TEACHER EDUCATION

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Editorial

Education has always been the cornerstone of India's intellectual and cultural heritage, deeply rooted in the Indian Knowledge System (IKS). The Indian education system, dating back to the Vedic period, has emphasized holistic learning, blending scientific inquiry with ethical and spiritual wisdom. Today, as we strive to modernize education while preserving our cultural identity, integrating IKS into school education and teacher training has become essential.

This special edition of our research journal explores the relevance, challenges, and potential of incorporating IKS into contemporary educational frameworks. The Indian Knowledge System, encompassing disciplines like Ayurveda, Yoga, Linguistics, Mathematics, Astronomy, and Metallurgy, offers valuable insights for 21st-century learning. In school education, IKS fosters critical thinking, environmental consciousness, and value-based learning, ensuring that students develop a deep-rooted connection with their heritage while acquiring global competencies.

Teacher education plays a crucial role in this transformation. Educators must be well-versed in IKS to effectively integrate it into their teaching methodologies. The research articles in this edition examine innovative pedagogical approaches, curriculum reforms, and policy initiatives that bridge traditional wisdom with modern educational needs. From experiential learning methods inspired by ancient Gurukul traditions to the role of indigenous languages in enhancing cognitive development, these studies highlight how IKS can contribute to a more inclusive and culturally responsive education system.

As India moves towards an education model that balances tradition with innovation, embracing IKS is not just a revival of the past but a step towards a sustainable and meaningful future. We hope this issue inspires researchers, policymakers, and educators to explore and implement IKS-driven educational practices for the holistic development of learners.

Prof. Ramesh Ghanta

Teacher Education

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Contents

Editorial

Preparation of Teachers and Teacher Educators: Insights from IKS

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Abstract

Teacher education is a crucial task, where the teachers are taught to be facilitators. The changing world has pushed the teacher's education to its brink. Though new trends are explored, it has to be explored more. The statement of our research addresses putting forth the attributes that this generation of teachers' needs at the forefront of emerging priorities in the education system rooted in the Indian Knowledge System. Many problems have already been addressed, such as teaching skills, psychological traits, and methodological variations. As the education world widens, students are getting lost in so much information. Despite the inbuilt storing capability, the path of information grasping is entangled. Therefore, a particular approach to the teacher is a must so that the students are formed well. It is like implementing new methods from the existing foundations of the Indian knowledge system, which are so intense in their value system. The methods used for the research paper are the analysis method and the survey method. We all are aware that the teacher's role is of utmost importance and can create a transformative impact in society. Today's generation demands various other aspects of teachers' personalities apart from mere facilitators of knowledge. Various insights from the IKS have been examined, and a new perspective has been given to these points. Though our education system has adopted some Western principles, IKS has deep roots imbibed in our lives, which can shape the education system. This

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research paper is important as the times ahead are challenging. The teachers need to grasp the attention of the students, where they get insightful knowledge.

Keywords: Indian Knowledge System; Teacher Preparation; Teacher Education

Introduction

The Indian Knowledge System is a vast subject that encompasses all dimensions of human life. Religion can also be looked at from the secular perspective, and then proper implementation can occur. Kautilya's Arthashastra, which have been written around 350 B.C., possesses' wisdom of every kind. Even Kautilya says that this is not my work, but this is the collection referring to agreeing and disagreeing of the text. Dr. R. Madhavan says that the Western world woke up 2 thousand years back and thus referred to India as the one that does not know. IKS is the living aspect, which we have now bothered to bring into consideration in the scenario in which we live. We see the 1,500-year-old temple of Nindrasir Nedumaran by the Pandya king made up of granite. If we consider this, we see that to carve such a structure we need high-speed meter steel to do the structuring. This temple consists of 48 pillars carved from a single stone, making different sounds. These are the heights of engineering the IKS contains. We were very significant in the science of metallurgy, considering the mixing of ferrous iron alloy. Wood steel was manufactured in India then and was a major market. Even we Indians were the first to extract zinc from the earth's crust, thus contributing to the impeccable heritage of India. Many other pillars, such as Kunard, still exist. Indians knew then how to mix 5 metals known as Panchaloha, such as Au, Ag, Cu, Fe, and lead. This can be found in the Vishnu Dharmottara Purana. Examples can also be found in Aranula in Panthalam. In the Arthashastra, the Brihat Samhita gives the 5 humanoids, where human beings are divided into five sets, where the measurements of each body part are given. IKS also includes Bhadra Ganitam, where 14 numbers have about 383 possibilities. Today we remain psychologically colonized by Western thoughts and Western parameters of existence because of the huge impact of the Internet, so if we don't

discover our roots once more and if we can't stand firmly in our soil, we will not be able to appreciate the knowledge tradition that has enlightened the knowledge of today.

India's 2020 National Education Policy aims to restructure the nation's educational framework through its indigenous knowledge system. Our previous educational system, which aimed to develop the full person, placed a strong emphasis on virtues like modesty, honesty, discipline, independence, and respect for everything. The Vedas and the Upanishads' precepts were the basis for teaching students, and all facets of life were taken into consideration in the classroom. India has a long history of having an approachable, practical, and current educational system.

The New Education Policy 2020 recognizes the rich history of ancient India and draws attention to how ancient Indian scholars like Charaka, Susruta, Aryabhata, and others are incorporated into the current curriculum.

Figure 1: Indian Knowledge System

Subjects under the Indian knowledge System

Courses in various fields like Humanities, Engineering, Medicine, Agriculture, Community knowledge systems, Fine and Performing Arts, Vocational skills, etc., should incorporate Indigenous Knowledge Systems (IKS) content. These courses need to demonstrate a clear connection between traditional subjects in IKS and modern subjects such as chemistry, mathematics, physics, agriculture, etc., as outlined in the guidelines.

Need for Teacher Training in IKS

India is a treasure of knowledge with a vast repository gained over thousands of years in the form of arts, literature, languages, discoveries, architecture, etc. The Indian knowledge system is so vast that it's highly impossible to capture it in one book. So, the responsibility lies on the shoulders of faculty to make our youth aware of the vast repositories of ancient traditional knowledge in India.

Eklavya also learned archery from a distance by observing his guru, Dronacharya. This highlights the fact that teachers can have a profound influence on the lives of students. It's the role of the teacher to adopt the necessary skills required for today's education system but, at the same time, ensure that today's knowledge system has its deep roots in the Indian Knowledge System. Today's generation is moving towards modernization and Western thoughts, so it's necessary to introduce. Them with the contribution of ancient Indian systems & tradition to modern science & technology.

Factors to be considered for training teachers in IKS

IKS Induction Program for Faculties and Teacher Trainees

As NEP 2020 lays a special emphasis on integrating the Indian Knowledge System into the curriculum, developing a sense of pride for the nation will bring connectedness that will build the gap between traditional knowledge and modern knowledge. So, a proper induction program should be done for the faculties training them for IKS and giving them an overview of IKS, thus making the first faculty aware of the contribution of Indian knowledge to the existing modern

system of knowledge. Every faculty member needs to be introduced to the IKS's overall philosophical framework, which bridges every area of study. Understanding the sources and origin of IKS is important for the faculty. Training on IKS should be a part so that teachers develop instructional strategies and acquire the necessary skills to effectively facilitate student learning.

IKS content should be made available in regional languages.

IKS content should be compiled and made in regional languages to make sure that language is not a barrier to the transformation of knowledge. IKS content in a regional language will enable the teacher to understand the notion & facilitate a better understanding, leading to improved learning outcomes. So this would develop the interest of faculty who were reluctant to the source of knowledge due to the language barrier. The digital database can be created of authentic books, papers, and videos, and faculty research scholars should be encouraged to contribute to the database.

Development of Refresher Course Related to IKS

Developing a refresher course related to Indigenous Knowledge Systems (IKS) requires careful planning and consideration of various factors. The following steps should be considered.

- **Identify the target audience** for the refresher course (e.g., professionals, educators, researchers, community leaders).
- **Learning Objectives**: clear and measurable learning objectives that align with the identified needs and goals of the target audience.
- **Curriculum Design:** Structure the course content based on the identified learning objectives. Include a mix of theoretical concepts, case studies, practical exercises, and interactive discussions. By following these steps, you can develop a comprehensive and culturally appropriate refresher course on Indigenous Knowledge Systems that meets the needs of the target audience while respecting and honoring Indigenous perspectives and wisdom. Multidisciplinary courses must be developed in various subjects that must have clear mapping of traditional IKS subjects with

modern subjects. Therefore, designing the course content is a challenge that needs to be carefully thought out by a team of experts in both traditional shastras and modern subjects. Courses in the scientific sciences, social sciences, humanities, engineering, medicine, agriculture, community knowledge systems, fine and performing arts, and vocational skills, among other areas, must be developed.

Appropriate Weightage to IKS in Educational Curricula and Materials

The initiative should be taken to revise the curriculum of various mandatory exams, and sufficient weightage should be given to IKS content, which will make the teachers with IKS Indigenous Knowledge Systems encompass traditional knowledge, practices, and beliefs developed by indigenous communities over generations. Incorporating this content acknowledges the cultural diversity and heritage of different communities, fostering a sense of inclusivity and respect.

To give sufficient weight to IKS content, educational institutions can incorporate it into various subjects and learning activities, engage with Indigenous communities in curriculum development, provide training for educators on culturally responsive teaching practices, and ensure that educational materials reflect diverse perspectives and experiences. Additionally, collaboration with indigenous elders, knowledge keepers, and community leaders can enrich students' learning experiences and foster mutual respect and understanding.

Case studies and field visits should be encouraged

Case studies and field visits are valuable methods used in various fields such as business, education, social sciences, and environmental studies, among others. They offer hands-on experiences, real-world insights, and practical applications of theoretical knowledge. So to illustrate theoretical concepts with real-world examples, correlating it with a base of the Ancient Knowledge System. In summary, case studies and field visits offer rich opportunities for learning, research, and practical application across various disciplines, providing insights that cannot be obtained solely through theoretical study.

The Skill of Integrating IKS & Modern Knowledge

A great teacher should have the skills to integrate IKS with modern knowledge, thereby enabling the students to develop a sense of pride and appreciation for the Ancient Indian Knowledge system, which forms the basic foundation of current knowledge. Teachers should make the students aware of the ancient Indian contribution to the current topic by correlating it with the help of innovative teaching methods, possible field studies, and exposure to primary sources.

For example, an architecture teacher can brief about designing by laying the basic foundation of ancient town planning. Integrating Indigenous Knowledge Systems (IKS) with modern knowledge systems involves recognizing, respecting, and incorporating the wisdom, practices, and perspectives of Indigenous communities into contemporary frameworks of education, research, policy-making, and development. This integration is crucial for fostering sustainable development, preserving cultural heritage, and promoting social justice.

Research and Innovation

Encourage research initiatives that incorporate and build upon indigenous knowledge systems. Recognize the value of indigenous knowledge in addressing contemporary challenges such as climate change, biodiversity loss, and sustainable resource management. Ensure that research activities are conducted in an ethical and culturally sensitive manner, with the participation and consent of indigenous communities.

Vocational Courses through IKS

The traditional knowledge system outlines 18 major theoretical disciplines, known as vidya, and 64 applied or vocational disciplines, referred to as kulas or crafts. The theoretical disciplines include the four Vedas, four subsidiary Vedas (such as Ayurveda, Dhanurveda, Gandharvaveda, and Silpa), as well as Purana, Nyaya, Mimamsa, Dharmashastra, and Vedanga—the six auxiliary sciences covering phonetics, grammar, meter, astronomy, ritual, and philology. These 18 sciences were integral to ancient Indian knowledge.

On the practical side, there are different lists detailing the 64 applied sciences. These crafts directly impact the daily lives of people, and many are still an integral part of Indian life.

The Sribasavarajendra's list and others include a diverse range of crafts such as history, poetry, calligraphy, dancing, wrestling, cooking, magic, shoe-making, iron smithery, painting, gardening, carpentry, hairdressing, hunting, trading, agriculture, animal husbandry, medicine-making, leatherwork, driving, fishing, and speech-making. Additional crafts listed involve singing, playing musical instruments, manuscript preparation, garland-making, dyeing, body care, weapon use, mold-making, daily worship, inlay work, flower arrangement, scent preparation, bangle-making, stitching, ornament-making, sweet preparation, home-planning, animal training, bird training, coding, instrument/machine-making, memory training, physical exercise, and yogic practices. These crafts are closely tied to everyday life, showcasing their continued importance as a means of livelihood.

Other key aspects of preparing teachers and teacher educators in IKS

1. **Understanding Indigenous Knowledge Systems**: Teachers and teacher educators need to have a deep understanding of the cultural, spiritual, and philosophical foundations of Indigenous Knowledge Systems. This includes knowledge of traditional practices, belief systems, language, and the historical context of Indigenous communities.
2. **Cultural Competency Training**: Teachers and teacher educators should undergo cultural competency training to develop sensitivity and awareness towards the cultural diversity within Indigenous communities. This training helps educators recognize their own biases and develop the skills needed to effectively engage with Indigenous students and communities.
3. **Collaboration with Indigenous Communities**: Building partnerships with Indigenous communities is essential for the preparation of teachers and teacher educators in IKS. This collaboration allows educators to gain first-hand knowledge from community members, elders, and cultural experts and ensures that educational practices are culturally relevant and respectful.

4. **Integration of Indigenous Knowledge into Curriculum**: Teacher preparation programs should integrate Indigenous Knowledge into their curriculum across various subjects and grade levels. This involves incorporating Indigenous perspectives, stories, and traditional knowledge into lesson plans, teaching materials, and assessments.

5. **Pedagogical Approaches**: Teachers and teacher educators need to be trained in pedagogical approaches that are culturally responsive and relevant to Indigenous students. This may include experiential learning, place-based education, storytelling, and other culturally appropriate teaching methods.

6. **Language Revitalization**: Efforts to revitalize Indigenous languages should be integrated into teacher preparation programs. Teachers need to be equipped with the skills and resources to support language revitalization efforts within their classrooms and communities.

7. **Professional Development**: Ongoing professional development opportunities should be provided to teachers and teacher educators to deepen their understanding of IKS and enhance their teaching practices. This could include workshops, conferences, and community-based learning experiences.

8. **Policy Support**: Governments and educational institutions should develop policies and funding initiatives to support the preparation of teachers and teacher educators in IKS. This includes allocating resources for curriculum development, research, and community partnerships focused on Indigenous education.

By addressing these aspects, teacher preparation programs can better equip educators to honor and integrate Indigenous Knowledge Systems into their teaching practices, thereby promoting cultural diversity, equity, and inclusion in education.

Conclusion

In conclusion, our research expedition into the realms of the Indian Knowledge System has been a captivating venture, unveiling the profound wisdom embedded

within its diverse facets. Whether delving into the Vedic Corpus, deciphering the timeless Wisdom through the Ages, or navigating the intricacies of Number Systems, Mathematics, and Astronomy, our journey has underscored the depth and breadth of ancient Indian knowledge. The exposition of the Knowledge Framework and classifications has provided a thorough comprehension of the systematic organization inherent in these ancient teachings. Our exploration into the intricate connections between health, wellness, and psychology revealed the holistic approach of the Indian knowledge system towards mental and physical well-being. The profound integration of traditional practices with modern psychological principles has paved the way for culturally sensitive and comprehensive approaches to mental health.

Additionally, it is crucial to acknowledge the implications of the Indian Knowledge System in the realm of teacher education. The integration of these insights into teacher training programs could contribute to the development of educators who understand the interconnectedness of knowledge and foster a holistic learning experience for their students. In essence, this research paper has unveiled the richness of the Indian Knowledge System, showcasing its relevance across various domains of life. As we wrap up this exploration, it is clear that the Indian Knowledge System not only offers a glimpse into the past but also serves as a wellspring of inspiration for addressing contemporary challenges with a nuanced, multidimensional approach.

The integration of intelligent knowledge systems in education holds great promise for transforming teaching and learning processes. By leveraging cutting-edge technologies, personalized learning experiences, and data-driven insights, IKS can empower students, support educators, and foster inclusive and equitable education for all. However, careful attention must be paid to ethical considerations and ongoing research to maximize the benefits and minimize potential risks associated with this transformative approach to education.

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Strengthening the Indian Value System through NSS Extension and Outreach Activities

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Abstract

"If the village perishes, India will perish too." Mahatma Gandhi, as a visionary of India, had a very clear perception of its villages and its culture. He always said that "India lives in her seven and a half lakhs of villages'. The above statements give us a clear idea that if you want to study India, Indian culture, or the Indian knowledge system, it is still found in villages. India has a rich and diverse knowledge system that spans ancient traditions such as Ayurveda, yoga, and Vedic philosophy, which still have their roots in village culture. Before NEP 2020 (बुनियादी शिक्षा), Buniyadi Shiksha, or Fundamental Education, Nai Talim also emphasized skill and value system development rather than bookish knowledge.

In the context of the National Education Policy (NEP) 2020 in India, the term "IKS" typically refers to Indigenous Knowledge Systems. The NEP recognizes the importance of integrating Indigenous Knowledge Systems into the education framework. According to the researcher, NSS extension and outreach activities are the best practices to integrate the Indian value system & present curriculum framework. NSS commonly refers to the National Service Scheme. It's a two-year voluntary public service program that operates at the university and college levels. The main objective of NSS is to develop volunteers into socially responsible citizens. To inculcate social values & responsibilities among them, etc. It is mainly composed of NSS regular activities & NSS special camps in which activities like community

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service, skill development, awareness programs, cultural exchange, and initiatives to address social issues are included.

As we know, the NEP emphasizes the inclusion and preservation of India's rich value system, acknowledging their significance in the social domain. NSS provides unique opportunities to its volunteers to understand the importance of India's rich indigenous knowledge, traditions, and value system & to work hard to preserve it.

Keywords: Indian Value System; NSS; Extension and Outreach Activities

Introduction

"If the village perishes, India will perish too." Mahatma Gandhi, as a visionary of India, had a very clear perception of its villages and its culture. He always said that "India lives in her seven and a half lakhs of villages'. The above statements give us a clear idea that if you want to study India, Indian culture, or the Indian knowledge system, it is still found in villages. India has a rich and diverse knowledge system that spans ancient traditions such as Ayurveda, yoga, and Vedic philosophy, which still have their roots in village culture. Before NEP 2020 (बुनियादी शिक्षा), Buniyadi Shiksha, or Fundamental Education, Nai Talim also emphasized skill and value system development rather than bookish knowledge.

In the context of the National Education Policy (NEP) 2020 in India, the term "IKS" typically refers to Indigenous Knowledge Systems, which are related to the Indian Value System. The values of Indian culture are diverse. India is the birthplace of Hinduism, Sikhism, Buddhism, and Jainism, and the country's culture is greatly influenced by these religions. Apart from that, India is also home to a large number of Muslims, Christians, and others. The values that are most important to Indians vary depending on their religion, traditions, and region. However, values are common across the country.

NSS stands for the National Service Scheme. It is a government-sponsored public service program in India that aims to develop college students/volunteers into

community leaders. The Indian value system, on the other hand, encompasses a wide range of cultural, social, and philosophical values that have evolved over centuries and are deeply ingrained in Indian society. NSS promotes values such as selflessness, social responsibility, empathy, and solidarity, which align with many aspects of the Indian value system, including concepts like seva (selfless service), dharma (duty), and ahimsa (non-violence). Thus, NSS plays a significant role in fostering and reinforcing these values among Indian youth.

What are values?

The Ramayana is not just an epic or a tale but also an educational medium to demonstrate the importance of values. In modern times, Prof. S.K. Chakraborty defines values in his book '*Wisdom Leadership: Dialogues and Reflections*' as ***'deeply ingrained emotions or feelings or dispositions that impel and direct the use of our intellect and reason for deciding our ends and the means to be used to attain them.'***.

An individual's value system not only helps in achieving success but also makes success enduring and lasting; in short, we can say that it is a guideline for behavior.

Indian Value System

In the early Indian value system, there were two types of values called **'Sanatana'** and 'Yuga.' Santana represents the ancient, the imperishable, and the everlasting; it comprises core or eternal values called **Sruti**, which have been passed down, by word of mouth, from generation to generation, whereas Yuga represents the current times and age; it comprises various laws and regulations called *Smriti,* which are suited for people in different countries, different ages, times, or generations, and different circumstances, respectively.

Pillars of the Indian Value System and NSS Extension & Outreach Activities

To strengthen the value system, some pillars constantly strive to add inputs to the value system. Everything starts from an individual. In the same way, to develop the Indian value system (IVS), every individual needs to be involved in it. In the

same strategic way, IVS starts from an individual, then family, society, & finally it turns into a culture & spreads its roots all over the country.

By taking impressions from IVS when the researcher observed NSS's working style, she came to know that NSS also follows the same pillars. Every extension activity of NSS starts from an individual, and then, by using all pillars, it is generalized all over the country. It teaches volunteers that the values are most important to every individual, as it guides our decision-making in all aspects of our lives, such as career, religion, social circles, and self-identity. It works as follows:

Personal Values

According to IVS, personal values are **'broad, desirable goals that motivate one's action and serve as guiding principles in our lives.'** Every individual has his/her own set of values, which may differ from others. These differences are affected by an individual's culture, personal upbringing, life experiences, and a range of other influences, etc. For example, in NSS activities like charity donations, the cleanliness drive starts from an individual.
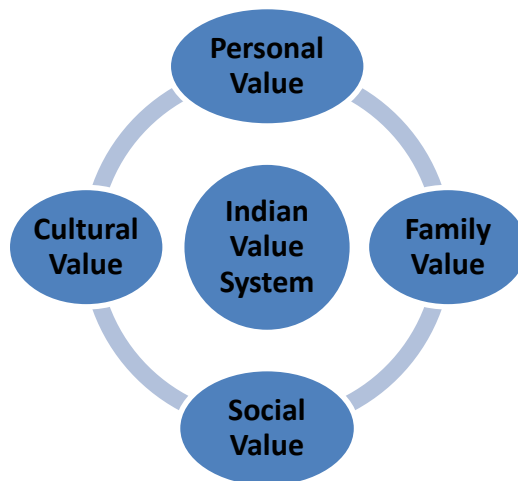
Family Values

A family is a group of people who have a blood relationship and where one or more parents live together with their children as a unit. When we talk about family values, it comes from our parents in the form of love, care, trust, honesty, perseverance, and many more. In NSS activities like visits to old age homes and orphan centers, even while working on 'out of school children,' volunteers understand and imbibe family values. This value teaches them to cheer each moment of life and be together in any circumstances of life with their loved ones.

Social Values

Social values are the combination of our behavior towards society and the environment. We all are social animals. NSS has a tagline 'NOT ME BUT YOU,' which means be selfless and think for others' betterment. NSS teaches key factors of social values like acceptance, empathy, respect, appropriate language, etc. Its main purpose of instilling social value in an individual is to foster them to serve society. Through extension and outreach programs, NSS sensitizes the volunteers to develop social values and widespread their responsibilities and knowledge in societal issues and problems by making them involved with the community people. The camps promote awareness about social issues and encourage participants to become informed and empathetic citizens committed to positive social change.

Cultural Values

Cultural values and norms get transmitted from one generation to another. Acquisition of a culture is a learned phenomenon that shapes the customs, beliefs, and behavioral conventions of a society as a whole. NSS outreach programs & community service build relationships & social connections with the people and give exposure to the volunteers to understand & enjoy diversity and multiculturalism in India. It also improves communication, interpersonal, and critical thinking skills and helps them to find their passions & interests. NSS special camps are significant as they provide their volunteers with a focused and immersive experience in community service. These camps serve several

important purposes, like community engagement, in which Special camps allow NSS volunteers to directly engage with communities, understand their needs, and actively contribute to addressing local issues. Volunteers often come from diverse backgrounds, and the camps provide an opportunity for cultural exchange, fostering tolerance and understanding.

NSS Activities Promotes to Apply the Noble Eightfold Path (*Ashtang Marg*)
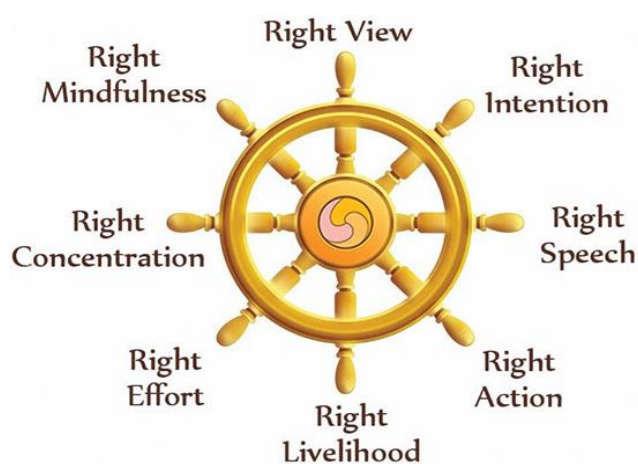
In the Mahacattarisaka Sutta, the Buddha explains the cultivation of the noble eightfold path of a learner, which leads to the overall development of an individual. NSS regular activities and mainly 'special residential winter camps' extend the learning of this eightfold path. In the 10 days, NSS Camp volunteers are expected to be in the camp throughout the period. It should be held in the adopted village only and not in urban areas. The main aim of it is 'Yuvakancha Dyas, Gram Shahar Vikas,' which means involving youth contribution to developing our villages & villagers.

The Noble Eightfold Path (*Ashtang Marg*) and its application in NSS are as follows:

1. Right View

The purpose of the right view, or 'right understanding' (*samyak-dṛṣṭi), is* to clear one's path from confusion, misunderstanding, and deluded thinking. In

NSSduringSpecial Residential Winter Camp, volunteers gain the right understanding of reality. They understand the valley between city & villages, rich & poor, and more than that, the real culture that is still alive in the villages. Just like the right view, NSS also focuses on karma. Here every task is done through every volunteer's equal contribution. Through NSS, volunteers develop a sense of social responsibility towards their communities and society at large. They learn to empathize with the needs of others and work towards addressing social issues, reflecting the Indian value of collective well-being *(lokasamgraha).*

2. Right Intention

Right intention (samyak-*saṃkalpa*) can also be known as 'right thought,' 'right aspiration,' or 'right motivation.' Here, the practitioner resolves to strive toward non-violence (*ahimsa*) and hateful conduct. It also includes the resolve to leave home and renounce the worldly life. In the 10-day NSS Camp, volunteers are expected to be in the camp throughout the period, leaving their luxurious life behind and trying to be a part of the rural schedule to understand the real meaning of hard work, struggle, skill adjustment, and many more. NSS engages volunteers in various community service activities such as cleanliness drives, blood donation camps, and educational initiatives. By participating in these activities, volunteers learn the value of selfless service *(seva)* and contributing to the welfare of others, which are central tenets of the Indian value system.

3. Right Speech

Right speech (*Samyang-vac*) includes no lying, no rude speech, and no idle chatter, as many times it causes discord or harms our relationship. NSS taught its volunteers that their speech should be based on the truth. It should spread firm as well as reliable information in society, and it should not deceive the world. It also taught us to never speak anything that is unfactual, untrue, disagreeable, and disconnected from our national goals. In camp, it is advisable that during discussions on various topics, a maximum number of villagers, irrespective of their age, should present and benefit from such discussion. If some of them are unable to participate in the manual work but are interested in discussions, this may be encouraged.

4. Right Action

Right action (*samyak-karmanta*) is like no killing or injuring, no taking what is not given, no sexual misconduct, and no material desires. It motivates the NSS volunteers to abstain from killing, stealing, and sexual misconduct and to take the right action always. For example, during special camps, street plays are performed to point out false practices like the dowry system, girl child education, voter awareness, etc. in the society. Even cultural programs are mainly based on educative values with social messages. NSS activities often involve working with diverse groups of people, fostering understanding and respect for different cultures, backgrounds, and perspectives. This promotes respect for diversity & values such as tolerance, inclusivity, and pluralism, which are integral to the Indian ethos of unity in diversity.

5. Right Livelihood

Right livelihood (*samyag-ājīva*) is no trading in weapons, living beings, meat, liquor, or poisons. NSS has special appeal to the youth/volunteers as it provides unique opportunities to the students for group living, collective experience sharing, and constant interaction with the community. Through expert sessions, volunteers understand the importance of it and spread awareness about avoidance of the wrong livelihood, disadvantages of drinking, and other illegal practices, even schemes for old wounded animals, etc. Implement initiatives promoting sustainable practices such as waste management, renewable energy adoption, and water conservation in local communities. These projects contribute to environmental preservation and resilience against climate change while fostering a culture of responsible consumption.

6. Right Effort

India has a great heritage of yoga science. Right effort (*samyag-vyayama*) is preventing the arising of unwholesome states and the generation of wholesome states. This includes guarding the sense doors (indriya-samvara) and restraint of the sense faculties. In NSS, the day always starts with yoga, a physical exercise that helps to arouse one's will, puts forth effort, generates energy, exerts his/her

mind, and strives to prevent the arising of evil and unwholesome mental states that have not yet arisen. NSS gave too much importance to it and asked for reports of it from every institute.

7. Right Concentration

Right Concentration (*samyag-samadhi) is ekaggata,* practicing four stages of meditation, which includes samadhi and bojjhaga, culminating into *upekkha* (equanimity) and mindfulness. In NSS, along with yoga, meditation is also taught and practiced by its volunteers. Even in ZP schools, volunteers taught it to small students of school. The main purpose of meditation is to peep inside and gain peace and positive energy. Special camps allow for a more concentrated effort on specific projects, enabling volunteers to assess and measure the impact of their activities on the community. For ex. Environmental Consciousness: Many NSS initiatives focus on environmental conservation and sustainability, instilling values of respect for nature and ecological responsibility. This aligns with traditional Indian beliefs in the interconnectedness of all living beings and the importance of preserving the environment for future generations.

8. Right Mindfulness

Right Mindfulness (*samyag-sati*) is a quality that guards or watches over the mind; the stronger it becomes, the weaker unwholesome states of mind become, weakening their power "to take over and dominate thought, word, and deed." *vipassana* This encourages the awareness of the impermanence of body, feeling, and mind. It develops leadership and teamwork qualities among the volunteers. NSS encourages students to take on leadership roles and collaborate effectively with their peers to achieve common goals. This cultivates qualities such as cooperation, teamwork, and leadership, which are valued in Indian society for promoting harmony and progress.

