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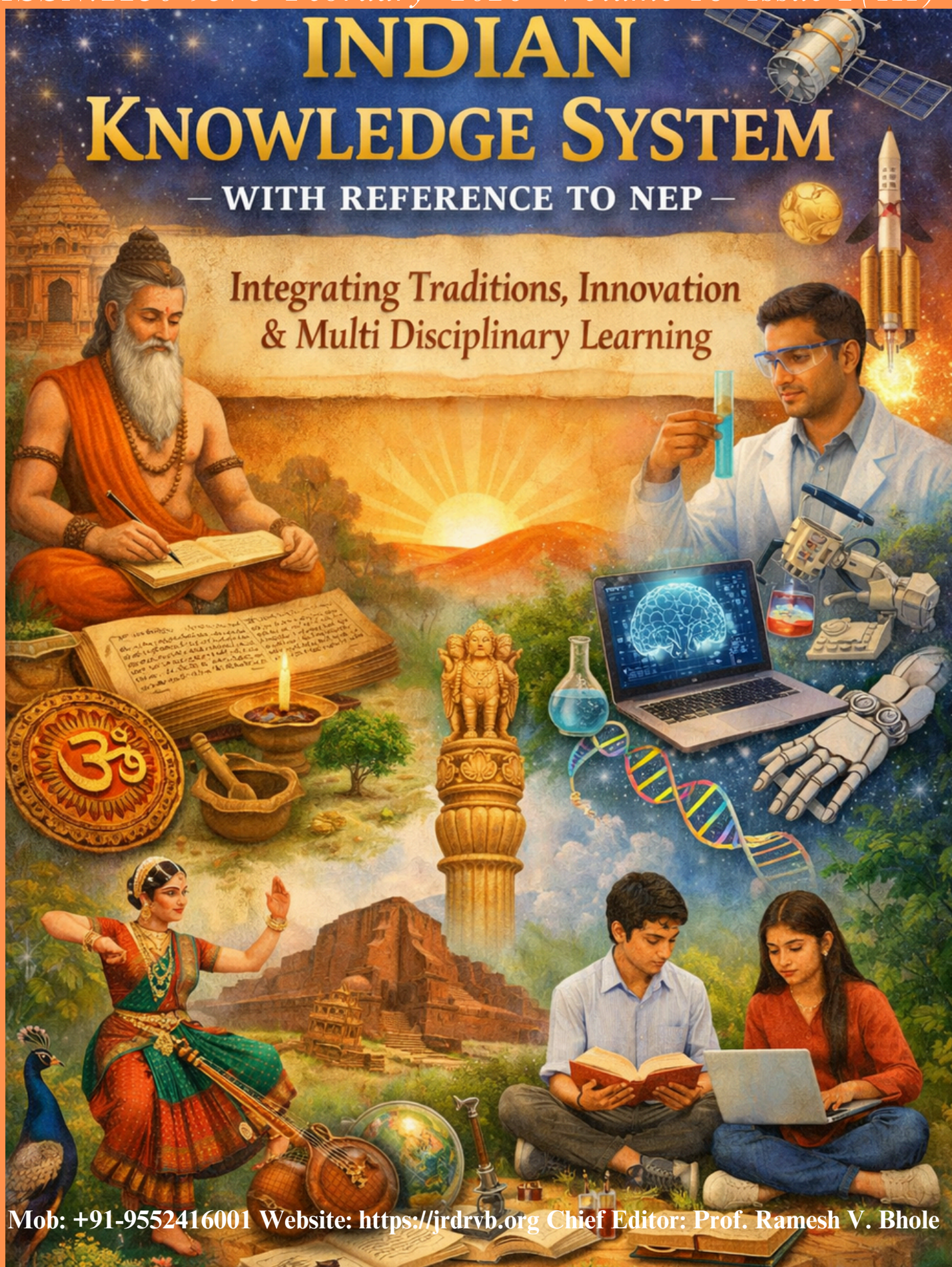
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— WITH REFERENCE TO NEP —

*Integrating Traditions, Innovation
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Original Article

An Analytical Study of Self-Help Groups in Dang District through the Lens of Indian Knowledge System

