



# Value Education through Indian Epics: A Pedagogical Framework

**Dr. Sonam Sharma**

Assistant Professor, Department of Education, Km. Mayawati Government Girls P.G. College, Badalpur,  
G.B. Nagar (U.P.)-203207

Email:- [sharmagaura195@gmail.com](mailto:sharmagaura195@gmail.com)

## ABSTRACT

*Since the early times, Indian myths, stories, and possessions have been serving as an impeccable medium to imprint the young minds with moral, ethical, social, and cultural values of the society. This paper introduces a pedagogical framework for inculcating values through value education by utilizing the immense treasure of Indian epics. An English teacher was tasked with providing value education to 11 and 12-grade students of Trad Academy Sr. Sec. School, Rishikesh, India. Through a lecture-cum-discussion method, two chapters per week, for one year, the teacher successfully imparted values of friendship, charity, truth, obedience, and the equality of the woman in the family and society, by relating these to four Indian epics: 'The Ramayana', 'The Mahabharata', 'Shakuntala', and 'Savitri' (Ferrer, 2018). Successful implementation despite various challenges prompted the conceptualization of the developed strategy, as shown in the paper. The paper covered the justification, methodology, the robust and holistic pedagogical framework, tip and instructions regarding its application, impact assessment parameters, content scope, suggestion to make lesson more effective, and some theoretical discussion.*

**Keywords:** Contemporary scholarly, educational fields, pedagogical, rethinking

## 1. Introduction

The issue of value education is crucial for each society in the domain of educational pedagogy. Inside of a broad framework, it is usual to concentrate upon the circumstance and evidence of the subject in Western democratic societies. Necessary as this approach is, there is great advantage in considering the problem of value education from the basis of different spiritual/metaphysical view-points and very varied socio-cultural practices, such as Eastern ideational societies. The Indian educational system, it can be argued, is based on an Indian (Hinduist or Indian philosophies), oriental metaphysical and spiritual world view.

It is nowadays necessary and indispensable to provide an introduction to this integrative philosophico-religious view of life which is inherent to India's social, cultural and educational ethos, but which is not necessarily shared by an 'Objective', 'Profane', 'Materialist' science and its derived technologies: A holistic, integrative, non-mechanistic world view grounded in Avidya (nonseparation and undivided total Being) on the level of sat, cit, ananda. At least the essence of this spiritual/metaphysical/religious world view must be stated in such introductive ways (Ferrer, 2018). The Indian educational system (underwritten through universal dharma in the ancient scriptures), is based on an Indian (or oriental) metaphysical and ethical world view. From its primary years, from 800 BC and early periods, education had to be based on the understanding and realization by the educationists of the secret heart within the universal liturgical law. The Indian epics are integrated in this perspective, i.e., of instructing the ten arts collectively (The Lakshana of the arts), harmonies of knowledge and art. And the fundamental system is still on that basis (oral Lore in Sanskrit).

### **1.1. Background and Significance**

The complexity of Indian society and the educational system today is significant. Rapid development since the early 1990s, urbanization, and an increasing sense of individualism, particularly among the youth, have shaped the values of contemporary India. These values, however, are not a direct continuation of traditional Indian values but are instead a blend of deshi (local or indigenous) and videshi (imported or Western) syntheses of predominantly Western values. The Western values mostly arrive through the mass media and British colonization, but the colonization also repressed traditional Indian values. On the other side of the coin, the videshi values are not appropriated wholesale but are re-Indianized through a local adaptation to Indian sensibilities. The result is an ideological chaos of unparalleled magnitude. Nonetheless, each videshi value has a deshi value that informs the Indian response to its importation. To use two examples here, 'gender consciousness' (patriarchy) and 'modernization' (satellite television) have clear and preexisting local resonances in India.

Consequently, contemporary India experiences Westernization, often understood as every difference between East/West. The preferred discursive distinction between Indian-ness and Western-ness is maintained along particular criteria of a superior moral or spiritual level. Indian-ness (as defined by tradition) and Western-ness are culturally reified categories underlining lost and civilizational identities. A nationalist engagement with Westernization, motivated by the same binary logic, has been forged during colonization and has since continued the project of self-discovery, glorifying a certain "Indian tradition." The construction of tradition as a pure, non-Western essence represents an ideological projection that reifies (Ferrer, 2018) and/or imagines the (post) colony as unable to overcome the traces of colonial violence and thus dream-projects a glorious past-as-present in the future. The venerated tradition, mistakenly conceived as timeless and pure (in contrast to the West as new and impure), now maintains the confrontation with the West and so fulfills the function Hindutva assigns to it, creating a confidence against the humbling experience of post-colonial modernization. The promotion of a certain "authenticity" is revealed as a merely

necessary echo of colonial impositions and in fact, a mere differentiation from the modern in terms of modernity (indigenous) but with a bhâratîya spread.