Innovative NSS Activities That Can Plan for a Better Future

a) **Digital Literacy Campaigns:** Organize workshops and awareness programs to teach digital skills, internet safety, and online literacy to underserved communities. This empowers individuals with essential knowledge for the digital age and promotes inclusive access to information and opportunities.

b) **Health and Wellness Initiatives:** Organize health camps, mental wellness sessions, and fitness programs to promote holistic well-being among community members. Emphasize preventive healthcare, healthy lifestyle habits, and mental health awareness to empower individuals to lead healthier lives.

c) **Entrepreneurship and Skill Development Workshops:** Conduct workshops on entrepreneurship, vocational skills, and financial literacy to equip youth with the knowledge and tools needed to pursue livelihood opportunities and become self-reliant. Encourage innovation, creativity, and enterprise development to foster economic empowerment and job creation.

d) **Civic Engagement and Advocacy Campaigns:** Launch campaigns advocating for civil rights, social justice, and responsible governance. Organize voter education drives, public forums, and awareness campaigns on issues such as gender equality, human rights, and democracy to empower citizens to participate actively in shaping their communities and society.

e) **Educational Outreach Programs:** Establish mentoring programs, tutoring sessions, and educational workshops for underprivileged children to improve access to quality education and promote academic excellence. Bridge the digital divide by providing technology resources and online learning opportunities to enhance educational outcomes.

f) **Community Infrastructure Development:** Undertake projects to improve community infrastructure, such as constructing public facilities, renovating schools or community centers, and upgrading sanitation

facilities. Enhance the quality of life and social cohesion within communities through sustainable infrastructure development initiatives.

g) **Disaster Preparedness and Response Training:** Provide training sessions and drills on disaster preparedness, first aid, and emergency response strategies to equip communities with the knowledge and skills needed to mitigate risks and respond effectively to natural disasters and emergencies.

By implementing these innovative NSS activities, communities can build a more sustainable, resilient, and equitable future while empowering individuals to realize their full potential and contribute positively to society.

Conclusion

NSS special camps play a crucial role in shaping socially responsible individuals, promoting community development, and instilling a sense of civic duty among the youth. Overall, NSS activities provide a practical platform for students to embody and internalize the core values of the Indian value system, contributing to their personal growth as responsible, compassionate, and conscientious citizens.

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Information and Communication Technology as a Worth Pioneer for Integrating the Indian Knowledge System in the Movement of NEP 2020

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Abstract

The Indian education system is destined to be the world leader in best-practicing teaching and learning in all dimensions of the education system. The system has conquered the level of wisdom to inculcate disciples of education with knowledge and skill to solve any complex problem. Now the Indian education system has geared itself while considering the need of time and generation to implement the National Education Policy 2020. The role of information and communication technology in pioneering the Indian education system was witnessed by the world during the COVID-19 pandemic situation. The teachers from India, within a short period, adapted information and communication technology to aid education in place of chalk and talk to deliver

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teaching-learning concepts by the use of it in an efficient manner. The Indian Knowledge System needs a pioneer called an Expert System tool using Artificial Intelligence techniques to get its relevance back to rejuvenate Jnan, Vignan, and Jeevan Darshan principles to get it from experience and experimentation. The ICT Expert System tool is a mimicked way to keep alive the thinking, decision-making, and reasoning system of a human expert even after he is no more in this contemporary world.

Keywords: Indian knowledge system; information and communication technology; artificial intelligence; expert system; machine learning; natural language processing

Introduction

The Indian education system is destined to be the world leader in best-practicing teaching and learning in all dimensions of the education system. The system has conquered the level of wisdom to inculcate disciples of education with knowledge and skill to solve any complex problem. Now the Indian education system has geared itself while considering the need of time and generation to implement the National Education Policy 2020. The role of information and communication technology in pioneering the Indian education system was witnessed by the world during the COVID-19 pandemic situation. The teachers from India, within a short period, adapted information and communication technology to aid education in place of chalk and talk to deliver teaching-learning concepts by the use of it in an efficient manner. The Indian Knowledge System needs a pioneer called an expert system tool using artificial intelligence techniques to get its relevance back to rejuvenate Jnan, Vignan, and Jeevan Darshan principles to get it from experience and experimentation. The ICT Expert System tool is a mimicked way to keep alive the thinking, decision-making, and reasoning system of a human expert even after he is no more in this contemporary world.

Figure 1: Archaeological Ruins of Nalanda Mahavihara, 21st century, via UNESCO

Figure 2: Terracotta Clay Seal with Buddhist Inscriptions, 10th century, via The British Museum, London

The above figs. 1 and 2 show the importance of Information and Communication Technology (ICT) to visualize infrastructure and related narration as captions to understand civil engineering and architecture, script reading and document analysis, digital image processing, artificial intelligence chatbots, and many other research studies of dimensional aspects that evolved in the 21st century.

The world has seen many intelligent minds and their novel contributions in almost all disciplines, which are in the form of books, stories, and historical documents. If there had been a computerized system in the past that could record, store, and process knowledge of the human expert, then that could be wonderful in the present era to ease the researcher to have the guidance system from the past to progress in a great manner for novel research and development for the betterment of society.

The paper focuses on the use of information and communication technology for being a worthy pioneer and path leader for integrating the Indian Knowledge

System in the movement of NEP 2020 with precise, accurate, and efficient teaching-learning and more advanced technological expert system tools.

Design of the ICT Tool – Ustaad (Expert System)

ICT tools are too much in practice to do research and analysis in the domain of knowledge engineering. An ICT tool could be designed and developed as per the prototype shown in Fig. 3. This prototype is simply a step to work out a research scheme to acquire knowledge from human experts in the Indian Knowledge System and then store and process it, followed by information retrieval using the artificial intelligence techniques in the proposed scheme.

Figure 3: ICT Tool Prototype for Expert System
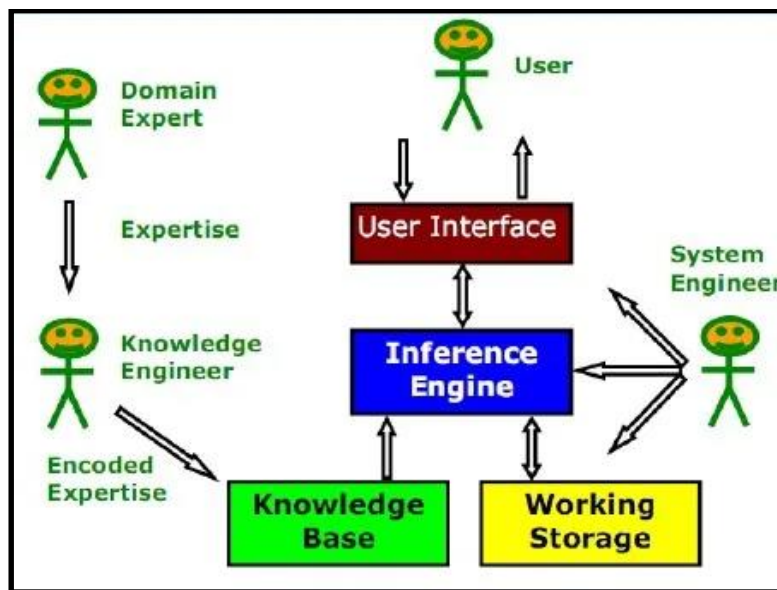
This expert system could be designed and developed as per the scheme proposed in the above figure. It mainly comprises human experts who have quite great experience and practiced cases in the domain of medical diagnosis, engineering, linguistics, financial management, cognitive science, and whatnot. A person called a knowledge engineer will be a technical person who acquires domain knowledge from the human expert using interviews with the person and case

study-based problems and solutions by the expert system. Also, many other interpersonal skills make the human expert open up with his/her tactics and way of handling complex problems with his/her ease of expertise. The knowledge acquired and collected from the human expert, the knowledge engineer will process and also frame it in the knowledge base, which records and processes domain expert knowledge. The team of software development engineers called system engineers will work on the knowledge acquired from the domain expert and develop a system called an inference engine. This engine could be formed based on an if-and-then rule-based system. A user interface could be designed that is a platform to input a problem, and an inference engine is a software system that would give a proper expert solution to be retrieved from the knowledge base of the domain expert. This is just like virtual interaction with human experts using ICT and artificial intelligence techniques.

IKS User Interface in Indian Multi-Language Tool

A query based on the Indian Knowledge System could be designed and developed, and a name could be *Ustaad* (Expert Teacher). This is like our expert master/tutor/teacher, who will guide us, correct us, and show us an exact path as a worthy pioneer to find the absolute solution. That's why the justified title of the article is "Information and Communication Technology as a Worthy Pioneer for Integrating the Indian Knowledge System in the Movement of NEP 2020. The Indian Knowledge System has its representation in books and documents in many Indian languages. Thus, the natural language processing part of artificial intelligence is the key domain to design and develop a user interface system to have a multilingual software application tool to disseminate and distribute the Indian knowledge system behind the barriers of scripts and languages.

The user interface scheme shown in Fig. 3 links directly to the inference engine, which will relate problems given by the user and solutions advised by experts through retrieving rule-based systems using the knowledge base. Now this user interface system needs to be in Indian multilingual form so that the user feels comfortable while interacting with it.

The Natural Language Processing user interface tool comprises, again, a branch of Artificial Intelligence subsided by Machine Learning practices. The tool, as shown in Fig. 4, comprises understanding IKS in Indian languages, determining structuring and restructuring of the query-based answer as the right response, and finally generating a computerized Indian language for stating responses like a human being gives in natural form.

Figure 4: Natural Language Processing for IKS
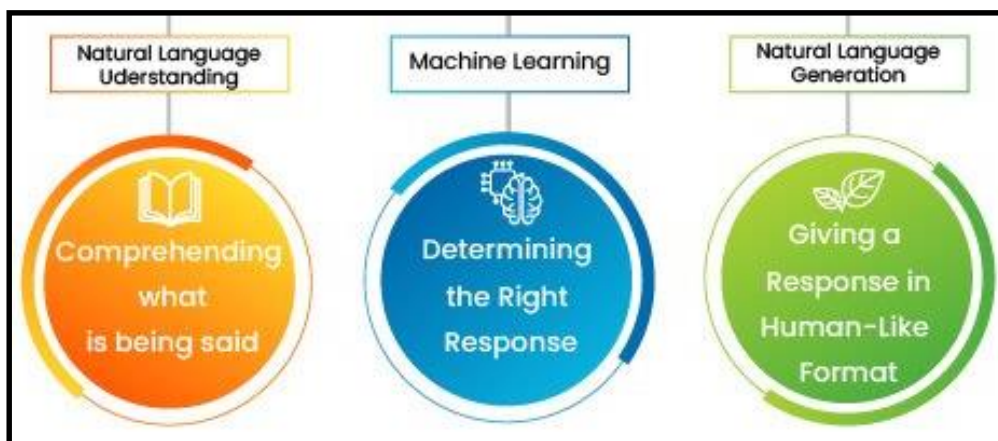
Conclusion

The research article overall gives an insight into the ICT prototype tool to design and develop systems to pioneer mankind and researchers with the Indian Knowledge System. Information and Communication Technology (ICT) is indeed a worthy pioneer for integrating the Indian Knowledge System in its simplest way in the Movement of NEP 2020 for the cause of life principles of *Jnan, Vignan,* and *Jeevan Darshan*. The article proposes an artificial intelligence-powered expert system tool called *Ustaad* to give an efficient IKS system to acquire knowledge of human experts and keep its intelligence awake even if the expert has passed away. The human-dominant domain expert knowledge could be useful to advise, answer, and suggest the absolute solution to the common man by the use of the *Ustaad* expert system ICT tool. The article also proposes a machine learning-practiced natural language processing user interface tool to inculcate an

Indian multilingual user interface tool to disseminate, distribute, and ease understanding of the Indian Knowledge System in our mother tongue.

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Indian Knowledge System (IKS): Finding Enduring Ways to Flourish Human Being

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Abstract

India is globally known as a prosperous and culturally rich nation; it has a long history of knowledge systems and culture. However, the British ruled India and set their educational policies. That impacted the Indian education system and led to a decline in its prosperity. The government of India and its National Education Policy 2020 focused on the Indian Knowledge System (IKS). This knowledge system aims to revive India's ancient traditions and wisdom. Under the National Education Policy, the Indian government is restructuring its education system based on Indian knowledge traditions. This article explores the enduring ways to flourish human beings based on the Indian Knowledge System. The Indian Knowledge System has an intellectual perspective toward mankind. The implementation of IKS will not only restructure the education system but also help the Indian way of life. Nurture Indian thought, knowledge, tradition, art, skills, and management into all fields and help to transform.

Keywords: Indian knowledge system (IKS); human being; National Education Policy (NEP)

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Introduction

India's prosperity has been evident in its holistic approach to human development, encompassing both material and spiritual aspects, throughout its history. The nation has been a magnet for students and travellers from across the globe, who have sought to acquire knowledge and skills. Indian culture and social life have served as a distinctive model worldwide, founded on the principle of the world being a single family (Aithal, 2023). India's open-heartedness and inclusivity have embraced individuals from every corner of the planet. This cultural ethos, coupled with its ancient wisdom, literature, and customs, has not only shaped India's identity but also played a significant role in its prosperity. India's ancient knowledge systems are built upon several foundational principles, with the Vedic literature serving as a key pillar. The Vedic texts, which include the Rigveda, Samaveda, Yajurveda, and Atharvaveda, hold great significance within Indian culture and spirituality. Within these texts lies an extensive wealth of knowledge, spanning a wide range of disciplines including philosophy, science, mathematics, linguistics, astronomy, and more. These texts serve as a repository of wisdom, offering valuable insights into the ancient Indian civilization and its profound understanding of the world. The ancient Indian sages have left behind a treasure trove of wisdom and knowledge in the form of Vedic literature. This sacred text serves as a beacon of guidance, illuminating the path toward profound understanding. Within its pages, one can find not only philosophical teachings of great depth but also ethical principles that have stood the test of time. Moreover, the Vedic literature imparts practical knowledge that has shaped the Indian way of life for countless generations. Its hymns, rituals, and philosophical concepts have permeated various aspects of society, leaving an indelible mark on fields such as literature, arts, music, architecture, and governance.

Indian Knowledge System (IKS)

The Indian Knowledge System (IKS) encompasses a systematic approach to passing down knowledge from one generation to the next. It is not merely a customary practice but rather a well-organized system and process of knowledge

dissemination. Within this framework, the Vedic literature, including the Upanishads, Vedas, and Upvedas, holds a significant place as an integral component of the Indian Knowledge System (Sanghavi, 2023).

Evolution of the Indian Education System

In the present day, there is a strong focus on developing 21st-century competencies in our students. It is important to note that these competencies have roots in the ancient Indian education system. The ancient Indian education system placed great importance on the thinking principle known as Manana Shakti, where the mind itself was the primary subject of education. According to this ancient theory of education, the cultivation of the mind and the process of critical thinking were crucial for acquiring knowledge (Mehta, 2010). The education system revolved around three fundamental processes: Sravana, Manana, and Niddhyaasana. This meant that learners had to actively listen to the teachings, engage in deep thinking and reflection, and ultimately internalize the knowledge to live by it rather than simply explaining it in words. Furthermore, this knowledge was expected to lead to self-realization, emphasizing the holistic development of the learner.

NEP 2020 and IKS

The NEP 2020, being the inaugural educational policy of the 21st century, seeks to reshape India's education system based on the foundation of the Indian knowledge system. By placing importance on revitalizing Indian languages, arts, and culture, the NEP 2020 presents itself as a hopeful and auspicious policy document. The NEP 2020 serves as evidence that the Indian education system necessitates a comprehensive transformation. It acknowledges that India's prominent position on the global stage is solely attributable to its cultural advancements, civilizational values, and extensive literature across all disciplines. Consequently, the curriculum and pedagogy, starting from the foundational stage, must be restructured to be firmly grounded in the Indian and local context. This entails incorporating elements of culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge, societal and scientific needs, as well as indigenous and traditional methods of learning (NEP,

2020). Such a curriculum would ensure that education becomes relatable, relevant, interesting, and effective for our students. Moreover, it would foster a strong sense of identity formation, as the younger generation becomes well-versed in India's rich culture and heritage, enabling them to take pride in it. The ancient education system in India had a strong focus on the overall development of individuals and placed great importance on values such as humility, truthfulness, discipline, self-reliance, and respect for all creations. The teachings and learning methods were based on the principles outlined in the Vedas and Upanishads, which encompassed one's responsibilities towards oneself, family, and society, thus covering all aspects of life. Education in India has a rich heritage of being practical, attainable, and relevant to everyday life. Therefore, it is truly captivating to observe that the National Education Policy (NEP) of 2020 not only acknowledges the glorious past of ancient India but also highlights the significance of incorporating the seminal works of renowned figures like Charaka, Susruta, Aryabhata, Varahamihira, Maitreyi, Gargi, and others into the current curriculum at all levels, ranging from preschool to university education.

Enduring Ways of Flourishing Human Beings

1. Well-being

The Indian Knowledge System gives awareness of the traditional Indian medical system of Ayurveda, emphasizing a holistic approach to well-being. In a world where life-related conditions are on the rise, the system emphasizes natural healing options, personalized treatment, and a focus on prevention.

2. Stress Management

Yoga, originating from ancient India, is a holistic practice that encompasses the enhancement of internal, physical, and spiritual well-being. It encompasses various techniques such as asanas (postures), pranayama (breath control), and contemplation, which have been proven to reduce stress, improve internal health, and enhance overall vitality. These techniques hold particular significance in today's fast-paced and stressful modern world.

3. Sustainable Living

Indian knowledge systems placed great emphasis on the interconnectedness of all beings to achieve sustainable living practices. This included the concept of "Vasudhaiva Kutumbakam," which highlights the belief that the world is one big family. Given the growing concerns surrounding environmental issues and the urgent need for the conservation and preservation of natural resources, these principles have become increasingly significant.

4. Spiritual Growth

Indian knowledge systems such as Vedanta, which is based on the ancient texts known as the Vedas, offer valuable insights into spiritual growth, understanding the nature of reality, mindfulness, and cultivating a positive mindset. These teachings guide enhancing one's emotional well-being, being mindful of one's thoughts and actions, and seeking meaning and purpose in life. In today's fast-paced world, where many individuals are searching for deeper fulfillment, these teachings hold great significance.

5. Innovation

Throughout history, Indian knowledge systems have played a crucial role in advancing the field of science, particularly in disciplines such as artificial intelligence, mathematics, astronomy, and metallurgy (Pande, 2023). The contributions made by ancient Indian scholars in areas like zero, the decimal system, and trigonometry continue to have a profound impact on contemporary wisdom and technology. This enduring influence serves as a testament to the significant role of Indian knowledge systems in fostering innovation and progress.

6. Changing Mindset and Lifestyle

The introduction of the Indian Knowledge System is poised to bring about a significant transformation in education, as well as rejuvenate the Indian mindset and lifestyle. By incorporating essential elements of Indian philosophy, knowledge, customs, artistic expressions, expertise, craftsmanship, and effective

management across different domains, India is set to undergo a profound metamorphosis (Baragade, 2020). It is anticipated that the IKS sector will create more than 5 million employment opportunities in the forthcoming years, thereby bolstering India's sense of pride and dignity.

7. Revolutionizing Education through IKS

The National Education Policy NEP2020 has a grand vision for transforming India's education sector, with a strong foundation in the Indian Knowledge System. India is rich in knowledge, with a vast number of manuscripts that are yet to be discovered. The Indian knowledge tradition, which includes the 14 Vidya and 64 Kala, covers a wide range of subjects such as philosophy, practical education, microlearning (Mali, 2021), arts, skills, craftsmanship, agriculture, health, and science. These traditions will be thoroughly studied, modified, and incorporated into contemporary life, leading to significant and positive changes in all aspects of society (Waldia, 2023).

8. Recognizing the Need for Change

For years, intellectuals and scholars have extensively examined the challenges faced by India, often attributing them to its education system. The prevailing Western teaching approach has been criticized for fostering a submissive mindset among individuals, thereby hindering their true capabilities. Moreover, the devaluation and disregard of Indian knowledge traditions have further undermined their significance and applicability (Tiwari, 2023). Nevertheless, in recent times, there has been a growing recognition of the Indian Knowledge System, prompting prominent educators and scientists to delve into its untapped potential. Acknowledging the significance of revitalizing indigenous knowledge, the Indian government has taken a proactive step by formulating the National Education Policy.

9. Sense of Identity

Understanding the concept of IKS plays a crucial role in fostering a sense of cultural belonging among young individuals in India. Consequently, this

knowledge contributes significantly to the reinforcement of our collective identity.

10. Understanding Culture

From a societal standpoint, culture holds great significance as it encompasses a collection of beliefs and traditions. The dominant knowledge and literary customs greatly influence the formation of our culture. If the fundamental knowledge systems are suddenly removed from society, the cultural practices will experience a harsh disruption.

11. Received Wisdom

Ancient knowledge holds significant importance in the realm of 'received wisdom.' It encompasses the continuous flow of thoughts and ideas that have been transmitted from one generation to another (Srivastava, 2013). Additionally, it encompasses the ideas that have been shaped through the study of our history, heritage, and past culture. This reservoir of knowledge serves as a catalyst for the generation of novel ideas and the promotion of innovation. This is because contemporary societies are built upon the foundation of knowledge inherited from their predecessors.

12. Economic Value

The significance of knowledge has been amplified in the present global economy. This is demonstrated by the existence of global intellectual property rights regulations and patent laws, which highlight the economic value of knowledge. Consequently, a country like India, which possesses a vast wealth of ancient scientific knowledge, stands to gain from embracing its ancient knowledge system.

13. International Engagement

Institutions have the opportunity to engage in international partnerships by utilizing organizations like the Indian Council of Historical Research (ICHR) to facilitate research focused on India (Mandavkar, 2023). To promote collaborations among scholars and cultivate the future generation of scholars, it is

recommended to incorporate the theme of Indian Knowledge Systems (IKS) into the ASEAN fellowships.

14. Employability

Generate employment opportunities for young people through skill-based programs rooted in Indigenous Knowledge Systems (IKS), such as IKS-based beautician and cosmetician training programs, Ayurveda-based dietician programs, and Gandhashastra-based perfumery, among other distinctive IKS-based skills. Foster the preservation and promotion of traditional technologies by incorporating technological solutions that highlight India's rich heritage to both its citizens and the global community. Strive to capture a significant portion, specifically 10%, of the global tourism market, thereby creating substantial employment prospects for our youth (Mandavkar, 2023).

Challenges and Opportunities

Successful integration of Indian knowledge traditions into present-day society necessitates the commitment and expertise of diligent scholars, professionals, educators, and advisors. The main hurdle lies in effectively rendering ancient wisdom in a modernized manner and conducting in-depth research on revered texts like the Bhagavad Gita. By meticulously studying and adeptly presenting the Indian Knowledge System, India can offer valuable perspectives not only to its populace but also to the global community.

Conclusion

India's pursuit of revitalization through the Indian Knowledge System is set to bring about remarkable transformations within the nation. By embracing its deep-rooted cultural heritage and knowledge traditions, India can overcome the lingering impacts of British rule and reclaim its deserving position as a flourishing country. The reformation of the education sector, guided by the Indian Knowledge System, will assume a crucial role in this resurgence, instigating a fresh era of intellectual freedom and empowerment. As India advances, its age-old wisdom will prove to be not just theoretical but also practically applicable, benefiting not only its citizens but also the international community as a whole.

Teacher Education

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Exploration of the Indian Knowledge System through Indian Literature in English

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Loknete Vyankatrao Hiray**

Abstract

Indian literature in English has a significant place in English literature, though it has a relatively short history. Indian writing in English brings out Indian culture and traditions in the most beautiful way. It is an enriched literature that brings out ways of behavior and codes of conduct followed by the Indian people. Indian literature in English takes us back in history and reveals several instances of traditional Indian knowledge. Nissim Ezekiel's poem *Night of the Scorpion* suggests the use of paraffin for the scorpion bites. Paraffin can help to relieve the pain and has many positive effects. The poem *The Felling of Bunyan Tree* by Dilip Chitre brings out the Indian ideology about trees and their significance in the preservation of the environment and also predicts what life would be without a plantation. Sudha Murthy, in the prose passage *Sahyadri Hills, A Lesson in Humility,* refers to a bottle of red juice, which is the product prepared by the tribal people. It is a product without preservatives and can last for two rainy seasons, i.e., two years. All these instances take us back into history and make us think of different aspects of the Indian knowledge system with renewed interest. Now with the concept of IKS in the National Education Policy 2020, we do have a new perspective to look at the traditional things. They not only focus on the skills and knowledge involved but also on the possibilities of jobs.

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The Indian writing in English brings out the Indian ethos that serves as a good example of value and ethical education. The present paper tries to find out how Indian literature in English can be used as a pedagogical approach to explore traditional Indian knowledge effectively.

Keywords: Indian Knowledge System; English Literature; National Education Policy; Indian Literature

Introduction

Indian literature in English is a distinguished national variety of English literature. The process of colonization and decolonization has played a significant role in the shaping of Indian literature in English. The British Empire needed some cheap clerks for the smooth functioning of the colonial government. Therefore, they planned to teach the English language to Indian people, and Indian writers came out with the expression of their culture and traditions. In due course of time, in the hands of earlier Indian writers in English like Mulk Raj Anand, Raja Rao, R.K. Narayan, and Sarojini Naidu, Indian literature in English became so intensive that it reflected the very ethos of Indian people. This very 'ethos' of Indian people in the modern context has turned into the Indian Knowledge System. We need to revive this ethos to preserve rich Indian heritage. The Indian literature in English also has certain glimpses that reflect traditional Indian knowledge. Some of the texts of Indian Writing in English can serve as pedagogical methods to explore the traditional Indian knowledge system.

Nissim Ezekiel: Night of the Scorpion

Nissim Ezekiel is regarded as the pioneer of Indian English poetry in the post-independence era. He is also the recipient of the Sahitya Academy Award. His poem *Night of the Scorpion* is popular for the portrayal of the background of an Indian village. It deals with a very typical episode from village life, which is a scorpion bite or sting. Scorpion bites are a common episode in rural and tribal areas. During the rainy season, the villagers are stung by scorpions, and they do multiple things to get rid of a scorpion sting. The poem has autobiographical

41

significance too, as the poet begins the poem with the words, "I remember the night my mother was stung by a scorpion." The scorpion bite is very painful, and one cannot be at rest when bitten by the scorpion. In the poem, the villagers tried multiple ways/remedies so that the mother could feel relief. They tried all curses and blessings, all powders, mixtures, herbs, and hybrids to get rid of the pain. Father is logical and scientific in his thinking. He tries some of the rationalist ways to cure his wife. One of the remedies suggested in the poem and tried by the father is to pour paraffin on the bitten toe. He even put fire to the bitten toe. It is quite surprising to know why the father had taken such a step, and here we get some glimpses of the traditional Indian knowledge system.

Paraffin is a solid, waxy substance. India exports it from other countries. It is quite surprising that the Indian people in the remote village knew the medicinal significance or usages of the paraffin. If we take a review of the crowd gathered there, we realize that those were illiterate people. They believed in all superstitions, and instead of supporting the mother, they discouraged her with their superstitious conclusions. Therefore, the poet calls their gathering like a gathering of swarms. And he feels their shadows on the mud wall as giant scorpion shadows. There is also a man of religion who is the enchanting *mantra* to relieve the pain of the mother. On this background, the father appears to be agnostic. He is the only person who tries the antidote to overcome the crisis of scorpion sting. It seems that he knew that the paraffin is anti-inflammatory and reduces the pain. He not only applied it but put fire on it so that the heat therapy could help to increase blood flow and help to ease the pain. The use of paraffin for the scorpion bite by illiterate people throws light on the Indian knowledge system. They have different remedies for various insect bites too, as it is a common occurrence in rural and tribal areas.

Dilip Chitre: The Felling of the Banyan Tree

Dilip Chitre is a Sahitya Academy Award-winning Indian writer in English who writes on cosmopolitan culture. He has deep environmental concerns and conveys his environmental sensibilities in an oblique way. His poem titled *The Felling of the Banyan Tree* is a poignant poem on the cutting down of the tree. The poet

identifies the significance of the banyan tree in the total environmental context. Therefore, he calls it the *Felling of the Banyan Tree* and describes the event of the cutting down of the Banyan tree. So, the title in an oblique way communicates the significance of the tree and expected losses with its felling down. The demolishing of the surrounding houses and structures highlights urbanization and modernization. The remarks of the grandmother that the trees are sacred suggest the respect traditionally associated with the trees. She further remarks that cutting off the tree is a sin. In other words, she explains the concept of sin. In the traditional Indian context, the concept of sin is not limited to the killing of human beings only; the killing of every living thing is a sin. The trees are treated as living beings, almost like our companions. Thus, the poet writes the poem in an oblique way to suggest that irrespective of the storehouse of wisdom, the trees are cut down. Dilip Chitre names them the sheoga, the oudumber, and the neem were all cut down. The poet wants to suggest the significance of these trees and, therefore, as if he laments their cutting down. Now to intensify the effect of cutting down, the poet describes the process of cutting down trees as a massacre, and when the banyan tree is being chopped down, the poet describes it as slaughter.

As per the traditional Indian culture, the banyan tree represents eternal life and longevity. The banyan tree has innumerable medicinal usages. All parts of the tree, such as leaves, branches, roots, and fruits, have medicinal usage. As it is widespread, it can work as a shelter for all types of creatures. The tree also can emit a large amount of oxygen and can work as a natural purifier. Similarly, oudumber, shevga, and neem trees have some health and environmental benefits. They are also useful for environmental preservation.

Through the poem, the poet not only suggests the traditional knowledge system but also the predicament of modern man without trees. He projects the picture of Bombay, where there are no trees at all. The poet has only the memories of the tree in his mind. It has taken root in the mind and grows in dreams. It is seething to take root in the ground, but it does not find any ground. This is the future picture of the effects of modernization and urbanization. The plantation that we need most for the survival of nature and consequently the human race will be out

of the framework of our life. The poet highlights the forthcoming disaster, which is a threat to human life.

Sudha Murthy: In Sahyadri Hill—A Lesson in Humility

In the beautiful prose passage, *In Sahyadri Hills-Lesson in Humility*, Sudha Murthy refers to a special drink prepared by tribal people living in Sahyadri Hills, a densely forested region in Karnataka. It is a drink prepared from the extracted juice from wild red fruits. This drink is prepared during summer. Thandappa, the head of the tribe, informs that it is good for health. He also informs that one needs to add some of the juice to a cup of water and consume it for health benefits. Here we get some glimpses of the traditional Indian knowledge system. It suggests that the tribal people have the art of extracting juices from the wild fruits and berries available in the dense forest. They also have techniques and methods to preserve them for a long time without any preservatives. All these juices are full of health benefits.

Indian Knowledge System Embedded with a Value System

All three selected literary pieces tell us about the Indian Knowledge System directly or indirectly. Nissim Ezekiel's *Night of the Scorpion* tells us about the diabolic tale of the scorpion. For the villagers in the poem, the scorpion stands for evil. Though it is a part of superstition, it tells us about the responses of Indian society to evil. Though the approach of the villagers is negative, they are supposed to stand in support of the suffering mother. They empathized with the mother in her pain. They even prayed together to get rid of the scorpion sting. They showed unity and integrity in their approach, as 'there was peace of understanding' on every face'. Thus, the poem explains the pragmatics of the traditional Indian society.

The poem serves as a good lesson in moral and value education. The father with rational thinking suggests the scientific point of view. The mother is a typical Indian mother, symbolizing love, care, and concern. The poem ends on a note of Thanksgiving when the mother says," Thank God that the scorpion stung her and spared her children.".

The felling of the banyan tree has value education for environmental conservation. The poem has several dimensions, and every dimension is a lesson in itself. The poem effectively brings forth our role in nature preservation. The concept of sin in killing trees and the words like massacre and slaughter bring home the cruelties that we practice with nature. And most pathetic is the tree in the mind of the poet. As the process of cutting down the banyan tree goes on, the poet describes, "The great tree revealed its rings of two hundred years; we watch in terror and fascination this slaughter.". It is no less than mythology. Thus, the poet brings out effectively the role of trees in the preservation of our tradition and heritage.

