01

RICH TRADITION OF INDIAN LANGUAGES

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Introduction:
India's linguistic landscape is one of the most diverse and vibrant in the world. The Indian subcontinent has long been recognized as a cradle of civilization where language, culture, and history are intricately interwoven. With more than 19,500 mother tongues and over 122 major languages spoken across its length and breadth, India's linguistic heritage reflects not only its vast geographical expanse but also its deep cultural and civilizational roots. The richness of Indian languages is visible in their literature, oral traditions, religious texts, folklore, music, and day-to-day communication, making language an essential component of India's identity.

Indian languages belong to at least four major language families—Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman—each with its own unique grammar, phonetics, literary traditions, and worldview. From the philosophical profundity of Sanskrit, the elegance of Tamil Sangam poetry, the spiritual devotion expressed in Hindi Bhakti literature, to the lyrical beauty of Bengali, Telugu, and Malayalam verse, Indian languages have nurtured some of the richest literary and cultural traditions in the world.

The evolution of these languages has been closely tied to the country's religious, social, and political developments. Ancient scriptures such as the Vedas, Upanishads, and epics like the Ramayana and Mahabharata laid the foundation for early literary traditions, while regional languages flourished through oral storytelling, folklore, and devotional poetry. The arrival of various cultures—Persian, Arabic, English—further enriched the linguistic fabric of India through linguistic fusion and exchange.

In the post-independence era, India's constitution recognized the importance of its linguistic diversity by including 22 languages in the Eighth Schedule and by ensuring protections for linguistic minorities. However, despite these efforts, many languages—especially tribal and endangered languages—face the threat of extinction due to globalization, urbanization, migration, and the dominance of more widely spoken tongues.

This research paper aims to explore the depth, diversity, and continuity of Indian linguistic traditions while examining their literary contributions, cultural roles, and socio-political relevance. It will also investigate the contemporary challenges faced by Indian languages in the digital age and highlight ongoing efforts to preserve and revitalize this rich linguistic legacy. Through a multidisciplinary lens, the study seeks to demonstrate that language in India is not merely a tool for communication, but a dynamic repository of knowledge, memory, and identity that continues to shape the nation's pluralistic ethos.

2. Linguistic Diversity:
India is often described as a subcontinent of languages, reflecting a scale of linguistic diversity that is unparalleled in the world. This diversity is not merely a demographic fact but a cultural

phenomenon that shapes social identity, literature, regional politics, education, and religious life. The variety of languages spoken across the Indian landscape is a testament to its historical openness, deep-rooted pluralism, and evolving intercultural exchanges over millennia.

1. Range and Scope of Diversity:

According to the 2011 Census of India, there are 122 major languages and 1,600+ minor languages or dialects spoken in the country. The People's Linguistic Survey of India (PLSI) estimates that over 780 languages are in active use today. These languages vary widely in their phonetics, grammatical structures, scripts, and vocabularies, often with little mutual intelligibility between them.

The diversity is evident in everyday life: multilingualism is a norm rather than an exception. Many Indians grow up speaking multiple languages—a mother tongue at home, a regional or state language in public life, and English or Hindi in education or employment contexts. This multilingual competence enhances communication and cross-cultural understanding but also presents challenges in policy-making, education, and administration.

2. Language Families in India:

Indian languages fall into four major language families, each with distinct historical and cultural backgrounds:

Indo-Aryan Languages (spoken by about 78% of the population): Includes Hindi, Bengali, Punjabi, Marathi, Gujarati, Odia, Assamese, Urdu, and others. These languages evolved from Sanskrit and Prakrit, and are dominant in northern, central, and western India.

Dravidian Languages (about 19% of the population): Includes Tamil, Telugu, Kannada, and Malayalam, primarily spoken in southern India. These languages have ancient literary traditions independent of Sanskrit influence, especially Tamil.

Austroasiatic Languages: Spoken by tribal communities in central and eastern India, such as Santali, Mundari, and Khasi. These languages represent some of the oldest linguistic roots in the Indian subcontinent. Tibeto-Burman Languages: Spoken in the northeastern states like Arunachal Pradesh, Nagaland, Manipur, and Mizoram. These include languages like Bodo, Mizo, Meitei, and Nyishi. There are also linguistic isolates and lesser-known groups such as Andamanese languages, which are critically endangered.

3. Dialects and Regional Variations:

Each major language in India is itself composed of numerous dialects. For instance:

Hindi has dialects like Bhojpuri, Awadhi, Bagheli, and Chhattisgarhi. Bengali varies significantly between West Bengal and Bangladesh. Tamil has regional dialects influenced by geography and caste.

These dialects often differ in vocabulary, pronunciation, and idiomatic usage, adding further layers to India's linguistic complexity. In many rural areas, dialects function as primary means of communication even when the official language of the state may differ.

4. The Eighth Schedule and Official Recognition:

India's Constitution currently recognizes 22 languages in the Eighth Schedule, granting them official status in government, education, and public communication. These include both classical and modern languages such as:

Sanskrit, Tamil, Telugu, Kannada, and Malayalam (classical languages)

Hindi, Bengali, Marathi, Gujarati, Punjabi, Odia, Assamese, Urdu, and others

This list reflects a political and cultural compromise, acknowledging major linguistic communities while excluding hundreds of smaller or regional languages.

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5. Functional Multilingualism:

India operates through a multilingual framework, both formally and informally. Government services, media, education, and even legal systems function in multiple languages. The Three-Language Formula—often implemented in schools—encourages the learning of a regional language, Hindi, and English. However, the success of this formula varies by region and remains subject to political and cultural debates.

People routinely switch between languages depending on context—this code-switching is common in Indian households, workplaces, and media. The intermingling of languages also leads to hybrid languages and linguistic innovations, such as Hinglish (Hindi + English) and Tanglish (Tamil + English).

6. Linguistic Diversity as Cultural Wealth:

India's linguistic variety is not merely a reflection of communication patterns but a reservoir of cultural expression. Language carries the weight of oral traditions, folk knowledge, spiritual practices, literary heritage, and social norms. Preserving this diversity is therefore vital not just for linguistic reasons but for safeguarding India's intangible cultural heritage.

India's linguistic diversity is both a cultural asset and a governance challenge. While this diversity enriches the nation's social and intellectual fabric, it also raises important questions about language policy, education, and preservation. Recognizing and nurturing this multilingual heritage is essential for fostering a truly inclusive and pluralistic Indian identity in the 21st century.

3. Literary Traditions:

The literary traditions of Indian languages form the cultural spine of the subcontinent's civilizational narrative. Spanning thousands of years, these traditions reflect the profound intellectual, spiritual, emotional, and aesthetic dimensions of Indian life. Literature in India has developed in multiple classical and modern languages, rooted in diverse linguistic, religious, and philosophical traditions. From sacred texts and ancient poetry to folk ballads, court epics, and modern novels, Indian literature is as multilingual as it is multidimensional.

1. Ancient and Classical Literary Traditions:

India's literary legacy begins with the oral traditions of the Vedas, the oldest known Sanskrit texts, composed around 1500 BCE. These hymns, mantras, and philosophical treatises laid the foundation for later Sanskrit literature. Major classical texts include:

Epics: Ramayana and Mahabharata (Sanskrit) – foundational texts influencing not only religion and philosophy but also regional literatures.

Classical poetry and drama: Works of Kalidasa (e.g., Abhijnanasakuntalam, Meghaduta), Bhasa, and Bhavabhuti.

Religious and philosophical texts: Upanishads, Bhagavad Gita, Puranas, and Jain and Buddhist scriptures (in Pali, Prakrit, and Apabhramsa).

Meanwhile, Tamil literature, considered one of the world's oldest continuous literary traditions, produced the Sangam poetry (300 BCE–300 CE)—a body of secular and lyrical poetry dealing with love, war, ethics, and governance. Tamil classics like Thirukkural by Thiruvalluvar offer timeless philosophical insights.

Other classical languages such as Telugu, Kannada, Malayalam, and Sanskrit developed rich literary canons between the 9th and 15th centuries, producing devotional, philosophical, and poetic masterpieces.

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2. Bhakti and Sufi Movements: Vernacularization of Literature:

Between the 12th and 17th centuries, the Bhakti movement across India led to the flourishing of regional literature. Saints and poets composed devotional songs and poems in local languages, making spirituality accessible to the common people. These compositions emphasized personal devotion and social reform, often critiquing caste and orthodoxy.

Examples include:

Kabir, Tulsidas, Surdas (Hindi)

Meera Bai, Namdev, Eknath, Tukaram (Hindi, Marathi)

Basavanna and Akkamahadevi (Kannada)

Alwars and Nayanmars (Tamil)

Shankaradeva (Assamese)

Simultaneously, Sufi poets like Bulleh Shah, Amir Khusrau, and Shah Abdul Latif Bhittai enriched Urdu, Punjabi, and Sindhi literature with themes of love, mysticism, and divine union.

3. Folk and Oral Traditions"

India's literary tradition is not confined to written texts. Oral literature—including folktales, ballads, epics, proverbs, riddles, and chants—has played a major role in preserving cultural knowledge and transmitting values across generations. Each region has its own oral epics and storytelling traditions, such as:

Pandavani in Chhattisgarh

Terukkuttu in Tamil Nadu

Burrakatha in Andhra Pradesh

Bhaona in Assam

These forms are deeply rooted in regional languages and dialects and often blend narrative with performance, music, and ritual.

4. Colonial and Modern Literary Movements:

The colonial period brought major changes to Indian literature. The introduction of print culture and Western literary forms like the novel, short story, and essay transformed Indian languages and literary expression.

Prominent figures of the modern era include:

Rabindranath Tagore (Bengali): Nobel Laureate, poet, novelist, and thinker.

Premchand (Hindi-Urdu): Pioneer of the realist short story and novel.

Bankim Chandra Chattopadhyay (Bengali): Author of Anandamath, which popularized Vande Mataram.

U. R. Ananthamurthy (Kannada), O. V. Vijayan (Malayalam), Qurratulain Hyder (Urdu), Thakazhi Sivasankara Pillai (Malayalam), and many others.

Literary movements such as progressive writing, Dalit literature, and women's writing expanded the boundaries of Indian literature, addressing social issues, caste oppression, and gender inequality in regional languages.

5. Contemporary Trends in Indian Literature:

Today, literature in Indian languages continues to thrive in poetry, drama, novels, essays, and digital media. Writers often engage with modern themes like migration, urban life, environmental issues, and identity politics. Many regional language writers have gained national and international acclaim, often through translation.

Institutions such as the Sahitya Akademi promote writing in the 24 recognized languages and play a key role in awarding, translating, and preserving literary works. Additionally, literary

festivals and online platforms are helping revive interest in Indian language literature among younger generations.

The literary traditions of Indian languages form an indispensable part of India's cultural heritage. They reflect not only linguistic excellence but also the intellectual and emotional depth of Indian civilization. As literature continues to evolve across languages and formats, it remains a powerful tool for cultural continuity, critical inquiry, and creative expression in the Indian context.

4. Languages and Cultural Identity:

Language is far more than a tool for communication; it is a carrier of culture, a symbol of collective memory, and a crucial marker of individual and community identity. In a country as diverse as India, languages are deeply intertwined with how people understand themselves and their place in society. The Indian linguistic tradition not only reflects the nation's plurality but actively sustains it by fostering distinctive cultural identities across regions, religions, and communities.

1. Language as a Cultural Repository:

Each Indian language encapsulates a unique worldview shaped by the history, geography, beliefs, customs, and social structures of the community that speaks it. Language preserves:

Folk wisdom and oral narratives,
Rituals and festivals
Cuisine, clothing, and art forms
Indigenous knowledge systems, including traditional medicine, agriculture, and environmental management.

For instance, the language used in Sanskrit shlokas, Tamil devotional hymns, or Punjabi folk songs not only conveys meaning but encodes centuries of cultural experience. In this sense, to lose a language is to lose an entire mode of understanding the world.

2. Mother Tongue and Emotional Identity:

In Indian society, the mother tongue holds a special emotional and cultural significance. It is the language in which individuals first experience the world, hear lullabies, engage with family stories, and receive early education. The mother tongue is often closely associated with

Self-perception and emotional development Religious and moral instruction Cultural pride and continuity.

Even among multilingual speakers, the mother tongue remains the language of intimacy and identity. Attempts to replace or marginalize it in favor of more "prestigious" or official languages can lead to linguistic alienation and identity crises, especially in younger generations.

3. Regional Languages and Group Identity:

India's states are largely organized along linguistic lines, with each region having a dominant language that plays a key role in shaping regional identity. For example:

Tamil in Tamil Nadu is a strong cultural symbol of Dravidian identity and pride. Bengali in West Bengal reflects a rich legacy of literature, intellectualism, and political consciousness.

Marathi, Kannada, Assamese, and Malayalam each serve as core elements of regional identity, heritage, and pride. These languages influence how communities perceive themselves and their histories, and they often form the basis of regional movements, literary renaissances, and political mobilizations.

4. Language, Religion, and Community Identity:

Religious communities in India often have unique linguistic identities:

Urdu has strong historical and cultural associations with Muslim communities in northern India. Pali and Prakrit were languages of early Buddhist scriptures and Jain texts. Punjabi, especially in the Gurmukhi script, is closely linked to Sikh identity. Sanskrit holds sacred status for Hindus and is the language of many religious rituals and texts. The intersection of language and religion can both unite and divide communities, especially when language becomes a marker of political or social boundary-making.

5. Language and Caste or Social Identity:

In many parts of India, especially in rural areas, specific dialects or linguistic registers are associated with caste groups or occupational communities. This can influence social interactions, access to resources, and educational opportunities. For instance, dominant caste groups may control the formal or "standard" version of a language, while marginalized groups may be associated with non-standard or stigmatized dialects.

Modern Dalit literature in regional languages, such as Marathi, Tamil, and Hindi, has been a powerful tool for asserting dignity, identity, and resistance against caste oppression.

6. Language and National Identity:

India's national identity is based not on a single language or culture, but on a pluralistic ethos. This multilingualism is enshrined in the Constitution of India, which recognizes 22 official languages and emphasizes linguistic rights and cultural freedom. Yet, there have also been tensions:

> The Hindi–non-Hindi language debates, especially in southern and northeastern India. The role of English as a neutral, pan-Indian language of opportunity and aspiration, Movements for the inclusion of more languages in the Eighth Schedule The challenge is to create a national identity that celebrates unity in diversity, allowing each linguistic group to flourish while contributing to a shared democratic and cultural framework.

5. Conclusion:

The rich tradition of Indian languages is a testament to the country's unparalleled cultural and civilizational depth. Spanning thousands of years, the linguistic heritage of India is not only vast in quantity but also profound in quality, offering an extraordinary blend of classical sophistication, oral richness, literary brilliance, and everyday functional diversity. From the timeless verses of the Vedas and Sangam poetry to the revolutionary voices of modern regional writers, Indian languages have carried the soul of the nation through epochs of transformation, conflict, and renewal. This research has highlighted the historical evolution, linguistic diversity, literary traditions, and the cultural and emotional significance of Indian languages. Each language and dialect is a living thread in the vast cultural fabric of India—shaped by geography, community, religion, class, and experience. The linguistic plurality of India is not a barrier but a resource: it nurtures inclusivity, intellectual dialogue, and creative expression across boundaries.

However, this linguistic wealth also faces numerous challenges in the 21st century. Globalization, urbanization, the dominance of a few languages (especially English and Hindi), and the declining use of mother tongues in education and media have contributed to the erosion of many languages—particularly tribal, minority, and regional dialects. The loss of any language is not just a linguistic issue—it is the loss of a worldview, a knowledge system, and a cultural identity. India's strength has always been in its diversity. Its languages are not competing identities

but complementary voices, each enriching the nation's story in a unique way. As India continues to modernize and assert itself globally, safeguarding its linguistic heritage is essential not only for cultural continuity but also for building a truly inclusive and democratic future.

In conclusion, the Indian tradition of languages is not a relic of the past but a living, evolving force that must be celebrated, studied, and sustained. It is through this linguistic richness that India tells its many stories—and it is through these stories that the nation understands itself.

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02

AN OVERVIEW OF INDIAN DIASPORIC LITERATURE

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The term diaspora comes from the words dia meaning "away" and speire in meaning "scatter" or "sow". Connotatively, diaspora has been defined variedly. Initially applied to refer to the dispersal of Jews outside Israel, the term diaspora as per the Oxford Advanced Learner's Dictionary now applies to "the movement of people from any nation or group away from their own country" A distinction is often made between the two .i.e. Diaspora with "D" in the upper case and diaspora with "d" in the lower case: the former stands for dislocation of Jews and the latter stands for cross-cultural displacement in a very general sense. The term diaspora is also sometimes used to connote the evolution of human civilization all over the world. The origination of the primitive human and subsequent dispersal to establish human societies in different parts of the world signifies diaspora and the diasporic condition. Diasporic Literature is a very vast concept and an umbrella term that includes in it all those literary works written by the authors outside their native country, but these works are associated with native culture and background. In this wide context, all those writers can be regarded as diasporic writers, who write outside their country but remained related to their homeland through their works. Diasporic literature has its roots in the sense of loss and alienation, which emerged as a result of migration and expatriation.

Generally, diasporic literature deals with alienation, displacement, existential rootlessness, nostalgia, quest of identity. It also addresses issues related to amalgamation or disintegration of cultures. It reflects the immigrant experience that comes out of the immigrant settlement. Uma Parameswaran has defined it as follows;————first is one of nostalgia for the homeland left behind mingled with fear in a strange land. The second is a phase in which one is busy adjusting to the new environment that there is little creative output. The third phase is the shaping of diaspora existence by involving themselves through cultural issues. The four this when they have 'arrived' and start participating in the larger world of politics and national issues. (Parameswara, 165).

The immigrants, whatever their reason for migration be, financial, social, political, no matter whether they migrated for trade and commerce, as religious preachers, as laborers, convicts, soldiers, as expatriates or refugees, exiles (forced or voluntary), or as guest workers in search of better life and opportunities have shared some common things as well as differences which are based on their conditions of migration and period of stay in the adopted land. Mostly the migrants suffer from the pain of being far off from their homes, the memories of their motherland, the anguish of leaving behind everything familiar agonizes the minds of migrants. William Safran has observed that;"— they continue to relate personally or vicariously, to the homeland in a way or another, and their ethnic- communal consciousness and solidarity are importantly defined by the existence of such a relationship" (Safran,1991:23)

The diasporic Indians too, do not break their relationship with the ancestral land. There is a search for continuity and 'ancestral impulse', an effort to look for their roots. Settlement in alien land makes them experience dislocation. Dislocation can be considered as a break with the old

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identity. They experience the sense of loneliness in an alien land feel as they face non-acceptance by the host society and also experience ethnic discrimination. As they torn between the two places and two cultures and often languages; the expatriate writer navigates a new literary space. The diasporic literature arises under these circumstances. The broken psyche of the immigrants sheds off its psychosis into writing. Therefore, the migrant writer feels a forceful need to write and with their multicultural ethos and a profound understanding of socio-cultural and economic realities around them, they have been successful in transforming their experiences into writings. Another important reason for writing by the creative talent in the diasporic community is to make their existence recognized. The very act of creation is a purposeful effort to form a cultural identity.

Diasporic writing unfolds these experiences of unsettlement and dislocation, at some or the other level. A diasporic text can be investigated in terms of location, dislocation and relocation. The changing designation of home and accompany in nervousness about homelessness and unfeasibility of going back are recurrent the mess in diasporic literature.

The expatriate literature also deals mostly with the inner conflict in the context of cultural displacement. The immigrants away from the families fluctuate between crisis and reconstruction. They are thrice alienated from the native land they l e f t b e h i n d , from their new host country and their children. The longing to regain theme often culminates in the creation of a different version of home. As Salman Rushdie observers;" one physical alienation from India at almost inevitably means that we will not be capable of redeeming precisely the thing that was lost, that will, in short, create fictions not actual cities or villages, but invisible ones, imaginary homelands, Indians of mind" (Rushdie,1991:10).

Nostalgia, loss, betrayal and duty are the foundations of new homes as diasporic protagonist adjust to new countries. In adjusting to new countries, issues of acculturation and assimilation become the central point as these immigrants negotiate the unbalance of their hyphenated identities. Usually, the first generation diaspora clings to food and clothes as the most obvious markers of Indianness that sets them apart and highlights their difference. The insistence on this difference is often a conscious declaration of belonging to another place. On the other hand, second generation diaspora declines and removes such identity markers to assimilate the dominant culture. Writers of Indian Diasporic literature in English–It is interesting to note that the history of Indian diasporic writing is as old as the diaspora itself. The first Indian writing in English is attributed to Dean Mohamed, who was born in Patna, India. His book The Travels of Dean Mahomet was published in 1794. It predates by about forty years the first English text written by an Indian residing in India.

V.S.Naipaul's characters like Mohan Biswas from A House for Mr.Biswas or Ganesh Ramkumar from the Mystic Masseur, are instances of persons who are generations away from their original homeland, India, but their inheritance gives them a realization of their past. They become examples of the outsider, the unhoused, for the world to see. Naipaul's characters are not governed by actual displacement but by an inherited memory of dislocation. For them, their native land India is not a geographical space but a creation of the imagination. Their predicament can be explained in Rushdie's words as her emarks;"—the past is a country, from which we have all emigrated, that its loss is part of our common humanity" (Rushdie,1991:87).

Literature of old generation of diasporic Indian writers like Raja Rao, G. V. Dasani, Santha Rama Rau, Dhal Chandra Rajan, Nirad Chaudhari, Ved Metha, mainly look back at India and hardly ever record their experiences away from India as expatriates. It is as if

these writers have discovered their Indianness when they are out of India. Evidently, they have the benefit of looking at their homeland from the outside. The distance offers detachment that is so required to have a clear in sight of their native land. Gradually, the old diaspora of indentured laborers is replaced by the new diaspora of International Indian English Writers live in the market driven world. These writers register their away from India experiences and even if they look back at their motherland it is often in a melancholic tone rather than nostalgia. These modern diasporic Indian writers can be grouped into two different classes. One class includes those who have spent a part of their life in India and have carried the baggage of their native land offshore. The other class comprises those who have been raised since childhood outside India. They have had a vision of their country only from the outside as an alien place of their origin. The writers of the previous group have a factual displacement whereas those belonging to the latter group find themselves rootless. Both the groups of writers have created an enviable corpus of English literature. These writers while portraying migrant characters in their fiction investigate the theme of displacement, alienation, assimilation, acculturation, etc. The diasporic Indian writers' portrayal of dislocated characters gains immense significance if seen against the geopolitical background of the vast Indian subcontinent. That is exactly why such works have an international readership and a lasting appeal. Two of the earliest novels that have effectively depicted diasporic Indian characters are Anita Desai's *Bye Bye Blackbird* and Kamala Markandaya's *The Nowhere Man*. These novels reveal how racial prejudice against Indians in the UK of 1960'sisolates the character and deepen their sense of displacement. Bharati Mukherjee' s novels like Wife and Jasmine depict Indians in the US–the land of immigrants both legal and illegal–before globalization got its momentum. Salaman Rushdie in his novel *The Satanic Verses* approaches the metaphor of migration by adopting the technique of magicrealism. Chitra Banerjee Divakaruni in her novel *The Mistress of Spices* depicts Tilo, the protagonist, as an exotic character to reveal the migrant's anguish. Amitav Ghosh's novel *The Shadow Lines* shows the extent of rootlessness encountered by character born and brought up on a foreign land. Amit Chaudhari, in his novel *Afternoon Raag*, portrays the lives of Indian students in Oxford. These writers also depicted the positive aspect of displacement. There are benefits of living as a migrant, the opportunity of having a double perspective of being able to experienced inverse cultural modes. It is often this advantage that enables diasporic Indians, particularly of the second generation; face the dilemma of dual identities. Such ambivalence produces existential anguish in their psychology. The ranks of second generation diasporic Indian writers like Meera Syal, Shashi Tharoor, Hari Kunzru, Sunetra Gupta, Jhumpa Lahiri, etc. have faithfully demonstrated the lives of both first and second generation immigrants in the US. This is possible because big issues like religious discrimination and racial intolerance are no longer the main concern of these writers. What matters now in the present world are the small things. Little unappreciated things gain enormous significance in changed conditions. It is here that the different reactions by Indian, westerns and diasporic characters towards similar situations are bound to differ only apparently. It reveals that the inner needs of all human beings are the same.

The great writers of Indian English fiction like Raja Rao, Mulkraj Anand, R. K. Narayan, Kamala Markandaya, had a strong dedication to expose cruel realities of life to effect the desired change in society. Nationalism, Partition Poverty, Peasantry, Subjugated Women, Rural-Urban Divide, East-Westen counter, Feudal Practices, Casteism, and Communalism were some of the themes quite closer to their hearts. All of them are well known for realistic portrayal of contemporary Indian life. Taking departure from the first generation of Indian English novelists,

the postmodern Indian English novelists have concentrated on a completely new set of themes which are wide ranging and inclusive as the life in the age of globalization is immersed in the emerging issues of globalization and subsequent multiculturalism, feminism, queer theories, diasporic sensibility, glamour, consumerism, commoditization, upward mobility, erosion of ethical values are some of main issues raised by contemporary novelists and short stories writers.

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03

FEMINISM FROM THE PERSPECTIVE OF INDIAN PHILOSOPHY

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Introduction:
Feminist philosophy interrogates the structures of power, gendered knowledge production, and the socio-political mechanisms that perpetuate inequality. In India, this inquiry must account for the multiplicity of identities and systems of oppression that intersect with patriarchy particularly caste, class, and religion. The feminist discourse in India cannot merely mirror Western feminist movements; it must develop its own framework, sensitive to the cultural and historical specificities of the subcontinent (Chakravarti, 2003, p. 19). Indian philosophical texts have long served as foundational sources for metaphysical, epistemological, and ethical thought in South Asia. However, their interpretations have historically been shaped by patriarchal perspectives that often marginalize or overlook women's voices and experiences. Drawing from feminist theory and hermeneutics, the study critically examines how concepts such as dharma, moksha, shakti, and stridharma function in philosophical discourse and their implications for women's roles in both spiritual and social spheres. It further explores the ambivalent portrayal of the feminine as divine, passive, or subordinate and seeks to recover suppressed or alternative narratives. By engaging with classical commentaries and modern feminist scholars, the paper highlights the potential for reinterpreting these texts through a gender-sensitive lens, thus contributing to a more inclusive and critical understanding of Indian philosophy. Ultimately, the research aims to challenge androcentric readings and advocate for a dialogical space where feminist insights can revitalize philosophical inquiry.

Ancient Philosophical Roots and Women Thinkers:
The roots of Indian feminist thought can be traced back to Vedic and post-Vedic literature. Philosophers such as Gargi and Maitreyi participated in intellectual debates recorded in the Upanishads, challenging the notion that women were absent from early Indian philosophical traditions. Gargi, in particular, is remembered for her metaphysical questions posed to Yajnavalkya in the Brihadaranyaka Upanishad (Olivelle, 1996, 172). The presence of these thinkers challenges modern assumptions of historical patriarchy and establishes a precedent for female intellectual agency in India.

Feminist Values in Buddhist Philosophy:
Buddhism introduced significant reforms in the status and spiritual agency of women. The Buddha's decision to admit women into the Sangha (monastic community) was revolutionary for its time, despite initial resistance. As recorded in the Vinaya Pitaka, Mahapajapati Gotami, the Buddha's foster mother, approached him to request ordination for women. After initial hesitation, the Buddha agreed, stating: "If, Ananda, women had not obtained the going forth from the home into homelessness in the Dhamma and Vinaya proclaimed by the Tathagata, the spiritual life

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would have lasted long... But since they have obtained the going forth, now the spiritual life will not last long" (Vinaya Pitaka, Cullavagga X.1). Despite the tone of reservation, this marked a radical departure from contemporary religious norms that excluded women from spiritual liberation. Moreover, Buddhist texts such as the Therigatha composed by early ordained women (Bhikkhunis) testify to the intellectual and spiritual agency of women. In one verse, the enlightened nun Mutta declares:

मी सुमुक्त झाली आहे. मी चांगल्याप्रकारे मुक्त झाली

आहे. मी तीन कुटिल वस्तूंपासून मुक्त झाली आहे.

उखळ, मुसळ व कुबड्या पतीपासून

त्याचप्रमाणे जन्ममरणापासून सुद्धा मी मुक्त झालेली आहे.

माझी तृष्णासमूळ नष्ट झाली आहे.

"So free am I, so gloriously free, free from three petty thingsmortar, pestle, and my twisted lord. Freed from rebirth and death am I, and all that dragged me back is hurled away" (Therigatha, verse 11). Such expressions reflect the Buddhist philosophical commitment to spiritual equality and the critique of domestic subjugation.

Dr. B.R. Ambedkar, in his reinterpretation of Buddhism through Navayana, emphasized its liberatory potential for Dalit and marginalized women. In 'The Buddha and His Dhamma' (1957), Ambedkar states: "The Buddha was the first and the greatest feminist in history. He not only gave women religious rights but placed them on a level of equality with men in the religious life." (Ambedkar, 2014, p. 242). Thus, Buddhist philosophy holds feminist value in its core teachings of non-attachment, compassion, and the rejection of hierarchies based on gender, caste, and social status.

Feminist Thought in Jainism:

Jain philosophy offers a nuanced perspective on gender and spiritual equality, though it reflects both progressive and restrictive elements regarding women. Jainism acknowledged women's capacity for spiritual attainment, especially in the Śvetāmbara tradition, which allowed female mendicants (sādhvīs) to attain liberation (moksha). Texts like the 'Kalpa Sūtra' mention women leaders such as Mallinatha, recognized as the 19th Tīrthaṅkara, who is depicted as female in Śvetāmbara texts: "Mallī, the daughter of King Kumbha and Queen Praṇatā, renounced the world and attained liberation by conquering inner passions." (Kalpa Sūtra, Section on Tīrthaṅkaras). This recognition affirms the spiritual potential of women. However, the Digambara tradition maintains that women cannot attain liberation in their present form due to the belief that full renunciation requires physical nudity, which is deemed inappropriate for women.

Nevertheless, Jain scriptures contain powerful verses that demonstrate women's ascetic resolve. In the 'Uttarādhyayana Sūtra', a nun states: "Just as the lotus is not soiled by water, so I remain untouched by passions" (Uttarādhyayana Sūtra, 21.14). This assertion shows the Jain emphasis on internal purity over physical identity. Female ascetics like Brahmi and Sundari, daughters of Rishabhanatha, are revered for their spiritual wisdom and disciplined lives, showcasing early models of intellectual and ethical female agency. While Jainism's approach to gender remains a subject of interpretive debate, its acknowledgement of female asceticism, ethical

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autonomy, and scriptural authority makes it a significant contributor to the broader feminist philosophy of India.

The Bhakti Movement (circa 7th–17th century CE) emerged as a powerful spiritual and social revolution across India, promoting personal devotion over ritual orthodoxy and challenging caste and gender hierarchies. For many women saints, Bhakti provided a path to express dissent against patriarchal norms and claim spiritual agency. Figures like Mirabai, Akkamahadevi, and Lal Ded stand out for their poetic rebellion, mystic wisdom, and radical departure from prescribed female roles.

Mirabai (1498–1547): Mirabai rejected her royal status, marital duties, and societal expectations to dedicate herself to her divine lover, Krishna. Her poetry is marked by an intense personal devotion that simultaneously critiques patriarchal control over female desire and spirituality.

> "Mere toh Giridhar Gopal, doosro na koi."
> ("My only lord is Giridhar Gopal [Krishna], none else matters to me.")

Her public defiance of familial and religious authority—refusing widowhood rites and temple restrictions—reflects an early feminist assertion of bodily autonomy and spiritual freedom (Hawley, 2005, 92).

Akkamahadevi (12th century): Akkamahadevi left her marital home, renounced all possessions including clothing, and wandered as a naked ascetic devoted to Lord Shiva (as Chennamallikarjuna). Her vachanas (devotional verses) are deeply philosophical, emphasizing inner purity over external conformity.

> "People call it sin, I call it bliss."
> (Vachana 81, Akkamahadevi)

She challenged the male-dominated Lingayat tradition and declared spiritual identity over biological sex. Her life is a testament to reclaiming voice, body, and divinity from oppressive gender norms (Ramanujan, 1973, 88).

Muktabai (c. 1279 CE): Muktabai, a member of the Varkari tradition and sister of the saint-philosopher Dnyaneshwar, wrote abhanga (devotional verses) that express inner spiritual realization and fearlessness against societal rejection. Despite facing caste ostracism and gender exclusion, she emerged as a spiritually awakened voice. In one of her most cited verses, she writes:

> "ठेवा अभंगवाणी | झणझणीत सांगाते
>
> गुरुकृपा झाली पूर | तेव्हां उघडले अंतःकरण द्वार"
> ("Preserve the speech of truth; it rings like a bell.
> When the Guru's grace flooded in, the door to my heart opened.")

Here, Muktabai equates inner liberation with the breaking open of spiritual consciousness—accessible not by birth or gender, but by Guru's grace and inner truth. She becomes a symbol of intellectual and spiritual agency for women, defying the social norms that excluded them from

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learning or moksha. Another well-known statement by Muktabai denounces ego and pride—often coded male virtues in her time:

"कायासी काय देवासी | काय प्रपंचासी कोण हाती?"

("What am I to the body or God, or to worldly life who controls anything?")

This verse reflects detachment and a deep non-dual understanding freedom from both material and gendered constraints.

Janabai (13th century): Janabai was a low-caste domestic worker in the household of Namdev, one of the prominent Bhakti saints. Her abhangas reflect not only her devotion to Vitthal but also a subtle rebellion against caste and gender oppression. She is one of the earliest voices of intersectional spirituality in India.

"आळंदीला गेलो | नाम घेतो विठोबा ||

झाडु मारित गेले | तेथे भेटले पांडुरंगा ||"

("I went to Alandi chanting Vitthal's name,
But met him while sweeping the courtyard.")

Here, Janabai sacralizes her labor as a form of devotion, asserting that salvation lies in sincerity and service, not in birth or priestly privilege. She often portrayed God as her equal companion, blurring the boundaries between divine and devotee. In another famous Abhanga:

"आम्ही झाडू मारितो अंगणात | तेथे पंढरीनाथ भेटला"

("I sweep the yard, and there I meet the Lord of Pandharpur.")

This subverts ritual hierarchy and elevates women's domestic space as a sacred space— transforming invisibility into divine recognition. Female Bhakti poets from Maharashtra like Muktabai and Janabai infused feminist spirituality into the broader Bhakti tradition by asserting that liberation is not gendered. Their compositions democratize access to the divine, challenge social hierarchy, and center inner purity and self-realization over ritual or caste.

Lal Ded (14th century) Kashmiri Shaivite Yogini:
Lal Ded (also known as Lalleshwari) was a Shaiva poet-saint who composed vakhs (aphoristic poems) in Kashmiri. She abandoned her marriage and took to a life of spiritual seeking, often in defiance of both Hindu and Islamic orthodoxy.

"What is it to me
whether I live or die?
I am drunk on the wine
of my own being."
(Lal Vakh, 42)

Her vakhs reject ritualistic religion and advocate for an experiential, internalized spirituality where the self becomes the site of liberation (Hoskote, 2011, p. 41).

Reformist and Anti-Caste Feminism: 19th and Early 20th Century:

In the 19th century, figures like Savitribai Phule and Pandita Ramabai led the charge for women's education and social emancipation. Savitribai Phule, alongside her husband Jyotirao Phule, opened schools for girls and wrote extensively about the double oppression faced by women due to caste and gender (Rege, 1998, p. 38). Pandita Ramabai, a Sanskrit scholar and social reformer, emphasized the need for independent women's spaces and critiqued Brahminical patriarchy (Kosambi, 2000, p. 121).

Dr. B.R. Ambedkar introduced a radical intersectional analysis by linking caste-based discrimination with gender oppression. In his seminal work, "Castes in India" (1916), he highlighted the control of women's sexuality as a cornerstone of the caste system (Ambedkar, 2014, p. 10). His advocacy for women's rights in the Indian Constitution and his collaboration with Dalit women activists laid the foundation for Dalit feminism.

