

Original Article

Exploring the Role of Indian Knowledge Systems in Fostering Social Maturity among Secondary School Students

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Abstract

Indian philosophy, ethics, customs, and lived experiences form the foundation of Indian Knowledge Systems (IKS), a comprehensive and culturally grounded body of knowledge. The necessity of incorporating indigenous knowledge frameworks to support students' holistic development beyond academic achievement is becoming more widely acknowledged in modern education. In light of this, the current study investigates how Indian Knowledge Systems help secondary school students develop social maturity. The ability to exhibit responsible behaviour, interpersonal sensitivity, cooperation, empathy, self-discipline, and adherence to social norms and values is considered social maturity. The study uses a qualitative research methodology to investigate how adolescents' development of socially mature behaviour is influenced by the values, principles, and practices ingrained in IKS. It focuses on comprehending how teachers and students perceive and experience the importance of IKS in influencing students' social attitudes and interactions in the classroom. Semi-structured interviews, classroom observations, and examination of pertinent school policies and records are used to collect data. To find important trends and insights about how IKS contributes to students' social development, the data are thematically analysed. The study is set against the larger backdrop of growing worries about students' declining interpersonal sensitivity, behavioural issues, and erosion of values. By highlighting moral behaviour, respect for one another, social responsibility, harmony, compassion, and coexistence, IKS provides a useful framework in this regard. The results should demonstrate the educational value of IKS in developing emotionally stable and socially conscious students. For educators, curriculum designers, and legislators looking to integrate culturally responsive and value-oriented methods into secondary education, the study may also have pedagogical and curricular implications. The study adds to the growing conversation on holistic education and the current applicability of Indian Knowledge Systems in the Indian educational setting by emphasizing the role of indigenous knowledge traditions in fostering social maturity.

Keywords: Indian Knowledge Systems, Social Maturity, Secondary School Students, Qualitative Research, Holistic Education, Value-Based Education, Indigenous Knowledge, Social Development

Introduction

Most people believe that education is a process that fosters a student's overall development. Education is supposed to influence attitudes, values, behaviour, and social responsibility in addition to imparting knowledge and academic skills. However, the current educational environment has frequently diminished the room for value-oriented and socially significant learning due to the growing emphasis on exam performance, competition, and quantifiable achievement. As a result, issues with students' lack of empathy, poor interpersonal relationships, indiscipline, intolerance, and poor social adjustment have become more apparent. These issues highlight the critical need for an educational framework that fosters moral and social development in addition to intellectual growth. In this sense, Indian Knowledge Systems (IKS) provide a deep and culturally rooted viewpoint that can significantly aid in the development of socially mature people.

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The extensive corpus of indigenous knowledge that has developed in India over centuries of introspection, experience, practice, and transmission is represented by Indian Knowledge Systems. Philosophy, ethics, literature, health customs, ecology, mathematics, linguistics, art, spirituality, and education are all included in these systems. More significantly, IKS represents a holistic perspective that views the individual in terms of society, the natural world, and moral obligation. The ethical and social underpinnings of Indian thought are reflected in fundamental concepts like dharma (righteous conduct), seva (service), ahimsa (non-violence), sah-astitva (co-existence), self-discipline, mutual respect, compassion, and collective welfare, because they influence interpersonal interactions, direct human behaviour, and foster harmonious living, these ideas are relevant to education.

As a result, IKS is important for providing useful values and perspectives that are pertinent to modern education in addition to protecting cultural heritage. The integration of Indian Knowledge Systems into teaching and learning processes has garnered renewed attention in Indian education in recent years. This change reflects the increasing understanding that education should address contemporary issues while maintaining a cultural foundation. Unquestionably, scientific awareness, technological advancement, and intellectual growth have all benefited from modern education, but it has frequently failed to foster in students a sense of emotional equilibrium, ethical sensitivity, and social responsibility. Even though they may become academically competent, students may still struggle with cooperation, adjustment, polite communication, and responsible social participation. This disparity implies that complementary frameworks that can enhance the relational and human aspects of learning are necessary in modern education. One such framework is offered by Indian Knowledge Systems, which place a strong emphasis on moral discipline, responsibility, empathy, and social harmony.

