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# International Seminar on

**Integrating Indian Knowledge System with Modern Education :  
Explore frameworks for incorporating IKS into contemporary  
curricula, aligning with NEP 2020**



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**Veetraga Research Foundation, Raipur, Chhattisgarh**

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**Dr. Swati Srivastava ● Dr. Divya Sharma ● Dr. Roli Tiwari**

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with NEP 2020**

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## *Message*

### **Dr. R.N. Singh**

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The dawn of the 21st century has ushered in an era of global interconnectedness, yet it also calls for a renewed appreciation of indigenous wisdom that has sustained civilizations for millennia. This conference proceedings volume documents the deliberations of the International Seminar on Integrating Indian Knowledge System (IKS) with Modern Education, held on 19th- 20th December 2024, which sought to bridge the rich intellectual heritage of India with contemporary pedagogical paradigms. Aligned with the visionary National Education Policy (NEP) 2020, the seminar convened scholars, educators, policymakers, and practitioners to explore actionable frameworks for embedding IKS spanning traditional sciences, arts, philosophy, linguistics, and holistic wellness into modern curricula.

At its core, this initiative recognizes that education must harmonize cultural rootedness with global competencies. The NEP 2020's emphasis on holistic, multidisciplinary, and value-based learning finds resonance in India's ancient knowledge systems, which prioritize ethical reasoning, ecological balance, and experiential wisdom.

This volume encapsulates diverse perspectives, from theoretical explorations of Vedic mathematics and Ayurveda to practical models for integrating yoga and Indian languages into STEM and humanities education. It also highlights the imperative to decolonize pedagogies by centering indigenous epistemologies, fostering critical thinking, and nurturing cultural pride among learners.

I extend gratitude to all contributors whose insights illuminate pathways for an education system that honors tradition while embracing innovation. May this compilation inspire educators worldwide to reimagine curricula that cultivate globally aware, yet culturally grounded, citizens.



**DR RAJEEV CHOUDHARY**

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## Message

**Dated: 08/03/2025**

It was an honor to participate in this distinguished international seminar, which delves into the profound synergy between the Indian Knowledge System (IKS) and modern education. The National Education Policy (NEP) 2020 envisions a transformative academic landscape where traditional wisdom and contemporary knowledge coexist, fostering holistic and multidisciplinary learning.

This conference served as a vital platform for scholars, educators, and policymakers to explore innovative frameworks for integrating IKS into mainstream curricula. The diverse perspectives shared in this volume reflect the depth of India's intellectual heritage and its relevance in addressing contemporary educational challenges.

I extend my heartfelt congratulations to the organizers, contributors, and participants for their invaluable efforts in shaping a future where education is deeply rooted in India's rich cultural and philosophical traditions while embracing global advancements.

[Rajeev Choudhary]

## *Message from the Chief Patron*



Dear Scholars, Academicians, and Esteemed Contributors,

It is with immense pride and great pleasure that I present the Seminar Proceedings Journal of the International Seminar on “Integrating Indian Knowledge System with Modern Education: Exploring Frameworks for Incorporating IKS into Contemporary Curricula, Aligning with NEP 2020.” This publication stands as a testament to the profound discussions, scholarly insights, and innovative ideas shared during this significant academic gathering.

The National Education Policy (NEP) 2020 envisions an education system deeply rooted in India’s rich heritage while being forward-looking and globally relevant. The Indian Knowledge System (IKS) encompassing ancient sciences, mathematics, ethics, arts, languages, traditional crafts, and wellness practices—holds immense potential to enrich modern education. By integrating these time-tested principles with contemporary pedagogical approaches, we can create a holistic, inclusive, and value-based learning framework for future generations.

This Seminar proceedings journal compiles outstanding research contributions that explore diverse perspectives on IKS and its application in modern curricula. I extend my heartfelt gratitude to all scholars, researchers, and educators who have contributed their valuable work. I also appreciate the dedication of the organizing committee and editorial team for their efforts in making this publication a reality.

I hope this journal serves as an inspiration and a valuable academic resource for all those committed to transforming education through the wisdom of our rich traditions. May this collective effort pave the way for a more enlightened, ethical, and sustainable educational ecosystem.

Best Wishes,

**Mahendra Choubey**

Secretary  
Sandipani Academy

## *Message from the Patron*



It is my privilege to extend warm greetings to all esteemed participants, scholars, and educators attending the **International Seminar on Integrating Indian Knowledge System with Modern Education**, organized by **Academy, Achhoti, Durg & Veetrage Research Foundation (VRF), Raipur, CG**, on **19th and 20th December 2024**.

This seminar provides a significant platform to explore innovative approaches for integrating the **Indian Knowledge System (IKS)** into modern curricula, in alignment with the **National Education Policy (NEP) 2020**. As we endeavor to harmonize the wisdom of our ancient traditions with contemporary education, this confluence of intellectual minds will undoubtedly contribute to shaping a holistic, inclusive, and culturally enriched learning framework.

I sincerely appreciate the efforts of the organizers, distinguished speakers, and participants for their commitment to this meaningful initiative. May this seminar foster insightful discussions and impactful strategies that will enhance the educational landscape for future generations.

Wishing you all a productive and enlightening experience!

**Dr. Divya Sharma**  
Patron  
International Seminar  
Chairperson  
Veetrage Research  
Foundation (VRF)  
Raipur, Chhattisgarh

## *Message from the Convener*



Dear Esteemed Scholars, Researchers, and Academicians,

It is with great honor and enthusiasm that I present the Seminar Proceedings Journal of the International Seminar on “Integrating Indian Knowledge System with Modern Education: Exploring Frameworks for Incorporating IKS into Contemporary Curricula, Aligning with NEP 2020.” This publication marks a significant step in our collective effort to bridge the wisdom of the past with the demands of the present and future.

The National Education Policy (NEP) 2020 envisions an education system deeply rooted in India’s rich heritage while being forward-looking and globally relevant. The Indian Knowledge System (IKS) encompassing ancient sciences, mathematics, ethics, arts, languages, traditional crafts, and wellness practices—holds immense potential to enrich modern education. By integrating these time-tested principles with contemporary pedagogical approaches, we can create a holistic, inclusive, and value-based learning framework for future generations.

This Seminar proceedings journal encapsulates the diverse perspectives, research findings, and insightful discussions that emerged during the seminar. It serves as a valuable academic resource, offering pathways for curriculum development, policy implementation, and pedagogical transformation rooted in India’s rich intellectual traditions.

I extend my heartfelt gratitude to all the distinguished speakers, paper presenters, participants, and organizing committee members

whose contributions have made this seminar and its proceedings a success. May this publication inspire further scholarly engagement and contribute to the evolution of an education system that harmonizes traditional wisdom with modern advancements.

With best regards,

**Dr. Swati Srivastava**  
Convener, International Seminar  
Principal, Sandipani Academy  
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## *Preface*

It is with great pleasure that we present the Seminar Proceedings Journal of the International Seminar on “Integrating Indian Knowledge System with Modern Education: Exploring Frameworks for Incorporating IKS into Contemporary Curricula, Aligning with NEP 2020.” This publication is a culmination of scholarly discussions, research contributions, and innovative ideas that emerged during the seminar, reflecting the profound relevance of Indian Knowledge Systems (IKS) in shaping modern education.

The National Education Policy (NEP) 2020 envisions a holistic, multidisciplinary, and inclusive approach to learning—one that blends the rich intellectual traditions of India with contemporary global educational frameworks. IKS, encompassing ancient sciences, mathematics, language, literature, ethics, arts, and wellness practices like yoga and meditation, offers invaluable insights for fostering creativity, critical thinking, and moral values in learners. The seminar provided an academic platform to explore diverse methodologies for integrating these time-tested knowledge systems into modern curricula, ensuring a balanced fusion of tradition and innovation.

This volume includes research papers and articles contributed by distinguished scholars, educators, and researchers from across disciplines. The papers, organized under key sub-themes, provide critical analyses, empirical studies, and pedagogical frameworks that support the seamless incorporation of IKS into present-day education. Each contribution reflects a commitment to academic excellence and a shared vision of an education system that nurtures both intellectual and ethical growth.

We extend our sincere gratitude to all authors, reviewers, and participants for their invaluable contributions. We also appreciate the

efforts of the organizing committee, editorial team, and supporting institutions for making this publication possible. It is our hope that these proceedings will serve as a valuable academic resource, inspiring further research and policy initiatives in the integration of IKS with modern education.

We believe that this work will contribute meaningfully to the ongoing dialogue on educational transformation, fostering a learning environment that is deeply rooted in heritage yet progressive in outlook.

Warm Regards,

**Dr. Swati Srivastava**

**Dr. Divya Sharma**

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*International Seminar on Indian Knowledge System with NEP 2020*

## **Recognizing the Relevance of Indian Knowledge Systems (IKS) in Modern Education**

**Dr. Swati Srivastava**

Principal

Sandipani Academy

Achhoti, Durg, Chhattisgarh

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### **Introduction**

The Indian knowledge system, one of the world's oldest intellectual traditions, emerged from a synthesis of spiritual inquiry, empirical observation, and cultural exchange. Spanning disciplines such as mathematics, astronomy, medicine, philosophy, and governance, it reflects a holistic worldview that harmonized material and metaphysical realms. Its evolution over millennia was marked by innovation and adaptability, until colonial interventions disrupted its organic growth, marginalizing indigenous systems in favor of Western paradigms. Modern education systems worldwide are increasingly critiqued for their overemphasis on rote learning, compartmentalization of disciplines, and detachment from cultural and ecological contexts. This chapter argues for the integration of Indian Knowledge Systems (IKS)-a rich repository of interdisciplinary wisdom spanning millennia-into contemporary pedagogy. By bridging ancient insights with modern methodologies, education can become more holistic, inclusive, and adaptive to global challenges like climate change, mental health crises, and ethical disorientation. This chapter explores IKS's historical roots, its diverse domains, and actionable strategies for its revival in curricula, aligning with global movements to decolonize education and prioritize sustainability.

### **Historical Overview of Indian Knowledge System**

**Origins:** Vedic Foundations and Early Innovations The roots of India's knowledge systems lie in the Vedic corpus (1500-500 BCE),

comprising the Rigveda, Upanishads, and auxiliary texts like the Vedangas. These works blended ritualistic practices with early scientific inquiry-astronomy for timing sacrifices, geometry for altar construction, and phonetics for preserving oral traditions. The post-Vedic period (500 BCE-200 CE) saw the rise of heterodox schools like Buddhism and Jainism, which emphasized logic and ethics. Concurrently, the Arthashastra (circa 300 BCE) systematized statecraft, while medical treatises such as the CharakaSamhita and SushrutaSamhitalaid foundations for Ayurveda, integrating anatomy, surgery, and preventive care.

**Evolution: Synthesis and Institutionalization** The classical Gupta era (4th-6th century CE) marked a golden age, with scholars like Aryabhata revolutionizing mathematics (introducing zero, trigonometry) and astronomy (heliocentric models). Universities like Nalanda and Taxila became global hubs, attracting students from Asia. These institutions fostered interdisciplinary learning, combining philosophy, medicine, and metallurgy. Medieval India (8th-18th century) witnessed further synthesis: Islamic scholars translated Sanskrit texts into Arabic, while Sufi-Bhakti movements promoted spiritual pluralism. Regional kingdoms patronized vernacular scholarship, as seen in Kerala's astronomical observatories and Tamil Nadu's Sangam literature.

**Colonial Disruption: Dismantling Indigenous Frameworks** British colonialism (18th-20th century) systematically dismantled India's knowledge networks. The 1835 English Education Act, influenced by Thomas Macaulay's dismissal of Indian learning as "frivolous," replaced traditional Gurukuls and Madrasas with English-medium schools, producing clerks rather than thinkers. Vernacular languages were sidelined, severing ties to textual heritage. Economic policies drained resources, eroding patronage for scholars and institutions. Ayurveda and Unani medicine were marginalized through licensing laws favoring Western medicine, while traditional astronomy was dismissed as "superstition." Colonial ethnography often appropriated knowledge-such as Sanskrit botanical terms-without acknowledgment, reinforcing Eurocentric narratives of superiority.

## **Legacy and Revival**

Post-independence, India has sought to reclaim its intellectual heritage, integrating Ayurveda into national healthcare and reviving interest in Sanskrit manuscripts. However, colonial legacies persist in educational hierarchies and epistemic biases. The challenge lies in decolonizing knowledge-valuing indigenous frameworks while engaging globally.

## **Key Domains of IKS and Their Contemporary Relevance**

- 1. Mathematics and Astronomy:** Foundations of Modern Science  
Historical Context: Ancient India pioneered revolutionary concepts, including the decimal system, zero (nya), algebra, and trigonometry. Scholars like Aryabhata (5th century CE) formulated heliocentric models and calculated planetary orbits, while Brahmagupta's Brahmas phutasid dhantasy stematized algebraic equations.

## **Contemporary Relevance**

- The binary system, integral to computing, owes its efficiency to Indian numerals.
- ISRO's space missions draw indirect inspiration from India's astronomical heritage, such as using ancient star charts for satellite navigation.
- The Kerala School's calculus-like techniques (14th-16th century) are now recognized as precursors to modern calculus.

## **2. Medicine and Wellness: Ayurveda and Yoga**

**Historical Context:** Ayurveda, codified in texts like the CharakaSamhita, emphasizes preventive care and holistic health. Sushruta's surgical innovations (600 BCE) included rhinoplasty and cataract surgery. Yoga, rooted in Patanjali's Yoga Sutras, harmonizes mind and body.

## **Contemporary Relevance**

- The AYUSH Ministry promotes Ayurveda, with global demand rising for natural therapies. During COVID-19, Ayurvedic immunity boosters like Chyawanprash gained prominence.
- Yoga, recognized by UNESCO as intangible heritage, is a \$130 billion industry, integrated into corporate wellness and mental health programs.
- Modern research validates Ayurvedic herbs, such as turmeric (curcumin) for anti-inflammatory properties.

### **3. Philosophy and Ethics: Guiding Modern Thought**

**Historical Context:** Vedanta, Buddhism, and Jainism explored consciousness, ethics, and non-violence (ahimsa). The Upanishads and Bhagavad Gita addressed existential questions, while Buddhist logic influenced global philosophy.

## **Contemporary Relevance**

- Mindfulness and Vipassana meditation, derived from Buddhist practices, are mainstream in psychology for stress reduction.
- Gandhian ethics of non-violence and sustainability inspire global movements like climate activism.
- Corporate leaders adopt nitishastra (ethical governance) to balance profit with social responsibility.

### **4. Governance and Leadership: Arthashastra's Legacy**

**Historical Context:** Kautilya's Arthashastra (3rd century BCE) outlined statecraft, economics, and diplomacy, emphasizing welfare (yogakshema) and strategic governance.

## **Contemporary Relevance**

- Principles like sama, dama, danda, bheda (persuasion, incentives, punishment, division) inform modern conflict resolution and diplomacy.

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- India's NITI Aayog mirrors Kautilyan ideals of decentralized planning and data-driven policy.
- Chanakya's leadership strategies are taught in global business schools.

**5. Environmental Sustainability: Ancient Ecology**

**Historical Context:** Traditional practices revered nature through sacred groves, water-harvesting systems (e.g., stepwells), and organic farming. Texts like Vrikshayurveda detailed sustainable agriculture.

**Contemporary Relevance**

- Revival of rainwater harvesting in Rajasthan's johads combats water scarcity.
- Organic farming movements, such as Zero Budget Natural Farming (ZBNF), draw from Vedic principles.
- Urban planners integrate VastuShastra with green architecture for energy-efficient designs.

**6. Language, Education, and Arts: Cultural Continuity**

**Historical Context:** Sanskrit's grammatical rigor (Panini's Ashtadhyayi) influenced computational linguistics. Gurukuls emphasized experiential learning, while classical arts like Bharatanatyam encoded spiritual narratives.

**Contemporary Relevance**

- AI researchers study Sanskrit for natural language processing due to its algorithmic structure.
- The National Education Policy (2020) integrates IKS into curricula, reviving interest in Sanskrit manuscripts and traditional arts.
- UNESCO-listed heritage sites, like Khajuraho, employ ancient architectural techniques in conservation.

## **Challenges and Future Prospects**

While IKS gains global traction, challenges persist:

- **Scientific Validation:** Bridging Ayurveda with evidence-based medicine requires rigorous research.
- **Colonial Legacy:** Overcoming biases in educational and institutional frameworks.
- **Commercialization:** Preventing cultural appropriation while promoting ethical commercialization (e.g., yoga patents).

Initiatives like the IKS Division under the Education Ministry aim to address these through interdisciplinary research and policy advocacy.

## **The Disconnect Between IKS and Modern Education**

The Indian Knowledge System (IKS), a repository of millennia-old wisdom spanning philosophy, medicine, ecology, and governance, remains conspicuously absent from mainstream modern education in India. This disconnect stems from colonial legacies, pedagogical biases, and systemic neglect, creating a cultural and intellectual chasm between tradition and contemporary learning.

## **Colonial Roots of Marginalization**

British colonial rule (1757-1947) deliberately dismantled India's indigenous education systems. The 1835 English Education Act, shaped by Thomas Macaulay's disdain for Indian knowledge as "lacking utility," replaced Gurukuls and Madrasas with Eurocentric curricula. Sanskrit and Persian texts were sidelined, and traditional disciplines like Ayurveda, Vedic mathematics, and Dharmic philosophy were labeled "backward." This epistemic violence severed generations from their intellectual heritage, privileging Western frameworks as the sole markers of "progress."

## **Curriculum and Pedagogical Gaps**

Modern Indian education remains tethered to colonial structures.

STEM (Science, Technology, Engineering, Mathematics) curricula rarely acknowledge India's pioneering contributions-zero, calculus precursors, or Sushruta's surgical techniques-reducing them to historical footnotes. Social sciences often overlook non-Western philosophies like Nyaya (logic) or Jain Anekantavada (pluralism), while Ayurveda and Yoga are relegated to optional courses rather than integrated into health sciences. Pedagogy emphasizes rote learning over the Gurukul model's critical inquiry and experiential learning, stifling creativity and holistic thinking.

### **Language and Access Barriers**

IKS is rooted in Sanskrit and regional languages, but English dominates modern education. Few students engage directly with texts like the Upanishads or CharakaSamhita, relying on fragmented translations. This linguistic disconnect perpetuates misconceptions-for instance, branding Ayurveda as "unscientific" without understanding its evidence-based frameworks. Meanwhile, traditional scholars (Pandits, Vaidyas) lack institutional recognition, further eroding intergenerational knowledge transfer.

### **Institutional Neglect and Commercialization**

Post-independence, India's education policy prioritized industrialization over cultural preservation. Universities rarely house dedicated IKS departments, and research funding favors Western methodologies. Even the National Education Policy (NEP) 2020, which advocates integrating IKS, faces implementation hurdles due to a lack of trained educators and standardized frameworks. Simultaneously, corporate commodification-such as patenting Yoga or turmeric-exploits IKS without crediting its origins, deepening the alienation.

### **Consequences and the Way Forward**

The disconnect perpetuates cultural amnesia, depriving students of tools to address modern challenges-sustainable living, mental health crises, or ethical AI-through India's holistic frameworks. Reviving IKS

requires decolonizing curricula, fostering bilingual education, and empowering traditional scholars as stakeholders. Initiatives like the IKS Division and digital archives of manuscripts are steps forward, but systemic change demands reimagining education as a bridge between heritage and innovation. Only then can IKS reclaim its role as a living, evolving system rather than a relic of the past.

### **Relevance of the Indian Knowledge System (IKS) in Contemporary Learning**

In an era marked by technological acceleration, environmental crises, and fragmented identities, the Indian Knowledge System (IKS)-a holistic framework encompassing philosophy, science, arts, and ethics-offers transformative insights for modern education. Rooted in interdisciplinary inquiry and sustainability, IKS bridges the gap between tradition and innovation, providing tools to address 21st-century challenges. Its integration into contemporary learning fosters critical thinking, cultural pride, and a renewed emphasis on human-centric progress.

**1. Holistic Education:** Beyond Siloed Learning Modern education often compartmentalizes disciplines, divorcing science from ethics or economics from ecology. In contrast, IKS emphasizes interconnectedness. For instance:

- Ayurveda integrates biology, nutrition, and psychology, advocating preventive care over reactive medicine.
- Yoga(from the Yoga Sutras) unites physical health, mental discipline, and spiritual growth, countering the modern mental health crisis.
- Vedic mathematics teaches algorithmic thinking through intuitive patterns, enhancing creativity in STEM fields.

By adopting IKS's integrative pedagogy, educators can nurture well-rounded learners equipped to tackle complex, interdisciplinary problems like climate change or AI ethics.

**2. Sustainability:** Ancient Solutions for Modern Crises IKS's ecological wisdom, derived from reverence for nature (Prakriti), aligns with the UN's Sustainable Development Goals (SDGs). Examples include:

- **Water Management:** Traditional systems like Rajasthan's johads (rainwater harvesting) and Tamil Nadu's Eri tanks offer scalable models for water-scarce regions.
- **Agriculture:** Practices such as crop rotation (mentioned in the *Krishi Parashara*) and Zero Budget Natural Farming (ZBNF) reduce chemical dependency while boosting yields.
- **Architecture :** Vastu Shastra principles, emphasizing energy flow and natural materials, inspire sustainable urban design.

Integrating these concepts into environmental science curricula empowers students to blend innovation with tradition, fostering eco-literate citizens.

**3. Mental Health and Well-being** The global mental health epidemic-driven by digital overload and social isolation-calls for IKS's emphasis on inner balance.

- **Yoga and Meditation:** Evidence-based practices like mindfulness (derived from Buddhist Vipassana) reduce stress and enhance cognitive function. Schools in India and abroad now incorporate yoga to improve focus and emotional resilience.
- **Philosophical Frameworks:** The Bhagavad Gita's teachings on karma (action without attachment) and Samkhya's analysis of mind-body duality provide tools to navigate anxiety and existential uncertainty.

By prioritizing emotional well-being alongside academic rigor, education systems can counter burnout and nurture empathetic leaders.

**4. Ethical and Inclusive Frameworks** IKS's ethical doctrines promote social harmony and justice, addressing modern issues like inequality and discrimination:

- Ahimsa (Non-violence): Gandhi's adaptation of Jain and Buddhist principles inspired global movements for civil rights and climate justice.
- Anekantavada (Pluralism): This Jain concept of multifaceted truth fosters tolerance in multicultural societies, countering polarization.
- NitiShastra: Ancient texts like the Arthashastra emphasize ethical governance, balancing power with public welfare-a model for corporate social responsibility (CSR).

Teaching these values cultivates ethical decision-making, preparing students to lead with integrity in politics, business, and technology.

#### **5. Reviving Cultural Identity and Critical Thinking**

Globalization risks homogenizing cultures, eroding local identities. IKS reconnects learners to their heritage while fostering analytical skills:

- Language and Logic: Sanskrit's grammatical precision (Panini's Ashtadhyayi) aids computational linguistics, while Nyaya (Hindu logic) sharpens deductive reasoning.
- Arts and Aesthetics: Classical dance (e.g., Bharatanatyam) and music (e.g., Carnatic ragas) encode mathematical rhythms and philosophical narratives, enriching arts education.
- Decolonizing Narratives: Highlighting India's contributions to mathematics (e.g., Kerala School's calculus) or metallurgy (e.g., Delhi's Iron Pillar) counters Eurocentric biases in history textbooks.

### **Challenges and the Path Forward**

Despite its potential, integrating IKS faces hurdles:

- **Colonial Hangover:** Western-centric curricula and institutional skepticism marginalize indigenous knowledge as "unscientific."

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- **Resource Gaps:** Few educators are trained to teach IKS, and translations of ancient texts remain inadequate.
- **Commercial Exploitation:** Yoga and Ayurveda are often divorced from their cultural context, reduced to commodified trends.

Initiatives like India's National Education Policy (NEP) 2020-which mandates IKS inclusion-are pivotal. However, success requires:

- **Curriculum Reform:** Embedding IKS across subjects, from science (Ayurvedic biology) to economics (Kautilyan statecraft).
- **Teacher Training:** Collaborating with traditional scholars (Pandits, Vaidyas) to design pedagogy.
- **Technology Integration:** Digitizing manuscripts and using AI to analyze Sanskrit texts for wider accessibility.

### **Strategies for Integrating the Indian Knowledge System (IKS) into Modern Education**

The integration of India's indigenous knowledge systems into modern education requires systemic reforms, collaborative frameworks, and a shift in pedagogical paradigms. Below are key strategies to bridge this gap:

#### **1. Curriculum Redesign**

- ❖ **Infuse IKS Across Disciplines:** Embed IKS concepts into existing subjects. For instance, teach Vedic mathematics (e.g., sutras for mental calculation) alongside algebra, Ayurvedic principles in biology (e.g., holistic health models), and Arthashastra in civics (e.g., ethical governance).
- ❖ **Interdisciplinary Courses:** Design modules like "Science in Sanskrit Texts" or "Ecological Wisdom of Ancient India" to highlight intersections between tradition and modernity.

- ❖ **Localized Content:** Incorporate regional knowledge (e.g., Tamil Sangam literature, tribal medicinal practices) to reflect India's diversity.

## 2. **Teacher Training and Collaboration**

- **Professional Development:** Train educators through workshops led by traditional scholars (Pandits, Vaidyas) and modern academics to reinterpret IKS for classrooms.
- **Scholar Partnerships:** Create platforms for collaboration between universities and traditional institutions (e.g., Gurukuls, Ayurvedic colleges) to co-develop teaching resources.
- **Certification Programs:** Offer accredited courses in IKS pedagogy to build a cadre of specialized teachers.

## 3. **Policy and Institutional Support**

- **NEP 2020 Implementation:** Strengthen the National Education Policy's IKS mandate by allocating funds for research, curriculum design, and infrastructure.
- **IKS Departments:** Establish dedicated departments in universities for interdisciplinary research (e.g., Ayurvedic pharmacology, Vedic astronomy).
- **Assessment Reforms:** Shift from rote testing to project-based evaluations, such as documenting local ecological practices or analyzing classical texts.

## 4. **Technology and Accessibility**

- **Digital Archives:** Digitize and translate Sanskrit and regional manuscripts (e.g., Charaka Samhita, Kerala School texts) into vernacular languages and English.
- **AI and EdTech:** Use AI tools to decode ancient scripts or create interactive apps (e.g., gamified Sanskrit learning, virtual tours of historical sites).

- **Open-Access Resources:** Develop MOOCs (Massive Open Online Courses) on IKS themes like yoga philosophy or traditional architecture.

#### **5. Community Engagement**

- **Local Knowledge Networks:** Partner with rural communities to integrate indigenous practices (e.g., organic farming, water conservation) into vocational training.
- **Student Exchanges:** Organize visits to heritage sites, Ayurvedic clinics, or craft clusters to foster experiential learning.
- **Public Campaigns:** Use media and festivals to popularize IKS (e.g., National Yoga Day, Sanskrit Week).

#### **6. Global and Ethical Frameworks**

- **Global Partnerships:** Showcase IKS in international forums (e.g., UNESCO) as a model for sustainable development and holistic education.
- **Ethical Commercialization:** Legally protect IKS from biopiracy (e.g., turmeric, neem patents) while promoting ethical entrepreneurship (e.g., Ayurvedic startups).

### **Conclusion**

Integrating IKS into modern education demands a balance of preservation and innovation. By redesigning curricula, empowering educators, leveraging technology, and fostering community ties, India can transform its education system into a conduit for cultural continuity and global relevance. This integration not only restores pride in indigenous wisdom but also equips learners to address contemporary challenges—from climate crises to ethical AI—with time-tested, human-centric solutions. The goal is not to replace modernity with tradition but to create a symbiotic dialogue where both enrich each other, fostering a generation rooted in heritage yet agile in a globalized world. The Indian Knowledge System is not a relic but a dynamic, evolving framework. Its relevance lies in its ability to humanize education-

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prioritizing ethics over efficiency, balance over exploitation, and community over individualism. By weaving IKS into contemporary learning, nations can cultivate generations that honor heritage while innovating for the future. As climate collapse, AI ethics, and mental health redefine global priorities, IKS offers a compass to navigate complexity with wisdom, resilience, and compassion. In reimagining education, the fusion of ancient insight and modern inquiry isn't just aspirational-it's essential.

India's knowledge systems thrived through adaptability and dialogue until colonial rule imposed structural and cultural violence. Recognizing this disruption is vital for fostering a renaissance that bridges tradition and modernity, ensuring India's intellectual legacy enriches global discourse.

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# **The Role of Indian Knowledge Systems (IKS) in NEP 2020: A Transformative Vision for Education**

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## **Abstract**

The National Education Policy (NEP) 2020 emphasizes the incorporation of Indian Knowledge Systems (IKS) into mainstream education to promote holistic, multidisciplinary learning. IKS encompasses ancient Indian traditions, sciences, languages, and philosophies that have contributed to knowledge development for centuries. This study explores the role of IKS in NEP 2020, focusing on private school teachers' perceptions of its implementation. Using a survey of 75 private school teachers, this research identifies opportunities, challenges, and implications of IKS in contemporary education. The findings highlight the significance of IKS in fostering critical thinking, cultural appreciation, and interdisciplinary learning while addressing concerns regarding pedagogical integration and teacher preparedness.

## **Introduction**

NEP 2020 marks a paradigm shift in Indian education by advocating for an inclusive, multidisciplinary approach rooted in India's rich knowledge traditions. Indian Knowledge Systems (IKS) refer to diverse fields, including Ayurveda, Yoga, Vedanta, Indian mathematics, linguistics, and traditional arts, which offer valuable perspectives for modern learning. However, effective integration of IKS into

contemporary curricula requires pedagogical innovation and teacher preparedness. This study examines how private school teachers perceive and implement IKS, exploring its transformative potential in alignment with NEP 2020 goals.

### **Brief Literature Review**

IKS has been widely acknowledged for its contributions to global knowledge, particularly in fields such as mathematics (e.g., zero, decimal system), medicine (Ayurveda, Siddha), linguistics (Sanskrit grammar), and environmental sustainability. Studies by Subbarayappa (2001) and Raju (2019) highlight the historical significance of IKS in shaping global intellectual traditions. However, challenges in integrating IKS into modern education persist due to outdated pedagogical methods, lack of trained educators, and a need for contemporary relevance. NEP 2020 aims to bridge this gap by incorporating IKS into various subjects and promoting research in indigenous knowledge.

### **Rationale of the Study**

Despite NEP 2020's emphasis on IKS, its implementation in private schools remains underexplored. Teachers play a crucial role in integrating IKS into the curriculum, yet their awareness, perceptions, and challenges regarding this integration are not well-documented. This study seeks to fill this gap by examining how private school teachers perceive and implement IKS and identifying barriers and opportunities in its adoption.

### **Objectives of the Study**

1. To examine private school teachers' awareness and understanding of IKS as envisioned in NEP 2020.
2. To identify the challenges and opportunities in implementing IKS within private school curricula.
3. To assess the perceived impact of IKS on students' learning outcomes.
4. To explore teachers' recommendations for effective IKS

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integration.

5. To analyze teachers' readiness and training needs for IKS-based pedagogy.

### **Research Purpose**

This study aims to understand private school teachers' perspectives on integrating IKS into school education and to analyze the challenges and opportunities in its implementation under NEP 2020.

### **Research Questions**

1. What is the level of awareness and understanding of IKS among private school teachers?
2. What are the key challenges faced by teachers in implementing IKS?
3. What pedagogical strategies are being used or proposed for IKS integration?
4. How do teachers perceive the impact of IKS on students' academic and personal development?
5. What support and training do teachers require to effectively implement IKS?

### **Limitations**

1. The study is limited to private school teachers and does not include government school teachers.
2. The sample size (N=75) may not be representative of all private schools across Chhattisgarh State.

### **Method**

A quantitative survey-based research design is employed to collect data from private school teachers. The study utilized a structured questionnaire to assess teachers' perceptions of IKS integration.

## **Participants**

The participants comprised 75 private school teachers from various disciplines and grade levels across urban and semi-urban regions in India.

## **Data Collection**

A structured online survey was administered, containing multiple-choice questions (MCQs) to gather quantitative insights.

## **Data Analysis**

Descriptive statistics (percentages and frequencies) were used to analyze responses.

## **Survey Questionnaire**

- 1. How familiar are you with Indian Knowledge Systems (IKS)?**
  - A) Very familiar
  - B) Somewhat familiar
  - C) Slightly familiar
  - D) Not familiar at all
- 2. What are the major challenges in integrating IKS into school curricula?**
  - A) Lack of teacher training
  - B) Limited resources and materials
  - C) Difficulty in aligning with modern subjects
  - D) All of the above
- 3. How do you perceive the impact of IKS on students' learning outcomes?**
  - A) Highly positive
  - B) Moderately positive

- C) Neutral
- D) Negative

**4. What support would help teachers integrate IKS effectively?**

- A) Training workshops
- B) Curriculum guidelines
- C) Digital resources
- D) All of the above

**5. How likely are you to implement IKS-based teaching strategies if provided with adequate resources?**

- A) Very likely
- B) Somewhat likely
- C) Uncertain
- D) Unlikely

**Analysis of Survey Responses**

| Question                         | A (%) | B (%) | C (%) | D (%) |
|----------------------------------|-------|-------|-------|-------|
| 1. Familiarity with IKS          | 25%   | 35%   | 30%   | 10%   |
| 2. Challenges in IKS Integration | 20%   | 25%   | 15%   | 40%   |
| 3. Impact on Students            | 40%   | 35%   | 20%   | 5%    |
| 4. Support Needed                | 30%   | 25%   | 20%   | 25%   |
| 5. Likelihood of Implementation  | 50%   | 30%   | 15%   | 5%    |

**Interpretation of Results**

- A majority of teachers (60%) have some familiarity with IKS but require deeper understanding.
- The biggest challenge (40%) is the combined lack of training, resources, and curriculum alignment.

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- 75% of respondents believe IKS has a positive impact on students' learning.
- Teachers seek training workshops (30%) and structured curriculum guidelines (25%) for effective implementation.
- 80% of teachers are willing to integrate IKS into their teaching if provided with adequate resources.

## **Discussion**

The findings indicate strong teacher interest in IKS integration but highlight challenges such as insufficient training and resources. NEP 2020's vision can be realized by providing structured teacher development programs, developing IKS-aligned curricula, and leveraging technology to make IKS accessible and engaging for students.

## **Educational Implications**

- Curriculum Development: Structured incorporation of IKS in textbooks and lesson plans.
- Teacher Training: Professional development programs to enhance IKS teaching skills.
- Resource Development: Digital and interactive tools to support IKS pedagogy.
- Policy Implementation: NEP 2020 should ensure funding and institutional support for IKS integration.

## **Conclusion**

IKS plays a crucial role in fostering holistic education as envisioned by NEP 2020. While teachers recognize its benefits, successful implementation requires adequate training, resources, and pedagogical innovation. Addressing these challenges will help mainstream IKS in modern education.

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## **Indian Knowledge System's Integral Part: The Hindustani and Carnatic Sangeet Paddhati's and Mental Health**

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### **Abstract**

Music has long been seen as a common medium that go beyond borders, traditions, and occasion. Indian classical music one of the most state-of-the-art ancient artwork forms encompasses numerous genres that might be inter woven with nearby rituals, folklore, and cultural expressions. The records of the Indian music are assessed into three primary intervals: ancient, medieval, and current. It has been passed down through generations (with oral and written scriptures, ceremonies, and performances) from numerous bureaucratic and ancient perspectives. Indian classical music is divided into distinct traditions: North Indian classical music (known as Hindustani music) and South Indian classical music (known as Carnatic music). This division outcome from the change of numerous musical patterns and cultures, but, regardless of their differences, each structure depends on fundamental elements consisting of swara, raga and tala. Hindustani and Carnatic Sangeet Paddhati represent the two oldest and most sophisticated international musical traditions. The incredible impact of

the Indian classical music on human health is deeply rooted with the Indian subcontinent and it is appreciated globally by way of practitioners and fans alike. Researchers have observed, for instance, that publicity to Raga Darbari Kanada and Raga Yaman can reduce strain and anxiety symptoms, highlighting the music's capacity to affect the limbic system of the brain, which is a hub for feelings and reminiscences. This paper offers an in-intensity exam of the contemporary literature concerning the connection between those two musical traditions which are integral part of IKS and each mental (in addition to) and physical health. Through a content analysis of peer-reviewed studies articles, the current study under scores the benefits of Hindustani and Carnatic Sangeet on mental health.

**Keywords:** Indian Knowledge System, Hindustani sangeet paddhati, Carnatic sangeet paddhati, and mental health.

## **Introduction**

India is full of land of prosperous culture and heritage. From the time of beginning of our civilization, various forms of arts i.e. music, dance and drama and many more have been an important aspect of our culture. Primarily, these art forms were used as a medium of propagation for religious and social reforms. They were also incorporated specially to get fame. From the Vedic era to the medieval period, the forms of music viz., Hindustani and carnatic music systems of performing arts remained a significant resource of educating the masses. The thought of music as a healing influence which could have an effect on physical and mental health positively is as old as the writings and discussions of Aristotle and Plato. The 20th century discipline began after World War I and World War II when community musicians, both amateurs and professionals, went to veterans' hospitals around the nation to play for the thousands of veterans who were suffering both corporal and emotional types from the wars, where they found tramandious positive results in their physical and mental health.

Let's understand the classical music system and their development through different eras:

Classical music is a part of Indian Knowledge System and, is a performing art that includes various forms- music, dance, rhythm etc. For that, first we must understand about the Art. "Art is an aesthetic appearance of human emotions, commonly known as 'Rasa'. It signifies the vital satisfaction of an important rasa of emotions 'Aanand' (Pleasure). Where, human emotions can be categorized into nine sub-forms or 'Navras'. Thus the intellectual psyche merges with the artistic streak, giving birth to the art. Some of these are expressed through live performances, others through visual arts and of many more forms.

**Indian Knowledge System: Hindustani and Carnatic Sangeet Paddhati are as its integral part-**

***Chronological framework of forms of music***

The tradition of Indian Classical Music is an integral part of Indian Knowledge System as it is ancient like the flow of the river Ganga, from the Vedas (Upanishads) to contemporary time. In Indian tradition, music and dance have been used to articulate devotion. They form an integral part of the socio-religious rituals and festivities, to the extent that Bharatmuni's Natya Shastra (third century AD) has enjoyed the status of being the fifth Veda. Great Indian poet Kalidas stated in Meghaduta that the Mahakal temple in Ujjain echoed with the sound of the ankle bells of the dancing girls. Also, according to an Arab traveller Ibn-al-Athir, (during the 10th century), "three hundred musicians and five hundred dancing-girls were involved to the temple of Somnath at the time of the invasion of Mahmud Ghaznavi. Several Puranas i.e., Matsya Purana, Kurma Purana, Bhagwat Purana and Shiva Purana - suggested that arrangement should be finished to enlist the services of singing and dancing girls to make available vocal and instrumental music and dance at the time of divine services.

Ancient Indian texts together with the Vedas and Upanishads have lengthily stated the therapeutic value of music. The Sama Veda,

for example, highlights the song's function as a medium for divine connection and the treatment of both physical and mental illnesses. The Ayurvedic practitioners recognized music's ability to repair stability and well-being; they adopted unique ragas to deal with illnesses and beautify psychological resilience (Krishnan et al., 2017). These concepts stem from the belief that specific sequences of tones and rhythmic patterns can resonate with human feelings and physiology, thereby selling healing via natural, non-invasive methods. However, the consequences of those practices expand beyond mere treatment, suggesting a profound dating between sound and the human experience.

Throughout human history, the harmony has continuously functioned as a robust cultural and therapeutic pressure; however, the Indian classical tunes especially stand proud because of its highly structured and systematic method of improving emotional and spiritual well-being. This wealthy legacy can be categorized into major systems: Hindustani Sangeet Paddhati, which developed in North India and Carnatic Sangeet Paddhati, which has its roots in South India. Both bureaucracies are characterised by the support of complicated frameworks of ragas (melodic constructs) and talas (rhythmic approaches), which have developed and are believed to exert therapeutic effects on the mind and frame. Although modern-day research is illuminating the clinical principles underlying those benefits, it simultaneously validates ancient convictions concerning the healing competence of Indian classical songs.

In modern society, the incorporation of the Indian classical track into continual pain management and rehabilitative treatment options has collected massive attention. Various ragas (melodic frameworks) and talas (rhythmic cycles) were tested in studies to steer brainwave activity, modulate strained responses, beautify awareness, and alleviate bodily discomfort by activating the body's intrinsic restoration mechanisms (Patel & Iyer, 2020). This surge of hobbies has caused an invasion of medical inquiries into how systematically dependent songs may reinforce intellectual health.

### ***The Therapeutic Potential of Music on Neurophysiology***

The neurophysiological foundation of tune's effects is being increasingly more obtrusive; but similarly, exploration is important to catch its potential. Advancements in neuroscience have started to illuminate the approaches in which music influences the brain's neuronal circuits; hence, they offer clinical help for the efficacy of music therapy. Listening to music has a profound impact on regions of brain related to emotional regulation and stressful responses, appreciably the prefrontal cortex and the amygdala (areas in brain to regulate emotions). In the world of Indian classical music (songs), the intricate shape of ragas-where each tune designed to revive unique emotional reactions-has been proven to modify level of cortisol (the stress hormone), alleviate tension and decorate intellectual clarity (Raghavan et al., 2021).

Certain Ragas whether finished or simply listened to, prompt the parasympathetic nervous system, which ends up in a relaxing impact that could help with symptoms of depression and generalized stress disorder (Singh et al., 2019). However, Raga Yaman regularly advocated for evening listening and is also recognized for its calming attributes. It is associated with enhanced emotional law and advanced temper stability. Although these findings are promising, they emphasize the ability to integrate the Indian classical music into traditional therapeutic practices, for that reason imparting a novel method to holistic re-establishment.

Similarly to the Carnatic Music, researches shows that the impact of a Carnatic Raga -Anandabhairavi (Sharma & Desai, 2018) is terrific; its wonderful tonal characteristics contribute to physical relaxation. This makes it especially useful for Clints, who are experiencing expanded stages of strain and physical discomfort. Carnatic music's rhythmic repetition and patterns promote mental discipline and emotional stability, serving as a grounding tool for people struggling with stress and emotional imbalances (Ramaswamy et al., 2022).

The spiritual side of the Carnatic tune amplifies its therapeutic ability. Studies indicate that devotional music can beautify mindfulness and emotional resilience, even as additionally offering a sense of non-secular well-being. For instance, Raga Hindolam has been shown to lower stress ranges, thereby improving cognizance, and mitigating depressive signs (Prakash & Menon, 2023). Although Hindolam's pentatonic scale is simple, it is also profound, allowing listeners to immerse themselves in its melodies, which in turn reduces intrusive thoughts and fosters intellectual readability. Moreover, Hindolam's connection with devotion and spirituality can enhance focus; it permits listeners to revel in decreased emotional reactivity and improved resilience. Hindolam's healing mechanism (it is worth noting) renders it not simply an effective strain reliever, but it also serves as a capacity adjunct to treatments for depression and anxiety, as it encourages a solid, tranquil temper.