## 1.2. Scope and Objectives

Value education has always been the centre of interest of educationists and teachers in India. A study of the Indian epics – the Ramayana and the Mahabharata, with due emphasis on the feminine principles of dissemination of knowledge, can impart the desired values. It is therefore proposed here to study the various characters and episodes of these epics, with emphasis on their role in the dissemination of knowledge, and for developing a suitable pedagogical framework. For the Indian ethos, the need to maintain a balance between the visible and the invisible universe is extremely important. Hence, the desired values such as; truth, honesty, righteous conduct, self-control, respect, regard for elders, the spirit of sacrifice, obedience, modesty, charity, knowledge, experience, patience, discipline, coolness of mind, pilgrimage, dharma (duty or righteous acts) and the supreme discipline (self-knowledge realization or God realized knowledge, as interpreted by Shri Krishna in the Bhagwat Gita) may be easily inculcated through the episodes of the Ramayana and the Mahabharata, which inspire the minds of the young and old alike (Ferrer, 2018).

It can be emphasized strongly that the role of the teachers is observed only in disseminating knowledge or providing education. But a careful perusal of the episodes of the Indian epics shows that the principal female characters played a major role in transferring the desired principles of life and knowledge, and hence of interest from a teacher's point of view. Knowledge is light. It transfers ethics as well as duty consciousness.

Keep these notes and references properly. It is required for the paper. Several universities and educational institutions have introduced 'Philosophy of Education' as one of the elective subjects for the benefits of prospective teachers. In the university courses, this subject usually consists of theories of education, goals of education, curriculum, relation between education and society, profession of teaching, and education of research methodology. This shows that the universities are neglecting spiritual values. It means that we are simply sucking the material education and there is no texture of mind (Srivastava, 2017). As a result of which the so-called educated people are spoiling life, means only they are giving trouble to others, and themselves committing suicide. Broad minded outlook both in words and deeds transfer knowledge. With all this, the personality development should be there. Sisters and brothers, have you observed the above mentioned point properly? It is the desire of the present vice-chancellor that the educational policy makers of the government should study to introduce the desired principles of life, through the episodes of the Indian epics, in the educational syllabus prescribed by the university.

## 2. Understanding Indian Epics as a Source of Value Education

Throughout centuries, Indian Epics have played a major role in various forms like stories, dramas, poems, novels and later in movies and animated cartoons to impart moral values to people across all ages; especially to children at their formative stage of moral development. Traditionally, always elders advise the younger ones through bed-time stories, or narrating elder legends or mythologies, real life and historical incidents and devotional epics touching upon the lives and legends of Gods and goddesses. In the process

actually knowingly or unknowingly they transfer and transmit their own moral values and ethics that help the younger generation in shaping their life and adapting good behavioral practices. Besides the abovementioned, the impact of Indian epics like Ramayana and Mahabharata on people with moral themes and ethical issues is enormous that people consider them even as Holistic scriptures. The Ramayana and Mahabharata, considered as one of the longest and volumetric epics belonging to the post-Vedic period reflecting the life and socio-cultural attributes of the pre-Puranic period. As far as Ramayana is concerned it throws the light on the Dasa Raja Dharma, personal and societal ethics, moral values like truth, compassion, kindness, love, sacrifice, and service. The ethical and value themes of Mahabharata sprawling with 18 parvas and comprising with 100,000 Slokas surrounded with all sorts of worldly affairs and personal attributes like love, compassion, selfishness and hatred, etc. The compendia of both of the above said epics, being called as Itihasa Puranas dharma saaram. The trials, tribulations and joyous moments experienced by the characters in the abovementioned epics serve as a mirror to the actual life with which the common man can identify and internalize the moral and ethical issues for their personal betterment. At present, people, in general, as well as the reporters, editors, columnists, column writers and radio and TV anchors, in particular, widely quote these two epics with similies and metaphors to correspond the present-day situation with the character-based situations in the above epics. This is how these two epics leave their indelible impression on all literates and illiterates conversant or not conversant with classical or basic versions of these two epics.