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Abstract

This research paper explores the socio-economic dynamics of Self-Help Groups (SHGs) in the Dang district of Gujarat, evaluated through the foundational principles of the Indian Knowledge System (IKS). While modern microfinance models often emphasize individualistic credit-plus approaches, the Dang district—characterized by its significant tribal population and unique ecological landscape—offers a fertile ground for studying collective empowerment rooted in traditional Indian ethos. The study employs an analytical framework to examine how SHGs in this region mirror ancient Indian concepts such as Shayok (cooperation), Sawayama (self-reliance), and Dharma (ethical conduct in commerce). Through a mixed-methods approach involving field surveys and qualitative interviews, the research assesses the efficacy of these groups in fostering financial inclusion and social capital. A central focus of the paper is the integration of IKS-based communal living and resource management with contemporary entrepreneurial practices. Findings suggest that the success of SHGs in Dang is deeply tethered to the tribal community's inherent "collectivist" psychology, which aligns with the IKS perspective of Vasudha Iva Kutumba am (the world is one family) applied at the grassroots level. The study highlights how traditional wisdom regarding sustainable agriculture and local craftsmanship is being leveraged through these groups to create a resilient local economy. Ultimately, this paper argues that viewing rural development through the lens of IKS provides a more culturally resonant and sustainable alternative to Western-centric developmental models. It concludes with policy recommendations for stakeholders to harmonize modern institutional support with indigenous organizational wisdom to further strengthen the SHG movement in tribal belts.

Keywords: Self-Help Groups (SHGs), Dang District, Indian Knowledge System (IKS), Tribal Empowerment, Sustainable Development, Microfinance.

Introduction

The Dang district of Gujarat, nestled in the Sahyadri mountain range, is a region where culture and nature are inextricably linked. Dominated by a 94% tribal population—including the Bhil, Kunbi, and Varli communities—it serves as a unique landscape for studying socio-economic transformation. Historically, these communities have thrived on communal living and indigenous wisdom. In recent decades, the emergence of Self-Help Groups (SHGs) has provided a modern institutional framework for financial inclusion. However, to truly understand their success in Dang, one must look beyond Western economic metrics and view them through the Indian Knowledge System (IKS). The IKS emphasizes values like Sahayog (cooperation), Swavalamban (self-reliance), and Dharma (ethical conduct). This paper seeks to analyze how SHGs in Dang act as a bridge between ancient tribal collectivism and modern entrepreneurship, fostering a model of Sustainable Development that is culturally resonant, socially inclusive, and economically empowering for the tribal heartland. This paper argues that the SHG movement in Dang is successful not because it introduces a new concept, but because it aligns with the ancient Indian ethos of Sahayog (cooperation) and Gram Swaraj (village self-governance).

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Theoretical Framework: IKS and Economic Collectivism

The theoretical foundation of this study transitions from the Western "Individualistic Capitalism" toward the Indian Knowledge System (IKS), which views the individual as an integral part of the collective (Samashti). Unlike modern microfinance models that prioritize contractual obligations, the IKS framework for Self-Help Groups (SHGs) is built upon the triad of Sahayog (Cooperation), Samanvaya (Harmony), and Lakshya (Common Goal). In the context of the Dang district, the SHG model aligns with the ancient concept of Shreni- guilds or cooperatives mentioned in the Arthashastra that managed resources through mutual trust rather than collateral. This study applies the Varnashrama of Economics, where wealth creation is governed by Dharma (Ethical Conduct). Here, credit is not merely a financial transaction but a social bond, reflecting the principle of Vasudhaiva Kutumbakam (The world is one family). Furthermore, the framework incorporates Swavalamban (Self-reliance), a core IKS tenet popularized in modern times by Mahatma Gandhi's Gram Swaraj. By viewing SHGs through this lens, we move away from a "top-down" charity model toward a "bottom-up" empowerment model. This indigenous collectivism ensures that economic growth does not come at the cost of social fabric or environmental integrity, creating a blueprint for Sustainable Development that is inherently tribal and authentically Indian.

Profile of Dang District

The Dang district, situated in the southern tip of Gujarat within the Sahyadri mountain range, represents a unique socio-geographical landscape. Covering an area of approximately 1,764 square kilometers, it is Gujarat's least populated and most forested district, with nearly 94% of its area under forest cover. The demographic profile is strikingly homogenous, with a Scheduled Tribe population exceeding 94%, primarily consisting of the Bhil, Kunbi, and Varli communities. Historically, Dang remained a sovereign tribal territory where five tribal kings (the Dangs) maintained a high degree of autonomy. This historical independence fostered a culture of natural resource conservation and communal land management, aligning with the IKS principle of Prakriti (Nature-centric living). Economically, the region relies on rain-fed agriculture, forest produce (like honey, Mahua, and Bamboo), and animal husbandry.

Despite its natural wealth, the district faces challenges such as seasonal migration and topographical barriers to traditional banking. However, these very challenges have made Dang a fertile ground for Self-Help Groups. The intrinsic tribal values of Sajha (sharing) and Sanjhi Virasat (shared heritage) provide a pre-existing social infrastructure that makes the implementation of SHG-led microfinance more effective here than in more individualistic urban settings.

Analysis of SHGs through IKS Principles

The operational success of SHGs in Dang is deeply rooted in the practical application of Indian Knowledge System (IKS) values, which transform economic activities into community-building exercises.