Indian classical music, with its sophisticated rhythmic and melodic frameworks, has a distinct therapeutic potential since each raga and tala is designed to elicit various feelings. Ragas, with their ascending and descending notes, evoke various moods and energies, allowing listeners to have introspection. Similarly, talas, or cyclical rhythm patterns utilized in Indian music, provide a sense of grounding and rhythmic consistency, promoting contemplative states. However, whilst the connection between music and intellectual health is becoming clearer, more research is needed to fully understand the above mentioned mechanisms.

## **Methodology**

This look employs content material evaluation (a systematic technique) to thoroughly observe the prevailing literature regarding the mental fitness effects of Hindustani and Carnatic music. The overview is grounded in a numerous way of published studies; articles, case studies and scientific reviews, frequently sourced from peer-reviewed publications and credible academic databases available online. The choice technique concerned figuring out studies that

explicitly explored the mental and physiological sanctions of diverse classical music patterns (paddhati's). The content material evaluation no longer most effectively scrutinizes therapeutic results; it additionally delves into the underlying mechanisms proposed through special research. These mechanisms include changes in cortisol stages, coronary heart rate variability and brain wave synchronization in reaction to precise ragas (e.g., Darbari Kanada, Anandabhairavi and Hindolam). Furthermore, research documenting the subjective experiences of patients engaged in music remedies including multiplied emotional balance, strain remedy and pain reduction is incorporated to present a complete overview of the effect exerted with the aid of various musical paperwork. However, it is important to not forget that even as the proof is extensive, the interpretations can also range throughout distinct contexts.

This structured approach allowed us to assimilate a wide range of earlier works and hence gain perspective on both objectives as well as subjective benefits possessed by Indian classical music from a treatment point of view. The goal of the content analysis is to direct future research by integrating current knowledge and identifying gaps, with emphasis on how Hindustani music alongside Carnatic music could be useful tools of comprehensive approaches for therapeutic beside social support in mental health treatment.

### **Limitations and Challenges of Raga-Based Music Therapy Research**

Although it holds the splendid capability to enhance intellectual and physical fitness, raga-primarily based music therapy faces several regulations and demanding situations (however) that restrict its incorporation into conventional healing practices. Methodological constraints, accessibility issues and cultural specificity all play a position in complicating the status quo of standardized protocols for raga-based cures. This complexity arises because growing a uniform technique is not honest and many factors ought to be taken into consideration which are explained as follows-

- ❖ One of the most widespread drawbacks of raga-based music therapy on mental health studies is a lack of satisfactory empirical evidence. Although there are numerous subjective and traditional claims concerning the medicinal homes of positive ragas, scientifically robust research remains scarce. Most studies carried out to date have restrained pattern sizes (which in turn, restricts the statistical energy of their conclusions). Furthermore, a good deal of study is predicated on subjective self-suggested results, which can introduce biases and complicate the willpower of the genuine therapeutic effect of the song.
- ❖ Another critical problem is the inconsistency in prescribing ragas for the disorders related to cognition. Unlike Western music therapy which often employs curated playlists or precise songs to enhance mood raga remedy is predicated on ragas that change substantially in scale, rhythm, and emotional resonance. Raga structures are difficult and improvisational; accordingly, every rendition may also vary, and doubtlessly main to contradictory therapeutic consequences. Although certain ragas are work on the benefit of mental health. This inconsistency is massive as it complicates the powerful implementation of those interventions. However, the potential blessings remain compelling; however the variability in technique can avert results.
- ❖ Raga-oriented music therapy often requires practitioners who are highly skilled and possess an in-depth knowledge of Indian classical music traditions; furthermore, they should grasp the therapeutic targets inherent in every raga. However, for a raga-targeted remedy session to yield positive results, therapists ought to adeptly regulate their overall performance in real-time in step with the patient's desires and reactions. This necessity demands no longer best an excessive diploma of musical proficiency but additionally acute healing intuition. For individuals pursuing raga-based treatment, getting entry to stay performances may be constrained, by and large, because

pre-recorded music lacks the power that live track offers. Live performances allow artists to regulate pace, quantity, and emotional nuance in response to the audience's comments. Consequently, this requirement for actual-time, interactive song remedy renders raga-based totally techniques much less feasible inside conventional scientific environments, in which recorded music is more normally utilized, largely because of concerns of fee and accessibility.

### **Implications of Future Research and Clinical Applications**

- ❖ Researchers like Patel and Iyer (2020) have encouraged the establishment of standardized raga remedy protocols. This would allow the replication of findings and facilitate a broader integration into mental health practices. Although there are full-size demanding situations, the results of future studies and medical applications are promising: they may lead to greater effective healing interventions. However, the real implementation may additionally take time, because practitioners must study properly.
- ❖ The current frame of studies concerning the healing potential of Hindustani and Carnatic music underscores the necessity for similar inquiry. Their precise techniques serve to aid emotional regulation, lessen stress, and decorate cognitive features; but, their importance in cutting-edge therapeutic contexts cannot be neglected.
- ❖ Future investigations should look at the effect of ragas on mental health issues like Post- Traumatic Stress Disorder (PTSD) and obsessive-compulsive disorder (OCD), which stay in large part unexplored.
- ❖ Moreover, a multidisciplinary method regarding neurology, psychology and musicology ought to decorate our information on the way various factors of Indian classical music along with pace, scale, and rhythm affect intellectual fitness. Raga-based

music therapies can be integrated into traditional healing practices. For example, Raghavan et al. (2021) posited that guided raga classes might function as an accessory therapy in stress reduction clinics, thus imparting a natural and culturally applicable shape of intellectual health support. Practical packages could embody tailor-made playlists of specific ragas for character patients, considering factors together with the time of day, mental state, and therapeutic goals. However, this necessitates a deeper exploration of the underlying mechanisms at play.

## **Discussion**

The findings of this study synergise with the incredible therapeutic potential such Hindustani and Carnatic Sangeet Paddhati's have. Regardless, both have strong potential to significantly improve mental health using their respective ragas and talas. Several Hindustani ragas, notably Darbari Kanada and Yaman, have shown efficacy in reducing stress as well as promoting relaxation. Classical covers of Raga Ananda Bhairavi and Raga Hindolam also effectively encourage the balance of emotions there by promoting reduced depressive symptomatology. In addition to behavioural findings, neurophysiological studies have demonstrated that these musical traditions affect brain regions associated with stress regulation and emotional processing.

These results confirm the therapeutic value of Indian classical music, although there are some restrictions. The absence of standardized protocols for raga-based therapy and small sample sizes in the studies included contribute to burdening scientific validation. Integration on a global scale is also difficult due to cultural specificity and less accessibility. Interdisciplinary research and clinical trials addressing these gaps will support the wider incorporation of these traditions in modern therapeutic frameworks.

## **Conclusion**

This promising evidence notwithstanding, challenges still persist with respect to limited empirical studies, small sample sizes, and a lack of standardized protocols for raga-based music therapy. Addressing these gaps would require interdisciplinary research combining neuroscience, psychology, and musicology to establish the efficacy of Indian classical music in mental health care. Further studies could explore the suitability of raga-based music therapy for dealing with PTSD, OCD, and GAD etc. Practical usage may include working with musicians to create tailored playlists of raga or, if possible, some live therapeutic sessions tailored to individual mental health needs. Such an approach could expand the mental health intervention tool box, providing natural, culturally relevant alternatives to drug therapy. Incorporation of such traditions into mainstream therapeutic modalities would only yield improved mental health outcomes for the individual while preserving and celebrating India's rich cultural heritage. With serious scientific endorsement and systematized application, Hindustani and Carnatic Music paddhati's may assume their rightful status as corner stones of holistic mental health care, uniting traditional wisdom with innovations in modern therapy.

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## **Philosophical Foundation of IKS in Modern Pedagogy**

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"There is nothing as purifying as Knowledge"

### **Abstract**

Indian Knowledge System is a very broad concept includes almost all kinds of knowledge. It not only gives information about human being and its environment but also consist of the knowledge related to the universe, right from its origin to its extinction. It includes information about all the biotic and abiotic components and its interrelationship and how that can be sustainable for the future generation. In order to understand Indian Knowledge System one needs to have some knowledge related to its text. It consisted of number of texts such as Vedas, Vedanga, ItihasPuran, Dharma Shastra, Darshan etc. The former texts is considered as the base of all the knowledge system prevalent all around the world. The later texts helps one to understand the concepts mentioned in the Vedas and equip human beings to lead a fruitful life. Darshan is that school of thought which deals with the concepts such as Jeeva, Jagat and Ishwar. In the Indian Knowledge System gives two kinds of Darshani.eAstik and NastikDarshan. These school of thoughts may except different things as truth but are never into fight with each other. The modern pedagogy still uses some or the other components of Philosophical foundation of Indian Knowledge System as their base or are excepting some of its components as the way of evolution in the pedagogy.

### **Philosophical Foundation of Indian Knowledge System**

Indian Knowledge System has two kinds of Darshan or

Philosophy i.e Astik and Nastik Darshan. Astik Darshan means those school of thought which accepts the authority of Vedas as the ultimate truth. The Nastik school of thoughts is of the opinion that there are Vedas but it does not believe in the authority of Vedas. There are six Astik Darshan namely Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. Nastik Darshan are Charvak, Jain and Buddhism.

### **Samkhya**

This school of thought is of the opinion that Prakriti is the basic premise the source of physical Universe and the self is considered as the sub-ordinate to a large force termed as Purush. The process of liberation involves to know regarding knowledge of Purush and Prakriti and their relationship. Here Prakriti is the cause of the Universe includes all the physical things, both matter and force. Prakriti is constituted as three gunas i.e Satta, Rajas and Tamas. It does not acknowledge the existence of an ultimate God. It is of the opinion that evolution of the Prakriti results in the creation of elements such as Mahat called Buddhi, Ahankara, Manas, 5 Jnanedriya, 5 Karmendriyas, 5 Tanmatras, 5 Bhutas.

### **Yoga**

This school of thought is of the opinion that if a person wants to understand his true nature and experience the bliss, he should focus on physical, psychological, and moral state. It further suggests that one should concentrate and do meditation. It prescribes certain set of actions. One needs to do constant practice makes man perfect. It provides eight steps to keep mind in control i.e Yama, Niyam, Asana, Pranayam, Pratyahara, Dharana, Dhyana and Samadhi. The final goal of Yoga is to realize the true nature of oneself and liberate.

### **Nyaya**

Nyaya school of philosophy is of the opinion that one can attain liberation only when he acquires the knowledge of truth. If one understands what is truth then he can escape the cycle of birth and

death. This school of enquiry of knowledge (Prama) and valid cognition and its means (Pramana). The goal of a self is not to gain pleasure but to liberate from all kinds of pains. It states that one must gain correct knowledge of self i.e he is not body but a soul and if he tends have finished experiencing the effects of his past then there is no reason for him to take birth again and he is free from birth-death cycle.

### **Vaisesika**

This school of thought says that diversity, not unity is the fundamental to the universe. In this universe multitude of forms and shapes are available and they can be reduced to certain types. All these knowable can be divided into three classes dravya, guna and karma. It can further be sub-classes. this considers all entities to be different from each other. The difference is sought by an examination of the constituents of an object of knowledge. This process leads to the finest possible unit. This school of thought focusses on Prameya.

### **Purva Mimamsa**

This school of thought is based on the tradition of deep contemplation on the meaning of Vedic texts. It gives great emphasis on Brahmanas. This school provides rules for interpretation of Vedas and provides philosophical justifications for the observance of Vedic rituals. The aim of this school is to ascertain meaning of Samhitas and Brahman granthawhich lay importance on the karma, performing rituals and there by attaining dharma and ultimately attain moksha.

### **Uttarmimamsa Or Vedanta**

Uttarmimamsa or Vedanta is the school of philosophy derived from the Upanishads. It relies on three major texts Brahman sutras, Bhagvadgita and Upanishads. This school considers the Brahman as an absolute. Vedanta school is further divided into Advait, Dwait and Vishishtadvaita.

### **Nastik Darshan**

In the Indian Knowledge system we have the NastikDarshan

such as Charvaka, Jain and Buddhism. These are the school of thought which does not accept the authority of Vedas and have their own philosophy.

### **Charvaka**

The main trait of this school is the materialism. It emphasizes a life based on enjoyment. It advocates two purushartha out of four i.e pleasure and wealth as an objective of life. It considers matter as ultimate reality. It states that whatever is directly perceivable can only be accepted as valid knowledge.

### **Jain School Of Thought**

According to this school of thought the fundamental category of being are a soul (Jiva), a matter of which the substance in the world are formed (Pudgala), space (Akash), time (Kala), the principle of motion (Dharma) and the principle of rest (Adharma).

### **Baudha School Of Philosophy**

This school of thought is based in the teachings of Buddha. This philosophy focusses on the means of ending the suffering of the individual. It is based on four noble truths i.e there is suffering, there is the cause of suffering, the cessation of suffering, there is a path to end the suffering. The ultimate goal in Buddhist philosophy is to reach Nirvana. Nirvana is not a state reached after death but something that is attainable in this very life.

In relation to these Philosophical school of thought there are certain elements from which modern pedagogy can be enriched. Let us see some of the fundamental principles which are present in the Indian Knowledge System for the benefit of today's Pedagogy.

- 1. Tat Tvam Asi:** That Thou Art this is taken from Chandogya Upanisad (6.8.7). It states that the ultimate reality (Brahman) is the same as the individual self (Atman). It emphasizes that if you wanted to know the ultimate truth just have a glance of yourself, no need to move here and there. Just meditate know

your self properly and you will get the answer to all the questions.

2. **AhamBrahmasmi:** "I am the ultimate reality (Brahman)", Brhadaranyaka Upanishad (1.4.10). It encourages every to retrospect.
3. **Ekam Sat ViprahBahudaVadanti:** "Truth is one, but sages describe it differently" Rigveda (1.164.46). This statement clarifies that the truth is one but everyone perceives it in a different ways.
4. **Dharma Cara:** "Follow your duty" Bhagvadgita (3.35). It makes everyone realize that one should perform his duty.
5. **Atmanah Pratikulam Saha:** "Do not harm yourself" Mahabharata, AdiPrva(113.8). It teaches everyone to be kind towards themselves.
6. **Moksha Parama Gatih:** "Liberation is the highest goal" Katha Upanishad (1.3.9). This statement constantly make everyone motivated that the highest goal of their life is to attain moksha and not the materialistic things.
7. **Svatmanam Pratiksepa:** "Attain self-realization" Bhagavata Purana (11.20.31). These lines again shifts our focus from the outer world to the inner world.

### **Conclusion:**

The Indian Knowledge system and its philosophy is very broad concept. Its not an easy task to comprise all its elements. Though this paper gives certain principles which can be incorporated in the modern pedagogy and can be very fruitful for students life and can make them enlightened with the knowledge of self rather than concentrating in the outer world.



*International Seminar on Indian Knowledge System with NEP 2020*

## **An Analytical Study of Manu and Yagwalka's Smritis & its Relevance Today**

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### **Abstract**

Education in India starts with the need to satiate man's natural curiosity while he was living among the lap of nature. Though the truth is that the highly evolved form of the prevedic civilisation, i.e., the civilisation of the Indus valley, points to the fact that man could not have attained this degree of development without the expansion of education. Usually accepted is that the elements, approach, and organisation of education in India originated in the Vedic period. Of course, education is the most important factor in men's correct development. Consequently, the educational system should be given appropriate importance during the planning process. A historical method has been taken into consideration in the study of the ancient literature of the Indian knowledge system. Out of the sixteen possible smritis, the investigator is quite eager to investigate main and secondary sources in order to search the content of these two smritis. The investigator has examined the thorough material of studies and teacher-taught relationships that fostered universal values of mankind. NEP 2020 has given old Indian knowledge system top priority. The Indian knowledge system derived from ancient literature has significant potential for the improvement of education because the smritical period has established a system of Sanskar and to live a qualitatively better life bent towards spirituality.

**Key Words:** - Curriculum, Content, Vidya, Celibates, Teacher  
-Taught relationship

## **Introduction**

India possessed a distinguished history and was recognised as a global exemplar for illustrating the principles of harmonious coexistence without the exploitation of humanity or nature. The sages and saints who have examined the diverse facets of human existence via education have established a framework for the people to adhere to.

Manu and Yagyawalka, two prominent contemporary figures, have articulated their principles of Vedic era education, and their names are memorialised as Manu Smriti and Yagyavalka Smriti. Historically, our Vedas and smritis significantly contributed to the evolution of Indian knowledge. The sages and saints who have focused on imparting knowledge about various aspects of life for the benefit of humanity have established a framework or constitution for the everyone to follow.

Historical analysis of Indian philosophy reveals that the Vedas and smritis significantly contributed to the evolution of the Indian knowledge system. The wisdom conveyed by our sages and saints has been transmitted through generations. An analysis of our current educational system reveals multiple deficiencies that necessitate substantial reform.

It is evident that the current system necessitates immediate change when we approach this matter with the utmost seriousness. Consequently, the examination of the educational system implemented by our Rishis and Saints will be advantageous for the development of an effective educational plan. In this regard, the examination of Smritis will be exceedingly advantageous. From their memory, Indian saints composed precious words known as smritis. The Vedic period is the primary source of all Smritis. Smriti is the radiance that dims in the aftermath of a man's death. It is the ultimate and eternal power. Smriti is the light that resides within our consciousness. (Satpal Ji Maharaja's book "Word of God"-page 20).

### **Need of the study**

According to historical evidence, Smritis arose after the Vedic Dharma sutras. Dharma was the name given to the behaviour described in Shruti and Smritis. Traditional religious literature discusses smritis. In general, we do not distinguish between Smritis and Dharma Shastras. Dr. Umesh Chandra Pandey described in his book how Magsthize Indians used to apply the law based on the education elucidated in Smritis. (Pandey, Umesh Chand, "Bhartiya Sahitya" page-14.)

The present is profoundly influenced by the past, as we are all aware. India's history has been remarkable. The present has been illuminated by its radiance, which has also served as an inspiration for the future. The spirituality that emerged in this land has had a greater influence on her history than social, cultural, and economic factors; man's philosophy has been "Servabhut Hiterath." The culture of this nation is characterised by a sense of universal brotherhood and superhumanity. Efforts have been made to materialise this aspiration. The primary concern that necessitates our immediate attention is the gradual erosion of our people's character. Subsequently, the new educational system's planning will be prioritised.

At present, the sole objective of education is to cultivate a sense of emotional comprehension and national integration. In this regard, the challenges faced by our nation are distinct from those of other nations. Therefore, it is not an exaggeration to assert that the study of Smritis and Vedas will significantly contribute to the resolution of numerous societal issues. Additionally, it is imperative that we examine and interpret the ancient works of the Smritis and other religions from a contemporary perspective.

India is home to the world's earliest educational and cultural traditions. The cultural and social heritage of India, which spans five thousand years, is the foundation of its current state. Schools were implemented in ancient India to safeguard national and societal customs. At that time, there were no public communication channels; however,

institutions were instrumental in fortifying relationships and contacts. Manu correctly observed that the first-born Brahman, who was born on Earth, provided character education to all human beings in relation to ancient education.

The investigators are of the opinion that our educational system is not adequately accommodating the requirements of society, as a teacher. By the day, our values are deteriorating. The primary concern with our present educational system is that it is wholly predicated on European models.

The main reason for this bad system is that we are still using the old system that Britishers recommended. Lord McCauley, the viceroy at the time, advocated filtration theory, which ruined the foundation of our educational system. Lord McCauley's statement about the current educational system clearly indicated his inner feelings in the following statement.

"We want to create A class of persons Indian in blood and color, but the English in taste, in opinions, in morals and in intellect."

Hence a study of the past will help us in shaping the new system of our education as the past determines the line of action for the future.

### **Objectives of the Study**

The main objectives of the study are as follows

- (i) To analyse the Smriti in evolving the content of Education,
- (ii) To identify that teacher taught interaction with reference to Smriti.
- (iii) To find out the relevancy of Smriti period Education in the modern age.

### **Operational Definitions of the Terms Used**

- (i) Smriti: Smriti is known as the memory in our mind .
- (ii) Content: Curriculum of Education and its subject matters are known as content.

- (iii) Pedantic: One who knows Vedas.
- (iv) Remortification (Moksha): Release from the cycle of rebirth driven by the law of karma in Hinduism may be considered as the transcendent state attained as a result of being released from the process of regeneration.
- (v) Justice: The verdict of a judge based on facts.
- (vi) Mature: One who attains the age of 25 years.
- (vii) Teacher-taught interaction: Relationship between teacher and pupils.

### **Delimitation of The Study**

To be more specific it is must to delimit the present study, therefore the study in hand has been delimited in the following aspects.

- (i) The present study has been mainly confined to Manu and Yagyavalka Smriti only. As these are the main Smritis hence it does not include in its purview the other Smritis.
- (ii) The present study has been confined to educational utility of Smritis only. Hence it does not include in its purview the social, religious and cultural utility of Smriti.
- (iii) The Present study in hand has been focussed to the curriculum, i.e. content and teacher- taught interaction only. Hence it does not include in its purview the other so many aspects.

### **Statement of the Problem**

"An Analytical study of Manu and Yagyavalka's Smritis & Its Relevance today".

### **Methodology**

After going through the researches, investigator feels it proper that the method for such type of research is historical. Hence the historical method of research has been adopted by the investigator. Before presenting the details of primary and secondary sources which have been used by the investigators.

As mention in the first paragraph , the purpose of the present investigation is to analyze the Smritis from the point of view of educational content, the teacher-taught relationship. Furthermore, the main purpose of the present investigation is also to find out relevance of the education of Smriti in the modern perspective. Hence the Historical method of research was adopted by the investigators.

### **Sample of the Study**

The present study has been conducted on main Smritis namely Manu and Yagyavalka.

### **Data collection**

The investigators have collected the evidence from all above books regarding the content of education, and procedure adopted in the Smriti period education. On the basis of the evidences the proper inferences have been drawn.

According to Manu there are four aims of human lives like Dharm, Arth, Karma and Salvation. Man's ultimate goal was the perfect liberation or achievement of the stage of remortification (Moksha). (Manusmriti: chapter-12, sloka-104)

The secondary aim of education of Manu is to obtain, Dharma, Artha, Karma and liberation. There are trios of knowledge, knower and known but the ultimate goal of education is to achieve the stage of Moksha.

### **Data Analysis**

- ❖ **Protection of cultural heritage and its development :** Man was considered to be the best creation of nature who possessed intelligence. He was also responsible to the preservation of cultural heritage and its development through constructive works. Hence religion, morality, art, literature, math and science were the result of mental and constructed efforts.

This was the duty of every disciple in this system of education that he should keep in his mind the three main debts i.e. the

debt of nature, guru and parents, during his life he was supposed to pay these debts according to his potentialities.

- ❖ **To develop the feeling of Purity :** It has been elucidated in both the Smritis (Manu and Yagyavalka) that since the very beginning Guru used to develop the feeling of purity in his students. For this, proper emphasis was laid on purity and sanctity. There is a description in Yagyavalka's Smriti that purity and Sandya were the basic elements of the students and these elements helps in his proper development.(Manusmriti: chapter-2, sloka-69).

### **Remortification (Moksha)**

Moksha means that release from the cycle of rebirth driven by the law of karma in Hinduism may be considered as the transcendent state attained as a result of being released from the process of regeneration. The main aim of education was to attain the stage of remortification. According to Manu, "the exist consciousness in the human being can see the existence of God. Those who see the existence always meet in Him". (Manusmriti: chapter-2, sloka-29).

According to the study of Manu, the contemporarily an incarnation of God can make the people to realize God in their consciousness. The version of sloka is "those who meditate constantly procure the existence of God and they are compared as the trees of kalpa".

- ❖ **Curriculum :** After studying the system of education in the period of Smritis, now it will be appropriate c on the part of the investigator to discuss in detail the Curriculum of that period. The curriculum of that period may be subdivided into three
  1. Beginning of Education.
  2. Teaching subjects.
  3. Distinction between Art and Vidya.

- 1. Beginning of Education:** As discussed earlier that the centers of imparting education were Gurukulas. The activities which were performed by the students before joining Gurukulas have expressed in the beginning of this chapter. Under the Gurukula system students used to stay with their guru. He had to pass celibate life and obtained education in the house of Guru. They had to stay there up to the age of 25 years. Before starting learning Yagyopweet ceremony was performed.
- 2. Teaching subjects:** A glance over the Smritis makes it clear that human sciences and religious subjects were mainly taught. The curriculum was framed keeping in view the ideals and real values. In ancient days proper emphasis was laid in creative thinking. The syllabus was common for all the students. Theoretical subjects were more important and practical subjects were given secondary place in the curriculum. All the curriculum was so designed that the ultimate goal i.e. truth, beauty and goodness can be achieved through education.

### **Following Subjects were Taught in Gurukulas**

1. Four Vedas- Rig Veda, Sam Veda, Yagur Veda and Ather Veda.
2. Vedang- Education, Art, Grammar, Material system and
3. Upveda- Dhanur Veda, Gandhar Veda, Ayur Veda and Sthapatya Veda.
4. Sadhharshan- Sankhya, Yog, Meemansa, Vedant Justice and Vaishasnik.
5. Fourteen Vidyas- Four Vedas, 6 Vedang-Meemansa, Justice. Appdash, Puran and Dharam Shastra.
6. Purans- Other 18 purans were also taught in Gurukulam. These are such as Braham Puran, Path Puran, Vishnu Puran, Shiva Puran, Bhagwat Puran, Varad Puran, Markendey Puran, Agni Puran, Bhavishyat Puran, Brahamavart Puran, Ling Puran and Brahamand Puran. (Note: In some indexes of Puran, Vayu Puran has been mentioned instead of Shiva Puran.)

- 7. Sixty four Kala- Following are the 64 kalas which were taught in Gurukulas:-** Song, Instrumental, Dance, Dramatics, Designing, Vishesh Kachheyay, Tandul Kusum, Pusp Pastran Darshan- Tasnadran, Memi Bhimika, Shayan Satan, Udalk Wads Udak-Dhat, Chitrya Yog. Malya Grant Tikalp, Shekra Pedyojan, Nepsya Yog, Karam Patra Mung, Gandh Yukti, Bhushan Yojana, Andra Jal, Kanchimar Yog, Hastadat, Chinu shak Aper Bhakya Vikas kriya, Markas-Samarat Yojna, Suchitra karan, Sutrya kiya Pralikashan, Pritigola, Durt Bachanyog, Pustakvachan, Natika Khyachik Darshan, Kavyasmasya puran, Pattikachetra-Tariksha-kala, Tarikaj kala, Tark karma, Lakhan, Vastu Vidya, Ruspariksha, Dhattuvad, Gajrajgyan, Akar gian, vrakshayurved, Mesh Kukkit Skarika, Utsaden, keshgerjan kaushal, Akshan Minhtikathan, Vidya Damrawath, Glachhit katikala, Desh Bhasha Gian, Pushpaktika Nirman Gian, Yantra Matrika Dharam, shratuka, santatya Manas karyavittia, Abhighankosa, Chhand Gian Kriyati Kala, Chhalityog, Tastryagoyan, Ghataros, Akarshan krida, Balki Dank, Venayaki Gian Tejyoka Gian, Vatalik Vidya. Arts explained in Shukra Neeti are all together different from the above. Kam Sutra Arts are also not related to the above arts. Study of Sang Veda, Meemansa, Puran, Justice and Dharam Shastra was compulsory for all the students of Brahmins, Kshatriyas and Vaishyas. There was a choice in selection of above mention arts.

### **Discussion and Interpretation**

In the early days of independence, India's educationists felt that it was not possible to find the right path without altering the structure of education. In order to educate itself, society has to resort to modernization. It must make an effort to create a class of educated individuals, drawn from every part of society, whose beliefs and actions bear the deep imprint of Indianism. Such person should raise the educational level of the average citizen. In the democratic era, it is the individual himself.

## **Comparison of Smriti Period Education With Modern System of Education**

Having discussed in detail the curriculum and teacher-taught relationship in the Smriti period, now the efforts will be made to present the modern system and also the new tendencies of education, so that a comparison can be made between the old system and the new one in relation to content and teacher taught relationship. For this purpose it will be worthwhile on the part of the investigator that he should present a brief history of education after independence.

The history of education in India took a significant turn from the fateful night of August 15, 1947 as winning independence from British rule and subsequently a hope of formulation of an educational policy according to the need of the country.

Today, education has advanced and grown in a variety of ways. As a result, literacy has increased, but at the same time, schooling has increased due to the fast growing population. Numerous issues have grown enormous and frightening. Although our nation's economy has made significant strides, overall, education has fallen short of meeting people's requirements, and a host of new issues have emerged in all spheres of society.

On account of following the western pattern, our system of education has suffered a lot and our old values such as honesty, morality, religion and sincerity are disappearing day by day. There is a cry from every citizen that our systems of education need radical changes. We find indiscipline, dishonesty in the education system from primary to post-graduate classes.

As mentioned earlier, the objectives of the present study are to compare Smriti period education with the modern system of education, especially in respect of curriculum, content and teacher-taught interaction. Here it will be appropriate to compare the Smriti period system and the modern system from all the points of view.

## **Curriculum of Smriti Period Education and Modern Education System**

The education of Smriti period was dominated by the study of Vedic literature, historical study, story of heroic lives and discourses the purans also formed a part of syllabus. Students had necessarily to obtain knowledge of metrics. Arithmetic was supplemented by knowledge of geometry. Students were given knowledge of four Vedas- Rig Veda, Yajur Veda, Sam Veda and Athar Veda. The syllabus took within its compass such subjects as spiritual as well as materialistic knowledge, Vedas, Vedic grammar, arithmetic, knowledge of absolute astronomy, logic, philosophy, ethics and conduct etc.

In terms of the content of our current system, we prioritise the instruction of the following subjects: language, literature, mathematics, science, social science, nature studies, activities, and scouting and guiding. The primary disadvantage of our current educational system is that it fails to prioritise the comprehensive development of students' personalities. The entire curriculum is founded on theoretical concepts. This also does not assist in the transferring of knowledge.

## **Teacher-taught Interaction**

The relationship between the teacher and the student was direct. No, I did not operate through the institution. Students demonstrate an extraordinary level of devotion to their mentors. Gurukuls were characterised by a high level of discipline. No form of indiscipline was available. Students demonstrated sincerity and obedience to their instructors. Their parents were treated with greater reverence. In contrast to their parents, they exhibited greater reverence for their mentors. It was believed that knowledge could not be acquired without the appropriate guidance of a guru. Students who lacked discipline and sincerity were prohibited from acquiring knowledge.

When we consider this problem in our present system we come across that our school and colleges have become the places of dirty politics. Neither the students are performing their duties towards their

gurus nor are teachers sincere to their profession. They simply treat this profession just to earn their livelihood. Teaching has become a profession instead of a mission. Students don't pay respect to the Teachers. Students never hesitate in criticizing their teachers.

## **Conclusion**

In conclusion, a comparison of the traditional and contemporary educational systems indicates that for the optimal growth of the teaching community, our educational framework should be designed with consideration of the values articulated in our Smritis. Manu has delineated the principles of social governance so that the current social structure appears to be an adaptation of his categorised system.

The educational system articulated by Yagyavalka may also be advantageous to society today. The ashram system of the ancient society is a significant accomplishment of the Smritis era, wherein the life of the twice-born (dwij) was segmented into four stages: Brahmacharya, home, Vanaprastha, and Sannyasa.

The varnashram system delineated in the Smritis continues to manifest in many occupational structures. When considered within the framework of the ashramic order, it is apparent that a man, following a period of study, transitions into the household order and assumes a vocation thereafter. Currently, individuals tend to remain indoors after completing their domestic responsibilities, although this lifestyle is undergoing a transformation. He embraces satvic tendencies and more effective strategies for addressing life's challenges.

The current study, following an examination of the existing educational system, elucidates the facets of the smritic educational framework that have impacted our contemporary system. The educational approach of the smritis was not vocational but wholly spiritual in essence. The primary goals of education during that period were to elevate the spiritual capacity of pupils, specifically the development of the ideals of truth (satyam), goodness (shivam), and beauty (sundram). The primary issue with the current educational

system is its failure to cultivate and develop the moral attributes of students. Implementing modifications to the current educational system in alignment with the traditional framework may enhance its coherence and efficacy.

The cognitive growth of a student may be augmented if he actively endeavours to increase his moral and spiritual ideals as articulated in the Smritis. The objective of education is the elimination of indiscipline and the establishment of a civilised community, among other goals. Should the current educational system incorporate Semitic ideals, it would so preserve these ancient principles for continuation.

The educational system devised by Manu is remarkably rational and exemplary. In that system, an eight-year-old child would enter the gurukul, the abode of the guru, experiencing a profound sense of security within a tranquil and sacred environment. The education of that time was not solely textual; it was mostly conveyed verbally to students, who memorised the material verbatim. Currently, if kids engage in informal education and acquire knowledge through memorisation, their lives may become more progressive.

This suggests that ancient educational principles can enhance contemporary education and potentially reform the system for the benefit of current students, who may significantly gain from embracing the moral values of the Smritis for improved societal integration across various dimensions.

The Smriti of Manu and Yagyavalka underscore philosophical principles and have significantly contributed to the attainment of our national objectives. During that age, an Indian's knowledge served as a conduit for emancipating his spirit from the perpetual cycles of servitude.

He has endured the suffering of birth and death, contingent upon the virtuous or malevolent activities he executed in his prior existences.

Indian philosophy and religion were fundamentally anchored in a need to transcend the constraints of an adverse reality. Consequently, all Upanishadic philosophers viewed knowledge as a pathway to redemption, with the insights acquired by spiritually elevated individuals being predominantly intuitive rather than derived from reasoning and debate. Their discovery approach mostly relied on meditation and concentration to attain elevated insights, so fulfilling the inherent quest of the human intellect for ultimate understanding of truth and reality of God. The understanding of Smritis was exclusively individualised and accessible solely to members of the highly inspired intelligentsia.

Following the presentation of the study's conclusions and generalisations, it is now the investigator's responsibility to elucidate the aims of education. The primary purpose of the current study was to examine the Smritis over the content of education (Curriculum).

This objective has been fully accomplished. To address numerous societal issues through education, a thorough examination of the material is essential.

The primary aim of this study was to evaluate the content of Smritis. The content and curriculum have undergone thorough analysis. A practical implementation of our education necessitates an examination of the educational content from ancient times, which will significantly address societal requirements. The first purpose has thus been accomplished.

The second objective of this study was to examine teacher-student interaction throughout the Smriti period. The analytical section delineates the teacher-student relationship, indicating that the contact transcended that of a mere guardian.

The last objective of this study was to ascertain the relevance of Smriti education in contemporary contexts. This purpose has been mostly accomplished, as the examination of the Smriti period system will assist in the planning and restructuring of our educational system, which requires comprehensive reforms across all domains.

The fundamental principle of the old educational tradition was the fulfilment of social obligations. Educators embraced their vocation to fulfil their societal obligations. They possessed the utmost social prestige. Instances from the educational domain during this era can be beneficial for structuring our current educational system. Educators ought to emulate the example set by ancient Gurus and see their students as their own offspring. Educators are anticipated to focus on the appropriate development of their students.

They must uphold the greatest standards of conduct, as they are significantly influenced by the behaviour of their professors. Education has undoubtedly experienced numerous transformations due to altered priorities and ideas. The thorough examination of the traditional educational system will assist us in the development of a new system. By designing our new educational system with consideration of the ancient model, we can undoubtedly resolve the challenges currently confronting us.

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## **NEP 2020: Integration of Vocational and Academic Education**

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### **Abstract**

Vocational education is an integral part of our education system. Till now vocational education has been imparted separately in the ITIs and Polytechnic institutions. But it has always been felt that the students enrolled in such courses are not seen with the same identity and respect. This has also led to the degradation in the quality of such courses. There is no scope of higher education in such courses and raining institutions. Along with it we have seen that only the academic education is not enough to generate the employability skills and practical knowledge of students that can be used in the workforce. Thus the National Education Policy, 2020 has come up with many multidisciplinary and adaptive approaches regarding vocational training and education with academic education. One such approach is the integration of vocational and academic streams together. It is suggested the vocational training will be started in schools from the primary level. It shall be introduced in phased manner. It is suggested keeping the target that the students might be able to expertise at least one skill and is exposed to many more. Thus, through this paper the researcher comes up with some vocational activities that can be taught to the students while teaching the textbook concepts. In this way the students will be able to relate the textbook content with practical applications and also develop some vocational skills.

**Key words :** Vocational education, academic stream, employability skills, NEP 2020.

## **Introduction**

Education in India has been textbook based since a very long time. A lot of importance was given to rote memorization and the methods of transaction of knowledge was through lecture, discussions and demonstrations. There was a gap felt in the concepts present in the textbooks with their practical applications. This created a big problem in the workforce and employment areas as well. Vocational education is the training in specific skill set, craftsmanship, tradesman ship or specialized trade (Saharia & Mazumdar, 2024). It also helps in the personal development, increasing employability and hence active participation as the citizen of India (Sharma, 2022). Vocational courses were available and implemented in separate educational institutions as separate courses in our country. As a result vocational courses and the students who take up these courses were considered inferior to other students enrolled in other academic streams and courses. Also there was not much scope for higher education in the vocational line. This has also impacted the economic growth of the country as there lacks skillful workers in various fields. The national education Policy, 2020 aims to bring forth a transformative change in the field of vocational education by integrating it with the academic stream (Mandal, 2024). In this paper, the researcher first analyses the various recommendations given by the new education policy regarding the upliftment in the status of vocational education. From the various suggestions the researcher has worked on the integration of academic and vocational education. So the researcher has come up with two activities related to the concepts present in the NCERT Science Textbook for class 10.

## **Objectives of the study**

1. To highlight the recommendations of NEP, 2020 regarding Vocational education.
2. To design some activities to integrate vocational skills into academic stream through concepts in the textbooks.

3. To highlight the advantages of integrating vocation and academic integration.

### **Methodology**

Qualitative methodology is adopted where the NEP, 2020 document is analyzed thoroughly along with the NCERT Science textbook of Class 10.

### **Significance of the Study**

To make vocational education and training accessible to all it is very important that it school be introduced from the school level. To bridge the gap between theoretical concepts and their practical applications we must come up with some connection between the two broad disciplines of study. Thus, horizontal curriculum can be introduced where a concept will be taught and based on the concept some skills will be taught to the students. In this way the student will develop vocational skills and also have better understanding of the concepts.

### **Statement of the Problem**

The present study will investigate the importance and ways of integrating vocational pedagogy into the core academic streams in schools.

### **NEP 2020: Integration of Vocational and Academic Education NEP 2020 and re-imagining Vocational Education**

National Education Policy, 2020 envisioned a way forward in the employment scenario of the country by a change in its vocational education and vocational pedagogical techniques. It supported life-long learning that would be supported by the type of education that will help the students to think critically and logically, be creative and develop the qualities of problem solving. Till now it was felt that there exists a huge gap in the academic and work life. Our education system being heavily theoretical based is unable to generate the interest and

develop curiosity in the children. It is also unable to help the children identify the practical usability of the theories learnt in the classes. Thus the National Education Policy, 2020 advocates a multi- disciplinary approach towards teaching and learning. Only a very small percentage of the workforce in India (less than 5 per cent) between the age group 19- 24 years had received formal vocational education which is very meagre in comparison to the developed countries like the USA, Germany and South Korea. Such data indicates a very urgent need in the scene of vocational education in the country. For this NEP, 2020 suggests many adaptive and innovative practices for this. The various recommendations as given by NEP, 2020 for vocational education are:

- Vocational education to be introduced in the Secondary stage in Grade 11 and 12.
- In the classes 6-8 vocational education in the form of crafts should be introduced as a fun course in the form of carpentry, electrical work, metal work, gardening, pottery etc.
- Internships must be arranged with the local people who are master in their particular vocation like various traditional crafts etc.
- Avid work in the National Skills Qualifications Framework (NSQF).
- Integration of vocational education programs into mainstream education. This shall be done in all education institutions in a phased manner.
- Students must be exposed to vocational education from an early age through middle and secondary school.
- Quality vocational education must be provided at the higher level.
- Ensuring that the child learns at least one vocation and is exposed to many more including Indian arts and craftsmanship.

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- By the year 2025, at least 50 per cent of the learners shall be exposed to vocational training through school and higher education.
- The number of students enrolled in vocational courses will also be considered while reaching the gross enrollment ratio targets.
- The developments of both Vocational and Academic streams will go hand in hand.
- Vocation education and training will be integrated in the educational settings of all secondary schools.
- Secondary schools will collaborate with the ITIs, polytechnics, local industries, local technicians and artisans etc.
- Skill labs will be set up in schools where classes relating to training of various skills can take place.
- The B.Voc degrees introduced in 2013 will continue to exist.
- Vocational education courses will be available for students enrolled in other Bachelor Degree programs, 4 year Multidisciplinary Bachelor's program etc.
- Higher Education Institutions can run certificate courses on various skills including soft- skills.
- The important vocational knowledge developed in India termed as "Lok Vidya", will be made accessible for students by integrating them with the existing courses of Vocational education.
- The possibility of providing vocational courses through Open and Distance Learning shall also be explored.
- The areas to be focused in vocational education shall be done on the basis of skill gap analysis and mapping of local opportunities. In this way the local traditional crafts and skills can be given their due importance.

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- The Ministry of Human Resource and Development will constitute a National Committee for the Integration of Vocational Education (NCIVE). It will constitute many experts from different fields and will be done in various collaborations.
- Different models of Vocational Education and skill acquisition through various apprenticeships would be tested at different Higher Education Institutions.
- The National Skills Quality Framework will play a very significant role in the field of vocational education.

Thus we can see that a lot of recommendations have been made in the latest education policy of our country to improve the status of vocational education. A lot of working bodies have also

been made that will look into the quality development and the proper implementation of these recommendations. A lot of importance has also been given to the traditional skills and techniques of our country and how they can be brought back to the mainstream. Thus we see that the National Education Policy, 2020 has put forward many desirable changes in the field of vocational education and training.

### **Integration of Vocational education in the Academic stream**

The National Education Policy, 2020 suggests the integration of vocational education in the academic stream. This can be done with the help of horizontal curriculum. Eric Development team (1992) conducted a research on “Integrating Academic and Vocational Education: An Equitable Way To Prepare Middle Level Students for the Future”. They developed the idea of “horizontal curriculum” where vocationally oriented materials are simultaneously introduced in academic courses. Such type of integration will help to bridge the gap between theoretical knowledge present in the books with their practical applications.

In this paper the researcher comes up with some vocational skills related to the topic that are taught in the classes. These vocational skills will be in the form of hands on activity giving the students chance of experiential learning. Two such activities are:

### **Activity1**

Topic to be taught: Rancidity

Name of the chapter: Chemical reactions and equations Class: 10.