Post-Independence Feminist Movements:

The 1970s marked the rise of autonomous women's movements in India, particularly in response to the Mathura rape case (1972), which exposed the inadequacies of the legal system in addressing sexual violence. This period saw the emergence of several women's organizations, such as the Self-Employed Women's Association (SEWA) and the All India Democratic Women's Association (AIDWA) (Kumar, 1993, p. 89).

The 1980s and 1990s witnessed a diversification of feminist discourse. Dalit feminism, led by thinkers such as Sharmila Rege, challenged upper-caste dominance in feminist spaces. Rege emphasized the importance of including Dalit women's voices and experiences in mainstream feminist theory (Rege, 2006, p. 13). Adivasi and Muslim women's organizations also began asserting their rights within and beyond the framework of Indian secularism.

Contemporary Feminist Philosophy: Challenges and Expansion:

Contemporary Indian feminist thought continues to expand, engaging with global theories while critiquing their limitations. Queer theory, ecofeminism, and digital feminism have become important domains. Activists such as Arundhati Roy and Meena Kandasamy address the commodification of women's bodies under neoliberalism and the intersection of caste and gender in state violence (Roy, 2014).

The #MeToo movement in India (2018) exemplifies how digital spaces have become arenas for feminist resistance and solidarity, though not without backlash and exclusion. Feminist philosophy today is also grappling with how to address issues of trans rights, disability, and rural-urban divides within the broader feminist spectrum (Menon, 2012, 205).

Decolonizing Feminist Knowledge:

Decolonizing feminist philosophy involves challenging Western epistemological dominance and recovering indigenous forms of knowledge. Oral histories, folk songs, and community narratives are as vital to feminist theory as academic texts. Leela Dube's work on kinship and gender (Dube, 1997) and Uma Chakravarti's critique of Brahmanical patriarchy (Chakravarti, 2003) exemplify efforts to build a feminist philosophy rooted in Indian realities. This decolonial turn also insists on rejecting the notion of a "universal woman" and instead embraces plural experiences shaped by local, historical, and structural contexts.

Conclusion:

Revisiting the feminist philosophy of India reveals a rich and evolving discourse shaped by diverse histories, struggles, and voices. From Vedic women philosophers to Dalit feminists and queer activists, Indian feminism offers a unique philosophical tradition grounded in resistance, plurality, and transformation. This tradition must continue to grow, decolonize, and democratize to reflect the complexities of Indian society and contribute meaningfully to global feminist thought.

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04

INDIGENOUS KNOWLEDGE SYSTEMS OF INDIA

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Introduction:

India has been a cradle of knowledge and learning since ancient times, with its rich and diverse intellectual heritage shaped by various civilizations, philosophies, and cultural experiences. The significance of academic excellence in India is not merely a contemporary phenomenon but a continuation of millennia-old practices rooted in the Indian knowledge tradition (IKT). From the study of the Vedas to the cultivation of logic, mathematics, and astronomy in ancient Indian universities, Indian knowledge systems continue to inform and influence modern academic pursuits.

This paper aims to examine how Indian knowledge traditions have historically contributed to the academic excellence witnessed in the country, as well as their evolving role in contemporary higher education. It also explores the intersection of traditional and modern educational frameworks.

The Foundations of Indian Knowledge Tradition:
Vedic Knowledge Systems:

The foundation of Indian knowledge tradition lies in the Vedic texts. These are comprising the *Rigveda*, *Yajurveda*, *Samaveda*, and *Atharvaveda* among the earliest written documents in human history. They embody not only religious knowledge but also detailed observations on cosmology, astronomy, and mathematics. For instance, the concept of zero, fundamental to modern mathematics, was first introduced in India in the 5th century AD, but early influences can be traced in Vedic discussions on numerals and calculations.

Philosophical Schools and Logic:

Ancient India developed six systems of philosophy (*darshanas*), including Nyaya (logic), Vaisheshika (atomism), Sankhya (enumeration), Yoga, Mimamsa (rituals), and Vedanta (metaphysics). The Nyaya system, for example, offered rigorous methods of debate, reasoning, and logic, laying the foundation for epistemology and argumentation in the academic world. These schools of thought emphasized logical reasoning, empirical observation, and the analysis of knowledge systems, all of which have been instrumental in shaping critical thinking and academic rigor.

Nalanda and Takshashila:

Nalanda and Takshashila are among the most celebrated centers of learning in ancient India. Nalanda, established in the 5th century CE, was an international university that attracted scholars from all over the world, including China, Korea, Japan, Tibet, Mongolia, Turkey, Sri Lanka, and

Southeast Asia. Similarly, Takshashila, known as the "Oxford of the East," was an ancient centre of learning that excelled in diverse subjects such as medicine, law, grammar, and military strategy.

These centres exemplify the academic rigor, interdisciplinary nature, and internationalism that were characteristic of India's intellectual tradition, long before such concepts became prominent in the Western world.

Indian Knowledge Tradition and Modern Education:
Bridging the Ancient with the Modern
The Indian educational system evolved considerably during British colonial rule, yet it continued to draw on its rich intellectual traditions. Modern Indian academia—while predominantly influenced by Western frameworks has also integrated indigenous knowledge systems into its curriculum. However, the full potential of traditional Indian knowledge has yet to be realized in the contemporary academic sphere. Efforts are underway to rekindle the study of Sanskrit, classical texts, and indigenous methodologies in universities across India.

Integrating Traditional Knowledge into Contemporary Academia:
There is a growing call among educators and intellectuals to reimagine Indian academia through the lens of its traditional knowledge systems. Educational reformers argue that an understanding of Indian philosophy, literature, and scientific advancements can contribute significantly to global academic excellence. By integrating classical disciplines such as Vedanta and Sanskrit with modern research, India can offer a unique, holistic approach to learning that values both empirical data and metaphysical inquiry. Some initiatives, such as the revival of *Gurukul* systems, focus on integrating experiential learning, personalized mentorship, and holistic education. These systems are aligned with the goals of fostering creativity, critical thinking, and an ethical worldview in students.

Contribution of Indian Thinkers to Global Academic Excellence:
Many Indian scholars and thinkers, such as Chanakya, Aryabhata, and C. N. R. Rao, have made groundbreaking contributions to various fields of knowledge. Chanakya, for instance, developed strategic and political theories that still resonate in modern leadership and management studies. Aryabhata's contributions to astronomy, mathematics, and the concept of zero are foundational to the development of modern science.

India's rich history of contributions to fields such as mathematics, astronomy, metallurgy, medicine (Ayurveda), and architecture remains largely underappreciated globally. Encouraging cross-cultural academic exchange and collaboration could help revitalize the exchange of these ancient ideas into contemporary academic discourse.

Challenges to Academic Excellence in Modern India:
Despite the rich heritage of knowledge and academic excellence, modern India faces several challenges that hinder the full realization of its intellectual potential:

Colonial Legacy and Westernized Education:
The British colonial education system, which emphasized rote memorization and conformity, significantly altered India's educational landscape. While this system has had its merits, it left little room for the integration of indigenous knowledge systems or creative problem-solving. Even

today, many educational institutions in India still prioritize standardized testing and memorization, stifling innovation and critical inquiry.

Lack of Integration Between Traditional and Modern Knowledge:
While there is growing interest in Indian knowledge systems, the integration between traditional knowledge and modern scientific and academic frameworks remains insufficient. Educational curricula and research institutions are yet to establish a meaningful bridge between these two knowledge traditions.

Access and Equity Issues:
Despite being home to many world-class universities and research institutions, India still faces significant challenges related to the accessibility and equity of education. Rural areas, marginalized communities, and women often face systemic barriers to accessing quality education, which undermines academic excellence on a national scale.

Future Prospects and Conclusion:
To foster academic excellence in India, it is essential to recognize the value of its ancient knowledge systems while simultaneously embracing contemporary global academic trends. An interdisciplinary approach one that merges traditional wisdom with modern scientific advancements could enable India to reclaim its leadership in global intellectual discourse.
Furthermore, policies aimed at improving access to education, promoting research in traditional knowledge, and fostering international collaborations will be crucial for maintaining and enhancing India's academic reputation in the coming years.

Conclusion:
In conclusion, India's knowledge traditions are not relics of the past but living, dynamic systems that continue to offer valuable insights for contemporary academia. By reimagining the Indian educational system through the lens of its rich intellectual heritage, the country can continue its legacy of academic excellence and make unique contributions to global scholarship.

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05

KARMA, REBIRTH, AND ETHICAL RESPONSIBILITY IN CLASSICAL INDIAN PHILOSOPHY

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▪ **Introduction:**

Indian philosophy offers one of the most sustained and intricate treatments of ethics within a broader metaphysical and cosmological framework. Unlike many Western philosophical traditions, which often distinguish sharply between metaphysics and ethics or prioritize human autonomy in ethical deliberation, classical Indian thought treats the moral and spiritual life as inseparable from the nature of reality itself. Two of the most foundational concepts across Indian philosophical schools karma (the law of moral causation) and rebirth (*punarjanma*) serve not only as explanations for existential suffering but also as mechanisms for moral accountability across lifetimes.

The belief in karma holds that every intentional action, whether mental, verbal, or physical, produces consequences that manifest either in this life or in future lives. These consequences are not arbitrarily imposed by a divine being, but rather follow from the natural moral order of the universe, akin to a law of moral physics. In this way, karma provides a comprehensive framework for understanding ethical responsibility: individuals are not judged by external authorities but are instead the inheritors of the results of their own volitional actions.

Rebirth, in turn, is the process by which a soul or stream of consciousness continues across lifetimes, conditioned by the karmic residues of previous actions. This belief gives depth and continuity to the moral life, encouraging individuals to act ethically not only for immediate rewards but for long-term spiritual progress. The cycle of birth, death, and rebirth—known as *saṃsāra*—is regarded as a state of bondage characterized by suffering (*duḥkha*), from which liberation (*mokṣa* or *nirvāṇa*) is the ultimate goal. These doctrines are deeply embedded in the astika (orthodox) systems of Indian philosophy including Nyaya, Vaiśeṣika, Sankhya, Yoga, Mimaṃsa, and Vedanta as well as the nastika (heterodox) schools like Buddhism and Jainism, which also adopt karma and rebirth, albeit with significant doctrinal differences. In each system, ethical behavior is not merely a social or religious obligation, but a means of purifying the self and moving closer to spiritual liberation.

Furthermore, Indian philosophical ethics emphasizes dharma, a concept that integrates personal duty, social responsibility, and cosmic order. Ethical responsibility, then, is multifaceted: it entails living in harmony with one's prescribed role in society, minimizing harm to others, cultivating inner virtues, and striving for the ultimate realization of truth or liberation.

This paper seeks to explore how the interrelated doctrines of karma and rebirth shape ethical responsibility across various Indian philosophical traditions. It aims to demonstrate that classical Indian philosophy, far from being otherworldly or fatalistic, offers a sophisticated and practical moral system grounded in metaphysical continuity, personal accountability, and spiritual transformation.

- **The Concept of Karma:**

The Sanskrit term karma (from the root *kṛ*, meaning "to do" or "to act") is one of the most foundational and far-reaching ideas in Indian philosophy. Though it is often popularly understood as "fate" or "destiny," its philosophical meaning is much more precise and profound. Karma, in its classical formulation, refers to intentional action (*cetana*) and the moral consequences it generates not only in this life, but across successive rebirths. The concept operates as a natural moral law, linking actions (mental, verbal, and physical) with corresponding results (phala), thereby ensuring ethical accountability in a universe not governed by a singular divine authority.

- **Karma as Moral Causation**

At its core, karma functions as a causal principle within the moral dimension of existence. Just as physical actions have physical consequences, moral actions are believed to have ethical repercussions. This causality is not administered by a god but is embedded in the very fabric of reality, functioning automatically. Thus, the universe is seen as morally structured, where actions aligned with *dharma* (righteousness) lead to favorable outcomes, and those aligned with *adharma* (unrighteousness) result in suffering. Importantly, intention (*cetana* or *abhisandhi*) is the key determinant of karmic effect. Merely performing an action is insufficient to generate karmic consequences unless it is done with volition. This emphasis is especially pronounced in Buddhist philosophy, where the *Abhidharma* texts state: "Cetana aham bhikkhave kammaṃ vadami"—"It is volition, O monks, that I call karma."

Threefold Division of Karma

To explain how karma operates across time and lifetimes, classical Indian thinkers developed a tripartite classification:

Sancit karma(Accumulated Karma):

This is the total store of karmic impressions accumulated over countless past lives. It is vast and largely dormant, waiting to ripen under appropriate conditions.

Prarabdha Karma (Fructifying Karma):

A portion of *sañcita* karma that has matured and is being experienced in the present life. This determines one's current birth, family, circumstances, and lifespan.

Kriyamana Karma (Current Karma)

The karma one is generating through present actions. It influences the future both in this life and in future births.

This framework allows Indian philosophy to explain the moral complexity of human experience. For example, why do good people sometimes suffer? The doctrine of prārabdha karma provides an answer: their suffering may be the result of past-life actions, even as their current actions are virtuous and may yield benefits in the future.

- **Rebirth and the Cycle of Saṃsara**

The doctrine of rebirth (*punarjanma*) and the cycle of saṃsara (the continuous process of birth, death, and rebirth) form the metaphysical backbone of classical Indian philosophy. Together, they establish the framework within which ethical responsibility, karmic justice, and the pursuit of liberation (*mokṣa*) are understood. Saṃsara is not merely a biological or metaphysical idea it is deeply moral and psychological, involving the soul or consciousness's entrapment in worldly existence due to ignorance, attachment, and karmic accumulation.

- **Meaning and Nature of Saṃsara**

    The term *saṃsara* is derived from the Sanskrit root √sṛ, meaning "to flow" or "to go through," and it implies the ceaseless wandering or cycling through different states of existence. In Indian philosophical thought, life is not a one-time occurrence but a cyclical journey through various embodiments human, animal, divine, or even hellish depending on the karma one accumulates. Saṃsara is generally characterized by impermanence, suffering (*duḥkha*), and ignorance (*avidya*). Liberation is the only way to transcend this cycle and attain an unconditioned state of eternal peace, knowledge, and freedom.

- **The Mechanics of Rebirth**

    While each Indian philosophical system interprets rebirth differently, a few key assumptions are widely shared:

    - **There is continuity of some form of self or consciousness** across lifetimes (except in Buddhism, which denies a permanent self).
    - **Karma acts as the causal bridge** linking one life to the next, determining the circumstances of rebirth (e.g., body type, social class, lifespan, suffering, pleasures).
    - **Desire and attachment** (*tṛṣṇa* or *raga*) act as the psychological glue that binds the soul or consciousness to the material world.

    The process of rebirth is not random but governed by moral causality. One is reborn into higher or lower realms based on previous actions, thus reinforcing the ethical structure of the universe.

- **Saṃsara across Indian Philosophical Systems**
    Vedanta
    In Advaita Vedanta, *saṃsara* is the result of avidya ignorance of the non-dual reality of Brahman. The *jiva* (individual soul) mistakenly identifies itself with the body-mind complex and remains caught in the cycle of karma and rebirth. Liberation (*mokṣa*) is attained through *jnana* (self-knowledge), which reveals that the individual self (*atman*) is identical with the universal Self (*Brahman*), thereby dissolving the illusion of separateness and ending the cycle of birth and death.

    Saṅkhya and Yoga:
    In Saṅkhya, rebirth occurs because of the interaction between puruṣa (pure consciousness) and prakṛti (matter/nature). The puruṣa becomes entangled in prakṛti through ignorance and desire, and karma drives the cycles of birth. Liberation is achieved when puruṣa realizes its absolute distinction from prakṛti and becomes a pure witness. Yoga, particularly in Patanjali's *Yoga Sutras*, builds on this view but emphasizes ethical and meditative discipline as the method to halt karmic accumulation. Through the eight-limbed path (*aṣṭanga yoga*), the yogi purifies the mind, neutralizes karma (*karmasaya*), and stops the cycle of rebirth by attaining *kaivalya* (isolation of the puruṣa).

    Nyaya and Vaiseṣika:
    These systems accept the existence of the self (*atman*) and a theistic conception of God (*isvara*), who oversees the administration of karmic justice. They posit that karma adheres to the soul and manifests in rebirth under divine supervision. Rebirth is logical in these systems because the atman is eternal and distinct from the body, allowing it to migrate across embodiments.

    Mimaṃsa:

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Though generally non-theistic and focused on ritual action, Mimaṃsa philosophers affirm rebirth as necessary to account for the delayed effects of Vedic ritual actions. In this school, ethical and ritual actions (*karma*) produce automatic results through an impersonal law of causation, and the cycle of rebirth is seen as an opportunity to fulfill Vedic duties (*dharma*) and accumulate merit.

Ethical Responsibility and Dharma:

The concept of ethical responsibility in classical Indian philosophy is inseparably tied to the idea of dharma, a term rich with semantic depth and philosophical nuance. Dharma, often translated as "duty," "righteousness," or "moral law," functions as the ethical cornerstone that governs human behavior within the broader metaphysical framework of karma and saṃsara. In this context, moral responsibility is not simply a matter of personal or social ethics—it is cosmic, spiritual, and existential in scope.

The Meaning and Scope of Dharma:

The Sanskrit root of *dharma* is √dhṛ, meaning "to uphold" or "to sustain." Thus, dharma refers to that which upholds the order of the universe, including physical, moral, social, and spiritual dimensions. It operates on multiple levels:

- **Universal (sadharaṇa) dharma**: Moral principles applicable to all beings (e.g., truthfulness, non-violence, compassion).
- **Particular (viseṣa) dharma**: Duties specific to one's station in life determined by varṇa (social class), asrama (stage of life), gender, occupation, and circumstances.

This dual nature of dharma allows Indian ethics to be both flexible and contextual, while also being anchored in eternal principles.

Svadharma and Moral Individualism:

The *Bhagavad Gita* introduces and emphasizes the concept of svadharma one's personal dharma as central to ethical responsibility. In Chapter 3, Lord Krishna advises Arjuna: *"Better is one's own duty (svadharma), though devoid of merit, than the duty of another well-performed."* (BG 3.35) This teaching articulates a profound form of ethical individualism: moral responsibility is not universalized in the same way as in Kantian or utilitarian ethics but is personalized, with each person bearing a unique responsibility based on their role in the cosmic and social order. The implication is clear: ethical behavior is about fulfilling one's duty with integrity, not simply choosing actions based on outcomes or abstract principles.

Dharma and Karma: Interlocking Frameworks:

Dharma and karma function together as **co-dependent elements** of the Indian moral universe:

- Dharma provides the normative criteria for right action.

Karma ensures that actions aligned with or against dharma result in appropriate consequences, either immediately or in future lives.

Thus, karma can be viewed as the mechanism by which dharma is enforced. Even in the absence of an omnipotent moral lawgiver, dharma is not arbitrary; it is validated by the karmic consequences of adherence or violation. In this way, ethical responsibility is self-policing and deeply internalized.

Dharma and the Four Aims of Life (Puruṣarthas):

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Classical Indian ethics is structured around the concept of the four puruṣarthas the legitimate goals of human life:

1. **Dharma** (moral duty)
2. **Artha** (material prosperity)
3. **Kama** (desire, pleasure)
4. **Mokṣa** (liberation)

Among these, dharma is primary, for it regulates and legitimizes the pursuit of artha and kama. For example, earning wealth (artha) and enjoying sensory pleasures (kama) are not condemned, but they must be pursued within the bounds of dharma. This framework places moral responsibility above utilitarian gain, integrating spiritual aspiration with daily life.

▪ **School-Specific Interpretations:**
Nyaya and Vaiseṣika

These schools emphasize the realism of cause and effect. Karma is understood as an unseen force (adṛṣṭa) that connects moral actions with their consequences. They argue for a soul (atman) as the substrate of experience across lifetimes, making ethical responsibility intelligible.

Sankhya and Yoga

For Sankhya, puruṣa (consciousness) is passive, while prakṛti (matter) is active. Actions done under the influence of the guṇas (qualities of nature) accumulate karma. Yoga, particularly Patanjali's system, emphasizes ethical disciplines (yamas and niyamas) as prerequisites to stop karmic accumulation and attain liberation.

Mimaṃsa

Focused on ritual action, Mimaṃsa holds that performing one's dharma (especially Vedic rituals) maintains cosmic order. Here, karma is literal action and its automatic results, not divine reward or punishment.

Vedanta

Vedanta, especially Advaita Vedanta, treats karma as part of empirical reality (vyavaharika satya), which dissolves upon realization of the non-dual Brahman. Ethical living is still essential as preparatory purification (chitta-suddhi) toward self-knowledge.

▪ **Heterodox Systems and Karma Ethics:**
Buddhism

Buddhist ethics is founded on intention (cetana) as the basis of karma. While denying a permanent self, Buddhism maintains ethical responsibility through the continuity of consciousness and karmic momentum. The Noble Eightfold Path serves as a guide to moral and spiritual development.

Jainism

Jainism posits a literal accumulation of karmic matter that binds to the soul. Ethical responsibility is strictly observed through vows (e.g., ahimsa, satya), and asceticism is the path to burn off karma and attain kevala-jñāna (omniscience).

▪ **Implications for Moral Philosophy:**

The Indian model of karma and rebirth differs from Western ethical frameworks in several ways:

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- **Temporal Scope**: Ethical responsibility transcends a single life, fostering long-term moral thinking.
- **Self-Regulation**: Without an omnipotent moral lawgiver, the system is inherently just through natural moral law.
- **Psychological Depth**: Ethics is not external command but self-transformative; moral living purifies the mind for liberation.
- **Consequentialism vs. Deontology**: Indian ethics blends both; actions are judged by their results (karma) and by their alignment with dharma (duty).

▪ **Conclusion:**

The intertwined doctrines of karma and rebirth provide a distinctive foundation for ethical responsibility in classical Indian philosophy. By situating moral conduct within a cosmological and soteriological framework, Indian thinkers have crafted a system where ethical living is both a personal imperative and a cosmic necessity. The enduring relevance of these ideas lies in their capacity to unite moral responsibility, spiritual aspiration, and metaphysical insight.

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06

S. R. RANGANATHAN AND THE BHARTIYA KNOWLEDGE TRADITION: A PATHWAY TO ACADEMIC EXCELLENCE

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Introduction:

Academic excellence is more than just high scores or credentials it involves intellectual clarity, ethical grounding, and societal responsibility. In India, two significant streams of thought help shape this ideal. First, S. R. Ranganathan, the father of library science in India, developed logical systems for organizing and accessing knowledge. Second, the Bhartiya knowledge tradition shaped by ancient philosophies like Vedanta, Nyaya, and Buddhist logic focuses on personal development and moral growth through education. This paper seeks to combine these two traditions to redefine academic excellence as not only a cognitive goal but a holistic process. While Ranganathan offers a structural foundation for information access, the Bhartiya tradition offers depth, context, and purpose to education.

S. R. Ranganathan: Modernizing Knowledge Access:

S. R. Ranganathan (1892–1972) was a mathematician, librarian, and visionary. His Five Laws of Library Science include:

1. Books are for use.
2. Every reader his or her book.
3. Every book its reader.
4. Save the time of the reader.
5. The library is a growing organism.

These laws shifted the focus from storage to *use*, making libraries more user-friendly and efficient. His Colon Classification system introduced a multi-dimensional way to catalog knowledge, enabling flexibility and precision.

Relevance to Education:

- Promotes inclusivity by giving access to all learners.
- Encourages personalization of learning material.
- Improves efficiency in navigating information.

Ranganathan's contributions are technical, but their ultimate goal is educational empowerment. His vision supports a learner's freedom to explore knowledge meaningfully.

The Bhartiya Knowledge Tradition: A Spiritual and Ethical Framework:

India's educational roots lie in traditions going back thousands of years Vedas, Upanishads, Nyaya, Yoga, Sankhya, and Buddhist logic. Education in ancient India was not only for economic growth but for achieving the ultimate goal of life moksha (liberation).

Key Features of Bhartiya Knowledge Tradition:
- Holistic Development: Education develops the physical, emotional, intellectual, and spiritual self.
- Guru-Shishya Parampara: Knowledge transmission was personal and based on deep relationships between teacher and student.
- Ethical Focus: Knowledge was inseparable from values like truth (satya), duty (dharma), and compassion (karuna).
- Dialogical Method: Students were encouraged to question and reflect a method seen in texts like the Bhagavad Gita and Brahmasutras.
- Languages of Thought: Sanskrit, Pali, and Prakrit were used to preserve and transmit nuanced knowledge systems.

This tradition treated learning as a transformative process, not just a transactional one.

Convergence: Ranganathan and Bhartiya Traditions:
Though separated by centuries and methods, both Ranganathan and the Bhartiya tradition share core ideas that can together redefine academic excellence.
A. Personalized Learning
- Ranganathan: "Every reader his book"
- Bhartiya Tradition: Learners have different levels of adhikara (readiness), so knowledge must be tailored to their needs.

This shared principle supports the concept of differentiated instruction and student-centered learning in modern classrooms.
B. Logical yet Spiritual Knowledge Systems
- Ranganathan's faceted classification allows combining subject dimensions like space, time, and form.
- Indian logic systems such as Nyaya and Vaisheshika analyze reality through categories like dravya (substance), guna (quality), and karma (action).

Both aim to clarify knowledge structures but from different epistemological lenses Ranganathan from scientific usability, Bhartiya systems from metaphysical inquiry.
C. Values and Ethics
- Bhartiya tradition sees education as a moral activity.
- Ranganathan's ethical contribution is seen in equitable access and user respect implicitly valuing the dignity of knowledge seekers.

Combining these builds a value-driven academic environment that fosters integrity and compassion.

Redefining Academic Excellence through Indian Lenses:
Today's academic systems often focus narrowly on output—marks, rankings, and jobs. In contrast, combining Ranganathan and the Bhartiya tradition broadens this view.
A. Intellectual Clarity + Ethical Insight
- Clarity from scientific categorization (Ranganathan).
- Ethical purpose from Indian knowledge traditions.
B. Personal Inquiry + Collective Wisdom
- Freedom to explore (Ranganathan's user-centric model).
- Responsibility to contribute to society (Bhartiya concept of seva or service).

C. Information + Wisdom
- Ranganathan organizes information.
- Indian tradition transforms it into wisdom (jnana → vijnana).

Contemporary Applications:
In the digital and globalized age, academic institutions need models that are efficient, inclusive, and value-based.
Curriculum Design
- Integrate classification logic in digital resource libraries.
- Teach traditional logic and ethics alongside modern sciences.
Library Science
- Ranganathan's systems can support Sanskrit, Pali, and ancient text digitization.
- Libraries as knowledge temples (vidya mandirs), not just data centers.
Higher Education Policies
- Revive reflective practices (swadhyaya or self-study).
- Offer interdisciplinary learning that includes Indian epistemology and global knowledge systems.

Challenges and Recommendations:
Challenges
- Westernized curriculum marginalizes Bhartiya traditions.
- Lack of trained educators in Indian philosophical systems.
- Difficulty integrating spiritual goals into secular academic frameworks.
Recommendations
- Train educators in both Ranganathan's methodologies and Indian philosophies.
- Design textbooks that include traditional Indian perspectives.
- Encourage research that fuses ancient knowledge with modern disciplines.

Conclusion:
S. R. Ranganathan and the Bhartiya Knowledge Tradition offer two robust yet complementary models for education. While Ranganathan provides technical tools to organize and democratize information, the Indian tradition gives education its soul ethics, purpose, and wisdom. Merging these can lead to a more meaningful and sustainable form of academic excellence in today's world. This vision of education encourages not just smarter students but wiser human beings capable of inquiry, empathy, and service. As India reclaims its educational narrative in the 21st century, this combined approach offers a deeply rooted yet forward-looking path.

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07

FROM GURUKUL TO GLOBAL: TRACING ACADEMIC EXCELLENCE IN INDIAN KNOWLEDGE TRADITIONS

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Introduction:

India's academic heritage is one of the oldest and most comprehensive in the world. Spanning millennia, the Indian knowledge system has influenced disciplines such as mathematics, astronomy, medicine, logic, philosophy, arts, and linguistics. The phrase 'From Gurukul to Global' symbolizes the transition of India's indigenous knowledge systems from traditional settings like ashrams and gurukuls to their influence on global academia. This paper explores how Indian education evolved through different ages, tracing the continuity and transformation of its academic traditions.

The Gurukul System: Foundations of Indian Education:

The Gurukul system was a residential form of education where students lived with their guru (teacher) in an ashram. This ancient model emphasized not only intellectual learning but also spiritual, moral, and physical development. It focused on:
- Holistic growth: education in arts, science, warfare, and self-discipline.
- Oral transmission of knowledge (Shruti and Smriti).
- Strong ethical foundation through Dharma and duties (Kartavya).
Education was offered freely, and learning was personalized. Students developed life skills, character, and deep respect for nature and society. This model formed the bedrock of Bhartiya academic philosophy.

Classical Knowledge Systems and Academic Flourishing:

Between 500 BCE and 1200 CE, India witnessed the growth of powerful academic institutions and texts. Some major achievements include:
- Establishment of universities like Takshashila, Nalanda, Vikramashila, and Valabhi.
- Texts like Panini's Ashtadhyayi, Aryabhata'sAryabhatiya, CharakaSamhita, and SushrutaSamhita enriched various fields.
- Development of the Six Darshanas (schools of philosophy): Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta.
     These centers attracted international scholars from China, Tibet, and Central Asia. Debate (shastrartha), logic, and rigorous argumentation were key pedagogical tools.

Knowledge Transmission and the Role of Language:

Sanskrit was the main medium of instruction, known for its precision and systematic grammar. The role of oral traditions and mnemonic techniques ensured accurate knowledge transmission for centuries.

Additionally, Prakrit, Pali, and regional languages helped disseminate religious, medical, and scientific knowledge to wider populations. Scriptural commentaries and dialogues in these languages laid the foundation for a vibrant academic culture that respected diversity and debate.

Decline and Colonial Impact:

With repeated invasions and eventually British colonization, many indigenous institutions were destroyed or marginalized. The British replaced holistic Indian education with a narrow, examination-based system through the Macaulay model.

The colonial model:

- Undermined Indian languages and texts.
- Discredited traditional systems like Ayurveda and logic.
- Focused on clerical training rather than creativity and inquiry.

Despite this, traditional knowledge survived through community efforts, oral traditions, and individual scholars.

Revival and Global Recognition:

Post-independence India has witnessed a slow but steady revival of its knowledge traditions. The New Education Policy (NEP) 2020 acknowledges the richness of Indian heritage and calls for integrating traditional knowledge in modern education.

Modern recognition includes:

- International interest in Yoga, Ayurveda, Vedic mathematics, and Sanskrit.
- Global conferences on Indian philosophy and logic.
- Research institutes focusing on Indian knowledge systems (e.g., IGNCA, BORI).
- MOOCs and digitization of ancient manuscripts.

This revival is not a mere return to the past but a reimagining of education that is deeply rooted yet globally relevant.

Conclusion:

The journey from Gurukul to global platforms showcases the resilience, depth, and universality of Indian knowledge traditions. Academic excellence in the Indian context has always meant more than degrees—it signifies the cultivation of wisdom, character, and harmony. As we re-integrate these traditions into mainstream education, we have an opportunity to redefine academic success with holistic values, global relevance, and timeless wisdom.

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08

INDIAN KNOWLEDGE SYSTEM: AESTHETICS AND VALUES WITH REFERENCE TO RABINDRANATH TAGORE

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The Indian Knowledge System (IKS) refers to the rich and diverse traditional knowledge developed in the Indian subcontinent over thousands of years. It encompasses a wide range of disciplines, including philosophy, science, mathematics, medicine, arts, architecture, literature, and ecology. The IKS is deeply rooted in India's civilizational history and is often expressed through ancient texts, oral traditions, and cultural practices.

Key Domains of the Indian Knowledge System:
1. **Philosophy and Logic :**
   Darśanas (Philosophical Schools): Six classical schools of Hindu philosophy — Nyāya (logic), Vaiśeṣika (atomism), Sāṃkhya (enumeration), Yoga (discipline), Mīmāṃsā (ritual exegesis), and Vedānta (metaphysical inquiry). Buddhist and Jain philosophies also contributed significantly to metaphysics, epistemology, and ethics.

2. **Mathematics and Astronomy :**
   Zero and Decimal System: India introduced the concept of zero and the decimal number system.
   Great Mathematicians:
   - Āryabhaṭa (5th century): Astronomy and trigonometry.
   - Bhāskara II (12th century): Algebra, calculus-like concepts.
   - Pingala (2nd century BCE): Binary numbers, prosody.
   - Jyotiṣa (Vedic astronomy and astrology): Used for calendar systems, timekeeping, and rituals.

3. **Medicine and Health:**
   - Āyurveda: Holistic health system focused on balance among bodily humors (doshas).
   - Siddha (primarily in South India) and Unani (influenced by Greek-Arabic medicine) also form major parts of traditional Indian medicine.
   - Surgical texts: Suśruta Saṃhitā (surgery) and Caraka Saṃhitā (internal medicine).

4. **Linguistics and Grammar:**
   Pāṇini's Aṣṭādhyāyī : A highly scientific and systematic grammar of Sanskrit, considered one of the earliest works on linguistics. Concepts such as phonetics, syntax, and morphology were deeply analysed.

5. **Arts and Aesthetics:**
   Nāṭyaśāstra by Bharata : Treatise on performing arts (drama, dance, music).
   Rasa Theory: Aesthetic experience based on nine emotions (rasas).

Rich traditions in sculpture, architecture, and classical music (Carnatic & Hindustani).

6. Ecology and Environment:
Traditional Indian practices emphasize sustainability and harmony with nature.
Sacred groves, cow protection, water harvesting (e.g., stepwells), and agroecological farming methods like Vṛkṣāyurveda (tree science).

7. Education and Knowledge Transmission:
Gurukula system: Residential learning model focused on character and holistic development.
Great learning centers like Nālandā, Takṣaśilā, and Vikramśilā attracted students from across Asia.

❖ **Contemporary Relevance and Revitalization :**
• The Indian government and various academic institutions are promoting IKS through:
National Education Policy 2020 (NEP) – emphasizes integration of IKS in mainstream education.
Indian Knowledge Systems Division under the Ministry of Education – supports research, curriculum development, and digital documentation.

❖ **Important Texts & Sources:**
• Vedas, Upaniṣads – Philosophical and metaphysical thought.
• Itihāsa (Mahābhārata & Rāmāyaṇa) – Epic narratives with embedded knowledge.
• Purāṇas – Mythology, cosmology, and local traditions.
• Śāstras – Technical and scientific treatises (e.g., Arthaśāstra, Vāstuśāstra).

Rabindranath Tagore was born in the year 1861 which was a period of stress and strain as well as period of transition. It was a period of economic depression started right after the Battle of Plassey in 1757. The 'drain of wealth' from Bengal had impoverished Bengal's agrarian economy. Land had been the most resourceful key to Bengal's prosperity. But the East India company is agrarian profit began to suffer in the late half of the 18th century due to repeated famines and negligence to the productive capacity of land a series of land. A series of regulations were undertaken by the Company of which the most important had been the Permanent Settlement Act of 1793. It practically demolishes the old land-owing class and a new and more vibrant land-owning section came into prominence. Migration from rural areas started and this resulted in the mingling of rural and urban values. The migrators were fortune-seekers and they plunged themselves in daring business enterprises joining hands with the original inhabitants. This was a kind of social revolution which Bengal witnessed at the end of the 18th century. New trade sectors grew up and people belonging to particular castes shouldered the bulk of this trade.