In the prose passage *In Sahyadri Hills- A Lesson in Humility,* we have wonderful descriptions of the beauty of nature, which the author describes as paradise. There are glimpses of the vocations the tribal people are engaged in. The most beautiful lesson is the lesson in humility that the prose passage is titled. The author tells us about the great 'Give-Take' culture of the tribal men in the Sahyadri Hills. They do not take until they give. Thandappa cannot accept the gifts that Sudha Murthy has for them and therefore offers a bottle of juice made by them during summer. He motivates Sudha Murthy to accept it with the statement, "There is grace in accepting too." The traditional wisdom of the tribal people explains the moral and value education of the tradition of the Indian knowledge system.

Literature as a Pedagogical Approach for IKS

Regarding the above-mentioned examples from Indian literature in English, we can use literature as one of the pedagogical approaches to explore as well as to teach the Indian knowledge system. Literature can convey to us the logic and science of the Indian Knowledge System effectively. In an age of digitalization and technology, literature can be used effectively to transmit the Indian Knowledge System. All forms of literature, like poetry, prose passages, short stories, and essays, can be used to explain the Indian Knowledge System. In Sarojini Naidu's poems, we can have beautiful glimpses of traditional Indian culture. Her poems are based on the regional background of Hyderabad. R.K.

Narayan writes from the region of Malgudi in the collection of short stories *The Malgudi Days*. Mahatma Gandhi's *My Experiments with Truth tells* us about great historical movements like the non-cooperation movement, his concept of Satyagraha (non-violent resistance), and the concept of swaraj. It highlights the Indian freedom struggle. More than a historical document, Gandhi's *My Experiments with Truth* is a document about self-discovery and spiritual growth. Jawaharlal Nehru's *The Discovery of India* gives us the whole panorama of India and acquaints us with India as the oldest civilization in the world.

Conclusion

The Indian knowledge system is a rich storehouse of knowledge and wisdom. It is high time that we should have a review of the Knowledge System. It seems to be based on experiences and observations. Furthermore, it is proved again and again through experimentation. This is the knowledge system that can sustain modern youth. It will not only make them morally and spiritually strong but can also avail the possibilities of employment. It can give training in small-scale industries or start-ups. Systematic training in traditional yoga, a revival of the ancient architecture of Mohenjo-Daro, Ajanta, and Ellora; the revival of the techniques for the production and preservation of agricultural goods; the revival of classical dance and theatre; the revival of tribal and folk traditions can certainly impart skills to the youth who presently knew only a few skills. The revival of this art can also lead to artistic and aesthetic pleasure, enriching the very personality of the students. As conceived by Henry Louis ViviaDerozio in the poem *The Harp,* we need to strike the Harp of India again, which has been muted, silenced, and isolated for a long time. Once, this harp has attracted the attention of the world and almost ruled it. We need to strike the harp—the great Indian knowledge and tradition—to be able to come back into the mainstream of knowledge and power. Henry Derozio has suggested long back the need for the revival of Indian knowledge, culture, and inheritance.

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Indian Knowledge System and Significance of Libraries

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Abstract

This paper will focus on how Indian libraries are a vital part of the Indian knowledge system and their significant contribution to preserving that knowledge. The new education policy (2020) has emphasized the Indian knowledge system with a vision of promoting interdisciplinary research through preservation and dissemination. The objective of the new education policy is to promote cultural sensitivity, scientific advancement, and technological knowledge. A working knowledge of ancient India is effective on modern India. Its victories and obstacles will be covered under the category of "Knowledge of India," which includes an extensive understanding of India's future goals. The Indian knowledge system has a rich history that spans thousands of years and encompasses a wide range of subjects, including philosophy, astronomy, mathematics, medicine, and more. Libraries play a crucial role in preserving, disseminating, and advancing this knowledge. Libraries in ancient India were repositories of sacred texts, philosophical treatises, scientific manuscripts, and literary works. Libraries were not just places for storing books but served as hubs for intellectual exchange, discussions, and debates. Libraries that operate as administrators have a responsibility to preserve knowledge, manuscripts, artifacts, and historical materials. The Indian government has taken few initiatives to preserve and protect traditional knowledge by introducing TKDL (Traditional Knowledge Digital Library) and Kalasampada, and these initiatives particularly focus on preserving cultural heritage, folklore, and traditional medicines. The main objective of these initiatives is to promote research on the

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contributions of Indian culture, with the ultimate objective of having an impact on the world.

Keywords: Ancient Indian Libraries, Indian Education System, Indian Knowledge System; Libraries; New Education Policy; Traditional Knowledge Digital Library (TKDL)

Introduction

India's National Education Policy (NEP) 2020 aims to incorporate the Indian knowledge system within the educational system while acknowledging its significance. The NEP 2020 emphasizes the value of incorporating indigenous knowledge systems into the educational process. It promotes the study, recording, and sharing of conventional wisdom, innovations, and practices. In order to provide educators with a more profound comprehension of the Indian knowledge system and how to incorporate it into their teaching methods, the policy highlights the necessity of improving programs for teacher education and professional development. Secondary school pupils will also be able to choose an interesting option on Indian Knowledge Systems. The significance of cultural and artistic education, encompassing traditional Indian arts, music, dance, and crafts, is acknowledged by the policy. In order to foster creativity, aesthetic appreciation, and a sense of cultural identity, it encourages the inclusion of cultural activities in the curriculum. In the preservation and dissemination of information, there is a huge contribution from Indian libraries, which are as old as human civilization.

Historical Perspective of Libraries

Libraries have been essential to the preservation, dissemination, and advancement of information over the thousands of years that the Indian knowledge system has existed. The history of Indian libraries has been divided into three parts, such as—

- **Libraries in Ancient India (3000 B.C. – A.D. 1206)** –The first known written record discovered in India consists of inscriptions unearthed on a stone pillar belonging to King Ashoka, which is known as the "first

outside open library." The palace contained numerous libraries, such as the King of Harsha Vardhana's palace library. The most well-known and significant Indian universities, including Vikramshila, Takshila, Nalanada, and Odantapuri, were established during this ancient period. These libraries used to be used by a large number of international students. There was a collection of several themes like philosophy, grammar, mathematics, astronomy, architecture, art, music, dramas, love-making manuals, etc. during the Gupta period (320–647 CE), which is also known as "The classical age" of Sanskrit literature. Palm leaves, silk, copper and silver plates, wood, leather, metal, and stone were used as writing materials.

- **Libraries in Medieval India (1206 - 1757)** – This medieval period was especially known for the remarkable contributions of the Mughals. The Quran, Hadith, and works of Islamic jurisprudence are only a few of the Islamic literature that Islamic academics and kings in medieval India constructed libraries known as kutubkhana or maktab to encourage the study of Islamic texts. Arabic and Persian manuscript collections were common in these libraries. Babar established the first Mughal Imperial Library in 1526. In this particular era, there were many prominent emperors who had their personal libraries for their own purposes, and those emperors are Akbar, Shah Jahan, Aurangzeb, and Abdul Rahim Khan. The ruler of Mysore, Jaipur, also possessed their own library. In this era there were libraries and archives by Maratha rulers too.

- **Libraries during the British period (1757-1947)**– During this time, the British had a strong effect on and dominance over India in all spheres, including business, land, and education. The Britishers were trying to implement their education system on Indians, and at that period, Warren Hastings, the governor of India, founded the Calcutta madrasa college in 1781. Other institutes and universities were also founded due to the chartered act of 1873. The first, the University of Calcutta, was founded in 1857, followed by the University of Bombay and the University of Madras. The story of the National Library starts with the establishment of the Imperial Library at Calcutta in 1891. Public libraries were also

established in Indian states like Baroda State Library, Cochin, and Dhar established Victoria General Library. Some examples of prominent libraries are the Khuda Baksha Oriental Library, the Rampur Raza Library, the Tanjavor Maharaja Sarfozi Library, which is now known as Saraswati Mahal, and the Connemara Public Library.

An outline of the importance of libraries in the Indian knowledge system is provided below:

- **Ancient Texts Preservation:** In ancient India, libraries served as stores for literary works, philosophical treatises, scientific papers, and religious writings. These manuscripts were carefully conserved and transmitted across the ages. Libraries were essential to the preservation of the written records that replaced the oral tradition that predominated in ancient India.
- **Centers of Learning:** Libraries were frequently connected to educational establishments like monasteries and colleges. Vast libraries at well-known locations like Takshashila and Nalanda drew intellectuals from all over the world. These libraries functioned as sites for debates, conversations, and intellectual interchange in addition to being places to store books.
- **Multidisciplinary Knowledge:** Indian knowledge systems encompassed a wide range of subjects, including philosophy, astronomy, mathematics, medicine, and more. Libraries were essential in gathering and organizing information from diverse fields. Scholars had access to a vast array of texts, enabling them to explore various disciplines and contribute to the synthesis of knowledge.
- **Scriptures and Religious Texts:** Philosophical and religious works were kept safe, thanks in large part to libraries. Libraries held the Vedas, Upanishads, Puranas, and other sacred works, which scholars and practitioners could access. Libraries connected to monasteries, temples, and other places of worship were frequently centers for the spread of religious knowledge.
- **Transmission of Knowledge:** The transfer of information from one generation to the next was made possible in large part by libraries. The preservation of manuscripts in libraries ensured that historical knowledge

was not lost. Many writings formed a modest instructional library in the Gurukula system, where students lived with their professors in an immersive learning environment.

- **Scientific and Medical Treatises:** Scientific and medicinal treatises that recorded discoveries in disciplines like astronomy, mathematics, Ayurveda, and metallurgy could be found in libraries throughout ancient India. These books were used as references by academics and professionals. The methodical growth of several sciences was aided by the arrangement and cataloguing of these writings in libraries.

Even if numerous old Indian libraries were destroyed over time and during invasions, their influence on the country's knowledge system cannot be disputed. These libraries' impact is still influencing how people view and comprehend India's intellectual history today.

Initiatives taken by Indian Government to Preserve Indian Knowledge

Libraries have been very important in keeping the cultural, scientific, and historical records of past cultures alive. As technology has advanced, they have expanded their role in the preservation of materials in a variety of formats. The continuous duty libraries have to conserve knowledge is still crucial.

The Indian government has initiated several initiatives to protect and conserve rare materials and manuscripts, acknowledging their cultural and historical importance. Among the larger initiatives are:

- **National Mission for Manuscripts (NMM):** The National Mission for Manuscripts, launched in 2003 by the Ministry of Tourism and Culture, Government of India. It is an extensive program designed to record, preserve, and share the knowledge found in manuscripts. Its main objectives include digitization, cataloguing, and raising public awareness of the value of manuscripts. The motto of NMM is 'conserving the past for the future.' This phrase aids in understanding the importance of history in preventing one from making the same mistakes in the future.

- **National Manuscripts Mission Conservation Project:** Manuscript conservation and preservation are the main objectives of this NMM initiative. It includes initiatives like educating conservators, establishing conservation labs, and giving organizations funding for conservation efforts.
- **Digitization of Manuscripts:** Manuscripts have been digitalized by a number of organizations, including the National Archives of India, state archives, and large libraries. with addition to aiding with the original manuscripts' preservation, this endeavor increases their accessibility for scholars and the general public.
- **National Archives of India (NAI): Historical** records, including manuscripts, are preserved in large part by the National Archives of India. It offers funds for the protection of manuscripts in numerous institutions across the nation and holds training courses and conservation workshops.
- **Preservation Grants:** The Ministry of Culture and affiliated organizations offer grants and financial aid to institutions, libraries, and people engaged in the safeguarding and maintenance of rare manuscripts. These awards provide funding for a wide range of efforts, including storage enhancements and conservation treatments.
- **Cultural Heritage Conservation Initiatives:** Ancient manuscripts discovered at archaeological sites may be discovered and preserved by the Archaeological Survey of India (ASI) and other state archaeological agencies as part of their efforts to preserve and conserve these sites.
- **Promotion of Indigenous Knowledge Systems:** Manuscript-embedded Indigenous knowledge systems are being encouraged and safeguarded. This involves recording customs, medical expertise, and other types of traditional learning that can be discovered in manuscripts.
- **International Collaboration:** In order to obtain support for the preservation of manuscripts, share knowledge, and gain experience, the Indian government works with foreign organizations and institutes.

Traditional Knowledge Digital Library (TKDL)

The Traditional Knowledge Digital Library is known as TKDL. The Council of Scientific and Industrial Research (CSIR) of the Indian government launched this

endeavor to digitally record and preserve ancient knowledge associated with Indian medical systems, including Ayurveda, Unani, Siddha, and Yoga.

The main goal of TKDL is to stop people or organizations outside of India from misusing and patenting traditional knowledge. Generation after generation, traditional knowledge is widely applied in a variety of industries, such as biotechnology, cosmetics, and medicines. Nevertheless, there have been cases where this knowledge has been patented without giving the communities who have generated and conserved it the credit or acknowledgment they deserve.

There are some important advantages of TKDL, and those are as follows:

- **Preventing misappropriation:** By offering a thorough database of traditional knowledge, TKDL facilitates the identification of prior art and stops patents for already-existing traditional knowledge from being granted. This aids in defending the proprietors of traditional knowledge's intellectual property rights.
- **Preserving cultural heritage:** By transforming ancient texts and making them available to scholars, practitioners, and the public, TKDL plays an essential part in the promotion and preservation of traditional knowledge systems. This makes sure that over time, this knowledge is not forgotten or lost.
- **Facilitating research and development:** For researchers, scientists, and academics interested in examining and improving traditional knowledge systems, the digital library is an invaluable resource. They may access a large body of knowledge through it, which advances a variety of professions.
- **Supporting evidence-based policy-making:** TKDL archives and assesses traditional knowledge processes, offering a scientific foundation for policymaking. It assists in bridging the knowledge gap between contemporary science and traditional medicine, encouraging cooperation and well-informed choices in the field of health care.
- **Encouraging traditional medicine industries:** TKDL promotes the growth of traditional medicine industries by safeguarding their knowledge

base. It prevents the exploitation of traditional knowledge without appropriate acknowledgment, fostering a fair and equitable environment for the industries to thrive.

- **Intellectual Property Protection:** TKDL helps protect the intellectual property rights of traditional knowledge holders by providing a structured and accessible database that can be referenced during the examination of patent applications.
- **Cost-Effective Solutions:** By preventing the granting of patents on traditional knowledge that is already known, TKDL helps avoid legal disputes and the associated costs of challenging patents after they have been granted.
- **Public Awareness and Education:** TKDL may assist in educating and raising public awareness of the value of traditional knowledge. Public education regarding the benefits of conventional medicine and the necessity of safeguarding traditional knowledge from exploitation can be aided by it.

In order to ensure that the treasure of traditional knowledge is safeguarded and preserved and continues to benefit the communities that have fostered and maintained it for many generations, the Traditional Knowledge Digital Library is essential.

Kalasampada

The Ministry of Culture's Kalasampada project aims to build a digital archive of cultural resources, records, and artifacts from India's rich cultural past. Kalasampada's purpose is to conserve, disseminate, and make available a wide range of artistic expressions as well as folklore, music, dance, theatre, and other cultural treasures.

Few advantages of Kalasampada are as follows:

- **Digital Repository:** A wide variety of cultural artifacts, such as manuscripts, rare books, images, films, audio files, and artworks, have been stored in Kalasampada, a central digital repository. These materials

have been sourced from a variety of Indian cultural organizations, museums, libraries, and archives.

- **Accessibility:** Access to the digital library's extensive collection of artistic assets is open and simple. Researchers, educators, pupils, artists, and the public may all study, learn about, and appreciate India's cultural history owing to the online exploration and accessibility of these materials.

- **Preservation and Conservation:** The protection and preservation of cultural artifacts is the main concern of Kalasampada. The project helps safeguard these valuables against physical deterioration, loss, or damage by digitizing and archiving them, assuring their long-term preservation and accessibility.

- **Collaboration and Networking:** Kalasampada promotes cooperation between libraries, archives, museums, and other cultural organizations. The objective is to establish a network of institutions that may exchange resources, knowledge, and skills, thereby promoting a cooperative atmosphere for the protection of cultural assets.

- **Educational and Research Support:** The digital library is an invaluable tool for researchers and educational organizations. It offers a venue for learning about and investigating many facets of Indian culture, such as performing arts, art, music, literature, and folklore.

- **Cultural Promotion:** Kalasampada plays a crucial role in promoting India's cultural heritage and diversity. It brings together a wide range of cultural expressions and traditions, showcasing the richness and vibrancy of Indian culture to a global audience.

- **Multilingual Interface:** The digital library's multilingual interface makes its information more inclusive and accessible to a wider range of users by enabling them to explore and access it in several Indian languages.

An important project that uses accessibility and digitization to preserve and promote India's cultural legacy is Kalasampada. It ensures the preservation, greater distribution, and appreciation of traditional cultural resources by bridging the gap between them and the digital world.

National Virtual Library of India

The Indian government—Ministry of Culture has initiated a project on a virtual library called NVLI—**National Virtual Library of India by RRRLF,** i.e., Raja Ram Mohan Roy Library Foundation.

The NVLI is a large-scale project with the goal of developing a digital library platform that offers access to an extensive array of digital resources. A wide variety of assets, including books, journals, manuscripts, rare papers, audiovisual content, and other priceless treasures from different libraries and cultural institutions across India, are to be digitally preserved and made available.

This virtual library basically gives information regarding the culture of India, including:

- Archival documents
- Rare Books
- Paintings
- Photo archives
- Musical Instruments
- Indian National Bibliography
- Digital District repositories
- Manuscripts
- Food and Culture
- Museum collection
- Cultural Heritage

The project's main goal is to create a strong technical foundation for digital material distribution, retrieval, and archiving. This entails creating search functions, user-friendly interfaces, and metadata standards. This project also places a strong emphasis on programs that increase the capacity of librarians and other professionals who manage digital libraries. Workshops and training courses are held to improve their understanding of digital management and preservation.

Conclusion

In order to achieve the concern of national education policy regarding the Indian knowledge system, it is important to note that libraries already contributed

significantly to preserving the knowledge, but there should be awareness among the children, students, and even researchers in relation to how they can utilize the knowledge using libraries. The preservation of rare documents and books is crucial for safeguarding our cultural heritage, advancing research and scholarship, documenting history, conserving knowledge, promoting cultural diversity, providing educational resources, and even contributing to economic development. By preserving these materials, we can ensure that they continue to enrich our lives and inspire future generations.

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Experiential Learning through Indian Culture of Teaching

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Abstract

The history of education in India has been noted in various ages, from ancient to modern era. In the Vedic period, the ways of learning were always concerned with the aims of life to achieve. If the disciple wanted knowledge for his daily life, then he must follow the questioning and acquire moral, ethical knowledge from the gurus; if the disciple wanted knowledge regarding the arts, then he had to follow the experiential learning and practice to accumulate the skills required for it. It means Indian culture of teaching, which follows the Gurukul system, was a center of learning that was experiential as well as self-paced.

This article aims to describe and analyze the experiential learning with respect to the Indian culture of teaching. The journey of Indian culture of teaching is based on self-awareness to self-actualization. In this regard, the word 'Guru,' as it suggests, is one who takes the disciple from 'the darkness of ignorance to the light of knowledge.' This article tries to explore the Indian culture of teaching and find out the reflections of experimental learning in today's education system.

Keywords: Experiential Learning; Indian Culture; Gurukul; Teaching Methods.

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Introduction

The education system in India was flourished and had higher aims of human life. It considered the phases of life into four ashramas that are Brahmacharya, Gruhastashrama, Vanprasthashrama, and Sanyasahrama. For the survival through these ashramas, every individual needs to have certain knowledge, skills, and values. Therefore, the education in the period, whether it was formal or non-formal, always focused on the highest aim of liberation, i.e., Moksha. Due to this, the education system had the practices of personal growth in social settings, and the place of education is Gurukul. Through this, the holistic development of the student had been achieved and prepared him for 'life as well as for death' by preparing him for the ultimate aim of Mukti or Moksha.

In this, the karma (action) of a person is always considered an important aspect in achieving goals of life and of education. Therefore, the teaching-learning activities are based on discussions, questioning, and experience. It gives the students' knowledge about the material world and spiritual awakening. The nature of knowledge is also considered while it is concerned with teaching-learning methods. According to the ancient Indian education system, the knowledge is of two types: the 'Paravidya,' which is related to spiritual entities, and the 'Aparavidya,' which is related to daily material things.

Concept of Knowledge

As in ancient Indian education, the knowledge is of two types: Paravidya and Apravidya. Paravidya is related to the higher aims of life that are self-actualization and liberation. This Paravidya prepared a student for the spiritual goals of human life, which have utmost importance, whereas the Apraravidya prepared students to live a comfortable life based on morals and values by achieving the material knowledge and skills related to different forms of arts. The aparavidya is related to vocational teaching based on 64 Kalas and 14 Vidyas, which are helpful in acquiring a livelihood and living a comfortable life in the material world.

Ways of Acquiring Knowledge

According to the types of knowledge—Paravidya and Aparavidya—the ways of acquiring knowledge have been explained in the ancient Indian education system.

Shabda pramana, which is authoritative learning; pratyaksha pramana, which is experiential learning; and anumana pramana, which is reflective learning.

1. Shabda Pramana or Authoritative Learning

In this way, when a student listens to the teachings of the 'Guru' and follows it and memorizes it, then it requires skills of listening and memorization, which are part of cognitive learning on the level of knowing and understanding.

2. Pratyaksha pramana or experiential learning

After that, when the students lived at Gurukul-guru's house, he had to do many works, like collecting wood, fruits from Vana-jangal, clearing the premises and utensils, preparing food, and washing clothes with other fellow students in Gurukul. It helps them to acquire knowledge through learning by doing, which is nothing but experiential learning.

3. Anumana Pramana, or Reflective Learning

In this way of acquiring knowledge, the student listens to the teachings and has discussions in class with other fellow students and does chintan and manan, which is reflection and thinking deeply on some issue in the form of a question to its solution by the Guru and reached by applying pre-learned facts through Shabda Pramana and Pratyksha Pramana.

Thus, there are three ways of acquiring knowledge that are authoritative learning, experiential learning, and reflective learning.

Experiential Learning in Ancient India

The knowledge and skills required for daily life have been acquired through experiential learning, and experiential teaching has been started with observation of the actions of the Guru and other fellow students and by imitating those actions and making the work skillfully in this manner. Every student has followed the daily classes and learned something regarding 64 Kalas and 14 Vidyas.

The 64 Kalas included the art related to singing, music instrument playing, carpentry, gardening, cooking, pottery, mending of utensils, jewellery making,

etc. We can understand the nature of experiential learning in the ancient Indian education system through the Vedic period, the post-Vedic period, the period of Sutras and Epics, and the Buddhist period.

1. Vedic Period

During the Vedic period, the experiential learning was in the form of living with a guru and other fellow students in a gurukul. For this, the experiences were related to daily chores and personal discipline behavior, getting up early, doing necessary work like cooking, watering plants, collecting flowers for religious rituals, preparing food and collecting food from jungles, washing clothes, etc. This was helpful for students to gain knowledge and skills regarding daily life chores.

Apart from this, while learning with other students and having similar facilities for all students, it gave equal opportunity for learning, but it was again based on the needs and abilities of the students. In this, the education related to each class was different. As the Brahman students gain knowledge related to shruti. Smriti and shastras: By following oral and thinking methods (chintan and manan) of learning, the kshtriyas learned the war tactics and use of weapons, whereas the Vaishya (business class) learned the business tactics and economic principles. The only negative part of this period was that there was no provision or Gurukul for Shudras and Atishudras, and they were not allowed to take education.

Thus, we can say that the experiential learning of various subjects like language, arts, and business was provided in the Gurukul through actual experiences of life while living with the Guru. For this the student adopted listening, observation, reaction, and learning by doing methods.

2. Post-Vedic Period

In this period, the education system was dominated by the priest class that was Brahman; these, for the scarified religious rituals and recitation of mantras, were the main focus subjects. The knowledge was related to para-vidya; hence, the teaching and learning methods were lectures, demonstrations, discussions, and thinking methods. It followed the authoritative learning and reflective learning.

But we have to remind ourselves that reflective learning is always connected with experiential learning. In the post-Vedic period, there were three types of institutions, namely gurukulas, parishads, and sammelans, and all these gave experiential learning regarding the communication skills and social behavior skills.

3. Period of Sutras and Epics

In this period, the philosophical subjects like aesthetics, ethics, and morals were introduced, which are called sutras or Vedangas. It also had the Ramayana and Mahabharata epics, which have described different disciplines related to various subjects like defence, dance, music, painting, sculpture, architecture, carpentry, smithery, and pottery, as well as the Arthashashtra, Vyakarna, Nitishashtra, etc. For learning these subjects, the students have to adopt experiential learning methods under the guidance of Guru, upadhapak, and Acharya.

4. Buddhist Period

During this period, the centers for learning were formed at Taxshila, Nalanda, Vikramshila, and Ujjain. All these centers of education have tremendous knowledge depositories related to Indian philosophy, Sankya, Nayaya, yoga, etc. It also has subjects like Tarkashastra (Logic), Nitishastra (Ethics), Arthashastra (Economics), and Rajshashtra (Political Science). Apart from these, the subjects related to various skills required for daily life were also part of learning in those, and the cloth making and weaving flourished during this period. Most of the subjects had a life value, and therefore, the method of teaching was always related to the experiential learning.

Experiential Learning in Today's Education System

As we observe, today's education system has been segregated into various disciplines and subjects, but we forget about the interdisciplinary nature of knowledge. The experiential learning has become a part of projects or experiments, but we could not connect those experiences with our day-to-day life experiences. Therefore, after having a degree or marks in a specific subject, we

don't possess the required life skills that could be helpful for gaining respectful earnings and leading a socially useful life based on the Indian value system.

Therefore, the NEP 2020 has reintroduced the indigenous ways of learning and teaching by adopting experiential learning as one of the factors to make effective changes in the learning behavior of today's learners.

Conclusion

The experience is considered as a tough teacher with rough lessons of life, and it would be lifetime learning. As we said, if we listen to something, we memorize it for less time; if we saw something, then we may remember it for a little longer period, but if we learn something by doing, then we remember it for a lifetime. Thus, experiential learning is always the best way for remembering the knowledge, skills, and values of a specific content as well as of life.

The experiential learning method is part of the Gurukul system of education in India. In this, the students have to live with Guru and other fellow students and perform various duties and services for others and gain knowledge about daily chores as well as philosophical teaching for self-actualization. The experiential learning in Gurukuls prepares the students for Gruhsthashram and Vanprasthashram, to live a social life and perform various duties to parents and society.

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Leveraging ICTs for Integrating Indian Knowledge Systems in Education: A Comprehensive Review

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Abstract

In the contemporary educational landscape, Information and Communication Technologies (ICTs) stand as crucial mediators of change. This paper intricately explores the dynamic intersection between ICTs and the integration of Indian Knowledge Systems (IKS), enlightening the transformative potential for education, research, and cultural preservation.

Turning attention to IKS rooted in Vedic literature, the Vedas, and the Upanishads, the research aims to uncover multifaceted ways in which ICT can seamlessly integrate IKS into mainstream educational frameworks. From digital repositories preserving traditional knowledge to interactive online platforms fostering community engagement, the study outlines practical strategies for leveraging technology in preserving, broadcasting, and advancing indigenous wisdom.

Case studies and exemplars show successful applications of ICTs in bridging modern educational practices with traditional knowledge systems. The role of digital tools in making IKS accessible to a broader audience is highlighted, emphasizing inclusivity and fostering cross-cultural understanding.

Ethical considerations surrounding the digitization and dissemination of indigenous knowledge take center stage, stressing the significance of respectful collaboration and informed consent. The paper delves into the potential of ICTs to empower local communities in preserving and transmitting their cultural heritage.

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As we navigate the digital age, this research provides perceptions into how ICTs can serve as enablers for the harmonious integration of IKS, contributing to a more comprehensive and enriched educational landscape. This holistic approach considers the transformative impact of ICTs on education, positioning them as catalysts for preserving cultural heritage and advancing cross-cultural understanding.

Keywords: Information and Communication Technologies (ICTs); Indian Knowledge Systems (IKS); Cultural Preservation; Education Technology; Digital Repositories; Community Engagement; Inclusivity; Ethical Considerations

Introduction

The Indian educational landscape, known for its vastness and historical depth, stands as one of the world's oldest and largest educational systems. This system has evolved through millennia, integrating diverse streams of knowledge and pedagogical practices. Central to this rich heritage is the Indian Knowledge System (IKS), which encompasses a vast body of traditional knowledge rooted in Vedic literature, including the Vedas, Upanishads, and various other ancient texts. IKS offers profound insights into philosophy, medicine, astronomy, the arts, and numerous other fields, reflecting a holistic approach to understanding the world.

In recent decades, the advent of Information and Communication Technologies (ICTs) has initiated profound changes across various sectors, including education. ICTs have revolutionized educational practices by facilitating more interactive, student-centered learning environments and enhancing the accessibility of educational resources. These technologies have the potential to transcend geographical and socio-economic barriers, making education more inclusive and equitable.

The integration of ICTs into the educational sector presents a unique opportunity to incorporate IKS into contemporary educational frameworks. This integration

not only aims to preserve and broadcast traditional knowledge but also to make it relevant and accessible to today's learners. The dynamic intersection between ICTs and IKS can transform education, research, and cultural preservation, creating a more enriched and comprehensive learning experience.

However, this integration is not without its challenges. Ethical considerations, such as respectful collaboration with indigenous communities and the protection of intellectual property rights, are paramount. Additionally, there is a need to develop practical strategies for leveraging technology to preserve, broadcast, and advance indigenous wisdom effectively.

This paper intricately explores the transformative potential of ICTs in integrating IKS into modern educational practices. By examining case studies and exemplars of successful applications, the research aims to provide a comprehensive understanding of how digital tools can make IKS accessible to a broader audience, fostering inclusivity and cross-cultural understanding.

Literature Review

The literature review for the integration of Indian Knowledge Systems (IKS) through Information and Communication Technologies (ICTs) encompasses a broad range of studies and publications that highlight the evolving role of ICTs in education, the significance of IKS, and the interplay between traditional knowledge and modern technology.

Research indicates that the use of ICTs in education enhances student engagement, facilitates personalized learning, and improves overall learning outcomes. According to Anderson and Baskin (2002), ICTs enable more interactive and student-centered learning environments, which are crucial for fostering critical thinking and problem-solving skills.

Gupta (2015) explains that IKS is not just a repository of traditional practices but a dynamic system that has evolved through continuous inquiry and adaptation. It provides valuable insights into sustainable living, holistic health, and spiritual well-being, which are increasingly relevant in contemporary times.

A study by Kozma (2005) highlights that ICTs can help bridge the digital divide, providing educational opportunities to underserved and remote areas.

However, the integration of IKS into formal education has been limited due to several challenges, including a lack of standardized curricula and resources. According to Subba Rao Siriginidi (2006), there is a need for innovative approaches to bridge this gap and make IKS more accessible and relevant in the modern context.