Particularly in adolescence, social maturity is a crucial sign of sound personality development. It refers to the ability of an individual to behave in a socially acceptable, emotionally balanced, responsible, and cooperative manner. A student who is socially mature exhibits traits like empathy, tolerance, self-control, flexibility, respect for others, and the ability to uphold peaceful relationships. Students who are socially mature are better able to handle a variety of social situations, adapt to group life, settle disputes amicably, and positively impact the classroom. As a result, it is an essential part of education, especially at a time when students are subjected to a variety of social influences, peer pressure, fast social change, and emotional stress.

The development of social maturity is particularly important during the secondary school years. Adolescence is a time of transition characterized by identity formation, emotional swings, physical development, and increased social interaction. Students become more aware of peer relationships, social acceptance, and issues of belonging and self-worth at this point. They start to develop more distinct patterns of behaviour, communication, and moral comprehension. Therefore, their social behaviour and future citizenship may be permanently impacted by the values and experiences they receive during their secondary school years. This level of education can greatly aid in the development of socially mature people if it intentionally promotes cooperation, respect, accountability, and ethical awareness. Because of this, secondary education is a crucial setting for investigating the applicability of Indian Knowledge Systems in the growth of students. Because Indian knowledge systems emphasise the integration of knowledge, conduct, and values, they have the potential to promote social maturity. IKS offers models of social behaviour based on empathy, self-control, service, and respect for others through stories, epics, introspective exercises, teacher-led discussions, yogic discipline, community living, and ethical teachings. These components can aid students in realizing the value of social awareness and responsible behaviour in daily life. IKS frequently portrays values as lived principles ingrained in relationships, responsibilities, and group well-being, in contrast to strictly instructional models that treat them as distinct subjects. Because of this, they are especially important for helping students internalize social values more deeply. Few studies have particularly examined the role of Indian Knowledge Systems (IKS) in promoting social maturity among secondary school students, despite growing scholarly interest in IKS and increased attention to students' socio-emotional development. While research on social maturity has typically come from psychological and developmental perspectives, previous studies have frequently addressed IKS in relation to cultural heritage, value education, or holistic learning. Particularly in the context of school education, the direct relationship between these two domains has not received enough attention. This gap necessitates targeted research into how Indian Knowledge Systems might help adolescent learners develop socially mature behaviour. Therefore, the goal of the current study is to investigate how Indian Knowledge Systems help secondary school students develop social maturity. It aims to comprehend how students' social development can benefit from the ethical, cultural, and pedagogical aspects of IKS and how these insights might be useful in today's classroom. The study is significant because it combines conventional knowledge with contemporary educational issues in a way that is both socially and academically beneficial. Teachers, curriculum designers, and educational institutions interested in advancing holistic, values-based, and culturally sensitive education may also find it useful. The study adds to the larger conversation on producing responsible, well-rounded, and socially conscious students in Indian schools by investigating the potential connection between Indian Knowledge Systems and social maturity.

Review of Related Literature

The present study draws upon existing research in the areas of Indian Knowledge Systems (IKS), value-based education, adolescent development, and social maturity. The review is organized thematically to critically examine previous work and identify gaps relevant to the current investigation.

Indian Knowledge Systems in Modern Education

Indian Knowledge Systems (IKS) are widely recognized as an extensive collection of indigenous knowledge that includes social practices, philosophy, science, ethics, and ecology. According to studies, IKS is a comprehensive framework that incorporates the experiential, moral, and intellectual aspects of learning. For example, **Kumar (2024)** emphasizes that IKS reflects a multidisciplinary and integrative knowledge tradition by incorporating a variety of disciplines like mathematics, philosophy, and ecology (Taylor and Francis Online). In a similar vein, **Mehta and Singh (2024)** stress that IKS offers a link between conventional wisdom and modern educational requirements, especially when it comes to tackling global issues and advancing holistic education (apu.res.in).

The necessity of incorporating IKS into contemporary curricula has been the subject of recent research. In order to improve ethical reasoning and holistic development, **Pandey and Upadhyay (2025)** argue that the marginalization of IKS during colonial educational reforms created a gap between education and cultural values (Research Gate).

Similarly, **Hoque (2025)** proposes that integrating IKS into the classroom can help students develop a stronger sense of identity, critical thinking skills, and awareness of sustainability (Isca.in).

Despite these advancements, a large portion of the literature currently in publication is conceptual and policy-focused, with little empirical investigation of how IKS affects students' social or behavioural development, especially in educational settings.