The British attitude was best expressed in the words of Sir Henry Maine uttered in 1876--" We had a right to expect from India an open market for our goods as a compensation for the serious liability which her possession and defence has laid upon our foreign policy. "Government attitude encouraged concentration of investment on land. The peasant agriculture and artisan crops had flourished before the advent of British rule in Bengal and for about four decades under the British. By the middle of the 19th century only peasant agriculture remained. Western enterprise had started commercial agriculture in the form of Indigo cultivation and this was responsible for

what has been described as indigo slavery. India's growing dependence upon imported manufacture was a new development. Government policy was to foster agriculture. At the same time Government wanted to encourage British shipping and the British business enterprise. There is a long hiatus between the decay of handicrafts and the beginning of the modern industry in Bengal. The absence of industrial enterprise was perhaps more conspicuous in Bengal than in any other part of India. The sheltered atmosphere of the middle-class joint family did not encourage the spirit of enterprise. The line of thinking was so very different in Bengal. Labour was cheap and very easily available particularly after the disappearance of handicrafts and the growth of population. New skills, new inventions, even new attitudes could not develop in such an atmosphere of superfluity of labour and everything naturally tended to be labour intensive.

In Bengal of the 19th century both -- Urban and rural -- there was a sense of obligation according to which the reproduction reproductive growth of industry and initiative could not develop. There was an atrophy of individualism. Attitudes, traditions, and inhibitions were all against modern entrepreneurship. Life was generally lived on an easy middle-class level by those people who might be expected to be enterprising. The role of the Bengali in the business world of Calcutta in the second half of the 19th century was confined to barren clerk dom, petty speculation, short opportunism, padding and merchandising. Later developments proved that there was scope for great expansion of British business in India and such expansion required more capital than could be obtained by them in India to an extent. The migration of the British capital to India began. This was a new face and there was a new technique of extraction of wealth. The energy inherent in British commercial interest found full scope in the second half of the 19th century. The migration of the British capital to India began. This was a new face and their was a new technique of extraction of wealth. The energy inherent in British commercial interest found full scope in the second half of the 19th century.

In Eastern India, Dwarakanath Tagore and a handful of like-minded contemporaries of both races provided entrepreneurship. One of Tagore's goals was to carry over the commercial partnerships and other organizational forms of the mercantile age into the industrial age. A second goal was to import the industrial revolution into India and to adapt the steam engine to commercial use. Tagore organized the first coal- mining company and the first steam tug and river steam boat companies, and was among his country's pioneer railway promoters. To facilitate these enterprises, he launched a commercial bank, insurance companies and commercial newspapers. He engaged in ocean shipping under both steam and sail, and tried his hand at applying modern technology and organization to tea-planting, salt-manufacturing and sugar-refining.

In all of these undertakings he was associated with British partners. So, the Tagore family was one of the most ancient families of Calcutta which took a venture towards material profit through shipping commerce. Prosperity also made room for culture in Tagore family. The two notions matched excellently and the Tagore family very soon headed the elite (bhadralok) class of the Calcutta society. The Tagore family was the cradle of multiple ideas which gave enough food for thought to the young Rabindranath. Religion, philosophy, patriotism, the enterprise of economic rationalism and new aesthetics created a deep impact on Rabindranath's mind from his very childhood.' Throughout his life, Rabindranath had to face the constant conflict of two different ideas. This often led many critics to misjudge him. On the one hand, he had deep respect for Vedic philosophy and he was interested in rebuilding the ancient Hindu tradition. On the other hand he was a great advocate of modern democracy and humanism. The family in which Tagore was born was essentially a bhadralok family. We must not also forget the social changes which

were taking place in the latter half of the 19th and the early half of the 20th century to which Rabindranath was a direct witness.

India's most successful missionary to the West in the 19th century, Swami Vivekananda (1862-1902), was also a Bengali Hindu, but his interpretation of Hinduism was based on its medieval form, which embraced worship before idols, as well as the ancient Upanishadic ideas which had been stressed by Ram Mohan and Debendranath. Like Ram Mohan or Vidyasagar, Tagore did not directly plunge in the social field although his sympathy was always with the lot of the deprived. Rabindranath was not a social reformer in the true sense of the term. But his deep urge for reforming society had been ex-plicit in the pages of 'Samuba', 'Raja Praja, Path O Patbeya' His social thought had often been overlapped by political ideas and political ideas by aesthetic feelings. So, he does not stand in the same class with Vivekananda. Rabindranath was a lone searcher of peace, but in his quest for peace was he a rational social thinker? In the pages of Santiniketan' we find him saying "God is serving the whole world just like a mother nurses her child or like a love lord lady who takes care of her beloved. He is the server Himself and so He has given so much gravity to servitude. This type of attitude of Rabindranath cannot always be judged as very rational or systematic. The very eventful career of Rabindranath shows that he was never aloof from international politics. His attitude towards India and the world changed from time to time. But this flexibility of his attitude shows that he never wanted to cling to rigid values, rather he wanted to keep pace with the dynamic spirit of the current century and he also kept his mind open to criticism. He had often become restive, rather tired of world politics, but he never lost his faith in human values. It is true that the poet could not accept Marxist-Leninist philosophy of politics.

Throughout his life, it was Rabindranath's goal to assimilate he ideas of the East and the West. He never discarded the enduring values of the West; at the same time he deeply revered the Upanishadic values. He came to believe that the root cause of disunity in India in the present century was her disregard onwards the Upanishadic values. His earnest effort was to bring about a new harmony in the society which would give shape to a progressive civilization. He dreamt for the day when all the nations of the world would come and get united on this Indian. Rabindranath, undoubtedly, owed much to Raja Ram Mohan Roy regarding his concept of Vedanta and Upanishad. Though, believer in universal theism, Ram Mohan's religious and philosophical thought remained firmly grounded in the Vedanta. Like all truths realised through life". Tagore says, "the truths of the Upanishads are concrete. Many tendencies of thought have been reconciled in them because life itself is a great reconciler." The Upanishads have received less justice from their interpreters. The Upanishads have received less Adherents of orthodox darshans approach them in a dogmatic manner, picking out passages from them to buttress their own doctrines.

Many European scholars saw in them only the negative doctrines. Many European scholars saw in them only ideas of illusion, sorrow and denial. But there is a positive element in the Upanishads which is far more important than the abstractions which academic philosophers have emphasized. This positive element, Tagore points out, is seen in... The writer was brought up in the midst of a family where texts of the Upanishads were used in daily worship, and in 'Sadbana' it is the wish of the author that his Western reader shall come into touch with the spirit of ancient India and the reader of the book has no difficulty gratifying author's wish. Rabindranath's implicit alînity with some of the richest thoughts of the Vedas clearly reveals his admirations for the ancient traditions of India. In' Kheya', Rabindranath describes the dawn in this way: "This dawn has torn open the cover of her breast and stands before us in full glory. The sky is flooded with her

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message of golden light," Some thousands of years ago Viswamitra had worshipped the dawn in almost similar language. Having thrown away the cover of her breast there walks the glorious Dawn-the. queen of heaven.' We can also go to the translation of Aurobindo: "Dawn in her plenitude like moves, the bride one that let from her breast sewn robe moves, the bride of the Bliss; creating Swar, perfect in her working, perfect in her working, perfect in her enjoying, she widens from the extremity of Heaven over the earth.

Rabindranath's writings have been clearly divided into traditionalist and modernist phases, his thought into traditional and liberal streams. At one level, there were contradictions in Rabindranath, but at another level, there was consistency in his thought. Rabindranath's problem was that he passionately loved his country, yet he was free from its orthodoxies. He admired Western liberal values, he wished to belong to the world, yet he detested the British presence in India. These conflicts created ambivalence in Rabindranath which shaped his thinking. If Rabindranath supported caste in certain contexts, he did it partly because he felt uncertain as to what was best for his society. Rabindranath knew definitely that caste had created division within Indian society just as much as English education had done. But in his love for his country, in his eagerness to find something to admire in the customs handed down from the past, he upheld even the custom of Sati daba because he admired the few who courted death for an ideal. In a very real sense, Rabindranath was like his creation 'Gora', who was a conformist out of a compulsive devotion to the society he thought he was born into, and not always out of conviction.

Rabindranath could not leave the same impression as a politician and social reformer as he could as an educationist and as an aesthetic thinker. Rabindranath, throughout his life was a seeker of aesthetic values. Over and above he was a humanist – a true lover of man. But we cannot size up his personality as a politician or as a political leader, because as an aesthetic thinker his thoughts always clashed with anything crude or vulgar. Politics is always thorny and diplomacy does not go with aesthetics; so Rabindranath's failure as a politician can easily be surmised. As a social reformer also, he does not come in the same category with Gandhiji, Vivekananda or Nehru. Rabindranath remained essentially a utopian thinker. His model school at Santiniketan attracted universal admiration, but today its appeal is waning. As an educationist, his ideas were robust. But these could not materialize for shortage of funds and lack of cooperation from other quarters. In the village-rehabilitation programme also, his blue blood appears to clash with rustic realities. As a messenger of East-West reconciliation, Rabindranath was partly successful. His ideas were on occasions misunderstood and sometimes created severe reaction in countries like China and America. Though Rabindranath could not be wholly successful as a politician, or as a social reformer, his name shines even, to this day as a poet, a philosopher and a humanist of all times.

Tagore syncretised many streams of thought followed them for over six decades and fused them into a world- view. He did this while engaged in creative work of the highest order in poetry, drama, fiction, music and painting. God for Tagore is a primary datum of experiences rather than a hypothesis to be proved or an entity that can be argued into existence. "we feel God as we feel light", like Kant, the poet believed that the intellect can neither prove nor disprove the existence of God. Nevertheless in some passages he gives hints that are reminiscent of the traditional 'proofs' -- the moral, theological ontological and casual arguments to establish the reality of God. The insufficiency of the finite compels us to accept the Infinite. The near finite is like a dead wall, obtruding beyond knowledge of the mere finite accumulates, it does not illuminate. It is like a lamp without its light, a violin without its music.

So far as the side of aesthetic experience, Tagore films the idea of God is even more is inescapable. He says, "When I try to get a larger vision of the world I find that it is unwearied, peaceful and beautiful in spite of its ceaseless activity. Through so much of the moment and struggle, through the endless cycle of life and death, joy and sorrow, the world does not seem unburdened. How it is possible for peace and beauty to decide in the midst of such diversity and striving? Why is it that all this is not just noise but there is music in it? The only possible answer is: "There he stands, silent like a tree."

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09

THE ROLE OF INDIAN TRADITIONAL KNOWLEDGE IN SHAPING FUTURE EDUCATION MODELS

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Introduction:

Education in India has historically been rooted in spiritual, philosophical, and scientific inquiry. Indian Traditional Knowledge systems, encompassing Ayurveda, Yoga, Vedic Mathematics, classical languages, architecture (Vastu), music, and ethical teachings, represent a harmonious blend of intellectual development and moral responsibility. In today's global knowledge economy, the urgency to revive, integrate, and innovate through ITK has intensified, particularly in light of India's National Education Policy (NEP) 2020.

Understanding Indian Traditional Knowledge (ITK):
Definition and Scope:

Indian Traditional Knowledge refers to the knowledge systems developed by indigenous communities over generations through interaction with their environment and spiritual practices.
These include:
- ✓ Vedic and Upanishadic wisdom
- ✓ Ayurveda, Yoga, and holistic health
- ✓ Mathematics and Astronomy (e.g., Baudhayana, Aryabhata)
- ✓ Arts and Performing traditions (Natya Shastra)
- ✓ Ethical texts like the Bhagavad Gita and Manusmriti

Transmission of Knowledge

The Gurukul system emphasized experiential learning (Anubhav), dialogue (Sambhasha), and memory techniques (Smriti). Knowledge was not just theoretical but deeply value-oriented, addressing the development of the body (Sharira), mind (Manas), and spirit (Atman).

Philosophical Foundations Relevant to Modern Pedagogy:
Holistic Learning (Panchakosha Vikas):

Indian philosophy speaks of five sheaths of human existence—Annamaya (physical), Pranamaya (vital), Manomaya (mental), Vijnanamaya (intellectual), and Anandamaya (spiritual)—which are deeply aligned with modern holistic education models.

Constructivism and Swadhyaya:

The practice of Swadhyaya (self-study) resembles modern constructivist approaches, where learners build their understanding actively rather than passively receiving information.

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Integration of ITK in the National Education Policy (NEP) 2020:

The NEP 2020 emphasizes the revival of Indian Knowledge Systems (IKS). It encourages:
- ✓ Use of mother tongue and classical languages
- ✓ Teaching of Yoga, Sanskrit, Ayurveda, and indigenous arts
- ✓ Establishment of the Indian Institute of Translation and Interpretation
- ✓ Promoting ethical, environmental, and value-based education

NEP Focus Area	Corresponding ITK Element
Holistic Education	Panchakosha model
Multilingualism	Sanskrit, Pali, Prakrit traditions
Environmental Awareness	Vrikshayurveda, Bhoomi Sukta

Table 1: NEP 2020 Recommendations and Traditional Knowledge Areas

Application in Future Education Models:
Curriculum Design:
- ✓ Embed **value education** through **Indian epics** (Ramayana, Mahabharata).
- ✓ Integrate **Vedic mathematics** in numeracy programs.
- ✓ Teach **Ayurvedic principles** in health sciences.

Pedagogical Innovation:
- ✓ Use **oral storytelling** (**Katha tradition**) in early childhood education.
- ✓ Adopt **project-based learning** inspired by **Shilpa Shastra** and **Arthashastra**.
- ✓ Encourage **meditation and mindfulness** practices for mental wellness.

Vocational and Skill Education:
- ✓ Training in **traditional crafts** (handloom, pottery, metallurgy).
- ✓ Agricultural education with **indigenous ecological knowledge**.

Benefits of Integrating ITK:
- ✓ **Cultural Reconnection:** Students appreciate their heritage.
- ✓ **Sustainability:** Promotes eco-friendly and self-reliant lifestyles.
- ✓ **Mental Wellness:** Yoga and mindfulness improve student mental health.
- ✓ **Inclusivity:** Respect for diverse knowledge systems fosters harmony.

Challenges and Considerations:
- ✓ **Modern Validation:** Need for scientific validation of traditional practices.
- ✓ **Curriculum Overload:** Risk of overburdening students with too many elements.
- ✓ **Teacher Training:** Educators must be trained in ITK and its relevance.
- ✓ **Language Barriers:** Classical texts are in Sanskrit or regional languages.

Case Studies and Examples:

- **IIT Gandhinagar and IKS courses**

Courses on Vedic mathematics, classical architecture, and Yoga.

- **Maharshi Sandipani Rashtriya Ved Vidya Pratishthan**

Focuses on Vedic education and certification.

- **KV Schools and Value Education**

Kendriya Vidyalayas include moral stories from Indian epics in moral science classes.

Conclusion:

Indian Traditional Knowledge provides a profound foundation for reimagining education that is value-rich, environment-conscious, skill-oriented, and emotionally balanced. As we move into a future defined by AI, globalization, and environmental crises, the wisdom of ancient India can help create an education system that is not only modern but meaningful. The time is ripe to integrate the timeless with the timely.

Recommendations:

- **Policy Support:** Strengthen implementation of IKS-based curricula at school and university levels.
- **Research and Documentation:** Digitize and validate traditional texts.
- **Public Awareness:** Create campaigns to highlight the relevance of ITK.
- **Global Exchange:** Promote Indian knowledge systems on global education platforms.

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10

HISTORICAL CULTURAL TRAITS IN INDIA: A SOCIOLOGICAL ANALYSIS OF CASTE SYSTEM AND SOCIAL STRUCTURE

Dr. Shahela Yasmeen

Introduction:
India is one of the world's oldest civilisations, with an incredible variety and rich cultural legacy diversity that arises from the continual synthesis of rich and different compositional traditions from India's history. The caste system and societal structure have proven to be the most durable and distinct among them. While most often associated with Hinduism, it is present in all facets of Indian society and has had a lasting impact on other religious rituals and social conventions throughout the subcontinent. The caste system is vital for studying Indian society, but it is also important for understanding how privilege, power, exclusion, and identity function within Indian culture.

How these systems have evolved and endured over the ages becomes the purpose of this research paper, which looks at the dynamics of the movement of India has had since prehistoric times in this monopoly. Drawn from the writings of classical sociologists (in addition to French thinkers such as Louis Dumont, and those from the late colonial and post-independence periods such as M. N. Srinivas and G. S. Ghurye), the paper provides a critical and historical sociological account of caste as a cultural and institutional trait.

Historical Foundations of Indian Social Structure:
During the Rigvedic period (c. 1500–1000 BCE), the caste system evolved. The four idealised social groups known as the varnas—the Brahmin (priest), Kshatriya (warlord), Vaishya (merchant), and Shudra (servant)—were the foundation of early Vedic civilisation. Originally founded on the division of labour, the varnas eventually solidified into classes and became inherited, serving as the foundation for the subsequent caste system.

With the codification of Dharmaśāstra texts, especially Manusmriti, which established intricate regulations governing social behaviour, marriage, employment, and even eating habits, caste gained religious and moral significance. Two key structuring concepts that emerged were pollution and purity.

The sub-castes, or jati system, are a result of regional occupational diversification and are far more complex than the fourfold varna model. With rigid rules regarding endogamy, occupation, and social interaction, each Jati operated as a closed social group that strengthened social boundaries.

Medieval India and Caste Consolidation:
India saw extensive cultural and political developments from the eighth century until the eighteenth century. During this time, the Mughal Empire and several Islamic sultanates brought with them new governance structures and religious ideologies. However, the social structure in Hindu society remained predominantly organized along caste lines.

With regard to local governance, most Islamic rulers in India relied heavily on upper-caste Hindu administrators to handle the daily affairs of their dominions. Although this practice contributed to the prevailing social hierarchy, it served a different purpose, too, as it reinforced social order. Social structures, including caste, also adapted in response to emerging social conditions. For example, distinct caste identities were adopted by various business and artisan groups as a result of accumulating wealth and receiving patronage from the state.

A defining characteristic of the period was the growth of jatis (sub-castes) which started to replace the traditional four-fold varna system as the more dominant form. These jatis were highly stratified and endogamous, often determined by occupation roles, even among varnas.

Social and religious orthodoxy sparked the emergence of several reform movements to challenge rigid caste structures in the combination. The Bhakti movement that was led by saints Kabir, Ravidas, Mirabai, and Tukaram elevated devotion to a personal deity.

During this period, the traditional four-fold varna system began to be replaced by the regional spread of jatis, or sub-castes.

These movements were radical in nature, yet failed in entirely dismantling the caste system. David Lorenzen argues that these uprisings were more of cultural resistances, rather than institutional revolutions. Even dissenting voices often struggled to forge alternative frameworks owing to how deeply rooted caste structures were within social relations.

Moreover, during this time the caste hierarchy penetrated non-Hindu communities as well. Ashraf (noble), Ajlaf (low-caste converts), and Arzal (Dalit converts) classified Muslims into three groups based on their social status. In southern India, even baptized Christians retained caste distinctions within ecclesiastical and marital customs. This shows that caste serves as an element for social structure with cultures underpinning it, as opposed to solely religious.

Colonialism and the Reconfiguration of Caste:

The British colonial government sought to reshape and define the rigid social strata through censuses, turning flexible social groups into rigid administrative divisions. An example of this is Herbert Risley's 1901 census. On the other hand, colonial modernization sought to undermine caste boundaries through legal changes, education, and railroads.

The Arya Samaj and Brahmo Samaj are examples of social reform movements that attempted to address caste inequalities. Meanwhile, the colonial state's obsession with ethnographic categorization reinforced Jati identities. Promoting Dalit rights and opposing Brahminical hegemony were intellectual leaders such as Jotirao Phule, B. R. Ambedkar, and Periyar.

The constitutional elimination of untouchability and the advancement of affirmative action (reservations) for Scheduled Castes and Tribes in post-independence India are the results of Ambedkar's efforts.

Contemporary Reflections: Persistence and Change:

Caste behaves like an invisible thread intricately woven into the fabric of Indian society to the present day, even after missing basic constitutional provisions and legal amendments. One still observes atrocities based on caste discrimination, ranging from violence and honor killings to varying degrees of social oppression in both urban and rural regions. On the other hand, the expansion of cities, increased economic opportunities, and higher education levels have greatly changed the way caste class systems function.

Lower to middle-class families from rural areas assimilating upper class practices to improve their social status is something sociologist M. N. Srinivas describes as "Sanskritization." This concept finds its antithesis in "Dalitization" put forth by Kancha Iliah and other scholars, which argues for pride in Dalit identity.

Caste has also found new expressions in politics. The emergence of parties such as BSP have turned caste into a vehicle for political empowerment. At the same time, caste networks continue to influence marriage, employment, and education, especially through online matrimonial portals and informal job referrals.

Theoretical Frameworks and Analysis:
- ✓ Indian society was depicted as primarily hierarchical in Dumont's Homo Hierarchicus (1970). This was based on the idea of ritual purity.
- ✓ For G. S. Ghurye, caste was a socio-religious institution embedded in antiquity, but one which could also evolve.
- ✓ B. R. Ambedkar took a more radical view on caste: he considered it a form of graded inequality and called for its total destruction.
- ✓ More recent theorists have focused on multiple forms of discrimination, highlighting how caste also intersects with other social constructs such as gender, class, and region.

This multiplicity of perspectives enriches our understanding of the adaptive nature of these systems in contrast to considering them as mere historical remnants.

Conclusion:

In terms of the persistence and transformation of the caste system along with the social structure in India, it serves as one of the oldest enduring cultural traits in the world. The unbending nature of caste, despite facing legal interventions, social movements, and economic changes, still manages to impact the lives of millions. Sociologically analysing caste serves as more than just a means to understand inequality; it aids in envisioning an all-encompassing future. Addressing caste from a historical lens enables constructive and critically informed discourse, which fosters cultural reform and resistance.

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11

NEED OF IKS FOR SUCCESSFUL DEVELOPMENT OF PERSONALITY AND MIND

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Objectives of the study:

The objectives of the study are:

- To understand IKS important role for Development of the personality & Society
- To understand the extent to which the Manache Shlok written by Samarth Ramdas Swami are helpful in management of personality as a part of IKS.

Research Methodology:

In the present research work data is contributed by using Secondary sources. Various books, journals & Internet are used to collect secondary data.

Introduction:

Education is the base of everyone life because it is education that contract the personality of the person from the child hood age to the young age. Personality aspect consists of 4 aspects i.e. Physical aspect, Mental aspect, Spiritual aspect and Social. Development of the all 4 aspect is the most important from the point of view of overall development of the person. Today's education system fails to focus on all four aspects so it becomes very important to have such an element present in our education system which develop all four aspects of the personality of the seeker.

With the introduction of Indian Knowledge system, it gives the solution for the overall progress and development of the educations seeker. The IKS is consisting of different areas in which lot of study, research had been already done on the aspect of personality & Mind. It has tremendous Powerful research base Sadguru Samarth Ramdas Swami created compilation of verses called Manache Shlok in the 17th century. Samarth Ramdas Swami was an admired and well-known Indian sage. In Manache Shlok 205 verses in it which are focused to the mind. It offers pertinent insights into the operation of the mind and its relationship to spirituality.

Personality Development:

Personality development refers to the process by which the organized thought and behaviour patterns that make up a person's unique personality emerge over time. While personality is relatively stable. One of the Unique features of Personality it isn't entirely fixed, The person can change the personality accordingly, they can make changes in their attitudes, behaviours, and thought patterns in response to new experiences or personal growth. Perhaps most importantly, the ongoing interaction of all these influences continues to shape personality. Personality involves both inborn traits and the development of cognitive and behavioural patterns that influence how we think and act. Personality development has been a major topic of interest for some of the most prominent Historical thinkers, Researcher Samarth Ramdas Swami. Now as the Psychology is

studies as separate subject of science, lot of researchers have proposed a variety of ideas to explain how and why personality develops.

Factors Influencing Personality Development:
Personality is a unique trait one possesses. It is also important to understand that various factors influence Personality Development. They're listed below:

- **Education system:** Education system first plays vital role in influencing personality. Going to school, college and taking education, learning from basic to advance, new things helping in becoming a better person with effective personality. Education makes us more confident and helps us share our thoughts and ideas.
- **Environment:** The places where we grow up and the people around us are like the artists who help paint our personalities. Our families, the places we live in, and the things we see and hear all make a big difference. If you're from a big family that loves to chat, you might also enjoy talking and sharing. Or if you've grown up where music is a constant presence, chances are that you might develop a love for music too
- **Media and Technology:** Things such as the TV shows we watch and the media we see online can also affect how we think and feel. Just like a friend who shapes your view on the new game with their review, the things we see in media can shape our interests and the way we look at the world. So, if you like superheroes because you saw them on TV, that's the media affecting your personality. Ignite your motivation and achieve your goals with our specialized training. Register now for our Motivation and Goal Setting Training!
- **Genetics**

Our genes, which we inherit from our parents, lay the foundation for our personality. Just like how you might get your hair colour from your mother or your father's smile, parts of how you act and feel also come from genes. These genes can affect whether we're naturally calm or a bit more excited, what we like, and how we handle things.

- **Social Interactions**

Friends, and people we spend time with can change how we are. For example, when you learn a new game from a friend who has been kind to you. You can also learn new things about how to act and behave. Talking to different people helps us see the world in new ways, which might make us try new things or even change some things about the way we act.

- **Life Experiences**

Life is full of ups and downs, like when we win a game, or when we have a tough day. These experiences shape how we deal with things. When we handle problems, they make us stronger, and help us understand ourselves better. So, even though tough times are not fun, they help us grow and become more confident.

Why IKS is Important to Personality Development?:
Indian Knowledge System (IKS) is a generic phrase that encompasses the knowledge assets that have evolved in India. It includes mathematics, science and technology, medicine, astronomy, architecture, philosophy, arts, languages, literature, cultural and social practices, traditions, etc. Historically, IKS has its own corpora, methods and criteria for generating, validating, and propagating knowledge.
Main features of IKS:

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- The Indian Knowledge Systems Division (IKS Division) of the Ministry of Education (MoE) was established in October 2020, with a vision to promote interdisciplinary and transdisciplinary research on all aspects of IKS,
- The main objective of the IKS Division is to go beyond merely acknowledging the existence of Indian Knowledge Systems and to rejuvenate and mainstream it by integrating it into the fabric of our education research ecosystem for the contemporary world.
- It further seeks to bridge the gap between Traditional Indian Knowledge Systems and contemporary knowledge systems.
- The IKS Division aims at cultivating a living tradition that fosters the creation of new knowledge.
- IKS Inspires the development of future innovators and scholars based on Bhāratīya paradigms of knowledge generation and transmission.

Core Principles of the IKS Division:
The IKS division focuses on three fundamental principles

Paramparā:
Embracing the rich heritage and lineage of Indian Knowledge Systems, the IKS Division aims to uphold and carry forward the wisdom that has been passed down through generations. The goal is to highlight the continuous unbroken knowledge traditions of Bhārata since time immemorial.

Dṛṣṭi:
Indian knowledge systems offer unique perspectives that make this knowledge system 'Bhāratīya' and hold immense value in addressing contemporary and emerging challenges. By combining traditional wisdom with modern knowledge, we can find holistic solutions that transcend the limitations of either approach.

Laukika-prayojana:
The IKS Division aims to highlight the practical utility of the Indian Knowledge System to solve current and emerging problems of India and the world. By focusing on areas of societal importance, such as health, technology, and social well-being, IKS projects strive to make a tangible difference to the contemporary world by mainstreaming Indian Knowledge Systems.

Advantages of IKS for Society:

- *Rooted Identity and Cultural Pride*
  IKS helping everyone for developing a strong sense of identity and pride in their history and heritage. It became important especially in a globalized world where cultural disconnection is common.
- *Holistic Development*
  Through practices like Yoga, Chanting, Āyurveda, and Art, IKS nurtures the body, mind, and spirit—fostering emotional balance, physical health, and inner stability.
- *Values and Ethics*
  Texts like the Itihāsas, Upaniṣads, and Dharmashāstra teach children about dharma, compassion, self-discipline, and right conduct in everyday life.
- *Cognitive and Linguistic Excellence*
  Learning Samskritam, Nyāya (logic), and Vyākaraṇa (grammar) sharpens memory, reasoning, language skills, and clarity of thought from an early age.

- ***Connection with Nature***

Concepts like Pañcabhūta, Ṛtucharya (seasonal living), and Gau Jñāna foster ecological sensitivity and sustainable living habits.

- ***Resilience and Emotional Strength***

Practices such as Prāṇāyāma, Mouna, and scriptural reflection equip children to manage stress, emotions, and peer pressure effectively.

- ***Timeless Wisdom for Modern Problems***

Whether it is digital distraction or environmental anxiety, IKS offers practical tools and philosophical perspectives to navigate contemporary challenges with inner confidence.

- ***Bridge for Diaspora Children***

For children living outside India, IKS becomes a vital cultural lifeline—maintaining a connection to their roots while enriching their global worldview.

As a part of IKS Manache Shlok Train / Develop Personality and Mind:

As above three visions of the IKS several materials available in which Manache Shlok written by Samarth Ramdas Swami as a one of the important IKS material which focus on overall personality and Mind Management. As IKS subjects includes all our Scriptures,Vedas and other material as a special study of human being mind and effective communication. Manache Shlok definitely make the changes in the personality. Manache Shlok, composed by Saint Samarth Ramdas Swami , offers numerous benefits for individuals seeking personal and spiritual growth. These verses act as a guide for self-reflection and self-improvement, helping individuals cultivate virtues, manage their minds, and live a more fulfilling life.

Following are the benefits Manache Shlok :

Creating Better Relationships:

- By promoting virtues like compassion and empathy, Manache Shlok can foster stronger and healthier relationships with others.
- The shlokas motivate personnel to be mindful through their words and actions,
- Encouraging confident communication and empathetic.

Spiritual Development:

- Manache Shlok promotes devotion to God and encourages individuals to seek spiritual enlightenment.
- It focuses vital importance of self-awareness and specific choice in spiritual life.
- The shlokas motivate individuals to live a purpose life with meaning with guidance of ethical principles and spiritual values.

Personality Development:

- By highlighting qualities like humility, honesty, and kindness, Manache Shlok helps in developing a strong and positive personality.
- It inspires peoples to choose positive company and remove or avoid negative influences, encouraging positive social interactions.
- The Manache Shlok guide individuals to be mindful of their actions and words, promoting ethical and responsible behaviour.

Decreasing Anxiety and Stress:

- Manache Shlok offers guidance on management of the mind and increasing, cultivating inner peace, Manache Shlok can help reduce stress, anxiety, and mental stress.
- The verses encourage individuals to let go of negativity and focus on positive aspects of life, promoting a sense of calm and well-being.

Mind Management and Control:

- Manache Shlok provides practical advice on how to manage thoughts and emotions, promoting mental clarity and focus.
- It encourages individuals to resist negative thoughts and cultivate positive ones, leading to emotional well-being.
- The verses help in understanding the workings of the mind and its influence on actions and behavior.

In essence, Manache Shlok serves as a timeless guide for individuals seeking to improve their lives by cultivating a strong mind, a positive personality, and a deeper connection with their inner self

Conclusion:

Management of mind and personality is today vital aspect and compulsory need of the society because a Society which consist of People who has control over their mind and effective personality can make the difference in the environment which is positive for everyone to leave the more fulfilling life. Through IKS introduction in the Education system is expecting to make these changes and create the Dream society as well as a peaceful environment. Manache Shlok one of the proved to be mile stone because this is truly a Research based material which forms strong communication with mind in very easy and simple way. Manache Shlok as a part of IKS will create employable and mindful, skillful workforce to fulfill need of the industry also.

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12

FROM DEVOTION TO DISCIPLINE: MANAGEMENT LESSONS FROM PANDHARPUR WARI

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Introduction:

The Wari or Waree is an annual pilgrimage to the town of Pandharpur in Maharashtra, India, culminating on Ashadhi Ekadashi. Devotees—called Varkaris—walk from towns like Alandi and Dehu, carrying palkhis (palanquins) of saints like Sant Dnyaneshwar and Sant Tukaram Despite its massive scale, the Wari is self-managed, peaceful, and strikingly efficient— featuring such characteristics that have ignited the curiosities of not only sociologists and spiritual seekers but also management professionals.

Objectives of study:

The present research was undertaken to achieve the following objectives:

- To understand the philosophy behind Wari.
- To identify the factors that have led towards successful conduct of Wari for hundreds of years.
- To examine the management lessons that modern day organisations can adopt for sustainability and long term success.

Research Methodology:

Not much has been documented in a structured form about Wari. It is a subject that is more talked of than being found in written scriptures. The present research study is based on primary and secondary data and information. The data is gathered from various news articles, experiences written in blogposts, linkedin etc. Additionally, the videos and podcasts by people who had been in Wari were also referred. Primary data was also collected by way of interviewing three people whom the author knows and have been to Wari in the past five years. The author has also personally been a part of a mini-wari to Waluj-Pandharpur.

Wari- Management Lessons to Learn:

Millions of Varkaris participate in Wari every year. They undertake a journey of faith and devotion that spans over approx. 250 kms. It's a sort of walkathon in the modern-day language that spans over 18-20 days. Varkaris are simple individuals hailing from villages and small towns, coming from every pocket of the society; majorly farmers, homemakers and not so highly educated individuals. However, the recent years has witnessed young IT professionals experiencing Wari through the IT Dindi. What is common among them is their belief, faith and devotion. Although they are not professionals or experts the Wari is the best example of lot of management lessons. The following paragraphs highlight the important management lessons that one can gather from Wari which has a history of more than 800 years.

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a. **Leadership through Devotion:**

As per published literature on Wari and its ancient roots; Wari was provided a structure by Haibatravbaba Arphalkar, a Sardar with the King of Gwalior. The systems laid down by him are still followed by the Varkaris. The Wari doesn't follow any corporate-style hierarchy but is influenced by spiritual leadership. The paduka (sacred footwear) of saints symbolize enduring, value-based leadership. The guiding force is not command-and-control, but inspiration, faith, and shared purpose. This clearly provides an important learning on leadership- *'Leadership is most effective when rooted in shared values and emotional commitment rather than authority alone.'*

b. **Discipline without Coercion:**

Despite the size and duration, Wari is known for orderly movement, cleanliness, and a near absence of conflict or disorder. This discipline is not imposed, but emerges from shared spiritual commitment, daily rituals (like singing abhangas), and a culture of humility and respect. The environment of Wari is truly contagious where the Bhakti bhava is dominating all the shadripus within an individual. Consequently, the tolerance index seems to be high among the Varkaris making the entire journey more inclusive and accommodative. Also, as per available literature the grievance redressal mechanism has been set by Haibatravbaba. Even today the Varkaris follow the system wherein grievance if any of the Varkari is sorted amicably. The management learning here is - *'Culture-driven discipline is more sustainable and resilient than rule-based enforcement.'*

c. **Sustainability and Minimalism:**

The Varkaris practice minimalism: they walk with minimal belongings, eat simple food, avoid wastage, and show respect for nature. The pilgrimage instills principles of eco-consciousness and sustainable living long before these became buzzwords in modern management. Moreover, Wari teaches an individual to be more adaptable and sustainable wherein the available resources are treated to be more than enough. Having this minimalist approach on such a large scale provides important management learning- "Simplicity, frugality, and respect for the environment are not just ethical, but also practical in managing large-scale operations."

d. **Inclusive Community and Diversity Management:**

Participants come from diverse socio-economic backgrounds—farmers, laborers, professionals, women, children, elderly—all treated as equals in devotion. There's no caste or class distinction in the Varkari ethos. Wari is thus a perfect example of Unity in Diversity. We see people here stand for one-another although they might have met for the first time ever. The real humanitarian values are duly built and followed during Wari. This offers a wonderful management lesson- "Inclusive management builds resilience, shared ownership, and a sense of belonging critical for long-term success."

e. **Motivation and Shared Purpose:**

Although, Wari does not offer any monetary rewards or external incentive the participation is enthusiastic, voluntary and in high numbers. Additionally, the attrition rate is also very low and greater volunteerism is witnessed within the Varkaris. This is in contradiction to what the corporates believe and follow. This clearly indicates that Wari's motivating factor is spiritual

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fulfillment and utmost devotion. The important management learning herein is – "Intrinsic motivation rooted in purpose can lead to extraordinary performance without external rewards."

f. **Knowledge Transfer and Tradition:**
The practices of the Wari—routes, songs, rituals, organization—are passed from one Varkari to another by means of tradition, mentoring, and participation, showing an informal yet powerful model of knowledge management. For generations Waris are happening with the same spirit, discipline and fervor. This indicates that the transfer and sharing of knowledge, systems, innate beliefs can take place year on year and generation to generation. This provides management insight of – "Transmission of knowledge and culture are crucial for sustaining complex operations over generations."