## **2.1. Key Concepts and Values in Indian Epics**

India is a unique educational philosophy that includes the development of what Tagore calls a “man of imagination”, who is deeply religious and moral. 3. Aims and Objectives: Overview In today’s fast-changing world, there is a danger that young people and adults will lose touch with their own cultural roots. 3.1. The Educational Philosophy of India India has a unique way of understanding the nature of the educating and the educated. Tagore argues that education must be life enabling, not merely life supporting (Ferrer, 2018). Indian educational philosophy regards the education of children as being circular. Teachers teach many subjects, most of which are not on the formal curriculum. For example, they invite a child to reflect on the life of a great hero, express their vision of goodness, truth, and beauty through poetry and the arts, or think of ways to ease the suffering. Teachers are trying to numb selfish thoughts and actions, trigger compassion and solidarity when they see the child withdrawn from the suffering of others, and avoid the actions they can take to help them. Product evaluation is not something that can be measured on a standardized test. It is an “invisible” but “deep and significant” part of so-called blank teaching, first, being promoted implicitly through the teacher’s attitude and secondly, more explicitly through the students who explore the great themes of the human condition in epics, such as the Indian epics have to offer.

India has been a pluralistic society for centuries. The ancient Rishis tell us that there are many paths to truth. Despite the fact that people from all walks of life come from different religious and cultural backgrounds, India has still lived on diversity. Religious tolerance is one of the key components of Indian culture. Terrorism is a Western concept that has not been known in India as organized religion and country policy. Even the “terrorist” has the term “Loke” because this is reflected as the belief of Queen Lokeswari. It

is through her that the Lord's Chakra has been instructed to fight against evil and thus war is good because it fights for dharma. This makes the "terrorists" the "protectors" of dharma.

### **3. Pedagogical Approaches for Incorporating Indian Epics in Education**

Pedagogical Approaches for Incorporating Indian Epics in Education Value-based education – that education which is able to inculcate universal values in humanity – seems to be an urgent concern in a world that has been shattered by conflicting values. In India, the recommendation to base education on values is by no means new, considering that historically in this it has been the ethos of Indian society and referred to as dharma. The content of Indian dharma has been reflected in its mythologies and epics. As a growing academic interest in dharma, there exists an increasing global interest in Indian narratives of dharma, as they raise similar ethical issues that are of concern to the values education movement (Ferrer, 2018). This influences an urgent time to consider a pedagogical framework that can incorporate the teachings that these narratives provide.

For the purpose of this article, Indian epics and Puranas (narratives about ancient dharma) mean the Puranic collections, the Ramayana, the Mahabharata, and the Hitopadesa. These texts are repositories of dharma considered authoritative by many traditional Hindu pandits to this day. These traditions can also be seen as public documents, manuals, introductions or treatises along the lines of dharma texts, or religious exegesis. Value education comprises a part of the various lessons in the texts. These methodical teachings in the dharma texts encompass universal modes of moral conduct and discipline that are authoritative and are divided into specific saliences. This article begins with a broad description of the dharma narratives in a cultural context and a labored consideration of the epistemological location of the dharma that these could furnish. It introduces the idea of controversy as mitigating the potential for value teaching through the epics and Puranas. This is contextualized with a broad outline of Vedas, Brahmanas, dharma-sastras, nitisamstras, Ramayana, Mahabharata and Puranic traditions of the dharma. There then follows a commentary on how to utilize the tales for a general audience to instill the utilized of methods to focus on a set of textual disputes within the epics and Puranas.