Indian Knowledge Systems and Value-Based Education

Indian Knowledge Systems are linked to moral development and value education in a substantial body of literature. According to **Bharali (2025)**, incorporating IKS into education helps students develop their cultural values, sense of self, and ethical and cognitive abilities (ijrcs.org). In a similar vein, **Tripathy and Mishra (2025)** stress that by promoting meaningful, culturally grounded, and value-oriented learning experiences, IKS-based education can address the difficulties of contemporary education (International RSIS).

These studies highlight how IKS naturally fosters values that are necessary for social maturity, such as empathy, cooperation, respect, and social responsibility. Character development and disciplined social behaviour have been linked to traditional methods like the gurukul system, narrative pedagogy, and experiential learning.

In spite of this, "values" are often treated in a broad and generalized way in the literature. Focused research on particular developmental constructs, like social maturity, which encompasses quantifiable behavioural and interpersonal skills, is lacking.

Adolescent Development and Social Maturity

It is commonly acknowledged that social maturity is an essential component of teenage development. Adolescence is a crucial time that is characterized by quick physical, emotional, and social changes that have a big impact on behaviour and personality development, according to research. Inadequate knowledge, attitudes, and social awareness during this stage may result in long-term developmental difficulties, according to studies on adolescent development in India (PMC). Traditional Indian conceptions of child development place a strong emphasis on responsibility, balanced growth, and social role preparation from a sociocultural standpoint. According to **Sitholey and Agarwal (2013)**, traditional Indian educational methods placed a high value on moral and social behaviour in order to create autonomous, socially conscious people (PMC). These viewpoints are in line with contemporary definitions of social maturity, which include social responsibility, cooperation, emotional control, and flexibility.

However, the majority of current research on social maturity is based on psychological frameworks, frequently ignoring the impact of indigenous and cultural knowledge systems on social behaviour.

Integration of Culture, Ethics, and Social Behaviour in Education

An increasing amount of research emphasizes how crucial it is to incorporate ethical frameworks and cultural knowledge into education in order to encourage socially conscious behaviour. According to studies, students' identity, moral reasoning, and social adjustment are all improved by culturally grounded education. It is becoming more widely accepted that integrating indigenous knowledge systems, such as IKS, can lead to comprehensive and contextually appropriate education. Additionally, research shows that while contemporary educational systems are successful in fostering cognitive abilities, they frequently fail to foster the development of socioemotional skills and ethical consciousness. As a result, there is now more focus on culturally sensitive education that integrates ethical behaviour, traditional knowledge, and community values.

However, there is still a dearth of empirical research that clearly connects Indian Knowledge Systems to quantifiable facets of social behaviour, like social maturity, especially in the context of schooling.

Research Gap

Indian knowledge systems have been extensively researched in connection with holistic education, cultural identity, and value-based learning, according to the literature review. In a similar vein, social maturity has been examined within developmental and psychological frameworks, particularly in relation to adolescence. Research that

combines these two fields is conspicuously lacking, though. In particular, few studies have looked at: the contribution of Indian knowledge systems to secondary school pupils' development of social maturity, the implementation of IKS principles in regular classroom procedures, and qualitative information about how teachers and students view the impact of IKS on social behaviour. There is a dearth of empirical and qualitative research at the school level, and the majority of current studies are either theoretical or policy-driven. In order to close this gap, the current study looks at how Indian Knowledge Systems can help secondary school students become more socially mature.

Statement of the Problem

In today's educational environment, students' social, emotional, and ethical development is frequently neglected in favour of academic success, standardized testing, and skill-based competencies, because of this, a large number of secondary school students struggle with interpersonal relationships, lack empathy, intolerance, poor adjustment, and a diminished sense of social responsibility.

These issues draw attention to the widening gap between teenagers' social and cognitive development.

For students to develop holistically and participate effectively in society, they must possess social maturity, which includes traits like cooperation, empathy, self-control, responsibility, and polite interaction. The secondary school stage is especially important because it is a time of fast social and psychological changes that have a big impact on personality development and behavioural patterns. However, there are frequently few structured opportunities for the development of these social competencies in current educational practices.