Conclusion:
Wari is not just a pilgrimage; it is a living management case study in collective leadership, logistics, motivation, sustainability, and cultural coherence. It demonstrates that human systems can achieve extraordinary outcomes when united by a shared sense of purpose, values, and community. Modern organizations can learn from this tradition—set aside its religious aspects, but can integrate its human-centric, value-based, and decentralized principles into leadership and organizational design.

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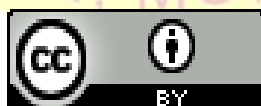
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13

INDIAN PHILOSOPHY & ETHICS SCHOOLS OF DARSANA AN: OVERVIEW

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Introduction:

Indian philosophy, known as dracaena, comprises diverse schools of thought that explore fundamental questions about reality, knowledge, and existence, often intertwined with spiritual practices and ethical living. The six orthodox (Astika) schools, collectively called Shad-Dasani's, are Nyaya, Vaisheshika, Samkhya, Yoga, Purva Mimamsa, and Vedanta. These schools, founded by sages like Kapila, Patanjali, and Vyas a, offer unique perspectives on liberation (moksha) and the nature of reality

Definition of Indian Philosophy:

Indian philosophy, known as Darshana in Sanskrit, refers to the ancient and monumental intellectual tradition based in the Indian subcontinent. Darshana implies a 'view' or 'vision', indicating a system of perception or understanding. This tradition emphasizes a fusion of spiritual and practical insights, examining the nature of reality, existence, and knowledge.

About Vedic Philosophy:

- Vedic philosophy, rooted in the Vedas, forms the foundation of ancient Indian thought and spiritual practice.
- The Vedic Philosophy emphasises the concept of Rta, or cosmic order, which governs the universe and human conduct.
- The Vedic Philosophy explores profound ideas about the nature of the self (Atman), the ultimate reality (Brahman), and the interconnectedness of all existence.
- The Vedic Philosophy also underscores the importance of Dharma (righteousness) and Karma (the law of cause and effect) in guiding moral and ethical behaviour.
- Through hymns, rituals, and meditative practices, Vedic philosophy seeks to align individuals with the divine and achieve spiritual liberation (Moksha).

- Initially, the Vedas may seem to promote the Vedic philosophy of polytheism. However, this perception gradually fades as one progresses towards the Upanishadic period.
- The Upanishads subtly articulate Vedic philosophy, presenting ideas that can guide towards the realisation of the Ultimate Truth.
- Traditionally, Vedic philosophy was conveyed through six distinct schools of thought, each offering a unique perspective.
- Each of these Vedic philosophical perspectives, or Darshanas, is linked to a renowned sage who authored a Sutra (code) encapsulating the essence of his view.
- Vyasa's Vedanta-sutra, a critical evaluation and interpretation of these six Vedic philosophies (along with other philosophies), represents a significant body of Vedic literature.
- This body of work is known as the Nyaya-Sastra, or "scripture of philosophical disputation," within the context of Vedic philosophy.

Six Schools of Indian Philosophy:

The six schools of Indian Philosophy or the Vedic Philosophy or the Sad-Darshana (six philosophical views) are: Philosophy:

- Nyaya (logic),
- Vaisesika (atomic theory),
- Samkhya (analysis of matter and spirit),
- Yoga (the discipline of self-realisation),
- Karma-Mimamsa (science of furtive work) and
- Vedanta (science of God realisation)

Nyaya Philosophy:

- The sage Gautama established the Nyaya system of Vedic philosophy. As he was also known as Aksapada, this system is sometimes called the Aksapada system.
- Nyaya philosophy focuses on the criteria for valid knowledge and the methods for acquiring it.
- Nyaya philosophy is primarily grounded in reasoning and logic, earning the title Nyaya Vidya or Tarka Sastra, which translates to "the science of logic and reasoning."
- Nyaya philosophy, which examines the nature, sources, and validity of knowledge, is also known as anviksiki, meaning "the science of critical study."
- This Nyaya philosophy uses systematic reasoning to discriminate valid knowledge from invalid knowledge.
- According to the Nyaya philosophy, salvation can be attained through knowledge acquisition. The veracity of a proposition or statement can be tested through inference, hearing, and analogy.

Vaisesika Philosophy:

- The Vaisesika philosophy was founded by the sage Kanada, also known as Uluka, and is sometimes referred to as aulukya.
- Kanada authored the first systematic text of this philosophy, the Vaisesika-sutra, which is organised into ten cantos, each divided into two sections.
- Prasastapada wrote a notable commentary on this sutra called Svartha Dharma Samgraha, often referred to simply as "bhasya" in Indian philosophical discussions.

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- When the term bhasya is used without additional context, it generally denotes this particular commentary. Further interpretations of Prasastapada's work include Udayana's Kirana-vali and Sridhara's Nyayakandali.
- A key aspect of the Vaisesika system is its introduction of a special category of reality known as uniqueness (visesa), which is why this system is called Vaisesika.
- This school emphasises the discussion of material elements or Dravya. It draws a line between particularities and their aggregate. When combined, earth, water, fire, air, and ether give rise to new objects.
- The Vaisheshika School propounded the Atom theory, which states that material objects are made up of atoms. Thus, the Vaisheshika School marked the beginning of physics in India.
- Gradually, the scientific view was diluted with belief in God and spiritualism, and this school put its faith in heaven and salvation.

Advaita Vedanta:
- Advaita Vedanta means non-dualism. This system contends that the Brahman and the atman (individual soul) are not different entities.
- Brahman is the Ultimate, Supreme Reality. Brahman is beyond names and forms. Brahman cannot be described in words.
- Brahman is Sat-Chit-Amanda. Brahman and Atman are not different realities. They are identical. They are the eternal, all-pervading realities underlying all existence.

Lokayata Philosophy:
- Charvaka was the main exponent of materialistic philosophy. Lokayata means ideas derived from common people.
- Charvaka's philosophy emphasised a close engagement with the tangible world while rejecting the belief in an external, supernatural realm.
- He opposed the pursuit of spiritual salvation, denying the existence of any divine or supernatural forces and affirming only what could be perceived through the senses.
- Charvaka criticized the Brahmanas for creating rituals to gain material benefits, highlighting his contribution as a staunch materialist.

Vedic Religion and Philosophy:
- Vedic religion and philosophy are foundational aspects of ancient Indian culture, centred around the teachings of the Vedas.
- The Vedic religion involved rituals, sacrifices (yajnas), and hymns to various deities representing natural forces, such as Indra, Agni, and Varuna.
- The philosophy embedded in the Vedas emphasises the concept of Rta, the cosmic order, and explores the relationship between the individual soul (Atman) and the universal reality (Brahman).
- Vedic thought also introduces the principles of Dharma (righteous duty) and Karma (the law of action and its consequences), guiding moral and spiritual life.
- Over time, these ideas evolved into the core tenets of Hinduism, influencing later philosophical schools and practices.

Indian Philosophy:

In the Land of Bharath (India), there are different trade- tons of religion and philosophy handed down in regular success- Sion. Although the exposition and interpretations of all the Darshanâs are different from one another, they have a common goal which is to acquire knowledge of the highest truth and to attain supreme bliss. All the Darshanas have their own separate codes of conduct and propriety. Consider a tree which has many different branches and although they are not all alike, some being small and some being big, the flavour of all the fruits of that tree is the same. This is because all the branches have the same roots. In the same way, the roots of all the different Darshanâs are the Vedâs. Whereas if some Darshanâ contains the direct testimony of the Vedâs, in some other Darshanâ, we will find the testimony of the Vedâs in an indirect way through the traditional teachings handed down in regular succession of Acharya's of that order. However, in all the Darshanâs, we find an elaboration of the Vedâs alone. The Vedâs are without beginning and they are eternal. They cannot be comprehended fully by ordinary people. There- fore, from time-to-time, verily God Himself as well as great men have made efforts to explain the tenets or established truths of the Vedâs. As a result of their efforts, various Darshana tradi- tions arose and began to be passed down in regular succession. What is the actual form and nature of these Darshanâs? How did they arise and become prevalent and how did they expand and spread? Who were responsible for this? t is necessary to know all this. For this purpose a proper study of the Scriptures together with instruction by a Guru are both absolutely essential. But nowadays who has the time to un- detract a deep and extensive study of the Scriptures? Bearing this in mind, an attempt has been made in this little Book, to pro- restively explain a profound and vast subject in a concise man- nearby dealing with twelve of the main Darshanâs together with the Vaishnava Acharya's and Vaishnava Traditions.

Enumeration of the Philosophy:

According to the Indian System of Philosophy, 12 Darshanâs or Visions are considered the most important. These 12 Darshanâs are divided into two categories. The first category is the one which has faith in and reverence for the Vedâs and con- siders the Vedâs as being beyond the need for proof or verifica- tion. The other category is the one which has no belief in the Vedas and does not consider the Vedâs as infallible or authority- time and seeks independent proof. On this basis, the Darshan Shasta or Scriptures of Indian Philosophical Vision are divided into two main groups namely Asti or Theist (Believers) and Nasik or Atheist (Non-Believers). It is generally accepted that the Darshanâs which repose absolute faith in the authority of the Vedas and who draw conclusions based on the heard scriptures i.e. the Vedas are the Asti Branches of Indian Philosophy. The other category; in which the respective founder Acharya's, not accepting the Vedâs as the authority, have drawn conclusions based on their own intellect and reasoning; constitutes the Nâstik Branches of the Darshanâs.

In the Âstik Branches there are six Darshanâs as follows:
1. Nyâya. 2. Vaisheshik. 3. Sânkhya 4. Yoga. 5. Purvamimâmsa. 6. Uttaramimâmsa.
The Nâstik Branches consist of six Darshanâs as follows:
1. Chârvak:- Baodh or Buddhist Darshana which is sub-divided into four schools as under:
2. Mâdhyamik. 3. Yogâchâr. 4. Sautrântik. 5. Vaibhâshik. and lastly, 6. Jain

Indian philosophy: Historical Background and Context :

In a common parlance, query arises on Indian Philosophy: what does it maen? The historical narrative of Indian philosophy exemplifies the perpetual exploration of the human intellect never-ending, ever-evolving quest. Indian life is based on the spiritual motive, which holds that spiritual truths are ultimate truths that must be polished in order to make actual life better. Knowing oneself, or Ātmānam viddhi, encapsulates Indian law and predictions. What is the cause for the dominance of this spiritual motive? India boasts a rich tradition of crafts and industries that have fostered an environment conducive to civil life and various fields of physical knowledge, including logic, grammar, rhetoric, language, medicine, astronomy, agriculture, mechanical knowledge, and mathematics, all of which were prevalent in ancient times. It is noteworthy that one of the earliest texts on sexology originated in this region. This influence spans all disciplines, from architecture to Yoga and Naturopathy. However, it remains a point of contemplation as to why the spiritual motive has achieved such significance.

What is the identity of Hinduism:

The identity of a Hindu individual is a pertinent inquiry that holds significance. Who coined the term "Hindu" to refer to this diverse human community, encompassing various philosophical schools like Sāṅkhya, Nyāya, Yoga, Vaiśeṣika, Mīmāmsa, Vedānta, Śaiva, Vaiṣṇava, Śākteya, Jaina, Bauddha, and Cārvāka that arose along the banks of the Sindhu river throughout different eras? The shift from "Saptasindhu" in the Ṛgveda to "Hindu" occurred when Parsi invaders changed the pronunciation to align with Persian language, transforming "Sindhu" into "Hindu."3 Despite various debates on its origins, the Persian influence on the word "Hindu" is widely accepted. Therefore, the term Hindu clearly signifies a geographical association. Karl Marx and Leo Tolstoy may have referred to the term "Hindu" in this context. The core principles of Hindu ideology center around unity, liberation, and a sense of interconnectedness among all. Eternity serves as its foundation.

The First Law of Library Science : A movement towards liberation:

What is the significance of Ranganathan's assertion that 'Books are for Use'? Does it imply that the primary function of books is solely for practical application? In what ways did Ranganathan

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challenge the long-standing belief that 'Books are for preservation'? These inquiries warrant a thorough investigation. Knowledge is intended to be safeguarded rather than restricted. However, what insights does history provide regarding this matter? Throughout different eras, knowledge has often been confined to varying extents. The gap between knowledge and those who seek it has frequently been insurmountable. In ancient times, knowledge was predominantly reserved for a selectgroup. It was generated, protected, and disseminated solely for the benefit of this group. Access to knowledge was structured in such a way that it favored the elite while excluding the lower classes. The traditional caste system of India, known as Cāturvarṇya, exemplifies this notion, as it was based on the perceived superiority of the Brahmins. During the medieval period, books were safeguarded in libraries and other locations by securing them with chains. The conditions prevailing during that era rendered the free sharing of books unfeasible for both readers and seekers. Books were exceptionally scarce in those times, leading to a scarcity of honesty as well. Portable property theft was a common occurrence, making it easy for thieves to take valuables. Throughout history, valuable items have always needed protection, with valuable knowledge being safeguarded under lock and key. Hence, numerous obstacles were encountered in passing on knowledge to the next generation. The Hereford Cathedral chained library, situated in England, is renowned as the largest existing chained library in the world. There are a total of 1500 books held in captivity at the library, consisting of 227 medieval manuscripts dating back to the period between 800 AD and the 19th century.7 The continuum of confinement persists in numerous imperceptible manifestations even in contemporary times. This confinement perpetually envelops knowledge. Dr. S.R. Ranganathan

Understand the Relevance of Indian Philosophy in Ethics:
Indian philosophy forms the foundation of ethical reasoning in UPSC Ethics Paper. Key concepts such as dharma (duty), karma (action and consequence), and ahimsa (non-violence) have historical significance and offer insights into various aspects of Indian ethics. By grounding your answers in these concepts, you not only bring authenticity to your answers but also showcase an understanding of India's rich philosophical heritage.

Familiarize with Important Indian Philosophical Schools:
The Ethics paper benefits from a grasp of the six main schools of Indian philosophy: Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta. Understanding these schools provides a framework for discussing ethical perspectives. For instance:

Nyaya: Emphasizes logic and reason, useful for discussing rationality in decision-making.
Samkhya and Yoga: Highlight the balance between materialism and spirituality, aiding in discussions on mindfulness.
Vedanta: Focuses on self-realization, valuable for questions on personal integrity and self-awareness.

Advantages:
Comprehensive understanding of human existence:
Indian philosophy explores various dimensions of human life, including the physical, mental, and spiritual aspects

Emphasis on self-realization and ethical conduct:
Many schools of Indian philosophy focus on achieving self-knowledge and living a virtuous life.

Diversity of thought:
A wide range of philosophical schools exist, allowing for diverse perspectives and approaches to life's questions.

Influence on global thought:
Indian philosophical concepts like non-violence and self-realization have influenced thinkers and movements worldwide.

Practical relevance:
Indian philosophy emphasizes the practical application of its principles to everyday life and achieving a meaningful existence.

Spiritual and intellectual depth:
It delves into profound metaphysical questions about the nature of reality, consciousness, and the universe. Many schools emphasize practices like meditation and yoga to facilitate inner transformation and spiritual growth.

Disadvantages:
Historical caste system:
The caste system, though not a philosophical tenet, has been a major social issue in India, negatively impacting individuals and hindering access to knowledge.

Potential for rigid traditionalism:-
Some may adhere to outdated rituals and practices without proper understanding, leading to stagnation and resistance to change.
Complexity and diversity:
The vastness and variety of Indian philosophical schools can be challenging to grasp fully.

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Potential for misinterpretations:
Some philosophical concepts, like karma, can be misinterpreted and used to justify social inequalities.

Overemphasis on the spiritual:
Some might find that the focus on spiritual liberation overshadows practical concerns of daily life.

Potential for blind faith:
Some may blindly follow traditions without critical thinking

Lack of emphasis on formal logic:
Some schools may not have developed formal logic systems to the same extent as Western philosophy.

Conclusion:
Indian philosophy, known as darsana, encompasses a rich tapestry of schools that explore fundamental questions about reality, existence, and ethics. The six orthodox schools, or shad-darsanas, are particularly notable for their diverse yet interconnected perspectives on achieving liberation (moksha) and understanding the nature of truth. These schools, including Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta, offer unique methodologies and insights, all ultimately aiming for self-realization and a deeper understanding of the self and the universe.

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14

INDIAN KNOWLEDGE SYSTEM AND ITS FIVE AAYAM FOR HOLISTIC STUDENT LEARNING

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Introduction:

"Sa vidya ya vimuktaye" — True knowledge is that which liberates.
(Chandogya Upanishad)

Education in ancient India was more than a system of formal instruction; it was a sacred path toward liberation (*moksha*), fulfillment of one's duties (*dharma*), and contribution to collective well-being (*lokasangraha*). The Indian Knowledge System (IKS) embodies this comprehensive vision of education, integrating spiritual insight, scientific inquiry, ethical living, and social responsibility.

In contrast, today's education systems, though technologically advanced, are often fragmented and utilitarian, focusing heavily on examination performance and economic output. They frequently neglect values, creativity, emotional well-being, and cultural context. IKS, through its Five Aayam, offers a path to reinstate balance and purpose in education by nurturing all facets of the learner—mental sharpness, emotional maturity, physical fitness, moral integrity, and cultural rootedness.

Foundations of Indian Knowledge System:
Historical Significance:

IKS evolved over thousands of years through oral transmission, observation of natural phenomena, and rigorous philosophical discourse. Its foundation lies in the Vedas, Upanishads, Bhagavad Gita, Puranas, Smritis, and other classical texts that cover diverse fields such as medicine, astronomy, logic, ethics, mathematics, and metaphysics. These scriptures were composed in Sanskrit and other regional languages, enabling accessibility and preservation.

India's ancient educational institutions such as Takshashila, Nalanda, Vikramshila, and Ujjain attracted scholars from distant regions including China, Greece, and Persia. These universities offered multi-disciplinary learning, from logic to astronomy, demonstrating India's leading role in global knowledge dissemination. "The end of all knowledge must be the building of character." — Swami Vivekananda.

Guiding Objectives of IKS:

The Indian Knowledge System is guided by foundational principles that uphold human dignity and universal harmony:

- **Dharma** – Ethical and righteous conduct that sustains social order
- **Jnana** – Deep understanding and realization of universal truths
- **Moksha** – Liberation from ignorance and material bondage
- **Karma** – Duty-bound action without selfish attachment
- **Satya, Ahimsa, Seva** – Truth, non-violence, and service to all beings

These principles aim to cultivate well-rounded human beings who are intellectually competent, morally upright, emotionally balanced, and spiritually awakened.

In addition, IKS places strong emphasis on interconnectedness and interdependence, recognizing that individual growth must contribute to social and ecological well-being. It instills a worldview where learning is not merely for personal advancement but for collective upliftment and harmonious coexistence.

Another cornerstone of IKS is its focus on experiential learning and inner transformation. Education is not seen as the accumulation of data but as a journey of self-discovery and ethical refinement. It integrates intellectual growth (jnana), emotional maturity (bhava), ethical conduct (dharma), and practical action (karma).

IKS also champions contextual and community-based learning, rooted in local culture, languages, and traditions, while upholding universal values. This ensures relevance and resonance in learners' lives, making education both meaningful and empowering in the real world.

The Five Aayam of Indian Knowledge System:
Gyan (Knowledge):

"Tamaso ma jyotirgamaya" — From ignorance, lead me to light.
(Brihadaranyaka Upanishad)

Gyan in IKS is not confined to textbook learning or factual recall; it signifies holistic understanding, wisdom, and inner illumination. It encompasses both:

- **Aparavidya** – Practical, worldly knowledge including science, arts, and management
- **Paravidya** – Spiritual knowledge, metaphysics, and self-realization

Ancient Indian education relied on the Guru-Shishya Parampara, where students learned through observation, dialogue, and reflection. Learning was experiential and inquiry-driven.

Key Characteristics:
- Encouragement of questioning and critical thinking
- Emphasis on internalization of knowledge through self-study (*svadhyaya*)
- Integration of moral and intellectual growth
- Dialogue-based learning that nurtured a participatory environment for knowledge construction
- Emphasis on contextual learning, making education relevant to one's environment and duties
- Pursuit of wisdom over information, focusing on the inner transformation of the learner

Contemporary Value:
- Helps students become independent thinkers
- Reduces dependence on rote learning and fosters creative problem solving
- Encourages lifelong learning and adaptability in a dynamic world

- Reinforces value-based decision-making, crucial in both personal and professional life
- Encouragement of questioning and critical thinking
- Emphasis on internalization of knowledge through self-study (*svadhyaya*)
- Integration of moral and intellectual growth

Yog (Discipline and Self-Regulation):

"Yoga is the journey of the self, through the self, to the self." — Bhagavad Gita

"Yogah chitta-vritti nirodhah" — Yoga is the cessation of fluctuations of the mind. — Patanjali

Yog as conceptualized in IKS is a profound discipline that harmonizes body, mind, and spirit. It comprises:

- **Yama & Niyama:** Moral restraints and observances
- **Asana & Pranayama:** Physical postures and breathing techniques
- **Pratyahara, Dharana, Dhyana, Samadhi:** Sense control, concentration, meditation, and spiritual absorption

Gurukuls emphasized daily yoga practice to foster mental clarity, emotional balance, and physical health. Beyond physical benefits, yoga trains students to manage thoughts, develop inner silence, and build perseverance. It empowers them to face failures with calm and respond to challenges with clarity.

Modern Relevance:

- Improves **mental health and stress resilience** among students
- Instills **self-discipline and focus**, essential for academic success
- Develops **empathetic and calm personalities**, reducing behavioral issues in classrooms
- Enhances **mindfulness and emotional regulation**, aiding in decision-making and interpersonal relationships
- Cultivates a habit of **introspection and self-awareness**, strengthening self-identity and confidence
- Improves **mental health and stress resilience** among students
- Instills **self-discipline and focus**, essential for academic success
- Develops **empathetic and calm personalities**, reducing behavioral issues in classrooms

Darshan (Philosophy and Ethical Inquiry):

"Philosophy begins in wonder." — Socrates

"Aano bhadra krtavo yantu vishwatah" — Let noble thoughts come from all directions. (Rigveda)

Darshan or philosophy in IKS represents intellectual inquiry into life, existence, and purpose. It goes beyond abstract theorization and connects directly with how one lives. The six schools of philosophy (Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, Vedanta) provide varied lenses to view truth, consciousness, and the universe. These schools train the mind to analyze, question, and comprehend various dimensions of reality from metaphysical to practical concerns.

Educational Implications:

- Teaches students **how to think**, not just what to think, nurturing reasoning and analytical capacity.

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- Encourages **self-reflection**, introspection, and **ethical reasoning**, allowing learners to understand their role in society.
- Fosters **respect for diverse opinions** and intercultural dialogue, promoting tolerance and openness.
- Helps students develop a **philosophical temperament**, appreciating nuances in viewpoints and understanding deeper life questions.
- Cultivates **mental clarity and emotional resilience** through guided thought exercises and discussions.

Application:
- Helps learners develop **decision-making skills** based on inner clarity
- Strengthens **value-based leadership qualities**

Vigyan (Science and Rational Inquiry):
"He who sees all beings in his own self, and his own self in all beings, sees no separation." — Isha Upanishad

Vigyan in IKS implies structured, experimental knowledge derived through observation, reason, and practical experience. Ancient Indian thinkers contributed to mathematics (Aryabhata, Bhaskaracharya), astronomy (Varahamihira), metallurgy, botany, and medicine (Charaka, Sushruta). This dimension focuses on synthesizing intellectual inquiry with the application of knowledge for sustainable and ethical living.

Core Features:
- Integration of ethics with experimentation, ensuring science is used responsibly.
- Emphasis on sustainable innovations aligned with environmental and social balance.
- Education that serves human welfare and ecological balance, connecting knowledge to real-world needs.
- Encouragement of interdisciplinary approaches, combining logic, mathematics, biology, and philosophy.
- Development of observation and inference-based learning, as practiced in Ayurveda and astronomy.
- Promotion of hands-on experiments, craftsmanship, and applied knowledge through traditional scientific practices.

Importance Today:
- Promotes scientific temperament with moral grounding, essential in a technology-driven age.
- Prepares students to be innovative, socially responsible scientists and technologists.
- Strengthens problem-solving abilities by encouraging inquiry, observation, and analysis.
- Bridges the gap between ancient wisdom and modern science, fostering culturally contextualized learning.
- Encourages eco-consciousness and awareness of public health, as seen in traditional medicine and farming systems.students to be innovative, socially responsible scientists and technologists

Sanskriti (Culture, Values, and Creative Expression):

"Without culture, man is a jungle being." — Rabindranath Tagore

Sanskriti is the soul of IKS. It encompasses language, rituals, traditions, arts, festivals, architecture, cuisine, clothing, value systems, and storytelling traditions that reflect a community's worldview. Cultural activities were an inseparable part of ancient learning, intended not just for entertainment but for inculcating values, strengthening identity, and fostering a sense of belonging.

Key Components:
- **Literature and Language:** Sanskrit, Tamil, Pali, Prakrit, and regional languages formed the linguistic base for preserving knowledge and promoting expression.
- **Performing Arts:** Classical music, dance, drama, puppetry, and storytelling (e.g., Kathakali, Bharatanatyam, Yakshagana) served as vehicles for ethical education, emotional catharsis, and community bonding.
- **Visual Arts and Crafts:** Rangoli, pottery, sculpture, paintings (e.g., Madhubani, Warli), and handicrafts transmitted symbolic knowledge and heritage through generations.
- **Folk Traditions and Festivals:** Local customs, seasonal rituals, harvest celebrations, and religious festivals reinforced collective memory, moral behavior, and ecological awareness.
- **Architecture and Spatial Culture:** Temples, gurukuls, and sacred spaces were designed with philosophical and cosmological principles, shaping behavioral and learning environments.
- **Value Transmission:** Conducted through parables, fables, Puranas, epics (Ramayana, Mahabharata), and historical biographies that blended entertainment with ethical instruction.

Benefits for Students:
- Builds self-esteem and rootedness through a strong sense of cultural identity and historical pride.
- Enhances creativity, emotional intelligence, and expressive ability through involvement in music, dance, and arts.
- Encourages interpersonal harmony, cooperation, and inclusivity by participating in shared cultural events and rituals.
- Promotes respect for diversity and tolerance by learning about multiple cultural traditions and value systems.
- Strengthens moral reasoning and aesthetic sensitivity, helping students develop well-rounded personalities and civic responsibility.

Educational Impact of the Five Aayam:
"The aim of education is the knowledge, not of facts, but of values." — William S. Burroughs
The Five Aayam of the Indian Knowledge System work collectively to create a comprehensive and enriching learning experience for students. Firstly, Gyan (Knowledge) strengthens the intellectual and cognitive abilities of students. It encourages critical thinking, logical reasoning, and independent learning. Students become more reflective and inquisitive, capable of synthesizing information rather than merely memorizing it.

Secondly, Yog (Discipline and Self-Regulation) promotes physical health, emotional stability, and a calm mindset. Through practices like asanas, pranayama, and meditation, students enhance their concentration, manage stress effectively, and cultivate habits of self-discipline and balance in their daily lives.

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Thirdly, Darshan (Philosophy and Ethical Inquiry) builds moral reasoning, empathy, and spiritual awareness. It teaches students to reflect on their actions, make ethical decisions, and develop a sense of duty and purpose in life. This dimension encourages introspection and the pursuit of higher values.

Fourthly, Vigyan (Science and Rational Inquiry) nurtures scientific temper and practical understanding. It inspires curiosity and exploration, motivating students to solve problems and innovate. Students learn to apply theoretical knowledge to real-life contexts, ensuring that learning remains meaningful and grounded in societal needs.

Finally, Sanskriti (Culture, Values, and Creative Expression) enriches students emotionally and socially. It connects them with their cultural heritage, promotes creativity through art and literature, and builds a sense of identity and belonging. Cultural practices encourage cooperation, community participation, and emotional expression.

Together, these five dimensions foster the overall development of students—mentally, physically, morally, emotionally, and socially—transforming them into well-rounded, thoughtful, and responsible individuals. the complete development of the student, not only as a learner but as a responsible, balanced, and value-oriented individual.

Challenges in Integrating IKS:
- **Perception Gap:** IKS is often misunderstood as obsolete, overly spiritual, or irrelevant to modern education. This leads to resistance from educators, policymakers, and even parents.
- **Lack of Educator Training:** Many teachers lack awareness, training, and confidence in incorporating IKS into their pedagogy. There is a shortage of teacher preparation programs that integrate traditional knowledge systems effectively.
- **Curricular Constraints:** The current curriculum is heavily examination-focused and does not provide flexibility to include values-based and experiential learning from IKS. This makes integration difficult in regular classroom routines.
- **Insufficient Resources:** There is a scarcity of standardized, well-researched teaching materials, tools, and textbooks that present IKS in a contemporary format accessible to students.
- **Language Barrier:** Much of the IKS knowledge is in Sanskrit or classical languages, posing a challenge in translating concepts into modern Indian languages or English.
- **Fragmented Approach:** Attempts to include IKS are often tokenistic—limited to festivals or cultural days—rather than being woven into the learning process systematically.

Recommendations for Implementation:
- **Curriculum Integration:** Introduce simplified IKS content across disciplines using relatable, local examples.
- **Teacher Orientation:** Provide periodic training to build confidence in IKS pedagogy and values.
- **Learning Materials:** Develop student-friendly, multilingual resources based on IKS themes.
- **Community Participation:** Encourage schools to involve families and traditional experts in classroom activities.
- **Policy Alignment:** Align educational reforms under NEP 2020 to formally support IKS implementation.

Conclusion:

"Education should be man-making, life-giving, and character-building." — Swami Vivekananda
The Indian Knowledge System presents a deeply rooted, holistic, and time-tested educational paradigm that can rejuvenate modern schooling. The Five Aayam offer a blueprint for nurturing wise, emotionally stable, creative, and morally strong citizens. By weaving these principles into contemporary education, we do not merely look to the past but create a future of harmony, purpose, and intellectual brilliance. IKS is not an alternative; it is a necessity for building a truly inclusive, sustainable, and enlightened learning ecosystem.

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15

INDIAN LINGUISTIC TRADITIONS

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- **Introduction:**

India's linguistic heritage is one of the most ancient, diverse, and complex in the world. From the philosophical depth of Sanskrit to the poetic elegance of Tamil, and from tribal dialects in remote regions to the cosmopolitan blend of Hindi, Urdu, and English in urban centers, the Indian subcontinent presents a remarkable mosaic of languages and dialects. Language in India is not merely a medium of communication—it is a cultural force, a repository of tradition, and a marker of identity that has shaped the nation's history, literature, religion, and politics across millennia.

The roots of Indian linguistic traditions stretch back to at least 1500 BCE, with the composition of the Rigveda in early Sanskrit—an event considered foundational in both linguistic and literary terms. Parallel to the growth of Sanskrit, Dravidian languages like Tamil evolved their own literary and philosophical systems, independent of the Indo-Aryan influence. Over the centuries, Prakrit, Pali, Apabhramsa, and other vernaculars emerged, enriching regional cultures and giving rise to diverse written and oral traditions. India's contact with Persian, Arabic, Portuguese, and English during different historical periods further influenced its linguistic fabric, resulting in hybrid expressions and multilingual fluency that continue to characterize Indian society today.

India is home to more than 1,600 mother tongues, categorized into at least four major language families: Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman. These languages are not only structurally diverse but also functionally rich—serving as vehicles of ancient scriptures, classical poetry, folk narratives, philosophical discourse, and scientific knowledge. Despite this vibrancy, many languages—especially tribal and minority languages—face extinction due to modernization, migration, educational policy shifts, and socio-economic pressures.

This paper seeks to explore the depth and continuity of Indian linguistic traditions by examining their historical evolution, structural diversity, script development, literary contributions, and socio-cultural significance. It will also investigate contemporary issues such as language policy, endangered languages, multilingualism, and the role of Indian languages in the digital age. The research aims to demonstrate that understanding and preserving India's linguistic traditions is crucial not only for cultural heritage but also for fostering national unity, inclusivity, and identity in an increasingly globalized world.

- **Historical Evolution of Indian Languages:**

The history of Indian languages is a vast and layered narrative that spans over five millennia, shaped by migrations, cultural exchanges, conquests, religious movements, and socio-political transformations. The evolution of languages in the Indian subcontinent is not a linear process but a dynamic interplay of continuity and change—where ancient tongues coexisted and merged with emerging dialects, creating a unique tapestry of linguistic plurality.

Proto-Languages and Early Origins:

The earliest linguistic roots in India can be traced to the Proto-Indo-European and Proto-Dravidian language families. The Indo-Aryan languages, which form the largest language family in India today, are believed to have descended from Vedic Sanskrit, introduced by Indo-Aryan speakers around 1500 BCE. The Dravidian language family, on the other hand, is considered indigenous to the subcontinent, with Tamil, Telugu, Kannada, and Malayalam as its major representatives. There is also evidence of pre-Vedic and non-Aryan languages, possibly Munda or Austroasiatic, which continue today in parts of central and eastern India through languages like Santali, Mundari, and Ho.

The Vedic and Classical Sanskrit Era:

The Rigveda, composed in archaic Sanskrit around 1500–1200 BCE, is the oldest surviving literary text in India and marks the beginning of India's documented linguistic history. Vedic Sanskrit, an oral language preserved through intricate mnemonic systems, gradually evolved into Classical Sanskrit, codified by the grammarian Panini in the 4th century BCE through his foundational text Ashtadhyayi. His grammar became the basis for all further linguistic analysis in India and is still studied globally. Sanskrit served not just as a liturgical and scholarly language but also as a medium for philosophy, poetry, drama, and science for over two millennia. It had a pan-Indian status, influencing the development of many regional languages, including those in the Dravidian family, through extensive lexical borrowing and syntactic influence.

Emergence of Prakrits and Pali:

Between the 6th century BCE and the 3rd century CE, Prakrit languages—vernacular forms that developed alongside Sanskrit—gained prominence. These included:

Magadhi Prakrit (used in early Buddhist texts),
Ardhamagadhi (used in Jain scriptures),
Shauraseni, and Maharashtri, which became the basis for many later Indo-Aryan languages.
Pali, another Middle Indo-Aryan language, became the scriptural language of Theravāda Buddhism, and was widely used across South and Southeast Asia. These languages marked a shift from Sanskrit's elitist exclusivity to more accessible, colloquial forms of expression, contributing to a wider literary and cultural democratization.

Apabhramsa and the Transition to Modern Languages:

By the 6th to 12th centuries CE, Apabhramsa dialects (literally "corrupted" or evolved forms of Prakrit) began to dominate vernacular literature, particularly in poetry. They served as the linguistic bridge between classical Prakrits and modern Indo-Aryan languages like Hindi, Bengali, Marathi, and Gujarati. Simultaneously, regional languages in the Dravidian family, particularly Tamil, flourished with rich literary traditions. The Sangam Age (3rd century BCE to 3rd century CE) produced secular Tamil poetry dealing with themes of love, war, ethics, and kingship, making Tamil one of the oldest living classical languages in the world with a continuous literary tradition.

Influence of Persian, Arabic, and Turkic Languages:

With the arrival of Islamic rule in India from the 12th century onward, Persian became the court language in many parts of the subcontinent. Its influence blended with local dialects to give rise to Urdu, a language that shares grammar with Hindi but borrows heavily from Persian and Arabic in vocabulary and script (Nastaliq). Other regional languages like Kashmiri, Punjabi, Sindhi, and

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Gujarati also absorbed significant Persian and Arabic elements during this period. This linguistic synthesis enriched poetic and narrative forms, especially in the Sufi and Bhakti traditions.

6. Colonial Impact and the Rise of English

The arrival of European colonial powers—Portuguese, Dutch, French, and especially the British—had a profound impact on Indian languages. The British introduced English as the medium of administration and education, which significantly altered the linguistic hierarchy in India.