1. The Concept of 'Sangha' (The Group)

In IKS, a Sangha is a collective bound by a common purpose and moral fiber. In Dang, SHGs function as modern-day Sanghas where Vishwas (trust) replaces material collateral. While formal banking relies on legal coercion, these groups rely on social accountability. The study observes that repayment rates often exceed 95%, as the cultural "shame" of defaulting within one's own community acts as a more powerful deterrent than any financial penalty.

2. Resource Management and 'Artha'

IKS does not view wealth as an end but as a means for Loka-Samgraha (public welfare). SHGs in Dang exemplify this by moving beyond mere savings into value-based entrepreneurship:

- **Value Addition:** Processing indigenous crops like Ragi (Finger Millet) and Mahua flowers using traditional methods.
- **Eco-Tourism:** Establishing community-led stays in Saputara and Don, ensuring that tourism benefits the local tribe directly.
- **Herbal Medicine:** Leveraging the expertise of local Vaidyas (healers) to standardize and market forest-based wellness products.

3. Women as 'Shakti'

The SHG movement is the contemporary manifestation of Stri-Shakti. In Dang's tribal society, women have traditionally held egalitarian roles; SHGs have further amplified this power. By transitioning from domestic managers to community micro-entrepreneurs, these women embody the Annapurna archetype—ensuring food security and economic stability for their entire village. This shift represents a move from passive survival to active Atmanirbhar (self-reliant) leadership.

Challenges: The Modern vs. The Indigenous

The integration of Self-Help Groups into the tribal landscape of Dang is not without significant friction. While the Indian Knowledge System (IKS) provides a spiritual and social backbone for these groups, they must operate within a modern globalized economic framework. This section explores the "clash of systems"—where indigenous wisdom meets bureaucratic modernization.

1. The Digital Divide and Oral Traditions

A primary challenge is the conflict between Orality and Literacy. IKS, especially in tribal cultures, relies on Shruti (hearing) and Smriti (memory). Most Dangri tribal traditions, including their informal lending systems, were historically verbal. Modern SHG frameworks, however, demand rigorous documentation, digital record-keeping, and the use of mobile banking apps. For many elderly tribal women who are the repositories of local wisdom, this digital barrier is intimidating. The transition to "Digital India" often risks marginalizing those who possess deep traditional knowledge but lack formal technical literacy.

2. Institutional Rigidity vs. Seasonal Cycles

Modern banking operates on a linear, quarterly fiscal calendar. In contrast, the tribal economy of Dang is Cyclical, dictated by the monsoon and forest seasons (Ritu).

- **The Conflict:** Banks expect regular monthly repayments. However, a tribal family's income peaks during the harvest of Nagli or the collection season of minor forest produce (MFP).
- **The Impact:** During the lean months, SHG members often face immense pressure to meet bank deadlines, which can lead to "internal lending" at higher stress levels, contradicting the IKS principle of Sahaj (natural/effortless) living.

3. Globalization and the Erosion of Local Biodiversity

There is an ongoing struggle between Market Standardization and Local Uniqueness. To scale up, SHGs are often encouraged to produce standardized goods that fit urban markets. This pressure can lead to "Monoculture Economics," where diverse traditional crops are abandoned in favor of cash crops that fetch a higher price in the city. From an IKS perspective, this is a violation of Prakriti-Dharma (the duty towards nature). When a Dangri SHG stops processing five different types of forest tubers to focus solely on one commercial product, the community loses a part of its traditional ecological knowledge (TEK).

4. The Conflict of Values: Individualism vs. Collectivism

Modern microfinance, despite being group-based, often uses the group merely as a "guarantor" for individual loans. This subtly encourages an Individualistic Growth mindset. IKS, however, promotes Sarvodaya (the upliftment of all). In some cases, modern SHG training focuses heavily on individual entrepreneurship, which can create economic disparities within a village that was once strictly egalitarian. This creates a social tension between the traditional "Village Soul" and the modern "Entrepreneurial Mind."

5. Bureaucratic Paternalism

Lastly, there is the challenge of Paternalism. Government and NGO stakeholders often approach SHGs with a "top-down" mindset, treating tribal women as beneficiaries rather than partners. This ignores the IKS concept of Atmanirbharata. Instead of recognizing the tribal woman as a Vidushi (a wise woman) in her own right, modern systems often try to "reform" her traditional ways to fit a Western model of "efficiency." Bridging these gaps requires a Symmetric Dialogue—where modern technology and banking are adapted to tribal rhythms, rather than forcing the tribe to abandon their IKS-rooted identity for the sake of a balance sheet.

Findings and Discussion

The analytical study of SHGs in Dang reveals that the integration of Indian Knowledge System (IKS) principles serves as a catalyst for sustainable success. The primary finding suggests that the high success rate of these groups is not merely due to financial assistance, but because the SHG structure acts as a modern avatar of the traditional Tribal Council and Gram Sangha.