Indian Knowledge Systems (IKS), which have their roots in centuries of philosophical, cultural, and experiential traditions, place a strong emphasis on virtues like *seva* (service), *ahimsa* (non-violence), *dharma* (righteous behaviour), and peaceful coexistence. These ideas provide a comprehensive framework for directing human behaviour and encouraging socially conscious behaviour. The incorporation of IKS into modern school instruction is still restricted and mostly theoretical, despite their importance. Additionally, there is a dearth of empirical and qualitative studies investigating the role of IKS in promoting social maturity among secondary school students, despite the fact that prior research has examined Indian Knowledge Systems in relation to value education, holistic learning, and social maturity from psychological perspectives. This gap calls for a concentrated study of the ways in which IKS can support students' social development in the classroom.

In order to produce insights that can guide instructional strategies and advance holistic development, the current study aims to investigate the role of Indian Knowledge Systems in promoting social maturity among secondary school students.

Objectives of the Study

1. To explore the concept and educational significance of Indian Knowledge Systems in the context of secondary education.
2. To investigate the role of Indian Knowledge Systems in fostering social maturity among secondary school students.
3. To suggest educational implications for integrating Indian Knowledge Systems into school practices for enhancing social maturity.

Methodology

The present study adopts a qualitative research approach, as it seeks to explore in-depth perceptions, experiences, and interpretations related to Indian Knowledge Systems and social maturity. A descriptive qualitative research design has been employed to gain a comprehensive understanding of how Indian Knowledge Systems contribute to the development of social maturity among secondary school students.

Participants

The study includes:

Secondary school students (Classes IX–X)

School teachers teaching at the secondary level

A sample of approximately:

12–15 students

6–8 teachers

was selected to ensure diverse perspectives.

Sampling Technique

Participants were selected using purposive sampling, as it allows the researcher to choose individuals who have relevant experience and understanding of the phenomenon under study.

Tools for Data Collection

Data were collected using the following qualitative tools:

- Semi-structured interviews (for teachers and selected students)
- Focus Group Discussions (FGDs) (with students)
- Observation (of classroom practices and school activities)
- Document analysis (school curriculum, value education activities, co-curricular programs)

Conceptualization of Major Variables

Indian Knowledge Systems (IKS)

The vast, dynamic, and integrated body of Indian Knowledge System that has developed in the Indian subcontinent over centuries of philosophical investigation, experiential learning, cultural practices, and social traditions is referred to as Indian Knowledge Systems (IKS). These systems reflect a comprehensive understanding of life and the universe and span a variety of fields, including philosophy, education, ethics, health, ecology, mathematics, linguistics, governance, and the arts. IKS is distinguished from fragmented disciplinary approaches by its integrative nature, which views knowledge as a way to achieve harmony between the individual, society, and nature rather than just as information. It highlights how the ethical, spiritual, emotional, and cognitive aspects of human development are intertwined. Core principles embedded in IKS include dharma (righteous conduct), ahimsa (non-violence), seva (service), sah-astitva (co-existence), self-discipline, compassion, respect for diversity, and collective well-being. From an educational standpoint, Indian Knowledge Systems offer a framework for learning that is experiential and value-oriented, where knowledge is closely associated with responsibility (kartavya) and conduct (achara). Traditional pedagogical practices associated with IKS-such as dialogic learning, reflective thinking, narrative-based teaching, and experiential engagement-aim at the holistic development of learners, including their moral and social capacities. In the context of the present study, Indian Knowledge Systems are conceptualized as a culturally rooted and value-based educational framework that promotes ethical behaviour, social responsibility, self-regulation, empathy, and harmonious interpersonal relationships among learners. It is seen as a guiding paradigm that affects students' attitudes, behaviours, and social interactions in the classroom rather than just traditional content.

Social Maturity

The degree to which a person exhibits socially acceptable, responsible, and adaptive behaviour in interpersonal and group settings is referred to as social maturity. It is a multifaceted concept that represents a person's capacity to control their emotions, uphold harmonious relationships, carry out social responsibilities, and react positively to social circumstances.

Empathy, cooperation, tolerance, respect for others, emotional stability, self-control, responsibility, and adaptability are traits of socially mature people. These attributes allow them to successfully engage with others, settle disputes amicably, adapt to a variety of social settings, and favourably impact the well-being of society as a whole.

Social maturity is especially important during adolescence because this stage includes more social interaction, identity formation, peer pressure, and emotional growth. Students in secondary school in particular are going through a crucial stage where both internal and external factors are influencing their behaviour, communication, and social adjustment patterns. In order to promote responsible citizenship, emotional health, and meaningful engagement in society, social maturity must be developed during this phase.

