girls.

- Random sampling was the method of selection used.

- Sample:

The present study's sample consists of one hundred male and female secondary school students from the Delhi region. (50:50)

- The following tools were used to accomplish the study's objectives.

1. A morality and personality test based on two factors—hereditary and environmental—on a questionnaire.
2. An interview that asks about beliefs, and values, and checks questions about interests and attitude

Tool Construction and Validation

- The researcher has developed a set of morality-related questions using a three-point scale: strongly obligated, weakly obligated, and not obligated.

- The questions were scored on a two-point Yes/No scale in order to assess the impact of environment and heredity (personality) on the answer.

- 30 students from the same sample were asked the interview questions at random.

- These four parameters were used to construct 35 items. After that, the expert was consulted regarding the content and face validity, and items that weren't necessary were removed and replaced.

- Cronbach's alpha (0.892) was used to assess the tool's reliability.

DATA ANALYSIS

A Tally table, frequency, and percent analysis were used to collect and analyze the data. In order to analyze each of the scale's items, each response was converted into a percentage.

1. Data analysis and interpretation of results

1.1. Data analysis on morality questions

It consists of three morality questions to learn about the consequences of moral degradation among Indian youth.

	Strongly Obligated	Weakly Obligated	Not Obligated
BOYS	39%	31%	30%
GIRLS	52%	33%	15%

Table1. Table showing the percentage scale of students on questions of morality

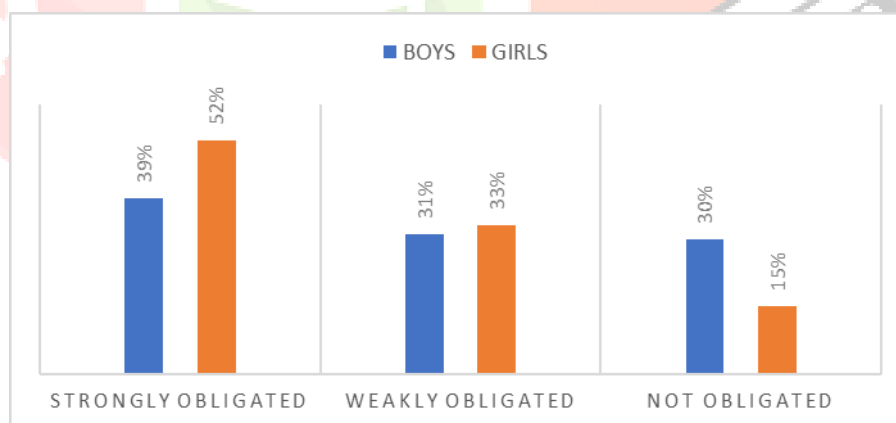


Figure1. Bar chart view of data interpretation on questions of morality

Interpretation of the result

The fact that 48 % of girls and 61% of boys of class ninth consider themselves to be non-active members of the moral society reflects the environment of today, school, family, and the media has in some way failed to imbibe morality in the population. So, there is a need to think of some consistent and efficient methods to overcome this problem.

1.2. Analysis of data on questions of Personality

This consists of 25 questions, and a two-point rating scale as it is easy to get data on the Yes/No scale from secondary class students

Moral Obligations	Obligated	Not Obligated
GIRLS	52%	45%
BOYS	44%	56%

Table 2. Table showing the percentage scale of students on questions of Personality