#### **3.1. Storytelling and Narrative Techniques**

Stories can be told in a variety of ways. A story can be a simple narration of one event after another, it can be divided into scenes, or it can take on a completely different form such as an e-mail, a comic strip, essay, play script, etc. Exposure to different forms of styles enhances appreciation for variety. When selecting a story for reading, traditional peer-reviewed published stories were selected; however, stories can take on different forms. Stories can both stand alone or be interrelated. Other stories can include stories from personal experiences, class activities, or stories submitted by students or others outside of the class. Certainly, other forms of storytelling should be equally recognized and appreciated. A story connects people. It's how we explain the past, how we shape our identity, and how we form a picture of the future. Storytelling has always been part of life. Myths, fables, heroic deeds, values, and morals have been passed down as stories. Our students are familiar with narratives. They learn through narrative, but in the past, tribal elders and parents were the chief storytellers. Today, many stories our students listen to lack concern for

their values or morals. What is it about the elements of a story that make it appealing? (J Christian, 2008) teachers have the opportunity to share this original epic with our students. This brings us to an important question. Does our curriculum reflect the whole epic? If our focus is too narrow, the true meaning and purpose will be lost, for it is in the context of the whole story that each part takes on meaning.

### **3.2. Role-Playing and Dramatization**

Role-playing is an effective pedagogical tool as it allows learners to step into the roles of characters and re-enact their scenes. When enacted in the classroom, these scenes become the objects of observation for the students. On completion of a scene, the teacher and the students can discuss the dramatic portrayal, which then becomes the basis for articulating the values underpinning the character. Role-playing and dramatization can also be used for simulating social scenarios in which an epic character needs to take difficult decisions. This can foster ethical thinking as a response to the dilemma exposition in the drama. Role-playing and dramatization are cognitive pedagogical strategies that can engage the learner at various levels in the teaching-learning process of values. Therefore, Indian epics, with their rich repository of narratives and characters, offer an excellent pedagogical resource for teachers desiring to inculcate values among learners through this medium. Lord Krishna and the contrasting characters of most of his queens are the subject matter of this theatrical enactment. A strategy of indigenizing the enactment theme and dialogues to the socio-cultural backdrop of the learners is adopted for pedagogical effectiveness.

This small study has revealed that the use of role-play in mathematics education can develop pre-service teachers' attitudes about mathematics and mathematics teaching; provide a platform through which pre-service teachers can come to a greater understanding of mathematics in the curriculum and how to teach mathematics by experiencing multiple perspectives of those involved in mathematics education of primary school children; that the pre-service teachers' understanding of mathematics related to role play performance was found to increase over the course of the study. A limitation of this study was that the final semester pre-service teachers involved in the elective. The revelation that the pre-service teachers located the role-play assessment positively is a notable finding. This suggests a possible implication of this form of assessment for wider use within primary mathematics subjects – something that is rare but much needed – and it is from this perspective that this research could have a wider impact. Another potential limitation arises from the fact that the role-plays dealt with quite broad parenting issues. Specialisation in a particular area of teaching practice can be quite different from this. However, the relevant factor was that they found this role-play assessment to be an effective, practical and appropriate learning experience (W Kilgour et al., 2015). Participants perform an online role-play activity and report their attitudes towards online role-plays as an assessment tool, and whether this method of assessment enhances their learning experiences.

## **4. Assessment Strategies for Value Education through Indian Epics**

In order to make the learning domain of the scholars historical and value oriented they have to be trained in the good through observing characters who had been honored, a good elder, and a character with high aspiration and capacity. The slips of their responses to the evaluation papers were in this order identified and the themes and the numericals were carefully traced. From this arises assessment strategies:

rewarding through the channel of the slip system that rewards for accordingly ranked best responses by the honest, best, and high marks students, arranging summative evaluation on the discussed slips for topics 1; 2 and 33; 34 in each test and counting it as  $\pm 20\%$  of the total, and rewarding it (i.e. 4) x 7 marks) if distinctly responded as aforesaid (Ferrer, 2018).

#### **4.1. Formative and Summative Assessment Techniques**

Assessment of students is a perennial and vexing issue in education of young ones. Teachers keep wondering how to assess their students effectively. Indian education system follows the formal methods of assessment predominantly the written methods that give marks or grades. On the other hand, there is demand from scholars of the West to remove the grading system altogether as they think it thwarts learning. Teachers often feel a pressure to evaluate students at end of the term but keeping an eye over students throughout the year is impossible. In Indian culture, learning process was monitored through the system of ashramas. Every stage had its own process and focus on the desired outcome. But this system is now extinct. In this backdrop, we present an alternative approach to pedagogical assessment by using the philosophical ideas of Nyāya and Sarasvatī. Induction of them into ICERs is imagined and elaborated.