Tomas, A. L. & Mishra, S. K. (2023) focus on the relevance of Indian knowledge systems for nation and character building. The Indian knowledge system helps to generate knowledge and respect for ancient Indian culture. It is better for all generations of people. It also helps to create a powerful nation.

The World Bank (2018) emphasizes that ICTs are instrumental in democratizing education, making high-quality resources accessible to a broader audience regardless of geographical and socio-economic constraints.

The application of ICTs offers promising solutions for integrating IKS into contemporary education. Digital repositories, interactive online platforms, and multimedia resources can preserve and disseminate traditional knowledge effectively. Ahmad, A., & Sharma, S. (2020). Highlights the potential of digital libraries in safeguarding IKS for future generations.

Digital repositories such as the Digital Library of India and the National Digital Library have made significant strides in digitizing and providing access to a vast collection of Indian literary and cultural heritage. These initiatives demonstrate the feasibility of using ICTs to preserve and promote IKS on a global scale.

Case Studies and Exemplars

Several case studies illustrate successful applications of ICTs in bridging modern educational practices with traditional knowledge systems. For instance, the E-PG Pathshala project, funded by the Ministry of Education in India, has developed e-content in multiple subjects, including IKS-related topics, making them accessible to a broader audience.

The "Sanskrit e-learning" project by Rashtriya Sanskrit Sansthan has created online courses and resources for learning Sanskrit, the primary language of Vedic literature. This initiative has received positive feedback for its user-friendly approach and comprehensive content.

These case studies highlight the transformative potential of ICT in integrating Indian Knowledge Systems into mainstream education. By leveraging digital technologies, traditional knowledge can be preserved, disseminated, and revitalized, fostering a richer and more inclusive educational landscape. The success of these initiatives depends on careful planning, collaboration with local communities, and ongoing evaluation and improvement.

ICTs and Educational Delivery

Information and Communication Technologies (ICTs) are revolutionizing educational delivery by shifting the focus from traditional teacher-centered approaches to more dynamic, student-centered learning environments. This transformation is characterized by the integration of various digital tools and platforms that facilitate experiential learning, enhance engagement, and provide personalized educational experiences.

Key Aspects of ICTs in Education

1. **Student-Centered Learning Environments**

   - **Interactive Learning:** ICTs enable interactive and engaging learning experiences through multimedia content, simulations, and gamified learning platforms. These tools cater to diverse learning styles and preferences, promoting active participation and deeper understanding.
   - **Personalized Learning:** Adaptive learning technologies use data analytics to tailor educational content to individual students' needs, ensuring that learners can progress at their own pace and receive support in areas where they struggle.

2. **Experiential Learning**

   - **Virtual Laboratories and Simulations:** ICTs provide access to virtual labs and simulations, allowing students to conduct experiments and

explore complex concepts in a safe, controlled environment. This hands-on approach fosters critical thinking and problem-solving skills.

- **Field Trips and Virtual Reality (VR):** Virtual field trips and VR experiences transport students to historical sites, scientific facilities, and cultural landmarks, offering immersive learning opportunities that enhance their understanding of various subjects.

3. **Collaborative Learning**

- **Online Discussion Forums and Collaboration Tools:** ICTs facilitate collaborative learning through online forums, chat groups, and collaborative tools like Google Docs and Microsoft Teams. These platforms enable students to work together on projects, share ideas, and provide peer feedback, fostering a sense of community and teamwork.

4. **Access to Information**

- **Digital Libraries and Open Educational Resources (OER):** ICTs provide access to vast digital libraries and OERs, offering students a wealth of information and learning materials. These resources are often free and accessible from anywhere, breaking down geographical and economic barriers to education.

IKS Integration and Digital Platforms

Indian Knowledge Systems (IKS), deeply rooted in Vedic literature, encompass a wide range of traditional knowledge and practices, including mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, and linguistics. The integration of IKS with digital platforms can make this rich heritage more accessible and relevant in the modern digital age.

Synchronization of IKS with Digital Learning Platforms

1. **Digital Repositories:** Creating comprehensive digital repositories of IKS materials, including ancient manuscripts, traditional texts, and folklore, ensures the preservation and dissemination of this knowledge. These

repositories can be accessed by students, researchers, and educators worldwide.

2. **Online Courses and Modules:** Developing online courses and modules on IKS subjects can provide structured learning opportunities. These courses can be offered through platforms like e-Pathshala, Coursera, and edX, making traditional knowledge more accessible to a global audience.

3. **Interactive Platforms:** Utilizing interactive platforms for IKS education, such as virtual classrooms, webinars, and discussion forums, can foster community engagement and facilitate knowledge sharing among learners and experts.

Teacher Training and Innovation

Effective integration of IKS into the educational curriculum requires specialized teacher training and a focus on innovation.

1. Establishing Specialized Teacher Training Centers

- **Professional Development:** Establishing specialized centers for teacher training in IKS can enhance educators' proficiency in incorporating traditional knowledge into their teaching methodologies. These centers can offer workshops, certification programs, and continuous professional development opportunities.
- **Collaborative Learning:** Encouraging collaboration among educators through online communities, webinars, and professional networks can facilitate the sharing of best practices and innovative teaching strategies.

2. Incentivizing Innovation in IKS

- **Challenges and Competitions:** Organizing challenges, competitions, and hackathons focused on innovative approaches to teaching IKS can stimulate creativity and encourage educators and students to develop new methodologies and tools.

- **Grants and Funding:** Providing grants and funding opportunities for research and development in IKS education can support the creation of innovative educational resources and technologies.

New Education Policy 2020 and ICT Integration

The New Education Policy (NEP) 2020 emphasizes the interdependence of education and technology, advocating for the integration of ICTs in all aspects of the educational system.

ICT Integration in Pre-Service Teacher Training

1. **Curriculum Development:** Incorporating ICT training into pre-service teacher education programs ensures that future educators are equipped with the skills and knowledge to effectively use technology in their teaching practices.
2. **Practical Experience:** Providing opportunities for pre-service teachers to gain practical experience with ICT tools and platforms through internships, practicums, and simulated teaching environments prepares them for the evolving digital landscape.

Envisioning the Future

The integration of IKS with ICTs holds the potential to not only preserve cultural heritage but also contribute significantly to global tourism, create employment opportunities, and foster economic growth and cultural exchange.

1. **Cultural Preservation and Tourism:** By making traditional knowledge accessible through digital platforms, we can promote cultural tourism and provide tourists with enriched experiences, thereby supporting local economies.
2. **Employment Opportunities:** The growth of digital platforms and the emphasis on IKS education can create new job opportunities in areas such as content creation, digital archiving, online teaching, and educational technology development.

3. **Cross-Cultural Exchange:** The global reach of digital platforms facilitates cross-cultural exchange and understanding, promoting a more inclusive and interconnected world.

Conclusion

This comprehensive review outlines a roadmap for stakeholders in the education sector to harness the potential of ICTs for an enriched educational experience. By seamlessly integrating Indian Knowledge Systems with modern digital technologies, we can ensure the preservation of cultural heritage and foster a dynamic, inclusive, and technologically empowered learning environment. This holistic approach not only enhances the quality of education but also contributes to the broader goals of cultural preservation and economic development.

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A Study on Indian Culture of Teaching

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Abstract

Incorporating traditional values and a comprehensive approach to education, Indian teaching culture has a rich historical background. Personalized education and a close teacher-student relationship are valued in Indian teaching culture, which has its roots in historical methods such as the Gurukul system, when students lived with their teachers in immersive learning environments. In addition to creating an environment of reverence outside the classroom, respecting teachers as mentors and guides is essential. Growing on all levels—physical, mental, and spiritual—is a major goal of holistic development. Studies like yoga, meditation, and moral education are frequently incorporated into the curriculum in addition to academic courses. A distinctive teaching approach is aided by the use of oral traditions and storytelling in the transmission of moral and ethical values. A crucial component is values and ethics. Because Indian education is inclusive, different learning styles are accommodated, and teachers modify their approaches to meet the needs of each individual student. With a hands-on approach included in the curriculum to create a thorough comprehension of subjects, experiential learning is emphasized. Even though its changing, spiritual integration is still important since it shows how education and spiritual growth are related. It is highly regarded when parents and teachers work together to ensure that a child's education is approached holistically. The Indian educational system is dynamic and ever-

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evolving, reflecting a fusion of traditional and modern methods, even though it has strong traditional foundations. Modern methodologies have also been included in the system. Experiential education is enhanced by the incorporation of real-world experiences and hands-on learning, offering students extensive exposure.

Keywords: Indian Culture; Teaching Methods; Diversity; Cultural Enrichment

Introduction

Historically, education in India has been closely tied to spiritual and moral development, emphasizing not only academic excellence but also the cultivation of virtues and ethical conduct. The Gurukul system, where students lived with their gurus (teachers) in an immersive environment, exemplifies a model that promoted not just intellectual growth but also the inculcation of values.

As India has progressed into the modern era, the culture of teaching has undergone transformations, blending traditional wisdom with contemporary methodologies. Today, the education system in India encompasses a diverse range of institutions, from ancient Gurukuls to modern schools and universities, each contributing to the rich mosaic of Indian pedagogy.

This introduction seeks to explore the multifaceted aspects of the Indian culture of teaching, delving into its historical roots, philosophical underpinnings, and the ongoing dynamic interplay between tradition and modernity. By understanding the essence of Indian education, one gains insights into a culture that values not only knowledge acquisition but also the holistic development of individuals.

Historical Perspective of Indian Culture of Teaching

1. Ancient Indian Education (Vedic Period - 1500 BCE to 600 BCE)

The early education system in ancient India was primarily centred around the Gurukula system, where students lived with their teachers in a hermitage. The Vedas, the oldest scriptures of Hinduism, were the primary texts, and education

included a comprehensive study of various subjects, including philosophy, astronomy, mathematics, and linguistics. Oral transmission of knowledge was predominant, with a strong emphasis on memorization and recitation.

2. Maurya and Gupta Empires (322 BCE - 550 CE)

During the Mauryan and Gupta periods, centers of learning such as Taxila and Nalanda emerged as renowned educational institutions. Education extended beyond the Brahmin class, with the inclusion of various disciplines like medicine, law, and economics. Sanskrit literature flourished, and the emphasis on debate and discussion became integral to the learning process.

3. Medieval Period (600 CE - 1600 CE)

The medieval period saw the proliferation of madrasas, where Islamic scholars imparted education in Islamic studies, sciences, and literature. The Bhakti and Sufi movements played a role in making education more accessible to the masses, emphasizing the importance of spiritual knowledge.

4. Mughal Rule (1526 - 1857)

The Mughal period witnessed the establishment of educational institutions that blended Islamic and Persian influences with Indian traditions. Akbar, known for his emphasis on cultural syncretism, encouraged the translation of Sanskrit texts into Persian. The Mughals contributed to the development of art and literature, influencing the cultural aspects of education.

5. Colonial Era (1757 - 1947)

The British East India Company introduced a Western-style education system with the aim of producing clerks and bureaucrats. The Macaulay Minute of 1835 emphasized English education and created a divide between traditional Indian knowledge systems and the new Western-oriented education. The establishment of universities like Calcutta University in 1857 marked a shift towards a more formalized structure of education.

6. Post-Independence Period (1947 Onward)

After gaining independence, India sought to revitalize its education system, with a focus on universal access and eradication of illiteracy. The Kothari Commission in 1966 laid the foundation for a modern educational framework, emphasizing scientific and technological education. Policies like the National Policy on Education (1986) aimed at achieving national integration and a more balanced approach to education.

7. Contemporary Era (2000s Onward)

The 21st century has seen a surge in technological integration in education, with the advent of online learning platforms and digital resources. There is an increased emphasis on skill-based education, aligning with the needs of a globalized and technologically advanced world.

Current Perspective of Indian Culture of Teaching

1. Diversity and Plurality

India continues to showcase its cultural diversity in education. Various boards of education coexist, including state boards, CBSE (Central Board of Secondary Education), ICSE (Indian Certificate of Secondary Education), and international boards. This diversity reflects the cultural and linguistic variations across the country.

2. Technological Integration

There has been a significant push toward integrating technology into education. Digital classrooms, online learning platforms, and educational apps have become more prevalent. This shift, accelerated by the COVID-19 pandemic, has both challenges and opportunities for teachers and students.

3. Competitive Exam Culture

The Indian education system places substantial emphasis on competitive exams. Entrance exams for various professional courses and prestigious institutions play a crucial role in shaping the educational journey of students. This culture often starts early, creating a competitive learning environment.

4. Language of Instruction

While English remains an important medium of instruction, there is a growing acknowledgment of the importance of regional languages in education. Efforts are being made to make education more accessible by providing instruction in the mother tongue at the foundational levels.

5. Skill-Based Education

The importance of skill-based education has gained recognition. There is a shift towards fostering practical skills alongside theoretical knowledge. Vocational training programs are being promoted to enhance employability.

6. Inclusive Education

There is an increasing focus on inclusive education to accommodate students with diverse needs. Efforts are being made to create an environment where every student, regardless of background or abilities, has access to quality education.

7. Curriculum Reforms

Periodic revisions of educational policies and curriculum are undertaken to adapt to changing global demands. The National Education Policy (NEP) 2020 is a recent example, emphasizing flexibility, creativity, and a multidisciplinary approach to learning.

8. Challenges

Challenges persist, including issues of access to quality education in rural areas, a high-stakes examination system, and the need for more teacher training programs. Addressing these challenges is crucial for fostering a more inclusive and equitable educational system.

9. Teacher-Student Relationship

The traditional teacher-student relationship, marked by respect for educators, is evolving. Teachers are increasingly viewed as facilitators and mentors, and there is a growing emphasis on interactive and student-centered learning.

10. Global Exposure

With increased globalization, there is a growing awareness of global educational standards. Students are encouraged to participate in international programs, and there is a trend towards collaborations between Indian and foreign educational institutions.

The present scenario of the Indian culture of teaching is dynamic, reflecting a blend of tradition and modernization. Efforts are being made to address challenges and create an educational environment that prepares students for the complexities of the 21st century while preserving the rich cultural heritage of the country. Keep in mind that ongoing educational reforms and changes may have occurred since my last update.

Comparison between Indian Culture of Teaching and Foreign Culture of Teaching

A comparison between the Indian culture of teaching and foreign cultures of teaching reveals distinct approaches, values, and priorities that shape educational practices in diverse contexts. It's important to note that "foreign culture" is a broad term encompassing various educational traditions, and the comparison can be more specific when referring to a particular country or region. For the sake of this comparison, I'll provide a general overview, considering factors such as teaching methods, educational philosophy, and cultural influences.

1. Philosophical Foundation

Indian Culture of Teaching

Rooted in ancient wisdom, Indian education often emphasizes the holistic development of an individual, integrating academic knowledge with moral, ethical, and spiritual values. The traditional Gurukula system highlights the guru-shishya (teacher-student) relationship, fostering a deep connection between educators and learners.

Foreign Cultures of Teaching

Educational philosophies vary widely globally. Western educational systems often prioritize critical thinking, individualism, and a focus on practical skills.

Some Eastern cultures, like those in East Asia, may place a strong emphasis on discipline, diligence, and respect for authority.

2. Teaching Methods

Indian Culture of Teaching

The oral tradition and storytelling play a significant role in conveying knowledge, particularly in the teaching of history and cultural subjects. Memorization and rote learning have historically been prevalent, though there is a growing emphasis on experiential and interactive learning.

Foreign Cultures of Teaching

Active learning, discussions, and participatory methods are often encouraged in Western education systems. The Socratic method, popular in some Western educational contexts, involves dialogue and critical questioning to stimulate critical thinking.

3. Role of Technology

Indian Culture of Teaching

While there is a growing integration of technology, especially in urban areas, there can be a lag in adopting cutting-edge educational technology across the board. The digital divide may limit access to technology in rural and economically disadvantaged areas.

Foreign Cultures of Teaching

Many Western educational systems embrace technology, using it extensively for online learning, research, and collaborative projects. The integration of digital tools is often a key aspect of educational practices.

4. Assessment and Evaluation

Indian Culture of Teaching

High-stakes examinations, such as board exams and entrance tests, are prominent, influencing the teaching and learning process. Assessment tends to be more summative, focusing on final exams that determine academic success.

Foreign Cultures of Teaching

Formative assessment methods are often employed, with a focus on continuous evaluation and feedback. Standardized testing is common in some Western systems, but there is also an emphasis on alternative assessment methods, such as project-based assessments.

5. Teacher-Student Relationship

Indian Culture of Teaching

Respect for teachers is deeply ingrained in Indian culture, reflecting the guru-shishya tradition. The teacher is often viewed as an authority figure, and the learning environment may be more structured.

Foreign Cultures of Teaching

While respect for teachers is generally present, the teacher-student relationship can be more egalitarian. The emphasis may be on collaboration and a facilitator role for teachers.

6. Multiculturalism and Inclusivity

Indian Culture of Teaching

The Indian education system is diverse, reflecting the multicultural nature of the country. However, challenges related to inclusivity, especially concerning marginalized groups, persist.

Foreign Cultures of Teaching

Some Western countries, particularly those with diverse populations, prioritize multicultural education and inclusive practices. Efforts are made to address issues of diversity and provide equitable educational opportunities.

7. Parental Involvement

Indian Culture of Teaching

Parental involvement is typically high, with parents playing a significant role in a child's education and career choices. There may be strong societal expectations regarding academic success.

Foreign Cultures of Teaching

Parental involvement varies, but in some Western cultures, there is a trend towards encouraging students to make independent educational decisions. The focus may be on fostering self-directed learning.

8. Flexibility and Creativity

Indian Culture of Teaching

Traditional educational systems in India can be perceived as less flexible, with a structured curriculum and limited room for individualized learning paths. The emphasis on academic achievement may impact the encouragement of creative pursuits.

Foreign Cultures of Teaching

Some Western educational systems prioritize flexibility, encouraging students to explore diverse subjects and tailor their education to personal interests. Creativity and critical thinking are often valued alongside academic achievement.

9. Government Policies and Educational Reforms

Indian Culture of Teaching

Government policies, such as the National Education Policy (NEP) 2020, aim to bring about significant reforms to align education with contemporary needs. Implementation challenges and varying standards across states are common concerns.

Foreign Cultures of Teaching

Educational policies and reforms vary widely among countries. Some nations undergo periodic revisions to adapt to changing global demands. There may be a focus on aligning education with workforce needs and innovation.

The Indian culture of teaching shares commonalities with and diverges from foreign cultures of teaching. Both Indian and foreign educational systems have unique strengths and challenges, reflecting the complex interplay of cultural,

historical, and socio-economic factors. Understanding these differences and similarities can contribute to a more informed and contextually sensitive approach to education.

Challenges of Integrating Indian Culture in Teaching

While the integration of Indian culture in education is essential for fostering a sense of identity and heritage, it comes with its own set of challenges. These challenges can be complex and multifaceted, impacting various aspects of the education system. Here are some key challenges:

1. Diversity of Cultures

India is incredibly diverse, with various languages, traditions, and customs. Designing an educational framework that adequately represents and respects this diversity while avoiding bias towards any particular culture can be challenging.

2. Secularism and Inclusivity

India is a secular nation, and its education system strives to be inclusive of all religions and communities. Balancing the incorporation of cultural elements without promoting any particular religious ideology requires careful navigation.

3. Colonial Legacy

The colonial legacy of English as the medium of instruction and the influence of Western education systems have left a significant imprint on the Indian education system. Integrating traditional Indian cultural values may require a re-evaluation of pedagogical approaches and language of instruction.

4. Globalization and Modernization

In the era of globalization, there is often a tendency to adopt global educational standards, sometimes at the expense of local cultural nuances. Balancing the need for a modern, globally competitive education with the preservation of indigenous cultural values is a delicate task.

5. Stereotypes and Biases

Educational materials and curricula may inadvertently perpetuate stereotypes or biases related to gender, caste, or other social categories. Addressing and rectifying these biases while ensuring a fair representation of Indian culture is a challenge.

6. Resource Allocation

Limited resources, both human and material, can pose challenges in incorporating diverse cultural elements into the curriculum. Training teachers adequately and providing access to relevant resources may be hindered by budget constraints.

7. Technology Divide

While technology can be a powerful tool for integrating cultural education, there is a digital divide in India. Access to technology and digital resources is not uniform across regions and socioeconomic groups, potentially leaving some students at a disadvantage.

8. Standardized Testing and Curriculum

The prevalent use of standardized testing and a uniform curriculum can restrict the flexibility needed to incorporate diverse cultural content. Striking a balance between national educational standards and cultural inclusivity is a persistent challenge.

9. Teacher Training and Awareness

Many teachers may not be adequately trained or aware of the diverse cultural nuances that need to be integrated into the curriculum. Professional development programs that focus on cultural sensitivity and awareness are essential.

10. Resistance to Change

Resistance from various stakeholders, including policymakers, educators, and parents, can impede efforts to integrate Indian culture into education. There may

be a preference for conventional methods over innovative approaches that incorporate cultural elements.

11. Dynamic Nature of Culture

Culture is dynamic and evolves over time. Keeping educational content updated to reflect the changing cultural landscape requires continuous effort and adaptation.

Despite these challenges, many initiatives are underway to address them. The recent National Education Policy (NEP) in India, introduced in 2020, aims to provide a more holistic and culturally rooted education system. Overcoming these challenges requires a concerted effort from educational policymakers, institutions, teachers, and the broader community to create an inclusive and culturally rich learning environment.

Recommendation

Based on the rich heritage and ethos of Indian culture in teaching, here are some recommendations to further enhance and promote the positive aspects of this tradition:

- **Integration of Traditional Wisdom with Modern Approaches:** Encourage a balanced approach that integrates the traditional Gurukul system's wisdom with modern teaching methodologies. Embrace innovative techniques and technology to make education more engaging and accessible, while preserving the values embedded in Indian culture.
- **Focus on Holistic Development:** Emphasize holistic education that goes beyond academic achievements. Foster the development of moral values, character, and life skills. Promote extracurricular activities, sports, and arts to ensure a well-rounded development of students.
- **Teacher Training and Professional Development:** Invest in continuous training and professional development for teachers. Equip them with the skills to integrate modern teaching tools, techniques, and technology into their classrooms while preserving the cultural essence of teaching.

- **Promote Cultural Inclusivity:** Embrace and celebrate the cultural diversity present in classrooms. Encourage students to learn about and respect different cultures, languages, and traditions, fostering an inclusive learning environment that reflects the mosaic of Indian society.
- **Community Involvement:** Strengthen ties between educational institutions and local communities. Involve parents, community leaders, and volunteers in the education process. This collaborative effort can provide additional support to students and enhance the overall learning experience.
- **Address Socio-economic Disparities:** Work towards reducing socioeconomic disparities in access to quality education. Implement policies and initiatives that ensure equitable distribution of resources and opportunities, especially in rural and underserved areas.
- **Encourage Critical Thinking and Creativity:** Foster a culture of critical thinking and creativity in classrooms. Move beyond rote learning and encourage students to question, analyse, and express their ideas. This approach aligns with the ancient Indian tradition of promoting knowledge through thoughtful inquiry.
- **Digital Literacy and Technological Integration:** Recognize the importance of digital literacy in the contemporary world. Integrate technology into education to enhance access, provide diverse learning resources, and prepare students for the digital age while being mindful of potential challenges and disparities.
- **Global Perspective:** Encourage a global perspective in education by exposing students to international ideas, cultures, and perspectives. This can broaden their horizons and prepare them for the globalized world, while still maintaining a strong connection to their cultural roots.
- **Research and Innovation:** Promote a culture of research and innovation in education. Encourage educators and institutions to contribute to the advancement of educational practices, drawing inspiration from both traditional wisdom and contemporary research.

By incorporating these recommendations, the Indian culture of teaching can continue to evolve and adapt to the changing educational landscape while preserving its rich cultural heritage.

Conclusion

In conclusion, the rich tapestry of Indian culture significantly influences the approach to teaching in the country. Rooted in ancient traditions, Indian education places a strong emphasis on values, discipline, and holistic development. The Guru-Shishya parampara, or teacher-disciple tradition, highlights the deep respect for educators and the personalized nature of learning.

Indian education also reflects diversity, with a range of traditional and modern teaching methods coexisting. While the traditional Gurukul system persists in some areas, modern educational institutions incorporate innovative pedagogies and technologies. The holistic perspective on education in India encompasses not only academic excellence but also moral and character development, fostering a well-rounded individual.

Despite challenges such as the digital divide and disparities in access to quality education, the cultural fabric of teaching in India remains resilient. The teacher-student relationship is regarded as sacred, fostering a nurturing environment for learning. The emphasis on values, inclusivity, and a comprehensive education system makes the Indian culture of teaching unique and enduring. As India continues to evolve, its educational landscape will likely integrate the strengths of both traditional wisdom and modern methodologies, shaping the future of learning in this diverse and culturally rich nation.

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Promoting Inclusive Education via Indian Knowledge System

Jagan Raghunath Mudgade[*]

Abstract

Inclusion is an innovative approach for providing equitable education to all learners of the society without discrimination in their nearby school, recognizing and addressing their diversities. The Rights of Persons with Disabilities Act, 2016, supported the inclusive education for CwDs up to 18 years of age. The National Policy on Education (NEP) 2020 considered inclusion as the cornerstone for all academic decisions. Chapter 6 of NEP 2020 has made provisions for the inclusion of children under Socially and Economically Disadvantaged Groups (SEDG), which also includes Children with Disabilities (CwDs). NEP 2020 advocated for inclusive and equitable education for promoting lifelong learning for all for the inclusive development of the country through a comprehensive way of the Indian knowledge system. National inclusive development is possible with inclusive efforts and contributions from all the groups of the society, including SEDGs. Children and persons with disabilities having abilities and potentials need to train and educate them through proper quality and equitable education and skill training so they contribute to national inclusive development by using new pedagogical approaches, technological advancement, and Indian knowledge and philosophical values. In this research article, the researcher has analyzed the inclusive practices in perspectives of the Indian knowledge system.

Keywords: Inclusive Education; Indian Knowledge System; Socio-Economically Disadvantage Groups; Children with Disabilities (CwDs), National Educational Policy (NEP)

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Introduction

Indian culture and civilization are some of the most ancient and richest in knowledge and value systems. The new education policy enacted in 2020 emphasizes the inclusion of IKS into curriculums at all levels of education. While drafting the new education policy, the steering committee strongly believes in our philosophy, value, and knowledge system, integrating with the new pedagogical and technological advancement. The state should promote inclusion in all aspects of life for the present and future of inclusive national development. The Indian knowledge system has sufficient capacity to solve all the aspects of human life and the needs of the changing world. NPE 2020 refers to the use of traditionally established knowledge of our own country that is both sustainable and strives for the welfare and inclusive development of our nation. All the groups of the society should be contributing and taking a proactive role in national development. Diversity is an integral part of culture and never disabled or socially excluded, but they are excluded and segregated while imparting education. Persons with disabilities from the disadvantaged group also contribute with their potentials and different abilities, so new education policy promotes inclusive and equitable education for all the diverse learners from advantages and disadvantages of society, including children with disabilities. Those children with mild and moderate categories of any disability should be brought back to the regular education system from the special school and taught with appropriate pedagogy and with reasonable adaptation in curriculum. Chapter 6 of NEP 2020 has made provisions for the inclusion of children under Socially and Economically Disadvantaged Groups (SEDG), which also includes Children with Disabilities (CwDs), and recommended enabled mechanisms for supporting children with disabilities for accommodating regular class curriculum and mainstream schooling.

Meaning and Concept of Indian Knowledge System

The Indian knowledge system consists of Jnan (knowledge), Vignan (science), and Jeevan Darshan (life philosophy) that developed from experience, observation, and experimental analysis. This ancient, rich, and inherent tradition

can preserve our culture and civilization through using these practices along with new knowledge of methods and technology, changing the world for better learning and inclusive development of national and international. This combination leads inclusive development with our taste and flavor to lead the world. IKS Indian, including our traditions, customs, culture, folk, tribal knowledge, and indigenous and traditional ways of learning, and it covers all subjects from all disciplines.

Concept and Definition of Inclusive Education

Inclusion is welcome to all at all levels of society at family, community, education, and employment levels. Inclusion education embraces diversity and educates all diverse learners under the same roof without discrimination. Indian legislation also supported the inclusion of persons with disabilities in all aspects of human life, such as social, education, and employment. The Right to Education Act, 2009, offers free and compulsory elementary education to all children, including children with disabilities. The Rights of Persons with Disabilities Act, 2016, speaks about the rights and entitlements of persons with disabilities and free education till the age of 18 and made provisions for the reservation of 5% in government and aided higher educational institutions and 4% in government jobs. It also recommended and strengthened the education of children with disabilities in mainstream schools with appropriate means of communication and specially trained teachers in disability-specific specialization. PwD Act, 2016 defines inclusive education as a *'system of education wherein students with and without disabilities learn together and the system of teaching and learning is suitably adapted to meet the learning needs of different types of students with disabilities.'*

Provisions of NPE 2020 Regarding Promoting Equitable & Inclusive Education of SEDG

Chapter 6 of NEP 2020 has made provisions for the inclusion of children under Socially and Economically Disadvantaged Groups (SEDG), which also includes Children with Disabilities (CwDs), and chapter 14 is about inclusion in higher education. Inclusion in all aspects of human life is our core goal, and it is also

crucial to achieve an equitable and inclusive society so everyone can enjoy their autonomy, freedom, rights, equal opportunity, participation, and contributions to inclusive national development. NPE 2020 also reforms in creating a new enabling mechanism for equal access with special provisions for CwDs to accommodate the same education as their peers. Policy ensuring the inclusion of CwDs in regular schooling from the foundation stage to the higher education stage. While preparing the curricular framework, means of communications, suitable pedagogy, curricular adoptions, and disabled-friendly technological supports, adequate consultation and coordination were held with national institutions of disability-specific.

Policy focuses on meaningful integration and inclusion of CwDs, so stress is given on the implementation of PwD Act, 2016 provisions, making schools accessible to all with universal design, creating resource rooms, development of suitable pedagogy, use of appropriate communication methods, providing assistive-adaptive devices to enhance their mobility, technological support, use of ICT, development of study materials, recruitment of special teachers, training of special and regular teachers, and creating resource centers in school premises for students with high support needs and multiple disabilities to promote their participation in school activities. NIOS will develop study material in sign language for hearing-impaired students and braille-translated textbooks provided to students with visual impairments; recruitment of special teachers received training in intellectual disability; special teachers also imparted training to become competent trainers in cross-disability education. Multiple educational avenues are available for CwDs; children & parents choose suitable options as per their choice. Students with severe and profound disabilities, who are not able to attend the school, will be provided with home-based services, and experts help their parents to train their children in required skills.

In school-going children, specific learning disabilities are having more prevalence among all disabilities, so we need to identify them in early stages with appropriate assessment tools so appropriate intervention services can be imparted and overcome from this condition. So an awareness program should be conducted for regular teachers and parents, and training should be given for appropriate

remedial education and curricular adoptions for these children for their age and grade level academic achievement and meaningful inclusion. Empowerment of SDEG, including CwDs, needs to be supported in all manners, like providing reservations, concessions, free books, equipment, and scholarships; also, transportation facilities should be provided.