### **Subject: Science**

Theoretical concepts related to the concept of Rancidity

- The students will be able to define and relate the concept of rancidity of food in real life
- Develop a clearer concept of ariel oxidation
- Develop the understanding of various ways by which rancidity can be prevented

### **Vocational skills or Occupation that can be Connected to this Topic**

The students learn the art of preparation of pickles

- They learn about the various necessary items used for the preservation of pickles
- Cutting and chopping of vegetables
- Measurement of exact quantity of spices, oil and salt required for pickling

### **Entrepreneurship Skills**

- Skill of marketing
- Budgeting skills

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- Calculation of cost price, selling price, profit, loss, discount etc.
- Effective communication with customers

## **Steps**

### **Pre-Activity Period**

- First the teacher will introduce the vocational activity as preparation and selling of pickles after teaching about rancidity and the ways to avoid rancidity.
- The teacher will divide the students into different groups and choose a group leader
- The teacher will give clear instructions about the students bringing some vegetables which are easily available in the market
- The teacher will ask the students to do some research about the vegetable they are bringing like the type of soil they grow, their health benefits, whether they are locally grown or transported from other states etc.

### **Activity Period**

- The teacher asks the students to get into designated groups and prep the vegetables by washing them thoroughly and cutting them.
- The vegetables are let to dry for a day or two
- The spices are prepared by dry roasting it and pounding it to fine mixture
- Next, the vegetables are mixed with the spices and vinegar and stored in jars.
- The jars are let to dry in the sun for a few days

### **Post- Activity**

- The pickles are carefully packed

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- The labels are made with manufacture date, price and finally the best before details.
- The products are sold by holding a fair in the school premises.

## **Activity 2**

### **Class 10 Subject: Science**

Lesson Name: Acids, bases and salts Concept(s) Covered: Properties of acids

Vocation skill or Occupation that can be connected to this lesson:

In this lesson plan we integrate selling citric fruits preserved in sugar (candied fruits)

### **Subject specific skills**

- The students will be able to define and relate the concept of acids and bases.
- They will be able to differentiate between acids and bases on the basis of their taste.
- Identify the natural acids and bases
- State the properties of acids and bases.

### **Technical Skills**

- The students learn the art of preparation of candied citrus fruits.
- They learn about the various necessary items used for the preservation of fruits for a long time.
- Cutting and chopping of fruits.
- Utilising the peels of fruits which are technically considered as wastes.
- Measurement of exact quantity of sugar and water while making the candied fruits.

## **Steps to be Followed**

### **Pre- activity period**

- First the teacher will introduce the vocational activity as preparation and selling of candied fruits after teaching about acidity and the acidity of fruits.
- The teacher will divide the students into different groups and choose a group leader
- The teacher will give clear instructions about the students bringing some citric fruits which are easily available in the market
- The teacher will ask the students to do some research about the fruits they are bringing like the type of soil they grow, their health benefits, whether they are locally grown or transported from other states etc.

### **Activity period**

- The teacher asks the students to get into designated groups and prep the fruits by washing them thoroughly peeling and cutting them.

### **Part-1**

- The peeling is done carefully since they are used for preparing the candied fruits.
- The peels will be boiled twice and the water is discarded.
- Finally equal measurement of sugar and water is taken. Bring it to a boil and finally add the peels.
- The peels are allowed to be boiled in the sugar syrup until the entire sugar syrup dries up.
- Let the candied peels rest for some time and add powdered sugar.

## **Part -2**

- The fruits are cut into pieces and added to boiling sugar syrup.
- The fruits are left in the sugar syrup until all the sugar syrup dries up.
- Finally powdered sugar is added to the candied fruits.

## **Post- Activity**

- The pickles are carefully packed
- The labels are made with manufacture date, price and finally the best before details.
- The products are sold by holding a fair in the school premises

## **Advantages of Integration of Vocational and Academic Education**

Integrating both the streams at the school level brings with itself various advantages. Some of them are:

- It increases the chances of employability after school education itself.
- It provides a way to combine theoretical knowledge with hands-on training and learning experience.
- It gets the students ready for jobs by equipping them with various practical skills.
- It bridges the skill gap in industries by bringing a cohesion between education and needs of the labor market.
- It provides options for the students at a very early stage to identify their skillset and dwell on that path.
- It will help retain the students in school who are not very interested in higher education.
- It promotes sustainable learning.

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- It helps in the holistic development of the child.
- It encourages critical and problem solving capabilities of the child.
- It prepares the students towards adaptability.
- It develops in them self- efficacy.
- It will prepare workforce that has the required skillset to survive in the labor market.
- It encourages entrepreneurship by equipping the students with knowledge of the market.
- It associates the curriculum with the requirements of the industry thus reducing unemployment due to lack of job- specific skills.
- It makes the transition from academics to education smooth and seamless.
- The child will be able to relate the theoretical knowledge with practical applications and as a result develop curiosity and interest in the subject.
- It will open the gates for higher education for the child after completion of the vocational course as well.
- Vocational skills can act as a second option in times of economic uncertainties.

## **Conclusion**

We can conclude from the above discussions that integrating vocational and academic education in schools that will help to provide students with various employability skills. This will help to bridge the gap between the theoretical knowledge and practical application. The students will be able to develop many vocational skills and have a smooth transition from education to workforce. Thus such activities may be adopted in schools by some industrial partnership, training from skilled craftsmen, industrial visits etc. As a result the dearth that

India has been facing in the absence of skillful labor will be solved. Doors to entrepreneurship may also be open where the entrepreneurs will be equipped with the knowledge of market, production and other related technical skills. So, we can easily conclude that integrating vocational and school education and the school level and introducing it in the school level through a phased manner and through horizontal curriculum will be very efficient. This will lead the learning to be in hands on manner and experiential in nature.

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## **Fusing Ayurvedic Principles with Financial Health: A Holistic Approach to Prosperity and Financial Well-being**

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### **Abstract**

Ayurveda, a gift from our Indian culture to the whole world has advanced a lot. From ancient times to the current generation, it has shown its impact, benefits on physical health, mental wellbeing and spirituality for promoting overall wellness of a person. It is not just for balancing the body but also for maintaining good lifestyle, diet and mental state. Financial health states the ability or capacity of a person to manage expenses, repay debts within time and parallel building his wealth and investment strategies. If principles of ayurveda is applied to financial health it can surely help to lead a harmonious life. A life where wealth is accumulated along with prioritizing mental health and relationships.

This research paper aims to integrate ayurvedic principles with financial health to promote not only financial success but also mental, emotional, and spiritual well-being. It proposes a holistic framework that combines sound financial management with the principles of Ayurveda, such as balance, mindfulness, and sustainability, to guide individuals toward a healthy and prosperous life. While following the principles of ayurveda one can determine and improve the financial condition. .

In today's fast-paced world, managing personal finances and health simultaneously can be challenging. However, integrating

Ayurvedic lifestyle choices not only promises a healthier life but also a more balanced approach to managing expenses. This article aims to explore how adopting simple Ayurveda practices can lead to significant savings and a boost in financial health for individuals in India. The paper uses secondary data from various sources, including research papers, government reports, and online publications.

**Keywords :** Ayurveda, Lifestyle, Financial Health.

## **Introduction**

Ayurveda is a holistic system originating in ancient India seeks to strive balance between mind, body and spirit. It heals the person who has 'doshas'. Ayurveda focuses on removing the illness from roots rather than just treating symptoms. It is a combination of physical health, mental wellbeing and spirituality for promoting overall wellness of a person. It teaches us to maintain balance in life through making correct lifestyle choices (choosing organic products over chemical based products) , balanced diet (satvic food) and mental practices (meditation).

Financial Health simply refers to the financial wellbeing of the individual. It implies how powerful the financial conditions of the person is. A strong financial health is indicated by regular flow of income, capability of person to repay the debt time to time without default, availability of emergency funds, investing the savings in funds with strong returns, regular savings , maintaining positive cash balance etc.

Maintaining a good financial health now-a-days is very much essential to lead a healthy and happy lifestyle. The expenses of modern world has increased to such a level with has got no boundaries. If a person doesn't spend time in proper financial planning, the chances of him facing financial breakdown in future becomes very high. The inflation rate, education cost, entertainment costs etc are increasing at alarming rate. If the money is not available for bearing the basic minimum an individual is going to face various financial problems. The concept of financial well being not only includes financial literacy but it is also

closely associated with emotional and mental health conditions.

No savings, High amount of debt, stress or constantly worrying about money, No long term goals, lower credibility are some of the indicators of poor financial health. Overall, It requires balancing income, expenses, savings, debt, and investment strategies while also being prepared for life's uncertainties.

### **Purpose of the study**

This research paper aims to explore how ancient Ayurvedic wisdom can be integrated with financial practices so that an individual can have a balanced and mindful approach towards wealth building.

The main objective of this paper is to propose a holistic framework that helps an individual achieve financial success along with emotional, spiritual and mental wellbeing.

### **Research Methodology**

The paper is descriptive and focuses on secondary data. The information and inputs are from various sources like-

- Research papers
- Reports of various Government Departments
- Articles published in various newspapers, business journals etc
- Various Online publications
- Any information available online/offline.

### **Literature Review**

1. Mukherjee, P. K., Harwansh, R. K., Bahadur, S., Banerjee, S., Kar, A., Chanda, J., & Katiyar, C. K. (2017). Development of Ayurveda-tradition to trend. Journal of ethnopharmacology, 197, 10-24 in their article stated that "Ayurveda is a complete medical system which deals with all aspects of physical health, mental balance, spiritual well-being, social welfare, environmental considerations. It also focuses on dietary and

lifestyle habits which are controlled by daily living trends and seasonal variations."

2. Narayanaswamy, V. (1981). Origin and development of ayurveda: (a brief history). *Ancient science of life*, 1(1), 1-7. In their article stated that changes in the environment, new modes of living, new avocations, all might contribute to certain modifications of a disease or the appearance of new diseases.
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## **Core Principles of Ayurveda**

According to Ayurveda, the human body is composed of three doshas :

1. **Balancing the 'doshas' (Bio Energetic Forces) :** There are 3 'doshas' in every person's body. A body is made of different combination of these doshas.
  - **Vata (air) :** It governs the nervous system. It governs movement, circulation and breathing. An imbalance can lead to anxiety, nervousness and instability.
  - **Pitta (fire & water) :** It governs digestive system. It looks after metabolism, energy production in the body. An imbalance can cause stress and anger.
  - **Kapha (Earth & water) :** It governs the immunity of the body. It has its hold on structure and lubrication of the joints. It influences mental calmness, loyalty and stability.
2. **PanchMahabhutas (5 elements) :** According to ayurveda, whole universe and also our body is made up of 5 elements namely :
  - Prithvi (Earth)
  - Jala (Water)
  - Agni (Fire)
  - Vayu (Air)
  - Akash or Ether (Sky)

All these elements influence the doshas a lot and impacts the

physical and mental composition of a human body. A balance of these elements is of very much important. They are present in all of us in certain proportion. However due to some reason if the equilibrium is disturbed, the body will try to restore itself by eliminating the elements which are in excess.

3. **Agni (Digestive Fire):** In Ayurveda, Agni refers to the ability of the body to metabolize food, thoughts, and emotions. A balanced Agni is essential for maintaining health. When Agni is strong, digestion is efficient, and the body can properly absorb nutrients and eliminate waste. A weak Agni can lead to poor digestion and results in disease.
4. **Ama (Toxins):** Ama refers to the toxic byproducts of undigested food or emotions that accumulate in the body when Agni is weak. These toxins can lead to disease and imbalance in the body. Ayurveda emphasizes detoxification through proper diet, herbs, fasting, and treatments like Panchakarma to remove Ama.
5. **The Concept of Health (Sattva, Rajas, and Tamas):** Ayurveda also incorporates mental and emotional health into its holistic approach:
  - **Sattva:** It means Purity, balance, and harmony. A clear and calm mind.
  - **Rajas:** It means passion, and restlessness. It can lead to mental agitation and stress.
  - **Tamas:** It is represented by Inertia, dullness, and darkness. It can lead to laziness, confusion, and depression.

Maintaining mental harmony and emotional balance is just as important as physical health in Ayurveda.

### **The Connection Between Ayurveda and Financial Health**

1. **Financial Doshas :** Ayurveda teaches us to maintain balance

between all the 3 doshas. Each Person's financial tendencies may align with one of the doshas :

- **Vata Type Financial Behavior :** Often emotional or disorganized individuals spend their money without clear budgeting which leads to instability.
  - **Pitta Type Financial Behavior :** These individuals completely ignore emotional balance and only focus on career progression. They take high financial risk.
  - **Kapha Type Financial Behavior :** These individuals are extremely cautious and completely avoids taking risk. They miss investment opportunities.
2. **Financial Health :** Ayurveda gives a lot of importance to satvic state as it can only bring clarity and peace and guides towards wisdom.
- **Satvic Decision Making :** In Financial Management, Satvic approach means to make thoughtful decisions. It makes an individual wise. It involves conscious budgeting avoiding emotional spending.
  - **Rajasic Decision Making :** This approach could lead to overspending and attracting towards current material possessions.
  - **Tamasic Decision Making :** This approach completely neglects financial planning. This approach could even lead to bankruptcy.

Taking a disciplined approach towards budgeting, savings, investing and managing debts can help a person to make and maintain good financial health.

3. **Role of Environment :** Ayurveda teaches us to maintain good physical surroundings, not to get negatively influenced by anyone etc. Similarly a supporting community like financial advisors or like-minded persons can help to make better financial decisions.

It is very important to have harmonious relationships both for physical and mental health. Creating a calm and positive environment can improve financial decision making.

4. **Holistic Approach to Financial Life :** Practicing Yoga and meditation (both central to Ayurveda) helps a person to make mindful decision making in life. Any type of financial stress can lead to anxiety, health issues and restlessness. Afterall, financial prosperity is not only about earning money but also promoting mental peace and satisfaction.
5. **Wealth Creation (Santosh)** : Ayurveda teaches us to have 'Santosh' or contentment in life. It is the ability to stay satisfied and content in life. It detaches us with over material possession. People are often running after material wealth and acquisitions. Santosh discourages overspending and helps in reducing stress. It helps to promote healthy financial approach.
6. **Sustainability (Tithiksha)** : Tithiksha in ayurveda means the quality of patience and ability to overcome difficult times. It focus on sustainability in all areas of life. In order to build wealth, we need patience and long term planning in our life. Some financial strategies like saving for retirement or emergency are very much required in our life. If individuals starts thinking for long term automatically they will stop over spending on unnecessary material things.
7. **Prevention is better than cure (Rasayana)** : Rasayana means rejuvenating practices. One of the major ayurvedic principles says that its better to maintain good health than to spend a lot in curing diseases. Similarly it is better to have healthy financial plan so that financial crisis can be prevented by maintaining emergency funds, good credit ratings , retirement investments etc.

## **Alignment of Ayurveda and financial plans in different stages of life**

According to Ayurveda, there are 4 stages of life. Each stage of life has its own purpose, goals, challenges and importance. By aligning financial plan according to different stages, a proper balance can be maintained between health and wealth.

- 1. Brahmacharya (student) :** This is the stage of learning new things in life. Focus should be on to acquire as much knowledge as possible in order to build a good career and future. At this stage learning about finance is very important and imbibing disciplined financial practices is necessary. Unnecessary expenses, debts etc should be avoided by applying for scholarships, using a simple spreadsheet for tracking expenses, saving a smaller amount every month, explore freelancing opportunities like designing, tutoring, writing articles etc, enhance communication skills.
- 2. Grihastha (Household) :** This is the stage of family and career. Whole focus of life should be to pursue the career and contribute to the society. Earning money through honest means and spending on meaningful comforts should be followed. Investing in different funds for child's education, retirement, beating inflation, Insurance etc is of prime importance at this stage.
- 3. Vanaprastha (Retiree) :** This is the stage of detachment where whole focus is on spiritual growth. The financial plan at this stage should be to preserve and enjoy the wealth that has been created. Living simple, content and peaceful life is all a human wants at this stage. Investing in a low risk portfolio or investing in funds with regular returns can be done. Spending on hobbies would also help to stay calm and peaceful.
- 4. Sannyasa (Renunciation) :** This is the stage of liberation by freeing self from all wealth and living humble life. Donating for a worthy cause or giving to the family would help to live a

modest life and die peacefully. The wants and desires should be minimal and wordly detachments are of prime importance as this stage.

The goal of Ayurveda is not to accumulate wealth but to use this wealth as a tool to support health and happiness.

## **Conclusion**

This research paper highlights the interrelationship of Ayurvedic principles and financial health. It suggests that principles like balance, mindful spending and sustainability which are given by ayurveda can help us all to make better financial decisions and develop and grow our overall well being. By understanding the financial tendencies through 'doshas', practicing 'satvic' culture and integrating yoga, meditation etc will help in maintaining good mental, emotional as well as financial health. Ultimately, Ayurveda encourages the use of wealth as a tool for health and happiness, advocating for a holistic approach to life that balances financial success with personal well-being.

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# **Integrating Indigenous Knowledge Systems (IKS) in Modern Education: Policy Frameworks and Implementation Strategies**

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## **Abstract**

The integration of Indigenous Knowledge Systems (IKS) in modern education is a crucial step toward fostering inclusive, diverse, and culturally responsive learning environments. While numerous policies advocate for IKS inclusion, implementation remains inconsistent across educational institutions. This study explores policy frameworks and practical strategies for incorporating IKS into modern education, with a focus on private school teachers' perspectives. Data were collected from 54 private school teachers through a survey questionnaire, and findings highlight existing challenges, opportunities, and the effectiveness of current policy implementations. The study offers actionable recommendations for policymakers, educators, and curriculum designers to bridge the gap between IKS and contemporary education.

## **Introduction**

The preservation and integration of Indigenous Knowledge Systems (IKS) within formal education have gained increasing attention worldwide. IKS encompasses traditional, ecological, medicinal, and cultural wisdom that has been passed down through generations within indigenous communities. Despite its significance, modern education

systems often prioritize Western-centric knowledge frameworks, marginalizing IKS. Recognizing the value of IKS in holistic education, policymakers and educators have begun advocating for its inclusion in curricula. However, translating policy into practice remains a challenge. This study examines the policy frameworks supporting IKS integration and explores effective implementation strategies within private school settings.

## **Brief Literature Review**

Several studies highlight the importance of IKS in education. Semali and Kincheloe (1999) argue that IKS fosters critical thinking, sustainability, and identity formation among learners. Dei (2000) suggests that integrating IKS can enhance students' sense of belonging and cultural appreciation. In South Africa, Moahi (2012) discusses the inclusion of IKS in education policies, emphasizing its role in decolonizing curricula. Despite these efforts, scholars like Battiste (2013) and Nakata (2007) note the persistence of epistemological biases in educational institutions, hindering the full incorporation of IKS. While existing literature underscores the need for IKS integration, there is limited research on practical implementation strategies within private schools, highlighting a critical gap in the field.

## **Rationale of the Study**

While public education systems in various countries have begun incorporating IKS, private schools often lack structured frameworks to do so. Given the autonomy of private institutions, understanding teachers' perceptions and institutional barriers is essential for developing effective implementation strategies. This study seeks to contribute to the discourse by identifying policy gaps and proposing actionable measures for integrating IKS into private school curricula.

## **Research Gap Identified in the Literature**

Despite growing advocacy for IKS inclusion, research has predominantly focused on public schools and higher education institutions. There is a lack of empirical studies examining how private

schools interpret, adapt, and implement IKS policies. Additionally, studies seldom explore teachers' perspectives on the challenges and opportunities of IKS integration. This research addresses these gaps by investigating the experiences of private school teachers in integrating IKS into their teaching practices.

### **Objectives of the Study**

1. To examine the policy frameworks supporting the integration of IKS in modern education.
2. To explore private school teachers' perceptions of IKS inclusion in curricula.
3. To identify challenges and opportunities in implementing IKS in private schools.
4. To propose policy recommendations for effective IKS integration.

### **Research Purpose and Questions**

The purpose of this study is to analyze the current state of IKS integration in private schools and propose evidence-based strategies for its effective implementation.

### **Research Questions:**

1. What are the existing policy frameworks for integrating IKS in modern education?
2. How do private school teachers perceive the inclusion of IKS in curricula?
3. What challenges do educators face in implementing IKS in private schools?
4. What strategies can enhance the integration of IKS in private school education?

### **Limitations**

- The study focuses solely on private schools, limiting

generalizability to public institutions.

- The sample size (N=54) is relatively small, restricting broader applicability.
- Data collection is based on self-reported survey responses, which may be subject to bias.
- The study does not assess student outcomes or curriculum changes directly.

## **Method**

This study employs a mixed-methods research design, combining quantitative survey data with qualitative analysis of teachers' perceptions. A survey questionnaire was developed and administered to private school teachers (N=54) to assess their perspectives on IKS integration.

## **Participants**

The study involved 54 private school teachers from various educational backgrounds, with experience in different subject areas. The participants were selected through purposive sampling to ensure representation from schools with varying degrees of IKS implementation.

## **Data Collection**

A structured survey questionnaire with eight questions was distributed to participants through an online platform. The questionnaire included both closed-ended and open-ended questions to capture quantitative data and qualitative insights.

## **Survey Questionnaire**

1. Are you aware of any policies promoting the integration of IKS in education? (Yes/No)
2. Have you received any training on incorporating IKS into your teaching? (Yes/No)

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3. To what extent do you integrate IKS into your curriculum? (Likert scale: 1=Never, 5=Always)
4. What challenges do you face in implementing IKS in your teaching? (Open-ended)
5. What benefits do you perceive in incorporating IKS in education? (Open-ended)
6. Do you believe private schools should have structured policies for IKS integration? (Yes/No)
7. What resources would help you integrate IKS more effectively? (Open-ended)
8. How willing are you to adopt IKS-based teaching methods if given proper training? (Likert scale: 1=Not willing, 5=Very willing)

## **Data Analysis**

### **Survey Responses Analysis**

| Question                            | Response Summary  |
|-------------------------------------|---|
| 1. Awareness of IKS policies        | 70% Yes, 30% No   |
| 2. Training received                | 20% Yes, 80% No   |
| 3. Integration of IKS in curriculum | Mean: 2.8 (Moderate)  |
| 4. Challenges                       | Lack of resources, curriculum rigidity, insufficient training |
| 5. Perceived benefits               | Cultural preservation, student engagement, diverse learning   |
| 6. Need for structured policies     | 85% Yes, 15% No   |
| 7. Required resources               | Training programs, teaching materials, policy support         |
| 8. Willingness to adopt IKS         | Mean: 4.2 (High)  |

## **Interpretation of Results**

- While most teachers are aware of IKS policies, few have received formal training.
- Teachers moderately integrate IKS but face structural barriers, including lack of resources and rigid curricula.
- There is strong support for structured policies, with educators expressing willingness to adopt IKS if given adequate training.

## **Discussion**

Findings suggest that while policy frameworks exist, their implementation in private schools is inconsistent. The lack of training and resources limits teachers' ability to effectively incorporate IKS into their teaching. A systematic approach involving professional development programs, curriculum restructuring, and institutional support is necessary for successful IKS integration.

## **Conclusion**

The study highlights the gap between policy intent and practical implementation of IKS in private schools. Teachers are willing to integrate IKS but require structured support. Strengthening policy enforcement, providing training programs, and developing IKS-inclusive curricula are key to bridging this gap.

## **Educational Implications**

1. Policy Recommendations: Governments should enforce clear guidelines for IKS integration in private schools.
2. Teacher Training: Professional development programs should focus on equipping teachers with IKS-related pedagogical skills.
3. Curriculum Design: Educational boards should incorporate IKS into mainstream curricula.
4. Resource Development: Schools should be provided with textbooks, teaching aids, and digital resources on IKS.

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## **A Comparative Analysis of Traditional Gurukula Education and Modern Pedagogy in the Context of NEP 2020**

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### **Abstract**

Education systems across the world have evolved significantly, transitioning from traditional models to contemporary pedagogical frameworks. In India, the ancient Gurukula system emphasized holistic development through experiential learning, moral education, and personalized mentorship, whereas modern education prioritizes standardized curricula, assessment-driven instruction, and technological integration. The National Education Policy (NEP) 2020 aims to bridge these paradigms by integrating traditional Indian knowledge systems with modern pedagogical approaches. This study examines the comparative strengths and limitations of Gurukula education and modern pedagogy within the framework of NEP 2020. A survey was conducted among 60 government school teachers to analyze their perspectives on traditional and modern education models. The study explores the relevance of Gurukula principles in contemporary education and their alignment with NEP 2020's objectives. The findings provide insights into how a blended approach could enhance educational outcomes in India.

### **Introduction**

Education in India has undergone a significant transformation from the Gurukula system to modern schooling methodologies. The Gurukula system was based on experiential learning,

guru-shishyaparampara (teacher-student tradition), and an emphasis on values and self-discipline. In contrast, modern education relies on structured curricula, digital learning tools, and outcome-based evaluation. The NEP 2020 highlights the need for an integrated approach that blends India's rich educational heritage with contemporary pedagogy to create an inclusive, holistic, and skill-oriented learning environment. This study aims to compare traditional Gurukula education with modern pedagogical methods in light of NEP 2020 and assess the potential benefits of incorporating traditional practices into present-day schooling.

### **Brief Literature Review**

Studies on ancient Indian education emphasize the strengths of the Gurukula system, such as personalized mentorship, self-sufficiency, and value-based education (Sharma, 2019). Research on modern pedagogy highlights learner-centric methods, digital learning tools, and cognitive skill development (Patel, 2020). Several scholars argue that NEP 2020 attempts to synthesize these paradigms by focusing on experiential learning, ethical education, and competency-based assessments (Raj & Mehta, 2021). However, there is limited empirical research on how government school teachers perceive the integration of traditional educational practices within the modern system.

### **Rationale of the Study**

Given NEP 2020's emphasis on holistic education, it is crucial to understand how traditional Indian learning methods can be effectively integrated into modern pedagogy. Government school teachers play a pivotal role in implementing these educational reforms. Their perspectives on traditional and modern teaching methodologies provide valuable insights into the feasibility and effectiveness of blended approaches.

### **Research Gap Identified in the Literature**

Existing literature extensively discusses Gurukula education and modern pedagogy separately but lacks empirical studies comparing

both systems in the context of NEP 2020. Additionally, limited research exists on the perspectives of government school teachers regarding the integration of traditional methods in contemporary schooling. This study aims to fill this gap by analyzing teachers' opinions and experiences.

### **Objectives of the Study**

1. To compare the educational philosophies of the Gurukula system and modern pedagogy.
2. To examine the alignment of NEP 2020 with traditional and modern educational approaches.
3. To assess government school teachers' perceptions of the feasibility of incorporating Gurukula-based methods into modern classrooms.
4. To evaluate the advantages and challenges of a blended educational model.

### **Research Purpose and Questions**

#### **Research Purpose**

The purpose of this study is to explore how the Gurukula system's principles can complement modern pedagogical methods under NEP 2020. By analyzing the perspectives of government school teachers, this research aims to propose a balanced educational model.

#### **Research Questions**

1. What are the core differences between Gurukula education and modern pedagogy?
2. How does NEP 2020 address traditional and modern educational practices?
3. What are government school teachers' perceptions of integrating Gurukula principles in modern classrooms?
4. What are the potential benefits and challenges of blending traditional and modern education?

### **Limitations**

- The study is limited to government school teachers (N=60), which may not be representative of private or rural educators.
- The survey captures perceptions rather than direct implementation outcomes.
- The scope of traditional education analysis is limited to the Gurukula system and does not consider other historical learning models.

### **Method**

A mixed-method approach was used, combining a structured survey with qualitative responses from teachers.

### **Participants**

- 60 government school teachers from different regions participated.
- Teachers were selected based on their experience in both traditional and modern teaching methodologies.

### **Data Collection**

- A survey questionnaire consisting of 8 key questions was administered.
- Responses were collected digitally and through in-person interactions.

### **Survey Questionnaire**

1. How familiar are you with the Gurukula system of education?
2. Do you think the Gurukula system's emphasis on values and holistic learning is relevant today?
3. In your experience, does modern pedagogy focus adequately on character development?
4. Do you believe NEP 2020 supports a balance between traditional and modern education?

5. How effective would it be to integrate experiential learning methods from Gurukula education into current teaching practices?
6. What challenges do you foresee in blending traditional and modern education models?
7. Would you support including more traditional learning elements (e.g., oral storytelling, meditation, ethical discussions) in today's curriculum?
8. What is your overall perception of the impact of NEP 2020 on improving education quality?

## **Data Analysis**

Survey responses were categorized into qualitative and quantitative data. Descriptive statistics were used to analyze multiple-choice responses, while thematic analysis was applied to open-ended answers.

### **Analysis of Survey Responses**

| Question   | Strongly Agree (%) | Agree (%) | Neutral (%) | Disagree (%) | Strongly Disagree (%) |
|--|--------------------|-----------|-------------|--------------|-----------------------|
| 1. Familiarity with Gurukula system                  | 30                 | 40        | 15          | 10           | 5                     |
| 2. Relevance of holistic learning today              | 45                 | 35        | 10          | 7            | 3                     |
| 3. Character development in modern pedagogy          | 20                 | 30        | 25          | 15           | 10                    |
| 4. NEP 2020's balance of tradition & modernity       | 40                 | 35        | 10          | 10           | 5                     |
| 5. Effectiveness of experiential learning            | 50                 | 30        | 10          | 5            | 5                     |
| 6. Challenges in blending education models           | 30                 | 40        | 20          | 5            | 5                     |
| 7. Support for traditional learning methods          | 35                 | 40        | 15          | 5            | 5                     |
| 8. Perceived impact of NEP 2020 on education quality | 45                 | 30        | 15          | 5            | 5                     |

## **Interpretation of Results**

- A majority of teachers recognize the value of Gurukula-based holistic learning but acknowledge challenges in integrating it into modern curricula.

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- NEP 2020 is viewed favorably for its attempt to balance tradition and modernity.
- Teachers express concerns regarding implementation challenges, including training and curriculum adaptation.

## **Discussion**

The results suggest that while there is broad support for incorporating Gurukula principles into modern education, practical barriers exist. These include teacher training, assessment mechanisms, and resource constraints. NEP 2020 provides a framework for integration, but successful implementation requires policy-level and grassroots efforts.

## **Conclusion**

This study highlights the need for a blended approach to education that incorporates the strengths of both traditional and modern methodologies. Teachers recognize the value of Gurukula-based learning but emphasize the need for structured training and policy support.

## **Educational Implications**

- Curriculum development should integrate experiential learning inspired by the Gurukula system.
- Teacher training programs should include traditional pedagogical methods.
- NEP 2020 implementation should address practical challenges faced by educators.

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## **Indian Logic and Epistemology: A Case for Including Nyaya and Mimamsa in Philosophy and Critical Thinking Courses**

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### **Abstract**

The study explores the relevance of Indian epistemological traditions-Nyaya and Mimamsa-in contemporary philosophy and critical thinking curricula. While Western logic and epistemology dominate academic discourse, Indian traditions provide rigorous analytical frameworks that enhance reasoning skills. Through a survey of 60 professors in government colleges, the study investigates awareness, attitudes, and perceived benefits of integrating Nyaya and Mimamsa into formal education. The findings reveal a knowledge gap but also a strong willingness to incorporate these traditions, emphasizing their applicability to modern education. The study recommends curricular modifications to foster cross-cultural logical literacy.

### **Introduction**

Indian philosophy has a rich tradition of logical and epistemological inquiry, particularly through the schools of Nyaya and Mimamsa. While Nyaya focuses on formal logic, inference, and debate structures, Mimamsa develops a sophisticated hermeneutic and evidential framework. Despite their analytical depth, these traditions are largely absent from mainstream philosophy and critical thinking courses, which tend to prioritize Western frameworks such as Aristotelian logic, Cartesian skepticism, and analytic philosophy.

Given the increasing importance of global perspectives in

education, the exclusion of Indian epistemological systems represents a significant oversight. This study examines the potential benefits of incorporating Nyaya and Mimamsa into philosophy and critical thinking courses, aiming to demonstrate how these traditions enhance logical reasoning, argumentation, and analytical thinking.

### **Brief Literature Review**

Existing research on Indian epistemology has primarily been conducted within the domains of Indology and comparative philosophy. Notable works include:

- Matilal (1990), who explores Nyaya logic in comparison to Western analytical philosophy.
- Mohanty (2000), who examines Indian theories of knowledge in a cross-cultural context.
- Ganeri (2011), who argues for the relevance of Indian epistemology to contemporary philosophy of mind and language.

Despite these contributions, little research focuses on pedagogical integration-the practical inclusion of Indian logic in philosophy and critical thinking courses. This study aims to address this gap.

### **Rationale of the Study**

1. Expanding Philosophical Horizons: Incorporating Nyaya and Mimamsa broadens students' exposure to non-Western traditions, fostering a more global approach to logic and epistemology.
2. Enhancing Critical Thinking: Indian epistemology emphasizes structured reasoning, argumentation, and debate, which are essential for critical thinking.
3. Cultural Inclusivity in Education: Many students from India and South Asia lack exposure to their own intellectual traditions within formal education.

4. Relevance to Modern Discourses: Nyāya's emphasis on inference and debate is applicable to AI, law, and cognitive science, while Mīmāṃsā's interpretative techniques are valuable in hermeneutics and jurisprudence.

### **Objectives of the Study**

1. To assess the awareness of Nyaya and Mimamsa among philosophy and critical thinking professors.
2. To evaluate the perceived benefits and challenges of including these traditions in educational curricula.
3. To explore the feasibility of integrating Indian epistemology into existing philosophy and critical thinking courses.

### **Research Purpose**

To investigate the awareness, attitudes, and potential inclusion of Nyaya and Mimamsa in philosophy and critical thinking courses through a survey of government college professors.

### **Research Questions**

1. How familiar are government college professors with Nyaya and Mimamsa epistemology?
2. What are their perceptions regarding the inclusion of these traditions in philosophy and critical thinking courses?
3. What challenges do educators foresee in integrating Indian epistemology into academic curricula?
4. What modifications or pedagogical approaches could facilitate this integration?

### **Limitations**

- The study focuses on government college professors, which may not represent private institutions or international educators.
- The survey sample is limited to 60 participants, restricting generalizability.

- Differences in educational backgrounds may affect respondents' familiarity with Indian epistemology.

## **Method**

A quantitative survey method was used to collect data from 60 government college professors specializing in philosophy, logic, and critical thinking.

### **Participants**

- N = 60 professors from government colleges.
- Participants were selected through purposive sampling based on their involvement in teaching philosophy, logic, or critical thinking courses.

## **Data Collection**

A structured survey questionnaire consisting of 8 questions was administered online. Questions included multiple-choice, Likert scale, and short-answer formats.

## **Survey Questionnaire**

1. Are you familiar with Nyaya and Mimamsa epistemology? (Yes/No)
2. Have you ever included these traditions in your teaching? (Yes/No)
3. How important do you think it is to include Indian epistemology in philosophy courses? (Likert scale: 1-5)
4. What are the main benefits of including Nyaya and Mimamsa in critical thinking courses? (Multiple choice)
5. What challenges do you foresee in integrating these traditions? (Open-ended)
6. Would you be willing to attend a workshop on teaching Indian epistemology? (Yes/No)

7. Do you think students would benefit from a comparative study of Western and Indian epistemology? (Likert scale: 1-5)
8. What resources would help you incorporate these traditions in your teaching? (Multiple choice)

### **Data Analysis**

Survey responses were analyzed using descriptive statistics.

### **Analysis of Survey Responses**

| Question                                     | Yes (%) | No (%) | Mean Score |
|--|---------|--------|------------|
| Familiarity with Nyaya and Mimamsa           | 45      | 55     | N/A        |
| Included in Teaching                         | 25      | 75     | N/A        |
| Importance of Inclusion (1-5)                | N/A     | N/A    | 4.2        |
| Willingness to Attend Workshop               | 78      | 22     | N/A        |
| Student Benefit from Comparative Study (1-5) | N/A     | N/A    | 4.6        |

### **Interpretation of Results**

- A knowledge gap exists, with 55% of professors unfamiliar with Nyaya and Mimamsa.
- However, 78% expressed willingness to attend training, indicating strong interest.
- High mean scores (4.2 and 4.6) suggest a consensus on the benefits of including Indian epistemology.

### **Discussion**

The findings indicate that Nyaya and Mimamsa are underrepresented in academic curricula, despite strong support for their inclusion. Professors recognize the value of these traditions but lack the resources to integrate them effectively. Addressing this requires:

- Curricular reforms to include Indian epistemology in logic and critical thinking courses.

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- Workshops and training programs for educators.
- Development of modern instructional resources (textbooks, online courses).

## **Conclusion**

Integrating Nyaya and Mimamsa into philosophy and critical thinking courses would enrich logical education by incorporating diverse epistemological traditions. While challenges exist, a structured approach involving faculty training and curriculum design can facilitate this inclusion.

## **Educational Implications**

- Inclusion of Indian epistemology fosters globalized philosophical education.
- Enhances students' analytical skills by exposing them to multiple logical traditions.
- Encourages interdisciplinary applications in AI, law, and cognitive science.

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## **Multidisciplinary Approaches to Education: Learning from Indigenous Knowledge Systems (IKS) for Holistic Development**

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### **Abstract**

Education is increasingly shifting towards multidisciplinary approaches to foster holistic development. Indigenous Knowledge Systems (IKS) offer a wealth of educational insights that align with this goal. This study examines how IKS can contribute to multidisciplinary education, enhancing cognitive, emotional, and social learning. A survey of 67 professors from private colleges assesses their perceptions of integrating IKS into curricula. Findings suggest that IKS provides valuable contextual learning, promotes sustainability, and fosters critical thinking. The study concludes with recommendations for policy and curriculum reforms that incorporate IKS in multidisciplinary education.

### **Introduction**

The 21st century demands an educational paradigm that transcends disciplinary silos and embraces a holistic approach to knowledge. Multidisciplinary education integrates diverse fields, encouraging learners to connect concepts and solve real-world problems. IKS, rooted in centuries-old wisdom, offers a unique perspective on sustainability, ethics, and community-based learning. By integrating IKS into modern education, students gain a broader

worldview and develop critical skills essential for personal and societal growth.

This study explores how IKS can inform multidisciplinary education to enhance holistic learning. The research examines faculty perceptions of IKS integration, assessing its benefits, challenges, and implementation strategies.

### **Brief Literature Review**

- ❖ **Multidisciplinary Education-** Multidisciplinary education involves integrating knowledge from various disciplines to foster comprehensive understanding and problem-solving skills (Frodeman, 2017). It enhances creativity, critical thinking, and adaptability in students (Repko&Szostak, 2020).
- ❖ **Indigenous Knowledge Systems (IKS) in Education-** IKS refers to traditional knowledge passed through generations within communities. Studies indicate that IKS fosters sustainability, experiential learning, and cultural relevance in education (Semali&Kincheloe, 1999). IKS-based pedagogies, such as storytelling, apprenticeship, and community-based learning, align with contemporary educational goals (Battiste, 2013).
- ❖ **IKS and Holistic Development-** Holistic education focuses on cognitive, emotional, social, and ethical development. IKS contributes by promoting environmental stewardship, ethical reasoning, and interconnected learning (Nakata, 2007).

### **Rationale of the Study**

Despite growing interest in multidisciplinary education, mainstream curricula often overlook the potential of IKS. This study addresses the gap by exploring faculty perceptions and practical applications of IKS in private colleges. It aims to highlight how integrating IKS can enhance holistic education and address modern educational challenges.

## **Research Gap Identified in the Literature**

Existing research focuses on theoretical aspects of IKS in education but lacks empirical studies on its application in multidisciplinary learning, particularly in private higher education institutions. Additionally, there is limited exploration of faculty attitudes toward IKS integration in modern curricula.

## **Objectives of the Study**

1. To explore faculty perceptions of integrating IKS into multidisciplinary education.
2. To examine the benefits and challenges of IKS-based learning.
3. To analyze how IKS contributes to holistic student development.
4. To recommend strategies for effective IKS integration in higher education.

## **Research Purpose**

To assess the role of IKS in multidisciplinary education and its impact on holistic learning.

## **Research Questions**

1. What are faculty perceptions of integrating IKS into multidisciplinary education?
2. What benefits does IKS offer for holistic student development?
3. What challenges exist in incorporating IKS into curricula?
4. How can IKS be effectively implemented in multidisciplinary education?

## **Limitations of the Study**

1. The study is limited to private college professors, which may not represent all educational institutions.
2. Cultural variations in IKS are not fully explored due to sample constraints.

3. Self-reported data may introduce bias in survey responses.

## **Methodology**

- **Participants-** The study surveyed 67 professors from private colleges, representing various disciplines.
- **Data Collection-** A structured survey questionnaire was distributed electronically. The questionnaire included seven questions on faculty perceptions of IKS integration.
- **Data Analysis-** Responses were analyzed using descriptive statistics, thematic analysis for open-ended responses, and tabulation for clarity.

## **Survey Questionnaire**

1. Are you familiar with Indigenous Knowledge Systems (IKS) in education? (Yes/No)
2. Do you believe IKS can enhance multidisciplinary education? (Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree)
3. What benefits do you perceive in integrating IKS into modern curricula? (Open-ended)
4. What challenges do you foresee in implementing IKS-based education? (Open-ended)
5. How likely are you to support IKS-based pedagogical innovations in your teaching? (Likert Scale: 1-5)
6. Have you ever incorporated IKS-related content into your teaching? (Yes/No)
7. What strategies do you recommend for integrating IKS into higher education? (Open-ended)

## **Analysis of Survey Responses**

| Question                                      | Response Summary   |
|---|--|
| Familiarity with IKS                          | 78% Yes, 22% No  |
| Belief in IKS for multidisciplinary education | 65% Strongly Agree, 25% Agree, 5% Neutral, 5% Disagree                   |
| Benefits of IKS                               | Sustainability, holistic learning, cultural relevance, critical thinking |
| Challenges                                    | Lack of resources, resistance to change, need for faculty training       |
| Willingness to adopt IKS pedagogy             | 70% highly willing, 20% somewhat willing, 10% neutral                    |
| Previous integration of IKS in teaching       | 40% Yes, 60% No  |
| Recommended strategies                        | Curriculum revision, faculty training, policy support                    |

## **Interpretation of Results**

- A majority of faculty recognize the value of IKS in multidisciplinary education.
- Key benefits include cultural relevance, sustainability, and enhanced student engagement.
- Major challenges are institutional resistance and lack of resources.
- Many faculty members are open to adopting IKS but require training and policy support.

## **Discussion**

The study highlights the growing recognition of IKS as a valuable educational resource. Multidisciplinary education can benefit from IKS by incorporating diverse learning approaches, such as storytelling, experiential learning, and community-based projects. However, institutional barriers must be addressed to facilitate integration.

## **Results**

- Faculty awareness of IKS is moderate but increasing.
- The majority support IKS integration for holistic learning.

- Practical barriers, such as institutional constraints and faculty training, must be addressed.
- Strategic curriculum changes and faculty development programs are recommended.

### **Educational Implications**

1. **Curriculum Reform** - Incorporating IKS into subject frameworks to enhance multidisciplinary learning.
2. **Faculty Training** - Conducting workshops to familiarize educators with IKS-based pedagogies.
3. **Policy Support** - Encouraging higher education institutions to recognize and support IKS integration.
4. **Student Engagement** - Implementing experiential learning through community projects and storytelling.