Social maturity is a developmental outcome that is impacted by a number of factors, including peer interactions, school experiences, family environments, cultural values, and educational practices. It is not an innate trait. It encompasses both internalized values that direct social behaviour and behavioural competencies. The ability of secondary school students to exhibit empathy, cooperation, self-discipline, responsibility, respect, and adaptability in social interactions-all of which reflect their capacity for socially acceptable and morally sound behaviour-is defined in the current study as social maturity. It is analysed as a result that can be impacted by educational inputs based on values, especially those that come from Indian Knowledge Systems.

Analysis and Interpretation of Data

Thematic analysis was used to methodically examine the qualitative information gathered from focus groups, observations, interviews, and document analysis. Several major themes that illustrate how Indian Knowledge Systems help secondary school students develop social maturity emerged as a result of the analysis.

Indian Knowledge Systems as a Source of Ethical and Social Values

The results show that Indian Knowledge Systems provide a solid basis for teaching students moral and social values. Participants emphasized how deeply ingrained traditional knowledge and practices are ideas like respect for elders, cooperation, honesty, and responsibility. Instructors stressed that using tales, lessons, and illustrations from Indian customs aids students in comprehending the significance of moral behaviour in day-to-day living.

Interpretation

This implies that IKS offers a framework based on values that encourage students to develop socially acceptable behaviour and ethical consciousness.

Promotion of Empathy and Respect in Social Interactions

Students stated that being exposed to cultural narratives and value-based instruction improved their comprehension of kindness, empathy, and respect for one another. Instructors noticed that students who interacted with this kind of material showed better interpersonal skills and empathy.

Interpretation

IKS fosters the growth of respect and empathy, two qualities that are crucial for social maturity.

Development of Self-Discipline and Responsibility

According to the study, students are encouraged to control their behaviour through practices related to Indian Knowledge Systems, such as duty consciousness, self-control, and reflective thinking. Teachers observed that these activities help students develop a sense of accountability and responsibility.

Interpretation

IKS emphasizes the importance of self-control and accountability in forming socially responsible behaviour.

Enhancement of Social Harmony and Cooperative Behaviour

According to the participants, IKS encourages peaceful coexistence and group well-being. Students' capacity to collaborate and uphold positive social relationships has been found to be improved by activities that promote cooperation, sharing, and group participation.

Interpretation

Students' cooperative attitudes and social harmony are fostered by IKS's emphasis on coexistence and collective welfare.

Need for Integration of IKS in School Education

Indian Knowledge Systems should be systematically incorporated into the curriculum and teaching methods, according to educators. They proposed that students' social development can be greatly enhanced by the systematic integration of IKS-based activities and content.

Interpretation

IKS has a lot of potential, but how well it is implemented in the educational system will determine how much of an impact it has.

Educational Implications

The results of this study demonstrate the substantial potential of Indian Knowledge Systems (IKS) in promoting social maturity in secondary school pupils. Teachers, curriculum designers, school administrators, and legislators should consider the study's implications, especially when it comes to advancing holistic and values-based education. First of all, the study emphasizes how important it is to incorporate Indian Knowledge Systems into the curriculum in an organized and significant way. IKS should be integrated into all subjects and extracurricular activities rather than being treated as a stand-alone or additional component. Language, social science, and value education curricula can incorporate ideas like dharma (duty), ahimsa (non-violence), empathy, cooperation, and social responsibility. This integration can improve students' social maturity by assisting them in internalizing values and applying them in authentic social situations.

Second, the results indicate that value-oriented and experiential learning approaches should replace content transmission in pedagogical practices. To foster empathy, collaboration, and ethical understanding, educators can use strategies like role-playing, group activities, reflective discussions, storytelling from Indian epics, and community-based learning. These reflective and participatory pedagogies, which have their roots in IKS traditions, can produce meaningful learning experiences that have an impact on students' social interactions and behaviour.

Thirdly, it becomes clear that teachers play a critical role in promoting social maturity through IKS. Teacher training and professional development programs that introduce educators to Indian Knowledge Systems and their educational significance are therefore necessary. In order to incorporate IKS-based values into classroom practices, teachers should possess both conceptual knowledge and useful strategies. As a result, they may be able to do more than just transmit information; they may be able to facilitate moral and social learning.