Many Indian languages underwent standardization and codification during the colonial period, including the development of grammars and dictionaries by European Orientalists. English began to function as a lingua franca among educated Indians and still holds a dominant position in sectors like higher education, law, governance, and science.

Post-Independence Developments:

After independence in 1947, India embraced its linguistic diversity within a constitutional framework. The Eighth Schedule of the Indian Constitution initially recognized 14 languages, now expanded to 22. States were reorganized on linguistic lines in 1956, further affirming the role of language in political identity. Efforts have been made to revive and protect classical languages (like Sanskrit, Tamil, Telugu, Kannada, and Malayalam) and endangered tribal languages. At the same time, debates over the national language, the use of English, and the imposition of Hindi have continued to shape India's sociopolitical discourse. The historical evolution of Indian languages illustrates not just linguistic change, but the cultural, political, and philosophical history of the Indian subcontinent. These languages have preserved ancient wisdom, given birth to vast literatures, adapted to global influences, and evolved with their communities. Understanding this evolution is essential to appreciating the continuity, resilience, and diversity of Indian civilization.

▪ **Language Families in India:**

India's remarkable linguistic diversity is rooted in the coexistence of multiple language families, each with distinct historical origins, structural features, and geographic distributions. These language families form the broadest classification of Indian languages and provide insight into the evolution, migration, and cultural exchanges of different communities throughout history. While there are thousands of dialects spoken across India, they largely belong to four major language families: Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman. A few other language isolates and unclassified tongues also contribute to India's linguistic complexity.

Indo-Aryan Language Family:

The Indo-Aryan family is a major branch of the larger Indo-European language group and accounts for nearly 75% of India's population. Indo-Aryan languages are believed to have evolved from Vedic Sanskrit, which arrived in the Indian subcontinent around 1500 BCE. These languages underwent several phases: Old Indo-Aryan (Vedic and Classical Sanskrit), Middle Indo-Aryan (Prakrit and Pali), and Modern Indo-Aryan languages. Major Languages among them are Hindi, Bengali, Marathi, Gujarati, Punjabi, Urdu, Assamese, Odia, Sindhi, and Kashmiri. Hindi, in its standardized form, is one of the official languages of India and widely spoken across northern and central India. Geographical distributionof these languages is Northern, central, and eastern India. Also spoken in neighboring countries like Nepal, Bangladesh, Pakistan, and Sri Lanka.

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Dravidian Language Family:

The Dravidian family is one of the oldest linguistic groups in India, with roots that predate the arrival of Indo-Aryans. It is primarily spoken in southern India and some parts of central and eastern India. Some scholars believe that Dravidian languages were once spread across the entire Indian subcontinent before being pushed southward by Indo-Aryan expansion. Tamil has the oldest surviving literature among Dravidian languages, dating back to the Sangam period (circa 300 BCE–300 CE). Tamil, Telugu, Kannada, and Malayalam are the major languages. Minor Dravidian languages include Tulu, Gondi, Kui, Kurukh, and Brahui (spoken in parts of Pakistan and Afghanistan). Predominantly in Tamil Nadu, Andhra Pradesh, Telangana, Karnataka, and Kerala. Also spoken by tribal communities in Chhattisgarh, Odisha, and Jharkhand.

Austroasiatic Language Family:

The Austroasiatic language family is among the oldest in India and is part of a wider group that includes languages spoken in Southeast Asia (e.g., Khmer, Vietnamese). This family believed to have originated in the eastern Indian subcontinent or Southeast Asia. It is associated with tribal and forest-dwelling communities, and rich in oral folklore traditions. Major Languages of this family are Santali (the most widely spoken), Mundari, Ho, Kharia, and Korku. These languages are found in parts of Jharkhand, Odisha, West Bengal, Chhattisgarh, and Assam. These languages often lack a strong written tradition and are endangered due to the dominance of regional languages and limited institutional support.

Tibeto-Burman Language Family:

The Tibeto-Burman languages belong to the Sino-Tibetan language family and are spoken primarily in India's northeastern states and parts of the Himalayan region. These languages are connected to ethnic groups that migrated from Tibet, China, and Myanmar over several centuries. Bodo, Mising, Meitei (Manipuri), Lotha, Garo, Nyishi, and Naga dialects are the major languages of thus family. Meitei is the official language of Manipur and is recognized in the Eighth Schedule. Arunachal Pradesh, Nagaland, Manipur, Meghalaya, Mizoram, and Sikkim these are the parts in which this language family is distributed. The same language family is also present in parts of Ladakh, Himachal Pradesh, and Uttarakhand. Linguistic Features of these languages are Tonal nature, agglutinative structures, and unique phonetics distinguish these languages from Indo-Aryan or Dravidian tongues.

Other Language Groups and Isolates:

India also has a few language isolates and unclassified languages that do not fit neatly into the major families. Nahali (spoken in Madhya Pradesh and Maharashtra) is a mixed or isolate language with elements from multiple families. Whereas Burushaski (spoken in parts of Kashmir) is often considered a language isolate. Great Andamanese languages are indigenous to the Andaman Islands, most of which are now critically endangered or extinct.

Linguistic Multilingualism and Overlap:

Despite clear classifications, India's languages often influence one another through centuries of contact. Code-switching, bilingualism, and lexical borrowing are common, especially in border regions and urban centers. This functional multilingualism is a defining characteristic of Indian society. The classification of Indian languages into major families reflects the country's deep historical roots and migratory patterns of various communities. Each language family has played a

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significant role in shaping the cultural and intellectual landscape of India. Understanding these families is essential for appreciating the linguistic plurality of the subcontinent and for framing language policy, education, and cultural preservation strategies in the 21st century.

- **Literary and Script Traditions:**
India's literary and script traditions are among the richest and most ancient in the world, reflecting the vast linguistic diversity of the subcontinent. These traditions are not only a testament to India's intellectual and aesthetic achievements but also a mirror of its philosophical, spiritual, and socio-political evolution. The development of scripts and literature in India has been deeply intertwined with language, religion, education, and identity, shaping regional and national cultures across centuries.

Early Oral Traditions and the Birth of Literature:
India's earliest literary tradition began in oral form, especially with the Vedic hymns, which were composed in Vedic Sanskrit around 1500–1200 BCE. These texts were meticulously memorized and transmitted across generations using complex oral techniques such as padapāṭha (word-by-word recitation) and ghanapāṭha (cyclical recitation). The Rigveda, Samaveda, Yajurveda, and Atharvaveda, The Upanishads and Brahmanas, The epics Ramayana and Mahabharata, composed in Classical Sanskrit are the major texts of this period. These works represent not only religious and philosophical thought but also early poetic and narrative forms that influenced later literary genres in both Sanskrit and regional languages.

Classical Sanskrit Literature and Its Influence:
With the codification of Classical Sanskrit by Panini (circa 4th century BCE), Indian literature entered a new phase. Sanskrit became the language of elite scholarship, courtly poetry, drama, and science. Notable genres included: Kavya (poetry), as seen in Kalidasa's Meghaduta and Raghuvamsha, Natya (drama), with plays like Abhijnanasakuntalam, Shastraic texts, covering fields such as grammar (Ashtadhyayi), mathematics (Aryabhatiya), medicine (Charaka Samhita), and political science (Arthashastra), Sanskrit's prestige and reach were such that it influenced the development of literary traditions in Tamil, Kannada, Telugu, and even languages outside India, such as Tibetan, Javanese, and Balinese.

Sangam Literature and Early Dravidian Texts:
While Sanskrit flourished in the north, Tamil developed an equally rich and independent literary tradition in the south. The Sangam era (circa 300 BCE – 300 CE) produced a corpus of poetry known for its emotional depth and moral vision, including, Ettuthokai (Eight Anthologies), Pattuppāṭṭu (Ten Idylls). Later works like Thirukkural by Thiruvalluvar, remains a moral and ethical classic. Dravidian languages such as Kannada and Telugu also saw the emergence of literary traditions in the early medieval period, supported by royal patronage and temple culture.

Bhakti and Sufi Movements: Democratizing Literature:
From the 7th to 17th centuries CE, the Bhakti movement in Hinduism and the Sufi movement in Islam brought about a significant shift in Indian literary culture. These movements emphasized personal devotion and social equality. The movements used vernacular languages to reach common people and produced a wealth of lyrical, devotional, and philosophical poetry. Notable figures of this era include Kabir, Tulsidas, Mirabai (Hindi), Namdev, Tukaram (Marathi),

Basavanna, Akkamahadevi (Kannada), Alvars and Nayanmars (Tamil) and Bulleh Shah, Shah Hussain (Punjabi Sufi poets). These poets not only enriched regional literatures but also shaped religious and linguistic identities in profound ways.

The Growth of Vernacular Literatures and Printing:

By the 16th to 19th centuries, vernacular languages had fully emerged with their own scripts, grammars, and literary traditions. Courts, temples, and universities encouraged the creation of epics and chronicles, folk tales and ballads, philosophical treatises and plays. The advent of the printing press during the colonial era accelerated the development and standardization of Indian languages. Religious texts, newspapers, novels, and educational materials began to appear in multiple Indian scripts, boosting literacy and linguistic nationalism.

Script Traditions: Diversity and Development:

India is unique in its script diversity, with over a dozen major writing systems in use. Most Indian scripts evolved from the ancient Brahmi script (3rd century BCE), including Devanagari (used for Hindi, Sanskrit, Marathi, Nepali), Tamil, Telugu, Kannada, Malayalam scripts, Bengali-Assamese, Gujarati, Odia, Punjabi (Gurmukhi) scripts. Scripts were more than writing tools—they were integral to religious and cultural expression. Sacred texts, temple inscriptions, copper plates, and palm-leaf manuscripts played a vital role in recording and preserving India's linguistic heritage.

Modern and Contemporary Literature:

In the modern period, Indian literature witnessed a renaissance through the works of reformers, nationalists, and modernists who used regional languages to express contemporary social and political realities. Prominent figures of this period are Rabindranath Tagore (Bengali), Premchand (Hindi/Urdu), U. R. Ananthamurthy (Kannada), Subramania Bharati (Tamil) and Qurratulain Hyder (Urdu). Post-independence and contemporary literature have continued to evolve across genres such as novels, short stories, poetry, drama, and digital literature—contributing to global literary discourse and translations. India's literary and script traditions are a cornerstone of its civilizational heritage. From sacred chants to secular poetry, from palm-leaf manuscripts to printed books and digital platforms, these traditions reflect India's pluralism, creativity, and enduring commitment to knowledge. Preserving and promoting this literary wealth is essential not only for cultural identity but also for fostering a multilingual and inclusive future.

▪ Conclusion:

India's linguistic tradition stands as one of the richest and most intricate in human history. From the earliest known texts of the Vedas in Sanskrit to the dynamic evolution of contemporary vernaculars, India has nurtured an extraordinary continuum of linguistic expression. This tradition is not only a testament to the intellectual, philosophical, and literary achievements of Indian civilization but also a living, evolving framework that continues to adapt to changing social, political, and technological contexts. Throughout this research, we have explored the deep historical roots of Indian languages—how classical languages like Sanskrit, Tamil, Pali, and Prakrit shaped religious, literary, and cultural identities over millennia. We examined the complex evolution of Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman language families, the role of multilingualism in Indian society, and how language served both as a unifier and as a marker of regional distinction. In the contemporary era, Indian linguistic traditions face both new opportunities and formidable challenges. Globalization, the spread of English, and internal

migration are reshaping language use, particularly in urban and digital spheres. Yet, paradoxically, these same forces have also revitalized interest in regional languages, facilitated by digital platforms, OTT media, and cultural pride movements. Education policies such as the National Education Policy 2020, technological tools for regional language computing, and increasing literary translations are signs of a renewed investment in linguistic pluralism.

However, the survival of many languages—especially tribal and endangered ones—remains precarious. Without systematic documentation, community engagement, and institutional support, many may vanish, taking with them entire worlds of cultural knowledge, oral histories, and ecological wisdom. The preservation of linguistic diversity must therefore be seen not merely as a cultural imperative, but as a civilizational responsibility. Indian linguistic tradition, far from being a static relic of the past, is a dynamic, living ecosystem. Its vitality depends on how India as a nation and its global diaspora choose to nurture this legacy—through inclusive language policies, intergenerational transmission, digital integration, and cross-cultural appreciation. The future of India's languages will be shaped not only by government initiatives but by everyday choices—how people speak, read, write, learn, and connect across boundaries of region, class, and community.

In conclusion, Indian linguistic traditions offer a model for coexistence, creativity, and cultural depth in an increasingly homogenized world. They remind us that language is more than a tool for communication—it is a vessel of identity, memory, and imagination. The task ahead is to sustain this inheritance with care, curiosity, and commitment.

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16

INDIAN PHILOSOPHY AND ETHICS: THE DARSHANAS, EPISTEMOLOGY, AND VALUE FRAMEWORK FOR MODERN SOCIETY

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Indian philosophy, with its diverse schools of thought, offers a comprehensive understanding of life, ethics, and knowledge. The six primary orthodox schools of philosophy—Nyāya, Vaisheshika, Sānkhya, Yoga, Mīmāṁsā, and Vedanta—offer unique insights into epistemology (the study of knowledge) and ethics, forming the foundation for a value system that is not only relevant to ancient Indian society but also profoundly applicable to modern contexts. This paper aims to explore the key components of Indian philosophy, particularly the epistemological and ethical teachings of these schools, and to argue for their value in addressing the challenges of contemporary global society. Indian philosophy is traditionally categorized into two broad groups: the *āstika* schools, which accept the authority of the Vedas, and the *nāstika* schools, which reject Vedic authority. Both categories contribute significantly to our understanding of the world, knowledge, and ethics. Here, we briefly explore the key orthodox and heterodox schools of thought.

The Nyāya school is primarily concerned with epistemology and logic. It posits that knowledge is derived through the correct use of reason, perception, and inference. The Nyāya system emphasizes four main valid sources of knowledge: *pratyaksha* (perception), *anumāna* (inference), *upamāna* (comparison), and *śabda* (testimony). In terms of ethics, Nyāya promotes *dharma*, or living according to moral and ethical laws, and emphasizes the role of correct reasoning in ethical decision-making. The Vaisheshika school, founded by Kanada, is an ontological theory that posits that the universe is composed of eternal atoms (*paramanu*). Knowledge in Vaisheshika arises through direct perception and logical reasoning. Its ethical teachings center on understanding the fundamental laws of nature and acting in accordance with them to attain spiritual liberation (*moksha*).

Sānkhya, attributed to Sage Kapila, is one of the oldest systems of Indian thought. It presents a dualistic approach, distinguishing between *purusha* (consciousness) and *prakriti* (material nature). Knowledge in Sānkhya arises through introspection and understanding the relationship between these two aspects of existence. Ethically, Sānkhya advocates the liberation of the soul from the bondage of material nature through knowledge, self-discipline, and meditation. Closely related to Sānkhya, Yoga, as articulated by Patanjali in the *Yoga Sutras*, focuses on the practical methods for achieving mental discipline and self-realization. Yoga emphasizes the importance of meditation, ethical behavior, and physical discipline in attaining liberation. Its

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ethical teachings align with the principles of *ahimsa* (non-violence) and *satya* (truthfulness), crucial for personal and societal well-being.

Mīmāṁsā is focused on the interpretation of the Vedic texts, particularly the rituals and duties prescribed therein. It emphasizes the role of *karma* (action) and *dharma* (moral duty) in shaping one's ethical life. Mīmāṁsā advocates for adherence to prescribed rituals and duties to ensure the proper functioning of the universe and individual moral growth. Vedanta, particularly as expounded by Shankaracharya, is perhaps the most well-known school of Indian philosophy. It focuses on the ultimate reality, *Brahman*, and the realization of the self (*Atman*) as one with Brahman. Vedanta teaches that knowledge of one's true nature leads to liberation. Ethical teachings in Vedanta revolve around *dharma* and *ahimsa*, with a focus on universal compassion, non-attachment, and transcendence.

Indian epistemology, or the theory of knowledge, emphasizes multiple sources or *pramāṇas* (means of knowledge). These include:

- **Perception (Pratyaksha)**: Direct sensory experience is considered a valid source of knowledge, but it is recognized as imperfect and subject to error.
- **Inference (Anumāna)**: Logical reasoning or inference, which allows individuals to make conclusions based on indirect evidence or premises.
- **Testimony (Śabda)**: The knowledge passed down through authoritative texts or wise individuals, considered trustworthy when properly interpreted.
- **Comparison (Upamāna)**: Knowledge derived through analogy and comparison.

These diverse epistemological tools enable individuals to understand the world and their place within it, providing a well-rounded approach to both scientific inquiry and ethical living.

Ethics in Indian philosophy is deeply connected to the concepts of *dharma* (moral duty), *karma* (action and consequence), and *moksha* (liberation). These ideas form the basis for ethical behavior and societal values. Central to these teachings is the notion that actions have consequences, both immediate and in future lifetimes, and that true ethical living leads to liberation from the cycle of birth and death.

Key Ethical Principles:
- **Dharma**: The moral law or duty that guides individual and collective actions. Dharma emphasizes the importance of righteous living and fulfillment of one's responsibilities.
- **Karma**: The law of cause and effect, which states that every action has consequences. Good actions lead to positive outcomes, while harmful actions result in negative consequences.
- **Ahimsa**: Non-violence in thought, speech, and action, as taught by both Jainism and Hinduism. Ahimsa is considered a key principle in fostering peace and harmony in society.
- **Moksha**: Liberation from the cycle of reincarnation, achieved through knowledge, self-discipline, and ethical behavior.

Indian philosophy offers a robust ethical framework that can address many contemporary challenges. The principle of non-violence (*ahimsa*) and the recognition of the interconnectedness of all life forms can inspire sustainable living and environmental stewardship. The teachings of *dharma* and *karma* can guide societal efforts toward justice, equity, and fairness, addressing issues like poverty, caste discrimination, and gender equality. The practices of *Yoga* and meditation,

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central to many Indian philosophical systems, provide tools for mental discipline, emotional regulation, and self-realization, relevant in the modern world where mental health is a growing concern.

Indian ethical thought, deeply rooted in concepts like *dharma* (righteous duty), *ahimsa* (non-violence), *karma* (action and consequence), and *moksha* (liberation), offers a timeless framework that can be meaningfully applied to address modern societal challenges. These principles are not merely theoretical but provide practical pathways for individual behavior and collective well-being.

Indian philosophy teaches that all life is interconnected. The ethical concept of *ahimsa*, especially in Jainism, promotes respect for all living beings humans, animals, and nature. In texts like the *Rigveda* and *Bhagavad Gita*, humans are seen not as masters but as stewards of the Earth (*prakriti*). The concept of *rta* (cosmic order) emphasizes balance between natural elements and moral duty. Encourages ecological responsibility, sustainable living, and climate action. Supports policies like veganism, reforestation, and reduced consumption based on moral restraint. Promotes indigenous knowledge and ecological practices over exploitative industrialism.

The Indian ethical tradition advocates fairness and compassion for all, including marginalized communities. Buddhist and Jain ethics emphasize non-discrimination, while Vedantic thought upholds the essential divinity (*Atman*) in every being. Mahatma Gandhi's reinterpretation of *Sarvodaya* (upliftment of all) is grounded in these principles and has inspired many social reform movements. Ethical foundation for inclusive policies—anti-caste discrimination, gender equality, and minority rights. Encourages grassroots activism, service-oriented leadership, and ethical policymaking. Forms a moral basis for affirmative action, decentralization, and participatory democracy.

Ancient Indian texts like the *Mahabharata*, *Arthashastra*, and *Manusmriti* outline a code of ethics for rulers—governance based on justice, truthfulness, and public welfare. *Rājadharma* demands that leaders prioritize the good of the people over personal gain. Provides a framework for ethical governance—transparency, accountability, and public service. Informs codes of conduct in civil service, judiciary, and legislature. Inspires models of leadership based on integrity, compassion, and self-restraint, rather than power accumulation.

Indian ethics emphasize the inner life as much as outer action. The *Bhagavad Gita* and *Yoga Sutras* highlight emotional balance, mindfulness, and detachment from ego-driven actions. The Eight Limbs of Yoga (Ashtanga Yoga) promote mental discipline, self-control, and spiritual realization. A holistic model for addressing stress, anxiety, and depression through practices like mindfulness, meditation, and breathwork. Encourages resilience and emotional intelligence in personal and professional life. Forms the foundation of many global wellness movements (e.g., yoga therapy, mindfulness-based stress reduction).

Ethical business in Indian philosophy emphasizes generating wealth (*artha*) without violating moral duties (*dharma*). Concepts like *Seva* (selfless service) and *Daana* (charitable giving) support equitable economic models. Provides a moral compass for corporate governance, ethical investment, and sustainable development. Encourages Corporate Social Responsibility (CSR) and stakeholder capitalism. Challenges excessive consumerism and promotes ethical entrepreneurship. Traditional Indian education focused on character-building, self-inquiry, and value-based learning. Ethical learning was integral, not just a subject—students were trained in humility, respect, and responsibility. Supports value-based education systems that go beyond technical skills to develop ethical citizenship. Encourages dialogic, inquiry-based learning rather

than rote memorization. Highlights the importance of mentorship, holistic development, and lifelong learning.

Indian philosophy promotes rational dialogue (*Tarka*) and compromise (*Madhyama Marga*, as in Buddhism) in resolving conflicts. Non-violence (*ahimsa*) and forgiveness are emphasized over revenge or punishment. Useful in intercultural dialogue, international diplomacy, and communal harmony. Supports conflict resolution strategies based on empathy, negotiation, and shared values. Indian ethics, with its foundations in spiritual and rational inquiry, offers a deeply integrative value framework for modern society. Whether confronting ecological crises, social injustice, political corruption, or personal distress, the ethical principles of *dharma*, *ahimsa*, and *atma-jnana* provide meaningful and actionable insights. By integrating these ancient yet enduring values into our collective systems—education, governance, economy, and daily life—modern societies can evolve toward more just, compassionate, and sustainable futures.

Indian philosophy offers profound insights into ethics, epistemology, and the nature of human existence. The Darshanas provide a comprehensive framework for understanding knowledge, morality, and the pursuit of liberation. In modern society, these teachings continue to offer valuable guidance in navigating ethical dilemmas, promoting sustainability, and fostering social justice. By revisiting and integrating the wisdom of Indian philosophical traditions, contemporary society can develop a more holistic and compassionate approach to addressing the challenges of the modern world.

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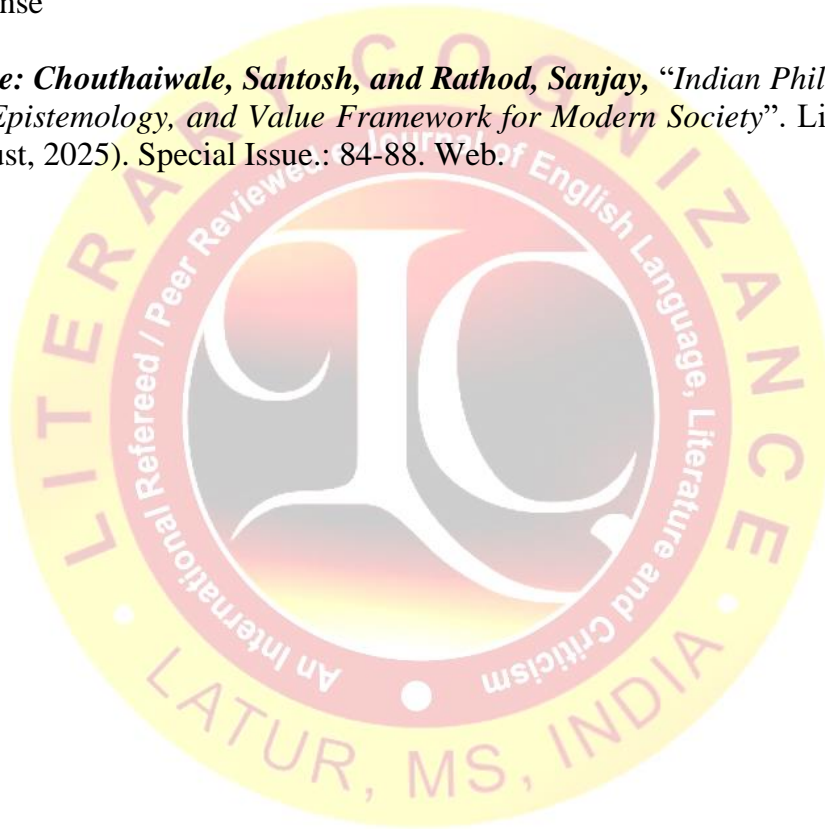
17

CHAPPAL CHORI AND CAPITALIST'S "POLITICAL" IGNORANCE: A CASE STUDY OF KOLHAPURI CHAPPALS

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Indian Knowledge Systems (IKS) play an important role in craftsmanship by preserving and transmitting traditional skills and techniques passed down through generations. These systems encompass a wide range of knowledge, including practical skills, artistic expressions, and traditional ways of life, all of which are deeply embedded in the cultural rich tradition of India. IKS influences craftsmanship such as Preservation of Traditional Techniques, Holistic Approach, Intergenerational Knowledge Transfer, Cultural Identity through that economic empowerment can be achieved.

This paper deals with the problem of the identity of Kolhapuri Chappals as a conflict between IKS and capitalist politics, deliberately ignoring the origin and not giving due importance to appropriate historical craftsmanship and knowledge. As one knows this dispute is on the wave in media these days. Every Indian is concerned about the patent and claim of its own traditional knowledge stolen by Italian company 'Prada'.

Rich Tradition of Kolhapuri Chappals:

The Kolhapuri chappals is a traditional footwear wore by men and women not specific to Maharashtra only, it has crossed state boundaries. The chappals are made of original soft leather and are known for their comfortable fit. The chappals are available for both genders. They are available in a variety of colours, but the most popular ones are brown. The Kolhapuri chappals have gained popularity in recent years due to its comfort and stylish design. It is a fashion statement for both men and women particularly on auspicious occasions and traditional ceremonies. It is popular for embossed designs and is generally considered to be a very comfortable and stylish shoe.

The Kolhapuri chappals was not that famous in the last decade but has experienced a resurgence in popularity in recent years. Many celebrities have been spotted wearing them. Also, the chappals is now being marketed as a fashionable and stylish accessory, which has helped to increase its appeal thus Kolhapuri chappals is back in fashion.

Kolhapuri chappals are a type of traditional Indian footwear that originated in the city of Kolhapur, Maharashtra. It has a unique identity as they are usually made from a single piece of premium quality leather and feature intricate designs. Many regional variations of Kolhapuri chappals are available as per requirement, Kolhapuri chappals are usually flat and have pointed toes. They are sleeker and make them more comfortable to wear. The Kolhapuris can be used both seasons during winter and summer. Wearing Kolhapuri gives a particular Indian touch to your attire. Besides it has medicinal and physiotherapeutic use as they provide better support and comfort to feet, to avoid foot problems such as calluses and blisters it improves posture and

prevents backaches. This is because they evenly distribute body weight across feet, which takes the pressure off spine and joints.

Kolhapuri chappals are also very durable and can last for years with proper care. The most distinguishing characteristic is the use of a single strap or thong to secure the chappals to the foot. This strap typically runs across the bridge of the foot and is often adorned with embellishments such as beads or sequins.

Kolhapuri chappals were once used as casual footwear by native people but now they are dressed up for special occasions and with traditional dresses such as Saree and Dhoti Kurta. The Kolhapuri isn't limited to Kolhapur though, it has reached the red carpet in recent years. Almost reached in the every corner of the globe. Kolhapuri chappals are usually made from a single piece of leather, whereas other styles often incorporate multiple pieces stitched together, no nails are used. This gives Kolhapuri chappals a sleeker look and makes them more comfortable to wear. Sure that you'll stand out from the crowd while keeping your feet comfortable.

Origin and History:

Kolhapuri Chappals has a rich history dating back to the 13th century. During the 13th century, in the Maharaja of the Shahu dynasty, the royal family patronized artisans and craftsmen, leading to the development of various traditional crafts, including footwear. The Kolhapuri Chappals were born out of the expertise of the local artisan community, known as the "Kolhapuri craftsmen." These handmade leather footwear are tanned by using vegetable dyes of Hirda and Babool trees; it has its own peculiarity of making. The original Kolhapuri is made from 100% goat or buffalo leather. The leather is processed in such a way that it gives a light, soft and silky feel and completely free from any allergic properties. Which is made using cattle hide and thread, had a thick sole and weighed to about 2 kilograms and was able to withstand even high degree of heat and function properly in even hard mountain terrains. The model then made much thinner than what is available currently and was also known as "Kanwali" for it had two side flaps. Chappals are intricately designed with golden laces and stones.

Chappals are more than footwear, they have environmental preservation qualities in themselves too. Kolhapury Chappals is named after its place of origin. They are named as *Kachkadi, bakkalnali*, and *pukari*. Kolhapuries are known for its look, and appearance chunky, rugged appearance and durability. These skilled artisans were renowned for their exceptional craftsmanship, and desperately trying to preserve this art. Kolhapuri footwear is mainly cottage industries and the people belong to the cobbler community. Each unit has generally 5-10 labourers; mostly the family members including the women of the house. In Kolhapur alone, there are about 5633 units engaged in the manufacture of Kolhapuri chappals employing 22500 artisans of which 10% are women artisans. The male workers undertake the job of cutting, seasoning of leather and fitting whereas the women workers carry the work of making upper belts designs and sole-stitching during their spare time.

Issues of IPR:

Recently, Italian shoe company 'Prada' presented sandals resembling Kolhapuri chappals in their Spring/Summer 2026 menswear collection without initially acknowledging the inspiration or the GI-tagged status of the traditional footwear. The brand's version was reportedly priced at over Rs. 1 lakh. While original chappals are way cheaper about one thousand rupees per pair. This is sparked outrage over appropriation and exploitation of Indian craftsmanship. After many artisans

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outcry finally, Prada agreed and acknowledged the inspiration from traditional Indian handcrafted footwear. Maharashtra Chamber of Commerce, Industry and Agriculture (MACCIA), in collaboration with artisans, decided to patent Kolhapuri chappals to protect them internationally, also took lead and a public interest litigation (PIL) was filed in the Bombay High Court against Prada, that demanded an apology and compensation for Kolhapur artisan. Well Known Indian actress Kareena Kapur slammed by wearing her own Kolhapuri and declaring that it's not Prada but her own national artisan. She explored the platform wearing kolhapuri chappal and said, "Sorry no 'Prada', Only OG Kolhapuri." Neena Gupta, famous TV and character actress demanded that Kolhapuri Chappals are Indian and Prada should pay for their "political" ignorance. She Said, "Asli Asli Hota hai." (Youtube)

Italian luxury fashion brand Prada has admitted drawing inspiration from Indian traditional footwear for Men's Spring/Summer 2026 sandals, after facing backlash for not crediting the resemblance to GI tagged India's Kolhapuri chappals. They admitted that tagged chappals are from Kolhapur (Maharashtra) and nearby districts like Sangli, Satara, and Solapur, dating back to the 12th–13th century, and were originally made for royalty.

Prada is an Italian luxury fashion brand known for its high-end clothing, footwear, and accessories. Prada's aesthetic has been associated with refinement, innovation, and intellectualism. The target audience is affluent individuals aged 25 to 55 who appreciate high-quality luxury items and seek products that convey status and sophistication. However, although Prada admits to acknowledge GI tag, it clearly denies artisan's right. Patent issues are the obstacles, until now Kolhapuri does not get a patent. It is clearly claimed by Karnataka, Tamil Nadu and Maharashtra. All the three states claim rights of the chappals and no one yet gets it. The underlined story is again there is an interstate competition for the rights. Hence, Prada refused to pay as there is no patent received yet.

Academic Attention:

Sadly, India has faced such complications many times, each time had to struggle for her claim. This is clearly due to a lack of government one policy to acknowledge ancient and true Indian craftsmanship, knowledge, medicines, goods, groceries typical to particular territory and so on…through systematic research. Also, Indian academics seem to be unaware of the importance of GIs. Limited academic focus is paid to GIs, with only seven publications from India in contrast with the European nations, such as Italy, Spain, and France, lead in GI-related academic publications. A recent surge in publications indicates growing academic interest, with 35 articles published in 2021. At times, we are proud of our Indian knowledge System, at the same time we fail to draft and preserve the ancient and specific knowledge, craftsmanship and medicines and get acknowledged through filing patents and receiving them before some other 'politically' ignorant company claims it.

This crisis reminds me of patent fights for Haldi, Basmati Rice and medicinal uses of Neem plants. Great scientist Dr. Raghunath Mashelkar took the cognizance and fought for the patents of Haldi, then of Basmati rice. Ecofeminist writer, environment activist Vandana Shiva accompanied him in Basmati Rice and Neem patents. We won that battle against the giant countries like America and Britain. Many times academicians claim the knowledge of making of Vimana is truly Indian, however lack of drafting, and tracing knowledge from ancient books leave Indian scientists paralysed to prove it. Thus Prada Vs Kolhapuri crisis becomes a lesson.

It asserts the urgency to recognize and assert Indian Knowledge through systematic official documents.

Prada is trying to prove that not every time is 'me' time for Indians, they would not give dam recognition to Kolhapuri chappals. This fight is on, it will take time to prove certain things.

However it is clearly an indication that academic cognizance and research is needed for many such things that are particularly "Indian". Indianness should be preserved through academia. NEP, thus, is considered to be opening an avenue for making India as 'Vishwaguru' bringing up the Indian Knowledge System into the syllabi. Being proud is not enough, fighting spirit is also not enough. One should assert one's own identity, acknowledge the Indianness through systematic drafting and claiming patents through proper academic investigations. Prada will come to its knees soon, no doubt about that, however we must take care of not allowing them to use Indian ancient, intergenerational and traditional knowledge in future. Hence, IKS influences craftsmanship such as Preservation of Traditional Techniques, Holistic Approach, Intergenerational Knowledge Transfer, Cultural Identity through that economic empowerment can be achieved. Systematic and appropriate government policy is required, pursuits of knowledge are demanded through serious research works.

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18

KALIDASA'S *MEGHDOOT*: THE REFLECTION OF INDIANNESS

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Introduction:

Meghdoot is a lyric poem of 111 stanzas composed in *mandākrāntā chhanda*, a metrical form that flows gently, mirroring the languid movement of a monsoon cloud. Kalidasa uses the narrative of a Yaksha, a celestial being exiled for dereliction of duty, who sends a message to his beloved via a cloud. This seemingly simple plot serves as a profound canvas on which Kalidasa paints India's natural beauty, emotional richness, and spiritual depth. The poem is a cultural artefact that conveys the essence of Indianness—a composite of emotional, philosophical, and geographical identities that define the Indian worldview.

The Indian Landscape as a Cultural Map

Kalidasa's delineation of the cloud's journey from Ramagiri in Central India to Alaka in the Himalayas offers a vivid portrayal of the Indian landscape. This geographical tour is not merely descriptive but symbolic of cultural unity. Kalidasa names rivers, mountains, cities, and shrines, all of which held religious or mythological significance in ancient India (Chaudhuri 78).

The river Narmada, the Vindhya mountains, Ujjayini, and the Himalayas are not mere geographical entities; they are living symbols of Indian civilization. The cloud's movement through these sacred spaces elevates nature into a divine realm, reflecting the Indian tendency to sacralise the environment (Ayyar 102).

Emotional Aesthetic: The *Rasa* Theory and Indianness:

Kalidasa's poetry reflects the Indian aesthetic principle of rasa, particularly *śṛṅgāra rasa* (the erotic/romantic sentiment). The Yaksha's longing is not personal alone but archetypal, symbolizing the universal Indian idea of separation (*viraha*) as a spiritually transformative experience.

The concept of *viraha* is deeply rooted in Indian poetry and devotional literature, where separation from the beloved becomes a metaphor for the soul's longing for the divine. As Bhattacharya states, "*Meghdoot* is not just romantic but metaphysical—longing becomes an act of spiritual realization" (Bhattacharya 91).