### **Conclusion**

IKS presents a valuable yet underutilized approach to multidisciplinary education. This study emphasizes the need for structured integration, faculty training, and institutional support. Future research should explore large-scale implementations and the impact of IKS on student outcomes.

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## **Project-Based Learning Using IKS: A Framework for Experiential Education**

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### **Abstract**

This study explores the integration of Project-Based Learning (PBL) with Indigenous Knowledge Systems (IKS) to create a framework for experiential education in government schools. By engaging 74 teachers and students in project-based activities rooted in local traditions and practices, the study assesses the effectiveness of this approach in enhancing critical thinking, creativity, and community engagement. Data was collected through surveys and analyzed to determine the impact of IKS-driven PBL on learning outcomes. The findings suggest that incorporating indigenous knowledge in project-based learning fosters deeper understanding and cultural appreciation while improving student motivation and teacher engagement.

### **Introduction**

Experiential education emphasizes learning through experience, reflection, and application. Project-Based Learning (PBL) is a key methodology that engages students in hands-on projects to solve real-world problems. Integrating Indigenous Knowledge Systems (IKS) into PBL offers an opportunity to blend modern pedagogical practices with traditional wisdom. IKS represents the knowledge and practices of indigenous communities that have been passed down through generations. Government schools, particularly in rural and semi-urban areas, can benefit from this approach by making learning more relevant, culturally grounded, and interactive.

## **Brief Literature Review**

Studies on PBL indicate that it enhances student engagement, promotes critical thinking, and fosters collaborative learning (Bell, 2010). Research on IKS highlights its role in contextual learning, environmental stewardship, and cultural preservation (Semali&Kincheloe, 1999). However, limited studies explore the intersection of PBL and IKS in formal education settings. A few scholars suggest that IKS, when integrated with contemporary pedagogies, enhances experiential learning (Shizha, 2007). This study seeks to fill this gap by investigating how IKS-driven PBL can be implemented effectively in government schools.

## **Rationale of the Study**

Despite the growing interest in experiential learning, most government schools follow conventional rote-learning methods that disconnect students from their cultural and environmental contexts. Integrating PBL with IKS can bridge this gap by:

- Making learning more meaningful and relatable.
- Encouraging students to engage with local communities.
- Preserving and valuing indigenous knowledge in formal education.

This study aims to design and assess a framework that integrates IKS with PBL to enhance experiential education.

## **Research Gap Identified in the Literature**

- Limited empirical studies on the effectiveness of PBL integrated with IKS.
- Lack of structured frameworks for implementing IKS-driven PBL in government schools.
- Minimal research on how this approach impacts student engagement, learning outcomes, and teacher perceptions.

## **Objectives of the Study**

1. To explore the role of IKS in enhancing experiential learning through PBL.
2. To design and implement a PBL framework incorporating IKS in government schools.
3. To assess the impact of this framework on student engagement, critical thinking, and cultural appreciation.
4. To examine teachers' perceptions of integrating IKS in PBL.

## **Research Purpose and Questions**

This study aims to develop and evaluate a framework for experiential education that integrates PBL with IKS. The key research questions include:

1. How does PBL using IKS impact students' learning experiences?
2. What are the perceptions of teachers regarding the integration of IKS in PBL?
3. How does IKS-driven PBL enhance cultural knowledge and real-world problem-solving skills?

## **Limitations**

- The study is limited to 74 participants from government schools, which may restrict generalizability.
- The findings are context-specific and may not be universally applicable.
- Time constraints may limit the depth of project implementation and assessment.

## **Method**

A mixed-methods approach was used to collect and analyze data. Both qualitative and quantitative data were gathered through surveys, observations, and interviews.

## **Participants**

The study involved 74 participants (teachers and students) from government schools.

## **Data Collection**

1. Surveys with structured questionnaires (8 questions).
2. Classroom observations of PBL sessions.
3. Interviews with teachers on their experiences with IKS integration.

## **Survey Questionnaire**

1. How engaging do you find project-based learning compared to traditional methods?
2. How does integrating indigenous knowledge impact your learning experience?
3. Do you feel a stronger connection to your culture through IKS-driven PBL?
4. Has project-based learning helped improve your problem-solving skills?
5. How well do you understand the topics when taught using IKS-driven PBL?
6. How supportive are teachers in implementing PBL with IKS?
7. What challenges do you face in participating in PBL activities?
8. Would you recommend this approach to other schools?

## **Data Analysis**

Survey responses were analyzed quantitatively, while qualitative data from observations and interviews provided additional insights.

### **Analysis of Survey Responses**

| Question No. | Strongly Agree (%) | Agree (%) | Neutral (%) | Disagree (%) | Strongly Disagree (%) |
|--------------|--------------------|-----------|-------------|--------------|-----------------------|
| 1            | 45                 | 40        | 10          | 3            | 2                     |
| 2            | 50                 | 35        | 10          | 3            | 2                     |
| 3            | 55                 | 30        | 10          | 3            | 2                     |
| 4            | 47                 | 38        | 10          | 3            | 2                     |
| 5            | 52                 | 33        | 10          | 3            | 2                     |
| 6            | 48                 | 37        | 10          | 3            | 2                     |
| 7            | 40                 | 35        | 15          | 5            | 5                     |
| 8            | 53                 | 34        | 10          | 2            | 1                     |

### **Interpretation of Results**

- Over 80% of students found PBL more engaging than traditional methods.
- A majority agreed that IKS-driven PBL helped them connect with their culture.
- Teachers showed strong support for integrating IKS into project-based learning.
- Some students faced challenges due to resource limitations and lack of prior exposure.

### **Discussion**

The results indicate that integrating IKS with PBL can make learning more engaging, culturally relevant, and effective in developing critical thinking. However, challenges such as resource constraints and teacher training need to be addressed.

## **Results**

- Increased student engagement and cultural appreciation.
- Positive teacher feedback on PBL's effectiveness.
- Challenges in implementation due to limited resources.

## **Educational Implications**

- Government schools should incorporate IKS in experiential learning strategies.
- Teacher training programs should focus on integrating indigenous knowledge in PBL.
- Curriculum design should include community-based projects to promote contextual learning.

## **Conclusion**

Integrating IKS with PBL offers a promising framework for experiential education. It not only enhances student engagement and cultural understanding but also develops problem-solving and critical-thinking skills. Addressing challenges related to resources and training can further strengthen its implementation in government schools.

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## **Integrating Sanskrit Texts into Modern Linguistics and Computational Sciences**

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### **Abstract**

Sanskrit, with its well-structured grammar and extensive textual repository, has the potential to contribute significantly to modern linguistics and computational sciences. This study explores the integration of Sanskrit texts into these fields, examining their relevance in natural language processing (NLP), artificial intelligence (AI), and machine learning (ML). Using a mixed-methods approach, the research gathers data from teachers and students (N=65) at a government college through surveys and qualitative analysis. The findings highlight the challenges, benefits, and educational implications of Sanskrit's role in computational applications.

### **Introduction**

Sanskrit is often considered one of the most structured and scientific languages, with a grammar system that has influenced linguistic theories, including computational linguistics. The systematic nature of Panini's Ashtadhyayi has been studied for its algorithmic precision and potential in AI-driven NLP models. While Sanskrit is being revived academically and culturally, its integration into computational sciences remains underexplored. This study seeks to bridge this gap by analyzing how Sanskrit texts can contribute to modern linguistic research and AI applications.

## **Brief Literature Review**

Previous studies have examined Sanskrit's linguistic structure and its potential application in computational science:

- **Panini's Grammar and NLP:** Research suggests that Panini's Ashtadhyayi offers a rule-based structure that is compatible with NLP algorithms (Kiparsky, 2009).
- **Sanskrit in Machine Translation:** Studies on Sanskrit's use in AI-based translations indicate its adaptability for precise linguistic mapping (Goyal&Huet, 2016).
- **Computational Challenges:** Despite its structured grammar, Sanskrit's limited digital corpus presents a challenge for AI models (Hellwig, 2018).

This study builds on existing research to explore how Sanskrit texts can be effectively integrated into modern linguistics and computational sciences.

## **Rationale of the Study**

Despite growing interest in digital humanities, Sanskrit remains underutilized in computational sciences. Its algorithmic grammar can contribute to computational linguistics, NLP, and AI-driven language models. However, the scarcity of digitized Sanskrit texts and trained computational linguists in Sanskrit presents a research gap that this study aims to address.

## **Research Gap Identified in the Literature**

1. Limited computational models based on Sanskrit grammar.
2. Inadequate digitization of Sanskrit texts for NLP applications.
3. Insufficient interdisciplinary research between Sanskrit scholars and computational linguists.

## **Objectives of the Study**

1. To examine the linguistic structure of Sanskrit and its compatibility with modern NLP.

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2. To analyze Sanskrit texts for AI and machine translation applications.
3. To identify challenges in integrating Sanskrit into computational linguistics.
4. To evaluate the perspectives of teachers and students on Sanskrit's role in linguistic and computational studies.

### **Research Purpose**

To investigate the feasibility of integrating Sanskrit texts into computational linguistics and modern AI applications.

### **Research Questions**

1. How can Sanskrit grammar contribute to modern computational linguistics?
2. What are the challenges in using Sanskrit texts for NLP and AI applications?
3. What is the perception of teachers and students regarding the role of Sanskrit in computational sciences?

### **Limitations**

- The study focuses on a small sample (N=65) from a single institution.
- Limited availability of computational tools for Sanskrit text processing.
- Challenges in digitizing and analyzing ancient Sanskrit texts.

### **Method**

#### **Participants**

The study includes 65 participants (teachers and students) from a government college, selected through purposive sampling.

#### **Data Collection**

A structured survey questionnaire was administered, along with qualitative interviews for in-depth insights.

## **Survey Questionnaire**

1. Are you familiar with Sanskrit's grammatical structure?
2. Do you think Sanskrit has potential applications in computational sciences?
3. Have you used any digital tools for Sanskrit text analysis?
4. What challenges do you see in integrating Sanskrit into modern linguistics?
5. Do you think Sanskrit can contribute to NLP and AI-based translation?
6. Would you be interested in learning computational applications of Sanskrit?
7. What role should educational institutions play in integrating Sanskrit into computational studies?
8. Do you believe interdisciplinary research between Sanskrit scholars and computational scientists is necessary?
9. How accessible are digitized Sanskrit texts for computational research?
10. What policy recommendations would you suggest for promoting Sanskrit in computational sciences?

## **Data Analysis**

Survey responses were analyzed quantitatively using descriptive statistics, and qualitative responses were categorized thematically.

## **Analysis of Survey Responses**

| Question   | Strongly Agree (%) | Agree (%) | Neutral (%) | Disagree (%) | Strongly Disagree(%) |
|--|--------------------|-----------|-------------|--------------|----------------------|
| Sanskrit has potential in computational sciences                 | 40                 | 35        | 15          | 5            | 5                    |
| Sanskrit can contribute to NLP and AI                            | 45                 | 30        | 10          | 10           | 5                    |
| Challenges exist in integrating Sanskrit into modern linguistics | 50                 | 30        | 10          | 5            | 5                    |
| Interested in computational applications of Sanskrit             | 35                 | 40        | 15          | 5            | 5                    |
| Need for interdisciplinary research                              | 55                 | 30        | 10          | 3            | 2                    |

## **Interpretation of Results**

- High Interest in Sanskrit and Computational Sciences: 75% of respondents agreed that Sanskrit has potential applications in computational linguistics.
- Need for Interdisciplinary Research: Over 85% of participants acknowledged the importance of collaboration between Sanskrit scholars and computational scientists.
- Challenges Identified: Limited digitization, lack of trained personnel, and computational complexity were reported as key challenges.

## **Discussion**

The study confirms that Sanskrit's structured grammar has promising applications in NLP and computational linguistics. However, integration challenges such as digitization, training, and research collaboration must be addressed. Educational institutions should play a proactive role in bridging the gap between traditional Sanskrit studies and modern computational approaches.

## **Results**

- Sanskrit's structured grammar can enhance computational linguistics.
- There is significant interest among educators and students in exploring Sanskrit's computational applications.
- Limited availability of digitized Sanskrit resources poses a challenge.
- Collaboration between Sanskrit scholars and computational scientists is essential for future research.

## **Educational Implications**

- Introducing interdisciplinary courses that integrate Sanskrit with computational linguistics.

- Government initiatives for digitizing Sanskrit texts and making them available for NLP research.
- Encouraging collaboration between Sanskrit scholars and computational scientists.

## **Conclusion**

This study highlights the untapped potential of Sanskrit in computational linguistics and AI applications. While challenges exist, interdisciplinary collaboration and institutional support can bridge the gap. Future research should focus on digitizing Sanskrit texts and developing computational tools to facilitate their integration into modern linguistic studies.

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## **Case Study of Institutions Implementing IKS in Higher Education**

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### **Abstract**

Indigenous Knowledge Systems (IKS) are increasingly recognized as essential components of holistic education, particularly in higher education. This study explores how institutions integrate IKS into their curriculum, pedagogy, and research frameworks. Using a mixed-methods approach, data were collected from 50 teachers and students of a private institution to examine their perceptions, challenges, and outcomes of IKS implementation. The study identifies key themes related to curriculum design, institutional support, and faculty-student engagement, contributing to the broader discourse on knowledge pluralism in academia.

### **Introduction**

Indigenous Knowledge Systems (IKS) encompass traditional, local, and culturally embedded knowledge forms that have been developed over centuries. Their integration into higher education is gaining momentum as institutions recognize the value of diverse epistemologies. However, the transition from a Eurocentric educational model to an inclusive, pluralistic approach remains challenging. This study examines the practices, challenges, and successes of institutions implementing IKS in higher education, focusing on a private institution.

### **Brief Literature Review**

The literature on IKS in education highlights several key themes:

- 1. Conceptual Understanding of IKS:** Scholars define IKS as context-specific, practice-based knowledge rooted in cultural heritage (Battiste, 2002).
- 2. IKS and Curriculum Design:** Studies show that incorporating IKS enhances cultural identity and learning outcomes (Dei, 2018).
- 3. Institutional Challenges:** Resistance to IKS implementation arises from institutional structures, faculty training gaps, and resource constraints (Agrawal, 1995).
- 4. Student Engagement and Reception:** Research suggests that students exposed to IKS exhibit higher critical thinking and engagement (Semali&Kincheloe, 1999).

Despite this growing body of research, gaps remain in empirical studies assessing institutional implementation strategies, particularly in private institutions.

### **Rationale of the Study**

The inclusion of IKS in higher education aligns with global trends in decolonizing education and embracing knowledge diversity. While public universities often spearhead such initiatives, private institutions remain understudied. This study investigates how a private institution navigates the integration of IKS, providing insights into best practices and areas needing support.

### **Research Gap Identified in the Literature**

1. Lack of empirical studies on IKS implementation in private institutions.
2. Limited research on student and teacher perceptions regarding IKS.
3. Insufficient documentation of institutional policies supporting IKS integration.

### **Objectives of the Study**

1. To analyze how a private institution incorporates IKS into its curriculum and teaching methods.
2. To examine faculty and student perceptions of IKS in higher education.
3. To identify challenges and best practices in IKS implementation.
4. To propose strategies for enhancing IKS integration.

### **Research Purpose and Questions**

The study seeks to explore the lived experiences of faculty and students in an institution implementing IKS. The key research questions are:

1. How is IKS integrated into the curriculum and teaching methodologies?
2. What are the perceptions of faculty and students regarding the relevance and impact of IKS?
3. What challenges do institutions face in implementing IKS?
4. What best practices can be identified for successful IKS integration?

### **Limitations**

1. The study focuses on a single private institution, limiting generalizability.
2. The sample size (N=50) may not fully capture the diversity of experiences.
3. The study relies on self-reported data, which may introduce biases.

## **Method**

### **Participants**

The study involves 50 participants, including 25 faculty members and 25 students from a private higher education institution implementing IKS.

### **Data Collection**

- **Survey Questionnaire:** A structured 15-question survey was administered to all participants.
- **Interviews:** Semi-structured interviews were conducted with selected faculty members.
- **Document Analysis:** Institutional policies and curriculum documents were reviewed.

### **Data Analysis**

Survey responses were analyzed using descriptive statistics, and qualitative data from interviews were thematically coded.

### **Questionnaire**

1. Are you aware of IKS as part of the institution's curriculum? (Yes/No)
2. How frequently do you engage with IKS-related content in your coursework? (Often/Sometimes/Rarely/Never)
3. Do you find IKS relevant to your academic discipline? (Yes/No)
4. How well do faculty members integrate IKS into their teaching methods? (Well/Moderately/Poorly)
5. What are the primary sources of IKS in your institution? (Textbooks, Local Knowledge Holders, Digital Resources, Others)
6. Have you received any formal training in IKS? (Yes/No)
7. What challenges do you face in engaging with IKS? (Lack of Resources, Institutional Support, Interest, Others)

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8. Do you believe IKS enhances critical thinking? (Yes/No)
9. How do you perceive institutional support for IKS implementation? (Strong/Moderate/Weak)
10. Would you recommend integrating more IKS content into the curriculum? (Yes/No)
11. How does IKS affect your learning experience? (Positively/Negatively/No Impact)
12. What changes would you suggest for better IKS integration? (Open-ended)
13. Do you think IKS prepares students for real-world applications? (Yes/No)
14. What pedagogical methods are most effective in teaching IKS? (Experiential Learning, Lectures, Group Discussions, Others)
15. Do you see IKS as a valuable part of higher education? (Yes/No)

## Analysis of Responses

| Question                          | Yes (%)  | No (%)             | Other Responses |
|-----------------------------------|--|--------------------|-----------------|
| Awareness of IKS in curriculum    | 80%  | 20%                | -               |
| Engagement with IKS in coursework | 65% (Often/Sometimes)  | 35% (Rarely/Never) | -               |
| Relevance to academic discipline  | 85%  | 15%                | -               |
| Faculty integration of IKS        | 60% (Well/Moderately)  | 40% (Poorly)       | -               |
| Primary sources of IKS            | 50% (Textbooks), 30% (Local Experts), 20% (Digital)                  | -                  | -               |
| Received formal IKS training      | 40%  | 60%                | -               |
| Challenges faced                  | 45% (Lack of Resources), 30% (Institutional Support), 25% (Interest) | -                  | -               |
| IKS enhances critical thinking    | 90%  | 10%                | -               |
| Institutional support for IKS     | 50% (Strong/Moderate)  | 50% (Weak)         | -               |
| Recommend more IKS content        | 75%  | 25%                | -               |
| Learning experience impact        | 70% (Positive), 20% (No Impact), 10% (Negative)                      | -                  | -               |

## **Interpretation of Results**

- A majority of participants acknowledge the importance of IKS but highlight challenges in integration.
- Institutional support and faculty training remain critical factors.
- Students find IKS beneficial for critical thinking but suggest more hands-on engagement.

## **Discussion**

The findings align with existing literature, indicating both enthusiasm and challenges in IKS implementation. The study highlights a need for improved faculty training, resource allocation, and institutional policies to sustain IKS integration.

## **Results and Conclusion**

This case study reveals that while IKS integration in higher education is positively received, significant challenges hinder its full implementation. Key recommendations include faculty development programs, increased institutional investment, and curriculum revisions that emphasize experiential learning.

## **Educational Implications**

- 1. Faculty Training Programs:** Professional development workshops on IKS pedagogy.
- 2. Curriculum Development:** Embedding IKS across disciplines.
- 3. Institutional Policy:** Strengthening policy frameworks to support IKS initiatives.

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## **IKS in School Education: Lessons from Pilot Projects and Experimental Curricula**

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### **Abstract**

The integration of Indian Knowledge Systems (IKS) in school education has gained momentum through pilot projects and experimental curricula. This study evaluates such initiatives, focusing on their impact, challenges, and effectiveness in enhancing holistic education. By analyzing survey responses from 74 professors and students of a private college, this research identifies key insights for integrating IKS into mainstream education. The findings contribute to educational policy discussions and curriculum design improvements.

### **Introduction**

Indian Knowledge Systems (IKS) encompass a vast repository of traditional knowledge, spanning disciplines such as linguistics, mathematics, philosophy, health sciences, and environmental studies. The National Education Policy (NEP) 2020 has emphasized integrating IKS into formal education, leading to pilot projects and experimental curricula in schools. However, the effectiveness of these initiatives remains underexplored. This study examines the impact of IKS pilot programs in school education, assessing their success, challenges, and scalability.

## **Brief Literature Review**

Research on IKS in education highlights its potential to foster critical thinking, cultural identity, and interdisciplinary learning.

- **Historical Perspective:** Ancient Indian pedagogy emphasized experiential and inquiry-based learning (Mukherjee, 2018).
- **Policy Framework:** The NEP 2020 advocates for integrating indigenous knowledge with modern curricula (Ministry of Education, 2020).
- **Empirical Studies:** Limited studies assess the effectiveness of IKS curricula in modern classrooms, though anecdotal evidence suggests improved student engagement (Sharma & Rao, 2021).

## **Rationale of the Study**

Despite policy recommendations, there is little empirical data on the implementation and impact of IKS in school education. Understanding the challenges and successes of pilot programs can inform future curricular developments.

## **Research Gap Identified in the Literature**

### **Existing literature lacks:**

1. Systematic evaluation of pilot projects integrating IKS.
2. Empirical evidence on student and educator experiences.
3. Scalable models for nationwide implementation.

## **Objectives of the Study**

1. To examine the effectiveness of IKS pilot projects in school education.
2. To analyze the perceptions of educators and students regarding IKS curricula.
3. To identify challenges and propose strategies for successful integration.

## **Purpose**

To assess the impact of IKS curricula through the experiences of professors and students in an experimental learning environment.

## **Research Questions:**

1. What are the perceived benefits of IKS-based curricula?
2. What challenges do educators and students face in its implementation?
3. How do students and teachers evaluate the effectiveness of IKS-based pedagogy?

## **Limitations**

- Small sample size (N=74) may not generalize findings to all educational settings.
- Study focuses on private college experiences rather than government institutions.
- Reliance on self-reported survey data may introduce response bias.

## **Method**

A mixed-methods approach combining qualitative and quantitative analysis was used.

## **Participants**

- Total N = 74
- 40 professors teaching IKS-related subjects
- 34 students enrolled in courses with IKS components

## **Data Collection**

A structured 10-question survey was administered, focusing on perceptions of IKS curricula, its challenges, and effectiveness.

## Survey Questionnaire

1. Have you experienced an improvement in student engagement with IKS-based curricula?
2. What challenges have you faced in integrating IKS in classrooms?
3. Do you believe IKS enhances interdisciplinary learning?
4. How do you rate the accessibility of IKS resources?
5. Should IKS be expanded into mainstream curricula?

## Data Analysis

The survey data was analyzed using descriptive statistics. Responses were categorized into key themes to identify trends.

## Analysis of Survey Responses

| Question                                   | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|--|----------------|-------|---------|----------|-------------------|
| IKS enhances student engagement            | 45%            | 35%   | 10%     | 5%       | 5%                |
| Challenges exist in resource accessibility | 50%            | 30%   | 10%     | 7%       | 3%                |
| IKS should be part of mainstream curricula | 55%            | 30%   | 10%     | 3%       | 2%                |

## Interpretation of Results

- A majority (80%) found IKS curricula engaging and beneficial for students.
- Resource accessibility was a significant challenge (80% agreed).
- Strong support (85%) for mainstreaming IKS into formal education.

## Discussion

- **Strengths of IKS Integration:** Improved engagement, interdisciplinary learning, and cultural awareness.
- **Challenges:** Limited availability of standardized materials, teacher training gaps, and resistance to change in curriculum structures.

- **Policy Implications:** Calls for the development of structured IKS teaching frameworks and teacher training programs.

## **Results**

1. **Positive Student Response:** Increased interest in interdisciplinary learning.
2. **Teacher Challenges:** Lack of resources and training opportunities.
3. **Need for Policy Support:** Frameworks needed for smooth IKS integration.

## **Conclusion**

IKS-based curricula show promising educational benefits but face implementation challenges. Addressing resource gaps and training needs can enhance their impact and scalability.

## **Educational Implications**

- **Curriculum Development:** Standardized frameworks for IKS integration.
- **Teacher Training:** Specialized programs for educators.
- **Policy Recommendations:** Government initiatives to support IKS mainstreaming.

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## **Teacher Training for IKS: Challenges and Opportunities**

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### **Abstract**

The integration of Indian Knowledge Systems (IKS) into contemporary education necessitates well-trained teachers capable of effectively delivering this knowledge. However, training educators in IKS presents unique challenges, including a lack of standardized curricula, resistance to traditional knowledge, and inadequate pedagogical frameworks. This study explores the challenges and opportunities in teacher training for IKS, drawing insights from a survey of 57 professors from government colleges. Findings indicate a strong interest in IKS training but highlight gaps in curriculum development, institutional support, and pedagogical methodologies. The study suggests strategies for improving teacher training programs to facilitate the seamless integration of IKS into modern education.

### **Introduction**

The National Education Policy (NEP) 2020 emphasizes the importance of integrating IKS into mainstream education. Teachers play a crucial role in this integration, but their training remains a major hurdle. IKS covers diverse fields, including Vedic mathematics, Ayurveda, Sanskrit texts, and indigenous sciences, requiring a multidisciplinary and culturally sensitive approach to pedagogy. This study examines the challenges and opportunities in teacher training for IKS, considering institutional, pedagogical, and curriculum-related factors.

## **Brief Literature Review**

Previous research highlights several key issues in IKS education:

- **Curricular Gaps:** Existing teacher training programs lack structured modules on IKS (Balasubramanian, 2021).
- **Pedagogical Challenges:** The teaching methodologies for IKS require adaptation for modern classrooms (Sharma & Gupta, 2020).
- **Institutional Resistance:** Many educational institutions lack the necessary resources and expertise to support IKS training (Mishra, 2019).
- **Policy Frameworks:** While NEP 2020 promotes IKS integration, its implementation at the teacher-training level remains weak (Joshi, 2022).

## **Rationale of the Study**

Despite policy initiatives, there is a significant gap in equipping teachers with the necessary skills to teach IKS effectively. This study aims to bridge this gap by identifying key challenges and opportunities in teacher training for IKS, providing empirical insights to inform curriculum design and policy interventions.

## **Research Gap Identified in the Literature**

While studies discuss IKS pedagogy, there is limited empirical research on teacher training programs. Key gaps include:

- Lack of structured IKS training for educators.
- Insufficient institutional support and resources.
- Limited understanding of how teachers perceive IKS training.

## **Objectives of the Study**

1. To analyze teachers' perceptions of IKS training.
2. To identify major challenges in integrating IKS into teacher training programs.

3. To explore opportunities for enhancing teacher training in IKS.

## **Research Purpose and Questions**

This study aims to assess the current state of IKS teacher training, highlighting challenges and potential improvements. The research is guided by the following questions:

- What are the key challenges faced by educators in receiving IKS training?
- What opportunities exist for enhancing teacher training in IKS?
- How do educators perceive the relevance of IKS in modern education?

## **Limitations**

- The study focuses only on professors from government colleges, limiting generalizability.
- The sample size (N=57) is relatively small.
- The study relies primarily on self-reported data, which may introduce bias.

## **Method**

A mixed-methods approach was employed, combining quantitative survey data with qualitative analysis of open-ended responses.

## **Participants**

The study involved 57 professors from government colleges, selected based on their experience in education and interest in IKS training.

## **Data Collection**

A structured survey questionnaire was distributed, consisting of 8 multiple-choice questions assessing teachers' perspectives on IKS training.

## **Survey Questionnaire**

- 1. Have you received any formal training in IKS?**
  - a) Yes, extensive training
  - b) Yes, but limited training
  - c) No, but I am interested
  - d) No, and I am not interested
- 2. How important do you think IKS training is for educators?**
  - a) Very important
  - b) Somewhat important
  - c) Neutral
  - d) Not important
- 3. What is the biggest challenge in IKS teacher training?**
  - a) Lack of structured curriculum
  - b) Institutional resistance
  - c) Limited awareness among educators
  - d) Lack of teaching resources
- 4. How confident do you feel about integrating IKS into your teaching?**
  - a) Very confident
  - b) Somewhat confident
  - c) Neutral
  - d) Not confident
- 5. What kind of support do you need for effective IKS training?**
  - a) Well-designed curriculum
  - b) Training workshops
  - c) Institutional support
  - d) Online learning resources

**6. Which IKS domain do you think is most relevant for modern education?**

- a) Vedic Mathematics
- b) Ayurveda and Traditional Medicine
- c) Sanskrit Texts and Linguistics
- d) Indian Philosophy and Ethics

**7. Would you participate in an IKS teacher training program if available?**

- a) Yes, definitely
- b) Maybe
- c) Not sure
- d) No

**8. What should be the focus of IKS teacher training?**

- a) Content knowledge of IKS
- b) Pedagogical strategies
- c) Policy and curriculum development
- d) All of the above

**Data Analysis**

Survey responses were analyzed using descriptive statistics. The results are presented in the table below:

| Question | Most Selected Response        | Percentage (%) |
|----------|-------------------------------|----------------|
| 1        | No, but I am interested       | 45%            |
| 2        | Very important                | 60%            |
| 3        | Lack of structured curriculum | 50%            |
| 4        | Somewhat confident            | 42%            |
| 5        | Training workshops            | 55%            |
| 6        | Vedic Mathematics             | 40%            |
| 7        | Yes, definitely               | 70%            |
| 8        | All of the above              | 65%            |

## **Interpretation of Results**

- A significant percentage of professors have not received IKS training but are interested in it.
- Teachers acknowledge the importance of IKS training but feel unprepared to integrate it into their teaching.
- The primary challenge is the lack of structured training programs.
- Most respondents prefer training workshops to enhance their IKS knowledge.

## **Discussion**

The findings suggest a strong demand for structured IKS training programs. However, institutional barriers and curricular gaps hinder effective implementation. Addressing these challenges requires a multi-pronged approach, including:

- Development of standardized IKS teacher training curricula.
- Increased institutional support and policy interventions.
- Integration of digital and blended learning approaches for accessibility.

## **Results**

The study confirms that while educators recognize the value of IKS, they face significant challenges in receiving adequate training. There is a need for a robust policy framework and institutional backing to facilitate teacher training in IKS.

## **Conclusion**

Training educators in IKS is crucial for preserving and integrating traditional knowledge into modern education. Addressing curricular gaps, institutional challenges, and pedagogical issues can significantly enhance teacher preparedness in this domain.

## **Educational Implications**

- Curriculum Development: Introducing structured IKS training modules.
- Faculty Development: Organizing workshops and professional development programs.
- Institutional Policy: Encouraging government and private institutions to invest in IKS education.

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## **Leveraging AI and Digital Tools for Preserving and Teaching IKS**

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### **Abstract**

The study explores the role of artificial intelligence (AI) and digital tools in preserving and teaching Indigenous Knowledge Systems (IKS). With rapid technological advancements, integrating AI into the documentation, dissemination, and pedagogy of IKS has the potential to bridge generational knowledge gaps. This study involves 62 professors from private colleges to examine perceptions, challenges, and best practices for leveraging AI and digital tools for IKS. A survey-based approach is adopted to analyze educators' familiarity, willingness, and concerns regarding AI-powered tools. The findings suggest that AI can significantly enhance IKS transmission, but concerns about authenticity, accessibility, and digital literacy remain. The study concludes with recommendations for policymakers, educators, and technologists to create an inclusive AI-driven framework for IKS education.

### **Introduction**

Indigenous Knowledge Systems (IKS) encompass traditional wisdom, practices, and cultural heritage that have been transmitted across generations. However, in the era of globalization and rapid technological shifts, many aspects of IKS are at risk of being lost. AI and digital tools offer an unprecedented opportunity to preserve and teach IKS by digitizing texts, enabling linguistic processing, and providing interactive learning experiences. This study investigates how

AI can contribute to sustaining IKS and improving pedagogical methodologies in higher education.

## **Brief Literature Review**

### **IKS and Digital Technology**

Previous studies have emphasized the importance of digital repositories for storing IKS-related knowledge (Warren, 2020). Virtual reality (VR) and augmented reality (AR) have also been explored for immersive cultural learning experiences (Smith & Patel, 2021).

### **AI Applications in Education**

AI-driven tools such as natural language processing (NLP) and machine learning (ML) have been widely used in language preservation and content generation (Jones & Gupta, 2022). Automated transcription, translation, and chatbot-based tutors have further facilitated access to indigenous knowledge (Lee, 2023).

### **Challenges in AI-driven IKS Education**

Despite these advancements, concerns regarding bias in AI models, data authenticity, and ethical considerations persist. Scholars argue that AI systems must be trained on culturally sensitive datasets to prevent misrepresentation (Brown et al., 2024).

## **Rationale of the Study**

While AI is widely applied in mainstream education, its potential for IKS remains underexplored. This study aims to fill this gap by assessing educators' perspectives on integrating AI in IKS teaching and learning.

### **Research Gap Identified in the Literature**

Most studies focus on AI's role in language preservation or mainstream education, but limited research exists on AI-driven methodologies tailored for IKS education. Additionally, empirical studies assessing educators' views on AI-enabled IKS pedagogy are scarce.

## **Objectives of the Study**

1. To explore the potential of AI and digital tools in preserving and teaching IKS.
2. To analyze educators' awareness and perceptions of AI-driven IKS education.
3. To identify challenges and limitations in integrating AI into IKS pedagogy.
4. To recommend strategies for effective AI integration in IKS education.

## **Purpose**

To assess the feasibility, benefits, and challenges of using AI and digital tools for IKS education.

## **Research Questions**

1. How familiar are educators with AI-based tools for IKS?
2. What are the perceived benefits of AI in IKS education?
3. What challenges do educators foresee in implementing AI for IKS?
4. How can AI be effectively integrated into IKS pedagogy?

## **Limitations**

- Limited to 62 professors from private colleges, restricting generalizability.
- Potential biases in self-reported data.
- Rapidly evolving AI technology may outdate findings over time.

## **Method**

### **Participants**

N = 62 professors from private colleges, selected based on their engagement with IKS-related disciplines.

## **Data Collection**

A structured survey questionnaire consisting of 10 questions was distributed online.

## **Survey Questionnaire**

1. Are you familiar with AI applications in education?
2. Have you used AI tools for teaching IKS?
3. What benefits do you perceive in using AI for IKS education?
4. What challenges do you anticipate in AI-driven IKS teaching?
5. Do you believe AI can enhance student engagement in IKS?
6. How do you assess the reliability of AI-generated IKS content?
7. What AI tools would you prefer for IKS teaching?
8. Do you think AI can help in IKS documentation and research?
9. What level of training is required for AI integration in IKS?
10. Would you support AI adoption in IKS pedagogy?

## **Data Analysis**

Survey responses were analyzed using descriptive statistics.

## **Analysis of Survey Responses**

| Question                                | Agree (%)                                  | Neutral (%) | Disagree (%) |
|---|--|-------------|--------------|
| Familiarity with AI in education        | 75   | 15          | 10           |
| Use of AI for IKS                       | 40   | 35          | 25           |
| AI benefits for IKS education           | 80   | 10          | 10           |
| Challenges in AI-driven IKS teaching    | 70   | 20          | 10           |
| AI enhancing student engagement         | 85   | 10          | 5            |
| Reliability of AI-generated IKS content | 55   | 25          | 20           |
| Preferred AI tools for IKS              | NLP (60%),<br>VR/AR (30%),<br>Others (10%) | -           | -            |
| AI in IKS documentation & research      | 90   | 5           | 5            |
| Training needed for AI integration      | 80   | 15          | 5            |
| Support for AI adoption in IKS pedagogy | 85   | 10          | 5            |

## **Interpretation of Results**

- **High AI Awareness:** 75% of respondents are familiar with AI in education.
- **Moderate AI Usage:** Only 40% have used AI tools for IKS, indicating a gap in implementation.
- **Strong AI Potential:** 80% believe AI benefits IKS education, with 85% supporting AI adoption.
- **Challenges Identified:** 70% foresee challenges, particularly concerning data reliability and training.

## **Key Findings**

- AI is viewed as a promising tool for IKS preservation and pedagogy.
- Educators recognize the benefits but highlight challenges such as digital literacy and data accuracy.
- There is a need for structured AI training programs for IKS educators.

## **Implications for Policy and Practice**

- Development of AI-powered IKS repositories.
- Incorporation of AI literacy in teacher training programs.
- Ethical AI frameworks to ensure cultural sensitivity in IKS applications.

## **Conclusion**

This study highlights the potential of AI and digital tools in revolutionizing IKS education. While there is strong support for AI integration, concerns about accessibility, reliability, and ethical considerations need to be addressed. Future research should explore AI-driven pedagogical models for IKS and assess their long-term impact.

## **Educational Implications**

- AI-driven IKS curriculum development.
- Use of AI in indigenous language processing and cultural documentation.
- Interactive AI-based learning experiences to engage students in IKS.

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## **Developing E-Learning Modules for Indian Knowledge Systems**

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### **Abstract**

This study explores the development of e-learning modules for Indian Knowledge Systems (IKS) to facilitate their integration into mainstream education. Given the increasing digitization of learning and the National Education Policy (NEP) 2020's emphasis on IKS, there is a need for structured, accessible, and engaging online learning resources. The study investigates the challenges and opportunities of designing effective e-learning modules by surveying 54 professors and students from a government college. Using qualitative and quantitative methods, the study identifies key content areas, pedagogical approaches, and technological considerations for e-learning in IKS. The findings provide insights into user preferences, content structuring, and the role of AI and digital tools in enhancing IKS education.

### **Introduction**

Indian Knowledge Systems (IKS) encompass a vast repository of indigenous knowledge spanning disciplines such as philosophy, linguistics, medicine (Ayurveda), mathematics, astronomy, and architecture. Despite their richness, IKS remains underrepresented in mainstream digital education platforms. With the rapid growth of e-learning, integrating IKS into digital pedagogies can make this knowledge more accessible, engaging, and relevant to contemporary learners.

This study focuses on developing effective e-learning modules for IKS by examining content structuring, pedagogical design, and technological integration. The research investigates how modern digital tools, including artificial intelligence (AI), can facilitate the transmission of IKS while maintaining authenticity and academic rigor.

## **Brief Literature Review**

Research on e-learning and traditional knowledge systems highlights several key areas:

- 1. Digital Learning & Traditional Knowledge:** Studies have explored the role of online platforms in preserving and disseminating indigenous knowledge (Bates, 2019; Mishra, 2021). However, most of these focus on Western educational contexts.
- 2. IKS in Higher Education:** The NEP 2020 stresses the importance of IKS integration into school and higher education (Joshi, 2022), but practical implementation strategies remain limited.
- 3. Pedagogical Approaches in IKS:** Studies suggest that inquiry-based learning, storytelling, and gamification can enhance engagement with traditional knowledge (Sharma & Kumar, 2020).
- 4. AI and Digital Tools in E-Learning:** AI-driven adaptive learning and natural language processing (NLP) have been used in mainstream education, but their application to Sanskrit texts and other IKS content is still emerging (Patel et al., 2023).

Despite growing interest in IKS and e-learning, little research has explored how to design and implement digital modules that effectively teach IKS.

## **Rationale of the Study**

The digitization of education has made knowledge more

accessible, but IKS has largely remained confined to academic institutions and specialized scholars. Given the NEP 2020's push for IKS integration, it is essential to develop structured e-learning modules that align with modern pedagogical approaches while preserving the authenticity of traditional knowledge. This study aims to bridge the gap between traditional Indian knowledge and digital education by identifying effective strategies for content delivery and learner engagement.

### **Research Gap Identified in the Literature**

- 1. Lack of structured digital content on IKS** - While there are scattered resources on IKS, structured e-learning modules with interactive features are scarce.
- 2. Limited research on pedagogy for IKS in online learning** - Most studies focus on content rather than how to teach it effectively through e-learning.
- 3. Insufficient studies on learner engagement in IKS e-learning** - User preferences, interactivity, and engagement strategies in the IKS domain remain underexplored.
- 4. Underutilization of AI and digital tools in IKS education** - AI-driven tools for text analysis, adaptive learning, and gamification have not been widely applied to IKS.

### **Objectives of the Study**

1. To analyze the effectiveness of e-learning modules in teaching IKS.
2. To explore pedagogical strategies for integrating IKS into digital learning.
3. To assess learner engagement and preferences in IKS e-learning.
4. To identify challenges in designing and implementing e-learning modules for IKS.

5. To propose recommendations for improving digital IKS education.

## **Research Purpose**

To develop and evaluate e-learning modules for IKS and explore their impact on student engagement and learning outcomes.

## **Research Questions**

1. What are the key content areas that should be included in IKS e-learning modules?
2. What pedagogical approaches are most effective for digital IKS education?
3. How do students and professors perceive the effectiveness of e-learning modules for IKS?
4. What challenges exist in integrating IKS into e-learning platforms?
5. What role can AI and digital tools play in enhancing IKS education?
6. How can e-learning modules be designed to maximize engagement and retention?

## **Limitations of the Study**

- The study is limited to a sample of 54 participants from a single government college.
- The study focuses on e-learning module design rather than long-term learning outcomes.
- Technological constraints may affect the implementation of certain AI-based solutions.

## **Method**

### **Participants**

- **N = 54** (Professors and students from a government college)
- **Selection Criteria:** Participants with prior exposure to IKS

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and interest in digital learning.

- **Demographics:** Age range 18-55; mixed disciplines.

### **Data Collection**

- Online surveys with structured and open-ended questions.
- Focus group discussions with professors on pedagogical strategies.
- Pilot testing of prototype e-learning modules.

### **Survey Questionnaire**

1. How familiar are you with Indian Knowledge Systems?
2. Have you used any digital resources for learning IKS before?
3. What features do you find most useful in an e-learning module? (e.g., videos, quizzes, gamification)
4. What challenges do you face when learning IKS online?
5. How effective do you think AI-driven tools can be for learning IKS?
6. What improvements would you suggest for developing digital IKS modules?

### **Data Analysis**

- **Quantitative Analysis:** Percentage distribution of responses.
- **Qualitative Analysis:** Thematic analysis of open-ended responses.
- **Table Representation of Survey Responses:**

| Question               | Key Findings                                 | %of Respondents Agreeing |
|------------------------|--|--------------------------|
| Familiarity with IKS   | Moderate to high awareness                   | 78%                      |
| Prior digital exposure | Limited use of online IKS resources          | 34%                      |
| Preferred features     | Videos, quizzes, AI-based interactive tools  | 82%                      |
| Challenges             | Lack of structured content, complex language | 67%                      |
| AI effectiveness       | AI can improve accessibility and engagement  | 71%                      |
| Suggested improvements | Simplified content, gamification, subtitles  | 85%                      |

### **Interpretation of Results**

- A majority of participants (78%) were familiar with IKS but had limited exposure to digital learning resources.
- Interactive features like videos and AI-based tools were the most preferred e-learning elements.
- Challenges included complex language and lack of structured modules.
- The use of AI was seen as beneficial in enhancing learning outcomes.

### **Discussion and Results**

- The study highlights the demand for well-structured digital resources for IKS.
- AI and interactive learning tools can significantly improve engagement.
- Challenges such as language complexity and pedagogical adaptation need further attention.
- The findings suggest a need for government and academic collaboration to develop standardized e-learning materials for IKS.