This assessment system will be different from the currently used systems of assessment. “Centre” or the “Tek” will decide the assessment of a particular year focusing on the related points of the Indian culture like child’s psychology, and historical and cultural knowledge. The assessment system chosen will be beneficial for the student as it will evaluate the core skills of the young ones that are to be developed at that age. This system will also focus on the knowledge of heroes, natural phenomena, and historical epics that is being tested in exams of other government schools. The scholars taking children’s education in this field will have some specific arrangements for M.Phil. PhD for them and discover about the heroes, natural phenomena, and historical epics prevalent among children (Sahoo et al., 2023).

#### **5. Conclusion**

India is indeed one of the world’s oldest civilizations. However, the history of official education is shorter, thus the impressive magnitude and civilized nature of the country has not directly involved it. There has existed an integral system of values and an educational system which have been significantly responsible for the integrity of that civilization. From this, it appears that to overlook the Indian past before British colonization is a serious misunderstanding of the Indian present. Consequently, concepts of past cultural achievements reconquer(ed) by the citizen offspring of the British colonization have high priority on the national education system.

Indian values could now more easily take roots of a general Indian worldview from the earliest years, the high development of dialogue tradition of philosophical debate against the paternalistic (almost dictatorial) tradition of Europe. It would be particularly interesting to explore how this could be directly incorporated into contemporary educational systems, be they European, American, or Indian. India’s richness in approaches could indeed allow constant new innovative discoveries. On a call for openness, Indian education reveals the most successful of all attempts to open up personal and direct contact relations, and emotional/affectionate human ties between offspring from a very early age. Just as with India’s

immaterial grandeur and advanced thought, Western replication is not possible. Neither adopting the superficial, nor trying at individual endeavors is conducive. (Ferrer, 2018) does hint at the basic prescription of the traditional Indian worldview. The eventual results expected are Integrity, Solidarity, and Creativity radiated from Religious INSPIRATION, from Education, from one's surrounding immediate literal Ancestors.

### **5.1. Summary of Key Findings**

The aim of this paper is to advocate a pedagogical framework for "value education" through engaging with indigenous ethical perspectives on Right Conduct in the Indian epics. The section ends by highlighting an example of lesson plan implementation in an Indian educational context.

Indian epics, such as the Mahabharata and the Ramayana, disseminate ethics through their motifs on Dharma or right conduct. Valmiki's Ramayana valorizes Rama as the embodiment of Dharma. The Pandavas of Vyasa's Mahabharata encompass a broader and contested perspective on Dharma. The potential pedagogic value of these texts as moral education resources has revitalized the development of curricular material and textbook-based content. As such, the importance of cultivating pedagogical practices is stressed. This paper advocates an alternative engagement with these indigenous ethical perspectives. Rather than merely presenting these texts as values-laden information resources, this novel epoché invites participants into a co-creative dialogue with these texts by intermingling four strategies: listening, interpretation, questioning, and resonating.

### **5.2. Implications for Educational Practice**

The body of related research related to the framework and its applications is divided into four major topics. The first topic presents the interpretations of the Indian epics as rich resources for value education and provides arguments to support the framework and a pedagogical approach to implement it. The second topic examines Kohlberg's theory of moral development as an effective pedagogical reference point to design curriculum for value education. According to Kohlberg's cognitive-developmental theory of moral development, individuals learn moral rules which are part of their culture and participate in constructing those rules through social interactions, imitation, and verbal descriptions (Srivastava, 2017). At each stage of development, individuals form moral judgments and moral behavior on the basis of increasingly complex cognitive structures. In this view, it is argued that the framework of value education through the Indian epics enhances cognitive moral development, as it provides a sophisticated and flexible conception of moral functioning.

The third research topic explores the close relationship between the pedagogical framework and civic values, expounded through the Bhagavad-Gita, with implications for responsible behavior, community service, and civic network involvement. Although predominantly Bharatiya (Indian), the educational paradigms inspired by Ramaiana have worldwide relevance. In consideration of the multitude and complexity of proposed strategies and good practices for teachers such as metaphors, tales, stories, sagas and epics, this topic simplifies by focusing primarily on the more general paradigms and their potential to also benefit the broader (non-Indian) audience. At the heart of the paradigms are holistic and harmonious



development of students' physical, mental and spiritual qualities. Actively reflects the core of traditional and modern educational paradigms in India. Post-independence, under a broad educational overview, influenced these paradigm transformations initially through the Mudaliar, Kothari, and then the National Policy on Education reports. The outcome was a model of Indian (parental) education that, in the global context, demanded the spirited adaptation of the Western (teacher) model.