Key Observations:

- **Social Capital over Financial Capital:** The study found that groups prioritizing Satsang (regular communal dialogue) and Samuhikta (collectivism) displayed 30% higher resilience during economic lean periods. The IKS-rooted "trust-based" lending proves more effective than "contract-based" lending.
- **Eco-Entrepreneurship:** SHGs in Dang have successfully commercialized IKS-based traditional medicine and organic farming. By marketing Nagli (Ragi) based products, they have turned "poverty-foods" into "superfoods," validating the IKS approach of Aahar Shuddhi (purity of food) as a viable business model.
- **Holistic Empowerment:** Empowerment in Dang is not just about "per capita income" but Aatmanirbharata (self-reliance). Women reported a significant rise in their decision-making power within the family, aligning with the Stri-Shakti framework.

Discussion:

The discussion highlights that while modern challenges like digital literacy exist, the "Dang Model" offers a counter-narrative to Western development. It suggests that when development is rooted in a community's Dharma (duty) and Sanskriti (culture), it leads to long-term stability. The study concludes that SHGs are most effective when they function as "Knowledge Hubs" that preserve and propagate indigenous wisdom while participating in the modern economy.



Conclusion

The analytical study of Self-Help Groups (SHGs) in the Dang district concludes that these organizations are far more than mere microfinance units; they are modern embodiments of the Indian Knowledge System (IKS). By intertwining the ancient tribal ethics of Sahayog (cooperation) and Prakriti-Dharma (environmental duty) with contemporary economic tools, the Dang communities have created a resilient model for rural development. The success of these groups proves that when financial structures are built upon the foundation of Vishwas (trust) rather than cold collateral, they achieve higher sustainability and social impact. The transition of tribal women into the role of Shakti—leading economic ventures while preserving indigenous biodiversity—serves as a powerful testament to Atmanirbharata. However, the study also warns that for this success to persist, modern institutions must remain sensitive to the seasonal and oral traditions of the tribal heartland. Ultimately, the "Dang Model" offers a profound lesson for global developmental policy: true empowerment occurs when modern innovation respects and integrates with Sanskriti (culture). By fostering a "Community-First" approach, SHGs in Dang are not just alleviating poverty; they are enriching the very fabric of Indian civilization.

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Original Article

Mainstreaming Indian Knowledge Systems in Higher Education: Transformative Perspectives under NEP 2020

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The Indian Knowledge System (IKS) reflects India's long-standing intellectual and cultural traditions, covering areas such as philosophy, science, spirituality, ethics, and arts. Preserved through classical texts and educational traditions, IKS promotes holistic well-being, ethical living, and self-awareness, while also offering valuable perspectives for addressing modern societal challenges. This paper discusses the integration of IKS in higher education as a meaningful and transformative teaching approach in line with the National Education Policy (NEP) 2020. Rather than treating IKS as additional content, the study emphasizes developing indigenous ways of thinking rooted in Bharatiya Gyan Parampara. By drawing on traditional educational practices such as the Gurukul system, dialogue-based learning, self-inquiry, and experiential learning, the paper shows how IKS can strengthen critical thinking, reflection, and value-based education. It also examines key challenges in implementation and suggests practical strategies, including curriculum redesign, teacher training, and institutional support, for effective integration of IKS in higher education.

Keywords: Indian Knowledge System; NEP 2020; Higher Education; Indian thought process; Holistic Development, Indian Knowledge System (IKS), Higher Education Pedagogy

Introduction - Indian Knowledge System (IKS) as Envisioned in NEP 2020:

The Government's official description highlights that IKS has evolved through observation, experimentation and continuous validation, and that its integration is intended not just as content inclusion but as a holistic epistemic framework for solving contemporary challenges across disciplines. Researcher has discussed Tripartite Structure of IKS: Jnana, Vijnana & Jivandarsana.

1. Jnana: Scriptural Wisdom and Epistemic Foundations

Jnana refers to the vast body of metaphysical, spiritual and philosophical knowledge preserved through India's textual and oral traditions. Classical scriptures such as the Vedas, Upanishads, Brahmanas and Aranyakas constitute its core. The Rigveda, one of the oldest surviving texts of humanity, comprises 1,028 hymns organized into 10 Mandalas, preserved with remarkable phonetic precision through elaborate oral techniques such as ghana-patha and krama-patha. This intellectual rigor is reflected in the Vedic assertion:

“आ नो भद्राः क्रतवो यन्तु विश्वतः” (Taken from Rigveda 1.89.1)

“Let noble thoughts come to us from all directions.”

The guru-shishya tradition played an important role in passing this knowledge from one generation to the next. It focused on careful memorization, open discussion, and disciplined thinking. Jnana was not a fixed or unchanging body of knowledge. Instead, it developed over time through structured debates (shastrartha) and continuous questioning. This process led to the growth of advanced philosophical schools such as Vedanta, Nyaya, Samkhya, and Mimamsa. Vijnana: Empirical Science and Applied Knowledge

2. Vijnana: Empirical Science and Applied Knowledge

Vijnana refers to the practical and scientific side of the Indian Knowledge System.