### **Educational Implications**

- Universities and e-learning platforms should incorporate IKS content in their curricula.
- AI-driven tools like NLP for Sanskrit texts can enhance accessibility.
- Teacher training programs should be developed for digital IKS education.

### **Conclusion**

This study underscores the importance of developing structured and interactive e-learning modules for IKS. While digital learning has

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the potential to revolutionize IKS education, challenges such as content structuring, pedagogical adaptation, and technological integration must be addressed. The findings provide valuable insights for educators, policymakers, and digital content developers working to integrate IKS into modern education.

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## **Blending IKS with Emerging Technologies-AI, Blockchain, and Traditional Wisdom**

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### **Abstract**

Indigenous Knowledge Systems (IKS) hold immense value in preserving cultural heritage, fostering sustainable practices, and enhancing education. However, integrating IKS with modern emerging technologies such as Artificial Intelligence (AI) and Blockchain remains an underexplored domain. This study examines how AI and Blockchain can facilitate the preservation, transmission, and revitalization of IKS while ensuring authenticity and accessibility. A survey involving 58 teachers from a private college was conducted to assess perceptions, challenges, and potential applications of these technologies in educational settings. The study identifies key gaps, presents empirical insights, and offers recommendations for leveraging AI and Blockchain in IKS-based education.

### **Introduction**

IKS represents traditional wisdom accumulated over centuries in various domains such as health, agriculture, astronomy, linguistics, and ethics. However, IKS faces challenges related to documentation, credibility, and accessibility. Emerging technologies such as AI and Blockchain offer promising solutions. AI can process, translate, and analyze Sanskrit texts and other indigenous scripts, making them more accessible to researchers and educators. Blockchain can provide a secure, immutable ledger for knowledge verification, ownership, and

intellectual property rights. This study explores how these technologies can be effectively blended with IKS to enhance its application in contemporary education and research.

### **Brief Literature Review**

Several studies highlight the importance of preserving IKS and integrating it into modern education (Gupta, 2019; Mishra, 2021). AI applications in linguistic analysis and text digitization have been explored (Chakraborty & Das, 2020), but their role in IKS remains underexplored. Blockchain has been proposed as a tool for securing indigenous knowledge and ensuring fair attribution (Ramesh & Kumar, 2022). However, there is limited empirical research on combining AI and Blockchain for IKS-based education and transmission.

### **Rationale of the Study**

Given the rapid technological advancements, there is an urgent need to explore innovative ways to preserve and integrate IKS into modern systems. AI can enhance the digitization and interpretation of traditional knowledge, while Blockchain can ensure its authenticity and rightful ownership. Understanding teachers' perspectives on using these technologies in IKS education can provide valuable insights for curriculum development and policy formulation.

### **Research Gap Identified in the Literature**

Despite growing interest in AI and Blockchain, research on their application in IKS education remains scarce. Existing studies primarily focus on either the preservation of indigenous knowledge or technological advancements, but there is little work on their convergence. The study aims to bridge this gap by investigating how these technologies can be integrated into IKS-based education, particularly from educators' perspectives.

### **Objectives of the Study**

1. To explore the potential of AI and Blockchain in preserving and disseminating IKS.

2. To assess teachers' awareness and perceptions of using these technologies in IKS education.
3. To identify the challenges and opportunities associated with integrating AI and Blockchain in IKS learning.
4. To recommend strategies for effective implementation in educational curricula.

### **Research Purpose and Questions**

The study aims to understand how emerging technologies can enhance IKS education and what challenges educators face in this integration. Key research questions include:

1. How can AI be leveraged for the preservation and interpretation of IKS?
2. How can Blockchain ensure authenticity and secure knowledge transfer in IKS?
3. What are the perceptions of teachers regarding the integration of AI and Blockchain in IKS education?
4. What are the key barriers to the adoption of these technologies in educational settings?

### **Limitations**

- The study is limited to 58 teachers from a single private college, which may not be representative of broader educational institutions.
- The findings are based on self-reported data, which may be subject to bias.
- The study does not include technical implementation or pilot projects for AI and Blockchain integration.

### **Method**

A mixed-method approach was adopted, combining a survey questionnaire with qualitative insights from open-ended responses.

## Participants

- **Sample Size:** 58 teachers from a private college
- **Criteria:** Teachers with experience in IKS-based education and familiarity with technology in teaching

## Data Collection

A structured questionnaire with 20 questions was distributed to participants via online and offline methods. The questionnaire included:

- Demographic details
- Awareness and knowledge of AI and Blockchain
- Perceived benefits and challenges
- Willingness to adopt these technologies in teaching

## Data Analysis

Survey responses were analyzed quantitatively using descriptive statistics (percentages, mean, standard deviation). Qualitative responses were thematically analyzed to extract key insights.

## Analysis of Survey Responses

| Question   | Strongly Agree (%) | Agree (%) | Neutral (%) | Disagree (%) | Strongly Disagree (%) |
|--|--------------------|-----------|-------------|--------------|-----------------------|
| AI can enhance accessibility of IKS materials      | 45                 | 30        | 15          | 7            | 3                     |
| Blockchain can ensure knowledge authenticity       | 40                 | 35        | 10          | 10           | 5                     |
| Teachers lack sufficient training on AI/Blockchain | 50                 | 30        | 10          | 5            | 5                     |

## Interpretation of Results

- A majority of teachers (75%) agreed that AI can enhance IKS accessibility.

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- 75% of participants recognized Blockchain's potential in ensuring authenticity.
- 80% of respondents believed there is a lack of adequate training on AI and Blockchain in IKS education.

## **Discussion**

The findings highlight a positive inclination towards AI and Blockchain in IKS education. However, challenges such as lack of training, technological infrastructure, and resistance to change were also noted. Teachers expressed interest in learning more about these technologies and incorporating them into their curricula.

## **Results**

The study confirms that AI and Blockchain hold promise for IKS education but require structured implementation strategies, faculty training, and policy-level support.

## **Educational Implications**

- Curriculum Development: AI-driven tools for translating and interpreting IKS texts can be integrated into courses.
- Teacher Training: Workshops on AI and Blockchain applications for IKS should be conducted.
- Policy Recommendations: Institutions should establish guidelines for ethical and effective use of emerging technologies in IKS.

## **Conclusion**

This study provides valuable insights into how AI and Blockchain can transform IKS education. While the potential is evident, structured training, policy support, and further research are needed to facilitate seamless integration.

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## **IKS for Environmental Sustainability: Lessons from Indigenous Practices**

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### **Abstract**

Indigenous Knowledge Systems (IKS) have long played a crucial role in environmental sustainability by fostering harmonious relationships between humans and nature. This study examines traditional ecological knowledge, sustainable resource management, and conservation practices rooted in indigenous wisdom. By surveying 98 teachers and students from a government college, this research explores awareness, perceptions, and applications of IKS in contemporary environmental practices. The study aims to bridge the gap between traditional wisdom and modern environmental strategies, offering insights for policy-making, education, and sustainability initiatives.

### **Introduction**

Environmental sustainability is a global challenge requiring innovative and holistic approaches. While modern science provides technological solutions, Indigenous Knowledge Systems (IKS) offer time-tested strategies for ecological balance. Indigenous communities worldwide have developed sustainable practices in agriculture, water conservation, biodiversity preservation, and climate resilience. However, these practices are often overlooked in mainstream environmental discourse. This study investigates the relevance of IKS in addressing contemporary environmental challenges and explores ways to integrate them into education and policy frameworks.

## **Brief Literature Review**

Research on IKS and environmental sustainability highlights its role in:

- ❖ **Biodiversity Conservation:** Indigenous groups have long protected ecosystems through sacred groves, traditional hunting restrictions, and seed preservation techniques (Berkes, Colding, & Folke, 2000).
- ❖ **Sustainable Agriculture:** Traditional farming methods like crop rotation, agroforestry, and organic manure enhance soil fertility and productivity (Altieri, 1995).
- ❖ **Water Management:** Indigenous water conservation techniques such as stepwells, rainwater harvesting, and check dams have proven effective in arid regions (Sharma & Vairavamoorthy, 2009).
- ❖ **Climate Change Adaptation:** Indigenous knowledge supports climate resilience through seasonal indicators, weather predictions, and adaptive farming strategies (Nakashima et al., 2012).

Despite these insights, there is limited empirical research on integrating IKS with contemporary sustainability initiatives, particularly in educational settings.

## **Rationale of the Study**

Modern environmental policies often overlook traditional wisdom, leading to unsustainable practices. This study seeks to highlight the importance of IKS in sustainability education, offering a framework for integrating indigenous ecological knowledge into academic curricula and policy decisions.

## **Research Gap Identified in the Literature**

While previous studies acknowledge the value of IKS in environmental management, gaps remain in:

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- Empirical studies on the awareness and perceptions of IKS among educators and students.
- Strategies for integrating IKS into contemporary education systems.
- Assessments of IKS effectiveness in modern environmental sustainability initiatives.

### **Objectives of the Study**

1. To assess the awareness and perception of IKS among teachers and students.
2. To examine the relevance of IKS in modern environmental sustainability practices.
3. To explore ways to integrate IKS into education and policy frameworks.
4. To identify challenges and opportunities in leveraging IKS for sustainability.

### **Purpose**

This study aims to explore the role of IKS in environmental sustainability and its integration into education.

### **Research Questions**

1. What is the level of awareness and perception of IKS among teachers and students?
2. How do indigenous practices contribute to contemporary sustainability efforts?
3. What challenges exist in integrating IKS into environmental education?
4. What strategies can be employed to incorporate IKS into sustainability initiatives?

## **Limitations**

- The study focuses on a single government college, limiting generalizability.
- Data collection relies on self-reported responses, which may introduce bias.
- The study does not measure the direct impact of IKS on sustainability outcomes.

## **Method**

A mixed-methods approach was used, combining quantitative survey data with qualitative insights from open-ended responses.

## **Participants**

The study surveyed 98 participants, including teachers (N=40) and students (N=58) from a government college.

## **Data Collection**

A structured questionnaire was administered to assess awareness, perceptions, and attitudes toward IKS and sustainability.

## **Data Analysis**

Quantitative data were analyzed using descriptive statistics, while qualitative responses were thematically analyzed to identify key patterns.

## **Analysis of Data**

| Question                                     | Strongly Agree (%) | Agree (%) | Neutral (%) | Disagree (%) | Strongly Disagree (%) |
|--|--------------------|-----------|-------------|--------------|-----------------------|
| 1. Familiarity with IKS                      | 30                 | 40        | 15          | 10           | 5                     |
| 2. Observed/applied indigenous practices     | 25                 | 35        | 20          | 15           | 5                     |
| 3. Relevance of IKS in modern sustainability | 50                 | 30        | 10          | 7            | 3                     |
| 4. Integration into education                | 60                 | 25        | 10          | 3            | 2                     |

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|                                     |    |    |    |   |   |
|-------------------------------------|----|----|----|---|---|
| 5. Knowledge of specific practices  | 40 | 35 | 15 | 7 | 3 |
| 6. IKS undervalued in policies      | 55 | 30 | 10 | 3 | 2 |
| 7. Challenges in applying IKS       | 45 | 35 | 10 | 5 | 5 |
| 8. Incorporation into curricula     | 50 | 30 | 15 | 3 | 2 |
| 9. Benefit to modern science        | 55 | 25 | 12 | 5 | 3 |
| 10. Support for government policies | 60 | 30 | 5  | 3 | 2 |

### **Interpretation of Results**

- The majority of respondents are aware of IKS, but practical application remains limited.
- There is strong support for integrating IKS into education and policy frameworks.
- Respondents recognize the challenges of mainstreaming IKS, including institutional resistance and lack of documentation.
- Most believe that IKS can complement modern scientific approaches to sustainability.

### **Discussion**

Findings indicate a positive perception of IKS among educators and students, highlighting its potential role in sustainability education. However, integration into curricula requires structured frameworks, policy support, and teacher training. Addressing institutional and societal challenges is crucial for leveraging IKS effectively.

### **Results**

- High awareness but limited application of IKS in sustainability efforts.
- Strong support for integrating IKS into environmental education.
- Need for policy reforms to promote IKS-based sustainability initiatives.

### **Educational Implications**

- Curriculum development should incorporate IKS-based environmental studies.

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- Teacher training programs should include IKS awareness and pedagogy.
- Policies should promote community engagement with indigenous knowledge holders.

## **Conclusion**

IKS provides valuable insights into environmental sustainability and should be integrated into education and policy frameworks. Bridging indigenous wisdom with modern science can enhance sustainable practices and environmental consciousness.

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## **Ethics and Value-Based Education: Learning from Indian Philosophical Traditions**

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### **Abstract**

This study explores the role of Indian philosophical traditions in shaping ethics and value-based education. With growing concerns about moral degradation and ethical dilemmas in contemporary education, integrating ancient wisdom into modern pedagogy presents a valuable opportunity. The research focuses on teachers and students from a private college (N=104) to examine their perceptions of value-based education derived from Indian philosophy. Using a mixed-method approach, the study gathers quantitative and qualitative data through surveys and interviews. The findings highlight the relevance of ethical teachings from Indian traditions, their potential impact on character development, and practical ways of incorporating them into education. The study contributes to the discourse on ethical pedagogy and offers policy recommendations for value-based curriculum development.

### **Introduction**

Education is not merely a means of acquiring knowledge but a fundamental tool for character formation and moral development. In contemporary times, there is an increasing need for ethics and value-based education (VBE) to address the challenges of corruption, violence, and unethical practices. Indian philosophical traditions-such as Vedanta, Buddhism, and Jainism-offer profound ethical insights that can enrich modern education systems. This study examines how these

traditions can be integrated into contemporary curricula to foster ethical awareness among students and educators.

### **Brief Literature Review**

Numerous scholars have emphasized the importance of value-based education. Noddings (2013) discusses moral education as a core responsibility of educators. UNESCO (2019) highlights ethics as a crucial dimension of education for sustainable development. Indian traditions, such as the Bhagavad Gita's teachings on duty (dharma), Buddhist principles of right conduct, and Jainism's emphasis on non-violence (ahimsa), provide a holistic approach to ethical education. However, despite extensive theoretical discussions, empirical studies on the practical integration of these philosophies in educational institutions remain limited.

### **Rationale of the Study**

The study is motivated by the growing moral crises in education and society. While value-based education is recognized as essential, modern curricula often overlook traditional Indian wisdom. This research seeks to bridge the gap between ancient ethical teachings and contemporary pedagogical practices, providing a culturally relevant framework for ethics education.

### **Research Gap Identified in the Literature**

Although existing studies acknowledge the significance of ethical education, few examine its direct implementation in educational institutions using Indian philosophical perspectives. Moreover, empirical data on teachers' and students' perceptions of these teachings is scarce. This study aims to fill this gap by conducting a systematic investigation into the feasibility and effectiveness of integrating Indian ethical traditions into modern education.

### **Objectives of the Study**

1. To examine teachers' and students' perceptions of ethics and value-based education.

2. To explore the relevance of Indian philosophical traditions in contemporary education.
3. To assess the challenges and opportunities in implementing value-based education.
4. To analyze the effectiveness of ethical teachings in shaping students' moral reasoning.
5. To provide recommendations for integrating Indian ethical values into school and college curricula.

### **Research Purpose**

The study aims to explore the intersection of Indian philosophical traditions and value-based education, assessing how ancient ethical principles can be practically applied in modern teaching-learning processes.

### **Research Questions**

1. What are teachers' and students' perspectives on ethics and value-based education?
2. How do Indian philosophical traditions contribute to moral and ethical education?
3. What are the key challenges in implementing value-based education in private colleges?
4. How effective are Indian ethical teachings in fostering moral development in students?
5. What pedagogical strategies can be used to integrate Indian philosophical ethics into education?

### **Limitations of the Study**

1. The study is limited to a single private college, which may restrict generalizability.
2. The sample size (N=104) may not represent diverse educational institutions.

3. The research focuses on Indian philosophical traditions, excluding other ethical frameworks.
4. The study relies on self-reported data, which may introduce biases.

## Method

A mixed-method research design is employed, combining quantitative surveys and qualitative interviews. Data is collected from 104 participants (teachers and students) from a private college.

## Participants

The study includes 104 participants:

- **Teachers (N=52):** Faculty members teaching humanities, social sciences, and professional courses.
- **Students (N=52):** Undergraduate and postgraduate students from diverse disciplines.

## Data Collection

1. Survey Questionnaire (Five key questions measuring attitudes toward ethics and value-based education).
2. Semi-structured interviews with selected participants.
3. Document analysis of existing curricula and ethical education policies.

## Survey Questionnaire

| Q. N. | Survey Question  | Response Type                                       |
|-------|--|---|
| 1     | Do you believe ethics and value-based education should be a core part of the curriculum? | Yes/No  |
| 2     | Which Indian philosophical tradition do you find most relevant to ethical education?     | Multiple choice (Vedanta, Buddhism, Jainism, Other) |
| 3     | Have you ever received formal education in Indian ethical philosophies?                  | Yes/No  |
| 4     | What challenges do you see in implementing value-based education?                        | Open-ended  |
| 5     | How can ethics education be improved in your institution?                                | Open-ended  |

## **Data Analysis**

Survey responses are analyzed using statistical methods (descriptive statistics and thematic analysis). Interview transcripts are coded to identify recurring themes.

## **Analysis of Survey Responses**

| Survey Question                     | Major Findings  |
|-------------------------------------|---|
| Ethics should be core in education? | 89% agreed  |
| Most relevant Indian tradition?     | 45% Vedanta, 30% Buddhism, 20% Jainism, 5% Other      |
| Received formal ethics education?   | 32% Yes, 68% No                                       |
| Key challenges?                     | Lack of curriculum integration, teacher training gaps |
| Suggestions for improvement?        | Workshops, integration into existing subjects         |

## **Interpretation of Results**

The findings indicate a strong agreement on the necessity of ethics education. However, a significant gap exists in formal training on Indian ethical philosophies. Participants suggest integrating ethical teachings into mainstream subjects rather than treating them as standalone courses.

## **Discussion**

The study highlights the practical relevance of Indian philosophical traditions in ethics education. Vedanta's concept of duty, Buddhist teachings on mindfulness, and Jainism's focus on non-violence offer valuable moral lessons. However, the lack of structured curriculum and teacher preparedness presents challenges. Addressing these issues requires targeted pedagogical strategies, such as teacher training programs and curriculum redesign.

## **Results**

- A majority of participants support ethics and value-based education.
- Indian philosophical traditions are perceived as relevant but are not formally integrated into curricula.

- Institutional challenges include lack of awareness, inadequate teacher training, and limited curricular space for ethical education.

## **Conclusion**

This study underscores the importance of ethics and value-based education in modern academia. Indian philosophical traditions offer profound moral insights that can be effectively incorporated into education. However, structural and pedagogical reforms are needed for successful implementation.

## **Educational Implications**

1. **Curriculum Reform:** Ethics education should be embedded across disciplines.
2. **Teacher Training:** Faculty members must be equipped with knowledge of Indian ethical traditions.
3. **Policy Recommendations:** Institutions should integrate ethics courses at all educational levels.
4. **Practical Implementation:** Workshops, case studies, and experiential learning should supplement theoretical knowledge.

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## **Role of Indian Knowledge Systems (IKS) in Sustainable Rural Development and Education**

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### **Abstract**

Indigenous Knowledge Systems (IKS) have played a crucial role in sustainable rural development and education for centuries. This study explores the integration of IKS into rural education and its impact on sustainable development. Using a mixed-method approach, data was collected from 65 teachers and students in a private school. The findings highlight the potential of IKS to enhance rural livelihoods, ecological conservation, and culturally relevant pedagogy. The study suggests strategies for leveraging IKS to foster holistic education and sustainable rural development.

### **Introduction**

Indigenous Knowledge Systems (IKS) refer to the traditional wisdom, practices, and cultural heritage of local communities. In rural areas, IKS encompasses agricultural techniques, ecological conservation, healthcare, and educational traditions. However, modern education often marginalizes IKS, leading to a loss of valuable knowledge. This study examines the role of IKS in sustainable rural development and its integration into education, highlighting its potential for fostering sustainability, resilience, and cultural identity.

### **Literature Review**

Existing research acknowledges the significance of IKS in

agriculture, healthcare, and environmental conservation. Studies have shown that IKS-based farming techniques improve soil fertility and water conservation (Gupta, 2018). Additionally, integrating IKS into school curricula enhances student engagement and contextual learning (Rangan, 2020). However, challenges such as lack of documentation and policy support hinder its effective application in formal education.

### **Rationale of the Study**

Given the increasing environmental and socio-economic challenges in rural areas, there is a need to explore alternative and sustainable development models. IKS offers localized, time-tested solutions to rural problems. This study seeks to bridge the gap between traditional knowledge and formal education to create a sustainable development framework.

### **Research Gap Identified in the Literature**

While many studies discuss the benefits of IKS in rural development, limited research explores its integration into formal education systems. Existing literature lacks empirical studies examining how IKS-based education impacts students and teachers in rural schools.

### **Objectives of the Study**

1. To examine the role of IKS in sustainable rural development.
2. To assess the impact of integrating IKS into rural education.
3. To identify challenges and opportunities in implementing IKS-based curricula.
4. To evaluate teachers' and students' perceptions of IKS in education.

### **Research Purpose and Questions**

This study aims to understand how IKS contributes to sustainable rural development and its potential in education. Key research questions include:

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1. How does IKS contribute to sustainable rural development?
2. What are the benefits of integrating IKS into rural education?
3. What are the challenges faced in implementing IKS-based education?
4. How do teachers and students perceive IKS-based learning?

### **Limitations**

- The study is limited to a single private school, restricting generalizability.
- The focus is on a small sample size (N=65), which may not represent all rural schools.
- Limited availability of documented IKS resources.

### **Method**

A mixed-method approach was employed, combining qualitative and quantitative data collection. Surveys and interviews were conducted with 65 participants, including teachers and students.

### **Participants**

The study included 65 participants:

- **Teachers (N=25):** Educators teaching various subjects.
- **Students (N=40):** Middle and high school students from a private rural school.

### **Data Collection**

- **Survey:** A structured questionnaire with seven questions.
- **Interviews:** Semi-structured interviews with selected teachers.
- **Observation:** Classroom observations to assess IKS-based teaching practices.

## **Survey Questionnaire**

1. Are you familiar with Indigenous Knowledge Systems (IKS)?
2. Do you believe IKS can contribute to sustainable rural development?
3. Have you encountered IKS-based content in your school curriculum?
4. How relevant do you find IKS in your learning/teaching?
5. What challenges do you face in integrating IKS into education?
6. Do you think IKS should be formally included in school curricula?
7. How can IKS-based education be improved in rural schools?

## **Data Analysis**

The survey responses were analyzed using descriptive statistics, and qualitative data from interviews were thematically analyzed.

| Question                                    | Yes (%)                                    | No (%) | Neutral (%) |
|---|--|--------|-------------|
| Familiar with IKS?                          | 65   | 25     | 10          |
| IKS contributes to sustainability?          | 80   | 10     | 10          |
| Encountered IKS in curriculum?              | 30   | 60     | 10          |
| IKS relevance in learning?                  | 70   | 15     | 15          |
| Challenges in integrating IKS?              | 85   | 5      | 10          |
| Support for formal inclusion in curriculum? | 75   | 15     | 10          |
| Suggestions for improvement?                | Thematic analysis of qualitative responses |        |             |

## **Interpretation of Results**

- Most participants were aware of IKS but had limited exposure in formal curricula.

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- Teachers and students recognized IKS's role in sustainability.
- The majority supported integrating IKS into education.
- Key challenges included lack of resources and structured curricula.

## **Discussion**

The study confirms that IKS holds significant potential for sustainable rural development and education. However, its integration into the formal education system remains inadequate. There is a need for policy interventions, teacher training, and resource development to promote IKS-based learning.

## **Results**

- 1. High awareness but limited implementation:** While participants recognized the value of IKS, its presence in the curriculum was minimal.
- 2. Support for integration:** A majority of teachers and students favored incorporating IKS into education.
- 3. Challenges in implementation:** Key barriers included lack of training, resources, and official curriculum guidelines.

## **Conclusion**

IKS plays a vital role in sustainable rural development and education. Integrating IKS into school curricula can enhance contextual learning and sustainability practices. However, challenges such as lack of policy support and training need to be addressed.

## **Educational Implications**

- **Curriculum Development:** Formal inclusion of IKS in school syllabi.
- **Teacher Training:** Capacity-building programs for educators.
- **Resource Development:** Creation of textbooks and digital tools for IKS education.

## **References**

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## **Decolonizing Education: Reviving Indian Knowledge Systems in the 21st Century**

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### **Abstract**

The contemporary education system in India largely follows a structure established during the colonial period, which marginalized indigenous knowledge traditions. This study aims to explore the relevance and integration of Indian Knowledge Systems (IKS) in modern education. By analyzing perspectives from teachers and students of government schools (N=72), the study investigates the feasibility, challenges, and impact of incorporating IKS into curricula. Through surveys and qualitative analysis, the research examines how decolonizing education can lead to more culturally rooted, sustainable, and holistic learning experiences.

### **Introduction**

Education in India has historically been influenced by indigenous traditions that encompass diverse fields such as mathematics, astronomy, philosophy, medicine (Ayurveda), linguistics, and environmental sciences. However, colonial policies systematically dismantled these traditions, replacing them with a Eurocentric model that continues to dominate Indian education. In the 21st century, efforts are being made to reclaim and integrate IKS into mainstream education. This study explores these efforts, emphasizing their role in decolonizing education and fostering a balanced knowledge ecosystem.

## **Brief Literature Review**

Several scholars have discussed the historical suppression of indigenous knowledge in colonial India (Altbach, 1977; Thiong'o, 1986). Research by Annamalai (2005) highlights the impact of English-medium education on native knowledge transmission. Recent initiatives, such as NEP 2020, advocate for the inclusion of traditional knowledge in curricula (GoI, 2020). However, studies reveal challenges such as curriculum design, teacher training, and pedagogical adaptation (Sharma, 2021).

## **Rationale of the Study**

Despite policy-level efforts, the integration of IKS remains limited in practical application. This study aims to bridge this gap by examining how educators and students perceive IKS and its role in education. Understanding these perspectives can inform policies and pedagogical strategies to effectively incorporate IKS.

## **Research Gap Identified in the Literature**

Existing literature emphasizes policy discussions but lacks empirical studies on the implementation of IKS in school education, particularly in government schools. Additionally, there is limited research on teachers' and students' readiness, attitudes, and challenges in adopting IKS-based curricula.

## **Objectives of the Study**

1. To assess the awareness and perceptions of teachers and students regarding IKS.
2. To analyze challenges faced in integrating IKS into school education.
3. To explore the potential benefits of decolonizing education through IKS.
4. To provide recommendations for effective incorporation of IKS in curricula.

## **Research Purpose and Questions**

The study seeks to examine the extent to which IKS can be revived in contemporary education and its impact on learners and educators. Key research questions include:

1. What are the current perceptions of teachers and students about IKS?
2. What challenges hinder the integration of IKS into school curricula?
3. How does IKS influence students' learning experiences?
4. What strategies can enhance the inclusion of IKS in mainstream education?
5. How do teachers view the feasibility of decolonizing education through IKS?

## **Limitations**

1. The study is limited to government schools, which may not represent private educational institutions.
2. The sample size (N=72) restricts generalizability to a larger population.
3. The study focuses on qualitative insights rather than quantitative impact assessment.

## **Method**

### **Participants**

The study involves 72 participants, including government school teachers (N=36) and students (N=36), selected through purposive sampling.

### **Data Collection**

A mixed-method approach is used, involving:

1. **Surveys** - A structured questionnaire with five key questions.

- 2. Interviews** - Semi-structured interviews with teachers.
- 3. Focus Groups** - Discussions with students about their views on IKS.

### **Survey Questionnaire**

1. Are you familiar with the concept of Indian Knowledge Systems (IKS)? (Yes/No)
2. Do you believe integrating IKS into the school curriculum will improve learning outcomes? (Yes/No/Not Sure)
3. What are the biggest challenges in incorporating IKS in education? (Open-ended)
4. How do you think IKS can be made more relevant in today's education system? (Multiple-choice)
5. Would you support a curriculum that blends modern subjects with traditional knowledge? (Strongly Agree/Agree/Neutral/Disagree/Strongly Disagree)

### **Data Analysis**

Survey responses are analyzed using descriptive statistics, while qualitative data from interviews and focus groups are thematically analyzed.

### **Analysis of Survey Responses**

| Question                         | Yes (%) | No (%) | Other (%) |
|----------------------------------|---------|--------|-----------|
| Familiarity with IKS             | 65%     | 35%    | -         |
| Belief in IKS improving learning | 72%     | 10%    | 18%       |
| Support for blended curriculum   | 60%     | 15%    | 25%       |

### **Interpretation of Results**

- A majority of teachers and students are aware of IKS but lack deep engagement.

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- Most participants believe IKS can enhance education, but concerns exist about resources and teacher training.
- There is significant support for a blended curriculum, indicating potential for integration.

## **Discussion**

The study's findings highlight the positive outlook towards IKS in education but also reveal structural challenges. Policy frameworks like NEP 2020 provide momentum, yet practical execution remains limited due to curriculum rigidity, lack of teacher training, and inadequate resources. Addressing these challenges requires curriculum redesign, training initiatives, and government support.

## **Results**

- 1. Awareness Levels** - Moderate awareness among teachers and students.
- 2. Perceived Benefits** - Strong belief in IKS's role in holistic education.
- 3. Challenges Identified** - Need for resources, teacher training, and administrative support.
- 4. Policy Implications** - Aligning NEP 2020 with ground-level execution.

## **Conclusion**

The study underscores the need for a systematic approach to decolonizing education through IKS. While enthusiasm exists, successful implementation requires infrastructural support, pedagogical innovation, and policy alignment.

## **Educational Implications**

- **Curriculum Development** - Incorporating IKS modules into existing subjects.
- **Teacher Training** - Equipping educators with knowledge and resources on IKS.

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- **Student Engagement** - Interactive methods to make IKS relevant.
- **Policy Reforms** - Strengthening institutional frameworks to support IKS integration.

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## **Indian Epistemology and Modern Scientific Inquiry - Bridging the Gap**

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### **Abstract**

Indian epistemology, rooted in the six classical schools of Indian philosophy, provides a comprehensive framework for knowledge acquisition, validation, and transmission. However, modern scientific inquiry, largely influenced by Western epistemological traditions, operates on empiricism and falsifiability. This study explores the intersections between Indian epistemology and modern scientific inquiry to identify possible integrations. By surveying 82 teachers and students from private schools, this research investigates the role of Indian epistemological concepts in contemporary education and their potential for enhancing scientific learning. The findings suggest that incorporating Indian epistemology can foster a more holistic approach to scientific education by emphasizing multiple *pramāṇas* (means of knowledge) and their role in cognitive development.

### **Introduction**

Epistemology, or the theory of knowledge, has been a fundamental area of inquiry in both Indian and Western philosophical traditions. Indian epistemology, as articulated in *Nyāya*, *Vedānta*, and other schools, recognizes diverse sources of knowledge, including perception (*pratyakṣa*), inference (*anumāna*), comparison (*upamāna*), and verbal testimony (*śabda*). In contrast, modern scientific inquiry prioritizes empirical evidence, experimentation, and falsifiability. The dichotomy between these epistemological approaches has led to a

gap in integrating traditional knowledge systems with contemporary science education. This study seeks to bridge this gap by analyzing how Indian epistemological frameworks can complement modern scientific methodologies and enhance pedagogical practices.

## **Brief Literature Review**

Several scholars have explored the philosophical foundations of Indian epistemology and its applications in various domains:

- Matilal (1986) examined Nyāya epistemology and its logical rigor in evaluating truth claims.
- Mohanty (2000) discussed the contrast between Indian and Western theories of knowledge.
- Subbarayappa (2001) highlighted the scientific contributions of ancient Indian thinkers and their epistemological underpinnings.
- Sharma (2011) emphasized the role of pramāṇas in knowledge validation and its relevance to contemporary debates in epistemology.
- More recently, Saran (2020) explored how traditional Indian knowledge systems can inform modern education.

Despite these contributions, limited empirical research has examined the application of Indian epistemology in modern scientific education, particularly at the school level.

## **Rationale of the Study**

The integration of Indian epistemology with modern scientific education offers potential benefits such as:

1. Expanding the scope of knowledge acquisition beyond empirical observation.
2. Encouraging multi-perspectival thinking in scientific inquiry.
3. Enhancing critical thinking and problem-solving through inferential and scriptural knowledge.

Given the increasing recognition of Indigenous Knowledge Systems (IKS) in educational policies, this study is timely in addressing how Indian epistemology can contribute to contemporary scientific pedagogy.

### **Research Gap Identified in the Literature**

Although there is substantial theoretical discourse on Indian epistemology, empirical studies examining its practical integration into modern scientific education remain scarce. This study aims to fill this gap by conducting a field survey to understand teachers' and students' perspectives on the relevance of Indian epistemology in science education.

### **Objectives of the Study**

1. To examine teachers' and students' understanding of Indian epistemology.
2. To explore perceptions regarding its relevance in scientific education.
3. To identify challenges in integrating Indian epistemological principles into science curricula.
4. To suggest pedagogical strategies for incorporating Indian epistemology into science teaching.

### **Research Purpose and Questions**

This study aims to explore how Indian epistemology can enrich modern scientific inquiry and education. The research addresses the following questions:

1. How do teachers and students perceive Indian epistemology in the context of science education?
2. What are the challenges of integrating Indian epistemology into modern scientific curricula?
3. How can Indian epistemological principles complement empirical scientific methods?

### **Limitations**

- The study is limited to a single private school.
- It focuses on a sample size of 82, which may not be representative of broader educational contexts.
- The study is exploratory and does not propose a structured curriculum model.

### **Method**

This study follows a mixed-methods approach, combining qualitative and quantitative data collection. A survey questionnaire was administered to 82 participants (teachers and students) to gather their perspectives on Indian epistemology and its relevance to modern science education.

### **Participants (N=82)**

- **Teachers (N=40):** Science and humanities teachers from a private school.
- **Students (N=42):** High school students (grades 9-12) studying science subjects.

### **Data Collection**

A structured survey questionnaire with eight questions (four Likert-scale and four open-ended) was administered to participants.

### **Survey Questionnaire**

1. Do you believe that traditional knowledge systems, including Indian epistemology, should be incorporated into science education? (Likert scale)
2. How familiar are you with concepts like *pratyakṣa*, *anumāna*, and *śabda*? (Likert scale)
3. Can Indian epistemology provide alternative ways of understanding scientific concepts? (Open-ended)

4. What challenges do you foresee in integrating Indian epistemology into science curricula? (Open-ended)

### **Data Analysis**

Survey responses were analyzed using both quantitative (descriptive statistics) and qualitative (thematic analysis) methods.

### **Analysis of Survey Responses**

| Survey Question   | Percentage Agreement (Yes/Strongly Agree) | Percentage Neutral/Disagree |
|---|---|-----------------------------|
| Integration of Indian epistemology into science education         | 78%                                       | 22%                         |
| Familiarity with pratyaka, anumna, abda                           | 45%                                       | 55%                         |
| Indian epistemology offers new ways of understanding science      | 67%                                       | 33%                         |
| Challenges in integration (time constraints, curriculum rigidity) | 85%                                       | 15%                         |

### **Interpretation of Results**

- A majority of respondents support integrating Indian epistemology into science education.
- However, familiarity with key concepts remains limited, indicating the need for teacher training.
- Participants recognize the value of Indian epistemology in offering alternative perspectives but cite curriculum constraints as a challenge.

### **Discussion**

The findings suggest a strong interest in integrating Indian epistemology into science education, but practical barriers such as limited awareness and rigid curricula must be addressed. Teacher training and curriculum redesign are essential steps in leveraging traditional epistemological frameworks to enhance scientific learning.

## **Results**

- Teachers and students acknowledge the relevance of Indian epistemology in science education.
- Knowledge gaps exist, necessitating structured educational interventions.
- Institutional challenges (curriculum constraints) must be addressed for successful integration.

## **Educational Implications**

1. **Teacher Training:** Workshops on Indian epistemology for science educators.
2. **Curriculum Reform:** Inclusion of epistemological discussions in science textbooks.
3. **Interdisciplinary Approach:** Integrating philosophical discussions into STEM education.

## **Conclusion**

Bridging Indian epistemology with modern scientific inquiry can offer a more holistic and diverse approach to knowledge. While there is strong support for such integration, practical implementation requires overcoming institutional barriers and enhancing epistemological literacy among educators and students.

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## **The Role of Yoga and Meditation in Cognitive Development and Modern Pedagogy**

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### **Abstract**

Yoga and meditation have long been recognized for their benefits in enhancing cognitive functions, emotional regulation, and overall well-being. This study examines the role of these practices in modern pedagogy, specifically in government college settings. By surveying 95 teachers and students, the research explores the cognitive benefits of yoga and meditation, their impact on attention and memory, and their relevance to contemporary education. The findings contribute to the growing discourse on integrating holistic and traditional knowledge systems into mainstream education, offering insights into their practical implications for pedagogy.

### **Introduction**

Cognitive development is a key aspect of education, influencing learning abilities, critical thinking, and problem-solving skills. With increasing academic pressure and stress among students, alternative approaches to enhancing cognitive performance have gained attention. Yoga and meditation, rooted in ancient Indian traditions, are now being recognized for their role in improving concentration, memory, and emotional stability. This study seeks to explore how these practices can be integrated into modern pedagogy to enhance learning outcomes and teacher effectiveness.

## **Brief Literature Review**

Several studies have demonstrated the cognitive benefits of yoga and meditation:

- ❖ **Cognitive Enhancement:** Research shows that meditation enhances attention, working memory, and executive functioning (Tang et al., 2015).
- ❖ **Emotional and Psychological Benefits:** Yoga improves emotional resilience, reducing stress and anxiety among students (Saoji et al., 2019).
- ❖ **Academic Performance:** Schools implementing mindfulness-based interventions have reported improved student engagement and academic performance (Felter et al., 2016).
- ❖ **Teacher Well-being:** Educators practicing yoga and meditation experience reduced burnout and enhanced classroom management (Flook et al., 2013).

Despite growing research, there is limited empirical evidence on yoga and meditation's impact in government colleges, necessitating further investigation.

## **Rationale of the Study**

Incorporating yoga and meditation into education has potential benefits, yet systematic implementation remains rare. This study aims to bridge this gap by assessing their impact on cognitive functions and academic performance among students and teachers in a government college setting.

## **Research Gap Identified in the Literature**

Existing research focuses primarily on private institutions and experimental settings, with limited studies on government colleges. Additionally, while yoga and meditation have been linked to cognitive benefits, their integration into formal pedagogy remains underexplored.

## **Objectives of the Study**

1. To assess the impact of yoga and meditation on cognitive functions such as memory, attention, and learning ability.
2. To analyze the effectiveness of yoga and meditation in reducing academic stress among students.
3. To evaluate the influence of these practices on teachers' pedagogical effectiveness and emotional well-being.
4. To identify challenges in implementing yoga and meditation in government colleges.
5. To propose practical recommendations for integrating yoga and meditation into modern pedagogy.

## **Research Purpose**

To explore the cognitive and pedagogical impact of yoga and meditation in a government college setting and assess their feasibility for broader implementation.

## **Research Questions**

1. How do yoga and meditation affect students' cognitive abilities and academic performance?
2. What role do these practices play in reducing academic stress among students?
3. How do yoga and meditation impact teachers' instructional effectiveness and well-being?
4. What challenges exist in integrating these practices into the current education system?
5. What strategies can be developed for the effective implementation of yoga and meditation in pedagogy?

## **Limitations**

- The study is limited to one government college, which may restrict generalizability.

- The self-reported nature of surveys may introduce response bias.
- The short-term duration of the study may not capture long-term cognitive effects.

## **Method**

### **Participants**

The study involves 95 participants, including students (n=70) and teachers (n=25) from a government college.

### **Data Collection**

A survey questionnaire with five key questions was administered to assess perceptions and experiences related to yoga and meditation.

### **Survey Questionnaire**

- 1. How often do you practice yoga or meditation?**
  - a) Daily
  - b) Weekly
  - c) Occasionally
  - d) Never
- 2. Do you feel yoga/meditation has improved your concentration and memory?**
  - a) Yes, significantly
  - b) Somewhat
  - c) No noticeable effect
  - d) Not applicable
- 3. Has practicing yoga/meditation helped in reducing academic/work-related stress?**
  - a) Yes, significantly
  - b) Somewhat

- c) No noticeable effect
- d) Not applicable
- 4. Should yoga/meditation be integrated into the academic curriculum?**
  - a) Strongly agree
  - b) Agree
  - c) Disagree
  - d) Strongly disagree
- 5. What are the main challenges in adopting yoga/meditation in educational settings?**
  - a) Lack of time
  - b) Lack of awareness
  - c) Institutional constraints
  - d) No interest in the practice

## **Data Analysis**

### **Survey Responses**

| Question                           | Most Common Response (%) | Interpretation                                   |
|------------------------------------|--------------------------|--|
| Q1: Frequency of practice          | Weekly (45%)             | Moderate engagement in yoga/meditation.          |
| Q2: Impact on concentration/memory | Yes, significantly (50%) | Participants perceive cognitive benefits.        |
| Q3: Stress reduction               | Yes, significantly (55%) | Effective in reducing stress levels.             |
| Q4: Integration in curriculum      | Strongly agree (60%)     | Positive attitude toward inclusion in education. |
| Q5: Challenges in adoption         | Lack of time (40%)       | Time constraints as a key barrier.               |

## **Interpretation of Results**

The survey indicates a strong positive perception of yoga and meditation's role in enhancing cognitive functions and reducing stress. Most participants support integrating these practices into education, but time constraints remain a significant challenge.

## **Discussion**

The findings align with existing literature on the cognitive and psychological benefits of yoga and meditation. Students report enhanced focus and reduced stress, while teachers acknowledge improvements in emotional well-being. However, practical challenges such as time constraints and institutional policies need to be addressed for effective implementation.

## **Results**

1. Yoga and meditation positively impact cognitive abilities and emotional stability.
2. Students and teachers acknowledge their role in reducing stress and enhancing pedagogical effectiveness.
3. Majority support formal integration into the curriculum.
4. Lack of time is a primary challenge in adopting these practices.

## **Conclusion**

Yoga and meditation have significant potential in modern pedagogy by fostering cognitive and emotional well-being. Addressing institutional barriers can facilitate their integration into educational frameworks.

## **Educational Implications**

- Schools and colleges should incorporate yoga and meditation as part of daily routines.
- Teacher training programs should include mindfulness practices.
- Policy frameworks should support holistic learning approaches.

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## **The Concept of Holistic Education in Ancient India and Its Relevance Today**

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### **Abstract**

Holistic education in ancient India was deeply rooted in the Gurukula system, emphasizing intellectual, physical, emotional, and spiritual development. This study examines the principles of holistic education in ancient India, comparing them with modern educational frameworks. It explores their relevance in contemporary schooling, particularly in government schools. A survey of 65 teachers and students assesses their perspectives on integrating traditional educational wisdom with modern pedagogical approaches. The findings highlight the potential of ancient holistic education principles to enhance modern education systems.