Fourth, the study emphasizes how crucial it is to establish an educational setting that embodies the principles found in Indian Knowledge Systems. Through daily activities, assemblies, peer interactions, and institutional norms, schools should foster a culture of respect, inclusivity, cooperation, and shared responsibility. Students' socially mature behaviour can be reinforced through activities like community service, group projects, mindfulness exercises, and value-based conversations.

Fifth, rather than concentrating only on academic achievement, the results suggest that assessment procedures should also take behavioural and socioemotional development into account. Formative assessment techniques can be used in schools to gauge students' cooperation, accountability, empathy, and involvement in group projects. Students would be inspired to value social behaviour in addition to academic success as a result. The study also has consequences for curriculum development and educational policy. Indian Knowledge Systems could be incorporated by policymakers as a fundamental component of comprehensive educational frameworks. The development of responsible, moral, and socially conscious citizens can be aided by placing an emphasis on culturally rooted knowledge systems. Additionally, it is consistent with the larger educational vision that fosters social harmony, character development, and intellectual advancement.

Lastly, the study recommends that future teaching methods take a balanced approach that incorporates both traditional knowledge and modern educational requirements. Indian knowledge systems should be seen as a supplementary framework that enhances contemporary education rather than as a substitute for it. Education can better prepare students to navigate complex social realities with maturity, sensitivity, and responsibility by integrating ethical and social learning with cognitive development.

Findings of the Study

The goal of the current study was to investigate how Indian Knowledge Systems (IKS) support secondary school students' social development. A number of interconnected themes emerged from the qualitative analysis of information gathered from observations, focus groups, interviews, and document analysis. These themes show how Indian Knowledge Systems help students develop socially responsible behaviour.

Indian Knowledge Systems as a Value-Oriented Framework for Social Behaviour

The results show that Indian Knowledge Systems serve as a fundamental framework for students' development of value-oriented behaviour. Participants repeatedly underlined how cultural customs and traditional knowledge naturally foster virtues like cooperation, respect, accountability, and honesty. Teachers emphasized that students can comprehend and internalize socially desirable behaviour when culturally relevant narratives, ethical teachings, and value-based discussions are included. According to the analysis, IKS actively shapes students' attitudes and behavioural orientations in addition to imparting knowledge. It gives students a moral and cultural framework in which to understand their social roles and responsibilities.

Facilitation of Empathy and Interpersonal Sensitivity

The study's key finding is how Indian Knowledge Systems can improve students' interpersonal sensitivity and empathy.

Students said they were better able to comprehend the feelings and viewpoints of others when they were exposed to moral tales, philosophical concepts, and culturally grounded lessons. Students' capacity to work together, settle disputes amicably, and uphold respectful relationships has significantly improved, according to teachers. This suggests that by encouraging emotional awareness and sensitivity, which are crucial elements of social maturity, IKS supports the affective dimension of learning.

Promotion of Self-Discipline and Behavioural Regulation

According to the study, Indian Knowledge Systems promote students' self-control and self-discipline. Reflective thinking, mindfulness, and a focus on duty consciousness are examples of IKS practices that have been shown to affect students' capacity to restrain impulses and behave responsibly. Students who were exposed to such practices showed increased emotional stability, patience, and responsibility in their behaviour, according to the participants. This illustrates how IKS contributes to the development of internal self-regulation mechanisms, which are essential for acting in a way that is acceptable to others.

Encouragement of Cooperative Behaviour and Social Responsibility

The results demonstrate how Indian Knowledge Systems encourage students to act cooperatively and with a sense of social responsibility. Students' willingness to cooperate and contribute to group objectives was found to be increased by IKS-inspired activities like group participation, community-oriented tasks, and collaborative learning. Students reported feeling more a part of the school community and accountable to their peers. IKS has a positive impact on students' social interactions, as evidenced by teachers' reports of better group dynamics and fewer conflicts.

Development of Social Harmony and Inclusive Attitudes

Another important finding is that attitudes of mutual respect, inclusivity, and social harmony are fostered by Indian knowledge systems. Students' views on diversity and interpersonal relationships were found to be influenced by ideas like coexistence, tolerance, and collective well-being. Students showed a greater propensity for peaceful coexistence, a decrease in prejudice, and an acceptance of differences. This illustrates how important IKS is to society as a whole in fostering inclusive and peaceful social behaviour.