Supporting Children with Disabilities

NPE 2020 focuses on making education more equitable and inclusive for SEDG and especially for CwDs. Some extra provisions and policies should be offered to support them for inclusion in all levels of our education system, so a special support system is made as below:

- Enabling mechanism to receive quality and equitable education at all levels of education for CwDs with all necessary support systems.
- Appropriate disabled-specific pedagogy, reasonable adaptation, suitable materials, an accessible environment, and assistive devices and technological assistance will be provided for meaningful inclusion.
- Teachers, parents, caregivers, and caretakers will be received appropriate training for the successful inclusion of CwDs.
- Disability-specific, suitable study material will be developed in a time-bound manner. Competent institutions such as NIOS will develop high-quality modules for teaching Indian sign language and learning resources for students with hearing impairments, and braille material will be developed for visually impaired students.'
- CwDs and their parents having choice to alternative forms of schooling as per their convinced with suitable pedagogy, materials, and resources for their all-around development.
- CwDs need appropriate and equitable education from trained special teachers; certificate courses will be developed for regular in-service teachers to become special teachers, and for special educators to become cross-disability teachers, a training program will be developed and implemented.

- Hearing-impaired students are basically visual learners, and a sign language interpreter is required for accommodating classroom instruction. Policy ensures that Indian Sign Language (ISL) will be standardized soon, and also respected local sign language curriculum in ISL will be available for students with hearing impairment.

Integrating IKS with Modern Pedagogical Style for Promoting Inclusion of CwDs

Ancient Indian philosophy is believed to aim not only to impart knowledge but also to practice preparing a child for the whole life with adequate training on life skills with all multidisciplinary subjects. Indian philosophy influenced the world in many ways because our ancient education system produced world-class scholars from different world-class institutes such as Takshashila, Nalanda, and Vikramshila. Our IKS will be contributed to the modern education system; we need to integrate INS with the modern knowledge system to achieve our national and individual goals through curricular frameworks. Students learn more in informal ways in their families and society. India is full of diversity: different religions, castes, cultures, and languages live together unitedly, so students should be encouraged to visit different states and cultures as part of culture exchange programs. Students will receive knowledge about our culture, tradition, ethics, human values, and constitutional values from their teachers and parents. Students should be provided the opportunity to read our literature and stories for learning valuable morals and ideals from it. Curriculum and pedagogy should be rooted in Indian and local context and local languages. Textbook content should be made available in local languages and national flavors and also provide necessary adaptations for CwDs and provide activities and platforms for students so they can construct their own knowledge rather than rote learning. Integration of all subjects along with art, craft, play, music, and yoga and teaching all content with suitable pedagogy and the Indian knowledge system. The school environment should be inclusive, accessible, and safe for all learners, including CwDs. Modern pedagogy and IKS must evolve to make education more enjoyable, experimental, child-centered, flexible, and constructive so all-around development and character development support in national development. Skill

development and vocational training should be given to CwDs so they can prepare for gainful employment and contribute to national development as per their ability. Pedagogy should involve critical thinking, experimentation, observation, and activity-based learning. Teachers should use strategies like peer tutoring and cooperative learning for the promotion of inclusive practices in their planning. The SDG4 goal should be achieved with the use of the Indian knowledge system, tradition, and values and ethics like social, cultural, individual, democratic, and constitutional.

Conclusion

The unique combination of our rich traditional education system and modern knowledge system promotes children's all-around and holistic development. New education policy supports children with disabilities with reasonable adaptations and enabling mechanisms for promoting the inclusion of CwDs in all aspects of human life. Successful inclusion needs the joined and united hands of strong legislation, policy, and all stakeholders support. Positive awareness about CwDs needs to be created in the community; the school and community environment should be accessible to all so they can enjoy their rights and freedom for their dignified life. Pedagogical support and reasonable adaptations are required for accommodating the regular school curriculum. Skill and vocational training should be given from early stages with life skill training to make employability and productivity in them and help in acquiring employment. We cannot ignore and exclude children and persons with disabilities strength and contribution in the inclusive and sustainable development of India. Education is the single tool of change and development, and we should implement new education policy with true spirit for making inclusive development and pride. Our education and knowledge system is rich, diverse, and ancient, capable of promoting inclusion with modern methods and technological advancement.

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Unlocking the Potential: ICT Strategies for Preserving, Promoting, and Innovating upon Indian Knowledge Systems

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Abstract

Indian Knowledge Systems are a priceless part of India's rich legacy, which comprises the oral, written, and material traditions that have shaped the country's sciences, arts, defence, medicine, and almost all aspects required for an enriching and sustainable life. These currents have never stagnated; rather, they have grown and changed over time, accepting and incorporating new ideas while connecting them to the established ones and strengthening them so they can survive on their own merits. Sadly, the Indian education system, which is largely shaped on the ideas of the colonizers, who deliberately kept our generations away from our indigenous knowledge system, did not recognize the importance of the same until the NEP 2020 proposed that the Indian education system be strengthened in tune with the Indian knowledge system. Information and communication technology, which has served to facilitate every sector, can play a major role in increasing access and promoting the Indian Knowledge System to a generation where everything is demanded at their fingertips. ICT can do wonders when it comes to mass education. With its appropriate usage, we will be able to acquaint ourselves as well as the generations with the rich tapestry of the Indian knowledge system.

Keywords: Information and communication technology (ICT); Indian Knowledge System; National Education Policy- 2020; mass education

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Introduction

यथा सरित् सरित् सर्वान् जलधिं गत्वा भवति सागरः
तथा शतं विद्या धाराः समुदाये ज्ञानसागरः च्छवि॥

Just as all rivers, flowing individually, ultimately merge into the vast ocean, so too, the hundred streams of knowledge, when coming together in society, create the beautiful image of the ocean of wisdom.

This shloka draws a lovely comparison between the ocean and the Indian Knowledge System. Similar to innumerable rivers coming together to form an ocean, various fields such as Ayurveda, Yudhhashastra, Yoga, Rajyashastra, Arthashastra, Jyotish, Vastu Shastra, and many more have contributed to the enrichment of IKS. Just like rivers, each discipline has its own special knowledge and wisdom, but when combined, they create an immense, limitless ocean of comprehension. This characterizes the abundance, complexity, and interdependence of IKS, stating its limitless capacity to support and direct society. In the modern world, where we are constantly facing endless challenges of political organizations, economy, education, climate change, etc., IKS holds immense importance for several reasons: its nature of being holistic, its sustainable approach, its preservation of cultural heritage, and its innovations.

The traditional knowledge, customs, and beliefs that have been developed and honed over millennia make up the large and lively Indian Knowledge System (IKS). Since IKS comprises a number of fields and vast resources, the implementation of IKS should not be seen as a mere syllabus but rather as a process to acquaint the present and future generations with the ideas that are originally the contributions of the Indian society but other nations have been falsely credited for the same. From the contribution of Zero to the decimal system, the "pi" in mathematics, the game of chess, known as Chaturanga in its ancient Indian form, the ayurveda and yoga when it comes to health and wellbeing, the technique of steelmaking, cultivating cotton and making textiles in various forms, growing spices, the techniques of war, and much more, these are a few examples of the ideas and inventions that the world is gifted by India. However, some of these have been refined with time with the increase in contact

around the globe. But their origins in India remain a testament to the country's rich intellectual and cultural heritage.

The information and communication technology can play a massive role in spreading IKS not only amongst the learners but also amongst the masses. With its capacity to cater to the masses, ICT can help in making the process accessible and flexible, which can boost interests amongst the learners and also amongst the educators due to the freedom accompanied by its use.

The Potential of ICT strategies in imparting IKS

ICT (Information and Communication Technology) holds immense potential for preserving, promoting, and innovating upon the rich tapestry of Indian Knowledge Systems (IKS). With its endless possibilities, IKS can serve as a platform to bridge the gap amongst different groups who are otherwise left from gaining access to education for varied reasons. Both ICT and IKS can be integrated through various techniques in the form of:

1. Documentation and Preservation

The rich knowledge from the ancient Indian texts, like the Vedas, the Upanishads, the Bhagavad Gita, and medical texts like the Sushruta Samhita and Charaka Samhita, as well as the Arthashastra, Panchatantra, and Yoga Sutras, etc., can all be compiled to form a digital repository of knowledge through digital archiving. This can be helpful in creating a digital repository of ancient texts, recordings comprising not only oral resources but also the written sources, making it accessible to the present and future generations not only in India but around the globe, as it would be accessible from any corner of the world. Creating interactive virtual libraries comprising ancient IKS texts, translated into various languages and annotated with multimedia explanations, can make IKS readily accessible to a global audience while maintaining and preserving its essence.

2. Machine translation and Transcription

Most of the authentic Indian literature is written in Sanskrit. Due to certain language barriers, learners are often left out from gaining insights into the

subject. Since they are written in regional or old Indian dialects, a large portion of people cannot access the same. These linguistic barriers can be overcome by machine translation, opening up access to the immense and priceless resources to a large group of audiences of learners, researchers, readers, professionals, and the public. The ancient texts, which are sometimes difficult to decode, can now be accessed with the help of machine translation. Machine learning can also boost up research and analysis, facilitating further discoveries and deeper understanding of IKS.

3. Incorporating the Use of AR/VR

The Indian knowledge system is not only limited to the ancient texts and the oral resources but also the Indian architecture of ancient times, which clearly showcases the knowledge of interiors, geometry, and architecture, along with innovation. The ancient Indian architecture symbolizes the creativity, skill, and cultural richness of its civilizations. When it comes to exploring Indian society, one cannot leave out architectural sites. This can be made more practical by actually visiting those sites, but due to certain barriers, it is not possible for every learner to visit the sites. So why not bring those sites to the learners? With the advent of virtual and augmented reality experiences, our learner can experience the architecture in any corner of the world, from the comfort of their home. The Chaityas, the Viharas, the magnificent temples, the Stupas, etc. can now be brought in front of the learners with the use of VR and AR tools. Further, immersive VR experiences can help in exploring ancient Indian villages and learning from traditional practitioners or using AR apps to identify medicinal plants in the local environment. These interactive experiences can bring IKS to life in a novel and captivating way.

4. Gamification and Simulation

According to Kapp, gamification is "using game-based mechanics, aesthetics, and game thinking to engage people, motivate action, promote learning, and solve problems." (Kapp, 2012). Using game mechanics can improve the motivation and learning in formal and informal conditions (GamifyingEducation.org). Imagine engaging AR simulations where you can

explore the ins and outs of sustainable farming in a gamified hamlet, practice yoga positions from a holographic master, or enter a virtual Ayurvedic clinic! Making use of quizzes, creating avatars, and challenges/tasks that users perform and progress towards defined objectives; creating badges that function as rewards for completing tasks on time can all motivate the learners to learn more.

5. Learning Management System

LMS platforms can facilitate in hosting a wide range of IKS learning materials, from ancient texts to audio recordings, video lectures, and also interactive simulations. This makes IKS accessible to learners across geographical locations and diverse technological backgrounds. If we compare LMS to traditional classroom settings, LMS enables wider dissemination of IKS knowledge. Learners from anywhere in the world can access courses, participate in discussions, workshops, and resources at their own pace. It allows for creating customized learning paths based on the needs and interests. Learners are able to choose modules in Ayurveda, Yoga, Arthashastra, Jyotish, or other disciplines, tailoring their learning journey as per their interests, preferences, and goals. It helps in creating an online community that can provide a platform for further learning and interactions amongst the learners. These are a few tools that can be used for communicating the subject of IKS. The evaluation of the courses can be done in both formal and informal ways.

Role of Different Stakeholders in Indian Knowledge System

In order to provide access to IKS for the learners, there are responsibilities at every stage in the process. The learner itself, the teacher, the school or the university, and the government play important roles in communicating the importance of IKS in the society.

1. **Role of The Teacher:** Every facilitator of education in India should try to become aware of the history of the Indian knowledge system. They should not blindly follow other countries but should understand how the colonizers degraded the entire education system of India by merely reducing our population to clerks, and this is largely responsible for the

crisis in education today. The teachers should themselves have an urge to explore our past, our indigenous practices, and values that are beneficial for our society as a whole. The teacher should spark a desire in the learner's minds to explore our Indian knowledge system. The role of teacher does not end here. They should even focus on providing adequate learning materials, as the learner may not be aware of the IKS in the beginning. The teacher should make sure that not only is teaching happening, but also that every learner learns.

2. **Role of the Learners:** The quest for knowledge should be unstoppable. There may be a lot of barriers, but the learner should strive to overcome all of them, especially in today's era of ICT. Those who are technically sound can search for archrivals online, watch videos, listen to audios, read various texts, etc. Even if the language is a barrier, they can translate the same and gain access to the rich depository of IKS. They should not only concentrate on understanding the principles or the methodologies but should learn to apply the knowledge in their daily lives.

3. **Role of Institutions:** Institutions play a crucial role in developing, preserving, and promoting Indian Knowledge Systems (IKS). The integration of IKS in education should begin at the earlier stages, from the school itself. To carry out systematic study on several IKS topics, universities and research institutes can set up specialized IKS research centers. This entails recording current procedures, evaluating their scientific foundation, and determining possible modern-day uses. The stakeholders should provide funds to develop the ICT tools so that they can help in taking IKS to the masses.

With the above steps, the Indian knowledge system can be imparted to the group of people who are interested and are part of the teaching-learning process. But there are also ways through which those who are not in the education system. Can also get acquainted with the Indian knowledge system. The use of videos, reels, blogs, games, and apps can play a major role in introducing various aspects of IKS to the public. Organizing online interactive sessions on Ayurveda, yoga, and sustainable gardening can help to boost interests amongst the locals. Creating

engaging podcasts and audiobooks featuring IKS practitioners sharing their knowledge and stories is one of the few ways that can boost interest amongst the public. This allows for convenient learning on the go and caters to diverse preferences. Use of social media platforms like YouTube, Twitter, and Instagram to publish interesting tales, infographics, and quick films on IKS. This meets the demands of the visual, fast-paced world of digital consumption. The current trend of thirty-second reels plays an immense role in igniting the interests amongst the public.

Another interesting and innovative way is using games to spread IKS. Games provide a fun and engaging way to learn about complex IKS principles, making the process enjoyable and less intimidating. It can serve to bridge the gap between traditional knowledge and modern audiences, making IKS exciting, relatable, and engaging for the younger generations. This promotes cultural preservation and facilitates knowledge transmission across generations. The PUBG culture, which has destroyed the creativity and critical thinking amongst our younger generations, can be replaced with interesting games like "Ram Setu," which enhance critical thinking and problem-solving skills.

Conclusion

As we stand in between the crossroads of ancient wisdom and the digital world, what we see is the potential of Information and Communication Technologies (ICT) to illuminate the path forward to explore our own Indian Knowledge Systems (IKS). The IKS is no longer confined to some remote place or is a part of fading memories; IKS can now blaze a trail through the digital landscape, reaching the hearts and minds across the globe for generations to come. The possibilities are as limitless and endless as the constellations that guided our ancient sages. Through interactive techniques of storytelling and gamified experiences, ICT can unlock the treasure trove of IKS, helping to transform static knowledge into dynamic experiences. With careful consideration for ethical and cultural sensitivity, we can bridge the digital divide, ensuring inclusivity and respecting the wisdom of communities who have safeguarded IKS sense ages.

IKS can be integrated into the formal educational system through online courses and digital classrooms, fostering in children our values of appreciation for cultural sensitivity, sustainable living, and overall well-being. Making links between old knowledge and modern problems will enable the next generation to create a world that is in line with the wisdom of the past.

We should be aware of the fact that there are obstacles in the way of bringing IKS back via ICT. We must proceed cautiously, maintaining the integrity and authenticity of knowledge systems and guaranteeing respect for intellectual property rights. In order to promote diversity and close the digital divide, we must accept different learning environments as per the cultural contexts. Above all, we need to keep in mind that technology is just a tool—a brush with which to paint the digital landscape with the image of IKS.

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Evaluating the Effectiveness of Yoga Nidra on Stress Reduction: A Systematic Literature Review

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Abstract

Stress is a psychophysiological response to the situations that are perceived as a threat. Stress induces emotional, cognitive, behavioral, and physiological changes in response to the challenging situations. Globalization, technological revolution, lifestyle changes, competitive career advancement, chronic diseases, and many more factors are contributing towards chronic stress among humans. Unmanaged stress may lead to anxiety, depression, frustrations, other mood disorders, and psychosomatic disorders such as heart disease and diabetes. Considering the grave effects of unmanaged stress on body, mind, emotions, cognition, and behavior, it becomes crucial to find an effective way to reduce the stress.

Indian Knowledge Systems places great importance on the application and research on the ancient Indian knowledge forms, one of which is Yoga. According to scriptures, yoga is a lifestyle; yoga is a way to induce balance in mind, body, and life. Yoga includes various techniques such as postures, breathing exercises, cleansing methods, and multiple relaxation techniques. One of the most effective deep relaxation techniques is yoga nidra. It is a guided meditation that induces neuromuscular relaxation in the body, activating the parasympathetic nervous system. It is practiced in the corpse pose, which is why it can be easily practiced by all age groups as well as people suffering from various health conditions. It is a cost-effective, easy-to-administer yogic

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practice that has shown promising effects on the physical, mental, and emotional well-being of participants.

The present study examines the effectiveness of Yoga Nidra on reducing the stress levels. In order to do the research, scientific literature was reviewed thoroughly by the researcher. This research clearly shows the association between the practice of Yoga Nidra and reduced stress levels.

Keywords: Indian Knowledge System; Stress; Yoga; Yoga Nidra

Introduction

The modern world has brought all kinds of comforts to people's lives, including advanced technology, an enhanced service industry, ease of travel, and many more to enlist. On the flip side, most of the population around the globe is suffering because of unmanaged stress. Stress-related mental disorders, as well as physical diseases, can affect anyone, irrespective of age, gender, demographics, and living standards. Though some groups are at a higher risk for certain illnesses induced by stress, only the impact varies. Stress has taken a toll on the generation of today's era. Globalization, technological revolution, lifestyle changes, competitive career advancement, chronic diseases, and many more factors are contributing towards chronic stress among humans. Unmanaged stress may lead to anxiety, depression, frustrations, other mood disorders, and psychosomatic disorders such as heart disease and diabetes.

According to Ciccarelli S.K. and Meyer G.E. (2008), stress is a term used to describe the physical, emotional, cognitive, and behavioral responses to events that are appraised as threatening or challenging. Physical response to stress can manifest in the form of suppressed immune functions, common cold and cough, chest pain, and nausea. Emotional symptoms of stress could be anxiety and depression, in some cases suicidal tendencies.

Various techniques that help reduce the stress, stress-related mental disorders, as

well as physical diseases. In addition to the conventional methods such as psychotherapy and psychoanalysis, modern psychological therapies, including cognitive behavior theory as well as rational emotive behavior theory, are very well accepted. But therapies can be expensive. To treat physical diseases that are a by-product of chronic prolonged stress, many modern medicines are used globally, but they do not come free of cost. Most of the modern medicinal drugs and medical treatments come with the baggage of grave side effects. But contemporary research in alternative therapies such as yoga therapy has shown promising, long-lasting effects on stress management without side effects. It is said to be one of the most cost-effective and beneficial ways to manage as well as reduce stress.

Yoga is a very ancient science that originated in India. The evidence dates back more than 10,000 years. The history of Yogic philosophy is very old, and it has various schools of thought, such as Ashtanga Yoga of Sage Patanjali, Hatha Yoga of the Nath tradition, Karma Yoga, Bhakti Yoga, and Karma Yoga from Shrimad Bhagvadgeeta. Yoga Vashishta, Vedas, and Upanishads are also some of the very valued texts on the science of Yoga. The word 'Yoga' has originated from the Sanskrit verb 'Yuj,' which means union. "*Yujyateanenaitiyogah*" means 'that joins is yoga.'. It is interpreted by many as a union of mind with body, individual soul with the supreme soul. According to Sage Patanjali (500 BC to 100 CE), yoga is defined as *"yogaś-citta-vṛtti-nirodhaḥ, which means to dissipate the patterns of consciousness. Citta* is derived from a word *chit,* which means to be aware, to be conscious. To remove the rooted blockages and patterns imprinted at the depths of the unconscious as well as conscious mind is called yoga. According to Yoga Vashishta (10,000 B.C.), yoga is defined as "*ManahprashamanahUpayah yoga ityabhidhiyate,*" which means that yoga is a skillful method to calm the mind. Yoga is one of the six Darshanas enlisted in the Indian Knowledge Systems. Indian Knowledge Systems are the scientific and research-based study of ancient Indian wisdom and literature.

There are many practices in yoga, and one of the easiest to administer but very effective deep meditation techniques is known as yoga nidra. Many of the yogic practices induce psychological and physical relaxation by activating the

109

parasympathetic nervous system. One of such techniques is Yoga Nidra. Yoga Nidra is a psychic sleep that induces neuromuscular relaxation and cardiovascular and endocrine relaxation by activating the parasympathetic nervous system. It is a guided meditation practiced in the corpse pose in which conscious awareness is moved through different parts of the body with the help of guided instructions. Each and every part of the body is relaxed mentally by taking mind and awareness at the specific body part. The Yoga Nidra is also inclusive of Sankalpa, which is an affirmation that deeply sinks into our subconscious mind once the body completely relaxes in the process of Yoga Nidra. Sankalpa depends upon what the practitioner wants to achieve. According to scriptures, Yoga Nidra is derived from tantras, which makes a person go into the state of mental, physical, and emotional relaxation consciously. Yoga means union or one-pointedness, and Nidra means sleep. While practicing Yoga Nidra, one appears to be asleep, but the consciousness is functioning at a deeper level of awareness. Yoga Nidra is also referred to as psychic sleep. Yoga Nidra is a state of dynamic sleep where we do not experience normal stages of sleep such as rapid eye movement. It is a threshold between sleep and wakefulness. In this technique, the state of relaxation is reached by turning inwards, away from outer experiences, by withdrawing the mind. When the consciousness can be separated from the sleep as well as from the external world, it becomes very powerful. This state of pure consciousness can be used to develop memory, increase knowledge, reform thoughts, and transform one's nature. This is the exact reason why Sankalp, that is affirmation, is added in yoga nidra in order to percolate it deeper in our consciousness and modify our mind and behavior. Yoga Nidra counters the fight-or-flight response by activating the parasympathetic nervous system; in effect, Yoga Nidra contributes to managing stress.

Significance of the Present Research

According to a study by Sherry A. Glied, PhD, professor of health policy and management at Columbia University, and Richard G. Frank, PhD, professor of health-care policy at Harvard Medical School, the rate of diagnosed cases of mental disorders increased dramatically between 1996 and 2006—doubling among adults age 65 and older and rising by about 60 percent among adults 18 to 64. According to the National Mental Health Survey (2016) of India, 130

million people in India are suffering from stress-related mental disorders. In a study conducted by DeLongis et al. (1988), researchers found that there is a significant relationship between daily stress and the occurrence of both concurrent and subsequent health problems such as flu, sore throat, headaches, and backaches. It was found that the daily stress affects the mood disturbances. According to research conducted by Reiche et al. (2014), the persistent activation of the hypothalamic-pituitary-adrenal (HPA) axis in the chronic stress response and in depression affects the immune response and may contribute to the development and progression of some types of cancer. It was found that both stressors and depression are associated with the decreased T-cell and natural-killer-cell activities that affect processes such as immune surveillance. According to a study conducted by Chrousos (2009), malfunction of the stress system is associated with behavioral and somatic disorders. According to Ernesto L. Schiffrin (2018), M.D., Ph.D., physician-in-chief at Sir Mortimer B. Davis-Jewish General Hospital, and professor and vice chair of research for the Department of Medicine at McGill University in Montreal, excessive stress can contribute to everything from high blood pressure, called hypertension, to asthma, ulcers, and irritable bowel syndrome.

According to the American Psychological Association article (2023), stress severely affects various systems in the body. Chronic stress leads muscles in the body to be in a constant tense state. When muscles are taut and tense for long periods of time, this may lead to stress-related disorders. Tension-type headaches and migraine headaches are associated with chronic muscle tension in the area of the shoulders, neck, and head. Stress and strong emotions can trigger respiratory symptoms, such as hyperventilation, shortness of breath, and rapid breathing, as the airway between the nose and the lungs constricts. Chronic stress can increase the risk for hypertension, heart attack, or stroke. Repeated acute stress and persistent chronic stress may also contribute to inflammation in the circulatory system. Stress may lead to digestive and stomach discomfort such as pain, bloating, and nausea. Vomiting might be a reflex to severe stress levels. Stress may lead to fluctuations in the intensity of the appetite. People tend to make unhealthy diet choices when they are exposed to stress.

During the review of literature, it was observed that the stress is affecting the majority of the population across the globe, leading to severe, intense, and sometimes irreversible physical diseases as well as mental disorders. Not only this, but also a lot of finances and resources are being invested in treating these diseases and disorders, which is why it becomes crucial to manage the root cause of these diseases and disorders, which is stress. It becomes important to manage stress in a cost-effective, easy-to-use, accessible, and effective way.

The Objectives of the Study

To review the effectiveness of Yoga Nidra on the reduction of stress.

Research Methodology

This research is descriptive in nature. This research is carried out in integration with qualitative methods and support of systematic reviews of literature. The method of data collection is secondary. Library resources, published books, published research papers, and articles are accessed to compile the data required for the present research.

Literature Review

Many studies and research were reviewed in order to identify how Yoga Nidra affects stress levels. Though the researches are carried out in different demographic areas, with sample sizes of varying numbers, ages, and genders, as well as stressors considered, they were very different in each study; their view identifies promising and significant reduction in the stress levels after the intervention of Yoga Nidra.

Kalita (2021) analyzed the effect of Yoga Nidra on the stress levels of the patients with chronic kidney disease receiving hemodialysis. 30 participants were divided into experimental and control groups. Yoga Nidra was administered to the experimental group for 15 days. Both the groups showed moderate levels of stress in the pre-test. But in the post-test, it was found that after administering the Yoga Nidra intervention, the stress level of the experimental group switched from moderate level to mild level stress, but the

stress levels of the control group remained unaffected. The paired sample "t" test showed a significant difference in the stress levels of the pre-test and post-test of the experimental group.

The present study was conducted by Pal R. and Vijay C. (2023) to research the effect of Yoga Nidra on the stress level of school-going children. A sample size of 40 students in the age range of 11 to 16 years old was divided into experimental and control groups. Yoga Nidra was administered to the experimental group for 25 minutes for four weeks. Statistical analysis was performed on the data. Significant stress reduction was seen in the post-test of the experimental group, but such significant changes in stress levels were not seen in the post-test of the control group.

Moszeik E.N., Oertzen T.V., and Renner K. (2020) conducted a study to evaluate the effectiveness of Yoga Nidra. The sample size of 781 was divided into two groups. The control group had 430 participants, and the experimental group had 341 participants. Yoga Nidra was administered to the experimental group for a 30-day period. Data was analyzed statistically, and a "t" test was performed. It was found that the level of stress reduced significantly for the experimental group after the intervention. There was no significant change in the stress levels of the control group.

In another study conducted by Vaishnav B.S., Vaishnav S.B., Vaishnav V.S., and Verma J.R. (2018), the effect of Yoga Nidra on adolescent well-being was assessed. A sample size of 36 in the age group of 13 to 15 participated in a within-group experiment. Yoga Nidra was administered to the participants for 30 minutes, three days a week, for one month. Statistical analysis was performed on the collected data. Significant reduction in the stress level of the participants was seen in the post-test.

Ferguson K.L. (2016) studied the effect of Yoga Nidra practice on perceived stress of mental health clinicians. 13 clinicians participated in the within-group experiment. 20 minutes of Yoga Nidra was practiced per week for eight weeks by participants. The intervention significantly lowered the perceived stress levels among participants.

A present study was conducted by D'cunha R., Pappachan B., and D'souza D.L. (2021) to evaluate the effectiveness of Yoga Nidra in managing stress. 48 participants were all women undergoing curative radiotherapy for cervical cancer. The sample was equally distributed in the control and experimental groups. The experimental group was made to practice yoga nidra 5 days a week for four weeks. After performing statistical analysis on the data, it was found that there was a significant reduction in the stress levels of participants in the experimental group. No such difference was seen in the stress levels of control group participants.

In another study conducted by Vorcapic C.F., Borb-Pinheiroc J. et. al. (2018), the impact of Yoga Nidra on the mental health of the professors was studied. The sample size of 60 between the age group of 30 to 55 was distributed in control and experimental groups. Yoga Nidra was administered twice a week for three months to participants in the experimental group. Statistical analysis of the collected data showed that the stress levels of participants in the experimental group reduced significantly, but it did not reduce for the participants in the control group.

Findings of the Study

Stress is an inevitable part of our everyday life, but unmanaged or poorly managed stress can deplete the quality of mental, physical, and emotional health. There are various ways to manage stress, but it is crucial to identify and practice the coping mechanism that is cost-effective, has no side effects, and can be practiced persistently with ease.

Carefully chosen, seven published studies from the past decade were qualitatively reviewed to study the association between Yoga Nidra and stress level reduction. A significant relationship between Yoga Nidra and reduced stress level is identified by the researcher.

Out of seven studies reviewed, five studies administered between-group design and two studies administered within-group design. The stress levels of the experimental group in all five between-group design studies were found to be

significantly reduced in the posttest, but such a significant difference was not found in the stress levels of the control group. In two within-group design studies, the stress levels were found to be significantly reduced after the intervention of Yoga Nidra.

Out of seven studies, two studies had a sample of adolescents and school-going children, two studies were done on the sample who were suffering from chronic health conditions, two studies were done on the working professionals, and one study included a random sample. This shows stressors of the sample were different, and so was the type of stress. Some sample experienced stress mainly because of chronic health conditions, some because of work setting, and some because of school. But irrespective of such differences, stress levels were significantly reduced after the intervention of yoga nidra.

Considering the known age range of the given sample in the reviewed studies, the youngest sample was 11 years old, and the oldest were in their 50s. But again, irrespective of varied age range, it was seen that the stress levels reduced significantly after the application of yoga nidra.

The duration and type of Yoga Nidra were also different in each reviewed research, but again, even with such variations, stress levels were significantly reduced after the intervention.

Limitations of the Study

The present research is a qualitative review of literature study. Only limited studies from the past decade were considered in this scientific study. There are many techniques in yoga that may be studied in the light of stress management and stress reduction methods such as breathing techniques, sun salutations, and yogic postures, but in this study, the researcher only focused on Yoga Nidra. This is a theoretical study where research was focused only on secondary data. Studies considered for this research are from various parts of the world. Demographic specifications were not narrowed in this study. The gender and age of the participants in the reviewed study were not controlled.

Suggestions

To enhance the scope and effectiveness of future studies on this line of action, a greater number of research papers should be reviewed scientifically. Apart from Yoga Nidra, the effects of various yogic processes, such as breathing techniques and yogic postures, on stress management can also be reviewed. Demographic area, gender, and age controls can also be more specific and determined in future studies in order to get more specific relationships in variables of interest.