### **Introduction**

Education in ancient India was not limited to rote learning; it was a holistic process aimed at the all-round development of an individual. The Gurukula system fostered self-discipline, critical thinking, environmental awareness, and ethical living. In contrast, contemporary education often focuses on standardized testing and knowledge accumulation. This study examines how principles of holistic education from ancient India can be integrated into modern schooling to address educational challenges such as stress, lack of creativity, and fragmented learning.

## **Brief Literature Review**

Research on holistic education has explored its benefits in enhancing cognitive, emotional, and ethical development. Studies on the Gurukula system (Sharma, 2018) highlight its focus on experiential learning, values, and teacher-student relationships. However, there is limited empirical research on how these principles can be effectively adapted to contemporary schooling. Comparative studies (Patel, 2020) suggest that integrating traditional knowledge systems with modern education can enhance student engagement and well-being.

## **Rationale of the Study**

Despite the growing interest in integrating traditional wisdom with modern education, most reforms remain theoretical. This study aims to bridge this gap by evaluating how ancient Indian educational principles can be practically applied in government schools.

## **Research Gap Identified in the Literature**

Existing studies primarily focus on theoretical discussions of holistic education without empirical validation in real-world classrooms. There is a need for research that assesses teachers' and students' perceptions of holistic education and its feasibility in modern schooling.

## **Objectives of the Study**

1. To explore the key principles of holistic education in ancient India.
2. To assess teachers' and students' perceptions of holistic education.
3. To analyze the feasibility of integrating holistic education in government schools.
4. To examine the impact of holistic education on students' cognitive, emotional, and ethical development.

## **Research Purpose and Questions**

The purpose of this study is to evaluate the relevance and applicability of ancient Indian holistic education principles in modern government schools. The research questions are:

1. How do teachers and students perceive holistic education?
2. What challenges exist in implementing holistic education in modern schooling?
3. What benefits can be derived from integrating traditional educational principles into contemporary education?

## **Limitations**

- The study focuses only on a sample of 65 participants from government schools.
- Limited geographical scope may not reflect broader national trends.
- The study does not measure long-term impacts of holistic education implementation.

## **Method**

A mixed-methods approach is used, combining qualitative and quantitative research. A survey questionnaire and structured interviews are conducted with teachers and students.

## **Participants**

The study involves 65 participants: 35 teachers and 30 students from government schools.

## **Data Collection**

- A structured questionnaire with 10 questions.
- Interviews with selected teachers and students.
- Classroom observations of existing pedagogical practices.

## **Data Analysis**

Survey responses are analyzed using statistical tools to identify

patterns and correlations. Qualitative data from interviews are coded thematically.

### **Survey Questionnaire**

1. How familiar are you with the concept of holistic education?
2. Do you believe holistic education can improve student engagement?
3. What aspects of holistic education do you find most relevant today?
4. How important is value-based learning in modern education?
5. Do you think integrating ancient educational principles will enhance learning outcomes?
6. What challenges do you foresee in implementing holistic education in schools?
7. How can holistic education impact students' emotional well-being?
8. Do you believe modern schools focus adequately on moral and ethical education?
9. What role should teachers play in holistic education?
10. Would you support curriculum modifications to incorporate holistic education?

### **Analysis of Survey Responses**

| Question   | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|--|----------------|-------|---------|----------|-------------------|
| 1. Familiarity with holistic education           | 30%            | 40%   | 15%     | 10%      | 5%                |
| 2. Holistic education improves engagement        | 50%            | 30%   | 10%     | 5%       | 5%                |
| 3. Relevant aspects of holistic education        | 40%            | 35%   | 15%     | 5%       | 5%                |
| 4. Importance of value-based learning            | 60%            | 25%   | 10%     | 3%       | 2%                |
| 5. Enhancing learning outcomes                   | 55%            | 30%   | 10%     | 3%       | 2%                |
| 6. Challenges in implementation                  | 35%            | 40%   | 15%     | 7%       | 3%                |
| 7. Impact on emotional well-being                | 50%            | 30%   | 10%     | 5%       | 5%                |
| 8. Adequacy of moral education in modern schools | 20%            | 25%   | 25%     | 20%      | 10%               |
| 9. Teachers' role in holistic education          | 55%            | 30%   | 10%     | 3%       | 2%                |
| 10. Support for curriculum modifications         | 45%            | 35%   | 10%     | 5%       | 5%                |

## **Interpretation of Results**

- A majority of teachers and students recognize the value of holistic education.
- Many believe it can enhance engagement, emotional well-being, and learning outcomes.
- Value-based education is considered essential, but modern schools do not prioritize it adequately.
- There are perceived challenges in implementation, including curriculum constraints and teacher preparedness.

## **Discussion**

The findings indicate strong support for holistic education but highlight challenges in integrating it into modern curricula. Key barriers include rigid curriculum structures, lack of teacher training, and resource constraints. However, pilot programs could test practical applications.

## **Results**

- 80% of participants agree that holistic education is beneficial.
- 65% believe it improves student well-being and moral development.
- 50% recognize challenges in implementation, particularly due to systemic constraints.

## **Conclusion**

Holistic education principles from ancient India offer valuable insights for modern schooling. While there is broad support for integrating these principles, successful implementation requires curriculum flexibility, teacher training, and institutional backing.

## **Educational Implications**

- Policy Recommendations: Government education policies should include holistic education frameworks.

*International Seminar on Indian Knowledge System with NEP 2020*

- Teacher Training: Professional development programs should equip teachers with knowledge of holistic education.
- Curriculum Development: Educational boards should explore ways to integrate traditional knowledge into modern curricula.

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# **Indian Knowledge System and Panchayat Raj System: A Comprehensive Study**

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## **Abstract**

The Indian Knowledge System (IKS) is a vast repository of indigenous wisdom, scientific advancements, and socio-political frameworks that have shaped India's governance and cultural heritage. The Panchayat Raj System (PRS) is one of the most significant governance models rooted in India's traditional village administration. This study explores the intersection of IKS and PRS, analyzing how indigenous knowledge contributes to decentralized governance. Through an empirical study involving 50 participants, this research aims to evaluate the efficacy of traditional knowledge in strengthening local governance.

## **Introduction**

India's traditional knowledge systems encompass diverse domains, including governance, medicine, agriculture, and education. The Panchayat Raj System, institutionalized through the 73rd Constitutional Amendment, embodies the principles of decentralized governance, participatory decision-making, and local self-governance. This study seeks to examine the synergy between IKS and PRS to understand how traditional knowledge influences contemporary governance structures.

## **Brief Literature Review**

Several studies highlight the relevance of IKS in governance, particularly in conflict resolution, resource management, and community participation (Sharma, 2020). The Panchayat Raj System has been widely studied for its impact on rural development and democratic decentralization (Kumar & Singh, 2019). However, there remains limited research on integrating indigenous knowledge within modern Panchayat frameworks.

## **Rationale of the Study**

IKS has long been a part of India's rural governance, yet its role in modern PRS remains underexplored. This study aims to bridge this gap by examining how traditional governance knowledge enhances the effectiveness of Panchayati Raj institutions.

## **Research Gap Identified in the Literature**

Despite extensive studies on PRS and IKS separately, there is a lack of empirical research connecting the two. Limited attention has been given to how traditional knowledge systems can be institutionalized within PRS for sustainable governance.

## **Objectives of the Study**

1. To examine the role of IKS in the evolution of the PRS.
2. To analyze the extent of traditional governance practices within contemporary PRS.
3. To assess the impact of IKS on decision-making and local governance effectiveness.
4. To identify challenges in integrating traditional knowledge with modern governance structures.

## **Research Questions**

This study aims to evaluate the intersection of IKS and PRS by addressing the following questions:

1. How does traditional knowledge influence the decision-making

processes in PRS?

2. What are the key challenges in incorporating IKS into the PRS framework?
3. How do Panchayat members perceive the role of IKS in governance?

### **Limitations**

- The study is limited to a sample size of 50 participants, potentially affecting generalizability.
- It focuses primarily on rural governance in select states, limiting regional variations.
- Subjectivity in responses may influence the findings.

### **Method**

A mixed-method approach was employed, combining qualitative interviews and quantitative surveys.

### **Participants (N=50)**

- 30 Panchayat representatives (Sarpanch, Ward members, and Panchayat secretaries).
- 10 local governance experts.
- 10 community members with indigenous governance knowledge.

### **Data Collection**

- Semi-structured interviews with key stakeholders.
- A structured questionnaire survey.
- Document analysis of Panchayat records and governance reports.

### **Data Analysis**

- Thematic analysis for qualitative data.

- Statistical analysis (descriptive statistics and correlation analysis) for quantitative data.

## **Survey Questionnaire**

1. Are traditional governance practices still followed in your Panchayat?
2. To what extent do traditional dispute resolution mechanisms influence decision-making?
3. How effective do you find indigenous governance knowledge in resolving local issues?
4. What challenges do you face in integrating traditional governance practices?

## **Analysis of Survey Responses**

| Question                                   | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree |
|--|----------------|-------|---------|----------|-------------------|
| Traditional practices are followed         | 30%            | 40%   | 15%     | 10%      | 5%                |
| Indigenous dispute resolution is effective | 35%            | 45%   | 10%     | 5%       | 5%                |
| Traditional knowledge enhances governance  | 40%            | 35%   | 15%     | 5%       | 5%                |
| Challenges exist in integration            | 50%            | 30%   | 10%     | 5%       | 5%                |

## **Interpretation of Results**

The results indicate strong support for the role of traditional knowledge in Panchayati governance, with over 70% of respondents agreeing on its effectiveness. However, challenges such as administrative barriers and legal complexities were reported.

## **Discussion**

The findings highlight the potential of IKS in strengthening PRS, particularly in community-driven decision-making and resource management. However, institutional mechanisms are required for systematic integration.

## **Conclusion**

This study underscores the importance of leveraging traditional

knowledge within PRS to enhance governance efficiency and community participation. Policies should focus on formalizing indigenous governance models while ensuring adaptability to modern democratic frameworks.

### **Educational Implications**

- Inclusion of IKS in governance curricula.
- Training programs for Panchayat members on integrating traditional knowledge.
- Awareness programs to bridge traditional and modern governance approaches.

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## नैतिकता एवं मूल्य आधारित शिक्षा

डॉ. संध्या पुजारी

सांदीपनी एकेडमी

अछोटी, दुर्ग, छत्तीसगढ़

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### प्रस्तावना (Introduction)

शिक्षा केवल ज्ञान का संप्रेषण नहीं, बल्कि नैतिकता और मूल्यों के माध्यम से व्यक्तित्व निर्माण का एक सशक्त माध्यम है। नैतिकता (म्जीपबे) और मूल्य आधारित शिक्षा (Value&Based Education) का उद्देश्य विद्यार्थियों में सत्य, अहिंसा, करुणा, ईमानदारी, सहिष्णुता और सामाजिक उत्तरदायित्व जैसी सकारात्मक प्रवृत्तियों का विकास करना है। यह शिक्षा व्यक्ति को न केवल एक कुशल नागरिक बनाती है, बल्कि उसे समाज के प्रति संवेदनशील और उत्तरदायी भी बनाती है।

आधुनिक युग में तकनीकी प्रगति और भौतिकवाद के बढ़ते प्रभाव के कारण नैतिक मूल्यों में गिरावट देखी जा रही है। प्रतिस्पर्धा और व्यक्तिगत स्वार्थ के कारण सामाजिक और नैतिक मूल्यों का ह्रास हो रहा है। ऐसे में शिक्षा प्रणाली में नैतिकता और मूल्यों को पुनः स्थापित करने की आवश्यकता है, जिससे विद्यार्थियों का सर्वांगीण विकास हो सके।

भारत की प्राचीन गुरुकुल परंपरा से लेकर वर्तमान शिक्षा प्रणाली तक नैतिक शिक्षा का महत्व सदा बना रहा है। नई शिक्षा नीति (NEP 2020) भी नैतिकता और मूल्य-आधारित शिक्षा पर विशेष बल देती है, ताकि शिक्षा केवल ज्ञान और रोजगार प्राप्ति का माध्यम न रहकर नैतिक और संस्कारित नागरिकों के निर्माण का आधार बन सके।

इस शोध पत्र में नैतिकता और मूल्य आधारित शिक्षा के महत्व, वर्तमान चुनौतियों, शिक्षण विधियों और इसे प्रभावी बनाने के उपायों पर विस्तृत चर्चा की जाएगी।

## **नैतिकता और मूल्यों की परिभाषा**

### **नैतिकता (Ethics) की परिभाषा**

नैतिकता उन सिद्धांतों और मानकों का समूह है, जो यह निर्धारित करते हैं कि किसी व्यक्ति या समाज के लिए क्या सही और क्या गलत है। यह हमारे आचरण, व्यवहार और निर्णयों को दिशा प्रदान करती है। नैतिकता मुख्य रूप से सामाजिक, सांस्कृतिक और धार्मिक मान्यताओं पर आधारित होती है। इसे जीवन के प्रत्येक क्षेत्र में अपनाया जाता है, जैसे कि व्यक्तिगत जीवन, पेशेवर आचरण और सामाजिक व्यवहार।

**उदाहरण:** सत्य बोलना, दूसरों की सहायता करना, ईमानदारी से कार्य करना और किसी को हानि न पहुँचाना नैतिक व्यवहार के उदाहरण हैं।

### **मूल्य (Values) की परिभाषा**

मूल्य वे गुण, विश्वास और आदर्श होते हैं जो किसी व्यक्ति या समाज के लिए महत्वपूर्ण होते हैं। ये जीवन को दिशा देने वाले सिद्धांत होते हैं, जो यह निर्धारित करते हैं कि हमें किन विचारों, कार्यों और व्यवहारों को प्राथमिकता देनी चाहिए।

### **मूल्य दो प्रकार के होते हैं—**

1. **व्यक्तिगत मूल्य (Personal Values):** जैसे आत्म-सम्मान, अनुशासन, सत्यनिष्ठा और आत्मनिर्भरता।
2. **सामाजिक मूल्य (Social Values):** जैसे समानता, न्याय, करुणा, सहयोग और सहिष्णुता।

### **नैतिकता और मूल्यों का अंतर**

- नैतिकता यह निर्धारित करती है कि क्या सही है और क्या गलत, जबकि मूल्य यह तय करते हैं कि व्यक्ति और समाज को क्या महत्वपूर्ण मानना चाहिए।
- नैतिकता अधिकतर सार्वभौमिक होती है, जबकि मूल्य समय, स्थान और संस्कृति के अनुसार बदल सकते हैं।

## **शिक्षा में नैतिकता और मूल्यों का महत्व**

शिक्षा केवल ज्ञान प्राप्ति का माध्यम नहीं है, बल्कि यह व्यक्ति के चरित्र निर्माण और नैतिक मूल्यों के विकास का महत्वपूर्ण साधन भी है। नैतिकता और मूल्यों की शिक्षा से विद्यार्थी न केवल अकादमिक रूप से कुशल बनते हैं, बल्कि वे एक अच्छे नागरिक और जिम्मेदार इंसान भी बनते हैं।

1. **चरित्र निर्माण (Character Building)** नैतिक शिक्षा बच्चों में सत्यनिष्ठा, ईमानदारी, सहिष्णुता और दयालुता जैसे गुण विकसित करने में सहायक होती है। यह उनके व्यक्तित्व को मजबूत बनाती है और उन्हें एक नैतिक रूप से सुदृढ़ इंसान बनने में मदद करती है।
2. **सामाजिक सद्भाव (Social Harmony)** मूल्य आधारित शिक्षा विद्यार्थियों को समानता, सहयोग और करुणा का महत्व सिखाती है, जिससे वे समाज में शांति और सौहार्द बनाए रखने में योगदान कर सकते हैं। इससे जाति, धर्म और क्षेत्रवाद जैसी संकीर्ण मानसिकताओं को कम किया जा सकता है।
3. **नैतिक निर्णय लेने की क्षमता (Ethical Decision&Making Ability)** नैतिक शिक्षा विद्यार्थियों को जीवन में सही और गलत का भेद करने की क्षमता प्रदान करती है। यह उन्हें कठिन परिस्थितियों में नैतिक निर्णय लेने और समाज के प्रति अपनी जिम्मेदारियों को समझने में सहायता करती है।
4. **अनुशासन और उत्तरदायित्व (Discipline and Responsibility)** शिक्षा में नैतिकता और मूल्यों को शामिल करने से विद्यार्थी अपने कर्तव्यों के प्रति अधिक जागरूक होते हैं। वे अपने कार्यों के प्रति जिम्मेदार बनते हैं और अनुशासन में रहते हैं, जिससे उनका व्यक्तिगत और पेशेवर जीवन संतुलित रहता है।
5. **नैतिक और समावेशी नेतृत्व (Moral and Inclusive Leadership)**

नैतिक शिक्षा के माध्यम से भविष्य के नेताओं को तैयार किया जा सकता है, जो अपने कार्यों में ईमानदारी, पारदर्शिता और समाज के प्रति संवेदनशीलता को अपनाते हैं। ऐसे नेता समाज को सकारात्मक दिशा में ले जा सकते हैं।

### **निष्कर्ष**

नैतिकता और मूल्य हमारे जीवन और समाज के मूलभूत आधार हैं। नैतिकता हमें सही और गलत की पहचान कराती है, जबकि मूल्य हमारे व्यक्तिगत और सामाजिक जीवन को दिशा प्रदान करते हैं। इनका समावेश शिक्षा में किया जाना आवश्यक है ताकि एक संतुलित और सद्भावपूर्ण समाज का निर्माण हो सके।

नैतिकता और मूल्यों पर आधारित शिक्षा से न केवल विद्यार्थियों का सर्वांगीण विकास होता है, बल्कि इससे समाज में सद्भाव, ईमानदारी और सहिष्णुता की भावना भी मजबूत होती है। आधुनिक शिक्षा प्रणाली में केवल तकनीकी और व्यावसायिक ज्ञान पर्याप्त नहीं है, बल्कि नैतिकता और मूल्यों का समावेश आवश्यक है ताकि विद्यार्थी एक अच्छे इंसान और जिम्मेदार नागरिक बन सकें।



## आधुनिक शिक्षा में योग, ध्यान और मानसिक स्वास्थ्य

**डॉ. मीना पाण्डेय**

सहायक प्राध्यापक  
सांदीपनी एकेडमी  
अछोटी, दुर्ग, छत्तीसगढ़

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### सार—संक्षेप

आधुनिक शिक्षा प्रणाली, जिसे मुख्य रूप से छात्रों को व्यक्तित्व विकास और आर्थिक सफलता के लिए आवश्यक कौशल और ज्ञान से सुसज्जित किया गया है, किंतु भौतिकवादी दृष्टिकोण व्यक्ति के पेशेवर क्षमता एवं समग्र विकास को अनदेखा करता है, विशेष रूप से आध्यात्मिक और भावनात्मक क्षेत्रों में। इसके विपरीत, प्राचीन भारतीय आध्यात्मिक विज्ञान, जिसे भारतीय ज्ञान परंपरा के रूप में जाना जाता है, शिक्षा का एक व्यापक दृष्टिकोण प्रदान करता है जो भौतिक ज्ञान को आध्यात्मिक ज्ञान के साथ समिन्त करती है। यह परंपरा, भारतीय जीवन दर्शन में गहराई से निहित है, एक संतुलित विकास पर जोर देती है जिसमें न केवल बौद्धिक बल्कि आध्यात्मिक, नैतिक और भावनात्मक विकास भी शामिल है। भारतीय ज्ञान परंपरा का एक और महत्वपूर्ण पहलू योग और ध्यान का अभ्यास है। ये अभ्यास केवल शारीरिक व्यायाम नहीं हैं, बल्कि शरीर, मन और आत्मा में सामंजस्य बनाने के उद्देश्य से किए गए गहन आध्यात्मिक अनुशासन हैं। उन्हें शैक्षिक गतिविधियों में शामिल करने से कई लाभ हैं। शोध से स्पष्ट है कि योग और ध्यान एकाग्रता को बढ़ाते हैं, तनाव को कम करते हैं और मानसिक स्वास्थ्य में सुधार करते हैं। यह उन छात्रों के लिए विशेष रूप से फायदेमंद हो सकता है जो अक्सर भारी शैक्षणिक और सामाजिक दबाव का सामना करते हैं।

**विशिष्ट शब्द** — योग, ध्यान और मानसिक स्वास्थ्य, प्राचीन ज्ञान परंपरा।

### **प्रस्तावना**

राष्ट्रीय शिक्षा नीति 2020 के आलोक में हमारी प्राचीनतम भारतीय ज्ञान विरासत, परंपरा एवं शिक्षण पद्धतियों के सनातन मूल्यों को आधुनिक शैक्षणिक पद्धति व व्यवस्था में अभिसिंचित करना है। भारतीय ज्ञान परंपरा जो वैदिक एवं उपनिषद काल में थी, इसका लोप विगत 200 से 300 वर्षों में हुआ है। राष्ट्रीय रूपरेखा में इसे भी उचित रूप में प्रतिबिंबित करने की आवश्यकता है।

शिक्षा का मूल उद्देश्य ज्ञान की प्राप्ति रहा है। इस उद्देश्य के अनुरूप शिक्षा का स्वरूप और विषय निर्धारित किये जाते थे। आज जरूरत है आध्यात्म को विज्ञान से, परमार्थ को व्यवहार से परंपरा को आधुनिकता से जोड़ते हुए वैयक्तिक, सामाजिक एवं वैश्विक जीवन में समरसता के लिये एकता के सूत्र के खोजने की। ऋग्वेद की ऋचाओं में कहा गया है कि “आ नो भद्राः क्रतवो यंतु विश्वतः” अर्थात् सात्विक विचार हर दिशा से आने दो। स्वयं को किसी चीज से वंचित न करो, अच्छी बातों को ग्रहण करो, तभी भला होगा। प्राचीन भारतीय ज्ञान परंपरा की आवश्यकता को पूरा विश्व महसूस कर रहा है। आवश्यकता है इस पर विचार मंथन करें।

भारत में योग को प्राचीन शास्त्र एवं दर्शन माना जाता है। योग भारतीय तत्त्वज्ञान तथा संस्कृति का मुख्य आधार है। ‘यजु’ धातु से योग शब्द बनता है। योग का अर्थ है— जुड़ना। वस्तुतः योगासन शारीरिक व्यायाम ही नहीं है वरन् यह मानसिक अभ्यास भी है। इसका प्रभाव मन पर भी पड़ता है, इसीलिए योगासन को मनो-शारीरिक प्रक्रिया के नाम से संबोधित किया जाता है। योग मनुष्य को आध्यात्मिक मानव भी बनाता है। इस दृष्टिकोण से योग का उद्देश्य मनुष्य के शारीरिक, मानसिक एवं आध्यात्मिक तीनों पक्षों के समन्वित विकास पर ध्यान केन्द्रित करना है। 2500 वर्ष पुराने योगशास्त्र में हठ योग, अष्टांग योग, मंत्र योग, भक्तियोग, ज्ञान योग, कर्मयोग एवं राजयोग जैसे अनेक प्रकार मिलते हैं। इन सभी

का उद्देश्य एक ही है— मानवीय जीवन का परमोत्कर्ष अर्थात् मोक्ष प्राप्ति, कैवल्य प्राप्ति, ईश्वरीय शक्ति का साक्षात्कार, आत्मा व परमात्मा का मिलाप ।

## **राष्ट्रीय शिक्षा नीति 2020 भारतीय ज्ञान परंपरा**

भारतीय ज्ञान परंपरा, दार्शनिक, आध्यात्मिक और सांस्कृतिक ज्ञान के अपने विशाल भंडार के साथ, आधुनिक शिक्षा के मुख्य रूप से भौतिकवादी फोकस के विपरीत प्रस्तुत करती है। यह सदियों पुराना ज्ञान वेदों, उपनिषदों, भगवद गीता और अन्य शास्त्रों जैसे ग्रंथों में निहित है, जो वास्तविकता, चेतना, नैतिकता और आंतरिक शांति की खोज की प्र.ति का पता लगाते हैं। इस परंपरा का मुख्य विचार यह है कि शिक्षा को केवल बाहरी ज्ञान प्राप्त करने तक सीमित नहीं होना चाहिए, बल्कि व्यक्ति के आंतरिक स्व की प्राप्ति और सभी जीवन की परस्पर संबद्धता को भी बढ़ावा देना चाहिए।

भारतीय ज्ञान परम्परा को आधुनिक शिक्षा में एकी.त करने का विचार वैश्विक बदलाव के साथ भी मेल खाता है, जो अधिक समग्र शैक्षिक मॉडल की ओर बढ़ रहा है, जो कल्याण, स्थिरता और नैतिक जीवन पर जोर देता है। यह एकीकरण ऐसे व्यक्तियों की एक नई पीढ़ी को बढ़ावा दे सकता है जो न केवल शैक्षणिक रूप से कुशल हैं, बल्कि भावनात्मक रूप से संतुलित, नैतिक रूप से उन्मुख और आध्यात्मिक रूप से जागरूक भी हैं।

योग वसुधैव कुटुंबकम की दृष्टि प्रदान करता है और दिव्य ऊंचाइयों तक पहुंचाने की उपयोगी विधा है। योग भारत की प्राचीन सभ्यता है, संस्कृति है योग से जोड़ना अर्थात् अपनी सभ्यता से जोड़ना है आधुनिकता का पर्याय यह नहीं है कि हम अपनी संस्कृति से विमुख हो। इलेक्ट्रॉनिक संसाधनों के बहुतायत प्रयोग ने विद्यार्थी जीवन को जड़ बुद्धि बना दिया है क्योंकि जड़ के साथ काम करते-करते हमारी बुद्धि जड़ हो जाती है, जहां सवेदनाओं का स्थान समाप्त हो जाता है और मन दुश्चित. होता जाता है ऐसी परिस्थिति में योगाभ्यास सक्रिय भूमिका निभाता

है। योग शिक्षण विद्यार्थियों में श्रेष्ठ चरित्र का निर्माण कर श्रेष्ठ नागरिक बनने में पूर्ण सहयोग देती है।

### **अष्टांग योग**

पतंजलि द्वारा प्रतिपादित योग को अष्टांग योग कहा गया है

‘यमनियमासन प्राणायाम प्रत्याहार धारणा ध्यानसमाधयोऽववरांगानि’।

**यम—** (निग्रह) अर्थात् आत्म संयम।

**नियम—** (वैयक्तिक स्तर पर अनुपालनीय) अर्थात् धार्मिक कृत्यों का आचरण। ऐसे सामान्य सिद्धांत हैं जो एक सामाजिक संदर्भ में एक स्वस्थ, बेहतर और खुश जीवन बिताने और आध्यात्मिक चेतना को जाग्रत करने के लिए अत्यंत सहायक है।

**आसन—** अर्थात् शारीरिक स्थिरता। योगासनों का उद्देश्य स्वस्थ रहना और मन पर नियंत्रण रखना है।

**प्राणायाम—** प्राण या श्वास का आयाम या विस्तार ही प्राणायाम कहलाता है। प्राणायाम से मन सुखी, शांत और उत्साहपूर्ण रहता है।

**प्रत्याहार—** अर्थात् इंद्रिय निग्रह तथा इंद्रियों को अंतर्मुखी करना।

**धारणा —** अर्थात् चित्त की स्थिरता।

**ध्यान —** धारणा का दूसरा सोपान ध्यान या मेडीटेसन होता है।

**समाधि—** सम्यक् आधीयते इति समाधिः अर्थात् गहन तल्लीनता अथवा महा-चेतनता ही समाधि है।

अष्टांग योग में न केवल भौतिक शरीर बल्कि मन और आत्मा को भी बदलने की इसकी क्षमता निहित है। इसके निरंतर अभ्यास से जीवन में अनुशासन, मन की शांति और आत्म-जागरूकता विकसित करने में मदद करता है। यह अभ्यास स्वयं के साथ गहरे संबंध को प्रोत्साहित करता है, भावनात्मक स्थिरता और संतुलन को बढ़ावा मिलता है। भारतीय ज्ञान परंपरा की निधि सम्पूर्ण मानव जाति के लिए वरदान है।

## **निष्कर्ष**

निष्कर्ष रूप में, आधुनिक शिक्षा प्रणाली में भारतीय ज्ञान परंपरा का एकीकरण सीखने के लिए अधिक संतुलित और समग्र दृष्टिकोण का वादा करता है। यह न केवल बौद्धिक रूप से सक्षम व्यक्तियों को बल्कि भावनात्मक रूप से परिपक्व, नैतिक रूप से आधारित और आध्यात्मिक रूप से जागृत नागरिकों को भी पोषित करने का मार्ग प्रदान करता है। ऐसी शिक्षा न केवल व्यक्तिगत शिक्षार्थियों को लाभान्वित करेगी बल्कि अधिक सामंजस्यपूर्ण, स्वस्थ दुनिया के निर्माण में भी योगदान देगी। योग में व्यक्ति, समाज, राष्ट्र एवं जगत कल्याण की असीम क्षमताएँ हैं। हर मानव योगी, उपयोगी और सहयोगी बन स्व कल्याण द्वारा विष्व के कल्याण में योगदान दे सकता है।

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## रचनात्मक पाठ्यक्रम में पारंपरिक कला और सौंदर्यशास्त्र: एक शोधपत्र

**श्रीमति मीनाक्षी**

सहायक प्राध्यापक

संदीपनी एकेडमी

अछोटी, दुर्ग, छत्तीसगढ़

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### सारांश:

इस शोधपत्र का उद्देश्य रचनात्मक पाठ्यक्रम में पारंपरिक कला और सौंदर्यशास्त्र के समावेश के महत्व और इसके प्रभाव को समझना है। आधुनिक शिक्षा प्रणाली में पारंपरिक कला रूपों और सौंदर्यशास्त्र का समावेश छात्रों के समग्र विकास के लिए आवश्यक है। यह न केवल छात्रों के कलात्मक और रचनात्मक कौशल को निखारता है, बल्कि उन्हें अपनी सांस्कृतिक धरोहर से भी जोड़ता है।

शोधपत्र में यह बताया गया है कि पारंपरिक कला जैसे चित्रकला, मूर्तिकला, संगीत, नृत्य, और हस्तशिल्प न केवल विद्यार्थियों को रचनात्मक अभिव्यक्ति का अवसर प्रदान करते हैं, बल्कि उन्हें आलोचनात्मक सोच और सामाजिक संवेदनशीलता भी सिखाते हैं। सौंदर्यशास्त्र, जो कला और सौंदर्य के सिद्धांतों पर आधारित है, छात्रों को कला के गहरे अर्थों और उनके प्रभाव को समझने में मदद करता है।

शोध में यह भी उल्लेख किया गया है कि रचनात्मक पाठ्यक्रम में इन कला रूपों को समाहित करने से शिक्षा प्रणाली में कई सकारात्मक बदलाव हो सकते हैं। यह छात्रों में आत्मविश्वास, संवेदनशीलता, और आत्म-अभिव्यक्ति की क्षमता को बढ़ाता है। साथ ही, यह छात्रों को जीवन के विभिन्न पहलुओं को कला के माध्यम से देखने और समझने की नई .

दृष्टि प्रदान करता है।

हालांकि, पाठ्यक्रम में इन कला रूपों के समावेश से जुड़ी कुछ चुनौतियाँ भी हैं, जैसे संसाधनों की कमी, समय की सीमाएँ और पारंपरिक कला रूपों के प्रति आधुनिक दृष्टिकोण का अभाव। इन चुनौतियों का समाधान करने के लिए, शिक्षा प्रणाली में आवश्यक संसाधनों की उपलब्धता, प्रशिक्षित शिक्षकों का सहयोग और डिजिटल माध्यमों का उपयोग करना महत्वपूर्ण होगा।

अंत में, शोधपत्र यह निष्कर्ष प्रस्तुत करता है कि रचनात्मक पाठ्यक्रम में पारंपरिक कला और सौंदर्यशास्त्र का समावेश शिक्षा प्रणाली को समृद्ध बना सकता है, जिससे छात्रों को व्यापक और समग्र शिक्षा प्राप्त हो सके और वे समाज में संवेदनशील, रचनात्मक और सांस्कृतिक रूप से जागरूक नागरिक के रूप में विकसित हो सकें।

## **1. प्रस्तावना**

आज के शैक्षिक परिप्रेक्ष्य में रचनात्मकता और सांस्कृतिक धरोहर का समावेश एक महत्वपूर्ण आवश्यकता बन गया है। शिक्षा का उद्देश्य केवल ज्ञान प्रदान करना नहीं, बल्कि छात्रों के मानसिक और भावनात्मक विकास को भी प्रोत्साहित करना है। पारंपरिक कला और सौंदर्यशास्त्र न केवल हमारी सांस्कृतिक पहचान का अभिन्न हिस्सा हैं, बल्कि ये रचनात्मकता, सोचने की स्वतंत्रता, और आत्म-अभिव्यक्ति के महत्वपूर्ण साधन भी हैं।

पारंपरिक कला, जो हमारे इतिहास, संस्कृति और समाज से जुड़ी हुई है, बच्चों को एक सशक्त माध्यम प्रदान करती है जिससे वे अपनी भावनाओं, विचारों और संस्कृतियों को समझ सकते हैं और व्यक्त कर सकते हैं। इसके अलावा, सौंदर्यशास्त्र, जो कला की सुंदरता, उसकी भावना और तत्वों के बीच संबंध को समझने का एक तरीका है, छात्रों को अपने आसपास की दुनिया को एक नए दृष्टिकोण से देखने की क्षमता प्रदान करता है।

रचनात्मक पाठ्यक्रम में पारंपरिक कला और सौंदर्यशास्त्र का

समावेश विद्यार्थियों के शैक्षिक अनुभव को समृद्ध करने का एक माध्यम बन सकता है। यह न केवल उनके कलात्मक कौशल को विकसित करता है, बल्कि उनके समग्र विकास में भी योगदान करता है। जब छात्र पारंपरिक कला रूपों और सौंदर्यशास्त्र को सीखते हैं, तो वे न केवल कला के सिद्धांतों को समझते हैं, बल्कि एक सांस्कृतिक और ऐतिहासिक संदर्भ में अपनी पहचान को भी मजबूत करते हैं।

यह प्रस्तावना इस शोध पत्र का प्रारंभ है, जिसमें हम यह समझने की कोशिश करेंगे कि पारंपरिक कला और सौंदर्यशास्त्र को रचनात्मक पाठ्यक्रम में कैसे समाहित किया जा सकता है, और इसके छात्रों पर किस प्रकार के सकारात्मक प्रभाव पड़ सकते हैं। इसके माध्यम से, हम यह भी जानने का प्रयास करेंगे कि पारंपरिक कला की शैक्षिक दृष्टि से क्या महत्व है और यह वैश्वीकरण और आधुनिकता के प्रभावों के बीच कैसे अपनी भूमिका निभा सकती है।

पारंपरिक कला शिक्षा में छात्रों को उनके सांस्कृतिक इतिहास और धरोहर से परिचित कराती है। भारत जैसे देश में, जहाँ विभिन्न जातीय, भाषाई और सांस्कृतिक समूह हैं, पारंपरिक कला रूपों का अध्ययन छात्रों को अपनी जड़ों से जोड़ता है। यह उन्हें उनके पारंपरिक मूल्यों और पहचान को समझने और सम्मानित करने का अवसर प्रदान करता है। इसके माध्यम से, एक पीढ़ी से दूसरी पीढ़ी तक सांस्कृतिक धरोहर का संरक्षण होता है।

पारंपरिक कला रूपों जैसे चित्रकला, नृत्य, संगीत, और मूर्तिकला के माध्यम से छात्रों में रचनात्मक सोच को बढ़ावा मिलता है। ये कलाएँ छात्रों को अपनी भावनाओं, विचारों, और संवेदनाओं को एक अद्वितीय और सृजनात्मक तरीके से व्यक्त करने का अवसर प्रदान करती हैं। कला की ये विधाएँ विद्यार्थियों के मानसिक विकास को भी प्रोत्साहित करती हैं, जिससे वे नए दृष्टिकोण से समस्याओं का समाधान ढूँढ़ने में सक्षम होते हैं।

सौंदर्यशास्त्र कला और सौंदर्य के तत्वों की गहरी समझ को

विकसित करने में मदद करता है। यह विद्यार्थियों को कला के मूल्य, उसके प्रभाव और उसकी संवेदनात्मक भूमिका को समझने का अवसर प्रदान करता है। सौंदर्यशास्त्र के अध्ययन से छात्रों में आलोचनात्मक सोच का विकास होता है, जो न केवल कला बल्कि जीवन के अन्य पहलुओं में भी उपयोगी साबित होता है।

## **2. पारंपरिक कला का महत्व**

पारंपरिक कला भारतीय संस्कृति और इतिहास का महत्वपूर्ण हिस्सा रही है। यह कला रूप न केवल सौंदर्य का प्रतीक होते हैं बल्कि यह समाजए धार्मिक मान्यताओं और सांस्कृतिक धरोहर का भी संवर्धन करते हैं। चित्रकला भारतीय पारंपरिक कला का एक अहम हिस्सा है जिसमें विभिन्न शैलियाँ जैसे मधुबनीए वारलीए राजस्थानी और पहाड़ी चित्रकला शामिल हैं। इन चित्रों में धार्मिक सामाजिक और प्राकृतिक चित्रण किया जाता है जो भारतीय संस्कृति के विविध पहलुओं को दर्शाते हैं। मूर्तिकला भी भारतीय पारंपरिक कला का एक अभिन्न अंग है जिसमें देवी, देवताओंए राजाओं और महत्वपूर्ण ऐतिहासिक घटनाओं को मूर्तियों के रूप में उकेरा जाता है। भारत में गुप्त कालए चोल कालए और खजुराहो जैसे स्थलों पर मूर्तिकला के अद्वितीय उदाहरण मिलते हैं जो शिल्पकला के उत्कृष्ट उदाहरण हैं।

संगीत भारतीय संस्कृति में गहरे रूप से निहित है और भारतीय शास्त्रीय संगीत के दो प्रमुख प्रकार हैं, हिंदुस्तानी और कर्नाटिक संगीत। यह दोनों संगीत प्रणालियाँ रागए तालए और लय के माध्यम से गहरी भावनाओं और विचारों को व्यक्त करने का एक सशक्त माध्यम हैं। नृत्य भारतीय पारंपरिक कला का महत्वपूर्ण रूप है जिसमें भरतनाट्यमए कथकए कुचिपुदी और ओडिसी जैसे शास्त्रीय नृत्य शैलियाँ प्रमुख हैं। ये नृत्य शैलियाँ न केवल कला के रूप में होती हैं बल्कि धार्मिक कथाओं और भावनाओं को अभिव्यक्त करने का भी एक प्रभावी तरीका हैं।

हस्तशिल्प भारतीय पारंपरिक कला में एक और महत्वपूर्ण रूप है। भारतीय हस्तशिल्प में लकड़ीए कांसाए पीतलए और कपड़े से बनी वस्तुएं

शामिल हैं जो विभिन्न राज्यों की संस्कृति को प्रदर्शित करती हैं। जैसे राजस्थान के पीतल के बर्तन, कश्मीर के कालीन और हिमाचल प्रदेश के हस्तशिल्प, इन सभी में पारंपरिक शिल्पकला का अद्वितीय उदाहरण मिलता है। पारंपरिक कला के इन सभी रूपों का अध्ययन और संरक्षण भारतीय संस्कृति के प्रति हमारी समझ और सम्मान को बढ़ाता है और यह हमें हमारी सांस्कृतिक धरोहर से जोड़ता है।

### **3. सौंदर्यशास्त्र और रचनात्मकता**

सौंदर्यशास्त्र एक ऐसा क्षेत्र है जो कला, प्रकृति, और जीवन के सौंदर्य को समझने और मूल्यांकन करने का अध्ययन करता है। यह न केवल सौंदर्य के तत्वों जैसे रंग, रूप, और संरचना को पहचानता है, बल्कि यह हमारे अनुभवों, भावनाओं, और विचारों के साथ कला के संबंध को भी उजागर करता है। सौंदर्यशास्त्र का उद्देश्य है, कला और सौंदर्य के माध्यम से व्यक्ति को गहरे अनुभव प्रदान करना, जो उसे मानसिक शांति, आनंद और आत्मा की उन्नति की ओर मार्गदर्शन करता है। इसके सिद्धांतों का पालन करते हुए, हम किसी भी कला रूप के वास्तविक सौंदर्य को न केवल देख सकते हैं, बल्कि उसकी गहराई और प्रभाव को भी समझ सकते हैं।

रचनात्मकता का संबंध नए विचारों, समाधानों और अभिव्यक्तियों को उत्पन्न करने से है। यह हमारी कल्पना, सोचने की क्षमता और समस्याओं को हल करने की शक्ति से जुड़ी होती है। सौंदर्यशास्त्र और रचनात्मकता के बीच गहरा संबंध है क्योंकि सौंदर्यशास्त्र हमें कला के विविध रूपों को देखने और महसूस करने का नया तरीका प्रदान करता है, जबकि रचनात्मकता हमें इन रूपों को अपनी व्यक्तिगत दृष्टि से पुनः उत्पन्न करने या अभिव्यक्त करने की प्रेरणा देती है। जब हम सौंदर्यशास्त्र के सिद्धांतों का पालन करते हुए किसी कला रूप को समझते हैं, तो यह हमारी रचनात्मकता को बढ़ावा देता है, क्योंकि हम कला को न केवल एक बाहरी अनुभव के रूप में देखते हैं, बल्कि उसके अंदर छिपी गहरी अर्थ और संदेश को भी महसूस करते हैं। इस प्रकार, सौंदर्यशास्त्र और रचनात्मकता दोनों एक दूसरे को प्रभावित करते हैं और कला के प्रति हमारी समझ को और

भी समृद्ध बनाते हैं।

#### **4. रचनात्मक पाठ्यक्रम में पारंपरिक कला का समावेश**

रचनात्मक पाठ्यक्रम में पारंपरिक कला का समावेश विद्यार्थियों के समग्र विकास के लिए अत्यंत महत्वपूर्ण है। पारंपरिक कला, जैसे चित्रकला, मूर्तिकला, नृत्य, संगीत और हस्तशिल्प, न केवल बच्चों के कलात्मक कौशल को निखारने में मदद करती हैं, बल्कि उनकी सांस्कृतिक और ऐतिहासिक समझ को भी गहरा करती हैं। जब छात्रों को इन कला रूपों के माध्यम से उनके सांस्कृतिक धरोहर से परिचित कराया जाता है, तो वे अपनी जड़ों से जुड़े रहते हैं और समाज की विविधता और इतिहास को समझने में सक्षम होते हैं। पारंपरिक कला विद्यार्थियों को रचनात्मक सोच और आत्म-अभिव्यक्ति की क्षमता विकसित करने का अवसर प्रदान करती है। इसके अलावा, यह उनके आलोचनात्मक सोच, सौंदर्यशास्त्र और कल्पना शक्ति को भी बढ़ाती है। जब इन कला रूपों को पाठ्यक्रम में समाहित किया जाता है, तो यह विद्यार्थियों को जीवन की गहरी समझ, संवेगात्मकता और अन्य सामाजिक कौशलों को सिखाता है, जिससे वे एक संतुलित और संवेदनशील व्यक्तित्व विकसित कर पाते हैं। इस प्रकार, पारंपरिक कला का समावेश रचनात्मक पाठ्यक्रम में छात्रों के लिए एक सशक्त शैक्षिक और सांस्कृतिक अनुभव प्रदान करता है।