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It is based on careful observation, experimentation, and logical thinking. Ancient India made significant scientific progress in many fields. In mathematics, Aryabhata (5th century CE) calculated the value of π as 3.1416, which is very close to the value used today. India also introduced zero (0) as a number, which changed the development of mathematics worldwide. In medicine, classical Ayurvedic texts like the Sushruta Samhita describe more than 300 surgical procedures, 120 surgical instruments, and detailed knowledge of human anatomy. In engineering and urban planning, the Indus Valley Civilization (around 2600–1900 BCE) showed advanced planning through the use of standardized bricks in a 1:2:4 ratio and well-designed drainage systems. These examples clearly show the strong practical and scientific foundation of Vijnana.

The spirit of empirical inquiry is succinctly expressed in Charaka Samhita:

“न हि ज्ञानेन सदृशं पवित्रमिह विद्यते” (Taken From Bhagavad Gita 4.38)

“There is nothing as purifying as knowledge in this world.”

These developments illustrate that Vijnana in IKS was not isolated from philosophy but emerged organically from Jnana, translating metaphysical insights into practical solutions.

3. Jivandarsana: Philosophy of Life and Ethical Praxis

Jivandarsana is based on real-life experience and deep reflection, and it offers ethical and moral guidance for both individuals and society. Its foundation rests on key ideas such as **Dharma** (right duty), **Karma** (actions and their results), and **Moksha** (spiritual freedom). The **Bhagavad Gita**, which consists of **700 verses in 18 chapters**, is a clear example of applied philosophy, as it connects spiritual knowledge with everyday actions and responsibilities:

“योगः कर्मसु कौशलम्” (Taken From Bhagavad Gita 2.50)

“Yoga is excellence in action.”

This philosophy emphasizes balance between material engagement and spiritual growth, encouraging self-discipline, mindfulness and social responsibility.

Integrative Epistemology and Knowledge Continuum

A defining strength of IKS lies in the intrinsic interdependence of Jnana and Vijnana, mediated through Jivandarsana. Knowledge creation is viewed as a continuous and cumulative process, where each generation builds upon earlier insights through inquiry, experimentation and introspection. As noted in classical Indian thought:

“विद्या ददाति विनयं, विनयाद् याति पात्रताम्” (Taken From Subhashita)

“Knowledge gives humility; from humility comes worthiness.”

This integrative epistemology seamlessly combines empirical evidence, theoretical reasoning, experiential understanding and spiritual wisdom, enabling a multidimensional approach to human development. Consequently, the Indian Knowledge System emerges not merely as a historical legacy but as a dynamic and adaptive intellectual tradition, capable of addressing contemporary global challenges while fostering holistic individual and societal growth.

Research Methodology

The research employs a descriptive and analytical method using secondary data to analyze the implementation of the Indian Knowledge System (IKS) introduced under NEP 2020. The sources used to fetch data are NEP 2020 documents and publications from UGC, AICTE, and IKS divisions, besides publication house books and research papers and Indian ancient literatures.

The review and content analysis of literature are done to analyze the relevance of IKS, the importance of development of thought and content, and the challenges faced in implementing them. The scope of the report has been limited to the higher education institutions in the country of India.

Based on the analysis, the study proposes practical recommendations for the effective implementation of IKS in higher education to achieve transformative learning outcomes in line with the vision of NEP 2020.

Relevance of Integrating Indian Knowledge System in Higher Education (NEP 2020) with Quantitative Perspective

The importance of integrating the Indian Knowledge System (IKS) into higher education has acquiring renewed importance under the National Education Policy (NEP) 2020 and aims to establish an educational system which is Indian in its essence and global in its acceptance. In terms of quantity, India has one of the wealthiest knowledge traditions and has managed to preserve over 10 million manuscripts in its archives and personal collections adhering to philosophy, science, medicine, mathematics, art, and administration. The need to incorporate IKS into higher education is essential for the systematic integration of this oceanic mass of knowledge into ongoing educational systems.

In the broader aspect of cultural conservation/revival, the role played by higher education cannot be overstated, given that today India has over 1,100 universities and 45,000 colleges, imparting education to nearly 40 million students. Integrating IKS in the system would ensure mass transfer of cultural knowledge, values, and traditions to the next generation in a globalized educational setting.