Implications of the Study

Identifying Yoga Nidra as an effective stress management and stress reduction technique, it has many applications in the field of education, health and well-being, daily life, professional settings, as well as mental health settings. Yoga Nidra is an easy-to-administer technique and works on various samples irrespective of type of stressors, as well as type of stress, age ranges, and various chronic health conditions. It can be easily administered on children, patients who need care, as well as working professionals. Yoga Nidra does not show any kind of side effects like modern medicines or negative coping mechanisms. It also is a very cost-effective and easy-to-administer technique. Reduced and well-managed stress definitely will lead to enhanced well-being, balanced physical, mental, and emotional well-being, improved interpersonal relations, and enhanced work productivity as well as work satisfaction. It is an effective method to be administered on someone who is bedridden, old, and physically impaired. This research finding also gives insight to educational institutions, health care institutions, and organizations to use this stress management technique in their settings.

Conclusion

Stress is an unavoidable part of life, which should be managed effectively. In the present study, the same attempt was made to find the effectiveness of Yoga Nidra in reducing the stress levels. After carefully and scientifically reviewing the literature, the researcher has concluded that the Yoga Nidra effectively reduces the stress levels.

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Exploring Mental Well-being from the Perspective of the Indian Knowledge System with Special Reference to Patanjali Yoga Sutra and Bhagavad Gita

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Abstract

In today's educational landscape, where academic success shapes the future of learners, the intense competition for excellence often pushes them into the dark realm of anxiety and depression. This struggle results in isolation and identity crisis and gives birth to various health issues such as hypertension, obesity, cardiovascular disorders, and heightened aggression. Given this scenario, it becomes crucial for schools to prioritize fostering mental well-being among students, enabling them to manage their stress in a better way. The Indian knowledge system offers a wealth of methodologies, with Patanjali's Yoga Sutras and the Bhagavad Gita holding a salient role in promoting mental health. Maharishi Patanjali's concepts of Chitta, Chittavritti Nirodha, Chitta Prasadanam, and Astanga Yoga (Eight-Fold Path of Yoga) help in disciplining the body and mind that lead to self-awareness and mental well-being. The yogic state of consciousness and supra-consciousness leads to concentration, powerful insight, and mental peace. The Shrimad Bhagavad Gita, which is the transcendental conversation between Lord Krishna and Arjuna, demonstrates the pathway to mental well-being and

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coping mechanisms. The Jnana, Karma, and Bhakti for right cognition, action, and faith provide a therapeutic procedure to deal with various mental issues and lead to mental well-being. Different Ahara for physical health and control over senses and emotions helps to attain a higher level of spirituality that leads to calmness of mind and soul.

The present paper explores the diverse dimensions of the Patanjali Yoga Sutras and the Bhagavad Gita, delving into their guidance on managing mental issues and enhancing mental well-being for a fulfilling and successful life.

Keywords: Yoga; Bhagavad Gita; Mental Well-being; Indian Knowledge System.

Introduction

Mental health is essential for overall well-being, influencing how we think, feel, and interact with the world around us. A healthy mind helps individuals cope with stress, build positive relationships, and make informed decisions. Neglecting mental health can lead to emotional struggles, reduced productivity, and even physical health issues. Prioritizing mental well-being through self-care, seeking support, and maintaining a balanced lifestyle is crucial for a fulfilling and resilient life.

According to the World Health Organization (WHO, 2001), mental health is a condition of well-being in which each person fulfills their potential, can manage life's typical pressures, works well, and can give back to their community. The term "Manas" (mind) has been utilized in ancient Indian writings in a broad variety of contexts. Different disciplines understand and explain "manas" in different ways. In their flagship global burden of disease study, the Institute for Health Metrics and Evaluation revealed in 2017 that 792 million individuals worldwide suffer from mental illnesses that lower their quality of life (Global Burden of Disease study, 2017). Among mental disorders, depression is the most common among people. The table shows the mental health problems worldwide:

Table 1. Mental health problems worldwide

Psychological disorder	People with psychological disorder in 2017 (%)	People with psychological disorderin2017 (no.)	Psychological disorder by genderin2017 (%)
Any mental health issue	10.7%	792 million	9.3% males 11.9% females
Depression	3.4% (2%–6%)	264 million	2.7% males 4.1% females
Anxiety	3.8% (2.5%–7%)	284 million	2.8% males 4.7% females
Bipolar	0.6%(0.3%–1.2%)	46 million	0.55% males
Eating (clinical anorexia and bulimia)	0.2% (0.1%–1%)	16 million	0.13% males 0.29% females
Schizophrenia	0.3% (0.2–0.4%)	20 million	0.26% males 0.25% females
Mental or substance-use	13%	970 million	12.6% males
Alcohol use	1.4%	107 million	2% males
Drug use (excluding alcohol)	0.9%	71 million	1.3% males

Source: https://ourworldindata.org/mental-health

In India, 1% of the total population is prone to committing suicide. The incidence and occurrence of schizophrenia and other psychoses accounted for 0.64%, mood disorders stood at 5.6%, and neurotic or stress-related disorders at 6.93%. A life-span prevalence rate of 13.7% was recorded in the population (AYUSH, 2023), shown in Figure 1 below:
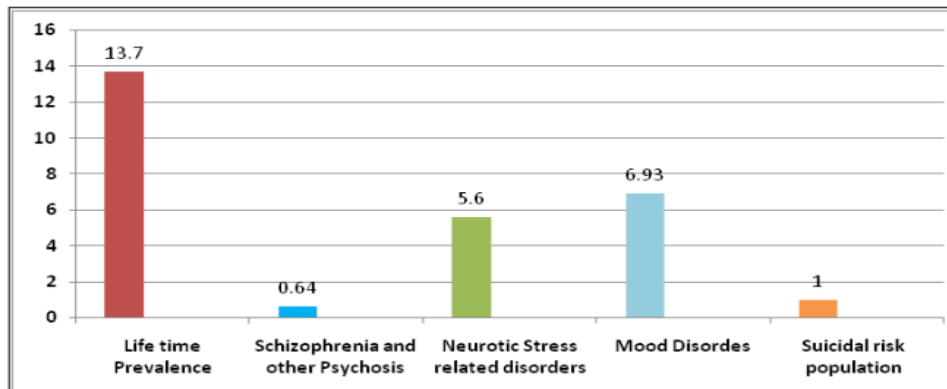

Figure1. Population suffering from mental health problems (%)

Source: Ministry of Health and Family Welfare Government of India; NIMH Survey of India, Summary Report 2015-16

121

Both psychological and physical health are directly impacted by mental health. Numerous research studies have been done on the impact of poor mental health on a person's entire body. Some consequences of poor mental health include irritability, emotional disturbances, poor decision-making and memory, cardiovascular illnesses, hormonal imbalances, neurosis (stress, anxiety, etc.), irregular sleep, insomnia, hypertension, and poor mental health.

The Bhagavad Gita and the Maharishi Patanjali Yoga Sutras offer the solution to every mental health issue that exists in today's demanding environment. They offer Ashtanga Yoga, the nature of pain and its true origin, as well as methods for achieving mental serenity and well-being. In the Bhagavad Gita, Lord Krishna says to Arjuna (VI, 17):

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु | युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ||VI. 17||

The one whose diet and movements are balanced, whose actions are proper, which means whose hours of sleeping and waking up are regular, and who follows the path of meditation, is the destroyer of pain and unhappiness.

The Genesis of Bhagavad Gita

The Bhagavad Gita was given to Arjuna by Sri Krishna at the battlefield of Kurukshetra. At the outset of 'Arjuna Visada Yoga' we observe that when Arjuna observed the warriors on both sides, including his relatives and friends, he was filled with fear and sorrow that he would lose them in the battle. The prospect of killing his relatives and the resulting sin weighed heavily on his conscience. This emotional turmoil led Arjuna to surrender to Sri Krishna, seeking a solution to his inner conflict. Sri Krishna, much like a counselor gradually imparted wisdom to Arjuna, explaining the nature of the field, knowledge, ignorance, and the knowable. Krishna compared this process to a mother feeding her child in small portions, ensuring that Arjuna could comprehend and absorb the teachings step by step. Thus, the Bhagavad Gita is a collection of teachings to achieve a state of equilibrium in the mind.

Over the years, research has increasingly highlighted the potential of the Bhagavad Gita as a valuable resource in psychotherapy and stress management.

Bhatia et al. (2013) advocated for the practical integration of Gita's teachings into psychotherapeutic practices, noting its ability to enhance intervention effectiveness and augment the methods of Western psychotherapies. Verma (2014) emphasized the relevance of Gita's teachings in promoting effective stress management strategies. Ashtankar (2016) delved into the exploration of Bhagavad Gita's principles, particularly in the realm of mind management and the fostering of human capital development. Furthermore, Tayal (2019) underscored the necessity of incorporating Bhagavad Gita teachings into educational curricula at various levels, citing their potential to nurture well-rounded and responsible citizens.

Objectives of the Study

- To explore the different dimensions of Patanjali Yoga Sutra for enhancing Mental Well-being.
- To explore the different dimensions of Bhagavad Gita that deal with Mental Well-being.

Methodology of the Study

The data for the present study was collected using the qualitative method of document analysis from secondary sources such as writings on Patanjali Yoga Sutra and Bhagavad Gita, research articles, and government reports.

Findings of the Study

Objective 1: To explore the different dimensions of Patanjali Yoga Sutra for enhancing Mental Well-being.

Sankhya is one of the oldest schools of philosophy. The Sankhya philosophy combines the basic doctrines of Sankhya and Yoga. Sankhya is the theory, and Yoga is the practical aspect of it. According to the metaphysical viewpoint of Sankhya, there are two realities: Purusha (soul) and Prakriti (matter). Purusha is the pure consciousness, and Prakriti is the cause of the material world. According to Sankhya, true education is what acquaints one with the difference between Purusha and Prakriti. Maharishi Patanjali is the founder of the Yoga System. The

word 'Yoga' means 'Union.' Patanjali states that yoga does not only mean union but also the effort to control body, mind, and senses altogether to attain perfection and self-realization.

Sage Patanjali's Yoga Sutras consists of chapters.

- Samadhi pada (Concentration: Its Spiritual Uses)—first chapter of 51 Sutras
- Sadhan pada (Concentration: Its Practice)—the second chapter of 55 Sutras
- Vibhuti pada (The Chapter of Powers)– the third chapter of 55 Sutras
- Kaivalya Pada (Independence)–fourth chapter of 34 Sutras (Vivekananda, 2015)

1. Understanding Chitta and Chitta-Vritti

Chitta is cosmic intelligence/pure intelligence. Chitta, according to Yoga as defined by Patanjali, is Buddhi of (Samkhya Philosophy) or consciousness or simply mind. Chitta, as described by Swami Vivekananda, is the combination of three: Manas (consciousness), Ahankar (ego), and Mahat (intelligence). The alteration of the mind or consciousness brought about by different external factors is known as Chitta-Vritti. Let's use a stone to toss into a lake to demonstrate how waves arise. Here, the lake was once silent and was known as the Chitta, but waves have formed in it as a result of an outside factor—stone. The alteration in awareness known as Chitta-Vritti is composed of two elements: Chitta-lake and Vritti-waves. However, Chitta is continually seeking its natural state, and the way to that condition is through yoga.

2. Yoga: Cessation of the distraction of the Mind

According to Patanjali, yoga is defined as Chitta-Vritti-Nirodha, which indicates that it eliminates mental diversion and alters the mind.

योग:चित्त-वृत्ति-निरोधः ||1.2||

Chitta refers to the mind, vritti is the whirlpool of thoughts and emotions, and to control them is the cessation of those distractions. Yoga helps in the cessation of fluctuations in the mind. By practicing yoga and incorporating the principle of

chitta vritti nirodha, one can reduce stress, enhance concentration, and be emotionally stable. There is a need for the consistent practice of mindfulness, meditation, and yoga to reach that state that gradually strengthens the ability to control the fluctuation of the mind.

3. Reason for mental suffering according to Yoga Sutra

According to the Patanjali Yoga Sutra, five kleshas, or afflictions, are the main reasons for all mental suffering. The first step toward achieving eternal bliss is realizing and acknowledging the existence of these kleshas inside oneself (Thakur, 2023).

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ||2.3||

The five negative states of mind or 'afflictions' are as given below Avidya (ignorance), Asmita (egoism), Raga (attachment to the material world), Dvesa (aversion or hatred), Abinivesah (fear of death and attachment to life). These five Kleshas are responsible for all the mental diseases that can be concluded in two terms: Adhi (mental problems) and Vyadhi (physical problems). Avidya (false Knowledge) is the root cause of mental illness. Ignorance and misperception are forcing one to experience poor mental health, which impacts not just physical but also emotional and behavioral elements. Yoga promotes self-awareness, which in turn helps one reflect on oneself and overcome ignorance and egoism. Yoga stresses distancing oneself from the results of action and adopting a more expansive view of life, which aids in the distancing of Raga and Abhinivesh and lessens aversion and hatred, all of which contribute to mental health.

4. Chitta Prasadanam: A Blissful Mind

"Blissful Mind" is the literal translation of Chitta Prasadanam (Thakur, 2023).

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ||1.33||

The mind becomes purified by the cultivation of feelings of friendship, mercy, gladness, and indifference, respectively towards happy, unhappy, good, and evil creatures. Everyone should be treated with friendliness by us. Feelings of

compassion, joy, and kindness for others who suffer. We ought to have no sympathy for the wicked. We can create mental tranquility and joy by adopting this mindset. When we respond negatively to any evil, our mind or chitta pulls us down, and bad energy enters our body, mind, and senses, creating an imbalance. Suppressing our feelings of rage, bitterness, and hatred toward evil brings us closer to an all-powerful, kind force that not only soothes our minds but also aids in the realization of our inner potential.

5. Ashtanga Yoga: The Eight Limbs of Yoga

Although this method of mind-calming is thought to be the greatest, it can be quite challenging to put into practice because unpleasant feelings like anger, greed, jealousy, and other similar ones are hard to control and eliminate. Sage Patanjali Ashtanga Yoga is the most well-formulated therapeutic system that applies to the psychological and physiological promotion of health, prevention of diseases, and their integrated treatment also (Keshwani J, 2017).

Ash-eight Anga-limbs (Eight limbs of Yoga) as described by sage Patanjali

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥ 2.29 ॥

Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi are the eight members of the systematic discipline of Yoga. These eight limbs provide a comprehensive guide for practicing yoga, encompassing not only mental well-being but also fostering spiritual and physical aspects that lead to a profound state of calmness and self-realization.
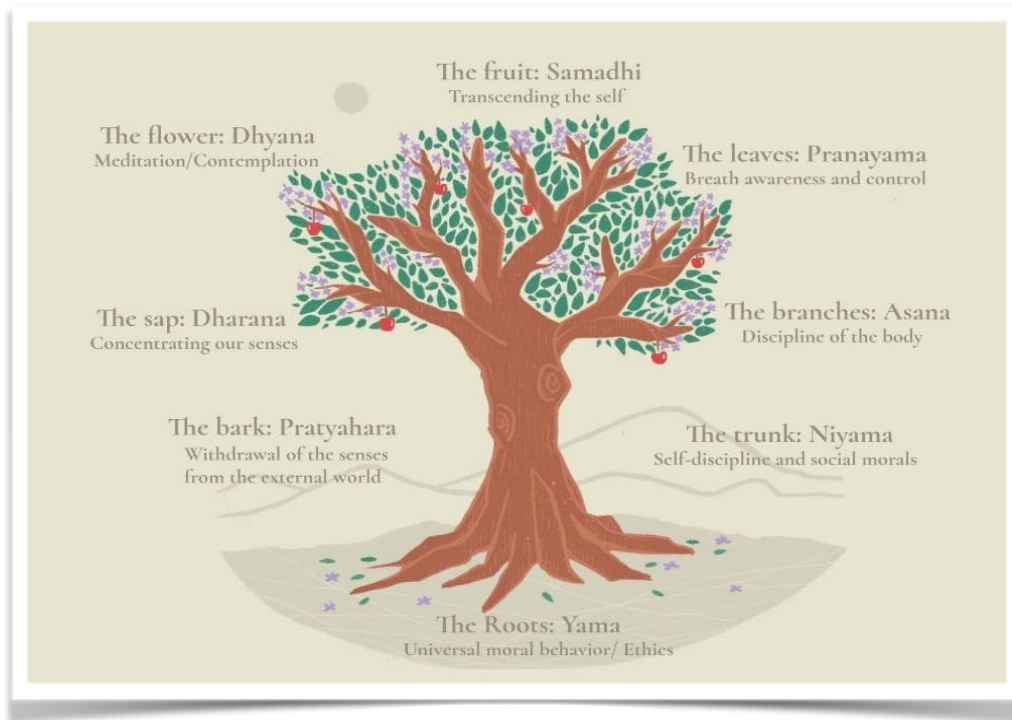
6. Five States of Mind: Consciousness and Supra-consciousness

Maharishi Patanjali describes five levels of consciousness or mind, called "chittabhumis," that provide a route to the real yogi mind. These are Niruddha, Ekagra, Vikshipta, Mudha, and Kshipta. We can transcend samadhi, the pinnacle of yoga practice, and reduce mental oscillations by being aware of these five states of thought. It is a profoundly happy, self-aware, and peaceful state of mind within. The description is given starting from the lower to the higher mental state:

Kshipta: This state of mind is dominated by Rajas guna, which is restless and results in anxiousness, confusion, poor decision-making, and jumping from one thought to another like a monkey mind. This is the state of today's lifestyle of normal human beings which leads to stressful and low mental health.

Mudha: Dominated by Tamas guna, always feels sleepy, lacks awareness, is sad, and lacks energy and concentration. Meditation and yogic activity can help try to get out of this donkey mindset, which is lethargic and unmotivated.

Vikshipta: The mind full of Sattvaguna that increases the calmness of mind with better concentration, sometimes stability, and rest can be better by Yoga. This butterfly's mind feels happy and free and distracted by the attractions of flowers and scents of life.

Ekagra: The mind that is focused on one point, calm, free from all kinds of bondages of Karma which is the cause of all sufferings. The one who has understood the essence of yoga and yogic activities is the awakened soul, void of ego and in the conscious state of mind.

Niruddha: The state of mind which is at the point of chittavrittinirodha, the equilibrium of the three gunas, the ultimate goal of Yoga, the supra-conscious mind, attain the supreme soul, away from all the worldly affairs and result of constant meditation and Yogic Practice, delve into the mental peace and controlled emotions.

Objective 2: To explore the different dimensions of the Bhagavad Gita that deal with Mental Well-being

The following themes are explored from the lens of the Bhagavad Gita, which deals with nurturing positive mental well-being:

1. The Art of Detachment

The first lesson that the Bhagavad Gita teaches us regarding mental well-being is the art of detachment. The Gita emphasizes the importance of detachment, guiding us to perform our duties without being overly attached to the fruits of our actions. Sri Krishna wisely states,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि || II.47 ||

which denotes, 'You have the right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities. This verse focuses on the effort put into our actions rather than fixating on the outcomes. The Gita teaches us that being detached allows us to stay balanced and free from the anxieties that arise from success or failure. Further, he advises,

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥II.63॥

'From anger comes delusion; from delusion, confused memory; from confused memory, the ruin of reason; and from the ruin of reason, the man finally perishes.' Sri Krishna explains that our desire is the root cause of all sin and wrong action in the world, desire gives rise to anger and anger leads to delusion, and delusion to loss of memory, which leads to the loss of discrimination between right and wrong which ultimately destroys the person. Those who are intelligent and free from material desires, who have renounced the fruits of their actions, are liberated from the cycle of birth and death and attain a state beyond suffering (II.51; III.19), as a result, the person leads a happier and fulfilling life (II. 64,65).

2. Acceptance and Adaptation in the Present Moment

The Gita teaches us about accepting life's challenges and always try to adapt to the present moment through controlling our mind. Sri Krishna says,

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥VI.7॥

Which translates as 'For one who has conquered the mind, the super soul is already reached, for he has attained tranquility. To such a person, heat and cold, happiness and distress, honor and dishonor are all the same.' (VI. 7). Often, we become restless if something does not happen as we hoped, or we are criticized for the things we have not done. Gita teaches us to approach both situations with equal importance and not get overwhelmed by extreme joy or sadness. By

practicing calmness, a person can train themselves to face difficult situations in life bravely, and thus nothing will disturb the mental harmony of a person. Sri Krishna further advices,

पयोऽन्नं चैव यज्ञानां नियतात्मा नियतश्रुतिः।

श्रद्धावान्नोऽपि योगी शब्दैर्वेवर्तते मामिह।।XIV.22।।

'Endowed with disciplined self, and controlled mind and speech; having the scriptures as the only means, the yogi who is devoted to Me and possesses faith, he too does verily reside in Me by means of his own words.' (XIV. 22)

3. Faith and Surrender to the Supreme Force

Through the Bhagavad Gita, we come to know about the path of dharma and a person can only explore this path if he embarks on a journey to the almighty and follow the path of righteousness (dharma). Sri Krishna says,

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति।।V.29।।

'Knowing me as the ultimate purpose of all sacrifices and austerities, the supreme lord of all planets and demigods, and the benefactor and well-wisher of all living entities, one attains peace from the pangs of material miseries (V. 29). Simply accepting God as our friend and protector can have a significant effect on our thinking and mental well-being. The belief that there is someone who loves us and cares for us gives us a sense of comfort which helps in maintaining our mental well-being.

4. Self-Awareness leads to Mental Peace

Gita teaches us about having Atma-Jnana also known as understanding the self. Only when a person understands the self he/she can attain peace. Sri Krishna says,

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः।।IV.29।।

'A true yogi observes me in all beings and also sees every being in me. Indeed, the self-realised person sees me, the same Supreme Lord everywhere.' (IV.29)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ II.64॥

'But the self-controlled man, moving among objects with the senses restrained and free from attraction and repulsion, attains peace.' (II. 64). We often forget that we are not immortal, our bodies will be destroyed one day and we will lose all our might. Our bodily luster makes us believe that we are all powerful and it develops ego in us. The ego wants to stay in easy situations but when stressful moments come, we become uneasy. In chapter 2, verse 30, Sri Krishna says,

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ II.30॥

'The indweller in the body of everyone is ever indestructible, O Arjuna: therefore, you should not grief for any creature.' He further said,

न जायते म्रियते वा कदाचि न्नायं भूत्वा भविता वा न भूयः।
अजो नित्यःशाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ II.20 ॥

'Never is this soul born; nor has it any existence after having once been. The soul is unborn, eternal, ever-existing, undying, and primeval. It is not slain when the body is slain.' (II. 20). The understanding that we are a part of the supreme being makes us tolerant, sensible, and empathetic and enables us to control our harmful emotions.

5. Self-discipline and Focus through Meditation

The sixth chapter of the Bhagavad Gita, 'Dhayan Yoga' provides profound insights into mind control through meditation. The practice of Meditation is presented as a powerful tool to achieve mental equilibrium and spiritual growth. Sri Krishna says,

उद्धरेदात्मनाऽऽत्मानं नाऽत्मानमवसादयेत्।

131

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ VI.5||

'A person should uplift oneself by one's self, and should not degrade oneself. The self alone is one's friend, as well as one's enemy' (VI.5). This verse underscores the importance of self-discipline in controlling one's thoughts. Through meditation, individuals can elevate their consciousness and overcome mental disturbances. In 'Dhayan Yoga' one can also find guidance regarding the proper way of doing meditation. Sri Krishna says,

श्रीयं श्रेयांश्च मनुष्यं स यं लब्ध्वा जिग्रति।
श्रीयं च प्रेयसो वित्ते यो वयं देहिनः सदा॥ VI.13||

'One should hold one's body, neck, and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, one should meditate upon Me within the heart.' (VI.13) By maintaining a steady posture and focused gaze during meditation, the mind becomes concentrated, aiding in controlling wandering thoughts and achieving a tranquil state. Sri Krishna also says,

श्रीयं श्रेयांश्च मनुष्यं स यं लब्ध्वा जिग्रति।
श्रीयं च प्रेयसो वित्ते यो वयं देहिनः सदा॥VI. 25||

'Gradually, step by step, with full conviction, one should become situated in trance using intelligence, and thus the mind should be fixed on the self alone and should think of nothing else' (VI. 25). The verse emphasizes the gradual process of meditation, through this one can cultivate concentration and redirect the mind towards the Self, freeing it from external distractions.

6. Finding Balance in Thought and Action

The Gita gives emphasis on maintaining balance in life and avoid extreme thoughts and action. Sri Krishna says,

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥ VI.16 ||

'There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough (VI. 16). This verse emphasizes the importance of moderation in lifestyle choices. It encourages individuals to do activities such as eating and sleeping, avoiding excesses that may disrupt mental and physical well-being. Besides, Sri Krishna says to Arjuna,

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुः खदाः।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥ II.14 ||

'O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O Scion of Bharata, and one must learn to tolerate them without being disturbed.' (II. 14) This verse teaches us to view life's ups and downs with equanimity, recognizing the transient nature of pleasure and pain. By maintaining a balanced perspective, one can navigate challenges without being overwhelmed.

7. Fostering Compassion for Positive Relationships

The teachings of Lord Krishna to Arjuna amid the Kurukshetra War offer timeless wisdom on the development of compassion, empathy, and kindness to foster positive relationships. In chapter 12, verse 13, Sri Krishna emphasizes the significance of compassion:

अध्वेष्टा सर्वभूतानां मैत्रः करुण एव च।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ XII.13||

"He who is not envious of anyone, who is friendly and compassionate, who has no material possessions, who is free from ego, who is balanced in happiness and distress, and who is forgiving- such a person is very dear to Me." Here, Sri Krishna encourages the cultivation of a compassionate attitude towards everyone, transcending biases and prejudices. Further, in chapter 16, verses 1-3, Sri Krishna delineates the divine and demoniac natures. Verse 3 highlights the demonic qualities, including lack of compassion: "Pride, arrogance, conceit, anger, harshness, and ignorance- these qualities belong to those of demonic nature".

This underscores the importance of cultivating compassion to transcend negative tendencies. Additionally, chapter 16, verse 5, mentions the divine qualities, including compassion:

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव॥XVI. 5॥

"Charity, self-control, and the performance of sacrifice, study of the Vedas, austerity, and simplicity; non-violence, truthfulness, compassion, and benevolence- these are the divine qualities." The Bhagavad Gita teaches us that compassion is the cornerstone of positive relationships. By embracing selflessness and kindness, individuals can build harmonious connections, transcending ego and fostering a sense of unity and empathy with all beings.

8. Development of Resilience and Mental Strength

The profound teachings of Bhagavad Gita also focus on the development of resilience and mental strength. In chapter 6, verse 5, we observe an emphasis on the role of self-discipline in the development of mental strength:

उद्धरेदात्मनाऽत्मानं नात्मानमवसादयेत्।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥VI.5॥

"Elevate yourself through the power of your mind, and not degrade yourself. The mind is your friend and also your enemy; control it with the power of the self." Sri Krishna underscores the importance of developing mental strength to overcome challenges and adversities. In chapter 18, verse 66, Sri Krishna concludes his teachings with a powerful message on surrender and mental fortitude:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥XVIII.66॥

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." This verse highlights the transformative

strength that comes from surrendering to a higher purpose, cultivating resilience in the face of life's trials.

9. Practice Mindfulness

Throughout Bhagavad Gita, there are several examples of how one can practice mindfulness in life. In chapter 6 (Dhayan Yoga), verses 10-15 focus on the practice of meditation and mindfulness. Sri Krishna describes the process of calming the mind through meditation, comparing it to the challenge of controlling the wind. Verse 14 specifically addresses the essence of mindfulness:

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धय:।

तेज्जुद्धस्व न विगतेज्ज्वा युज्यस्व न कर्मसु॥ VI.14॥

"The yogi is always content, self-restrained, with firm determination, with mind and intellect dedicated to me." Here Sri Krishna extols the mindful yogi who maintains contentment, self-discipline, and unwavering determination. In chapter 6, verse 20, the essence of mindfulness is further elucidated in the following verse:

यत्रोपरमते चित्तं निरुद्धं योगसेवया।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥VI.20॥

"In the joyous state of concentrated meditation, called samadhi, one experiences the utter joy and boundless bliss of the soul, transcending the material senses." This verse illustrates the pinnacle of mindfulness in samadhi, where the mind achieves profound concentration and joyous awareness. The Bhagavad Gita serves as a timeless guide for practicing mindfulness through disciplined thought, focused meditation, and unwavering devotion.

Conclusion

Yoga is a path to self-realization and discipline that passes through mental well-being. Understanding the fundamentals of Chitta, Chitta vritti, and Chitta Vritti nirodha, as well as being introduced to our inner selves and improvising on some misguided elements, leads to the illumination of the soul and act as a beacon of

guidance towards an individual's mental and physical well-being. The sutra states that the best method to achieve mental tranquility is to practice the four mental virtues of Maitri, Karuna, Mudita, and Upeshka (Thakur, 2023).

Similarly, the teachings of the Bhagavad Gita too offer profound insights into managing the complexities of the mind. Gita's timeless wisdom emphasises self-awareness, resilience, and the cultivation of inner peace amidst life's challenges. By integrating these teachings into contemporary approaches to mental health, individuals can nurture a holistic sense of well-being that transcends cultural boundaries.