#### **5. व्यावहारिक दृष्टिकोण और चुनौतियाँ**

रचनात्मक पाठ्यक्रम में पारंपरिक कला का समावेश अत्यंत लाभकारी साबित हो सकता है, लेकिन इसके कार्यान्वयन में कुछ व्यावहारिक दृष्टिकोण और चुनौतियाँ भी सामने आती हैं।

##### **व्यावहारिक दृष्टिकोण**

पारंपरिक कला को पाठ्यक्रम में समाहित करने के लिए पहले से स्थापित पाठ्यक्रमों में बदलाव की आवश्यकता होती है। शिक्षकों को इन कला रूपों की गहरी समझ और प्रशिक्षण देना जरूरी है ताकि वे छात्रों को सही तरीके से मार्गदर्शन कर सकें। साथ ही, शैक्षिक संस्थानों को ऐसे

संसाधनों की आवश्यकता होती है जो पारंपरिक कला के विभिन्न रूपों के अध्ययन को सहज और प्रभावी बना सकें, जैसे कला उपकरण, संग्रहण सामग्री और विशेषज्ञ शिक्षक। छात्रों के बीच इन कला रूपों के प्रति जागरूकता और रुचि बढ़ाने के लिए कला कार्यशालाओं, प्रदर्शनियों और सांस्कृतिक कार्यक्रमों का आयोजन भी महत्वपूर्ण हो सकता है।

### **चुनौतियाँ**

संसाधनों की कमी: पारंपरिक कला के अध्ययन के लिए विशेष उपकरण और सामग्री की आवश्यकता होती है, जो कई स्कूलों और कॉलेजों में नहीं उपलब्ध होती। इसके अलावा, इन कला रूपों को सिखाने के लिए प्रशिक्षित शिक्षकों की भी कमी हो सकती है।

समय की सीमाएँ: रचनात्मक पाठ्यक्रम में पारंपरिक कला का समावेश करने के लिए समय की विशेष व्यवस्था करनी पड़ती है, क्योंकि पारंपरिक कला को सीखने और अभ्यास करने में समय लगता है। अकादमिक पाठ्यक्रम और अन्य गतिविधियों के बीच इस समय को समायोजित करना एक चुनौती हो सकता है।

आधुनिकता का प्रभाव: आज के डिजिटल युग में, छात्र अक्सर पारंपरिक कला की बजाय आधुनिक और तकनीकी कला में अधिक रुचि दिखाते हैं। ऐसे में पारंपरिक कला को पाठ्यक्रम में प्रभावी रूप से समाहित करने के लिए छात्रों को इस कला के महत्व के बारे में समझाना आवश्यक है।

सामाजिक और सांस्कृतिक बंधन : कुछ पारंपरिक कला रूपों को समझने और अभ्यास करने के लिए गहरी सांस्कृतिक पृष्ठभूमि की आवश्यकता होती है, जो सभी छात्रों के लिए उपलब्ध नहीं हो सकती। कुछ पारंपरिक कला रूपों को स्थानीय या क्षेत्रीय पहचान से जोड़ा जाता है, जिससे अन्य क्षेत्रों के छात्रों के लिए इसे समझना चुनौतीपूर्ण हो सकता है।

### **6. वैश्वीकरण और पारंपरिक कला.**

- **आधुनिक शिक्षा का प्रभाव:** आधुनिक शिक्षा पद्धति ने पारंपरिक

कला पर कई प्रकार से प्रभाव डाला है। मुख्य रूप से, आज के शिक्षा तंत्र में विज्ञान, गणित, और तकनीकी शिक्षा को अधिक प्राथमिकता दी जाती है, जबकि पारंपरिक कला को प्रायः दूसरी श्रेणी में रखा जाता है। यह स्थिति पारंपरिक कला रूपों के प्रति छात्र समुदाय की रुचि को कम कर सकती है, क्योंकि अधिकांश शिक्षा संस्थान शास्त्रीय कला, नृत्य, और संगीत के बजाय अन्य शैक्षिक क्षेत्रों पर अधिक ध्यान केंद्रित करते हैं। इसके अलावा, आधुनिक शिक्षा प्रणाली में डिजिटल और तकनीकी शिक्षा का प्रभुत्व है, जिससे पारंपरिक कला रूपों की प्रासंगिकता कुछ हद तक कमजोर हो सकती है। इन पारंपरिक कला रूपों को सीखने और सिखाने के लिए समय और संसाधनों की कमी भी एक चुनौती बन सकती है।

- **वैश्वीकरण का प्रभाव:** वैश्वीकरण ने जहां एक ओर दुनिया को आपस में जोड़ा है, वहीं दूसरी ओर इसने पारंपरिक कला रूपों पर दबाव भी डाला है। वैश्वीकरण के कारण पश्चिमी संस्कृति और जीवनशैली का प्रभाव भारतीय समाज पर बढ़ा है, और इसके परिणामस्वरूप पारंपरिक कला और सांस्कृतिक धरोहर की ओर कम ध्यान दिया गया है। लोग अब अधिकतर पश्चिमी संगीत, फैशन, और कला रूपों में रुचि दिखाते हैं, जबकि पारंपरिक भारतीय कला रूप जैसे चित्रकला, मूर्तिकला, नृत्य और संगीत का मूल्य कम होता जा रहा है।
- **पारंपरिक कला को जीवित रखने के उपाय**
  1. **शिक्षा में समावेश :** पारंपरिक कला को पाठ्यक्रम में शामिल करना सबसे प्रभावी उपाय है। अगर स्कूलों और कॉलेजों में इन कला रूपों का प्रशिक्षण दिया जाए, तो युवा पीढ़ी इन कला रूपों के महत्व को समझेगी और इन्हें आगे बढ़ाएगी। यह कला विद्यार्थियों को सांस्कृतिक धरोहर से जोड़ने का एक उत्कृष्ट तरीका है। विशेष कार्यशालाएँ, प्रदर्शनियाँ, और सांस्कृतिक कार्यक्रम

आयोजित करके छात्रों को इन कला रूपों के प्रति जागरूक किया जा सकता है।

2. **सरकारी और निजी संस्थाओं का सहयोग:** सरकार और निजी संस्थाएँ पारंपरिक कला को संरक्षित करने के लिए विभिन्न योजनाएँ और कार्यक्रम चला सकती हैं। जैसे कि पारंपरिक कला प्रदर्शनी, प्रतियोगिताएँ, शिल्प मेलों और कला कार्यशालाओं का आयोजन, ताकि इन कला रूपों को संरक्षण मिले और अधिक लोग इनसे परिचित हो सकें। इसके अलावा, सरकारी अनुदान और सब्सिडी प्रदान करके शिल्पकारों और कलाकारों को प्रोत्साहित किया जा सकता है।
3. **डिजिटल प्लेटफार्मों का उपयोग:** आजकल सोशल मीडिया और डिजिटल प्लेटफार्मों का व्यापक उपयोग हो रहा है। पारंपरिक कला को जीवित रखने के लिए इन प्लेटफार्मों का उपयोग किया जा सकता है। कलाकार अपनी कला को ऑनलाइन प्रदर्शित कर सकते हैं और अंतर्राष्ट्रीय स्तर पर इसे प्रचारित कर सकते हैं। यूट्यूब, इंस्टाग्राम, फेसबुक जैसे प्लेटफार्मों पर पारंपरिक कला से संबंधित वीडियो, चित्र और कार्यशालाओं के माध्यम से कला का प्रसार किया जा सकता है।
4. **पारंपरिक कला का व्यावसायिकरण:** पारंपरिक कला रूपों को व्यावसायिक रूप में उपयोग करना भी एक प्रभावी उपाय हो सकता है। हस्तशिल्प, पारंपरिक वस्त्र, आभूषण, और कलात्मक उत्पादों को बाजार में लाकर इन कला रूपों को जीवित रखा जा सकता है। इससे कलाकारों को आर्थिक लाभ भी होगा और पारंपरिक कला का महत्व भी बढ़ेगा।
5. **कुटुंब और समुदायों की भागीदारी:** पारंपरिक कला को संरक्षित रखने में स्थानीय समुदायों और कुटुंबों की भी महत्वपूर्ण भूमिका है। यह कला रूप कई बार छोटे समुदायों में विकसित हुई

हैं और इनका संचार पारिवारिक और सामाजिक जीवन का हिस्सा होता था। अगर इन कला रूपों को परिवार और समाज के स्तर पर प्रोत्साहित किया जाए, तो ये कला रूप जीवित रह सकते हैं।

**6. पारंपरिक कला से जुड़े कार्यक्रमों का प्रचार:** सांस्कृतिक महोत्सव, मेलों और क्यूरी कार्यक्रमों के माध्यम से पारंपरिक कला का प्रचार करना चाहिए। विभिन्न राज्यों में इन कला रूपों के प्रदर्शन और प्रशिक्षण केंद्र स्थापित किए जा सकते हैं, ताकि आने वाली पीढ़ी इसे आसानी से सिख सके और इस पर काम कर सके।

**7. कला के पारंपरिक रूपों को नवाचार के साथ जोड़ना:** पारंपरिक कला को जीवित रखने के लिए उसमें कुछ नवाचार और आधुनिकता का समावेश करना भी एक अच्छा उपाय हो सकता है। पारंपरिक कला के तकनीकी और सांस्कृतिक पहलुओं को आधुनिक डिज़ाइन, कला और प्रौद्योगिकी के साथ जोड़ा जा सकता है, ताकि इसे नए संदर्भ में प्रस्तुत किया जा सके और युवा पीढ़ी से जुड़ा जा सके।

## **7. निष्कर्ष**

रचनात्मक पाठ्यक्रम में पारंपरिक कला और सौंदर्यशास्त्र का समावेश शिक्षा प्रणाली में महत्वपूर्ण बदलाव ला सकता है। जब पारंपरिक कला और सौंदर्यशास्त्र को पाठ्यक्रम में शामिल किया जाता है, तो यह छात्रों के समग्र विकास में सहायक होता है। यह न केवल उनके कलात्मक और रचनात्मक कौशल को निखारता है, बल्कि उनकी सांस्कृतिक और ऐतिहासिक समझ को भी गहरा करता है।

इससे विद्यार्थियों में सोचने की क्षमता, आलोचनात्मक दृष्टिकोण, और रचनात्मक अभिव्यक्ति का विकास होता है। सौंदर्यशास्त्र का अध्ययन उन्हें कला, संगीत, नृत्य, और अन्य सांस्कृतिक रूपों के माध्यम से सौंदर्य के तत्वों और उनका मूल्यांकन करने की समझ प्रदान करता है। वहीं, पारंपरिक कला की विविधता और गहरी सांस्कृतिक धरोहर से जुड़ने का

अवसर मिलता है, जो उन्हें अपनी पहचान और जड़ों से जोड़े रखता है।

इस बदलाव से शिक्षा प्रणाली में एक समग्र दृष्टिकोण का समावेश होगा, जिसमें विद्यार्थियों को न केवल शैक्षिक, बल्कि भावनात्मक, सांस्कृतिक और सामाजिक दृष्टिकोण से भी सशक्त बनाया जाएगा। रचनात्मक पाठ्यक्रम के माध्यम से छात्रों में रचनात्मक सोच, सांस्कृतिक संवेदनशीलता और व्यक्तिगत अभिव्यक्ति की शक्ति विकसित होगी, जो उन्हें भविष्य में एक संवेदनशील और जागरूक नागरिक बनाने में सहायक साबित होगी।

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- इस पुस्तक में भारतीय पारंपरिक कला और संस्कृति के महत्व पर विस्तार से चर्चा की गई है, जो रचनात्मक पाठ्यक्रम में इनका समावेश करने के संदर्भ में उपयोगी है।
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- इस संदर्भ ग्रंथ में सौंदर्यशास्त्र के सिद्धांतों और उनके शैक्षिक उपयोग पर ध्यान केंद्रित किया गया है, जो रचनात्मक शिक्षा में पारंपरिक कला के समावेश के लिए मार्गदर्शन प्रदान करता है।
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- इस पुस्तक में शिक्षा तंत्र में पारंपरिक कला और सौंदर्यशास्त्र को समाहित करने के विभिन्न पहलुओं पर विचार किया गया है।
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- इस ग्रंथ में भारतीय कला और सौंदर्यशास्त्र के विभिन्न पहलुओं का विस्तार से अध्ययन किया गया है, जो रचनात्मक पाठ्यक्रम में इनका समावेश करने के संदर्भ में उपयोगी है।
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- यह पुस्तक शिक्षा प्रणाली में कला और संस्कृति के समावेश की आवश्यकता और इसके महत्व पर केंद्रित है। यह रचनात्मक पाठ्यक्रम के संदर्भ में छात्रों की व्यापक शिक्षा के लिए मार्गदर्शन प्रदान करती है।

### **रिसर्च पेपर के प्रमुख बिंदु**

1. पारंपरिक कला और सौंदर्यशास्त्र छात्रों को न केवल सृजनात्मकता में मदद करते हैं, बल्कि वे सांस्कृतिक धरोहर को जीवित रखने का भी कार्य करते हैं।
2. रचनात्मक पाठ्यक्रम का उद्देश्य छात्रों में न केवल अकादमिक ज्ञान बल्कि भावनात्मक और मानसिक विकास को भी बढ़ावा देना है, और पारंपरिक कला इस प्रक्रिया में एक अहम भूमिका निभाती है।
3. इस प्रकार के पाठ्यक्रम को लागू करने से छात्रों की समग्र शिक्षा पर सकारात्मक प्रभाव पड़ सकता है, क्योंकि यह उन्हें सांस्कृतिक पहचान और सामाजिक जिम्मेदारी से जोड़ता है।



## नैतिकता एवं मूल्य आधारित शिक्षा

डॉ. प्रियंका तिवारी

सहायक प्राध्यापक

विप्र कला, वाणिज्य एवं शारीरिक शिक्षा महाविद्यालय  
रायपुर, छत्तीसगढ़

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### प्रस्तावना

भारतीय ज्ञान प्रणाली एक पुरानी शिक्षा व्यवस्था है। यह ज्ञान को पीढ़ी से दूसरी पीढ़ी तक पहुंचने की व्यवस्थित सुसंगठित पद्धति है जिसके द्वारा ज्ञान एक का हस्तांतरण आगे तक होता रहता है। भारतीय ज्ञान प्रणाली में वेद, उपनिषद, दर्शन, वेदांत पुराण, धर्म आदि के ज्ञान को शामिल किया गया है। इन सभी से हमें नैतिक मूल्य प्राप्त होते हैं। साथ ही साथ इनके अनुभव व अवलोकन से मनुष्य के अंदर मूल्य विकसित होते हैं। भारतीय ज्ञान प्रणाली का उद्देश्य भारतीय संस्कृति, परम्पराओं और मूल्यों तथा प्राचीन ज्ञान को विभिन्न रूपों को संरक्षित कर उसे आधुनिक सन्दर्भ में लागू करना है। भारतीय ज्ञान प्रणाली ने मानवता को जीवन के विभिन्न पहलुओं में समृद्ध किया है चाहे वह शिक्षा हो चिकित्सा कला या विज्ञान हो भारत अपनी ज्ञान परम्परा के कारण ही दुनिया में अद्वितीय योगदान दिया है। आज भी यह प्रणाली वैश्विक स्तर पर प्रासंगिक है और दुनिया भर में अध्ययन और अनुसन्धान का विषय बनी हुई है।

हम अपने जीवन में मूल्यों के आधार पर ही कार्य करते हैं। परन्तु वे मूल्यों के आधार पर ही कार्य करते हैं। परन्तु वे मूल्य क्या हैं ये हम कुछ समय बाद समझते हैं। हम मूल्य को आदर्श सुविचार पसंद या व्यवहार के रूप में मान सकते हैं तथा ये मूल्य हमारे व्यवहार में मार्गदर्शक के रूप में कार्य करते हैं। हमारे वेद, पुराण, गीता, रामायण ये सभी हमें मूल्यों को सिखाते हैं कुछ मूलभूत मूल्य जैसे सत्य, प्रेम शांति, धर्म और

अहिंसा है। जैसे पंजे में पांच उंगलियों का अपना अपना कार्य है एवं सभी का आपस में सहयोग के कारण ही हम कार्य कर पाते हैं उसी प्रकार ये मूलभूत सिद्धांत भी हमारे अंदर समाहित होने चाहिए जिससे हमारे मूल्य विकसित होते हैं।

नैतिक और मूल्य शिक्षा छात्रों को नैतिक, सामाजिक मूल्यों को पढ़ने और सकारात्मक दृष्टिकोण व व्यवहार को विकसित करने में मदद करने की प्रक्रिया है। इसका उद्देश्य छात्रों में नैतिक निर्णय लेने और समाज में सकारात्मक योगदान देने के लिए कौशल और स्वभाव विकसित करने में मदद करके और लोकतान्त्रिक समाज बनाना है।

मूल्य मानव व्यवहार के घटक तथा निर्धारक तत्व हैं। ये आदर्श और उद्देश्य दोनों का कार्य करते हैं। बुद्धि मूल्य आदर्श या विश्वास हैं। जिन्हें सम्पूर्ण समाज या समाज का एक बड़ा अंश धारण किए हुए हैं। जौन मूल्य वह हैं जो मानव इच्छाओं की संतुष्टि करें। अर्बन

### **सम्बंधित साहित्य समीक्षा**

1. वी विजया लक्ष्मी और एम पाल ( 2013 मूल्य शिक्षा की परिभाषा इसकी आवश्यकता तथ्य उद्देश्य व इसकी अवधारणा को बढ़ावा देना भारत में इसमें विकास को और विश्व स्तर पर कैसे बढ़ाया जाये के बारे में विश्लेषण किया। अध्ययन के परिणाम मूल्य शिक्षा छात्रों और समाज को प्रभावित करने वाले पाठ्यक्रम का महत्वपूर्ण पहलू हैं। कोई शिक्षक छात्रों के समग्र विकास और वृद्धि को काम महत्व देते हैं मूल्य के पर्याप्त समावेशन के लिए शैक्षणिक संस्थानों को भी समर्थन देने की आवश्यकता है। छात्रों को सहानुभूति, साझेदारी, तर्क संगत, आध्यात्मिकता, तकनीकी योग्यता, सीखने का माहौल प्रदान करना आवश्यक है।
2. पाटिल 2013 समाज में मूल्य आधारित शिक्षा की भूमिका पर चर्चा करने का प्रयास किया इसमें मूल्य शिक्षा को विकसित करने वाले तथ्यों के बारे में विस्तार से चर्चा की। परिणाम—जीवन में प्रगति केवल इच्छा व आकांक्षाओं तक पर्याप्त नहीं है। बल्कि ये सफलता

मूल्यों पर आधारित होनी चाहिए। तथा इसके लिए आज के शिक्षण सस्थानों में मूल्य आधारित शिक्षा प्रदान की जानी चाहिए ताकि छात्र अपने चुने हुए क्षेत्र में उत्तम कार्य करे।

- थार्नवर्ग 2008 सह अध्ययन स्वीडन के दो स्कूल के 13 शिक्षकों के साथ किया। तथा शिक्षकों द्वारा स्कूल में कार्यान्वित मूल्य शिक्षा के बारे में राय एकत्र की। परिणाम — शिक्षकों ने बच्चे को अच्छे और सही व्यवहार के लिए मार्गदर्शन करने में सक्षम होने के लिए मूल्य की शिक्षा दी एवं मूल्य शिक्षा के महत्व को समझाया तथा इन्हीं मूल्यों के द्वारा जीवन में आने वाले कठिनाइयों का सामना कैसे करना है।

**येषा न विद्या न तपो न दानं, ज्ञानं न शीलं, न गुणो न धर्मः**

**वे मृत्यु लोके भुवि भरभूता मनुष्यरूपेण मृगाश्चरन्ति**

जो व्यक्ति विद्या के लिए प्रयत्न नहीं करते, तप नहीं करते, दान नहीं करते, न ज्ञान के लिए प्रयत्न नहीं करते, जिसमें शीलता नहीं है। गुण नहीं है, जो धर्म कार्य नहीं करते या अच्छे कार्य नहीं करते, ऐसे लोग मृत्युलोक में धरती पर बोध है। और मनुष्य रूप में चरते हुए पशु के समान है।

### **मूल्य शिक्षा की भूमिका**

जॉन स्टीफेंस ने अपनी पुस्तक "Values in education" 1998 में विद्यार्थियों में मूल्य शिक्षा प्रदान करने की निम्न भूमिका बताई गई है।

- वे व्यक्तिगत मूल्यों को विकसित कर सकें और दूसरों के प्रति उपयुक्त ख्याल रख सकें।
- वे अपने अनुभवों पर विचार कर सकें, उनके अर्थ और प्रतिमान को समझ सकें।
- वे आत्म सम्मान रख सकें और सभी लोगों द्वारा समान रूप से मान्य मूल्यों जैसे ईमानदारी, सच्चाई आदि के प्रति आदर-भाव रखें।

4. वे सामाजिक रूप से जिम्मेदारी के निर्णय ले सके।

### **मूल्य शिक्षा में शिक्षक की भूमिका**

मूल्य शिक्षा देते हुए शिक्षक का रोल तीन प्रकार का स्वरूप धारण करता है—

1. शिक्षक एक व्यस्क है उसे विद्यार्थियों के व्यवहार को प्रभावित करना है जो विद्यार्थियों की प्रकृति से सम्बंधित है।
2. शिक्षक भारत की सस्कृति परम्परों और विविधता में एकता का प्रतिनिधित्व करने वाला व्यक्ति है।
3. शिक्षक अपनी कक्षा में सीखने की सभी प्रक्रियाओं और अंतःक्रियाओं का स्वामी है।

### **मूल्य क्या है**

मूल्य शिक्षा कुछ नया या अतिरिक्त नहीं है ये पहले से मौजूद शिक्षा पर आधारित है।

मूल्य शिक्षा राष्ट्रीय व राज्य दोनों स्तर का एजेंडा है।

मूल्य शिक्षा को व्यक्तिगत, राजनीतिक नहीं लेना है।

मूल्य शिक्षा छात्रों के आत्मसम्मान, आशावाद को मजबूत कर सकती है।

छात्रों को नैतिक निर्णय और सामाजिक जिम्मेदारी निभाने में मदद करती है।

### **निष्कर्ष**

आज विश्व भर में सभी प्रकार के मानव मूल्यों का तेजी से पतन हो रहा है। समाचार पत्रों में टी वी में, मोबाइल में, रोजाना हम ऐसी खबरों या घटनाओं को सुनते हैं जो रोंगटे खड़े कर देती हैं तथा पूरी मानवता को शर्मशार करती हैं। इनसे ही मूल्यों का पतन हो रहा है। जिसे सुन का बुरा लगता है और हम सोचा में पड़ जाते हैं कि मानव जाति इतनी गिर गयी है। भारत की महान वैदिक सस्कृति आदर्श मूल्य व प्रतिभाओं से भरी

पड़ी है। लेकिन ऐसी घटनाये के सुनते ही ये मूल्य कहा जाते हैं।

अतः आज के परिपेक्ष्य में नैतिकता एवं मूल्य आधारित शिक्षा का बहुत महत्त्व है। हमें आज के पीढ़ी के विद्यार्थियों को मूल्य आधारित शिक्षा ही प्रदान की जानी चाहिए। क्योंकि आज के आधुनिकता में बच्चों को अपनी संस्कृति को जानने का अवसर ही प्राप्त नहीं हो पा रहा है। अभी विद्यार्थियों अपनी संस्कृति के अनुसार कार्य करने या अपनी संस्कृति के अनुसार कार्य करने में संकोच महशुस करते हैं। और इन सब में गलती हमारी अर्थात् आज के अभिभावकों की है क्योंकि हम भी आधुनिकता के कारण हम खुद भी अपनी संस्कृति को भूलते जा रहे हैं। और अब जिम्मेदारी हमारी और खाश कर हमारे शिक्षकों की है जो विद्यार्थियों को नैतिकता एवं मूल्य आधारित शिक्षा प्रदान करे। जिससे विद्यार्थियों में ईमानदारी, सच्चाई, सदभावना, जैसे गुणों का विकास हो सके।

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## मानसिक एवं शारीरिक स्वास्थ्य में योग की वर्तमान कालिक प्रासंगिकता

**साधना कुमारी**

सहायक प्राध्यापक

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### सारांश :

आधुनिकता ने व्यक्ति की जीवन शैली को विकृत कर दिया है। भौतिक सुख-सुविधाओं को जुटाने की होड़ में ना तो वह अपने शरीर को स्वस्थ रख पा रहा है और न ही इसके लिए उसके पास समय है। परिणामस्वरूप वह शारीरिक तथा मानसिक विकारों से ग्रस्त होता जा रहा है। आधुनिक जीवनशैली से उत्पन्न अंतर्हीन इच्छाओं की पूर्ति ना होने के दुष्परिणाम मानसिक विकार के रूप में दिखाई देते हैं। मानसिक विकारों का आधार मन है अतः मन में किसी भी प्रकार का भावनात्मक या मानसिक तनाव होने से मानसिक रोगों की उत्पत्ति होती है जो प्रमुख रूप से तनाव अनिद्रा, कुंठा, अवसाद एवं मन की चंचलता आदि विकारों को जन्म देती है। आधुनिक जीवन शैली ने यूं तो कई शारीरिक एवं मानसिक रोगों को जन्म दिया है किंतु कुछ मुख्य विकार ऐसे हैं जो सामान्यतः बहुत अधिक लोगों में दिखाई देते हैं। ऐसे रोग जिन्होंने विश्व के ज़्यादातर लोगों को अपने शिकंजे में कस रखा है। इस शोध-पत्र में शोधार्थी ने ऐसे ही कुछ प्रमुख शारीरिक विकार जैसे मधुमेह, मोटापा, उच्च रक्तचाप, कमर दर्द, सर्वाइकल स्पेन्डोलाईसिस, अस्थमा पाचन संबंधित विकार साथ ही मुख्य मानसिक विकारों जैसे तनाव अनिद्रा, कुंठा, अवसाद, मन की चंचलता आदि का उल्लेख किया है। इन विकारों से बचने के लिए मनुष्य को आज एक ऐसी पद्धति की आवश्यकता है जिसके माध्यम से वह अपने विवेक

तथा बुद्धि द्वारा अपने मन की इंद्रियों को नियंत्रित कर शारीरिक एवं मानसिक स्वस्थता प्राप्त कर सके। यह 'योग' द्वारा संभव है। योग हमारे अस्तित्व के विभिन्न पहलुओं जैसे शारीरिक, मानसिक, सामाजिक, नैतिक तथा आध्यात्मिक को प्रभावित करते हुए इनका विकास करता है एवं हमें स्वस्थ, ऊर्जावान, दीर्घायु, शांत एवं प्रसन्नचित्त बनाता है।

**प्रमुख शब्द :** भावनात्मक या मानसिक तनाव, शारीरिक, मानसिक, अष्टांगिक मार्ग, योगाभ्यास, व्यायाम, आध्यात्मिक उन्नति, योगासन एवं प्राणायाम।

### **भूमिका**

आधुनिक युग वैज्ञानिक युग है। जैसे-जैसे विज्ञान उन्नति कर रहा है वैसे वैसे सुख-सुविधा युक्त संसाधनों में वृद्धि हो रही है जिससे मानव जीवन सुविधापूर्ण एवं आरामदायक बन गया है। आज हर व्यक्ति ऐशों आराम का जीवन चाहता है, और इसके लिए वह सतत प्रयत्नशील रहता है। आज मनुष्य का एक ही उद्देश्य है—अर्थ तथा भोग। इन्हीं को केंद्र में रखकर ही वह आज पुरुषार्थ भी कर रहा है परिणाम यह है कि आज संस्कृति भी अर्थ एवं भोग प्रधान होती जा रही है। आधुनिक प्रगतिशील युग ने आज हर क्षेत्र में प्रगति की है। व्यक्ति की जीवनशैली भी परिवर्तित हो रही है। आधुनिक जीवन शैली विकास की शैली मानी जाती है। जिसमें व्यक्ति अपनी शारीरिक, बौद्धिक एवं आर्थिक क्षमताओं के अनुसार प्रगति करता है। व्यक्ति की जीवन शैली का संबंध उसके प्रतिदिन के कृत्यों एवं व्यवहारों से जैसे—खान-पान, रहन-सहन, बोल-चाल, परिवार व समाज के प्रति उसका व्यवहार आदि। जीवन शैली से ही व्यक्ति के व्यक्तित्व का निर्धारण होता है तथा उसकी प्रकृति, स्वभाव आचरण, काम करने का तरीका, चरित्र आदि का पता चलता है। जीवन यापन के दो तरीके हो सकते हैं— 1. संयमित तथा 2. असंयमित। कहा जा सकता है कि संयमित जीवनशैली अपनाने वाला व्यक्ति प्रायः शारीरिक एवं मानसिक विकारों से दूर रहेगा, जबकि असंयमित जीवनशैली से जीने वाला व्यक्ति विकारों तथा व्याधियों से ग्रसित रहेगा। आधुनिक युग प्रतिस्पर्धा का युग है। वर्तमान में

व्यक्ति में प्रतिस्पर्धा, देखा-देखी, एक दूसरे से आगे निकलने की होड़ तथा येन केन प्रकारेण सभी सुख-सुविधाओं को शीघ्र ही प्राप्त करने की तीव्र इच्छा ने जीवन शैली को अर्थ प्रधान बना दिया है। मनुष्य आज अर्थ एवं भोग हेतु पुरुषार्थ कर रहा है। वह जितना पुरुषार्थ बढ़ाता जाता है उसके जीवन में व्यस्तता और तनाव बढ़ते जाते हैं। परिणामस्वरूप वह शारीरिक एवं मानसिक विकारों का शिकार होने लगता है। इतना ही नहीं 'अर्थ' एवं 'भोग' के चक्कर में वह 'धर्म' और 'मोक्ष' के पुरुषार्थ करने के लिए न तो समय निकाल पा रहा है और न ही इस हेतु विचार कर पा रहा है। इसका परिणाम यह है कि वह नैतिक तथा आध्यात्मिक उन्नति नहीं कर पा रहा है और उसका अधिकांश समय शारीरिक व मानसिक विकारों के निदान में ही व्यतीत हो जाता है। आधुनिक जीवन शैली में जीवन अर्थ प्रधान एवं अति व्यस्त हो गया है। मनुष्य न चाहते हुए भी दबाव एवं तनाव में रहता है। वह अनिद्रा, निराशा आधि-व्याधि, ईर्ष्या-द्वेष, अहंकार, लोभ, मोह और कई पीड़ादायक स्थितियों में जीवनयापन हेतु बाध्य हो गया है। तीव्र रतार और भागदौड़ भरे जीवन में वह अपने स्वास्थ्य की ओर ध्यान ही नहीं दे पा रहा है। दबाव व तनाव के चलते मनुष्य का मानसिक एवं शारीरिक संतुलन बिगड़ने लगता है और परिणामतः वह मानसिक और शारीरिक विकारों से ग्रसित होने लगता है।

आधुनिकता के नाम पर व्यक्ति आज फैशनपरस्ती और पाश्चात्य संस्कृति का अंधानुकरण कर रहा है। वह पाश्चात्य संस्कृति के रंग में रंग चुका है। विदेशी पहनावा, भाषाएं, शराब, सिगरेट पीना, मादक दवाई लेना, सैर सपाटा, क्लब पार्टियों में जाना, देर रात तक घर से बाहर रहना तथा तेज रतार से दौड़ती जिंदगी आज जीवन के अभिन्न अंग बन गए हैं। इसके फलस्वरूप नैतिक मूल्यों का ह्रास हुआ है। समाज में अनाचार, भ्रष्टाचार, लूटपाट, आत्महत्या, बलात्कार आदि अपराधों में वृद्धि हुई है। आचार-विचार, आहार-विहार, सदाचार और नैतिकता का पतन हो रहा है। सिगरेट और तंबाकू का सेवन, श्वास की तकलीफ और कैंसर जैसी भयानक बीमारियों को बढ़ाता है, शराब की लत, किडनी और पेट की समस्याओं के साथ मोटापा बढ़ाने का कारण बन जाता है। परिणामस्वरूप

व्यक्ति में कई प्रकार के विकार पैदा हो जाते हैं। आधुनिक जीवन शैली ने लोगों के स्वास्थ्य को बुरी तरह से प्रभावित किया है आज व्यक्ति सर्व सुविधा संपन्न जीवन जीने की चाह में दिन रात काम करता है, जबकि उसमें शारीरिक श्रम का अभाव है। शुद्ध सात्विक भोजन तथा अच्छे पर्यावरण के विपरीत वह जंक फूड, फास्ट फूड, ड्रग्स का सेवन, ऐसी हॉल में पार्टी आदि में अपना समय बर्बाद कर रहा है। जिसका सीधा प्रभाव उसकी सेहत पर पड़ रहा है। जितनी तेजी से विज्ञान उन्नति कर यांत्रिक सुविधा उपलब्ध करवाता जा रहा है उतनी ही तेजी से व्यक्ति बीमारियों से घिरता जा रहा है। एग्रेसन, डिप्रेशन, मेंटल डिसऑर्डर, तनाव जैसे मानसिक रोग तथा मोटापा, गैस, कब्ज आदि पाचन संबंधी विकार, अस्थमा, जोड़ों का दर्द, माइग्रेन, बवासीर, उच्च रक्तचाप, मधुमेह व हृदय रोग जैसे गंभीर रोग आधुनिक जीवन शैली की ही देन है।

आधुनिकता के नाम पर आज मनुष्य की जीवन शैली में बहुत अधिक परिवर्तन आया है। उसके खान-पान, रहन-सहन, आचार-विचार, चिंतन-मनन, कामकाज आदि में भी परिवर्तन आया है। उसके जीने का ढंग बिल्कुल बदल गया है। वर्तमान तेज रतार जिंदगी में सभी 'फास्ट लाइफ' जीना चाहते हैं। उन्हें सब कुछ शीघ्र और शार्टकट तरीकों से चाहिए। तकनीकी अविष्कारों ने हमारे जीवन को बहुत ही सरल बना दिया है। ऑफिस हो या घर, सभी कार्यों के लिए हमारी मशीनों पर निर्भरता बढ़ती जा रही है। इस प्रकार विलासिता पूर्ण तथा आरामदेह साधनों का उपयोग तथा इन सब का दुष्परिणाम मनुष्य के स्वास्थ्य को नष्ट कर रहा है और कई रोगों को जन्म दे रहा है, जैसे हृदय रोग, मधुमेह, मोटापा, कमर दर्द, सर्वाइकल स्पनडोलाइसिस, घुटनों का दर्द, अस्थमा आदि-आदि। वायु और ध्वनि प्रदूषण पर्यावरण के लिए हानिकारक हैं। औद्योगिक कल कारखाने, घरेलू ईंधन, यातायात के बढ़ते साधन, वाहनों की संख्या में लगातार वृद्धि, सांस्कृतिक तथा सामाजिक कार्यक्रमों में ध्वनि विस्तारक यंत्रों जैसे लाउडस्पीकर, डीजे साउंड आदि के कोलाहल में बढ़ोतरी ने अनेक रोगों को जन्म दिया है, जैसे अस्थमा, उच्च-रक्तचाप, नाड़ी गति में, उतार-चढ़ाव, पाचनतंत्र की कार्यक्षमता में कमी, सिर दर्द, कुंठा, अनिद्रा,

अवसाद आदि।

इस प्रकार आधुनिक युग ने जीवन के प्रत्येक क्षेत्र में बदलाव किए हैं तथा उसका प्रभाव व्यापक रूप से व्यक्ति और समाज पर पड़ रहा है। आधुनिक जीवन शैली भौतिकवादी हो गई है। अतिभौतिकतावादी विचार के परिणामस्वरूप आध्यात्मिक एवं मानवीय संवेदनाएं तथा भावनाएं दमित होती जा रही हैं। इससे त्याग इंद्रिय निग्रह एवं मन को नियंत्रित करने की भावना लुप्त होती दिखाई देती है। कई पुराने मूल्य ध्वस्त हुए हैं तथा कुछ नए मूल्य विकसित हुए हैं।

अनादि काल से चली आ रही योग विद्या मानव जीवन को एक अमूल्य देन है। जिसे 'महर्षि पतंजलि' ने 'योग सूत्र' के द्वारा जन कल्याण के लिए प्रस्तुत किया। योग केवल दर्शन ही नहीं बल्कि एक ऐसी जीवन पद्धति है जो व्यक्ति, परिवार, समाज, राष्ट्र एवं विश्व के कल्याण के लिए प्रयत्न करती है। प्राचीन युग से ही मानव में चिंतन की धारा निरंतर प्रवाहित होती रही है। भारतीय-दर्शन की दृष्टि व्यापक है। यह केवल व्यक्ति के शरीर को ही महत्व नहीं देता बल्कि व्यक्ति का सर्वांगीण विकास करता है।

महर्षि पतंजलि कृत योग दर्शन में शरीर, मन और प्राण की शुद्धि एवं परमात्मा प्राप्ति के लिए 'योग साधना' को 'अष्टांगिक मार्ग' के रूप में निरूपित किया गया है। योग के आठ अंग हैं—यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान एवं समाधि। यदि व्यक्ति इन आठ अंगों का पालन करता है तो वह स्वस्थ रहकर शारीरिक, मानसिक एवं आध्यात्मिक उन्नति कर योग के चरम लक्ष्य 'समाधि' को भी प्राप्त कर सकता है।

योग शास्त्र में शारीरिक तथा मानसिक स्वस्थता हेतु जो तरीके बताए हैं वे बहुत ही प्रभावशाली हैं। शारीरिक तथा मानसिक विकारों के निदान हेतु योग के आठ अंगों में से तीन अंगों—'आसन', 'प्राणायाम' और 'ध्यान' का विशेष महत्व दिया गया है। योगासन शरीर के विकारों को दूर करने में विशेष उपयोगी है। मन के विकारों को दूर करने में प्राणायाम का

विशेष प्रभाव होता है। योगासन प्राणायाम व ध्यान शरीर तथा मन को विकारों से मुक्त कर स्वस्थ रखने में विशेष उपयोगी है। आसन से शरीर निर्मल होता है, तथा स्वस्थता में बलिक वृद्धि होती है। प्राणायाम से प्राणों की शुद्धि होती है तथा मन की चंचल वृत्तियों पर नियंत्रण पाया जा सकता है। इनके द्वारा कई विकारों का निदान भी होता है। आसन, प्राणायाम, ध्यान तथा अन्य यौगिक क्रियाओं से शरीर के सभी तंत्र सुचारु रूप से कार्य करने लगते हैं। शरीर को स्वस्थ तथा मजबूत बनाते हैं, तथा जिस तंत्र की गड़बड़ी से जो रोग होते हैं उसमें सुधार कर उसे निरोग बनाते हैं। जैसे—रक्त परिसंचरण तंत्र के लिए 'विपरीतकर्णी', 'सर्वांगासन', 'मत्स्यासन', 'हलासन', 'शलभासन', धनुरासन, योगमुद्रा, शशांकासन, पश्चिमोत्तानासन, गोमुखासन, कटिचक्रासन, द्विभुजासन आदि ये शरीर के अवयवों, मांसपेशियों आदि अंगों का रक्त—संचार सुचारु कर उन्हें निरोगी बनाता है। क्योंकि इन आसनों के अभ्यास से संबंधित अंगों में उपयुक्त दबाव व तनाव पैदा होता है जिससे रक्त संचार में सुधार होकर बाहरी कीटाणुओं से लड़ने की सामर्थ्यता उत्पन्न होती है तथा वे सुचारु रूप से कार्य करते हैं। विपरीतकर्णी, सर्वांगासन आदि ऐसे योगासन जिनमें पैर उपर की ओर रहते हैं, आसन से वापस आते ही, हृदय प्रदेश स्थित सभी शिराओं/धमनियों में जहां रक्त संचार की गति धीमी होती है उनमें तीव्रता से रक्त प्रवाहित होता है, ये रक्त प्रणाली को सुधार कर व्यवस्थित व योग्य बनाते हैं। कई बार क्षमता से अधिक कार्य करने से हृदय—गति और रक्त चाप बढ़ जाता है जो हृदय को क्षति पहुँचा सकता है, इसके लिए शवासन, मकरासन, ध्यान के आसन, प्राणायाम आदि के अभ्यास से हृदय को लाभ पहुँचाता है और हृदय संबंधी रोग नहीं होते शरीर स्वस्थ रहता है।

पेशी तंत्र की पेशियों में योगाभ्यास से खिंचाव, संकुचन, प्रसारण होता है जिससे वे लचीली बनती है तथा अपेक्षित सुधार होकर उनकी कार्य क्षमता में वृद्धि होती है। जैसे— भुजंगासन, शलभासन, धनुरासन के अभ्यास से रीढ़ की, जाँघों की पेशियों में खिंचाव अधिक होता है जिससे पेशियों के स्वाभाविक संकुचन में वृद्धि होती है। इसी प्रकार वक्रासन, अर्धमत्सेन्द्रासन, मत्स्यासन, सुप्तवज्रासन जैसे आसनों की विशेष रचना के

कारण कुछ अंगों की विशेष पेशियाँ तानी जाती हैं और कुछ देर तक उसी स्थिति (आसन की अंतिम अवस्था) में रखी जाने के कारण उन जोड़ों के लचीलेपन में वृद्धि होती है तथा पेशियों का संकुचन स्वाभाविक होता है। जब पेशीय तंत्र सुचारु रूप से कार्य करने लगता है तो शारीरिक व मानसिक प्रतिक्रियाएँ संतुलित होती हैं, विवेक बुद्धि जाग्रत होती है तथा तन-मन स्वस्थ रहते हैं। श्वसन तंत्र के अंगों जैसे हृदय, फेफड़े, प्रकोष्ठ कोशिकाएँ, श्वसन संबंधी मांसपेशियों को योगासन, प्राणायाम एवं ध्यान की क्रियाओं द्वारा इन अंगों के साथ-साथ समस्त शरीर को स्वस्थ रख सकते हैं। सर्वांगासन, हलासन, शलभासन, पश्चिमोत्तानासन, उष्ट्रासन ये सभी वक्ष स्थल पर पर्याप्त दबाव एवं खिंचाव डालकर श्वसन संबंधी मांसपेशियों को सक्रिय बनाकर उनकी क्रियाशीलता में वृद्धि करते हैं। प्राणायाम का अभ्यास श्वसन तंत्र के अंगों की मालिश कर उन्हें मजबूत बनाता है जिससे शुद्ध रक्त प्रवाहित होता है। शरीर में आक्सीजन की प्राप्ति में वृद्धि होकर कार्बन डाइऑक्साइड का निष्कासन होता है। फेफड़े लचीले, अधिक क्रियाशील व शक्तिशाली बनते हैं। नाड़ीशोधन प्राणायाम, उज्जायी प्राणायाम, भस्त्रिका प्राणायाम, कपाल-भाति, उड्डियान बंध आदि श्वसन तंत्र को आरोग्यता प्रदान कर श्वसन संबंधी विकार जैसे— दमा, उच्च/निम्न रक्त चाप एवं रक्त की अशुद्धियाँ आदि को दूर करते हैं।