Perceived Gap between Potential and Practice in School Education

Although there was widespread recognition of the advantages of Indian knowledge systems, the study also found a discrepancy between their potential and actual application in educational settings.

According to the participants, IKS integration is frequently informal, fragmented, or limited. In order to successfully integrate IKS into teaching practices, teachers stated that they needed institutional encouragement, training, and structured curriculum support. This result implies that systematic and deliberate integration of IKS within the educational framework can greatly increase its beneficial effects on social maturity.

Overall, the results show that Indian Knowledge Systems have a variety of functions in helping secondary school pupils develop social maturity. They support:

- The formation of moral principles improvement of interpersonal skills and empathy
- Encouragement of self-control and emotional control
- Promotion of collaboration and social responsibility
- Cultivation of inclusiveness and harmony

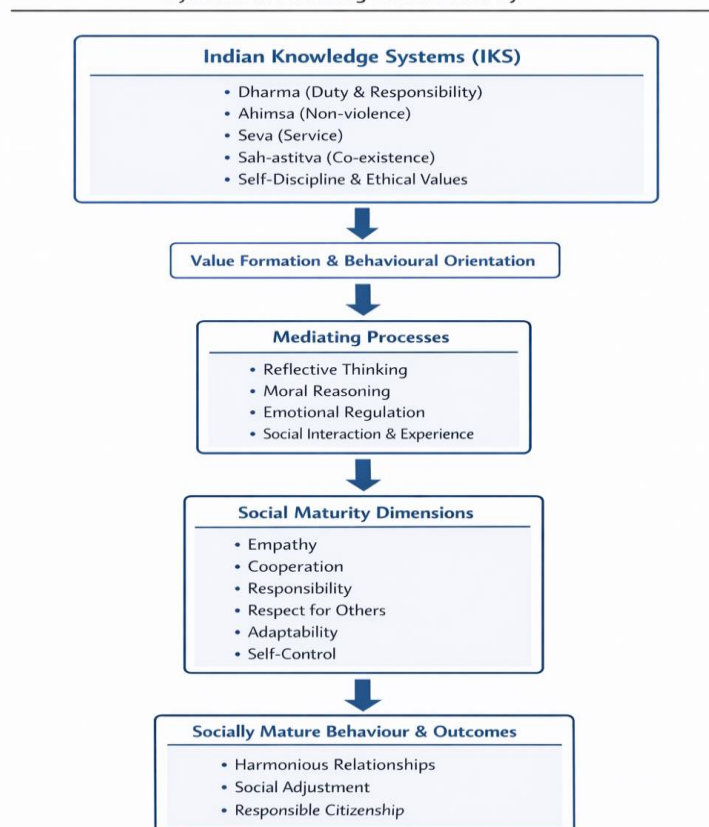
Conclusion

The current study investigated how Indian Knowledge Systems (IKS) support social maturity in secondary school students and found that IKS is a useful educational framework for encouraging morally and socially conscious behaviour. The results show that the fundamental characteristics of social maturity closely correspond with the values found in Indian Knowledge Systems, including empathy, self-control, cooperation, respect, and social responsibility. The study emphasizes how incorporating IKS components into teaching-learning procedures helps students develop their social awareness, emotional control, and interpersonal skills. Students' overall social maturity is improved by this

integration, which helps them internalize values and apply them in real-life social interactions. Students' development of positive social attitudes and behaviours is further supported by IKS's emphasis on peaceful coexistence and group well-being.

The study also notes that the lack of organized curriculum integration and the prevalence of exam-oriented practices mean that the potential of Indian Knowledge Systems in school education is still underutilized. This suggests that intentional efforts are required to integrate IKS into teaching methods, teacher preparation programs, and school cultures. To sum up, Indian Knowledge Systems provide a pedagogically significant and culturally appropriate way to address the increasing demand for social and ethical development in education. Schools can develop socially mature people who can make valuable contributions to society by fusing traditional knowledge with modern teaching methods. Thus, the study highlights the significance of implementing a comprehensive approach to education that strikes a balance between social and moral development and cognitive achievement.

Figure 1: Conceptual Framework Showing the Role of Indian Knowledge Systems in Fostering Social Maturity



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