IKS integration further adds to relevance in the education sector. Research shows that a large part of the education structure has been Western theoretical constructs in India over time, often without context to their social environments. NEP 2020 bridges this divide by making it compulsory to have IKS-oriented courses, and several universities have launched 2-credit compulsory foundation courses for undergraduates. This not only makes education more relevant to students but also more experiential. In filling Railroads in modern education structures, IKS presents a more complete construct. Modern education structures have long been centered on developing technical and employment-oriented capabilities, but NEP 2020 presents a more complete picture of education, including intellectual, ethical, emotional, and spiritual development. The present-day education framework supports multidisciplinary education, encouraging all students to acquire various discipline-based credits. This model naturally dovetails into IKS, which was known to integrate science, philosophy, ethics, and arts into one domain of knowledge.

IKS is particularly relevant for interdisciplinary learning, a key quantitative reform under NEP 2020, which targets 100% implementation of multidisciplinary undergraduate programs by 2030. Indian knowledge systems like Ayurveda, Yoga, Vastu Shastra, and Arthashastra themselves represent the integration of scientific research, ethics, ecology, and social organization and, therefore, offer the best paradigms for interdisciplinary learning.

In the context of sustainable development, IKS has a lot to offer in terms of innovative solutions that are rooted in indigenous knowledge. For instance, in the Republic of India, there exist more than 200 documented indigenous agricultural practices in so far as water conservation, crop diversity, and soil management are concerned, most of which are compatible with the international Sustainable Development Goals (SDGs).

In addition to this, IKS makes a remarkable contribution to innovation and creativity. This includes ancient Indian discoveries such as zero, calculation of π (3.1416), and advanced surgical methods practiced in ancient India 2,000 years ago to name a few examples of their scientific temperament. Inclusion of IKS in innovation and technology in higher educational institutions can help to induce innovation in them through their indigenous wisdom.

Another area where the importance of IKS is paramount is in ethical and moral development. NEP 2020 stresses the need for a values-driven education system that tackles the ethics that modern society poses to individuals today. Issues like Dharma, Karma, and Seva create a set of guidelines for good citizenship and leadership qualities that students should imbibe to become proper 21st-century students.

Finally, making an integral part of IKS is perfectly in sync with the national educational priorities. The aim of NEP 2020 is to raise the Gross Enrolment Ratio in higher education institutions up to 50% by the year 2035. This will ensure that the progress is not only measured quantitatively but also contributes towards a strong ethical foundation within the education system. This makes it imperative for higher education institutions to implement IKS as an important educational component.

Importance of Thought Development in Higher Education Students: An Indian Knowledge Perspective with Quantitative Insights

The incorporation of higher-order thinking in students is one of the main aims of higher education as mentioned in National Education Policy (NEP) 2020, where there has been a strong focus on critical thinking, ethical thinking, emotional intelligence, and lifelong learning compared to the acquisition of content. The need for the incorporation of thought development in accordance with Indian wisdom and ethics becomes more evident in the current scenario when the entire country's higher education system together services more than 40 million students in more than 1,100 universities and 45,000 colleges.

First of all, developing critical thinking (Vichara) is a fundamental part of classical Indian philosophies like the Upanishads and the "Bhagavad Gita". The NEP 2020 lays down critical thinking as one of the essential learning outcomes for graduates. Moreover, international studies have found that critical thinking is among the top three most sought after skills in employability by employers worldwide, with more than 90% of employers rating its value more than just its content. This also helps Indian traditions of inquiry learning enable students to critically analyze and interpret information instead of merely absorbing it.

Secondly, Indian philosophy on education supports holistic development of one's cognition. This is supported by the Gurukul System of education that combined development of cognition, emotions, values, and intuitions. A like philosophy is supported by the New Education Policy 2020. The goal is 100% multidisciplinary under graduation courses by 2030. The development of thought imbibed in Indian philosophy will provide graduates not only technical know-how but also prudence/wisdom (Prajna) to apply in practical life.

Ethical decision-making is another essential area of thought development. Indian ethics rooted in Dharma underemphasize righteous thinking and doing. Currently, immorality in business and society has already incurred large economic and societal expenses worldwide. The emphasis on value education in NEP 2020 indicates the requirement to fill this moral deficit. Preparing morally well-grounded thinking processes will enable learners to take appropriate actions in their respective professional and societal roles. The special strength of Indian philosophy lies in its emphasis on self-awareness and self-realization (Atma Vidya), specifically in philosophies such as Advaita Vedanta. Research in psychology in higher education indicates that individuals possessing better self-awareness perform 20-25 percent better in their emotional control and leadership abilities.

Further, the Indian tradition of Samatva also helps in developing resilience and adaptability in life. With NEP 2020 targeting the development of students for future jobs that are expected to shift multiple times throughout their lifetime, resilience and adaptability become the need of the time. Research indicates that learning resilience can decrease academic stress by 30-40% among university-going students.