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भारतीय ज्ञानपरंपरा और तुलसी साहित्य में मानवीय गुण

प्रा. रेणुका सुरेश चव्हाण*

शोध सारांश

भारतीय ज्ञानपरंपरा और तुलसी साहित्य ने समृद्धि, संस्कृति और मानवीयता के प्रति अपना संबंध साबित (प्रस्तापित) किया है। उनकी रचनाएं भारतीय ज्ञान परंपरा में मानवीय मूल्यों की महत्वपूर्ण अवधारणाओं को सुनिश्चित करती हैं। गोस्वामी तुलसीदास जी न केवल एक भक्त कवि थे बल्कि एक दूरदर्शी, मानवतावादी चिन्तक और मनीषी भी थे। तत्कालीन समाज की स्थिति और अन्य चुनौतियों को देखते हुए गोस्वामी जी की दूरदर्शिता ने उन्हें ऐसे ग्रंथ के निर्माण की प्रेरणा दी जिसकी भाषा सामान्य जनता के पहुँच में हो। तुलसीदासजी का आविर्भाव जिस युग में हुआ और जो चुनौतियों उनके सामने थीं उस अन्ध युग को ऐसे आदर्श की आवश्यकता थी जो जन मन को छूकर अनुकरण करने के लिए प्रेरित करे, आवश्यकता थी ऐसे नायक की जो शाब्दिक उच्चारण के स्थान पर आचरण द्वारा आदर्श प्रस्तुत कर सके। उच्चतर मानव गुणों से जुड़ा एक चरित्र जो फतवे नहीं देता बल्कि अपने आचरण से उन्हें प्रामाणिक करता है। व्यापक एवं सर्वग्राही दृष्टि से सम्पन्न तुलसीदासजी ने समाज के कल्याण एवं उद्धार के लिए उच्चतर मूल्यों, शील, मर्यादा, करूणा, आदि से युक्त रामजी का आदर्श चरित्र जनता के समक्ष रखा। रामजी एक व्यक्ति चरित्र न होकर समाज नायक, लोक नायक हैं जिनके माध्यम से गोस्वामी तुलसीदास जी मानवीय गुणों का प्रक्षेपण किये हैं। मानस के राम उदार चेता महापुरुष हैं। उनके यहाँ विस्तार है, व्यापकता है, औदार्य है, प्रेम है, करूण, दया है. परोपकार है। मानवीय गुणों में कभी संकीर्णता नहीं होती वे व्यापक और शाश्वत होते हैं, उनका स्वरूप सार्वभौमिक होता है। गोस्वामी तुलसीदासजी राम के माध्यम से शौर्य, धैर्य, बल, विवेक, परोपकार, क्षमा, दया, समता, दान, संतोष, अहिंसा आदि सार्वभौम मानवीय गुणों का गुणगान किये हैं। गोस्वामी तुलसीदास ने हमारी भारतीय संस्कृति के उपयोगितापूर्ण व उज्ज्वल पक्षों को अत्यन्त प्रेरणास्पद रूप में व्यक्त किया है। वर्तमान में भी उनके विचारों को साथ लेकर वर्गों की

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सामाजिक मर्यादा, के साथ समाज में रहकर स्वार्थगत संघर्षो को छोडकर समाज को उन्नत बनाने की आवश्यकता है।

मुख्य बिंदुः गोस्वामी तुलसीदास; शील; मर्यादा; करुणा; मानवीय गुणों और सार्वभौमिक; गौरवशाली; नैतिकता; जीवन-मुल्ये; मानव; आदर्श; समरसता; भक्ती

प्रस्तावना

भारतीय साहित्य के महाकवि तुलसीदास ने अपनी रचनाओं के माध्यम से मानवीय गुणों की उच्चता और महत्वपूर्णता को सुनिश्चित किया है। उनका काव्य-ग्रंथ, विशेषकर "रामचरितमानस," ने भारतीय ज्ञानपरंपरा में मानवीय सत्ता और नैतिकता के महत्वपूर्ण सिद्धांतों को स्पष्ट किया है। तुलसीदासजी ने भारतीय सांस्कृतिक मूल्यों को अपने ग्रंथों में समर्पित किया है और उन्हें अपने समय के लोगों के बीच संजीवनी बूँद के रूप में प्रस्तुत किया है। रामचरितमानस में उन्होंने विभिन्न पात्रों के माध्यम से धर्म, कर्तव्य, और सत्य के मूल्यों को उजागर किया है। तुलसीदास अपने काल के महान चिंतक, भक्त, कवि एवं कलाकार थे। उनके साहित्यिक चिंतन एवं कला का सामाजिक सरोकार था, जो उनके साहित्य में लोक- मर्यादा स्थापित होनी चाहिए।

गोस्वामी तुलसीदास हिन्दी क्षेत्र के अत्यन्त लोकप्रिय कवि हैं। उन्हें हिन्दी का जातीय कवि कहा जाता है। तुलसीदास का शील-निरूपण जीवन के विविध स्वरूपों और मनोदशाओं को प्रकट करता है। विद्वानों द्वारा गोस्वामी तुलसीदास जी द्वारा रचित अनेक ग्रंथों की खोज की गई है, उसमें कितने ग्रंथ प्रामाणिक हैं और कितने अप्रमाणिक, इस सम्बन्ध में विभिन्न विद्वानों में मतभेद है। तुलसीदास जी ने स्वयं अपनी रचनाओं के सम्बन्ध में विस्तृत विवरण कहीं नहीं दिया है। "तुलसी ग्रन्थावली में तुलसीदासजी के १२ ग्रन्थों को ही विद्वानों के अनुसारप्रमाणिक स्वीकार किया गया है। गोस्वामी तुलसीदास जी मात्रा एक भक्त कवि ही नहीं थे वरन एक महान द्रष्टा, मानवतावादी चिन्तक और मनीषी भी थे। तत्कालीन समाज की स्थिति और अन्य चुनौतियों को देखते हुए गोस्वामी जी की दूरदर्शिता ने उन्हें ऐसे ग्रन्थ के निर्माण की प्रेरणा दी जिसकी भाषा सामान्य जनता के पहुँच में हो। तुलसीदास का आविर्भाव जिस युग में हुआ और जो चुनौतियों उनके सामने थीं उस अन्ध युग को ऐसे आदर्श की आवश्यकता थी जो जन मन को छूकर अनुकरण करने के लिए प्रेरित करे, आवश्यकता थी ऐसे नायक की जो शाब्दिक उच्चारण के स्थान पर आचरण द्वारा आदर्श प्रस्तुत कर सके। उच्चतर मानव गुणों से जुड़ा एक चरित्रा जो फतवे नहीं देता बलिक अपने आचरण से उन्हें प्रामाणिक करता है। व्यापक एवं सर्वग्राही दृष्टि से सम्पन्न तुलसीदासजी ने समाज

के कल्याण एवं उद्धार के लिए उच्चतर मूल्यों, शील, मर्यादा, करूणा, आदि से युक्त राम का आदर्श चरित्रा जनता के समक्ष रखा। राम एक व्यक्ति चरित्रा न होकर समाज नायक, लोक नायक हैं जिनके माध्यम से गोस्वामी तुलसीदास जी मानवीय गुणों का प्रक्षेपण किये हैं। मानस के राम उदार चेता महापुरुष हैं। उनके यहाँ विस्तार है, व्यापकता है, औदार्य है, प्रेम है, करूण, दया है, परोपकार है। मानवीय गुणों में कभी संकीर्णता नहीं होती वे व्यापक और शाश्वत होते हैं, उनका स्वरूप सार्वभौमिक होता है।

गोस्वामी तुलसीदास के काव्य में मानव जीवन के विभिन्न रूपों का चित्रण मिलताहैं इनके काव्य में मानव मन के विभिन्न भाव, स्तर व रूप देखने को मिलत है। "मानव-प्रकृति के जितने अधिक रूपों के साथ गोस्वामी जी के हृदय का रागात्मक सामंजस्य हम देखते है, उतना अधिक हिंदी भाषा के और किसी कवि के हृदय का नहीं। यदि कहीं सौंदर्य है तो प्रफुल्लता, शक्ति हेतोप्रणित, शील है तो हर्ष पुलक, गुण है तो आदर, पाप है तो घृणा, अत्याचार है तो क्रोध, शोक है तो करूणा, आनन्दोत्सव है तो उल्लास, उपकार है तो कृतज्ञता, महत्त्व है तो दीनता तुलसीदास के हृदय में बिंथ-प्रतिबिंब भाव से विद्यमान है।

गोस्वामी तुलसीदासजी रामजी के माध्यम से शौर्य, धैर्य, बल, विवेक, परोपकार, क्षमा, दया, समता, दान, संतोष, अहिंसा आदि सार्वभौम मानवीय गुणों का गुणगान करते हैं। तुलसी की सामाजिक चेतना अपने नायक एवं अन्य पात्रों के माध्यम से मानवीय गुणों की स्थापना में सदैव सजग एवं सावधान रही है। राम तो मानवीय गुणों की स्थापना में सदैव सजग एवं सावधान रही है। राम तो मानवीय गुणों के पुंज हैं पर अन्य पात्रा भी अपने को मानवीय गुणें के अनुरूप जीते हैं। रामजी को केंद्र बिन्दू मानकर अन्य पात्रों को साथ लेते हुए तुलसी ने मानवीय गुणों का प्रतिपादन किया तथा उन्हें परिभाषित किया है। तुलसीदास अपने काल के महान चिन्तक, भक्त, कवि एवं कलाकार थे। उनके साहित्यिक चिन्तन एवं कला का सामाजिक सरोकार था, जो उनके साहित्य में स्पष्ट दिखाई देता है। उनकी दृढ़ इच्छा थी कि समाज में लोक-मर्यादा स्थापित होनी चाहिए। तत्कालीन समाज से अराजकता, अंधविश्वासों, आडम्बरों, विसंगतियों एवं विद्रूपताओं का उन्मूलन होना चाहिए। वे इसके लिए हमेशा प्रयासरत रहे।गोस्वामी तुलसीदास जी द्वारा मानवीय गुणों के सन्दर्भ में कही बातें निरंतर प्रासंगिक कही जा सकती है। यदि उस युग में तुलसी साहित्य की उपयोगिता और प्रासंगिकता थी तो आज उससे कहीं अधिक है। गोस्वामी तुलसीदास जी को सोलहवीं सदी और आज की बौद्धिकता, आधुनिकता तथा प्रगति का दावा करनेवाली सदी में कोई अन्तर नहीं पड़ा है यदि अन्तर पड़ा है तो मानवीय गुणों की गिरावट की ओर। आज समाज को तुलसी साहित्य के चरित्रों की विशिष्टताओं, पिता की आज्ञा का सत्यता से पालन करना, भाई-भाई के प्रति प्रेम, सेवा, त्याग, सत्ता के प्रति त्याग एवं वैराग्य, निम्न वर्ग के प्रति स्नेह, दया, शरणागत के प्रति दया, मैत्री एवं

क्षमा, निर्बलों के प्रति परोपकार, सत्य, अहिंसा, दान, शील, धैर्य आदि को हृदय से अपनाने की आवश्यकता है। गोस्वामी तुलसीदास जी ने श्रीराम के चरित्र का निर्माण करके अत्याचार के विरूद्ध संघर्ष की प्रेरणा दी। उन्होंने मानवीय गुणों एवं मर्यादा पालन पर बल दिया तथा प्रत्येक अमानवीय कृत्य एवं विचारधारा के विरूद्ध आवाज उठाने का आह्वान किया। आज समाज को पशुता के धरातल से ऊपर उठाने के लिए गोस्वामी तुलसीदासजी को उजागर एवं जाग्रत करने की आवश्यकता है।

तुलसी-साहित्य में सार्वभौम मानवीय गुणों की सम्यक प्रतिष्ठा की गयी है। उनके प्रतिनिधि पात्रा सत्य, करूणा, प्रेम, मैत्री, परोपकार, क्षमा, दया एवं न्याय से साक्षात प्रतिमूर्ति हैं। तुलसी साहित्य के प्रमुख पात्रा मनसा वाचा एवं कर्मणा सार्वभौम मानवीय मूल्यों की प्रतिष्ठा में संलग्न है। श्रीराम, भरत, लक्ष्मण, हनुमान, जटायु, निषादराज, शबरी, केवट एवं अंगद आदि अनेक ऐसे महान पात्रा हैं, जिनके कृत्य सार्वभौम मानवीय गुणों की प्रतिष्ठा की दृष्टि से विशेष रूप से उल्लेखनीय है। इनके द्वारा स्थापित मानवीय गुणों द्वारा न केवल भारत देश के नागरिकों को अपितु सम्पूर्ण विश्व का कल्याण निहित है। तुलसीदास रचित काव्य भारतीय संस्कृति का दर्पण है। श्रीरामचरित मानस भारतीय धर्म एवं संस्कृति की पावन गंगा है। यह एक ऐसी महान रचना है जिसमें कदम-कदम पर मानवीय गुणों को चित्रित किया गया है। 'श्रीरामचरित मानस' मानवतावाद, साम्प्रदायिक सद्भाव, सांस्कृतिक एकता धार्मिक सहिष्णुता और भाईचारे का संदेश देने वाला महान ग्रंथ है। तुलसीदास मानवतावादी कवि थे इसलिए उनकी दृष्टि एकात्म दर्शन समन्वित है। संत स्वभाव के तुलसी को किसी से घृणा नहीं, किसी के प्रति उपेक्षा का भाव नहीं है।

"श्रीरामचरितमानस" में गोस्वामी तुलसीदासजी ने श्रीराम के आदर्शों को घर घर पहुँचाया और आदर्श मानवगुण सामने रखे। श्रीरामचरित मानस के पात्रा मानवीय गुणों के प्रतीक हैं। अपने पात्रों के माध्यम से तुलसीदास सत्य, अहिंसा, धैर्य, प्रेम, मैत्री, दया, दान, परोपकार, क्षमा समता आदि मानवीय गुणों की प्रतिष्ठा करते हैं। तुलसीदास जिन गुणों पर बल देते हैं, उन्हें वे अपने पात्रों द्वारा पालन करवाते हैं। तुलसीदास यह बराबर ध्यान देते हैं कि जिन गुणों के आचरण का आग्रह वे कर रहे हैं कहीं ऐसा न हो कि वे केवल सैद्धान्तिक ही न रह जाएँ, इसलिए वे उन गुणों को कोरे वक्तव्यों के अतिरिक्त चरित्रों द्वारा भी प्रमाणित करते हैं। श्री रामचरित मानस में तुलसीदासजी ने प्रमुख सार्वभौम मानवीय गुणों के महत्त्व को सशक्त ढंग से चित्रित किया है। सामाजिक व्यवस्था को व्यवस्थित एवं सुचारु ढंग से चलाने के लिए जिस प्रकार के आचरण की आवश्यकता है उन सभी को इन सार्वभौम मानवीय गुणों से जोड़कर तुलसीदास ने सामान्य जनता के समक्ष आदर्श के रूप में उपस्थित किया है।

प्रेम

प्रेम मानव हृदय की एक उच्च एवं रागात्मक भावना है। इसके द्वारा शत्रा का हृदय भी परिवर्तित किया जा सकता है, प्रेम के आगे महान् शक्तिशाली शत्रा भी परास्त हो जाता है। प्रेम अपने विविधात्मक रूप में मानव जीवन को सदैव प्रभावित करता है। प्रेम मनुष्य के सामाजिक जीवन एवं वैयक्तिक जीवन का मूल आधार है।

तुलसीदास जी कहते हैं कि प्रभु को केवल प्रेम प्यारा है, यह बात जो जानना चाहते है जान लें। प्रेम के समान प्रभु राम के लिए कोई भी वस्तु प्रिय नहीं है-

"रामहिं केवल प्रेमु पिआरा, जानि लेउ जो जाननिहारा।"

दोहावली में गोस्वामीजी तुलसीदास ने चातक के एकांगी प्रेम के द्वारा सत्य के महत्व को प्रदर्शित किया है। ऐसी मान्यता है कि चातक पक्षी स्वाति नक्षत्रा में मेघ द्वारा बरसे जल को ही ग्रहण करता है। संसार के सभी चर-अचर जीवों के लिए मेघ हितकारी होता है, परन्तु चातक का मेघ के प्रति जो सत्य प्रेम है वह बेजोड है।

सत्य

श्री रामचरित मानस सत्य का महत्त्व दर्शाने वाला एवं उसे जीव में उतारने की शिक्षा देने वाला महान ग्रन्थ है। सत्य के प्रति अटूट निष्ठा रखने वाले अनेक पात्रा मानस में दिखाई देते हैं। तुलसीदास सत्य को कल्पना मात्रा बन कर नहीं रह जाते अपितु उसे चरित्रों के माध्यम से भी प्रतिपादित करते हैं। श्रीरामचरित मानस में उन्होंने स्पष्ट घोषणा की है कि सत्य के समान दूसरा धर्म नहीं है। इसको प्रमाणित करने के लिए वे वेद तथा पुराण आदि के अनेक उदाहरण देते हैं। राम सत्य की व्याख्या करते हुए सुमंत्रा से कहते हैं कि शिबि, दधीचि, हरिश्चन्द्र आदि ने अनेक राजाओं ने अपार कष्ट सहे, राजा रन्तिदेव और बलि ने बहुत संकट सहकर भी धर्म का परित्याग नहीं किया। यथा -

धरमु न दूसर सत्य समाना, आगम निगम पुरान बखाना।
मैं सोइ धरम सुलभ करि पावा, तजें तिहूँ पुर अजजसु पावा।
किया सिबि, धीच हरिचंद नरेसा, सहे धूरम हित कोटि कलेसा।
रतिदेव बलि भूप सुजाना, धरमु धरेउ सहि संकट नाना ।

दोहावली में गोस्वामी जी ने सत्य को एक महान धर्म के रूप में प्रतिस्थापित किया है तथा महाराज दशरथ के उदाहरण के द्वारा सत्य के महत्व को दर्शाया है। राजा दशरथ को सत्य का ज्ञान था, उन्होंने यह भली-भाँति समझा था कि सत्य के समान कोई धर्म नहीं है। इसलिए सत्य की रक्षा के

लिए उन्होंने अपने सर्वगुण सम्पन्न पुत्रा राम का त्याग किया और श्रीराम के विरह में अपने प्राणों का त्याग किया। महारानी कैकेयी को दिये गये वचनों का निर्वाह करने के लिए महाराज दशरथ अपने प्राणप्रिय पुत्रा श्रीराम को वनवास देकर अपने जीवन को न्योछावर कर देते हैं।

मैत्री

समस्त प्राणियों के प्रति आत्मीयता के भाव को मैत्री कहा जाता है। मैत्री सदैव परहित के भाव से प्रेरित होकर की जाती है।तुलसीदासजी ने श्रीरामचरित मानस में मित्राता को आदर्श रूप में प्रस्तुत किया है। गोस्वामी जी की मान्यता है कि समस्त भेद-भाव और छल-कपट त्याग कर मैत्री की स्थापना होनी चाहिए। तुलसीदासजी के अनुसार मित्राता में जाँति-पाँति का भेद नहीं होना चाहिए। उनकी इस मान्यता का उदाहरण मानस में स्पष्ट देखने को मिलता है। अयोध्या से लंका तक प्रभु राम तीन मित्रा बनाते हैं। प्रथम निषाद राज, दूसरे सुग्रीव, और तीसरे विभीषण। एक छोटी जाति का था, दूसरा वानर जाति का और तीसरा ब्राह्मण जाति का। प्रभु श्रीराम की मित्राता के लिए ऊँची जाति की नहीं, मनुष्य की भी नहीं केवल प्राणी होने की आवश्यकता है।

निषाद राज से प्रभु श्रीराम की भेंट वन जाते समय होती है। प्रभु राम का साक्षात दर्शन करके गुह के हृदय में हर्ष का पार नहीं था। प्रभु श्रीराम भी अत्यन्त प्रेम से उसे समीप बैठाकर कुशल पूछते हैं। श्रीराम निषाद को सखा का सम्बोधन करते हैं और स्वाभार्दिक स्नेह के साथ उससे बात करते हैं। निषाद स्वंय इस बात को स्वीकार करते हैं कि मैं कुबुद्धि और कुजात हूँ पर श्रीराम द्वारा अपनाये जाने के कारण मैं विश्व का भूषण हो गया। जाँति-पाँति के भेद भाव का यह उचित समाधान है। आज के परिवेश में यह उदाहरण अनुकरणीय है।

> **"कपटी कायर कुमति कुजाति, लोक वेद बाहेर सब भाँति।**
> **राम कीन्ह आपन जबही ते, भयउँ भुवन भूषन तबही ते।"**

निषादराज राम के प्रति अपनी मित्राता को निष्ठापूर्वक निभाते हैं।

दया

दया मानव हृदय का वह स्वाभाविक गुण है जिसके माध्यम से वह दूसरे के कष्ट को दूर करने की प्रेरणा प्राप्त करता है। अपना पराया, भाई बन्धु, मित्रा या शत्रु जो भी विपत्ति में हो उसे दुःख में जानकर उसकी सहायता करके उसके कष्टों को दूर करने का भाव ही दया है। दया करने वाला सज्जन या सन्त कहा जाता है। तुलसी दास ने रामचरित मानस में कहा है कि सन्तों का हृदय कोमल होता है इसलिए उनसे दूसरे का कष्ट देखा नहीं जाता और उन्हें शीघ्र ही दया आ जाती है।जिनका हृदय कोमल होता है, जो दीन जनों पर दया करते हैं दूसरों को दुःख से दूर कर सुख

देने वाले होते हैं ये प्रभु श्रीराम को भी प्रिय है। तुलसी दास ने दया को धर्म माना है, उनका कहना है, कि दया के समान कोई धर्म नहीं है। दया सबसे बड़ा धर्म है।

> **"कोमल चित्त दीनन्ह परदाया, मन बच क्रम मम भगति अमाया।**
> **'अद्य कि पिसुनता सम कहु आना, धर्म कि दया सरिस हरजाना"।**

परोपकार

परोपकार एक सवृति है। सात्विक वृत्ति के परिणामस्वरूप परोपकार की भावना जागृत होती है। यह भावना भेद भाव को नष्ट करती है और मनुष्य दूसरे की विपत्ति को दूर करने के लिए प्रयासरत हो उठता है। परोपकार मनुष्य को स्व की सीमा से निकालकर सामाजिक बनाता है। प्राणियों का हित करने वाला समाज में संत कहलाता है। संतों के हृदय में सत्वृत्तियों निवास करतीहै। इसलिए वे परहित के लिए स्वंय कष्ट सहने के लिए तैयार हो जाते हैं। गोस्वामीजी ने माना है कि परहित के लिए भगवान का अवतार होता है-

> **"जब-जब होइ धरम की हानी, बाढ़हि अधम असुर अभिमानी।**
> **तब तब प्रभु घरि विविध सरीरा, हरहिं कृपानिधि सज्जन पीरा।"**

कवितावली में गोस्वामीजी ने व्यापक रूप में परोपकार का वर्णन किया है।

अहिंसा

अहिंसा सबसे उत्तम धर्म है इसलिए मनुष्य को कभी भी, कहीं भी किसी प्राणी की हिंसा नहीं करनी चाहिए। सभी प्राणियों के प्रति मन, कर्म, वचन से मैत्री का भाव रखना चाहिए तथा मनुष्य जैसे अपने प्राण से प्रेम करता है उसी प्रकार दूसरे के प्राणों से प्रेम करना चाहिए। निरपराधों को मारनेवाला जगत् में सदैव निन्दा का पात्रा बनता है। गोस्वामी तुलसीदास ने रामचरित मानस में अहिंसा को बहुत महत्त्व दिया है। वेद को उधृत करते हुए उन्होंने कहा है कि वेदों में अहिंसा को परम धर्म माना गया है -

> **परम धर्म श्रुति विदित अहिंसा।**

क्षमा

दण्ड देने की शक्ति रहते हुए भी अपराधी को दण्डित न करना क्षमा का गुण है। जिसकी हृदयगत भावनाएँ अत्यन्त उदार है, वे ही दूसरों के अपराधों को क्षमा कर अपनी महानता का परिचय देते हैं। गोस्वामी तुलसीदास शांति के उपासक हैं उनको व्यर्थ का संघर्ष, तनाव रक्तपात अभीष्ट न था, इसलिए उनके राम सर्व शक्तिमान होते हुए भी नम्रता की मूर्ति है। उन्होंने अपनी चण्ड बाहु शक्ति

से रूद्र का कठिन दण्ड तोड़कर वैदेही को प्राप्त किया। किन्तु दूसरे ही क्षण परशुराम से वार्ता करते समय यह सोचना कठिन हो जाता है कि विनय की मूर्ति यह श्रीराम है। एक ओर परशुराम फरसा उठाये मारने की धमकी दे रहे हैं और दूसरी ओर हाथ जोड़ मस्तक नवाये श्रीराम बड़े ही नम्र शब्दों में उनकी स्तुति कर रहे हैं। वे परशुराम से क्षमा मांगते हुए कहते हैं -

जो तुम्ह औतेहु मुनि की नाई पद रज सिसु धरत गोसाई।
धमहु चूक अनजानत केरी, चाहिअ विप्र उर कृपा धनेरी।
देव एक गुनु धनुष हमारे, नव गुन परम पुनीत तुम्हारे।
सब प्रकार हम तुम्ह सन हारे, धमहु विप्र अपराध हमारे।

त्याग

प्रेम और विश्वास के पौधे को त्याग का जल सींचता है। त्याग न हो तो कभी प्रेम व विश्वास पनप नहीं सकते। रामचरित में हर श्रेष्ठ पात्रा त्याग के लिए तत्पर है। हर युग में भाई-भाई के बीच बैर और द्वेष तथा सत्ता और पद के लिए निन्दनीय हथकडे अपनाये जाते हैं। स्वार्थ के अश्लील, बीभत्स नृत्य तुलसी की दया-दृष्टि परिधि से बाहर कैसे जा सकते थे ? सामाजिक महामारी से निराश होकर उन्होंने राम, भरत तथा लक्ष्मण के चरित्रा के माध्यम से सत्ता त्याग का अभूतपूर्व उदाहरण प्रस्तुत किया है। भरत के इस त्याग भाग को देखकर त्यागी वशिष्ठ भी हतप्रभ हो जाते हैं -

भरत वचन सुनि देखि सनेहू, सभा सहित मुनि भए बिदेहू।
भरत महा महिमा जलरासी, मुनि मति ठादि तीर अबला सी।

संयम

मन, कर्म एवं वाणी पर नियंत्राण को संयम कहते हैं। संयमित जीवन सुख एवं शांति प्रदान करता है। वाणी और व्यवहार का संयम मन को नियंत्रित करता है और मन का संयम आत्मबोध प्रदान करता है। संयम को परिभाषित करते हुए तुलसीदास ने मानस में है कहा कि विषयों के प्रति आशा न रखना ही संयम है-

सदगुरू बैद वचन बिस्वासा, संयम यह न विषय कैआसा।

धैर्य

विषम् परिस्थितियों में आत्मसंतुलन बनाये रखना ही धैर्य है। धैर्य मनुष्य को विपत्ति के समय उद्विग्न होने से बचाता है और प्रतिकूलता को अनुकूलता में बदलने के लिए प्रयास करने की प्रेरणा देता है। श्रीरामचरित मानस में तुलसीदास ने धीर पुरुषों के गुण का उल्लेख सुमन्ता के द्वारा बहुत ही सहज ढंग से किया है। श्रीराम वनगमन से व्याकुल राजा दशरथ के मंत्री सुमन्त धैर्य धारण करने

की प्रार्थना करते हैं। सुमन्त्रा राजा दशरथ को धैर्यवान पुरुष मानते हुए कहते हैं कि मूर्ख लोग सुख में हर्षित और दुख में रोते हैं पर धीर पुरुष अपने हृदय को दोनों ही स्थिति में समान रखते हैं, अतः आप शोक का परित्याग कर धीरज को धारण कीजिए –

सुख हरषिहिं जड़ दुःख बिलखाहीं, दोउ सम धीर धरहि मन माहीं।
धीरज धरहु विवेकु विचारी, छाड़िए सोच सकल हितकारी।

सेवा एवं समर्पण

रामचरित मानस में सेवा और समर्पण जैसे जीवन मूल्य की बहुत सुन्दर अभिव्यक्ति हुई है। सच्ची सेवा तभी हो सकती है जब जीवन में पूर्ण समर्पण की भावना हो। मानस में समर्पण पूर्ण सेवा की भावना भरत, सीता, लक्ष्मण, हनुमान, निषाद, केवट आदि में अदभुत रूप से देखने को मिलती है। सेवक का भाव किस प्रकार का होना चाहिए, इसे श्रीराम हनुमान को समझाते हुए कहते हैं कि सेवा वही कर सकता है जो यह मानकर चले कि मैं सेवक हूँ और यह चराचर जगत् मेरे स्वामी भगवान का रूप है। ससार को प्रभु रूप माने बिना अथक और आनन्दमयी सेवा नहीं हो सकती -

सो अनन्य जाके असि मति न हरइ हनुमंत।
मैं सेवक सचराचर रूप स्वामि भगवंत।

उपरोक्त विषय-वस्तु शोध के लिये नवीन ही नहीं अपितु समाजोपयोगी भी है। उपर्युक्त शोध-शीर्षक पर शोध-कार्य सम्पादित होने से समाज को एक नई दिशा मिलने की प्रबल संभावना बनती है।

साहित्यिक सर्वेक्षण

गोस्वामी तुलसीदास रचित साहित्य पर १९ वीं एवं २० वीं सदी में कई बहुमूल्य कार्य हुए हैं, जिसमें सामाजिक गतिविधियों एवं राष्ट्रीयता की समस्याओं के विभिन्न तथ्यों को रेखांकित किया गया है। पूर्व अध्ययनों की समीक्षा के तहत विभिन्न आचार्यों द्वारा संपादित कार्यों का अवलोकन किया गया है। जिसमें सद्गुरूशरण, अवस्थी रचित पुस्तक - तुलसी व्यक्तित्व और विचार, विद्यामन्दिर, लखनऊ, १९५२ , कुमार राजकुमार कृत पुस्तक - तुलसी का गवेषणात्मक अध्ययन, सरस्वती पुस्तक सदन, आगरा २०१२ गणेश लाला रचित पुस्तक - श्रीमद् गोस्वामी तुलसीदासजी का जीवन-चरित: गणेशीलाल लक्ष्मीनारायण, मुरादाबाद १९६९ . आचार्य प्रभाकर मिश्र द्वारा रचित पुस्तक वर्तमान समय में तुलसी की प्रासंगिकता, भारतीय तुलसी शोध संस्थान, महामहोपाध्याय गिरिधर शर्मा चतुर्वेदी रचित पुस्तक - गोस्वामी के दार्शनिक विचार तुलसी ग्रन्थावली, उपर्युक्त पुस्तकों में गोस्वामी तुलसीदास-साहित्य से संबन्धित विभिन्न तथ्यों का अवलोकन प्रस्तुत किया गया है।

146

उद्देश्य

वर्तमान परिवेश में प्रायः लोगों की प्रवृत्ति जाति, धर्म, सम्प्रदाय, क्षेत्र, भाषा आदि के प्रति संकीर्ण होती जा रही है, परिणामतः समाज में संकीर्णता, कट्टरता, आतंक व हिंसा का प्रभाव बढ़ता जा रहा है। इस सन्दर्भ में यदि विश्व के प्रमुख धर्मों के मूल तत्वों का अनुशीलन किया जाय तो ज्ञात होगा कि उन सबमें उच्च मानवीय गुणों तथा नैतिक कर्तव्यों की ही स्थापना की गयी है। उन सभी धर्मों के ग्रन्थों में ऐसे अनेक नैतिक मानवीय गुण मिलते हैं, जो सभी देशों में मान्य है उन्हें हम सार्वभौम मानवीय गुण कहते हैं। प्रस्तुत आलेख में तुलसी साहित्य में निहित सार्वभौम मानवीय गुणों के शोध का प्रयास किया गया है। भारतीय साहित्य और धार्मिकता के माध्यम से अपनी जीवनशैली में सजीवता, नैतिकता और समरसता का महत्व समझाने का प्रयास करता है।