Spiritual and Philosophical Undertones

Kalidasa's vision of nature is deeply spiritual. Trees, rivers, clouds, and birds are anthropomorphized and treated with reverence. This aligns with the Indian philosophical tradition that sees divinity in all forms of life (*sarvam khalvidam brahma*—"All this is verily Brahman").

The cloud becomes a conscious entity capable of empathy and communication. This view reflects the Indian belief in a sentient, interconnected cosmos. As Kapila Vatsyayan notes, Kalidasa's use of nature is not ornamental but ontological, mirroring the Upanishadic worldview (Vatsyayan, 67).

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Cultural Values and Domestic Idealism:

Kalidasa portrays Indian cultural values such as marital fidelity, devotion, and the sanctity of love. The Yaksha's grief stems not only from physical separation but from the disruption of emotional and spiritual communion with his wife. Indian family and conjugal ideals are echoed in the Yaksha's memories of shared moments, household rituals, and emotional intimacy. The imagery used by Kalidasa—such as the *tilaka* on his wife's forehead, her anklet sounds, and the fragrance of lotus—resonates with Indian domestic symbolism (De 134).

ature *Meghdoot* as a Text of Indianness:

Meghdoot is Indian in structure, theme, sentiment, and imagery. It seamlessly blends the natural with the divine, the romantic with the spiritual, and the personal with the cosmic. The poem mirrors the Indian worldview that life and emotion are inherently sacred. The text's aesthetic principles align with Natyashastra traditions, its spiritual overtones echo Vedantic philosophy, and its emotional texture draws from Indian epics and folklore. Therefore, *Meghdoot* is not merely a love poem but a poetic embodiment of Indian ethos and values.

Conclusion:

Kalidasa's *Meghdoot* is an artistic prism through which the rich spectrum of Indianness can be viewed. The poem fuses landscape, emotion, spirituality, and cultural identity into a cohesive aesthetic vision. By exploring love through the lens of nature and divinity, Kalidasa crafts a uniquely Indian narrative—deeply rooted in cultural traditions yet universally resonant. In doing so, *Meghdoot* transcends its temporal boundaries and becomes a timeless celebration of Indian culture and consciousness.

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19

MEGHDUTAM (THE CLOUD MESSENGER) AND INDIAN KNOWLEDGE SYSTEM

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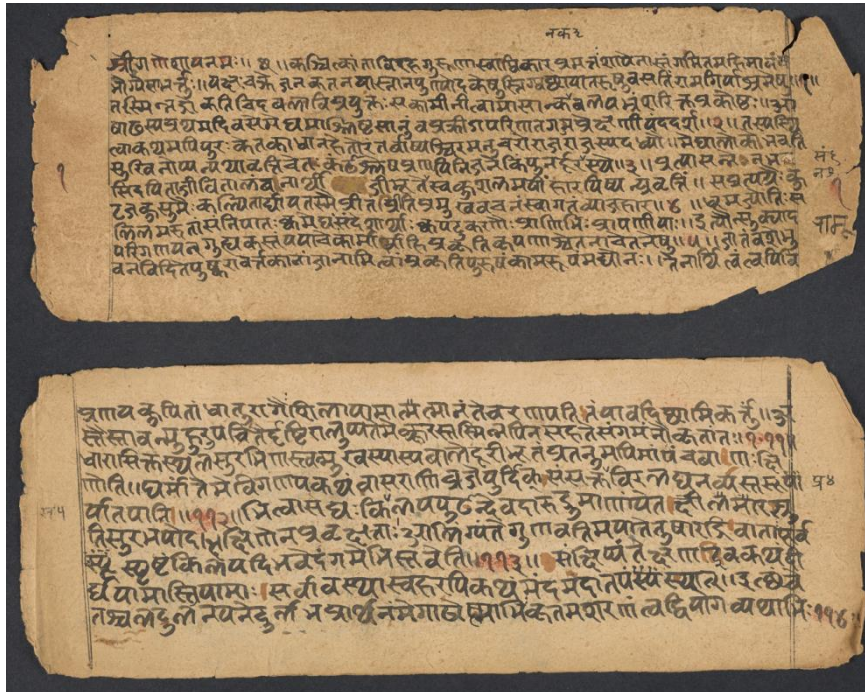
Meghdut of Kalidas, Sanskrit Manuscript First Page, 15 Leaves 9x24 cm size, 390 (Item 508), University of Pennsylvania USA

Introduction:

Ancient Indian literature had number of masterpieces of poetry and drama. It had the very rich literary qualities compare to other parts of the world. Ancient Indian literature contains a wealth of knowledge on weather sciences or meteorology, rainfall, cloud formation and monsoon. Kautilya's Arthasastra includes records of rainfall measurement and their applications to revenue and relief efforts. Reference of rain and weather can also be found in the Rigveda, Panini's Ashtadyayi, Jatakas and Meghdutam. Kalidas's Meghdutam poetry mentioned the onset of the monsoon over central India and traces the parts of clouds towards North. A Muslim poet of the thirteenth century CE, Abdul Rahman wrote Samdesharaasaka Prakrit message poem (dutakavya) in the tradition set by Kalidas's famous Sanskrit poem Meghadutam. Abdala Rahamana noted in his Prakit book Samdesharaasaka about the glorious poetry of Kalidasa, author of the Meghdutam.[1] Here the Nayaika is a beautiful young woman of Vijayanagara whose beloved husband left her on business and has not returned, and the messenger is a traveller on his way

from Multan to Cambay, a place where coincidentally her lover has gone. This is the influence and glory of Kalidas's Meghdutam after around eight hundred years in Indian subcontinent. Various manuscripts found form various times in India belongs to Meghdutam.[2] Kalidas was one of the greatest author in Sanskrit language in Ancient Indian subcontinent. His famous dramas or books are Malavikagnimitra, Vikrmovarshiyaetc and Abhijara Sahkuntalam. His poetry was the Raghuvamsham, Kumarsambhav and Meghdutam.

Meghdutam narrated the story of a Yaksha, a demigod (semi divine being) who was separated from his wife. She lived in the Northern Himalayan mountains in the north, while he was in South part of Indian Subcontinent. He sent her a message through a cloud. Kalidas narrated the cloud passed over the country from South to North, it described all it saw. The concept of Yakshas has significance place in Vedic, Jain and Buddhist religious texts. In Rig Veda, Yakshin was noted as the Varun.[3] Varun, the all seeing god of the Vedas also god of the waters.[4] Kalidas was belonged to the Fourth and Fifth century CE. His dramas had composed that period which had evidences about the scientific knowledge of ancient period in India.[5] Kalidas was the most brilliant play writer in ancient India. His lyrical poem Mughdutam also famous and influenced the Prakrit literature during medieval times.

Meghdutam (The Cloud Messenger):

The Meghdutam, a lovelorn Yaksha, banished to Ramgiri (Ramtek, near Nagpur Deccan), mountain by the God Kubera. Kubera, was well known in Vedic text as lord of precious metals, minerals, jewels and wealth generally in Vedic religion. This god was also well known in Buddhism and Jainism. He dwells in the beautiful jewelled town of Alakaa, near Mount Kailas, and commands hosts of gnomes and fairies (Yakshas). In Meghdutam, Yaksha was in Ramgiri since last eight months in exile and remains four months to return Himalayas, Alakanagari near Mount Kailash. Yaksha requested a passing monsoon cloud to relay his message to his beloved wife in North. The background of Kalidas had empresses here in Meghdutam. Kalidas may have lived near the Himalayas. He clear narrated the edge of Kailash Parwat as the ivory tooth of elephant in Meghdutam.[6] The Yaksha give the cloud directions to Alakaa, the place where his beloved lives, and tells him what to convey to her. "Know her to my second life alone, speaking little, mourning like a chakravaki (goose bird name of Tibet) her companion for away. With the passing of these long days, racked by intense longing, the yours girl would appear so charged I think, like a lotus plant struck by the chilling hour frost. Weeping passionately, her eyes would be swollen and her lips withered by burning sighs' my beloved face cupped in the palm of her hand, only glimpsed through looser tresses flowing down would surely appear like the miserable moon stricken pale. When shadowed by you. She will come into yours view absorbed in the days rites of worship or drawing my likeness." These emotions presented by Yaksha. Yaksha was heartbroken and spent the first eight months of his exile, in extreme suffering. He longed to be with his wife. The Yaksha guided the path to Alakapuri. "Passing through Maldesh, Vindhyanchal, Vidisha, Ujjain, Brahmavart, Kurukshetra and Kanktal, climb up the Himalayas. In the Himalayas, you shall see many charming and beautiful places. Beyond them, rise higher to the Kailash, the abode of the gods. Here in its lap lies Alakpuri which you can identify by its magnificent palaces kissing the sky. My house is in the north of Kubera's palace. There you shall see a slim woman. Her small teeth are very beautiful. With her thin waist, red lips and eyes like those of a frightened dove; You can easily recognise my wife. O Brother Cloud, speak thus to her; "O Lady of good fortune, I am cloud, a dear friend of your husband. Your husband will be

over by the next Deruthri Ekadashi when Shiva rises from his serpent bed". When Kubera heard the news, he was moved with pity for the Yaksha, and his wife. His anger dissipated and his heart melted with sympathy. He took back his order and reunited the separated lovers. In short, the Meghdutam is a small lyrical piece written with 121 stanzas and divided into two parts, known respectively as the Prvamegh and the Uttaramegh.[8]

Scientific Significance of Meghdutam:

The Meghdutam of Kalidasa was a unique poetry with intellectual presentation and imagination of ancient geography of India. He had the geographical knowledge of India with detailed topography. He wrote the climatic conditions, physical features and natural products of various parts of Indian subcontinent. He place names and rivers, mountains, lakes, forests and town names are very informative and real. He explained the step by step path of cloud messenger from Ramgiri to Alaka is very real. During June July the direction of monsoon wind is from South West to North East and finally towards north direction i.e., to the Himalayas, as the route of clouds depicted in the Meghdutam. This also indicates the meteorological knowledge of Kalidas. The Yaksha who sends the cloud with the message to his wife was according to Kalidasa at Ramagiri, which is identified by H.H. Wilson with Ramatek or Ramatekadi near Nagpur. Prof. V.V. Mirashi adds, the two copper plate grants of the Vakatka Queen Prabhavatigupta, one discovered in Pune and the other in Riddhapur in Berar, lend support to our view that Raamgiri is Ramatek of Nagpur. Queen Prabhavati Gupta was the mother of Vakataka King Pravarasena II and daughter of Chandragupta II Vikramditya of North India. Kalidasa narrated the celebrated places during the path of cloud messenger from Ramgiri to Himalayas, which are still acquainted today. The names of path, towns, forests, mountains, rivers as following with verse number in Meghdutam[9]:

Verse Number	Name	Description
30	Awanti	Part of Western Malwa, capital Ujjain town
17	Aamrkund	Amarkantak, 3498ft. Madhya Pradesh
27	Ujjayani	Ujjain. Malwa
52	Kankhal	A place of pilgrimage near Haridwar
50	Kurukshetra	Near Thaneshwar UP
11	Kailas	In Tibet, north west of Manas Lake
42	Gambhira	A river tributary of Sipra River
35	Gandhwati	A Tributary of Sipra river near Mahakaleshwar Temple M.P.
47	Charmvati	Chambal river, tributary of Yamuna river
52	Janhawi	Ganga River
49	Dashpur	Mandsour town
23	Dasharn	Vidisha region of Madhy Pradesh
44	Devgiri	Devgarh M.P.
25	Nichgir	Udaygiri hill near Bhilsa
50	Brahmawart	Kurukshetra Delhi area
17	Manas	Famous lake near Mout Kailas in Tibet
53	Yamuna	River Yamuna / Jamuna
3	Ramgiri	Ramgarh MP or Ramtek, Nagpur Deccan (two debates claims)
24	Vidisha	Bhilsa MP

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19	Vindhya	Vindhya ranges and mountains
24	Vetravati	Betwa River
31	Sipra	Sipra river in MP

Then the cloud directed to north from the mountain of Ramagiri to Malakshetra or Malda near Ratanpur of Chhattisgarh region. H.H. Wilson suggested in his edition of translation of Meghdutam about the region was belongs to the central India. Next Yaksha takes the cloud to the hill of Amrakuta or Amarakantaka. This time the cloud crossed the Narmada River and the Vindhya Mountain. Kalidas noted Narmada and Reva for same stream flowing by the foot of the Vindhya after it comes down from the top of Amarakantaka. Then clouds let to Dasarna country or central Indian nearby Madhyadea region or Mandsour area today. Vetravati or Betava River crossed by cloud. Then clouds crossed the Bhilsa (Vidisha) and Malwa region and headed to Yamuna in North direction. The clouds crossed Parvati, Vindhya chain, Sipra river and the Chambal. Kalidas noted the Ujjayini or Avanti region with famous Mahakala temple of Shiva during the journey of the cloud. Hiuen Tsang also describes the capital of Usheyenna (Ujjain) of Avanti region. Kalidas mentioned Devgiri (Modern Devgarh) south bank of Chambal River. Yaksha asked to cloud to go straight towards the north and stops at the Kurukshetra in Brahmavarta land. Then the cloud directed to reach and crossed Sarswati River, Kanakhala (Haridwara region) and the Ganges. After Kanakhala the cloud is asked to go to Himalaya Mountain, the snow clad peaks of the ranges and come upon mount Kailas, at the foot of which lies limpid lake Manasarovara. Kailas Mountain has the costly gems or crystal, the site of Kubera's capital, and the favourite haunt of Shiva. As Kalidas said, on the top of this mountain stands the city of Alaka, the city of perfect glory and bliss. It was the capital of Kubera, the god of wealth and the regent of the north. Alaka, the mythical abode of Kubera, supposed to be situated on the Himalayas.[10]

Kalidas has some sharp knowledge on geography and monsoon meteorology weather sciences of India along with position of the towns, rivers, hills and lakes of ancient northern India. Hence, Meghdutam may be treated as a geographical and scientific kavya of Kalidas. The poet makes us aware of the necessity of forests for the development of the human society. The protection of the environment is very important for human and non human society. Kalidas noted Mango, Jamun, Kadamb flowers, Waitlands, Elephant, Umbar tree, Devdar tree, Chatak bird (Pine Crested Cooku), Peocock, Flemingos, Crow bird etc. He said, "When with Ashadha glooms the air was hung, and one dark Cloud around the mountain clung; In form some elephant, whose sportive rage, Ramgiri, scarce equal to his might, engage"

आषाढस्य प्रथमदिवसे मेघमाश्लिष्ट-सानुं (प्रशम)
वप्रक्रीडा-परिणतगज-प्रेक्षणीयं ददर्श ॥ १.२॥

Conclusion:
Kalidas was a Brahmin by caste and a devout worshipper of Shiva. He seems to have travelled a great deal throughout India; his graphic description of the Himalayas reads very much like that of an eyewitness. His writings influenced by Vedas, Upanishadas, Puranas, Medical and astronomical knowledge of ancient India. He was one of the nine gems at the court of King Vikramaditya in Gupta Empire. Both Chandragupta II (357-413 CE) and Skandgupta (455-480CE) had title of Vikramaditya. The description of cloud route, the historical geography and
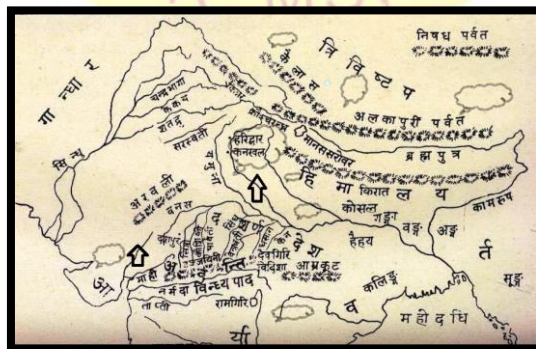
physical map of ancient India explained very well by Kalidas. Was there any physical map of ancient Indian subcontinent before Kalidas? The big question arose after this research. The colonial historians neglected the scientific aspects of Sanskrit literature of India. Present research concluded and believed that ancient Indian history is more than religion and art aspects. We have to decipher it and take challenged with Indian Knowledge System studies in future ventures.

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Map showing the notable place names in *Meghdutam*

LANGUAGE LEARNING AND TEACHING COMPREHENSIVE STUDY

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English is a language which is taught all over the world under many different circumstances. English as a foreign language indicates the use of English in a non-English speaking region. English has become the linguafranca. English as a second language is being used as a foreign language of the 21st century used widely in education, business and for international communication. Many times it is seen English used as an additional language. English as an additional language or second language is learned either to pass exams which is compulsory part of education in the schools and colleges as well. Most of the times, it is seen that students are literate in their mother tongue.

This paper explores the Principles of English language learning and teaching, investigates the modern methods and challenges faced by both learners and teachers. Learners face the problem as native language differs from English, it can be noticed the differences in pronunciation, vocabulary and grammar. They are unable to communicate internationally. People speak English themselves have a wide variety of pronunciation. Language learning and teaching have gone through many changes overtime and today a wide variety of methods are used with different types of learners.

Business English is related to international trade. The aim is to understand how English adapts to diverse linguistic and cultural landscapes. English has become a tool for international communication giving rise to multiple opportunities. This type reflects not only pronunciation differences but also grammar vocabulary and patterns used. International Business English is the language used for global means of communication. One can easily able to interact in multinational companies in an intercultural and international environment.

Importance of English language teaching and learning facilitates access to global education and career opportunities. In English language learning and teaching there are some challenges for learners, as they have language anxiety i.e the fear of making mistakes, misspelled or being judged. These types of issues are seen by students because of mother tongue interference. Every learner is different. Some need more help or attention while other learns best by speaking and doing practice.

It is responsibility of teachers to develop the skills needed for a variety of purposes. The essence of the task is to train students by developing skills like reading, writing, and speaking, they need to be refined and expanded at each school level or college level, these skills become more complex and challenging with students increased power of thought. For example, teacher may make a master chart of skills like reading, writing and speaking and keeping the status of

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each student, this type of activity may help the teacher to improve or develop the skills. Some student may need special remedial work in reading skills, comprehension skills etc.

For teachers in large class size, it is difficult to provide individual attention. Sometimes face the problem like limited resources i.e inadequate teaching material or infrastructure; also teachers are untrained or unable to handle the modern methodologies. It is seen that for language learning or teaching use of transdisciplinary approach is very helpful because language learning connects with subject like sociology through which cultural touch or understanding is easily done. Psychology helps for motivation, memory and language acquisition. Literature and history connects with contextual and content-rich learning.

English language teaching and learning is not just a linguistic task but a dynamic interdisciplinary process. By combining traditional practices with innovative strategies and tools, educators can create engaging, effective and inclusive environments for learners worldwide. Language is not only a medium of communication but also a tool for culture and identity. Language is used to talk, read, write and share ideas. Learning a new language is useful for travel, jobs and understanding different cultures. Teachers use many methods to help students to learn a language. There are several methods which help educators to teach the learners need and contexts.

Methods of Language Teaching:
Grammar-Translation Method focuses on grammar rules and translating sentences from one language to another. In this method students just read the sentence and write more, but do not speak much. Example: Students translate English sentences into their native language and learn grammar rules.

In Direct Method translation is avoided. Students learn by listening the lectures in the class, and try to speak in English with Teachers. This method help to builds real vocabulary which are used in everyday life. Example: The teachers take the help of charts in which pictures and actions teach new words.

In communicative Language Teaching helps students how to talk, practice is done in groups, or students work in pairs. This type of activity helps students to learn new words or vocabulary, pronunciation. Interaction is most important Example: Dialogue between two or more students is practiced

In Task-based language teaching method, students get the tasks like writing an email, giving a presentation. While doing this type of activity the students learn the language. Example: Writing a letter to a friend in English (formal and informal)

Content and Language integrated learning helps students to learn the subjects like science or history in a different language, such as English. This helps them to learn both the subject and the language.

Language learning and teaching have gone through many changes over time. There are many ways to teach and learn the language. In day-todays teaching method several changes is observed, some focus or use old methods, some using new technology use new methods for teaching. By using various technologies make learning easier. Teachers Plan lessons, explain ideas, which help students to learn new words. Students learn easily with the help of various dialogue framing practice Many students use online apps, websites and YouTube videos to learn languages. Today, technology has become an important part of language learning with help of it students can learn anytime and anywhere.

First students were using methods like Grammar-Translation and Audio-Lingual which were commonly used for formal education. Due to this method students develop a strong knowledge of grammar and vocabulary, but lack communication. But in know a days it is important or its need to speak and understand language in daily life increased with more communicative methods. Choosing the right methods and making learning meaningful one can enjoy the journey of language learning and reach their goals.

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21

OUTCOME-BASED EDUCATION IN INDIA

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Introduction:

India has a long history of education, and it has improved its policies throughout the years. In ancient times, the gurukul system was used, and students were taught based on what they were interested in and good at. Disciples live with their gurus as long as they are skilled in a specific field or subject. The medieval period had different ways of education, emphasising theology, logic, law, mathematics, philosophy and medicine. During the British time, the emphasis was on the English language and textbook-based education. This type of education was mostly used for educating clerks and administrators. In the post-independence era, Gandhiji proposed Nai-Talim, i.e. basic education. Gandhiji stressed learning through productive manual work. The focus will be on moral values, self- sufficiency and social relevance. Activity-Based education is adopted in Tamil Nadu, focusing on hands-on learning, group work, and self-paced learning. The second and crucial strategy is the constructivist and focused-on-children approach. In 2005, it was incorporated within the National Curriculum Framework. The Government of India launched its landmark National Education Policy (NEP) 2020 with the goal of upgrading the system of education so that it meets 21st-century expectations. The idea of Objective-Based Education (OBE), which places a high emphasis on achieving clearly defined learning objectives, has a strong connection to one of its key principles.

An Educated and skilled population is a national asset. It is important to equip the population with skills and make them productive to boost the national economy. Education is essential to the growth of every country's economy. Being the largest population in the world, India could become "Vishwaguru" if its people are educated and trained properly. A vital component of the development of India is higher education. Standardizing our higher education to a worldwide standard is essential. Reforms in higher education are the need of an hour; it can be done with change and upgrading our curriculum as per Outcome-Based Education. It could enhance our teaching and learning process, improve the employability of our recent graduates, and improve the situation by reaching as numerous pupils as feasible with more resources.

Outcome-Based Education:

It is important to know more about Outcome-Based Education. A famous academician and educational psychologist, William G. Spady, coined the term in 1988. "Outcome-based education or outcomes-based education (OBE) is an educational theory that bases each part of an educational system around outcomes. By the end of the educational experience, each student should have achieved the goal." [1] and Lorin W. Anderson and David R. Krathwohl explained further that "Outcome-Based Education focuses on defining what students should know, understand, and be able to do, and then designing curriculum, instruction, and assessment to help

students achieve these outcomes." [2] It is clear that outcome-based education focuses on the attainment of outcomes expressed in terms of knowledge, understanding, skills, attitudes and values.

The Washington Accord was initiated in 1989; it is an agreement to accept undergraduate engineering degrees for courses that were obtained using OBE methods. India signed this agreement in 2017, accepting the adoption and implementation of the Learning Outcomes Based Curriculum Framework in higher educational institutions.

There is no particular teaching approach used in the classrooms; rather, the emphasis is on achieving goals through making use of all accessible teaching and assessment methods. The focus is on the attainment of outcomes defined at the beginning of the degree in this approach. The learning outcomes outline the knowledge, comprehension, and skills that graduates of a certain program of study should possess at the conclusion of their studies.

In this educational approach, outcomes are defined at three levels. 1. Programme Outcomes and 2. Course Outcomes 3. Programme Specific Outcomes

- **Programme Outcomes:**

To acquire a particular degree or qualification, a student must follow the entire scheme of study, and individual programmes of study will have defined learning outcomes that must be attained for the award of that degree. "Programme learning outcomes will include subject-specific skills and generic skills, including transferable global skills and competencies, the achievement of which the students of a specific programme of study should be able to demonstrate for the award of the certificate/diploma/degree qualifications."[3] A programme of study may be mono-disciplinary, multi-disciplinary or interdisciplinary.

- **Course Outcomes:**

The course outcomes are developed at the very beginning of the course and have a strong connection to the program's outcomes. To accomplish objectives, a program consists of variety of courses. For example, the B. A. English program offers courses in American literature, Indian English literature, and British literature and its eras and literary movements. Course outcomes are limited to the particular course only, but they can also help to attain programme outcomes. Course outcomes are related to a disciplinary or interdisciplinary/multidisciplinary area.

- **Program Specific Outcomes:**

Once the students finish college, they should be able to do these things. The PSOs are program specific. The department that provides the program prepares PSOs. A department usually comprises two to four PSOs. With the support of department specialists and heads of departments, the institution's leader develops Program Specific Outcomes (PSOs). No specific teaching strategy is suggested in this approach; instead, any student-focused technique that involves students as active learners could be implemented. There may be a well-balanced theory and practical teaching strategy in the teaching and learning process. Teaching and learning may make use of e-learning resources and other self-study materials. Experiences associated with learning should be carefully planned out and structured. Group assignments, practical work, and developing abilities deserve greater focus.

In the case of assessment, various methods can be used as per the need and specialization of course and programme outcomes. Formative assessment is suitable in this educational approach. For instance, in peer reviews, class discussions, tests, and observations. Formative

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assessment may help to give more teaching and learning experience to students to achieve course and programme learning outcomes. In comparison with summative assessments, formative assessment may make it simpler to improve abilities and strengths.

Merits of Outcome-Based Education:
- The most important aspect of this approach is the clarity of goals, i.e. outcomes; the certificate/diploma/degree of the student will express the knowledge, skills, understanding, attitudes, and values of him or her. It makes teachers and students aware of their objectives for the course and programme. It also helps teachers in planning their lesson plans and choosing their methods of assessment.
- This approach is learner-centred; the teacher or facilitator should actively involve the student in order to enhance his skills, particularly in higher education. The teacher must provide such a learning experience that will help students to learn independently. Students self-experience is important in this approach.
- This approach increases the responsibility of teachers and students, as they are facilitated by clearly stated outcomes, which helps to accomplish the intended objectives. Institutions are deemed accountable for providing the tools required to enhance teaching methodologies and student learning. Additionally, teachers concentrate on developing methods of instruction and evaluations that assist students' close skill gaps while keeping knowledge.

Demerits of Outcome-Based Education:
Though the outcome-based education has merits over traditional educational methods, this approach too is not free from demerits and challenges.
- The outcome-based education is criticised for making the curriculum easier to make it measurable; it avoids the complex things and tasks in teaching and learning, like inculcating critical thinking in students. It is also difficult to assist students with different need, i.e. advanced learners and slow learners.
- This approach places more emphasis on specific outcomes because of its restricted focus on outcomes.
- It is difficult to determine substantial and measurable outcomes, especially for subjects like the arts and humanities that might have subjective answers.
- Teachers and students finding it challenging to give up their conventional teaching and learning methods.

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22

PEDAGOGY AND POLICY ALIGNMENT WITH NEP 2020

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Introduction:
The National Education Policy (NEP) 2020 marks a transformative shift in the Indian education landscape. It redefines educational objectives and outlines reforms in pedagogy, curriculum, and institutional governance. Central to its vision is the alignment of teaching methodologies (pedagogy) with clearly articulated policy goals. The policy emphasizes critical thinking, creativity, multilingualism, life skills, and ethical reasoning over rote memorization. It promotes foundational literacy and numeracy (FLN), experiential and vocational learning, and continuous professional development for teachers. The alignment of policy and pedagogy is essential for successful implementation, as policies shape the educational vision while pedagogy brings that vision to life in classrooms. This paper examines six pivotal areas that illustrate how policy prescriptions can be translated into practical, impactful teaching strategies and how educators can be empowered to implement these reforms effectively.

Foundational Literacy and Numeracy (FLN):
One of the core goals of NEP 2020 is to ensure that every child attains foundational literacy and numeracy by Grade 3. This shift necessitates a pedagogical realignment toward early grade interventions. Emphasis is placed on learning through play, storytelling, and activity-based teaching rather than formal academic instruction in early years. Teachers must adopt child-centric methods that focus on understanding individual learning levels. The NIPUN Bharat Mission launched under NEP supports teachers with structured learning outcomes, assessment tools, and classroom resources. Curriculum load is to be minimized in favor of ensuring reading comprehension and number fluency. Policy and pedagogy must work together to identify learning gaps early, provide targeted interventions, and monitor progress through formative assessments. This alignment creates a strong foundation for lifelong learning and cognitive development.

Experiential and Holistic Learning:
NEP 2020 advocates experiential, integrated, and inquiry-driven learning to foster deeper understanding. This shift from rote to application-based learning changes the pedagogical focus towards multidisciplinary and project-based approaches. Subjects like arts, sports, coding, and environmental education are no longer considered extracurricular but are integrated into the mainstream curriculum. Educators are encouraged to design activities that stimulate curiosity, problem-solving, and collaboration among learners. For example, a science lesson might include a

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nature walk, while social science could involve community-based projects. The policy also encourages multilingual education, which enhances cognitive flexibility. Aligning pedagogy with this vision entails redefining lesson plans to include hands-on learning experiences, critical questioning, and cross-disciplinary themes. Holistic learning leads to the development of well-rounded individuals and equips students with life skills essential for the 21st century.

Teacher Training and Professional Development:
Teachers are the cornerstone of any educational reform, and NEP 2020 recognizes their pivotal role. The policy mandates continuous professional development through the establishment of the National Professional Standards for Teachers (NPST). It encourages reflective teaching practices, peer learning, and use of digital platforms for upskilling. Pedagogical alignment requires educators to stay updated with innovative teaching strategies, child psychology, and inclusive practices. Training must focus not only on content delivery but also on classroom management, assessment literacy, and differentiated instruction. Policy recommends that all teachers undergo at least 50 hours of CPD annually. Initiatives like DIKSHA and NISHTHA offer online training modules tailored to teacher needs. Ensuring policy-pedagogy alignment here builds teacher agency, morale, and capability, thereby improving learning outcomes and institutional performance.

Integration of Technology in Teaching:
NEP 2020 strongly emphasizes the integration of digital tools to enhance education access and quality. The establishment of the National Educational Technology Forum (NETF) and promotion of blended learning models exemplify this commitment. Pedagogy must adapt to include interactive learning platforms, virtual labs, simulations, and digital assessments. Teachers need to blend synchronous (live) and asynchronous (recorded) methods to cater to diverse learning styles. Digital literacy is not just for students but also for educators, who must be trained in using Learning Management Systems (LMS) and content creation tools. Technology enhances inclusivity by reaching rural and differently-abled learners. The policy-pedagogy alignment in this area ensures education continues uninterrupted during disruptions like pandemics and creates personalized learning pathways. Effective use of ICT can revolutionize classroom dynamics and democratize education.

Inclusive and Equitable Education:
A core tenet of NEP 2020 is equity and inclusion. The policy seeks to bring children from marginalized communities, CWSN (Children with Special Needs), and remote areas into the educational mainstream. Inclusive pedagogy involves adapting teaching styles, content, and classroom infrastructure to cater to diverse learner needs. Universal Design for Learning (UDL), use of local languages, culturally relevant pedagogy, and gender-sensitive materials are recommended. Teachers must be trained in handling mixed-ability classrooms and removing unconscious biases. Policy support includes scholarships, bridge courses, and recruitment of special educators. Alignment here ensures no child is left behind due to language, location, disability, or socio-economic status. This integration of inclusive pedagogy with policy makes education truly universal, breaking long-standing barriers to access and achievement.

Implementation of NEP 2020:

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The implementation of NEP 2020 is being carried out gradually across urban, rural, tribal, and remote areas of India to ensure inclusivity and equity. In urban regions, schools and colleges are adopting digital tools, experiential learning, and multidisciplinary education more rapidly due to better infrastructure and connectivity. In rural and tribal areas, the focus is on foundational literacy, teacher training, and local language instruction. The government is deploying community-based programs, mobile schools, and bridge courses to reach out-of-school children. Special initiatives like NIPUN Bharat, *Samagra Shiksha,* and PM eVidya are tailored to address regional disparities. Regional languages are promoted to ensure early learning in the mother tongue. Special educators and inclusive curricula are introduced in backward regions to support marginalized learners. The integration of technology and community engagement ensures that the NEP vision reaches all corners of India, fostering a unified yet locally relevant educational transformation.

Assessment Reforms and Competency-Based Learning:
Traditional assessment systems focused on rote memorization are being overhauled by NEP 2020 in favor of competency-based assessments. These measure higher-order skills such as analysis, application, and creativity. Pedagogical practices must now incorporate formative and diagnostic assessments instead of relying solely on summative exams. Teachers are encouraged to use rubrics, portfolios, and project work to evaluate student progress. The shift from marks to grades, peer evaluations, and self-assessment mechanisms all support this goal. Policy changes like the introduction of the PARAKH (Performance Assessment, Review, and Analysis of Knowledge for Holistic Development) framework institutionalize these reforms. Aligning pedagogy with these changes ensures learning becomes more meaningful, reduces stress, and prepares students for real-world problem-solving.

Conclusion:
The successful implementation of NEP 2020 relies heavily on the synchronization between policy directives and classroom practices. Pedagogical alignment with the NEP vision ensures that learners benefit from an education system that is inclusive, flexible, multidisciplinary, and future-ready. Teachers play a critical role in this transformation and must be supported with training, resources, and autonomy. From foundational literacy to digital innovation and inclusive classrooms to reformed assessments, the NEP aims to redefine learning for every Indian child. Bridging the gap between what is envisioned in policy and what occurs in practice is both a challenge and an opportunity. With collaborative efforts from educators, institutions, and policymakers, this alignment can lead to a truly transformative educational experience.

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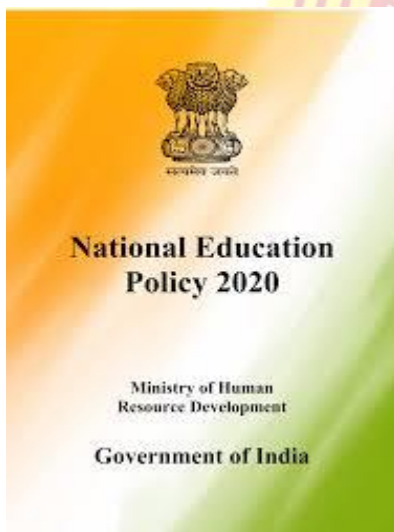
23

PEDAGOGY AND POLICY - NEP 2020 ALIGNMENT: AN OVERVIEW

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Introduction:

As we know that education is the most fundamental thing to upgrade the national development. As in India, the young people are very high, so it is very essential to give high-quality educational opportunities; as they are the future of our country. It is seen that in India most of the students enroll in colleges is very limited; because many students did not able access in higher educational institutions as most of the students belong to socio-economically disadvantages areas, the teachers are very limited and in most of the colleges and universities there is a lack of research work and innovations. This new National Education Policy gives importance on the development of cognitive abilities to each of the students, like – problem solving and critical thinking. All students not only learn; but they also learn how to learn. The pedagogy must be holistic, discovery- based, flexible and learner-centered. The teachers are also playing a vital role in the education system. This policy helps the teachers to develop at all levels; so that the teachers can re-shape the future generations students. The main aim of this new education policy is to give the high quality opportunities to all the students so that they can get education; even all disadvantage group's students.
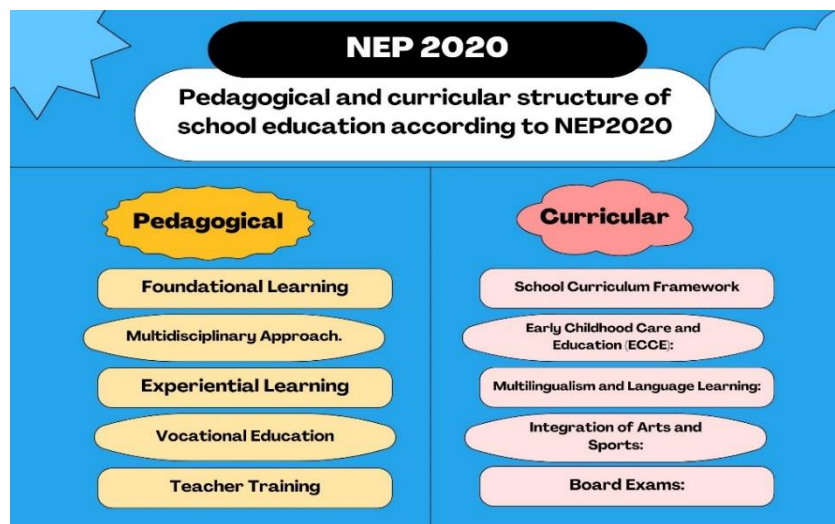
Definition of Pedagogy and Policy-NEP 2020 Alignment:

NEP 2020 emphasizes the need for a student-centric, experiential, and inquiry-based approach to learning.