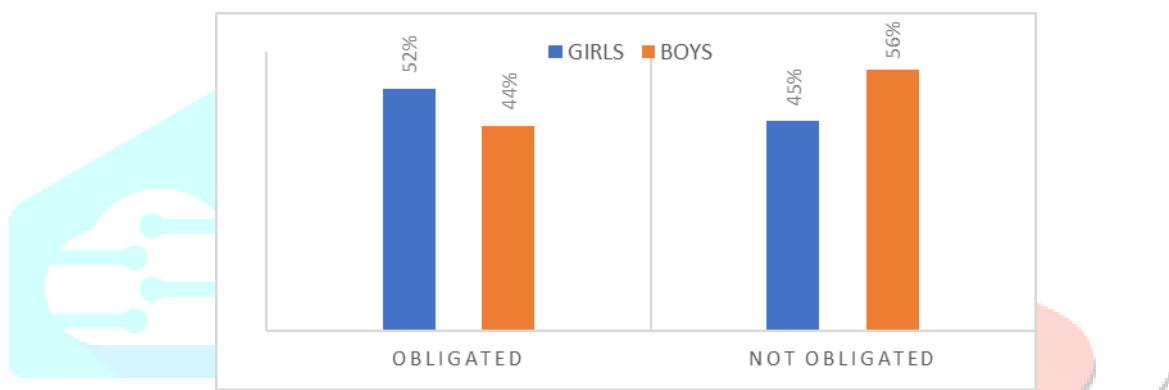


Figure2. Bar chart view of data interpretation on questions of Personality

Interpretation of the result

The influence of heredity and environment has very less affected the moral values among the Indian youth generation towards a positive future but the non-rational elements which are prevailing in the society revert them back to being non-social or immoral in nature. So, there is a need for the revival of our rich and traditional values to help youth in choosing the right decision for society and become responsible citizens.

1.3. Analysis of data of questions on Belief and Values

The data was collected in the form of interview questions where three questions were asked to 30 students randomly selected from the same sample.

Interpretation of the result

The interview was a one-to-one conversation. The result shown was 44 % of students have beliefs and values showing positivity towards being more moral and 53 % are not. So, there is a need to improve on their ownness to moral beliefs and human values through various methods of value education.

1.4. Analysis of data of questions on Interest and Attitude

Here also four questions were asked in an interview by the investigator.

Interpretation of the result

The result found that 59 % of the total population taken under study had an interest in understanding society only for rights and not their responsibilities towards society and they had their personal and unique opinion to be moral. Only 36 % of the total population taken under study were having suitable attitudes which have been accepted by social standards.

CONCLUSIONS AND RECOMMENDATIONS

Based on this study and previous research, it was established that insufficient instill of morality & value education and unawareness of the right code of conduct may be the reason for this constant decline in moral values among Indian youth.

However, the trend in India is at the point where, if teachers draw inspiration from our rich culture, they can quickly engage students in moral education, good behavior, and respect for other's feelings and emotions that's what NEP 2020 and Indian Knowledge System talk about.

Youth can be encouraged to become socially responsible members of society in spite of so many evils no matter at a slower pace as this trend has the potential to progress toward a productive society.

The teaching methods can be changed, or if we can combine our diverse culture with cutting-edge methods, we might be able to instill values in our students.

The traditional education system of Guru- Sisya bonding, the teachings of our holy books in the stories from the personality of great leaders can easily instill many values like *gratitude, honesty, sharing, empathy, compassion, cooperation, respect, truthfulness, equality, culture, fearlessness, benevolence, oneness, humility, zeal, courage, humanism* and many more.

Some of the alternative and new trends that can be followed include experiential learning, integrating moral values with content and pedagogy, and practicing values in the school through co-curricular and extracurricular activities.

Knowledge of the Vedas and Upanishads, as well as our rich traditional teaching method, can positively impact students' morals and personalities at any grade level.

Because NEP2020 and the Indian government have already begun a number of initiatives to emphasize the significance of instilling moral values in young people, we might see some opportunities.

Therefore, if we move in the right direction of instilling values through regular instruction—even if we do so at a slower pace—it may be a good start in developing students' good values, and A GOOD START IS ALWAYS A GOOD END.

SUGGESTIONS FOR FUTURE STUDY

- The information was gathered from ninth class students of a private secondary school and the result is specific to that area.
- One can conduct research in the future by studying a different area or a different group of students from different classes to observe the results.
- Additional research on graduates and postgraduates may be conducted to know the findings.

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