निष्कर्ष

भारतीय ज्ञानपरंपरा और तुलसी साहित्य ने सद्गुण, नैतिकता, और मानवीय गुणों को अपने काव्य और शास्त्रों के माध्यम से सजीव किया है। यह परंपरा समृद्धि और सामरस्य के सिद्धांतों का पालन करती है, जिससे समाज को एक उच्चतम मानवीय स्तर की दिशा में प्रेरित करती है। तुलसीदास के साहित्य में मानवीय गुणों का महत्वपूर्ण स्थान है, जिससे उनकी रचनाएं समाज में नैतिकता, समरसता, और उदारता को प्रोत्साहित करती हैं। इस संगम से उत्पन्न होने वाला साहित्य न केवल भारतीय सांस्कृतिक धारा को बल्कि विश्व साहित्य को भी विशेष रूप से प्रभावित करता है, जो मानवीय गुणों के महत्व को सार्थक बनाए रखता है। तुलसी का साहित्य समसामयिक स्थितियो का खुला चित्रण करता है। गोस्वामी तुलसीदास ने समाज का हर दृष्टि से अध्ययन मनन किया है और सभी क्षेत्रों में समन्वय स्थापित करते हुए तत्कालीन जन जीवन में व्याप्त घोर धार्मिक विषमता विद्वेष, वैमनस्य, कटुता को दूर करके पारस्परिक, स्नेह, सौहार्द व सहानुभूति का प्रचार व प्रसार किया। लोकनायक तुलसी का यही आदर्शवादी दृष्टिकोण मानव की जीवन्तता को सार्थकता व मूल्यता प्रदान करता हुआ स्वार्थ परमार्थ, प्रवृत्ति-निवृत्ति के आंतरिक व्यवधनों व अवरोध को दूर कर हमारे सम्मुख समरसता, समानता का सुसंस्कृत व सुव्यवस्थित रूप सहजता व सरलता से प्रस्तुत करता है। अतः हम कह सकते है कि,भारतीय ज्ञानपरंपरा और तुलसीदास के साहित्य में मानवीय गुणों का सिद्धांत उनकी अमूर्त प्रेरणा के रूप में कार्य करता है।

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सवितु पाण्डेय*
डॉ. अपर्णा**

शोध सारांश

भारतीय ज्ञान प्रणाली में शिक्षण-अधिगम प्रक्रिया का महत्वपूर्ण स्थान है। शिक्षण प्रक्रिया के दो प्रमुख अंग हैं। गुरु तथा शिष्य; जिनका स्थान भारतीय संस्कृति में उच्च है । भारतीय ज्ञान प्रणाली में गुरु को सर्वोच्च स्थान प्रदान किया गया है । ईश्वर के बाद यदि किसी का स्थान भारतीय ज्ञान प्रणाली में है तो वह गुरु का होता है। भारतीय ज्ञान प्रणाली में यदि गुरु को सर्वोच्च स्थान प्राप्त है, तो उसके शिष्य जिसे विद्यार्थी की संज्ञा दी गयी है, को केंद्र में रखा गया है ताकि जितने भी नवीन महत्वपूर्ण सुधार शिक्षण व्यवस्था में करने हो, तो विद्यार्थी को ध्यान में रख कर ही निर्णय लिया जाये । शिक्षण की भारतीय पद्धत्ति में शिक्षण के माध्यम से विद्यार्थी का सर्वांगीण विकास करने पर बल दिया जाता है । शिक्षक, शिक्षण-अधिगम प्रक्रिया के द्वारा विद्यार्थियों के व्यवहार में सकारात्मक परिवर्तन लाने का प्रयास करता है तथा उसे वर्तमान स्थिति से संबंध स्थापित करने के लिए प्रोत्साहित करता है । भारतीय ज्ञान प्रणाली में ज्ञान प्राप्त करने के लिए प्रमाण रूपी तत्व की चर्चा विस्तार से की गयी है । सांख्य दर्शन में ज्ञान प्राप्त करने के लिए तीन प्रकार के प्रमाणों का वर्णन मिलता है जो प्रत्यक्ष विधि, अनुमान विधि तथा शब्द विधि है । प्रस्तुत शोध पत्र में भारतीय ज्ञान प्रणाली द्वारा विद्यार्थी का किस प्रकार सर्वांगीण विकास किया जाये, भारतीय ज्ञान प्रणाली में शिक्षक और विद्यार्थी की क्या भूमिका होती है तथा शिक्षा की भारतीय संस्कृति में अध्ययन प्रक्रिया क्या है, से सम्बंधित प्रश्नों के उत्तर देने का प्रयास किया गया है ।

मुख्य बिंदु: भारतीय ज्ञान प्रणाली; शिक्षण की भारतीय संस्कृति; शिक्षण; शिक्षक तथा विद्यार्थी

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प्रस्तावना

शिक्षण एक ऐसा प्रत्यय है जिसके प्रायः दो प्रमुख अंग हैं; एक अंग के रूप में सिखाने वाला तथा दूसरे अंग के रूप में सीखने वाला होता है । शिक्षण अधिगम व्यवस्था में सिखाने वाले को शिक्षक तथा सीखने वाले को विद्यार्थी के रूप में मान्यता दी गई है। शिक्षण एक ऐसी कला है, जिसका मुख्य कार्य ज्ञान प्रदान करना होता है। इस कला पर विभिन्न दर्शनों का प्रभाव पड़ना स्वाभाविक है। किसी देश की सामाजिक, सांस्कृतिक व राजनीतिक व्यवस्था का प्रभाव शिक्षण व्यवस्था पर पड़ता है । जिससे शिक्षण के अनेक अर्थ उत्पन्न होते हैं। कुछ विद्वानों ने इसे एक ऐसी प्रक्रिया के रूप में परिभाषित करते हैं जिसमें एक अधिक अनुभवशील, परिपक्व व विकसित के संपर्क में, एक कम अनुभवशील, कम परिपक्व व अल्प विकसित आकर अपने ज्ञान का विस्तार करता है। जैसा कि मॉरीसन (1934) शिक्षण को एकतंत्रीय व्यवस्था के रूप में वर्णित करते हुए लिखते हैं, "शिक्षण एक परिपक्व व्यक्तित्व तथा कम परिपक्व के मध्य आत्मीय या घनिष्ठ सम्बन्ध/सम्पर्क है, जिसमें कम परिपक्व को शिक्षा की दिशा की ओर अग्रसित किया जाता है।"

कुछ अन्य विद्वानों ने इसे लोकतंत्रीय शासन व्यवस्था के रूप में तथा कुछ ने इसे हस्तक्षेप रहित शासन के रूप में स्पष्ट किया है ।लोकतांत्रिक व्यवस्था के रूप में शिक्षण एक ऐसी व्यवस्था मानी जाती है जिसमें इस व्यवस्था के प्रमुख अंग सिखाने वालाअर्थात् शिक्षक तथासीखने वाला अर्थात् विद्यार्थी दोनों सक्रिय रूप से कार्य करते हैं।

शिक्षण को एक लोकतांत्रिक व्यवस्था के रूप में परिभाषित करते हुए गेज (1962) ने कहा है कि, "शिक्षण एक प्रकार का पारंपरिक प्रभाव है, जिसका उद्देश्य दूसरे व्यक्ति के व्यवहारों में वांछित परिवर्तन लाना है ।"

एडमंड एमिडोन (1967) ने भी इस संबंध में अपने विचार दिए हैं,"शिक्षण को एक अन्तःप्रक्रिया के रूप में परिभाषित किया जाता है, जिसके अंतर्गत कक्षा कथनों को समावेशित किया जाता है जो शिक्षक और विद्यार्थियों में कक्षा में होते हैं।"

ब्रूबेकर (1939) ने शिक्षण के अर्थ को एक हस्तक्षेप रहित शासन के रूप में विवेचित किया है और कहा है कि शिक्षण एक ऐसी स्थिति की व्यवस्था और हेर फेर है जिसमें अंतराल और बाधायें हैं। जिन्हें एक व्यक्ति दूर करने का प्रयास करेगा और ऐसा करने के दौरान वह सीखता है ।

भारतीय संस्कृति और शिक्षा

दैनिक भास्कर (29/12/2017) के अनुसार, "भारतीय संस्कृति विश्व में सर्वश्रेष्ठ है और शिक्षा में संस्कृति का समावेश करके यदि शिक्षक अध्यापन करें तो उसके परिणाम बहुत अच्छे निकलेंगे।

भारतीय संस्कृति ही सिखाती है कि हम सभी धर्मों का सम्मान करें, दूसरों की अच्छाइयों को ग्रहण करें, पेड़ पौधों तथा जीव जंतुओं का पूजन करें।"

भारतीय संस्कृति एक ऐसी संस्कृति है, जो ऐसे ज्ञान तथा विद्या के बारे में बात करती है जो जीव मात्र को मुक्ति की ओर ले जाए। श्री विष्णु पुराण के एक श्लोक में "सा विद्या या विमुक्त" की बात कही गई है जो इस प्रकार है-

तत्कर्म यत्र बंधाय सा विद्या या विमुक्तये।
आयासायापरम् कर्म विद्यान्या शिल्पनैपुणम् ।।

श्री विष्णु पुराण में लिखित इस श्लोक का अर्थ यह है कि कर्म वही है जो बंधन में ना बाँधे, विद्या वही है जो मुक्त करें। अन्य सभी कर्म केवल निरर्थक क्रिया व अन्य सभी अध्ययन केवल कारीगरी मात्र हैं।

उपर्युक्त तथ्य पर शोभना त्रिपाठी (2015) ने अपने शोध पत्र "वैदिक कालीन शिक्षा की विशेषताएँ तथा उद्देश्य" में लिखा है कि, "प्राचीन भारतीयों का विचार था कि शिक्षा वह प्रकाश है जिसके द्वारा व्यक्ति के सब संशयों का उन्मूलन तथा सब बाधाओं का निवारण हो जाता है। वह वास्तविक शक्ति है जिसके द्वारा व्यक्ति की बुद्धि, विवेक एवं कुशलता में वृद्धि होती है। शिक्षा ही जीवन यथार्थ के महत्व को समझने की क्षमता प्रदान करती है जिससे व्यक्ति को मोक्ष की प्राप्ति होती है।"

डॉ. अनिल कुमारसैनी (अक्टूबर 2017) अपने शोध पत्र "भारतीय शिक्षा प्रणाली एवं संस्कृति: डॉक्टर श्याम प्रसाद मुखर्जी के संदर्भ में" लिखते हैं कि "भारत में पाश्चात्य शिक्षा प्रणाली लागू होने से पूर्व भारत में शिक्षा गुरुकुल व्यवस्था पर आधारित थी । गुरुकुल व्यवस्था में शिक्षा के साथ-साथ विद्या भी दी जाती थी।यहाँ विद्या से तात्पर्य आध्यात्मिक ज्ञान से है, जिसका मूल उद्देश्य आत्मज्ञान के द्वारा मोक्ष को प्राप्त करना है।"

भारतीय संस्कृति में शिक्षा के माध्यम से मोक्ष को प्राप्त करने को परम लक्ष्य के रूप में रखा गया है। शिक्षण की भारतीय संस्कृति इस प्रकार की है जिसके द्वारा व्यक्ति को स्वयं की पहचान हो जाए क्योंकि अधिकतर व्यक्ति स्वयं की क्षमताओं से विमुख होते हैं और जब उन्हें अपने वास्तविक क्षमता का ज्ञान होता है तो वह असंभव को भी संभव कर देते हैं ।शिक्षण की भारतीय संस्कृति का परिचय देते हुए गोस्वामी तुलसीदास ने भी श्रीरामचरितमानस के किष्किन्धाकाण्ड के अन्त में जामवंत को एक गुरु के रूप में हनुमान को शिक्षा देते हुए दिखाया है। जामवंत ने अपनी शिक्षा के माध्यम से हनुमान को उनकी वास्तविक क्षमताओं से परिचित कराया जिससे वह समुद्र पारकरने

जैसा कठिन कार्य भी आसानी से कर सके ।इस तरह शिक्षण के भारतीय संस्कृति का महत्व व्यावहारिक रूप में बहुत अधिक है।

भारतीय ज्ञान प्रणाली

श्रुति तोमर (25/05/2023) ने हिंदुस्तान टाइम्स के अपने लेख में लिखा है कि भारतीय अंतरिक्ष अनुसंधान संगठन के अध्यक्षएस सोमनाथ (2023) ने मध्य प्रदेश के उज्जैन में स्थित महर्षि पाणिनी संस्कृति और वैदिक विश्वविद्यालय के दीक्षांत समारोह में कहा कि बीजगणित, वर्गमूल, स. मय की अवधारणाएं, वास्तुकला, ब्रह्मांड की संरचना, धातु विज्ञान, यहां तक की विमानन सबसे पहले वेदों में पाए गए । अरब देशों के माध्यम से यूरोप तक पहुंचे और बाद में पश्चिमी दुनिया के वैज्ञानिकों की खोज के रूप में प्रस्तुत किए गए।

मोहित रावल (अगस्त 2023) ने अपने लेख "आधुनिक संदर्भ में भारतीय ज्ञान परम्परा में उपादेयता"में लिखा है कि "भारतीय ज्ञान प्रणालियों की भारतीय संस्कृति, दर्शन और आध्यात्मिकता में एक मजबूत नींव है और यह हजारों वर्षों से विकसित हुई है। आयुर्वेद,योग, वेदांत और वैदिक विज्ञान सहित दिए ज्ञान प्रणालियों आधुनिक दुनिया में अभी भी उपयोगी हैं।"

षड्दर्शनों में भी भारतीय ज्ञान प्रणाली के संबंध में अनेक महत्वपूर्ण विचार मिलते हैं।षड्दर्शनोंअर्थात् सांख्य, योग, न्याय, वैशेषिक, मीमांसा,तथा वेदांत में सबसे प्राचीन दर्शन सांख्य दर्शन माना जाता है जिसके प्रणेता कपिल मुनि थे। सांख्य दर्शन में भारतीय ज्ञान प्रणाली की झलक मिलती है। सांख्य दर्शन में वैध ज्ञान व अवैध ज्ञान या मिथ्या ज्ञान के संबंध में अनेक कथन मिलते हैं।

डॉ. लक्ष्मीलाल के ओड़ (2017) ने अपनी पुस्तक "शिक्षा के दार्शनिक पृष्ठभूमि" में सांख्य दर्शन के वैध ज्ञान व अवैध ज्ञान के विषय में लिखा है कि,"सांख्य मत में वैध ज्ञान को "प्रमा" कहा जाता है, तथा अवैध अयवा मिथ्या ज्ञान को "अप्रमा" । सांख्य के अनुसार पदार्थ की निश्चित एवं त्रुटि-रहित अर्थ-परिच्छित्ति "प्रमा" कहलाती है, अर्थात् वही ज्ञान सत्य होता है जिसमें बुद्धि की वृत्ति वस्तु के रूप को सही ढंग से प्रकट करती है। ययार्थ-ज्ञान, शुद्ध-बोध अथवा भ्रम-रहित ज्ञान के अर्थ में "प्रमा" शब्द का प्रयोग होता है, जो ज्ञान, ज्ञाता को पहले से ज्ञात न हो, किन्तु निश्चिन एवं सत्य हो वही "प्रमा" कहलाता है। "प्रमा" दोष-मुक्त (त्रुटि-रहित), गुण-युक्त, एवं भ्रम-रहित होती है।"

सांख्य दर्शन में ज्ञान प्राप्त करने में तीन तत्वों का उपयोग किया जाता है ।यह तीन तत्व प्रमाता, प्रमेय और प्रमाण हैं। प्रथम तत्व प्रमाता जो पुरुष है, चेतन स्वरूप है। द्वितीय तत्व प्रमेय, ज्ञेय विषय है ।सांख्य दर्शन में ज्ञान प्राप्त करने के तीसरे तत्व प्रमाण को तीन प्रकार में विभाजित किया

गया है ।पहली प्रत्यक्ष विधि, दूसरी अनुमान विधि व तीसरी शब्द विधि है। पहले विधि प्रत्यक्ष विधि किसी विषय व वस्तु के प्रति इंद्रिय ज्ञान से संबंधित है।

डॉ. लक्ष्मीलाल के. ओड़ (2017) ने लिखा है कि प्रत्यक्ष विधि ही मात्रा ऐसी विधि है जिसमें इंद्रिय, मन, बुद्धि तथा आत्मा यह चारों क्रियाशील रहते हैं जबकि अन्य दो विधियों अनुवाद विधि व शब्द विधियों में इंद्रियों का अभाव रहता है।

प्रमाण का दूसरा प्रकार अनुमान है जो किसी ज्ञात के विषय तथा वस्तु के आधार पर किसी अज्ञात विषय या वस्तु का किसी हेतु के आधार या माध्यम से अनुमान लगाता है ।जैसे यहां कई दिनों से

प्रमाण का तृतीय प्रकार शब्द विधि है इस विधि का उपयोग वहाँ किया जाता है जहाँ पर प्रत्यक्ष एवं अनुमान द्वारा ज्ञान प्राप्त करना संभव नहीं होता है ।शब्द प्रमाण इस प्रकार की विधि है जिसमें उस व्यक्ति के शब्द होते हैं जिन्होंने उस सत्य की साक्षात अनुभूति की है, जिसके बारे में प्रार्थी जानना चाहता है। षड्दर्शनोंकी अन्य शाखों में भी प्रत्यक्ष ज्ञान प्राप्त करने की अन्यविधियों के बारे में भी चर्चा की मिलती है। जिससे हमें भारतीय ज्ञान प्रणाली की गहराई के विषय में महत्वपूर्ण जानकारी मिलती है।

भारतीय ज्ञान प्रणाली में शिक्षक

भारतीय ज्ञान प्रणाली में शिक्षकों की महत्वपूर्ण भूमिका है। यह एक पथ प्रदर्शक, मार्गदर्शक तथा सत्य से परिचित कराने वाला अंग है ।शिक्षक, शिक्षण व्यवस्था के प्रमुख अंगों में से महत्वपूर्ण अंग है। शिक्षण-अधिगम प्रक्रिया को सुचारू रूप से चलाने व शिक्षण व्यवस्था के द्वितीय अंग विद्यार्थी का सर्वांगीण विकास करने में शिक्षक की महत्वपूर्ण भूमिका होती है।शिक्षक शिक्षण-अधिगम प्रक्रिया के द्वारा विद्यार्थियों के व्यवहार में सकारात्मक परिवर्तन लाने का प्रयास करता है तथा उसे वर्तमान स्थिति से संबंध स्थापित करने के लिए उत्सुक करता है ।

इस संबंध मेंडॉ. कुलश्रेष्ठ (1985) ने अपनी पुस्तक"शैक्षिक तकनीकी के मूल आधार" में लिखते है," शिक्षण एक ऐसी प्रक्रिया है जिसके माध्यम से विद्यार्थियों के व्यवहार में वांछित परिवर्तन लाने के उद्देश्य से विभिन्न प्रकार की क्रियाएं संपादित की जाती हैं। इन क्रियाओं के फलस्वरूप शिक्षण और सिखाने वाले परिस्थितियों में संबंध स्थापित हो जाता है।"

उपर्युक्त विवेचना से स्पष्ट है कि शिक्षक शिक्षण-अधिगम प्रक्रिया के दौरान ऐसे अनेक क्रियाएं करता है जिससे विद्यार्थियों के व्यवहार में वांछित परिवर्तन लाया जा सके। इस प्रकार का परिवर्तन प्रायः स्थायी प्रकृति का होता है ।

एक शिक्षक के लिए विद्यार्थियों के मध्य उपस्थित वैयक्तिक विभिन्नता को समझना अत्यंत आवश्यक है । चूँकि शिक्षण की भारतीय संस्कृति का आधार मनोवैज्ञानिक है इसलिए शिक्षक के लिए बाल मनोविज्ञान का भी अध्ययन आवश्यक हो जाता है इस तरह शिक्षक को विद्यार्थी की जन्मजात प्रकृति के अनुसार शिक्षा देने में सहायता मिलती है ।श्रीमद्भागवत गीता के अनुसार विद्यार्थी अपनी जन्मजात प्रकृति के अनुसार ही सारे ज्ञान, शिक्षा व अनुभव ग्रहण करता है

<div align="center">

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानिनिग्रहः किंकरिष्यति।।

(भगवद्गीता, अध्याय 3, श्लोक 33)

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अर्थात् ज्ञानी व्यक्ति अपनी प्रकृति के अनुसार ही आचरण करते हैं ।सभी प्राणी अपने जन्मजात संस्कारों के अनुसार ही व्यवहार करते हैं ।इंद्रिय विग्रह अथवा संयम भी प्रकृति की इस शक्ति को नहीं रोक सकता है। इस प्रकार शिक्षक के लिए अत्यंत आवश्यक है कि वह विद्यार्थियों को उनकी प्रकृति के अनुसार ही शिक्षा देने का प्रयास करें।

भारतीय ज्ञान प्रणाली में विद्यार्थी

भारतीय ज्ञान प्रणाली में विद्यार्थी का योगदान अतुलनीय है क्योंकि विद्यार्थी ही भविष्य के शिक्षक, वैज्ञानिक तथा डॉक्टर आदि होते हैं अतः इनका योगदान भारतीय ज्ञान प्रणाली में महत्वपूर्ण होता है ।भारतीय ज्ञान प्रणाली में विद्यार्थियों के सामाजिक, आर्थिक, सांस्कृतिक, राजनीतिक विकास के लिए अनेक प्रयास किए गए हैं। भारतीय ज्ञान प्रणाली में जितने भी ज्ञान का उदय हुआ है उन सबके केंद्र बिंदु में विद्यार्थी ही होता है। समस्त पाठ्यचर्या, शिक्षण विधि आदि को विद्यार्थी को ध्यान में रखकर ही बनाया जाता है। उपनिषदों में विद्यार्थी को एक ऐसे चर के रूप में परिभाषित किया गया है जिसे ज्ञान प्राप्त करने की अत्यंत अभिलाष हो तथावह अपनी इस अभिलाष को शांत करने के लिए एक उत्कृष्ट गुरु की खोज के लिए निरन्तर प्रयासरत हो। भारतीय ज्ञान प्रणाली में विद्यार्थी की इसी उत्सुकता को शांत करने का प्रयास किया जाता है।ज्ञान प्राप्त करने की इस अभिलाषा के कारण हीभारतीय ज्ञान प्रणाली में विद्यार्थी को एक ऐसी कड़ी के रूप में कार्य करता है जो विश्व को एक विशेष सृजन से परिचित कराता है ।

शिक्षण की भारतीय संस्कृति में अध्ययन प्रक्रिया

भारतीय शिक्षा व्यवस्था पर आधारित अनेक पुस्तकों में भारतीय अध्ययन प्रक्रिया का उल्लेख मिलता है । वैदिक काल जिसकी समय सीमा 1500 से 1000 ई. पू. मानी जाती है में अधिकतर

वस्तु, स्थिति, परिस्थिति का ज्ञान प्रत्यक्ष रूप में दिया जाता था । शिक्षा का माध्यम संस्कृत भाषा होती थी । वेदों में अन्तः प्रेरणा के माध्यम से भी सत्य से परिचित कराया जाता था ।

डॉ एस. पी. गुप्ता (1996) ने अपनी पुस्तक"भारतीय शिक्षा का इतिहास, विकास एवं समस्यायें" में इसी सम्बन्ध में लिखा है कि, "वेदों में अंतर्भास या अन्तः प्रेरणाके माध्यम से भी सत्य के ज्ञान की प्राप्ति की चर्चा भी मिलती है। अन्तर्भास वस्तुतः एक स्वतः स्फूर्त अनुभूति होती है जो अचानक बिजली की तरह से अज्ञानता के अंधकार में आकस्मिक व तेज ढंग से कौंध कर क्षणभर में सारे दृश्य को स्पष्ट कर देती है ।"

उपनिषदों में उल्लेखित अध्ययन प्रक्रिया के तीन प्रमुख सोपानों की व्याख्या मिलता है । इन तीन सोपानों में से प्रथम सोपान श्रवण है । श्रवण सोपान के अंतर्गत विद्यार्थी सूचनाओं का संग्रह श्रवण द्वारा करता हैअर्थात्वह सूचनाओं को अपने कानों द्वारा सुनकर अपने मन मस्तिष्क में स्थापित करने का प्रयास करता है तथा अपने व्यवहार में सार्थक परिवर्तन लाने की दिशा में उन्मुख होता है। द्वितीय सोपान के अंतर्गत मनन आता है, इस स्तर पर विद्यार्थी द्वारा अनेक शंकाओं के समाधान करने का प्रयास किया जाता है। उत्पन्न शंकाओं के समाधान के लिए विद्यार्थी, अध्यापक तथा सहपाठियों के साथ वाद-विवाद तथा विचार विमर्श करता है।किसी बड़ी शंका या प्रश्न को छोटे-छोटे भागों में विभक्त कर एक-एक भाग पर विस्तार से विमर्श किया जाता है ।प्रश्न को छोटे-छोटे भागों में तोड़कर उसका विश्लेषण किया जाता है तथा उस पर गहराई से मनन करने का प्रयास किया जाता हैअर्थात्विद्यार्थी अपनी शंकाओं के विश्लेषण हेतु अपने मन मस्तिष्क में स्थापित सूचनाओं का उपयोग करता है । अध्ययन प्रक्रिया के तीसरे सोपान के अंतर्गत निदिध्यासन का स्तर आता है । इस स्तर पर विद्यार्थी की समस्त शंकाओं का निदान कर उपचार किया जाता है अर्थात्शंका समाप्त हो जाती हैं तथा उसके समस्त तथ्यतथा अवधारणाएं स्पष्ट हो जाते हैं। ज्ञान का उपयोग केवल तथ्यों तक सीमित नहीं होता बल्कि उसकी व्यवहारिक उपयोगिता भी जानना अत्यंत महत्वपूर्ण होता है । निदिध्यासन स्तर पर ज्ञान केवल तथ्यों के संकलन के रूप में ही नहीं रहता बल्कि उसका उपयोग जीवन के वास्तविक समस्याओं के उत्तर ढूंढने में किया जाने लगता है।निदिध्यासन के स्तर पर ज्ञान तथा ज्ञान प्राप्त करने वाले का अस्तित्व एक हो जाता हैअर्थात् ज्ञान, ज्ञान प्राप्त करने वाले के व्यक्तित्व का एक अभिन्न अंग होकर उसमे समाहित हो जाता है। चूँकि यहाँ ज्ञान प्राप्त करने वाला विद्यार्थी है इसलिए निदिध्यासन स्तर पर उसकी समस्त शंकाओं का निराकरण हो जाता है और विद्यार्थी के व्यवहार में सार्थक परिवर्तन स्थायी प्रकृति का होता है।

इस सम्बन्ध में डॉ एस. पी. गुप्ता (1996) ने अपनी पुस्तक"भारतीय शिक्षा का इतिहास, विकास एवं समस्यायें" में पुनःलिखा है कि, "वैदिक काल में ज्ञान प्राप्त करने की दो मुख्य विधियाँ तप तथा श्रुति

155

प्रचलित थीं। तप विधि में विद्यार्थी स्वयं मनन, चिन्तन तथा आत्म-अनुभूति करके ज्ञान प्राप्त करता था। इसके विपरीत श्रुति में विद्यार्थी दूसरों से सुनकर ज्ञान प्राप्त करता था। कहीं-कहीं श्रवण, मनन तथा निदिध्यासन (भाव-अनुभूति) नाम की तीन अध्ययन विधियों की भी चर्चा मिलती है ।"

वर्तमान परिपेक्ष में देखा जाये तो श्रवण, मनन तथा निदिध्यासन (भाव-अनुभूति) नाम की तीन अध्ययन विधियाँ शिक्षण के क्षेत्र के तीन मुख्य स्तरों ;स्मृति स्तर, बोध स्तर और चिंतन स्तर से जा मिलती है । स्मृति स्तर, जिसे हरबर्ट शिक्षण आयाम भी कहते हैं, में तथ्यों को कण्ठस्थ करने पर बल डाला जाता है । तथ्यों को सही - सही याद रखने में श्रवण प्रक्रिया की महत्वपूर्ण भूमिका होती है । किसी तथ्य को बार बार सुनने से वह मन मस्तिष्क के पटल पार स्थापित हो जाता है । श्रवण द्वारा भाषा विज्ञान के शब्दों का सही उच्चारण करना, गणित के कठिन सूत्रों को आत्मसात करना तथा अनेक क्रियाकलापों आदि कोसरलता से करने में सहायता प्राप्त होती है ।शिक्षणप्रक्रिया का द्वितीय स्तर बोध स्तर है,जिसे मौरीसन शिक्षण आयाम की भी संज्ञा दी जाती है, मनन से प्रत्यक्ष रूप से जुड़ा है । बोध स्तर में विद्यार्थियों को सामान्यीकरण, सिध्दान्तों तथा विभिन्न तथ्यों के मध्य उपस्थित सम्बन्धों का बोध कराने का प्रयास किया जाता है ,जो मनन द्वारा ही सम्भव हो सकता है । चिंतन स्तर, जो शिक्षणप्रक्रिया का तृतीयस्तर होता है, जिसे हण्ट शिक्षण आयाम भी कहते हैं,में विद्यार्थियों को मौलिक चिंतन करने का अवसर प्रदान किया जाता है । इस स्तर परविद्यार्थी सामान्यीकरण, सिध्दान्तों तथा विभिन्न तथ्यों के मध्य उपस्थित सम्बन्धों की जाँच करने का प्रयास करता है। चिंतन स्तर, निदिध्यासन के बिना संभव नहीं प्रतीत होता है ।

निष्कर्ष

प्रस्तुत शोध पत्र में भारतीय ज्ञान प्रणाली द्वारा विद्यार्थी का किस प्रकार सर्वांगीण विकास किया जाये,भारतीय ज्ञान प्रणाली में शिक्षक और विद्यार्थी की क्या भूमिका होती है तथा शिक्षण की भारतीय संस्कृति में अध्ययन प्रक्रिया क्या है, से सम्बंधित प्रश्नों के उत्तर देने का प्रयास किया गया है । प्रस्तुत शोध पत्र में भारतीय ज्ञान प्रणाली में शिक्षक, विद्यार्थी एवं अध्ययन प्रक्रिया के सम्बन्ध में विचार व्यक्त किये गए हैं। इस शोध पत्र में गुरु शिष्य के प्राचीन एवं वर्तमान परिप्रेक्ष में संबंधों को विवेचित किया गया है। भारतीय ज्ञान प्रणाली में शिक्षक का महत्व इस आधार पर लगाया जा सकता है कि शिक्षक की भाषा, रहन-सहन, व्यवहार और वेश-भूषा आदि सभी बातों का विद्यार्थी अनुकरण करता है जिससे विद्यार्थी का सर्वांगीण विकास करने में सहायता मिलती है ।शिक्षण की भारतीय संस्कृति में अध्ययन प्रक्रिया विद्यार्थी को केंद्र में रख कर निर्धारित की जाती है । वेदों, उपनिषदों एवं षड्दर्शनों में उल्लिखित अध्ययन विधियों की सहायता से भारतीय ज्ञान प्रणाली सदैव लाभान्वित होती रहेगी ।

शिक्षणकी भारतीय संस्कृति एक ऐसी संस्कृति है, जो भारतीय ज्ञान प्रणाली में अपना उत्कृष्ट योगदान देती है। यह समस्त प्रकार के तनाव व दुर्भीति की पहचान कर उनका निवारण करने के लिए व्यावहारिक सुझाव देती है। शिक्षण की भारतीय संस्कृति के द्वारा मानवता की रक्षा करने में सफलता प्राप्त की जा सकती है। वेदों, उपनिषदों व पुराणों में उल्लेखित शिक्षण की भारतीय संस्कृति की उपयोगिता वर्तमान स्थिति में सार्थक प्रतीत होती है। विश्व के कल्याण की दृष्टि से शिक्षा की भारतीय संस्कृति का विकास करना निष्कर्षतः अत्यंत आवश्यक है।

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