About National Education Policy (NEP) 2020:

The National Policy on Education was framed in 1986 and modified in 1992. Since then several changes have taken place that calls for a revision of the Policy. The NEP 2020 is is the first education policy of the 21st century and replaces the thirty-four year old National Policy on Education (NPE), 1986. Built on the foundational pillars of Access, Equity, Quality, Affordability and Accountability, this policy is aligned to the 2030 Agenda for Sustainable Development and aims to transform India into a vibrant knowledge society and global knowledge superpower by making both school and college education more holistic, flexible, multidisciplinary, suited to 21st century needs and aimed at bringing out the unique capabilities of each student.

Pedagogy: - NEP 2020 emphasises the need for a student-centric, experiential, and inquiry-based approach to learning. The policy aims to move away from the traditional rote learning method and encourage critical thinking, problem-solving, and creativity. The pedagogy will be supported by the development of new teaching-learning materials, textbooks, and teacher training programs. The policy also emphasises the need for continuous evaluation and assessment of students' progress. The assessment will focus on evaluating students' conceptual understanding, problem-solving skills, and creativity.

Vision of NEP 2020:

The National Education Policy (NEP) 2020 envisions a Transformed education system in India, shifting from rote learning to holistic, multidisciplinary, and experiential learning. The policy's vision includes making India a global knowledge superpower, fostering deep-rooted pride in being Indian, and developing globally aware and responsible citizens. This is achieved through reforms in curriculum, pedagogy, and assessment, focusing on foundational literacy and numeracy, vocational training, and promoting equity and inclusion.

Global Knowledge Superpower:

The policy aims to create an education system that is on par with the best in the world, producing globally competitive individuals with strong foundational knowledge and 21st-century skills.

Holistic and Well-Rounded Individuals:

NEP 2020 emphasizes the development of cognitive, social, emotional, and physical skills, fostering critical thinking, creativity, and problem-solving abilities.

Inclusivity and Equity:
The policy strives to provide quality education to all, regardless of socioeconomic background, gender, or geographic location, ensuring no child is left behind.

Experiential Learning:
NEP 2020 promotes hands-on learning, sports-integrated and arts-integrated education, and vocational training to make learning more engaging and relevant to real-world applications.

Multilingualism and Multiculturalism:
The policy encourages the use of multiple languages in education, promoting linguistic diversity and cultural understanding.

Lifelong Learning:
NEP 2020 aims to instill a love for learning and provide opportunities for individuals to continuously update their knowledge and skills throughout their lives.

Mission of NEP 2020:
Universalization of Education: Ensuring access to quality education from early childhood care and education (ECCE) to higher education by 2030.

Foundational Literacy and Numeracy:
Implementing a national mission to achieve foundational literacy and numeracy skills for all students by 2025.

Curriculum and Pedagogical Reform:
Shifting from rote learning to a more engaging and experiential learning approach, integrating 21st-century skills into the curriculum.

Teacher Empowerment:
Providing teachers with the necessary training and support to implement the policy effectively.

Technology Integration:
Utilizing technology to enhance teaching and learning, making education more accessible and engaging.

Assessment Reforms:
Moving away from rote memorization-based exams to assessments that test core concepts and application of knowledge.

Promoting Multidisciplinary Education:
Encouraging students to explore a wider range of subjects and develop a broader understanding of the world.

Establishing Higher Education Institutions:
Creating multidisciplinary education and research universities (MERUs) to set global standards in quality education.
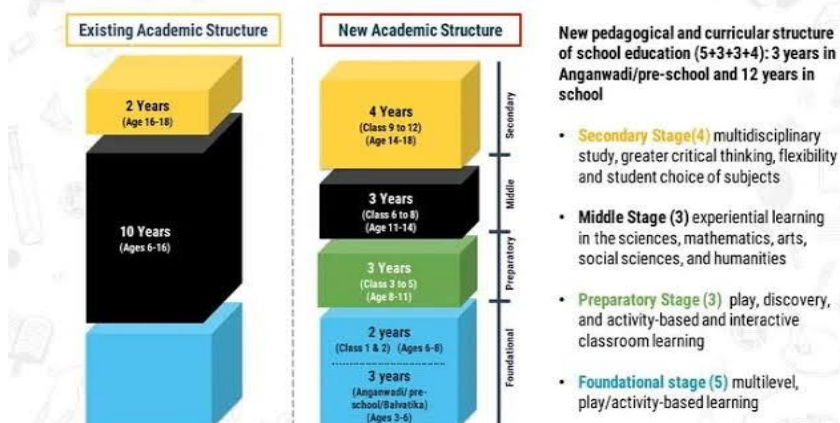
What is pedagogy and policy-NEP 2020 Assignment:
The National Education Policy (NEP) 2020 emphasizes significant changes in both curriculum and pedagogy. Pedagogy, in this context, refers to the methods and practices used to facilitate learning, aiming for a shift from rote memorization to more holistic and engaging approaches. NEP 2020 envisions a system that fosters critical thinking, problem-solving, and creativity. The

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policy promotes experiential learning, vocational training integrated into the curriculum, and the use of technology to enhance learning.

Transforming Curricular & Pedagogical Structure

About National Education Policy (NEP) 2020:
The National Policy on Education was framed in 1986 and modified in 1992. Since then several changes have taken place that calls for a revision of the Policy. The NEP 2020 is is the first education policy of the 21st century and replaces the thirty-four year old National Policy on Education (NPE), 1986. Built on the foundational pillars of Access, Equity, Quality, Affordability and Accountability, this policy is aligned to the 2030 Agenda for Sustainable Development and aims to transform India into a vibrant knowledge society and global knowledge superpower by making both school and college education more holistic, flexible, multidisciplinary, suited to 21st century needs and aimed at bringing out the unique capabilities of each student.

Salient features of the NEP 2020:
School Education:
Ensuring Universal Access at all levels of school education:
NEP 2020 emphasizes on ensuring universal access to school education at all levels- pre school to secondary. Infrastructure support, innovative education centres to bring back dropouts into the mainstream, tracking of students and their learning levels, facilitating multiple pathways to learning involving both formal and non-formal education modes, association of counselors or well-trained social workers with schools, open learning for classes3,5 and 8 through NIOS and State Open Schools, secondary education programs equivalent to Grades 10 and 12, vocational courses, adult literacy and life-enrichment programs are some of the proposed ways for achieving this. About 2 crore out of school children will be brought back into main stream under NEP 2020.

Early Childhood Care & Education with new Curricular and Pedagogical Structure:
With emphasis on Early Childhood Care and Education, the 10+2 structure of school curricula is to be replaced by a 5+3+3+4 curricular structure corresponding to ages 3-8, 8-11, 11-14, and 14-18 years respectively. This will bring the hitherto uncovered age group of 3-6 years under school curriculum, which has been recognized globally as the crucial stage for development of mental faculties of a child. The new system will have 12 years of schooling with three years of Anganwadi/ pre schooling.

NCERT will develop a National Curricular and Pedagogical Framework for Early Childhood Care and Education (NCPFECCE) for children up to the age of 8 . ECCE will be

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delivered through a significantly expanded and strengthened system of institutions including Anganwadis and pre-schools that will have teachers and Anganwadi workers trained in the ECCE pedagogy and curriculum. The planning and implementation of ECCE will be carried out jointly by the Ministries of HRD, Women and Child Development (WCD), Health and Family Welfare (HFW), and Tribal Affairs.

Attaining Foundational Literacy and Numeracy:
Recognizing Foundational Literacy and Numeracy as an urgent and necessary prerequisite to learning, NEP 2020 calls for setting up of a National Mission on Foundational Literacy and Numeracy by MHRD. States will prepare an implementation plan for attaining universal foundational literacy and numeracy in all primary schools for all learners by grade 3 by 2025.A National Book Promotion Policy is to be formulated.

Reforms in school curricula and pedagogy:
The school curricula and pedagogy will aim for holistic development of learners by equipping them with the key 21st century skills, reduction in curricular content to enhance essential learning and critical thinking and greater focus on experiential learning. Students will have increased flexibility and choice of subjects. There will be no rigid separations between arts and sciences, between curricular and extra-curricular activities, between vocational and academic streams. Vocational education will start in schools from the 6th grade, and will include internships. A new and comprehensive National Curricular Framework for School Education, NCFSE 2020-21, will be developed by the NCERT.

Multilingualism and the power of language:
The policy has emphasized mother tongue/local language/regional language as the medium of instruction at least till Grade 5, but preferably till Grade 8 and beyond. Sanskrit to be offered at all levels of school and higher education as an option for students, including in the three-language formula. Other classical languages and literatures of India also to be available as options. No language will be imposed on any student. Students to participate in a fun project/activity on 'The Languages of India', sometime in Grades 6-8, such as, under the 'Ek Bharat Shrestha Bharat' initiative. Several foreign languages will also be offered at the secondary level. Indian Sign Language (ISL) will be standardized across the country, and National and State curriculum materials developed, for use by students with hearing impairment.

Assessment Reforms:
NEP 2020 envisages a shift from summative assessment to regular and formative assessment, which is more competency-based, promotes learning and development, and tests higher-order skills, such as analysis, critical thinking, and conceptual clarity. All students will take school examinations in Grades 3, 5, and 8 which will be conducted by the appropriate authority. Board exams for Grades 10 and 12 will be continued, but redesigned with holistic development as the aim. A new National Assessment Centre, PARAKH (Performance Assessment, Review, and Analysis of Knowledge for Holistic Development), will be set up as a standard-setting body.

Equitable and Inclusive Education:
NEP 2020 aims to ensure that no child loses any opportunity to learn and excel because of the circumstances of birth or background. Special emphasis will be given on socially and Economically Disadvantaged Groups (SEDGs) which include gender, socio-cultural, and geographical identities and disabilities. This includes setting up of Gender Inclusion Fund and

also Special Education Zones for disadvantaged regions and groups. Children with disabilities will be enabled to fully participate in the regular schooling process from the foundational stage to higher education, with support of educators with cross disability training, resource centres, accommodations, assistive devices, appropriate technology-based tools and other support mechanisms tailored to suit their needs. Every state/district will be encouraged to establish "Bal Bhavans" as a special daytime boarding school, to participate in art-related, career-related, and play-related activities. Free school infrastructure can be used as Samajik Chetna Kendras.

Robust Teacher Recruitment and Career Path:
Teachers will be recruited through robust, transparent processes. Promotions will be merit-based, with a mechanism for multi-source periodic performance appraisals and available progression paths to become educational administrators or teacher educators. A common National Professional Standards for Teachers (NPST) will be developed by the National Council for Teacher Education by 2022, in consultation with NCERT, SCERTs, teachers and expert organizations from across levels and regions.

School Governance:
Schools can be organized into complexes or clusters which will be the basic unit of governance and ensure availability of all resources including infrastructure, academic libraries and a strong professional teacher community.

Standard-setting and Accreditation for School Education:
NEP 2020 envisages clear, separate systems for policy making, regulation, operations and academic matters. States/UTs will set up independent State School Standards Authority (SSSA). Transparent public self-disclosure of all the basic regulatory information, as laid down by the SSSA, will be used extensively for public oversight and accountability. The SCERT will develop a School Quality Assessment and Accreditation Framework (SQAAF) through consultations with all stakeholders.

Higher Education:
Increase GER to 50 % by 2035:
NEP 2020 aims to increase the Gross Enrolment Ratio in higher education including vocational education from 26.3% (2018) to 50% by 2035. 3.5 Crore new seats will be added to Higher education institutions.

Holistic Multidisciplinary Education:
The policy envisages broad based, multi-disciplinary, holistic Under Graduate education with flexible curricula, creative combinations of subjects, integration of vocational education and multiple entry and exit points with appropriate certification. UG education can be of 3 or 4 years with multiple exit options and appropriate certification within this period. For example, Certificate after 1 year, Advanced Diploma after 2 years, Bachelor's Degree after 3 years and Bachelor's with Research after 4 years. An Academic Bank of Credit is to be established for digitally storing academic credits earned from different HEIs so that these can be transferred and counted towards final degree earned. Multidisciplinary Education and Research Universities (MERUs), at par with IITs, IIMs, to be set up as models of best multidisciplinary education of global standards in the country. The National Research Foundation will be created as an apex body for fostering a strong research culture and building research capacity across higher education.

Adult Education:

The policy aims to achieve 100% youth and adult literacy. Promotion of Indian languages to ensure the preservation, growth, and vibrancy of all Indian languages, several initiatives are envisaged. More HEIs, and more programmes in higher education, will use the mother tongue/local language as a medium of instruction, and/or offer programmes bilingually, in order to increase access and GER and also to promote the strength, usage, and vibrancy of all Indian languages. An Indian Institute of Translation and Interpretation (IITI) will be established. Sanskrit and all Indian language institutes and departments across the country will be significantly strengthened. National Institute (or Institutes) for Pali, Persian and Prakrit will be set up. Efforts to preserve and promote all Indian languages including classical, tribal and endangered languages will be undertaken.

Financing Education:

Multiple mechanisms with checks and balances will combat and stop the commercialization of higher education. All education institutions will be held to similar standards of audit and disclosure as a 'not for profit' entity. The Centre and the States will work together to increase the public investment in Education sector to reach 6% of GDP at the earliest. The Central Advisory Board of Education will be strengthened to ensure coordination to bring overall focus on quality education. The remodeled and rejuvenated CABE shall also be responsible for developing, articulating, evaluating, and revising the vision of education in the country on a continuous basis, in close collaboration with MHRD and the corresponding apex bodies of States. It shall also create and continuously review the institutional frameworks that shall help attain this vision. Inistry of Education: In order to bring the focus back on education and learning, it may be desirable to re-designate MHRD as the Ministry of Education (MoE).

Outcomes of NEP 2020:

- Universalization from ECCE to Secondary Education by 2030, aligning with SDG 4
- Attaining Foundational Learning & Numeracy Skills through National Mission by 2025
- 100% GER in Pre-School to Secondary Level by 2030
- Bring Back 2 Cr Out of School Children
- Teachers to be prepared for assessment reforms by 2023
- Inclusive & Equitable Education System by 2030
- Board Exams to test core concepts and application of knowledge
- Every Child will come out of School adept in at least one Skill
- Common Standards of Learning in Public & Private Schools

Pedagogy in NEP 2020:

Shifting from Rote Learning: NEP 2020 aims to move away from the traditional emphasis on rote memorization and encourage deeper understanding and critical thinking.

Experiential Learning:

The policy promotes learning through hands-on activities, projects, and real-world applications.

Integration of Technology:

NEP 2020 encourages the use of technology, including online learning platforms and digital content, to enhance the learning experience.

Vocational Education:

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Vocational training is introduced at the secondary level, starting from the 6th grade, with internships to provide practical experience.

Holistic Development:
The policy emphasizes the development of well-rounded individuals with a diverse skillset, including 21st-century skills like critical thinking, communication, and problem-solving.

Flexibility and Choice:
Students will have increased flexibility in choosing subjects and learning pathways.

No Rigid Separations:
The policy eliminates rigid separations between academic and vocational streams, arts and sciences, and curricular and extracurricular activities.

Continuous Assessment:
NEP 2020 advocates for continuous and comprehensive evaluation of students' progress, focusing on conceptual understanding and application of knowledge.

Policy Aspects related to Pedagogy:
National Curriculum Framework (NCF): The policy mandates the development of a new National Curriculum Framework for School Education (NCFSE 2020-21) by NCERT to guide curriculum and pedagogy.

Teacher Training: NEP 2020 emphasizes the need for comprehensive teacher training programs to equip educators with the skills and knowledge to implement the new pedagogical approaches.

Equitable and Inclusive Education:
The policy aims to ensure equitable access to quality education for all students, including those from disadvantaged groups.

Emphasis on Foundational Literacy and Numeracy: A National Mission on Foundational Literacy and Numeracy will be established to ensure all students achieve foundational literacy and numeracy skills by 2025.

What are the main point of the NEP 2020:
The National Education Policy (NEP) 2020 aims to transform India's education system through a holistic and multidisciplinary approach. Key features include universal access to education at all levels, a new 5+3+3+4 curricular structure, emphasis on foundational literacy and numeracy, promotion of multilingualism, vocational training integration, and assessment reforms. The policy also focuses on equitable and inclusive education, strengthening teacher training, and leveraging technology for educational advancement.

Multilingualism:
The policy promotes the use of the mother tongue/local language/regional language as the medium of instruction, at least until Grade 5 and preferably until Grade 8 and beyond.

Conclusion:

NEP 2020 aims to transform India's education system by introducing significant changes in the curriculum and pedagogy. The policy aims to provide students with a holistic and practical education that prepares them for the future. NagaEd can support the effective implementation of the policy by offering digital learning resources, teacher training programs, and continuous professional development. The successful implementation of NEP 2020 requires the commitment of all stakeholders to improve the quality of education in the country.

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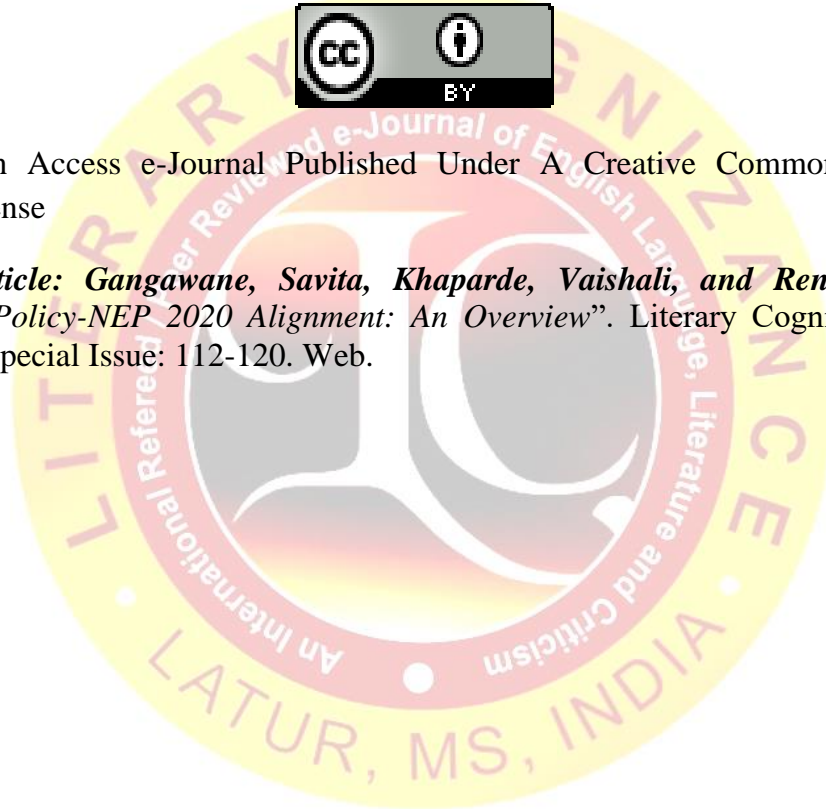
24

REKINDLING THE FLAME: BHARATIYA KNOWLEDGE TRADITION AND THE PURSUIT OF CONTEMPORARY ACADEMIC EXCELLENCE

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Introduction: The Imperative of Reconnecting:

Academic excellence is a universally pursued goal, yet its definition and pathway are often culturally and philosophically contingent. In India, a nation with one of the world's oldest continuous civilizations, the pursuit of knowledge (Vidya) has been a central cultural and spiritual imperative for millennia. The Bharatiya knowledge tradition represents a vast, sophisticated, and diverse intellectual heritage encompassing philosophy, science, mathematics, medicine, arts, governance, and ethics. However, this tradition, characterized by its holistic and interdisciplinary approach, has been transmitted through sacred texts like the Vedas, Upanishads, and Darshanas, as well as through renowned educational institutions such as Takshashila and Nalanda. the colonial period systematically disrupted and marginalized these indigenous systems, replacing them with Western educational models. While this brought access to modern science and technology, it often came at the cost of disconnecting learners from their rich intellectual roots and unique epistemological strengths.

India's civilizational history is marked by a profound commitment to knowledge, inquiry, and learning. The term "Bhartiya Gyan Parampara" (Indian knowledge tradition) encompasses the collective wisdom and scholarly contributions that originated in the Indian subcontinent across millennia. From the metaphysical treatises of the Vedas to the empirical investigations of ancient scientists, India's knowledge traditions were holistic, interdisciplinary, and spiritually rooted. Academic excellence in the Bhartiya tradition was not merely about accumulation of information but was integrally connected to self-realization (Atma Jnana), societal welfare (Lok Kalyan), and cosmic harmony. This paper aims to explore how the Bhartiya knowledge systems fostered academic excellence and how their reintegration can benefit contemporary education.

Historical Context and Key Components:

The Bhartiya knowledge tradition is founded on a vast array of ancient texts and philosophical schools that have contributed to various fields. The Vedas, considered the oldest scriptures, include hymns, rituals, and philosophical discussions covering cosmology, ethics, and metaphysics. The Upanishads, forming the concluding part of the Vedas, delve into deeper metaphysical questions and the nature of reality, emphasizing spiritual and intellectual growth. The six orthodox schools of Indian philosophy, known as Darshanas—Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta—provide systematic frameworks for understanding epistemology, metaphysics, and ethics, each offering unique perspectives on the pursuit of truth and righteous conduct (Dharma).Significant contributions to science and mathematics are evident in texts like the Sulba Sutras, which contain geometric principles, and the works of scholars like

Aryabhata, who advanced astronomy and mathematics. In medicine, the Charaka Samhita and Sushruta Samhita are foundational texts of Ayurveda, detailing medical practices and surgical techniques that have global relevance today. The tradition also encompasses arts, literature, and vocational skills, with the concept of 64 Kalaas (arts) described in ancient Indian literature, including sciences, professional skills, and soft skills. Values such as humility, truthfulness, discipline, self-reliance, and respect for all are integral to this tradition, ensuring that education was not merely about acquiring knowledge but also about character building and ethical development. The Gurukul system, where students lived with their teachers (gurus), exemplified this holistic approach, emphasizing direct interaction, observation, and hands-on learning in subjects like language, science, mathematics, arts, sports, crafts, yoga, meditation, and mantra chanting. Historically, ancient Indian universities like Takshashila (7th century BCE) and Nalanda (5th century CE) were centers of multidisciplinary learning, attracting students from across Asia. Takshashila specialized in medicine, law, and military science, while Nalanda, a major Buddhist university, taught logic, grammar, metaphysics, and medicine. Women's education was also prominent, with scholars like Gargi and Maitreyi engaging in philosophical debates, highlighting the inclusive nature of ancient Indian education.

Contributions to Global Knowledge Systems:

Mathematics and Astronomy:

Aryabhata introduced the concept of zero, place value system, and calculated the value of π with remarkable precision. Bhaskara II authored the Lilavati and Siddhanta Shiromani, contributing to algebra, arithmetic, and calculus. Varahamihira in his Brihat Samhita merged astrology, astronomy, and natural sciences.

1) Medicine and Ayurveda:

The Charaka Samhita and Sushruta Samhita are foundational texts in Ayurveda. Charaka emphasized preventive medicine and holistic health. Sushruta, known as the father of surgery, advanced surgical techniques described detailed over 300 surgical procedures and more than 120 surgical instruments. (including plastic surgery, cataract removal)

2) Linguistics and Grammar:

Panini's Ashtadhyayi is a masterpiece of grammatical analysis, the world's first and most comprehensive generative grammar. His formal rules (sutras) predate modern computational linguistics and influence formal language theory. Panini's work exemplifies analytical rigor and syntactic abstraction—pillars of academic excellence.

3) **Political Science & Economics:**

Kautilya's Arthashastra offered detailed analysis of statecraft, administration, economics, military strategy, and diplomacy, emphasizing ethical governance and welfare.

These contributions demonstrate not just isolated genius but a sustained culture of rigorous inquiry, systematic observation, and theoretical innovation across diverse fields

Pillars of Academic Excellence: Gurukuls, Universities, and Pedagogy:

The Bharatiya tradition developed sophisticated institutional frameworks and pedagogical methods that nurtured high levels of scholarship:

- **The Gurukul System:**

The Gurukula was the traditional model of education wherein students lived with the teacher (Guru) and learned in a personalized, immersive environment. Emphasis was placed on character development, disciplinary rigor, and spiritual growth alongside intellectual learning. The foundational model was the Gurukul, where students lived with the guru in an ashram.

- **Guru-Shishya Parampara:**

A deeply personal, reverential, and demanding relationship based on transmission of not just information, but wisdom, character, and lived experience. The Guru was a role model, not just an instructor.

- **Holistic Learning:**

Education encompassed intellectual pursuits (Vidya), physical training (Shastra Vidya - martial arts), arts (Kala), ethics (Niti), and daily chores (Seva), developing a well-rounded individual.

- **Experiential & Dialogic Learning:** Learning was active – through observation, discussion (Shastrartha – philosophical debates), memorization (Shruti tradition), reflection (Manana), and practical application (Nididhyasana). The Upanishads are largely dialogues.

- **Takshashila and Nalanda:**

These were not mere centers of learning but truly international universities centuries ahead of their time:

Takshashila (c. 600 BCE - 500 CE):
Known for its specialized schools in medicine (Sushruta), statecraft, astronomy, mathematics, and linguistics. It attracted students from across Asia. Learning was highly specialized and research-oriented.

Nalanda (c. 427 CE - 1200 CE):
A massive monastic university complex with vast libraries thousands of students and teachers from across Asia. It offered a comprehensive curriculum spanning Vedas, logic (*Hetuvidya*), grammar, medicine, metaphysics, and foreign philosophies. Admission was competitive, involving rigorous oral examinations. Its collaborative and critical intellectual atmosphere was legendary. Xuanzang and I-Qing, Chinese scholars, left detailed accounts of its grandeur and academic rigor.

Relevance and Integration in Contemporary Education:
The NEP provides a crucial policy framework for reintegrating the strengths of the Bharatiya tradition into the mainstream pursuit of academic excellence. NEP 2020 acknowledges the value of Indian knowledge systems and proposes integrating Indian logic, mathematics, and values into modern curricula. the NEP 2020 offers a promising vision, significant challenges remain in realizing the integration of Bharatiya knowledge for contemporary academic excellence, Initiatives like Bharatiya Shiksha Board and Indian Knowledge Systems Division aim to modernize ancient knowledge for application.

Conclusion:

The integration of the Bhartiya knowledge tradition into modern education holds immense potential for fostering academic excellence. The Bhartiya knowledge tradition represents a comprehensive model of academic excellence rooted in ethical, spiritual, and intellectual development. Its principles remain relevant in addressing the fragmentation and moral disconnect in modern education. By harmonizing traditional wisdom with contemporary pedagogy, India can reclaim its status as a Vishwaguru By combining the depth of traditional wisdom with the breadth of modern science; India can lead the way in creating a more holistic, inclusive, and sustainable education system. As the world grapples with complex challenges like climate change, mental health, and ethical dilemmas in technology, the insights from IKS—such as sustainable practices from Ayurveda, ethical frameworks from Darshanas, and holistic health approaches from Yoga—can provide valuable perspectives and solutions. Looking ahead, continued research, policy support, and international collaboration are essential to fully realize the benefits of IKS.

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25

INDIAN KNOWLEDGE FOR SUSTAINABLE FUTURE

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Introduction:

Human beings are inherently knowledge generating in nature with unique capabilities. The Indian Knowledge system is a generic phase that included everything like archeology ayurveda and medicine astrology, astronomy public administration economics and so on. IKS is not all about knowing ansesteral knowledge only but also identifying the uniqueness of the IKS by utilizing for economic, social and global development. The Terms "Indian Knowledge" and "sustainable development" are correlated terms, with widely varying definitions and interpretations. till now we are following the macaulay's English education system. We have alienated ourselves from our root that becomes very problematic. In this paper I attempt to explore the notion set up by the Indian education system for sustainable development through avoiding overexploitation of natural resources and working for the welfare of earth. The NEP 2020 recognizes India's rich and eternal knowledge history. The Indian Knowledge Systems (IKS) is considered to be scientific including tribal knowledge and indigenous & traditional modes of learning. It intends to encompass topics such as mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, and so on. Sustainable development - sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development is also a concern for the environmental issues and climate change.

Objective of study:
- ✓ To review the role of Indian knowledge system in sustainable development
- ✓ To find out the reason of integrating Indian knowledge system in our education system

Results and Discussion:

India is a country with a long civilization history where the entire world was uncivilized. Sustainability is not a new term in the context of India. We discuss four pillars of sustainability that are human, social, economic, and environmental.

Indian Knowledge System [IKS] and Human Sustainability:

Human sustainability aims to maintain and improve the human capital in society. IKS emphasizes the investment in education and health. The aim of education is not to share information but to develop rationalism and skill development. India has a rich body of knowledge and experience that has developed within the society from time to time, captured through a variety of literary works

IKS and Social Sustainability:

An ideal society is based on values and inclusivity irrespective of caste color and gender. our ancient society was occupation-based. Our philosopher and education policymaker has emphasized inclusive education at various stages to reduce inequalities by promoting international and domestic support for decent work and job creation, quality education, and universal social protection.

IKS and Economic Sustainability:

India is a country of economic richness in technology and arts and crafts. Ancient India's contribution to metalworking and in more general terms to metallurgy and material science are noteworthy. Ancient India has been extracting iron and gold. Jink and copper from their ores. Town planning And architecture are very significant in India. We have a very rich cultural heritage that is still reflected in the present time.

Indian Knowledge Systems in Conserving the Nature:

The practical practicality of where they live proposed a model that was economically and ecologically viable and socially sustainable. The Vedic people recognize the importance of mutual dependence and coexistence with nature and other living beings. This is well documented and articulated in the numerous Headwinds in Rigveda on several aspects of nature. Man and Nature. Have a strong relationship of mutual dependence. Living entities and nonliving entities also are mutually dependent. Our ancestral wisdom and practices in everyday living seem to have understood this aspect and respected it. Numerous references convey the idea. The world has understood the need to preserve nature The Government is implementing National Action Plan on Climate Change (NAPCC) which provides an overarching policy framework for all climate actions. It comprises of eight core Missions in specific areas of solar energy, enhanced energy efficiency, sustainable habitat, water, sustaining Himalayan ecosystems, Green India, sustainable agriculture, and strategic knowledge for climate change. The National Clean Air Programme (NCAP) is a national-level strategy to reduce air pollution levels across the country. These action plans focus on city specific short/ medium/long-term actions to control air pollution from sources such as vehicular emission, road dust, burning of biomass/ crop/ garbage/ Municipal Solid waste, landfills, construction activities, and industrial emissions Now environmental studies became part of curriculum to sensitize the students toward nature. Now we realizing "Living in harmony with Nature."

IKS and Economic Sustainability:

India is a country of economic richness in technology and arts and crafts. Ancient India's contribution to metalworking and in more general terms to metallurgy and material science are noteworthy. Ancient India has been extracting iron and gold. Jink and copper from their ores. Town planning And architecture are very significant in India. We have a very rich cultural heritage that is still reflected in the present time.

Conclusion:

Ancient knowledge is the accrued knowledge over several generations and preserved in formal and informal means. Sadly, ancient Indian knowledge has been relegated to millions of palm manuscripts lying scattered all over the country, and it is gathering dust. While several scholars are engaged in the process of bringing the hidden knowledge out of these manuscripts by researching and republishing such works, it does not match the scale required to make a

meaningful impact. Other hand, the oral tradition. In some, rural pockets are at threat of becoming extinct for want of patronage. The question in front of us is, ''Does any society need to preserve, protect, and pass on the ancient knowledge to the future generation''? The thinking pattern and the repository of knowledge created by the forefathers in any society enabled the current generation to understand the thought process and framework of the previous generation. It will allow them to analyze the received wisdom in a contemporary context and identify new opportunities to assimilate the accrued wisdom and synthesize new knowledge. Therefore, keeping the current generation in the dark about the contribution of the ancestor is an inefficient and assorted Cited. Option for society. Ancient knowledge serves multiple roles in society. The ancient knowledge brought to society is the identity it provides to fellow members of the society. The social practices and norms have continuity as most of them are transmitted from one generation. Relation through practices and supporting knowledge. Culture has several dimensions. In a direct sense, it is the manifestation of human intellectual achievement, regarded as collectivity by society over time. Knowledge and innovation are on a continuum. If the underlying knowledge system is abruptly withdrawn from society, the culture will be jolted. New knowledge creation in any society is path-dependent. When the benefit of prior knowledge and the thought process is lost by society, it will lead to reinventing the wheel, making innovation and new knowledge creation efficient. In this contest, ancient knowledge plays a valuable role in received wisdom and provides a head start to a society to March on the highway of innovation and new knowledge creation. On the compelling argument in support of the ancient knowledge system has a huge potential to offer from an economic value standpoint, the emerging world order puts greater emphasis on knowledge society. The prevailing military power will give way to knowledge. Power and such notions that demonstrate the superiority of knowledge tradition are bound to lead the rest of the world. Transforming knowledge into economic value has been fully formalized with the global intellectual property rights regulation and patent law. Therefore, the ancient knowledge system will be beneficial to a country like India and lead to the sustainable development of the nation.

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26

BHARTIYA KNOWLEDGE SYSTEMS AND THE NEP 2020: OPPORTUNITIES AND CHALLENGES

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Introduction:

India possesses a rich intellectual and cultural heritage that spans thousands of years, reflected in its diverse Bhartiya Knowledge Systems (BKS)—ranging from Vedic literature, Ayurveda, Yoga, Sanskrit grammar, logic (Nyaya), mathematics, astronomy, architecture (Vastu), and more. These systems not only fostered holistic human development but also emphasized harmony between individual, society, and nature. Despite their profound depth and scientific rigor, these indigenous knowledge traditions have long remained marginalized in mainstream Indian education, largely due to colonial legacy and the subsequent prioritization of Western academic frameworks.

The National Education Policy (NEP) 2020, unveiled by the Government of India, marks a historic paradigm shift. One of its most significant features is the integration of Indian Knowledge Systems (IKS) into formal education. NEP 2020 recognizes the value of cultural rootedness and aims to revive and mainstream BKS across all levels of education—from school curricula to research universities. This policy shift offers a renewed opportunity to bridge the gap between ancient wisdom and contemporary learning, fostering academic excellence rooted in Indian ethos.

However, the path to integrating BKS is not without challenges. Issues such as a lack of standardized content, insufficient academic resources, faculty training, and skepticism within modern academia present substantial hurdles. Furthermore, translating deeply philosophical and interdisciplinary concepts into contemporary formats while preserving authenticity requires sensitive and scholarly engagement.

Review of Literature:

The Bhartiya Knowledge Systems (BKS), often referred to as Indian Knowledge Systems (IKS), represent a vast and multidisciplinary intellectual tradition encompassing philosophy, sciences, mathematics, linguistics, medicine, arts, governance, and spirituality. Scholars, educators, and policymakers have increasingly recognized the relevance of these indigenous systems in reshaping modern Indian education, especially in light of the National Education Policy (NEP) 2020.

Ancient and Classical Sources of BKS:

Classical texts such as the Vedas, Upanishads, Nyaya Sutras, Charaka Samhita, Arthashastra, and Patanjali's Yoga Sutras have long been recognized for their contributions to logical reasoning, ethics, governance, health sciences, and metaphysical thought. According to Radhakrishnan (1948) and Dasgupta (1922–1955), these systems present structured, systematic bodies of knowledge that are comparable to modern scientific disciplines.