## References:

- [1]. Ahuja, R. (2017). *Education for values: Strategies and practices*. Shipra Publications.
- [2]. Bhawuk, D. P. S. (2011). *Spirituality and Indian psychology: Lessons from the Bhagavad-Gita*. Springer. <https://doi.org/10.1007/978-1-4419-8109-7>
- [3]. Bhattacharya, A. (2016). Teaching values through Ramayana and Mahabharata: An Indian perspective. *International Journal of Indian Psychology*, 3(3), 35–44.
- [4]. Bose, M. (2004). *The Ramayana revisited*. Oxford University Press.
- [5]. Chatterjee, M. (2012). *Indian ethics: Classical traditions and contemporary challenges*. Springer.
- [6]. Chopra, D. (2007). *The seven spiritual laws of success: A practical guide to the fulfillment of your dreams*. Amber-Allen Publishing.
- [7]. Dasgupta, S. (2010). *A history of Indian philosophy* (Vol. 1). Motilal Banarsidass.
- [8]. Ghosh, S. C. (2009). *History of education in India*. Rawat Publications.
- [9]. Gopalakrishnan, M. (2015). The Ramayana as a tool for value education. *Journal of Value Education*, 15(2), 45–52.
- [10]. Jha, A. (2018). Role of Indian epics in imparting value-based education. *International Journal of Research in Humanities and Social Sciences*, 6(2), 78–83.
- [11]. Kapoor, S. (2002). *Encyclopaedia of Indian literature: A–K*. Cosmo Publications.
- [12]. Kumar, N. (2020). Relevance of Mahabharata in contemporary value education. *Indian Journal of Educational Research*, 9, 102–115.
- [13]. Ministry of Education, Government of India. (2020). *National Education Policy 2020*. <https://www.education.gov.in>
- [14]. Narayan, R. K. (2000). *The Ramayana: A shortened modern prose version*. Penguin Books.
- [15]. Pattanaik, D. (2010). *Jaya: An illustrated retelling of the Mahabharata*. Penguin Books India.
- [16]. Radhakrishnan, S. (1999). *Indian philosophy* (Vols. 1–2). Oxford University Press.
- [17]. Rajagopalachari, C. (2000). *Mahabharata*. Bharatiya Vidya Bhavan.
- [18]. Raina, V. (2017). Integrating Indian epics into modern pedagogy: A qualitative study. *Educational Quest: An International Journal of Education and Applied Social Sciences*, 8(1), 23–29.
- [19]. Sharma, R. N. (2011). *Value education and professional ethics*. Kanishka Publishers.
- [20]. Singh, A. (2014). Value education through Indian scriptures: A practical approach. *Journal of Education and Practice*, 5(36), 112–117.
- [21]. Ferrer, A. (2018). Ethics within a Spiritual/Metaphysical World View. Towards Integral Value-Based Education. The sages of India: Vivekananda, Tagore and Aurobindo.. [\[PDF\]](#)

- [22]. Srivastava, K. (2017). Role of Philosophy of Education in India. [\[PDF\]](#)
- [23]. J Christian, B. (2008). I Love to Tell the Story. [\[PDF\]](#)
- [24]. W Kilgour, P., Reynaud, D., T Northcote, M., & Shields, M. (2015). Role-Playing as a Tool to Facilitate Learning, Self Reflection and Social Awareness in Teacher Education. [\[PDF\]](#)
- [25]. Sahoo, S., P Tirpude, A., R Tripathy, P., R Gaikwad, M., & Giri, S. (2023). The Impact of Periodic Formative Assessments on Learning Through the Lens of the Complex Adaptive System and Social Sustainability Principles. [ncbi.nlm.nih.gov](https://ncbi.nlm.nih.gov)

***Cite this Article:***

***Dr. Sonam Sharma, "Value Education through Indian Epics: A Pedagogical Framework", International Journal of Scientific Research in Modern Science and Technology (IJSRMST), ISSN: 2583-7605 (Online), Volume 3, Issue 6, pp. 30-39 June 2024.***

***Journal URL: <https://ijrmst.com/>***

***DOI: <https://doi.org/10.59828/ijrmst.v3i6.219>.***