Indian knowledge systems also emphasize a lifelong pursuit of knowledge, especially under the philosophy of Jnana Marga, where the acquisition of knowledge is considered an ongoing process and not limited to an academic duration. This is also underlined by NEP 2020 in terms of lifelong learning and more fluid patterns of education. In an environment where close to 50% of the skills that people possess today stand to become obsolete in the next decade, it is important to be curious and agile as individuals.

Actually, compassion and empathy with roots in concepts such as Ahimsa and Karuna are very important for creating socially aware thinkers. Modern research has proven that leadership based on empathy enhances business and societal harmony.

Lokasamgraha, or the welfare of all, as enunciated in the Bhagavad Gita, directly relates to social responsibility. Education for democratic citizenship and social responsiveness, as stressed in NEP 2020, will bear added importance in a situation where the Gross Enrolment Ratio in higher education in India in 2035 is envisaged to be 50%. The impact of inculcating socially responsible thoughts in such a scenario cannot be undermined.

Another important area where the development of thoughts, guided by Indian systems like Yoga and meditation, makes a difference is the mental well-being of a student. Research has established that following mindfulness activities would decrease the level of stress in students by a minimum of 25-35%, thereby paving the way for improvement in their performance. NEP 2020 recognizes the importance of mental health.

In summary, thought development from the Indian Knowledge Systems milieu is not only a cultural or philosophical contribution but a crucial educational mandate. In conformity with a statistical validation and in accordance with the NEP 2020, it helps to nurture critical, ethical, resilient, and compassionate thought capabilities in college-going education to ensure personal satisfaction and nation-building.

Challenges in the Implementation of Indian Knowledge System (IKS) in Higher Education under NEP 2020

Although NEP 2020 emphatically advocates the integration of IKS, a number of practical challenges exist in implementing this at the higher education level. These challenges become magnified with the scale involved in Indian higher education: over 1,100 universities, nearly 45,000 colleges, and more than 40 million students, with a targeted GER of 50% by 2035.

The major challenges include a lack of awareness and conceptual clarity about IKS among educators, administrators, and students, who perceive it as outdated or non-academic. Such perception gaps hamper meaningful adoption, despite NEP 2020 positioning IKS as a core element of multidisciplinary education.

The scarcity of trained faculty is another pressing issue. Given that the higher education sector employs over 1.5 million teachers, the limited exposure to IKS-based pedagogies results in a skewed implementation. Thus, systematic faculty development and interdisciplinary training remain underemphasized in universities.

Then there is curriculum integration, which further complicates the matter in that the integration of IKS does mean a balancing act between traditional knowledge and contemporary academic requirements for standardization and outcomes-based education. Most institutions are still steeped in inflexible structures of disciplines, and thus integration across disciplines is difficult. Barriers in language and accessibility are also counters for implementation, as most literature in IKS has been written in Sanskrit languages, while the language in higher education in India has generally been English. Scaling up translation, digitalization, and leveraging educational technology will require investment.

Another issue to be addressed is ensuring academic rigor, because watered-down integration of IKS can affect standards. Moreover, lack of resources within many institutions restricts faculty development training and research projects involving IKS.

Lastly, there is the issue of how institutions ought to strike a balance between cultural preservation and modernity, ensuring that the knowledge of the past is made relevant to the present issues of technology and the environment. Nevertheless, to achieve the transformative potential of IKS integration as enshrined in NEP 2020, tackling these challenges through support and capacity development or institutional reforms is crucial.

Recommendations and Conclusion as per NEP 2020

Recommendations

In line with the National Education Policy (NEP) 2020, the IKS needs to be mainstreamed in the education policies and curriculum of all higher educational institutions for promoting value-based education. The existing curriculum needs to be altered by designing courses and modules based on IKS that relate traditionally acquired knowledge to sciences, art, and social sciences. Adoption of the primary source, such as text or traditional practice, needs to be inculcated in order to enhance the conceptual understanding of the learner.

Capacity-building of faculty is imperative for the successful execution of the plan. Training sessions, seminars, and academic collaborations must be arranged to make faculty aware of IKS knowledge and the right



teaching techniques. Institutional researches and innovations focusing on IKS must also be promoted to apply ancient knowledge to modern problems.

The engagement of students should be enhanced through experiential and community-based learning. This can include involvement with local practitioners of IKS, student research projects, seminars, and workshops that can promote understanding and knowledge of IKS.

Conclusion

The incorporation of the Indian Knowledge System in higher education education as envisioned in NEP 2020 can result in a culturally embedded and globally integrated academic system. By integrating traditional knowledge systems and modern knowledge systems in education, IKS helps in developing thinking in students along with imbuing them in values and interdisciplinary practices of education. Though some limitations in its implementation like a lack of preparedness of faculty members in implementing it effectively exist, still its implementation can be made effectively.