Modern Scholarly Perspectives on BKS:

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Contemporary researchers like Michel Danino and Kapil Kapoor argue for the urgent need to bring BKS into mainstream education, not just as heritage, but as living knowledge systems. Danino (2017) emphasizes that Indian sciences, especially astronomy and mathematics, were highly advanced and their exclusion from mainstream syllabi has hindered a comprehensive understanding of global scientific history.

NEP 2020 and Policy Literature:
The National Education Policy 2020 is the first policy document to explicitly recommend the integration of BKS into formal education. It calls for interdisciplinary learning, value-based education, and cultural rootedness. As per the Ministry of Education (2020), the goal is to "ensure that India's rich traditions and knowledge systems are not only preserved but also systematically incorporated into curricula at all levels."

Studies such as Kumar (2021) and Joshi (2022) examine NEP 2020's approach to Indian knowledge systems and identify potential curricular and institutional models. They point out the need for standardized frameworks, resource creation, and faculty training to make implementation effective.

Challenges in Integration:
Researchers such as Sundar (2021) and Mukherjee (2020) caution against superficial or tokenistic integration of BKS. They highlight issues such as lack of translated and pedagogically organized content, the dominance of Western epistemology in academia, and the skepticism toward traditional knowledge as barriers to serious academic engagement with BKS.

Implementation Case Studies:
Initial efforts by institutions like IITs, AICTE, IGNCA, and IKS Division (MoE) are often cited as early models of integrating BKS in higher education. According to IKS Division Reports (2021–2023), pilot programs in Sanskrit computational linguistics, ancient Indian logic, and Ayurveda-based wellness courses have shown promising responses but need broader systemic support.

Objectives of the Study:
- ✓ To examine the core principles and components of Bhartiya Knowledge Systems (BKS) and their relevance in contemporary education.
- ✓ To analyze the vision and provisions of the National Education Policy (NEP) 2020 concerning the integration of Indian Knowledge Systems across various levels of education.
- ✓ To identify the key opportunities created by NEP 2020 for reviving, promoting, and institutionalizing BKS in the Indian academic landscape.
- ✓ To explore the major challenges and barriers—pedagogical, structural, and attitudinal—that hinder the effective integration of BKS into mainstream curricula.
- ✓ To assess the readiness of educational institutions, faculty, and curriculum frameworks to incorporate BKS in meaningful and academically rigorous ways.
- ✓ To provide strategic recommendations and implementation frameworks for policymakers, educators, and institutions to ensure the successful integration of BKS as envisioned by NEP 2020.

Significance of the Study:

The integration of Bhartiya Knowledge Systems (BKS) into the mainstream education system marks a vital step toward reclaiming India's rich intellectual legacy and aligning education with its civilizational ethos. The National Education Policy (NEP) 2020 recognizes the need to balance global competitiveness with cultural rootedness, and this study addresses the deeper implications of that vision.

Cultural Reclamation and Identity Formation:
It underscores the importance of reintroducing India's ancient wisdom traditions, thereby fostering a sense of national pride, identity, and continuity with the country's intellectual heritage.

Academic and Pedagogical Innovation:
By exploring how traditional Indian knowledge systems can complement and enrich modern disciplines, the study promotes interdisciplinary approaches and innovative pedagogies rooted in Indian epistemology.

Policy Implementation Insight:
The study offers critical insights into the practical challenges and policy gaps related to the implementation of NEP 2020, helping educational planners, curriculum developers, and institutions navigate the path of reform.

Decolonization of Education:
It contributes to the global discourse on decolonizing knowledge systems by examining how India's own intellectual traditions can serve as valid, rigorous, and contextually relevant alternatives to Western-centric curricula.

Research Methodology:
Research Design:
This study follows a qualitative and analytical research design aimed at understanding the conceptual foundations of Bhartiya Knowledge Systems (BKS), evaluating policy frameworks like NEP 2020, and identifying both opportunities and implementation challenges. It also includes elements of descriptive research to present the current status of BKS integration in education.

Data Collection Methods:
Secondary Data:
Extensive review of government documents, including the National Education Policy (NEP) 2020, related implementation plans, and committee reports. Analysis of ancient Indian texts and scholarly interpretations related to BKS (e.g., Vedas, Upanishads, Arthashastra, Yoga Sutras, texts on Ayurveda, etc.). Review of academic journals, books, policy papers, and previous research on Indian knowledge systems and educational reforms. Study of curricula from Indian universities that have begun implementing BKS elements.

Primary Data (if applicable):
Interviews or questionnaires with educators, policymakers, and subject matter experts in Indian Knowledge Systems and education policy. Focus group discussions with students or faculty from institutions experimenting with BKS integration (optional based on scope and access).

Hypotheses of the Study:

Primary Hypothesis:

The integration of Bhartiya Knowledge Systems (BKS) through the NEP 2020 will significantly enhance academic excellence, cultural rootedness, and holistic education in India.

Null Hypothesis:

There is no significant impact of integrating Bhartiya Knowledge Systems (BKS) through NEP 2020 on academic outcomes or the quality of education.

Supporting Hypotheses:

✓ Educational institutions that incorporate BKS-based content will demonstrate higher student engagement and interdisciplinary learning outcomes compared to those that do not.

✓ The lack of trained faculty and standardized curriculum materials is a major challenge in effectively implementing BKS in line with NEP 2020.

✓ Policymakers and educators show a positive attitude toward the integration of BKS but face practical difficulties in curriculum development and institutional readiness.

✓ The implementation of BKS under NEP 2020 is more successful in higher education institutions with existing infrastructure for Sanskrit, Indian philosophy, and classical studies.

Conclusion:

The National Education Policy (NEP) 2020 represents a visionary shift in India's educational landscape, with its clear emphasis on integrating Bhartiya Knowledge Systems (BKS) into the formal curriculum. This policy initiative not only seeks to restore India's civilizational heritage but also aims to foster academic excellence, ethical values, and holistic development through culturally rooted and contextually relevant education. The study reveals that BKS—encompassing fields like philosophy, mathematics, Ayurveda, Yoga, logic, language, and governance—possess immense intellectual depth and contemporary relevance. Their systematic inclusion has the potential to transform Indian education by promoting interdisciplinary learning, character formation, and innovation based on indigenous wisdom. However, the path forward is layered with challenges. These include the lack of trained educators, absence of standardized curricula, institutional inertia, and linguistic and epistemological barriers. Moreover, without a clear academic framework and scholarly rigor, there is a risk that BKS may be reduced to symbolic gestures rather than meaningful learning. Despite these hurdles, the opportunities offered by NEP 2020 are substantial. With the right policy execution, academic collaboration, and capacity-building efforts, India can lead a new educational model that is both globally competent and deeply rooted in its intellectual traditions.

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27

THE ROLE OF THE GURU IN SHAPING VALUES AND KNOWLEDGE IN INDIA'S EDUCATIONAL JOURNEY

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Introduction:

The Indian education system has undergone a profound transformation over millennia, shaped by shifting social, cultural, economic, and political landscapes. At the heart of its earliest forms stood the *guru*—a revered figure entrusted not only with imparting academic knowledge but also with cultivating moral character, spiritual awareness, and life skills in the student. The word *guru* itself, derived from Sanskrit, means "the remover of darkness," symbolizing the transmission of light through wisdom, ethical guidance, and experiential learning. In the ancient *guru–shishya parampara* (teacher–disciple tradition), education was not perceived as a mere transfer of information; rather, it was a holistic journey aimed at nurturing the individual in mind, body, and soul.

Historically, this educational model operated in *gurukuls*—residential learning communities where the student (*shishya*) lived under the guidance of the guru, often in rural or natural settings. Here, learning extended beyond formal lessons to include discipline, service, and immersion in the values and customs of the time. The guru's role was deeply personal, with a lifelong commitment to the student's development, far surpassing the modern notion of a teacher's limited interaction within a classroom timetable.

Over centuries, India's educational framework evolved alongside social changes—from the Vedic and Buddhist periods to the medieval and colonial eras—eventually giving rise to today's institutionalized and technology-driven system. While this modernization has expanded access, standardized curricula, and integrated global knowledge streams, it has also brought challenges. In particular, the strong moral and ethical grounding once embedded in the *guru–shishya* system often finds less emphasis in contemporary models, where measurable academic performance tends to overshadow value-based learning.

In today's rapidly globalizing and digitally connected world, the role of the teacher has diversified, with modern educators functioning as facilitators, subject experts, and guides to employable skills. Yet, the philosophical underpinnings of the ancient guru model still hold relevance. As India grapples with questions of educational quality, moral responsibility, and holistic development, there is renewed interest in exploring how the principles of the *guru–shishya parampara* can inform and enrich contemporary pedagogical approaches.

This paper critically examines the role of the guru in shaping values and knowledge across India's educational journey, tracing its historical evolution, analyzing the shift towards modern institutional models, and offering a comparative perspective. By doing so, it aims to understand what can be preserved, adapted, or reinvented from the past to address the needs of the present and future learners.

Objectives of the Study:
✓ To trace the evolution of the guru's role in Indian education from ancient Gurukuls to modern classrooms.
✓ To analyze how gurus have shaped both values and knowledge in Indian society.
✓ To explore the relevance of guru principles in today's NEP 2020 framework.
✓ To recommend ways of integrating traditional mentorship in contemporary education.

Review of Literature:
Ancient Indian scriptures such as the *Upanishads*, *Bhagavad Gita*, and *Mahabharata* highlight the transformative role of the guru in a learner's life. The *Mundaka Upanishad* advises seekers of knowledge to approach the guru with humility, inquiry, and a spirit of service. Swami Vivekananda (1893) emphasized that education should focus on character building and self-realization rather than mere information transfer. Rabindranath Tagore's *Visva-Bharati* experiment demonstrated that ideal teaching inspires students to learn through curiosity and creativity rather than compulsion. Contemporary scholars point out that commercialization and an exam-driven approach have weakened value-based learning (Kumar, 2017). However, policy documents like NEP 2020 advocate a holistic, multidisciplinary model that aligns with ancient guru principles by integrating ethics, environmental consciousness, and critical thinking into curricula.

Methodology:
This study follows a qualitative, historical-analytical approach:
• **Primary Sources:** Ancient scriptures, interviews with retired educators, NEP 2020 documents.
• **Secondary Sources:** Academic journals, books, policy analysis papers.
• **Analysis:** Comparative examination of the guru's role across historical periods with thematic interpretation of value-based and knowledge-based education.

Historical Evolution of the Guru's Role:
• **Vedic & Gurukul Era**
The Vedic period (1500–500 BCE) placed the guru at the heart of education. Gurukuls, often located in serene natural surroundings, were residential institutions where students lived with their guru. Education was holistic, covering the Vedas, grammar, logic, philosophy, mathematics, astronomy, and ethics. Learning also included practical skills such as agriculture, archery, oratory, and governance.
The relationship between guru and shishya was personal, disciplined, and lifelong. Knowledge was sacred and bestowed upon deserving students after years of training in humility and self-control.

• **Medieval Period**
During medieval times, educational diversity increased with the establishment of Hindu Pathshalas, Islamic Madrasas, and other religious learning centers. While spiritual and moral instruction continued, political patronage often influenced the curriculum. The guru still commanded respect, but education began shifting toward a more structured and institutionalized form.

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- **Colonial Era:**

British colonial policies, especially Macaulay's Minute on Education (1835), transformed Indian education. The focus shifted from moral and spiritual development to producing clerical workers for the colonial administration. English-medium, syllabus-based education replaced personalized mentorship, and rote learning gained precedence over critical thinking.

- **Post-Independence & NEP 2020 Era:**

Post-1947 reforms aimed to combine traditional values with modern scientific learning. Dr. S. Radhakrishnan highlighted that teachers must inspire ideals of discipline, service, and patriotism in students. The NEP 2020 emphasizes holistic and multidisciplinary education, integrating ethics, environmental awareness, and critical thinking—principles reminiscent of the guru's ancient role. It recognizes the importance of teacher mentorship, even in technology-driven classrooms.

- **Comparative Analysis: Ancient Guru Model vs. Modern Teacher Model:**

While the ultimate aim of education remains the same—nurturing the intellect and character of learners—the approach and structure have evolved. The table below presents a detailed comparison:

Aspect	Ancient Guru Model (*Guru–Shishya Parampara*)	Modern Teacher Model (Institutionalized Education)
Educational Philosophy	Holistic development integrating moral, spiritual, intellectual, and physical growth.	Primarily focused on academic proficiency, employability, and measurable outcomes.
Learning Environment	Gurukul system in natural surroundings; students lived with the guru, ensuring constant interaction.	Schools, colleges, and universities with structured schedules and formal infrastructure.
Teacher–Student Relationship	Deep, personal, and lifelong mentorship bond.	Often limited to the classroom and the duration of a course.
Teaching Approach	Oral tradition, storytelling, debates (*shastrartha*), experiential learning.	Textbook-based instruction, standardized syllabi, and digital resources.
Curriculum Design	Integrated academic, moral, cultural, and vocational training.	Subject-specific curriculum; moral education often optional or extracurricular.
Evaluation Method	Continuous observation of behavior, discipline, and real-life application.	Periodic exams and grades focused on theoretical knowledge.
Role of Values	Central to the learning process; inseparable from academic instruction.	Often secondary or treated as a separate subject.
Teacher's Role	Guide, philosopher, moral anchor, and life mentor.	Subject expert and facilitator of academic content.
Accessibility	Selective, often based on readiness or social norms.	Legally accessible to all; quality varies widely.
Technology Integration	None; relied on personal interaction.	Extensive use of ICT, e-learning, and virtual platforms.

Interpretation:
The *Guru–Shishya Parampara* created well-rounded individuals by blending intellectual growth with moral refinement. The modern system has expanded access and incorporated technology, but often at the cost of deep mentorship. A balanced integration of these models could enhance both academic outcomes and value formation.

The Guru's Role in Value Formation:
In the Indian educational tradition, the role of the guru extended far beyond the conventional boundaries of academic instruction. The guru was regarded as a moral compass, a spiritual mentor, and a life guide who shaped the student's worldview, ethical framework, and character. Value formation was not a separate subject in the curriculum—it was the essence of the entire learning process. Every interaction, from formal lessons to daily routines, was imbued with moral teachings, rooted in a deep understanding of *dharma* (righteousness), self-discipline, and respect for all living beings.

Education as Character Building:
The ancient Indian perspective treated education as a lifelong process aimed at the development of the whole person, rather than merely training for a profession. The guru's primary responsibility was to foster virtues such as truthfulness (*satya*), non-violence (*ahimsa*), humility, compassion, patience, and self-control. These values were not taught through abstract moral lectures but through lived example—students observed and internalized the guru's behavior, speech, and decision-making. The guru served as a role model, demonstrating how knowledge could be applied in real life to uphold justice, harmony, and social responsibility.

Value Transmission through the Guru–Shishya Bond:
The *guru–shishya* relationship was deeply personal and based on mutual trust, respect, and devotion. Students often lived with their gurus in *gurukuls* for years, engaging in service (*seva*), household chores, and community activities. These experiences fostered humility, discipline, and a sense of duty. The guru, in turn, observed each student's temperament, strengths, and weaknesses, tailoring guidance accordingly. This individualized approach ensured that value formation was organic, addressing not only intellectual growth but also emotional maturity and social awareness.

Integration of Spiritual and Ethical Dimensions:
Unlike modern secular systems, the ancient guru's role was inseparable from spiritual guidance. Education was intertwined with religious and philosophical teachings drawn from the Vedas, Upanishads, Buddhist scriptures, or Jain principles, depending on the context. Students learned not only the rituals and doctrines of their tradition but also their ethical implications. For instance, lessons on the interconnectedness of life reinforced environmental respect, while discussions on *karma* and *moksha* encouraged accountability for one's actions. This integration of knowledge and ethics helped produce balanced individuals who valued both material progress and inner peace.

Experiential Learning as a Moral Teacher:
In the guru-led system, moral lessons were often taught through experiential learning. Participation in community service, cultivation of food, or caring for animals was not merely a practical skill—it was a lesson in empathy, self-reliance, and the dignity of labor. Gurus used

storytelling, epics like the *Ramayana* and *Mahabharata*, and moral parables to convey ethical dilemmas and their resolutions. These narratives encouraged critical thinking while reinforcing values such as loyalty, sacrifice, and integrity.

Lifelong Moral Influence:
The guru's impact did not end when formal education concluded. Many students maintained lifelong contact with their gurus, returning for advice on personal, social, and political matters. Historical examples, such as Chanakya's mentorship of Chandragupta Maurya or Swami Vivekananda's devotion to Ramakrishna Paramahamsa, illustrate how the guru's guidance could shape not only an individual's life but also the destiny of a community or nation. The enduring respect and reverence for the guru ensured that values instilled in youth continued to guide decisions well into adulthood.

Relevance in the Modern Context:
While today's institutionalized education often focuses on measurable academic achievement, the need for value-based learning remains pressing. Issues such as corruption, social inequality, environmental degradation, and intolerance point to a moral vacuum that cannot be addressed through technical knowledge alone. Reviving aspects of the guru's role in value formation—such as mentorship, holistic guidance, and integration of ethics into all subjects—could bridge the gap between intellectual competence and moral responsibility in the 21st century.

In essence, the guru was not just a transmitter of information but a cultivator of wisdom and virtue. By shaping both the mind and the heart, the guru ensured that education produced not merely skilled professionals but responsible, ethical, and compassionate human beings.

The Guru's Role in Knowledge Transmission:
Gurus in ancient India tailored lessons to individual aptitudes, encouraging critical thinking and problem-solving. Modern teachers can adopt similar personalization using technology, but must avoid reducing teaching to information delivery. True knowledge transmission involves mentorship, dialogue, and real-life application.

Challenges in Modern Times:
1. Commercialization of education turning teachers into service providers.
2. Large class sizes limiting individual attention.
3. Examination-focused learning overshadowing character building.
4. Insufficient teacher training in mentorship and emotional intelligence.

Opportunities and the Way Forward:
1. Integrating ancient guru principles into teacher education programs.
2. Blending digital learning tools with face-to-face mentoring.
3. Embedding value education as a core subject across levels.
4. Encouraging teachers to engage with communities beyond classrooms.

Conclusion:
The journey of India's educational evolution reveals an enduring truth—the guru has always been more than a transmitter of knowledge. In the ancient *guru–shishya parampara*, the guru was a mentor, philosopher, moral guide, and spiritual anchor who shaped the student's character

alongside their intellect. Education was seen as a lifelong transformative process, where discipline, humility, respect for nature, and service to society were as important as mastering scholarly texts. This intimate and value-centered model ensured that learners not only excelled in their chosen fields but also upheld integrity, compassion, and social responsibility. The modern educational landscape, shaped by colonial legacies, industrial needs, and now globalized technological advances, has altered the role of the teacher significantly. While today's educators benefit from structured curricula, scientific pedagogies, and digital tools, the deeply personalized and moral dimension of the ancient guru system often gets diluted. Students today may excel in standardized tests, yet struggle with the ethical compass and resilience that the ancient model sought to cultivate. This does not imply that the past should be romanticized uncritically or that modern systems lack merit. Instead, the challenge and opportunity lie in harmonizing the strengths of both worlds. The accessibility, inclusivity, and diversity of modern education must be infused with the mentorship, value-orientation, and holistic growth that defined the guru's role. Initiatives such as integrating moral education into curricula, fostering teacher-student relationships beyond the classroom, and drawing from India's philosophical traditions could help bridge the gap. In an age dominated by artificial intelligence, instant communication, and rapidly shifting societal norms, the essence of the guru remains vital. Knowledge without values can be dangerous; values without knowledge can be limiting. The future of India's education depends on balancing these two pillars. By reviving the spirit of the guru—not merely as a job title but as a role of profound responsibility and moral leadership—India can ensure that its learners are not just skilled professionals, but also ethical global citizens committed to building a more just, compassionate, and enlightened society.

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28

ROLE OF INDIAN PHILOSOPHY IN PERSONALITY DEVELOPMENT

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Introduction:

Personality development is the process of enhancing one's individual qualities, behaviors, and mindset to lead a fulfilling and socially responsible life. Indian philosophy, with its diverse schools of thought such as Vedanta, Yoga, Buddhism, and Jainism, provides a comprehensive framework for nurturing inner growth and character building. This research paper aims to analyze the role Indian philosophical concepts play in shaping personality traits and overall mental well-being. Personality development is a complex and dynamic process influenced by various factors including education. Indian educational philosophy, with its centuries-old traditions, offers unique insights into nurturing a balanced personality that encompasses intellectual, emotional, moral, and spiritual dimensions. Indian philosophy views education not merely as the accumulation of knowledge but as the development of an integrated personality capable of living harmoniously in society.

Indian Philosophy: An Overview:
Definition and Scope:

Indian educational philosophy refers to the ideas, values, and principles derived from ancient Indian scriptures and thinkers that guide the process of education. Indian philosophy comprises various systems, broadly categorized into orthodox (Astika) and heterodox (Nastika) traditions. Central themes include the nature of the self (Atman), reality (Brahman), ethical duty (Dharma), and liberation (Moksha). These themes influence the ways individuals perceive themselves and interact with the world.

Key Philosophical Foundations:

- **Vedanta**: Focuses on self-realization and inner development.
- **Upanishads**: Emphasize knowledge of the self (Atman) and universal consciousness (Brahman).
- **Buddhism and Jainism**: Stress compassion, non-violence, and self-discipline.
- **Guru-Shishya Tradition**: Personalized education promoting mentorship and moral growth.

Components of Personality Development in Indian Philosophy:
Intellectual Development (Buddhi):

The cultivation of critical thinking, knowledge, and wisdom.

Moral and Ethical Development (Dharma):

Education inculcates virtues such as truthfulness, non-violence, honesty, and respect.

Emotional and Social Development (Bhava):
Emphasis on emotional balance, empathy, and harmonious social relationships.

Spiritual Development (Atma Vikas):
Encourages self-awareness, meditation, and realization of higher consciousness.

Indian Philosophy and Personality Development:
Self-Realization and Self-awareness:
Vedantic philosophy stresses understanding the Atman, or true self, beyond physical and mental identities. This deep self-awareness promotes confidence, self-control, and mental clarity—core elements in personality development. The realization that the self is beyond external circumstances leads to emotional stability.

Ethical Foundations: Dharma:
Dharma, the concept of righteous living, instills moral values and social responsibility. Observing Dharma helps develop integrity, discipline, and empathy—traits crucial for building a trustworthy and respected personality.

Emphasis on Values and Ethics:
Moral education is central, guiding individuals to lead a righteous and socially responsible life.

Experiential Learning and Self-Reflection:
Encourages learning through experience, meditation, and introspection, fostering deep understanding and self-growth.

Emotional Regulation through Mind Control:
Yoga and Buddhist philosophies advocate mental discipline via meditation and mindfulness. These practices enable individuals to manage stress, reduce anger, and cultivate patience, enhancing emotional intelligence and resilience.

Balanced Growth: Material and Spiritual:
Indian philosophy encourages balance between worldly duties and spiritual goals, avoiding extremes of indulgence or renunciation. This balance fosters adaptability and a positive attitude, key to a well-rounded personality.

Holistic Approach:
Indian education integrates physical, mental, emotional, moral, and spiritual growth, promoting a well-rounded personality.

Teacher-Student Relationship:
The guru or teacher acts as a moral guide and mentor, supporting personalized growth.

Compassion and Social Harmony:
The idea of *Vasudhaiva Kutumbakam* (the world as one family) nurtures compassion and universal brotherhood, promoting social skills and altruism in personality development.

Contemporary Relevance and Application:

- Integration of Indian educational principles in modern pedagogy can enhance emotional intelligence, ethical behavior, and mental resilience.
- Mindfulness and meditation practices derived from Indian philosophy are increasingly recognized in personality development programs.
- Education systems can incorporate value-based education to combat moral decline.

Challenges and Future Prospects:
- Need for curriculum reforms to include Indian philosophical concepts.
- Training teachers to embody and teach these philosophies.
- Balancing traditional values with modern scientific knowledge.

Conclusion:
Indian educational philosophy offers timeless wisdom for personality development by fostering intellectual, moral, emotional, and spiritual growth. Incorporating these principles in education can lead to the development of balanced individuals capable of contributing positively to society. Indian philosophy offers timeless tools for personality development by promoting self-knowledge, ethical behavior, emotional regulation, and social harmony. Its holistic approach aligns well with contemporary needs for mental well-being and character building, making it highly relevant in today's world.

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29

WHY NEP-2020 STRESSES INDIAN KNOWLEDGE SYSTEM?

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The NEP2020 recommends that knowledge from ancient India, the home-grown ways of learning, the knowledge traditions, would be covered in all disciplines at both school and higher education levels. The great Indian scholars like *Aryabhata, Bhaskaracharya, Sushrut, Panini, Kanad, Chanakya, Thiruvallur, Maitri, Gargi, Lopamudra, Rutumbhara*, etc and the multidisciplinary teaching and research places like *Nalanda, Takshshila, Vallabhi, Vikramshila*, etc, should be introduced to all students so as to take this rich legacy of knowledge forward by preserving it, nurturing it and apply it in all disciplines at both school and higher education levels.

The academics need to understand the real meaning of the content in all ancient texts and should pass it on in the purest form to the next generation. IKS is also not mere glorification of the past and our ancestors. The need is to bring pride amongst the youngsters about the academic, scientific contributions of Indians and take the legacy of knowledge creation forward to answer 21st century problems. IKS topics are difficult to understand, it is true to some extent. The reason is that for more than 180 years, we have stopped reading, learning all the knowledge and subjects that were Indian.

About Indian Knowledge System:

India has a rich heritage of eternal knowledge created and acquired by Indians over several millennia. Hundreds of manuscripts, *Shastras*, oral traditions, folk songs, stories, art forms, handicrafts, skills covering all aspects of life are reflected through this knowledge. We are the oldest civilization with a co-existence of *sanatan* dharma, Buddhism, Jainism, Sikhism which evolved in this land. Ours is a great culture which respects diversity. This is the land of knowledge in true sense. The four *Vedas – Rigveda, Yajurveda, Samveda and Atharvaveda*, the eighteen main *Puranas*, the two *Itihasas – Ramayana, Mahabharata*, all these forms that part of Indian Knowledge System which without much understanding are called as "religious" texts. It is wrong conception. *Vedas* cannot be read unless we understand phonetics, unless we understand the grammar, unless we know how to recite them in meters and unless we know the meaning of every word, we won't understand the knowledge within.

The other major subject areas of Indian Knowledge System will fascinate the youngsters as they can easily relate it to their current curriculum. Indian Knowledge System includes Mathematics, Astronomy, Aerospace Engineering, Physics, Chemistry, Biology, Metallurgy, Civil

Engineering, Architecture, Medicine, Psychology, Shipping, Garments, Design, Logic, Philosophy, Public Administration, Economics, International Relations, Legal systems, Finance, Management etc. There can be series of articles running into thousands of pages length which can be written by experts on these knowledge areas where Indians have contributed immensely in the past till 18th century. Right from the oldest man-made living dam built by the Chola kings to the Iron pillar in Delhi, from the grand architecture wonders of various temples to the sculptures, the ancient ports, the recent excavations all show the magnanimity of Indians knowledge. In the early 19th century, Britishers forcefully started closing down all these knowledge creation centres and Indians were cut-off from its knowledge tradition for the next 180 plus years. The NEP2020, is in a way, calling the today's generation to reclaim this knowledge legacy by incorporatingIndian Knowledge System with modern day curriculum and pedagogy. An example of traditional pedagogy is that, in Marathi medium schools, they used to teach tables of *pavki, nimki, didki, savvaki*. One who learns this by-heart will be practically smart in all practical calculations than any graduate of today's system who would otherwise require a calculator. As a society we need to realize that in search of modern day education what treasure we have kept in dark for such a long period.

The changes proposed by NEP2020:
- ✓ Medium of instruction –Bhartiya Bhasha
- ✓ Bhartiya Knowledge traditions/systems should be a part of education curriculum
- ✓ At every level (5+3+3+4+4+1) and in every subject IKS will be an integral part
- ✓ Pedagogy: Learner at the center –Learning to Learn
- ✓ Holistic, Integrated, Experiential, Enjoyable –Learning

Conclusion:
Academicians should firstly read texts related to their subjects from authentic sources. Translations are not always good because most of the Indic terms are non-translatable in English. There is no English word for *dharma, bhakti* etc and more than literary translations it is meaning with proper context which gets mistaken at many times. Research on IKS related subjects should be done in collaboration with individuals, organizations working in the domain of IKS and Indic studies. Get trained and train others should be the *mantra* for all teachers. Design and develop courses (online preferably) on IKS in Indian languages is next important task to be taken by academicians. Finally, the dissemination of content under IKS should be in a "cool" manner for the students. Too much of information bombarding, rigid and typical history telling pedagogy should be avoided. Make the topics interesting by means of multiple learning strategies, innovative teaching pedagogies. The objective of IKS should be very clear while not only designing and developing IKS courses but also during the implementation and evaluation phase. On the harsh side, IKS course should face the fate of the Foundation Course or EVS course! Let us all join hands in creating a deep sense of pride of being Indian in the minds of the next generation through IKS courses and make them realize their duty as Indians to make our nation a knowledge super power as rightly expected in the vision of NEP-2020.

Suggestions:
- ✓ All HEIs should make due effort to promote and nurture UG/PG courses in all the disciplines that are part of IKS. All learners should be exposed to the common underlying philosophical foundation of the various disciplines that are part of IKS.

✓ A strong emphasis should be placed on providing exposure to the primary texts of IKS, which is required for acquiring a deeper understanding.

✓ To connect with the oral tradition of IKS, one practical session on the ancient technique of memorization, with a few examples from primary texts would be helpful.

✓ MA in Philosophy, Performing Arts, Theatre Arts, Sanskrit, Logic, Music – Medical courses – to be redesigned

✓ All UG-teaching Institutions should offer a large number of Elective Courses in IKS. 5% credits should be given from IKS based courses – medium of instruction should be regional/mother language

✓ Special care should be taken to ensure that the course materials for these IKS courses are based on authentic sources—such as source texts, historical accounts, inscriptions and other records, material and other evidence, and also rigorous sociological records of current practices of different communities.

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30

TAKSHILA AND NALANDA: THE TWIN PILLARS OF THE INDIAN KNOWLEDGE SYSTEM - A REVIEW STUDY

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Introduction:

The history of ancient India is inseparable from its reputation as a hub of advanced knowledge. This intellectual vibrancy was cultivated in organized centres of higher learning that were unparalleled in the ancient world. Among these, Takshila (Taxila) and Nalanda emerge as the pre-eminent examples. To posit them as the "backbone" of the IKS is to move beyond mere praise; it is a structural claim. A backbone provides framework, supports the body, and facilitates neural communication. Analogously, Takshila and Nalanda structured disparate knowledge into organized disciplines, supported a culture of rigorous inquiry, and facilitated the transmission of knowledge across generations and continents. This review will analyze each institution's contribution before synthesizing their complementary roles in forging this intellectual backbone.

Takshila: The Crucible of Secular Knowledge (c. 600 BCE – 500 CE):

Situated at the crossroads of Persia, Central Asia, and India in the Gandhara kingdom, Takshila was the world's earliest major centre for higher learning. It functioned less as a single university and more as a decentralized intellectual city, a "conglomeration of private colleges" (Mookerji, 1989). Its pedagogical model was the guru-shishya parampara (master-disciple tradition), where students sought out renowned masters for personalized and intensive instruction. The curriculum at Takshila was overwhelmingly pragmatic, focusing on disciplines vital for state and society. Its fame rested on three key areas:

Statecraft and Law:

Takshila is inextricably linked to Chanakya (Kautilya), the advisor to Chandragupta Maurya. His treatise, the Arthashastra, a masterwork on political science, economics, and military strategy, is a testament to the institution's focus on practical governance (Basham, 1954).

Medicine (Ayurveda):

It was a premier centre for medical training. The celebrated physician Jivaka Komarabhacca, who served both the Buddha and King Bimbisara, was a product of Takshila's medical school, which emphasized both theoretical knowledge and extensive practical training (Mookerji, 1989).

Grammar (Vyakarana):

The great linguist Panini, whose Ashtadhyayi codified Sanskrit grammar with algebraic precision, is strongly associated with the intellectual milieu of Gandhara and Takshila. His work became the very foundation for all subsequent scriptural and philosophical analysis in India (Scharfe, 1977).

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Takshila's primary contribution was the codification of secular knowledge. It transformed oral traditions and disparate practices into systematized shastras (sciences), providing the fundamental intellectual tools and trained professionals that structured the Mauryan Empire and subsequent Indian polities.

Nalanda: The Monastic Metropolis of Scholasticism (c. 427 CE – 1200 CE):
Emerging nearly a millennium after Takshila's zenith, Nalanda Mahavihara represented a significant evolution in institutionalized learning. Founded during the Gupta dynasty in modern-day Bihar, it was the world's first great residential university. The detailed accounts of Chinese pilgrims Xuanzang (Hiuen Tsang) and Yijing (I-Tsing) provide a vivid picture of a bustling intellectual metropolis (Beal, 2001).

Nalanda was a marvel of organization. It housed over 10,000 students and 2,000 teachers in a sprawling campus of monasteries, temples, and lecture halls. Admission was notoriously difficult, requiring applicants to pass an oral examination with erudite gatekeepers. Its magnificent library, the Dharmaganja ("Treasury of Righteousness"), contained three multi-storied buildings—Ratnasagara, Ratnodadhi, and Ratnaranjaka—holding hundreds of thousands of manuscripts (Altekar, 1965).

While its core was Mahayana Buddhist philosophy, the curriculum was encyclopedic:
Logic and Epistemology (Hetu-vidya): Nalanda was the global centre for Buddhist logic, refining the systems of inquiry developed by luminaries like Nagarjuna, Asanga, and Vasubandhu. The culture of formal debate (shastrartha) was central to its pedagogy, sharpening the intellect and clarifying complex doctrines (Vidyabhusana, 1920). Comprehensive Studies: Alongside Buddhist thought, students studied the Vedas, grammar, medicine, mathematics (including the works of Aryabhata), and astronomy.

Nalanda's legacy was the synthesis and internationalization of Indian thought. It systematized diverse philosophical traditions into a coherent, logically rigorous framework. More importantly, it acted as the primary exporter of this knowledge. Scholars from China, Tibet, Korea, and Southeast Asia came to Nalanda to learn and returned with texts and ideas that profoundly shaped the intellectual and religious landscape of their own nations (Sen, 2005).

A Synthesis: Two Complementary Pillars:
Takshila and Nalanda were not rivals but successive and complementary pillars of the IKS.

Feature Takshila Nalanda:
- ✓ Model Decentralized gurukuls Centralized, residential Mahavihara
- ✓ Focus Secular, professional, practical Philosophical, scholastic, religious
- ✓ Primary Role Codification of foundational sciences Synthesis and dissemination of high philosophy
- ✓ Legacy Structured Indian administration & science Shaped the intellectual landscape of Asia

Takshila created the foundational blocks. Panini's grammar, forged in its intellectual sphere, became the linguistic tool essential for the complex philosophical debates that later flourished at Nalanda. Chanakya's statecraft provided the political stability that allowed for the patronage of grand institutions like Nalanda. In essence, Takshila built the body, and Nalanda cultivated the mind.

Conclusion: A Legacy of Intellectual Sovereignty:

Takshila and Nalanda jointly formed the backbone of the Indian Knowledge System by providing its essential structure, support, and communicative capacity. Takshila codified the foundational secular disciplines, giving the IKS its skeletal framework. Nalanda synthesized and refined abstract thought, giving the system its intellectual muscle and nervous system. It preserved knowledge in its vast library and transmitted it across Asia through its international community of scholars. The violent destruction of these centres—Takshila by the Huns and Nalanda by the forces of Bakhtiyar Khilji around 1200 CE—was a catastrophic event that has been described as a "broken backbone," triggering a prolonged period of intellectual dislocation in India (Majumdar, 1977). Yet, their legacy endures in the texts they produced and the traditions they nurtured. The modern revival of Nalanda University stands as a testament to their enduring importance. Together, they represent a golden age when India was a true knowledge superpower, built upon a foundation of profound intellectual inquiry and institutional excellence.

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