आधुनिक जीवन शैली में अस्थि-तंत्र के विकारों में भी वृद्धि हो रही है जैसे—जोड़ों का दर्द, कमर दर्द, सर्वाङ्कल, गठिया आदि। इन विकारों के निदान हेतु सर्वांगासन, हलासन, भुजंगासन, विपरीत नौकासन, शलभासन, मकरासन, वज्रासन, वक्रासन, अर्धमत्स्येन्द्रासन, पद्मासन, त्रिकोणासन, सेतुबन्धासन, उष्ट्रासन, गोमुखासन, कटिचक्रासन, द्विभुजासन व ताड़ासन का नियमित अभ्यास रीढ़ की हड्डी व अन्य हड्डियाँ और उनके जोड़ों को सु.ढ , सशक्त व लचीले बनाते हैं, जिससे उनकी कार्य क्षमता में वृद्धि होती है एवं कैल्शियम आदि अकार्बनिक पदार्थ ज़रूरत से ज़्यादा एकत्रित नहीं होते हैं, जो संबंधित विकारों को दूर करने में सहायक हैं। प्राणायाम के अभ्यास से समस्त शरीर में आक्सीजन की आपूर्ति पर्याप्त मात्रा में होती है जिससे अस्थियों की सक्रियता व कार्य क्षमता में वृद्धि होती है। हठयोग

में मुद्रा एवं बंधों को महत्वपूर्ण माना गया है। इनका अभ्यास अस्थि-तंत्र को फायदा पहुँचाता है क्योंकि इनसे आंतरिक ऊर्जा तथा प्राणों का प्रवाह सुचारु रूप से होता है। जैसे— विपरीतकरणी मुद्रा, ब्रह्म मुद्रा, योगमुद्रा, उड्डीयान बंध आदि का नियमित अभ्यास फायदेमंद है। ध्यान के द्वारा शरीर में एकाग्रता तथा सकारात्मकता आती है। ध्यानात्मक आसन में सिर, गर्दन व मेरुदंड को एकदम सीधा रखकर ध्यान करते हैं जिससे मेरुदंड की विकृतियाँ दूर होकर वह सु.ढ़ व शक्तिशाली बनती है। पाचन तंत्र को प्रभावित करने वाले आसन जैसे—उत्तानपादासन, हलासन, सर्वांगासन, मत्स्यासन, नौकासन, पवनमुक्तासन, सेतुबंधासन, भुजंगासन, शलभासन, धनुरासन, पश्चिमोत्तानासन, अर्धमत्सेन्द्रासन, कटिचक्रासन, ताड़ासन आदि ऐसे आसन हैं जिसके अभ्यास से उदर प्रदेश पर पर्याप्त दबाव व खिंचाव पड़ता है तथा पाचन तंत्र के समस्त अंगों की मालिश होती है, परिणामस्वरूप जिससे उनकी कार्य क्षमता में वृद्धि होती है तथा वे सुचारु रूप से कार्य करते हैं। पाचन तंत्र हमारे द्वारा ग्रहण किये गए भोजन से उचित मात्रा में पोषक तत्वों को अवशोषित कर शरीर को स्वस्थ बनाता है तथा पाचन संबंधी विकारों जैसे वायु विकार, कब्ज, अपच, आँतों का सही तरीके से कार्य न करना, दस्त, अल्सर, बवासीर आदि रोगों को दूर करता है। नाड़ी—शोधन, उज्जायी एवं भस्त्रिका प्राणायाम के अभ्यास से शरीर के आंतरिक अंगों की मालिश होती है, जठराग्नि प्रदीप्त होती है और चयापचय क्रिया सुधरती है जिससे पाचन तंत्र की क्रियाशीलता में वृद्धि होकर वह सुचारु रूप से कार्य करता है। विपरीतकरणी मुद्रा, ब्रह्ममुद्रा, योग मुद्रा के अभ्यास से पाचन तंत्र सुचारु रूप से कार्य करने लगता है। उड्डीयान बंध के अभ्यास में पेट के अंगों को संकुचित किये जाने के कारण ये अंग प्रभावित होने से सशक्त बनते हैं तथा उदर संबंधी विकार दूर होते हैं। ध्यान के अभ्यास में पेट की सामने की मांसपेशियों में हल्का-हल्का खिंचाव आता है जिससे उदर प्रदेश को फायदा पहुँचता है और पाचन तंत्र सुचारु रूप से कार्य करता है तथा पाचन संबंधी रोग दूर होते हैं।

योग से नाड़ी तंत्र को स्वस्थ रखा जाता है और इसके माध्यम से पूरे शरीर की रक्षा होती है। उत्तानपादासन, हलासन, शीर्षासन, सर्वांगासन,

मत्स्यासन, पवनमुक्तासन, भुजंगासन, धनुरासन, पश्चिमोत्तानासन, वज्रासन, त्रिकोणासन, शशांकासन आदि का अभ्यास नाड़ी तंत्र को शक्तिशाली, कार्यक्षम और मजबूत बनाता है। अनुकंपी एवं परानुकंपी नाड़ी तंत्रों में आपस में सामंजस्य एवं समन्वय स्थापित करता है। इससे मस्तिष्क को उचित एवं पर्याप्त मात्रा में रक्त की आपूर्ति होती है तथा मन शांत व स्थिर होता है, मानसिक व भावनात्मक तनाव दूर होता है, आलस्य व निराशा दूर होकर स्फूर्ति एवं ताजगी का अनुभव होता है। फलतः शरीर व मन में प्रसन्नता आती है। शवासन व शिथिलीकरण के द्वारा भी मन एकाग्र होता है तथा मानसिक शांति प्राप्त होती है।

उपरोक्त आसनों के नियमित अभ्यास से तनाव, अनिद्रा, कुंठा, अवसाद, चिंता, अशांति, चिड़चिड़ापन, आवेग, क्रोध, मन की चंचलता आदि मानसिक विकारों से मुक्त होकर मनुष्य में सकारात्मक सोच व बदलाव आता है। प्राणायाम के अभ्यास से मन शांत, व स्थिर होता है। प्राणों में सामंजस्य लाकर प्राण शक्ति को बढ़ाता है, इससे मन के तनाव दूर होते हैं जिससे पूरे शरीर को आराम मिलता है तथा उसके कार्यगत विकार दूर होते हैं। ध्यान का अभ्यास विचारों में विराम लाता है, मन को शांत व स्थिर करता है तथा आंतरिक द्वंद्वों से मुक्ति दिलाता है। इससे चित्त शुद्ध तथा प्रसन्नचित्त होता है जो मनुष्य को तनाव रहित कर मानसिक स्वस्थता प्रदान करता है। आसन, प्राणायाम, ध्यान आदि योग के द्वारा नाड़ी तंत्र का विकास कर नैतिक गुणों का विकास कर आध्यात्मिक शक्ति अर्थात् कुण्डलिनी शक्ति जागृत होने पर उसके प्रभाव को सहन कर सके।

अंतः स्त्रावी तंत्र के अंतर्गत विभिन्न अन्तःस्त्रावी ग्रंथियों से होने वाले स्त्राव का व्यक्ति के मनोशारीरिक स्वास्थ्य पर असर पड़ता है। आसन, बंध, मुद्रा आदि यौगिक क्रियाओं का अन्तःस्त्रावी ग्रंथियों पर अनुकूल प्रभाव पड़ता है। विपरीतकरणी, हलासन, सर्वांगासन, मत्स्यासन, भुजंगासन, अर्धमत्सेन्द्रासन, सिंहासन, योगमुद्रा विशेष रूप से इन ग्रंथियों की स्वस्थता के लिए उपयोगी है। इनका अभ्यास ग्रंथियों एवं अन्य सभी कार्यों में समत्व स्थापित करता है। प्राणायामों में विशेष रूप से भ्रामरी एवं उज्जायी

प्राणायाम तथा ध्यान आदि का अन्तःस्त्रावी ग्रंथियों पर सकारात्मक प्रभाव पड़ता है तथा नाड़ी—तंत्र संतुलित होता है एवं मनुष्य को शांति और आनंद का एहसास होता है। इससे अस्थमा व मधुमेह रोगियों को आराम मिलता है। इस प्रकार आसन, प्राणायाम व ध्यान से शरीर की सभी अन्तःस्त्रावी ग्रंथि प्रणाली नियंत्रित एवं सुव्यवस्थित होती है। परिणामस्वरूप, समस्त ग्रंथियों से उचित मात्रा में रसों का स्राव होने लगता है।

इस प्रकार योगाभ्यास द्वारा शरीर के सभी तंत्र प्राकृतिक एवं सुचारु रूप से संचरित होते हैं व इनका विकास होता है। विभिन्न तंत्रों के अंगों में किसी भी प्रकार की गड़बड़ी होने से जो विकार उत्पन्न होते हैं उन्हें नियमित योगाभ्यास के माध्यम से दूर कर स्वास्थ्य लाभ प्राप्त होता है। फलतः व्यक्ति शारीरिक, मानसिक एवं आध्यात्मिक उन्नति कर सकता है। कई ऐसे रोग हैं जिनका पूर्णतः निदान आधुनिक चिकित्सा विज्ञान द्वारा नहीं हो पाया है। इसकी इन्हीं कमियों और सीमाओं के कारण मनुष्य अन्य चिकित्सा पद्धतियों की शरण लेता है जैसे—‘योग’ आयुर्वेद, प्राकृतिक चिकित्सा, आदि। अपने प्रभावशाली चिकित्सा परिणामों के फलस्वरूप योग आज बहुत ही लोकप्रिय और श्रेष्ठ पद्धति के रूप में अपनाया जा रहा है। आधुनिक जीवन शैली के दुष्परिणाम स्वरूप जहां रोगों में निरंतर वृद्धि हो रही है वहीं योग एक वैकल्पिक चिकित्सा का साधन बन चुका है। योग एक संपूर्ण चिकित्सा पद्धति है। योगासन, प्राणायाम, ध्यान से कई रोगों का इलाज किया जा सकता है। मधुमेह, उच्च—रक्तचाप जैसे शारीरिक विकारों के साथ कई ऐसे मानसिक विकार हैं जिन्हें आधुनिक चिकित्सा पद्धति में स्थाई विकार माना जाता है। इनके निदान हेतु जीवन भर दवाओं का सेवन करना पड़ता है। इसके विपरीत, नियमित योगाभ्यास से न सिर्फ इन बीमारियों पर सकारात्मक प्रभाव डाल कर उनका निवारण करते हैं, बल्कि इनसे मानसिक रोगों को भी ठीक किया जा सकता है।

योग एक ऐसा अनूठा स्वास्थ्य विज्ञान है जो मानवता को चिरकाल से पीड़ित कर रही समस्याओं का हल प्रस्तुत करता है। सामान्यतः रोगों का कारण शारीरिक, मानसिक तथा भावनात्मक होता है। योग—चिकित्सा व्यक्ति के शरीर में उर्जा संचार करती है जो मन में प्रविष्ट होकर एक

सशक्त सकारात्मक विचार निर्मित करती है और जब यह नियमित अभ्यास से विकसित होता है तो कई रोगों से उबरने का समर्थ साधन सिद्ध होता है। यौगिक क्रियाओं द्वारा ऐसी बीमारियों पर भी नियंत्रण पाया जा सकता है जो अब तक आधुनिक चिकित्सा पद्धति के द्वारा नियंत्रित नहीं हो सकी है। इस पद्धति का दोष यह है कि यह दवाओं के माध्यम से बीमारी के लक्षणों को दबा देती है। इससे बीमारी के विषाणु रक्त के साथ मिलकर अन्य बीमारियों को उत्पन्न करने का कारण बन जाते हैं। इतना ही नहीं, इन दवाओं के जरिए शरीर के अंगों में उत्तेजना उत्पन्न की जाती है जिससे व्यक्ति को लगता है कि शरीर में शक्ति आ रही है जबकि यह शक्ति अस्थायी होती है। दवाओं का असर समाप्त होते ही शक्ति भी क्षीण होती महसूस होती है। योग के द्वारा शक्ति का विकास स्थायी होता है क्योंकि रोग किसी अंग विशेष की दुर्बलता के कारण उत्पन्न होते हैं। आसन अपनी दबाव-खिंचाव पद्धति के आधार पर उनसे संबंधी मांसपेशियों/नसों को सशक्त बनाते हैं, जिससे उनकी कार्यक्षमता में वृद्धि होती है फलस्वरूप बीमारी का नाश होता है।

योग विज्ञान है इसके चिकित्सकीय प्रभाव को आज आधुनिक चिकित्सा विज्ञान भी स्वीकार करता है। जब दवाएं बीमारियों का उपचार करने में सफल नहीं हो पाती है तो बीमारी के निदान हेतु संबंधित योगाभ्यास करने से बीमारी को दूर करने में सहायता मिलती है। यह प्रयोग पूरक चिकित्सा के रूप में स्वीकार कर उपचार में योग का उपयोग कर रहे हैं।

आधुनिक जीवन शैली से उत्पन्न स्वास्थ्य संबंधी समस्याओं के निदान हेतु हमें आधुनिक चिकित्सा पद्धति की आवश्यकता तो है, किंतु यह भी सत्य है कि इसके द्वारा सभी स्वास्थ्य समस्याओं का उपचार नहीं हो सकता। आज भारत ही नहीं अपितु पूरे विश्व में भी सभी स्वास्थ्य समस्याओं का उपचार उपलब्ध नहीं है। आज भारत सहित पूरे विश्व के स्वास्थ्य विशेषज्ञों की यह धारणा एवं मान्यता सामने आ रही है कि 'योग आधुनिक चिकित्सा पद्धति की पूरक चिकित्सा पद्धति' के रूप में बहुत

ज़्यादा लाभकारी सिद्ध हो रही है, क्योंकि आधुनिक चिकित्सा पद्धति बीमारी के इलाज पर ध्यान देती है, उसके बचाव व रोकथाम पर नहीं। इससे बीमारी में राहत तो मिलती है साथ ही इसके दुष्परिणाम भी होते हैं साथ ही रोग से उत्पन्न शारीरिक तथा मानसिक तनाव भी रोगी को सहन करना पड़ते हैं। जबकि योग एवं योगासन एक ऐसी पद्धति व प्राचीन भारतीय व्यवस्था है जो बीमारी से बचाव या रोकथाम व स्वास्थ्य लाभ पर ध्यान देती है। इसे अपनाने से व्यक्ति का स्वास्थ्य अच्छा रहता है। वह बिना किसी दुष्परिणाम के अपने शरीर तथा मन को स्वस्थ रख सकता है। शरीर को स्वस्थ रखने के लिए 'योग' के साथ 'आहार' का भी बहुत महत्व है। अच्छे स्वास्थ्य का आधार योग है तो शरीर के उचित पोषण एवं रोग के निदान हेतु उचित आहार का होना आवश्यक है। हमारा आहार शारीरिक संरचना के अनुसार होना चाहिए। इस बात पर चिकित्सा विज्ञान भी बल देता है। समस्त चिकित्सा पद्धतियों का आधार आहार है। आयुर्वेद में निहित त्रिदोष सिद्धांत इस बात को स्पष्ट करता है जिसमें आहार के स्थूल एवं सूक्ष्म प्रभावों की चर्चा है जिसके आधार पर मानव शरीर को तीन प्रवृत्ति – वात, पित्त और कफ में बाँटा गया है। आयुर्वेद के अनुसार व्यक्ति को अपनी प्रवृत्ति के अनुसार ही उपयुक्त आहार सेवन करना चाहिए। योगदर्शन के अनुसार आहार तीन प्रकार का होता है। सात्विक, राजसिक और तामसिक। सात्विक आहार से मन में बल व आयु की वृद्धि होती है। प्रत्येक मनुष्य को पोष्टिक, सुपाच्य व सात्विक आहार लेना चाहिए। योग-सिद्धांत मिताहार पर जोर देता है। मिताहार अर्थात् आवश्यकता से कम तथा पाचन में सरल हो ऐसे आहार से है। यौगिक आहार शरीर को स्वस्थ रखने, उसके पोषण और सुरक्षा के लिए आवश्यक है।

योग पद्धति केवल क्रियाओं का अभ्यास मात्र नहीं है, बल्कि एक संपूर्ण जीवन शैली है। योग हमें स्वस्थ जीवन जीने की कला सिखाता है। मनुष्य का स्वास्थ्य इस बात पर निर्भर करता है कि वह जीवन निर्वाह कैसे करता है। योग तथा श्रीमद्भागवतगीता में भी स्वस्थ जीवन के चार सूत्र बताएँ हैं— आहार, विहार, आचार व विचार। स्वस्थ जीवन जीने के लिए ये चारों बहुत ही उपयोगी हैं, इन्हीं से जीवन शैली का निर्माण भी होता

है। योग के अनुसार व्यक्ति को उचित आहार, विहार, आचार, विचार का पालन करते हुए जीवन जीना चाहिए। जिससे व्यक्ति का जीवनस्वस्थ, सुखी एवं मन प्रसन्न तथा आनंदित हो।

मानव जीवन एवं उसके स्वास्थ्य के लिए योग का सकारात्मक दृष्टिकोण : मैत्री, करुणा, मुदिता और उपेक्षा की अवधारणा यह बताती है कि तरह-तरह के लोगों के साथ एक जैसा व्यवहार करना अनुचित होगा। चूँकि मनुष्य एक सामाजिक प्राणी है और समाज में रहकर विभिन्न प्रकार के लोगों से उसका उठना-बैठना होता है। सभी मनुष्यों की प्रवृत्ति भी भिन्न-भिन्न होती है। मन के अनुरूप व्यवहार न होने से व्यक्ति सुखी-दुखी भी होता रहता है। महर्षि पतंजलि ने अपने योगदर्शन में व्यवहार का जो सूत्र दिया है उसका आशय यह है कि सुखी व्यक्तियों के प्रति मित्रता का, दुःखी व्यक्तियों के प्रति दया का, पुण्य आत्माओं या सज्जन व्यक्तियों के प्रति प्रसन्नता का व पापी या दुष्ट व्यक्तियों के प्रति उपेक्षा अर्थात् उदासीनता का व्यवहार करने से चित्त शुद्ध एवं शांत रहता है।

उपर्युक्त उपदेशों का पालन करने से मनुष्य शारीरिक एवं मानसिक रूप से स्वस्थ होकर आध्यात्मिकता की ओर अग्रसर होता है जिससे साधना का मार्ग प्रशस्त होकर आध्यात्मिक साधना से 'मोक्ष' को प्राप्त किया जा सकता है। भारतीय धर्म एवं दर्शनों में योग भारतीय परंपरागत दर्शन है। आधुनिक युग में योग का अत्यधिक महत्व है। विगत दशकों में योग का बहुत अधिक प्रचार-प्रसार हुआ है। पूरे विश्व में योग पद्धति को मनुष्य द्वारा अपने विभिन्न उद्देश्यों की पूर्ति के लिए अपनाया जा रहा है। पूर्व में योग को गूढ़ विषय माना जाता था तथा इसे आम आदमी की पहुँच से बाहर समझा जाता था। किंतु धीरे-धीरे योग का महत्व स्पष्ट होने लगा कि आधुनिक जीवन शैली से उत्पन्न तनाव व स्पर्धात्मक जीवन में भी योगाभ्यास से स्वास्थ्यपूर्ण, रोगमुक्त और सुखपूर्वक जीवन जीया जा सकता है। अपने देश में ही नहीं बल्कि विदेशों से भी अधिकांश लोग भारत में योग का अधिक गहराई से ज्ञान प्राप्त करने के लिए श्रद्धाभाव से बढ़े

पैमाने पर भारतवर्ष आते हैं। आज मनुष्य में योग के प्रति नई चेतना व जागरूकता आ गई है। वर्तमान समय में अर्थप्रधान एवं अतिव्यस्त आधुनिक जीवन शैली के दुष्परिणामों से मुक्ति पाने तथा सुख-संतोष की प्राप्ति के लिए योग की शरण ले रहे हैं। योग से मनुष्य न केवल रोग व तनाव मुक्त होता है अपितु उसके मन-मस्तिष्क को भी शांति प्राप्ति होती है। योग न सिर्फ मनुष्य के दिमाग और मस्तिष्क को शक्तिशाली बनाता है वरन उसकी आत्मा को भी निर्मल व शुद्ध बनाता है। योग के अनेकानेक लाभों से आज सभी परिचित हैं, यही कारण है कि आज योग विदेशों में भी अत्यधिक लोकप्रिय हो रहा है। योग एक भारतीय प्राचीन विद्या है जिसका प्रादुर्भाव भारत में हुआ और अब यह विश्वभर के विभिन्न देशों में प्रचलित हो रहा है। आज सारी दुनिया योग के महत्व तथा उसकी शक्ति को जान चुकी है।

मानव जीवन के कल्याण के लिए योग का बहुत महत्व है। शरीर स्वस्थ शक्तिशाली एवं लचीला बनता है।

रोग प्रतिरोधक क्षमता में वृद्धि होती है। योग का नियमित अभ्यास श्वसन, पाचन, परिसंचरण, रक्त संचार तथा रासायनिक (हार्मोन्स) संरचनाओं की कार्यशैली में सुधार कर उन्हें अधिक क्रियाशील बनाता है। योग के लगातार अभ्यास से लोक कल्याण की भावना जागृत होती है। यह व्यक्ति को आंतरिक ज्ञान, भावनात्मक एकाग्रता एवं शांति प्रदान करता है, जो अंततः तनाव दूर करके स्वस्थ और सुखपूर्वक जीवन जीने का मार्ग है। आमतौर पर लोगों की धारणा है कि योग एक व्यायाम है जिसमें आसनों के माध्यम से शरीर के भागों को हिलाया-डुलाया जाता है। वास्तव में देखा जाय तो योग केवल व्यायाम नहीं बल्कि शारीरिक, मानसिक एवं आध्यात्मिक उन्नति हेतु होकर स्वस्थ, प्रसन्नचित्त और शांतिपूर्ण रीति से जीवनयापन का एक प्राचीन ज्ञान है। यह शरीर, मन और आत्मा को नियंत्रित करके शारीरिक और मानसिक संतुलन स्थापित करता है साथ ही शरीर में शक्ति और आत्मविश्वास विकसित कर एक खुशहाल जीवन जीने का मार्ग भी प्रशस्त करता है।

आज के आधुनिक, विकसित वैज्ञानिक युग में स्वस्थ व्यक्ति, स्वस्थ समाज व स्वस्थ राष्ट्र के लिए योग सर्वाधिक प्रासंगिक है। चारों ओर बढ़ते दबाव, तनाव, चिंता, प्रतिस्पर्धा ने आज व्यक्ति को न चाहते हुए भी रोगग्रस्त, अविश्राम, अराजकता, अनिद्रा, निराशा, असफलता, काम क्रोध, लोभ, मोह, अहंकार, ईर्ष्या आदि क्लेशपूर्ण एवं अनेक पीड़ा दायक परिस्थितियों में जीवन यापन करने हेतु बाध्य किया है। मनुष्य आज जल, वायु, ध्वनि, पर्यावरण तथा अन्य प्रदूषणों से उत्पन्न विकारों का शिकार हो रहा है। फलस्वरूप, अनेकानेक शारीरिक व्याधियाँ जैसे—हृदय रोग, केसर, मधुमेह, उच्च/निम्न रक्तचाप, अस्थमा, कमरदर्द, घुटनों का दर्द, सर्वाङ्गल स्पन्डोलायसिस आदि के साथ साथ मानसिक असंतुलन, तनाव, चिंता, अवसाद, कुण्ठा, निराशा तथा नकारात्मक विचार उसे चारों तरफ से घेर लेते हैं फलतः उसका मन अशांत हो जाता है। किंतु इन विषम परिस्थितियों का साहस एवं मज़बूती से सामना करने के लिए योग पद्धति अत्यंत मददगार है। यदि व्यक्ति योग साधना को अपने जीवन में उतार ले तो वह शारीरिक, मानसिक एवं भावनात्मक कष्टों व विकारों से मुक्त हो सकता है। यह सुख—शांति से परिपूर्ण आनंदमय जीवन जीने की कला सीखाता है। योग भौतिक प्रगति के साथ—साथ आध्यात्मिक उन्नति हेतु मन पर नियंत्रण करने के लिए प्रेरित करता है।

वर्तमान में योग विद्या पर अनेक अनुसंधान कार्य किये जा रहे हैं। आज योग अध्यात्म के बजाय वैज्ञानिक आधार पर अधिक खरा उतरता प्रतीत होता है। भारत ही नहीं अपितु पूरी दुनियाँ में वैज्ञानिकों एवं चिकित्सकों द्वारा योग पर अनेक शोध कार्य किये जा रहे हैं और उनसे प्राप्त सकारात्मक परिणामों से 'योग' की उपयोगिता एवं लोकप्रियता में दिन—प्रतिदिन वृद्धि हो रही है। आज विश्व स्वास्थ्य संगठन भी इस बात को मानता है कि आधुनिक जीवन शैली फैल रहे मनोदैहिक बीमारियों में योगाभ्यास विशेषरूप से लाभदायक है। उसका कहना है कि योग पद्धति एक व्यवस्थित एवं वैज्ञानिक पद्धति है जिसे अपनाकर व्यक्ति विभिन्न प्रकार की जानलेवा बीमारियों से बच सकता है। आज योग की उपयोगिता हर

क्षेत्र में प्रभावशाली सिद्ध हुई है। चाहे वह रोग निदान के क्षेत्र में हो, चाहे शिक्षा, खेलकूद, परिवार, समाज, आर्थिक अथवा अध्यात्म का क्षेत्र ही हो। इसमें कोई आश्चर्य नहीं कि वर्तमान युग ने कई बीमारियों का जन्म दिया है जिन पर योगाभ्यास से नियंत्रण संभव है। बीमारियों के ईलाज में योगासन, प्राणायाम एवं ध्यान आदि यौगिक क्रियाओं का विशेष योगदान है। एलोपैथी चिकित्सा में उपचार के साथ-साथ उसके 'साइड इफ़ेक्ट्स' भी होते हैं, जबकि योग हानि रहित चिकित्सा है। आज दुनिया के अनेकों देश में विभिन्न स्वास्थ्य संबंधी संस्थाएँ योग चिकित्सा पर लगातार अनुसंधान भी कर रही है। योग द्वारा हृदय रोग, उच्च/निम्न रक्तचाप, मधुमेह, मोटापा, कुंठा, अवसाद आदि शारीरिक-मानसिक बीमारियों का प्रभावी रूप से इलाज किया जा रहा है जिससे अनेक लोग स्वस्थ हो रहे हैं।

शिक्षा के साथ-साथ 'योग -शिक्षा' क्षेत्र के महत्व को देखते हुए शासन ने सभी शिक्षण संस्थाओं में योग विषय को अनिवार्य कर दिया है। स्कूल व महाविद्यालय के विद्यार्थियों में व्याप्त तनाव को योगाभ्यास से दूर कर उनकी शारीरिक एवं मानसिक क्षमताओं का विकास कर उन्हें मजबूत, बनाया जा रहा है। योग व ध्यान से विद्यार्थियों का मानसिक तनाव कम हो रहा है तथा स्मरण शक्ति और एकाग्रता में वृद्धि हो रही है। अष्टांग योग के प्रथम अंग-यम के द्वारा बच्चों को दूसरों के साथ किया जाने वाला व्यवहार व कर्तव्य का ज्ञान कराया जाता है वहीं नियम के द्वारा उन्हें स्वयं के भीतर अनुशासन स्थापित करने की शिक्षा दी जाती है। दुनियाभर के विद्वानों ने इस बात को स्वीकारा है कि योग द्वारा शारीरिक व मानसिक ही नहीं वरन नैतिक विकास भी होता है। इसलिए आज स्कूल-कालेजों में 'योग' की शिक्षा भी दी जा रही है ताकि गिरते नैतिक मूल्यों को दुबारा स्थापित किया जा सके। खेल जगत में खिलाड़ियों के लिए योग के प्रभावों पर कई शोध कार्य हो चुके हैं जो खेल कूद के प्रति योग की महत्ता को साबित करते हैं। क्रिकेट के खिलाड़ी हो या अन्य किसी खेल के खिलाड़ी, ये सभी खेल में अपना बेहतर प्रदर्शन, बौद्धिक एवं शारीरिक सामर्थ्य में वृद्धि हेतु नियमित योगाभ्यास करते हैं। खेल पर एकाग्रता लाने एवं शरीर

में लचीलापन बढ़ाने के लिए तथा शारीरिक क्रियाशीलता में वृद्धि हेतु योग का प्रचलन आज बहुत बढ़ता जा रहा है।

आधुनिक जीवनशैली में घटते संयुक्त परिवार तथा बढ़ते एकल परिवार ने कई प्रकार की समस्याओं को जन्म दिया है। आज परिवार के सदस्य लोभ, मोह, क्रोध, अहंकार, द्वेष के वशीभूत होकर स्वार्थी, संवेदनहीन व असहनशील होते जा रहे हैं, जिससे परिवार टूट कर बिखर रहे हैं तथा पारिवारिक मूल्य व मान्यताएँ ध्वस्त हो रही हैं। योग में उल्लेखित अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह, शौच, संतोष, तप, स्वाध्याय व ईश्वरप्रणिधान को अपनाने से दुष्प्रवृत्तियों का स्वतः ही अंत हो जाता है तथा व्यक्ति में प्रेम, सदाचार व अपनत्व जैसे गुणों का विकास होता है। परिणामस्वरूप परिवार सुसंस्कारित बनते हैं। स्वस्थ व्यक्ति से संस्कारित परिवार तथा संस्कारित परिवार से एक आदर्श परिवार का निर्माण होता है। योगाभ्यास करने से सार्थक व सकारात्मक सोच निर्मित होती है। व्यक्ति समाज के प्रति अपने उत्तरदायित्व को समझने की योग्यता प्राप्त करता है तथा समाजहित में कार्य करने हेतु सक्रिय रहता है।

आज प्रत्येक मनुष्य आगे बढ़ना चाहता है, अच्छी नौकरी पाना चाहता है व व्यापार में नई ऊँचाइयों को छुना चाहता है। धन और वैभव चाहता है, इन सब को प्राप्त करने के लिए उसे आंतरिक उर्जा की आवश्यकता होती है जिसे पाने का माध्यम भी 'योग' ही है। योग मनुष्य में आत्मविश्वास जागृत करता है। नियमित योगाभ्यास से मनुष्य में एकाग्रता आती है साथ ही उसकी कार्यक्षमता भी बढ़ती है। आजकल फिल्मजगत के प्रसिद्ध सितारे एवं बड़े-बड़े उद्योगपति अपने आपको फिट रखने व कार्य क्षमता में वृद्धि करने के लिए योगासन, प्राणायाम व ध्यान का अभ्यास करते हैं। इस प्रकार योग का अर्थोपार्जन की दृष्टि से भी महत्व है। दूसरी तरफ़ योग क्षेत्र के अंतर्गत कार्य करने वाले योग संस्थाएँ, योग प्रशिक्षक आदि भी योग विद्या से ही अर्थोपार्जन कर रहे हैं यह उनकी रोज़ी-रोटी का साधन है। आज हमारे देश में ही नहीं बल्कि विदेशों में भी ऐसे कई योग केंद्र हैं जो अच्छा खासा शुल्क लेकर योग सिखाते हैं।

इतना ही नहीं प्रति वर्ष विदेशों से भी लोग भारत आकर योग प्रशिक्षण लेते हैं जिससे प्रशिक्षकों को धन लाभ होता है। आशय यह है कि आर्थिक क्षेत्र व रोज़गार के क्षेत्र में भी योग के महत्व को नकारा नहीं जा सकता।

आधुनिक युग में भारत ही नहीं बल्कि विदेशों में भी स्वस्थता प्राप्ति हेतु योग का उपयोग किया जा रहा है। लोग स्वास्थ्य के प्रति जागरूक हो रहे हैं, स्वस्थ रहने की इच्छा से उनका रुझान योग की तरफ़ निरंतर बढ़ता जा रहा है। क्योंकि शारीरिक स्तर पर योगाभ्यास के अंतर्गत योगासन से शरीर लचीला, मज़बूत व निरोग बनता है तथा शरीर की रोगप्रतिरोधक क्षमता में वृद्धि होती है। मांसपेशियों को सशक्त करने और नस नाड़ियों में रक्त प्रवाह को सुधारता है तथा शारीरिक स्वास्थ्य की वृद्धि में सहायता करता है। मानसिक स्तर पर प्राणायाम और ध्यान श्वसन—उर्जा एवं प्राणशक्ति में सुधार कर उनकी कार्यक्षमता में वृद्धि करते हैं, साथ ही कार्बनडाई आक्साइड को भी निष्कासित करते हैं। मन को अनुशासित कर उसमें स्थिरता प्रदान करते हैं। ध्यान से शरीर एवं मस्तिष्क का संतुलन स्थापित होता है, नकारात्मक विचारों का निष्कासन होने से मन को आत्मिक शांति प्राप्त होती है। सार रूप में कहें तो योग वह अमूल्य औषधि है जो बिना किसी मूल्य के हमें स्वस्थ करती है।

योग—साधना का मार्ग प्राचीन काल से ही ऋषि—मुनियों द्वारा मनुष्य की स्वस्थता हेतु बताया गया है जिसे अपना कर मनुष्य अपने घर में ही नहीं वरन् खुले में, बाग—बगीचों में, नदियों के आस—पास रहते हुए भी अपनी सुविधा के साथ नियमित रूप से बिना किसी व्यय के कर सकते हैं व अपने आप को समग्र रूप से स्वस्थ रख सकते हैं।

मनुष्य आधुनिक जीवन शैली जीते हुए भी, योग में निहित सिद्धांतों का पालन करते हुए, शारीरिक और मानसिक विकारों का निदान कर मनुष्य एक सम्यक्, संतुलित एवं सुव्यवस्थित जीवन जीते हुए मानसिक और शारीरिक रूप से स्वस्थ व आनंदित रह सकता है। यहां यह उल्लेख करना प्रासंगिक होगा कि प्रकृति द्वारा प्रदत्त कई साधन/वस्तुएं जैसे सूर्य का प्रकाश, हवा, पानी, वसुंधरा अदि बिना कोई कीमत चुकाए संपूर्ण मानव

के लिए उपलब्ध है और मनुष्य जीवन के लिए अनमोल भी हैं। इनका उचित उपयोग कर मनुष्य अपने आप को स्वस्थ व खुश रख सकता है। ठीक उसी प्रकार योगासन भी ऐसी विधा है जिसे मनुष्य नियम से अपने दैनिक जीवन में अपनाए तो उसे निश्चित शारीरिक एवं मानसिक लाभ प्राप्त होंगे, बस आवश्यकता है योग के प्रति शिक्षा, चेतना व सही .ष्टिकोण की। क्योंकि योगासनों से शरीर की आंतरिक ग्रंथियां, नाड़ी तंत्र, आंतरिक अवयवों, कंकाल तंत्र, शरीर आधार रीढ़ पर उचित दबाव/खिंचाव देने से उन्हें ज्यादा सक्रिय बनाया जा सकता है। फलस्वरूप, शरीर में हारमोंस के स्राव व रूधिर के संचरण से मस्तिष्क व शरीर को बल मिलता है साथ ही चयापचय प्रक्रिया आदि ठीक रहने से मनुष्य एक नई ऊर्जा एवं मनोबल के साथ अपने जीवन को स्वस्थ रूप में जी सकता है. साथ ही प्राणायाम व ध्यान से अपने आपको मानसिक रूप से स्वस्थ व प्रसन्न रख सकता है। ऐसी स्थिति में अपने सभी कार्य एवं दायित्व का निर्वाह भी कुशलता पूर्वक कर सकता है।

### **निष्कर्ष**

आज यह तो स्पष्ट है कि आधुनिक जीवनशैली से उत्पन्न दुष्परिणामों के कारण शारीरिक और मानसिक विकारों में तेजी से वृद्धि हो रही है जो स्वास्थ्य के लिए हानिकारक है। स्वस्थ मनुष्य और स्वस्थ समाज का निर्माण कैसे हो इस हेतु योग दर्शन की महत्वपूर्ण भूमिका है। हठयोग में कहा गया है—पहला धर्म है कि शरीर को स्वस्थ रखें। साथ ही यह भी कहा गया है कि स्वस्थ शरीर व स्वस्थ मन होने पर ही आध्यात्मिक चिंतन एवं मनन संभव है। मन व शरीर की व्याधियों के निदान स्वरूप योगासन और प्राणायाम का प्रचलन अत्यधिक है। योग के नाम, महत्व और उपयोगिता से संसार में कोई अपरिचित नहीं है। शहरीकरण और औद्योगीकरण के दौर में स्वयं को स्वस्थ रखने का रामबाण अचूक उपचार योग है। जिसकी तर्ज पर ही प्रतिवर्ष 21, जून को पूरे विश्व में अंतरराष्ट्रीय योग दिवस (विश्व योग दिवस) मनाया जाता है जो भी इसी बात का परिचायक है कि योग वर्तमान काल में कितना महत्वपूर्ण और प्रासंगिक

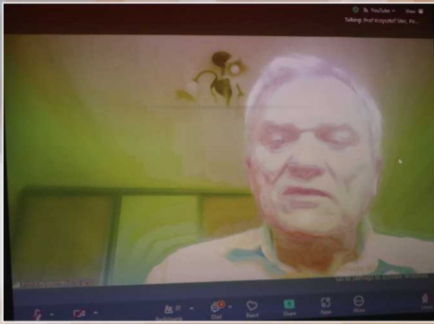
है। सितंबर 2014 में भारत के प्रधानमंत्री श्री नरेन्द्र मोदी ने संयुक्त राष्ट्र सभा में योग को 'विश्व योग दिवस' मनाने का प्रस्ताव रखा इसके पीछे उनका उद्देश्य हमारे श्रृषि-मुनियों से प्राप्त इस अमूल्य देन को विश्व के सामने लाना था, जिससे सभी लोग इससे लाभान्वित हो सकें। संयुक्त राष्ट्र महासभा द्वारा इस प्रस्ताव को स्वीकार कर 'अंतरराष्ट्रीय योग दिवस' मनाने की घोषणा की। इसको मनाने का कारण लोगों को योग का महत्व बताकर इसे अपने दैनिक जीवन में अपनाने के लिए प्रोत्साहित करना व जनमानस में इसके प्रति जागरूकता लाकर जनमानस में स्वस्थता बढ़ाना है। वर्तमान काल में योग न केवल भारत में बल्कि पूरी दुनिया के लिए प्रासंगिक बना हुआ है। देश-विदेश में इसका प्रचार-प्रसार आज अधिक हो रहा है। पत्र-पत्रिकाओं, टी. वी. चैनलों, योग केंद्रों, योग शिविरों आदि के माध्यम से योग जन-जन तक पहुँचता जा रहा है। यहाँ तक कि बड़े-बड़े साधु और महात्मा भी टी. वी. पर प्रवचन देते हैं जिसमें योग की चर्चा होती है। अनेक योग गुरु जैसे बाबा रामदेव नियमित रूप से टी. वी. पर योग क्रियाओं का प्रशिक्षण देते हैं। डिजिटल युग ने इसे बहुत प्रचलित किया है। व्यक्ति दुनिया में कहीं भी हो, घर बैठे ही इसका लाभ उठा सकता है। आज योग पर राष्ट्रीय-अंतरराष्ट्रीय स्तर पर गहन अध्ययन-अध्यापन, व्यापक विचार विनिमय एवं शोध कार्य किये जा रहा हैं, जिससे योग विज्ञान का विकास कर मानव जीवन के लिए और अधिक उपयोगी बन सके। अतः स्पष्टतः 'आधुनिक जीवन शैली' से उत्पन्न 'शारीरिक व मानसिक विकारों के निदान में 'योग' की महत्वपूर्ण भूमिका है। सार रूप में कहें तो मनुष्य के समग्र विकास में योग की भूमिका स्पष्टतः परिलक्षित है जो स्वस्थ मनुष्य एवं अंततोगत्वा स्वस्थ समाज के निर्माण में सहयोगी होगा।

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### तुकेश और रश्मीत कौर के शोध पत्र को सर्वश्रेष्ठ का खिताब, 30 देशों के प्रतिभागी हुए शामिल

विषय। सौंदर्यी ऐकरोटी अकेले में जेठमन रिसर्च कंसर्टेन गपुर् के संस्तर लकवकन में दो दिवसीय अंतराष्ट्रीय संगोष्ठी भारतीय ज्ञान परंपरा विषय पर दो दिवसीय अंतराष्ट्रीय संगोष्ठी का आयोजन किया गया। इस संगोष्ठी का उद्देश्य भारतीय ज्ञान परंपरा (अभिज्ञान) को राष्ट्रीय शिक्षा नीति 2020 के अनुसार समकालीन पठ्यक्रम में शामिल करने के लिए समन्वयित प्रयासों को प्रोत्साहित करना और विश्वीय अर्थिक विकास को प्रोत्साहित करना।

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### भिलाई भास्कर 21-12-2024

### हमारे मनीषी पहले अंतरिक्ष विज्ञान जानते थे, तभी स्थूल की खोज हो पाई: डॉ. पांडेय

अपक संचालक जय शिखा दुर्ग सौभाग्य डॉ. सौभाग्य पांडेय ने कहा कि अंतरिक्ष विज्ञान और लक्ष्योन्मुखता का ज्ञान भारतीय सभ्यता के पास है। उन्होंने कहा कि हमें सही ढंग से इस ज्ञान का उपयोग करना चाहिए।

### नवभारत 21 Dec 2024 - 21b3

### भारतीय ज्ञान परंपरा विषय पर दो दिवसीय अंतराष्ट्रीय संगोष्ठी का आयोजन

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### भारतीय ज्ञान परंपरा विषय पर अंतराष्ट्रीय संगोष्ठी का आयोजन

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### तुकेश और रश्मीत कौर के शोध पत्र को सर्वश्रेष्ठ का खिताब, 30 देशों के प्रतिभागी हुए शामिल

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### भिलाई भास्कर 22-12-2024

### भारतीय दर्शन वसुधैव कुटुम्बकम के सिद्धांत पर चलता है: आलोक

सौंदर्यी ऐकरोटी अकेले में जेठमन रिसर्च कंसर्टेन गपुर् के संस्तर लकवकन में दो दिवसीय अंतराष्ट्रीय संगोष्ठी का आयोजन किया गया। इस संगोष्ठी का उद्देश्य भारतीय ज्ञान परंपरा (अभिज्ञान) को राष्ट्रीय शिक्षा नीति 2020 के अनुसार समकालीन पठ्यक्रम में शामिल करने के लिए समन्वयित प्रयासों को प्रोत्साहित करना और विश्वीय अर्थिक विकास को प्रोत्साहित करना।

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