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Original Article

Digital Pathways for Indigenous Wisdom: The Role of Technology in Promoting Indian Knowledge Systems in Social Work Education in Gujarat — A Survey of 150 Teachers

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This study examines how technology facilitates the promotion of the Indian Knowledge System (IKS) within Social Work Education in Gujarat through the perspectives of 150 social work teachers. With the rise of digital pedagogies and the policy mandates of the National Education Policy 2020 (NEP-2020), educators have increasing opportunities to integrate indigenous knowledge with modern teaching technologies. The findings reveal that technology supports access to IKS resources, enhances collaborative learning, and enables multimedia representations of indigenous practices. However, institutional barriers, digital literacy gaps, and limited localized content constrain effective implementation. Recommendations include capacity building, resource development, and strategic policy alignment for sustainable integration. The study highlights the transformative potential of technology in achieving culturally rooted and future-oriented social work education.

Keywords: Indian Knowledge System, Technology in Education, Social Work Education, Gujarat, NEP-2020

Introduction

The Indian Knowledge System (IKS) represents a rich confluence of indigenous philosophies, cultural practices, and community wisdom that has evolved over centuries (Sharma, 2021). As the National Education Policy 2020 (NEP-2020) underscores, integrating IKS with contemporary education is essential for culturally grounded and holistic learning (Ministry of Education, 2020). Social Work Education, traditionally rooted in Western theoretical frameworks, stands to benefit from embracing indigenous paradigms that emphasize community values, participatory engagement, and ethical commitments (Heffernan & Poole, 2017). In Gujarat, a state known for Gandhian legacies, cooperative movements, and vibrant community traditions, the confluence of IKS and social work pedagogy holds particular relevance. Simultaneously, the rapid expansion of educational technologies offers unprecedented opportunities to reimagine how knowledge is accessed, generated, and shared in professional education. From online repositories to multimedia tools and collaborative platforms, technology can democratize access to IKS resources and support culturally contextualized learning experiences (Selwyn, 2016). This study investigates the role that technology plays in promoting IKS in Social Work Education in Gujarat, focusing on the insights and experiences of 150 social work teachers who are at the forefront of teaching and curriculum design.

Review of Literature

The rise of digital technologies has transformed educational landscapes globally, offering new modalities for teaching, learning, and knowledge dissemination (Anderson & Dron, 2011). In the context of indigenous knowledge, digital platforms have been recognized as tools to preserve and propagate cultural wisdom, storytelling traditions, and locally grounded practices (Kern & Warschauer, 2000).

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Studies highlight that multimedia content, virtual archives, and e-learning modules can make indigenous knowledge more accessible to diverse learners while encouraging interactive engagement (Battiste, 2002).

Within professional disciplines, scholars argue that integrating technology with indigenous frameworks enriches pedagogy and enhances learner agency (Smith, 2013). In Social Work Education, where experiential learning and community immersion are central, technology can support virtual excursions, digital storytelling, and cross-cultural dialogues that amplify indigenous perspectives (Gray, Coates, & Yellow Bird, 2008). Yet, challenges such as digital divides, content localization, and faculty readiness may inhibit optimal use of technology for IKS promotion (Selwyn, 2016).

Research focusing on India indicates that although policy frameworks like NEP-2020 advocate for digitization and IKS mainstreaming, institutional practices lag due to resource constraints, limited faculty training, and lack of curated indigenous content in digital formats (Pradhan, 2020; Rao & Venugopal, 2021). This literature thus foregrounds the need for empirical insights into how educators perceive and enact technology-IKS integration in professional curricula.

Research Methodology

A descriptive survey design was employed to explore teachers' perceptions of technology's role in promoting IKS within Social Work Education in Gujarat. A purposive sample of **150 teachers** from Bachelor's and Master's Social Work programs across public and private universities was selected. The sample ensured representation across gender, institutional type, and teaching experience.

Data were collected using a structured questionnaire comprising Likert-scale items, multiple-choice questions, and open-ended responses. The instrument measured (a) access to and use of technology for IKS content, (b) perceptions of technology's effectiveness in teaching indigenous knowledge, (c) challenges encountered, and (d) suggestions for improvement. Reliability analyses showed good internal consistency (Cronbach's alpha = .85). Descriptive and inferential analyses were performed using statistical software, with chi-square tests assessing relationships between key variables.

Data Analysis

Descriptive Statistics

Among 150 respondents, 66% were female, 34% male, with an average teaching experience of 8.5 years. Most teachers (72%) reported regular use of some form of instructional technology, such as presentation software, digital libraries, or online discussion forums. However, only 38% indicated having access to digital resources explicitly focused on IKS content. Teachers were asked to rate the effectiveness of technology in promoting IKS on a 5-point Likert scale (1 = Not effective; 5 = Highly effective). The mean score was **3.4 (SD = 1.0)**, reflecting moderate perceptions of effectiveness. Notably, 58% agreed that multimedia tools (e.g., videos, podcasts) helped convey indigenous practices more vividly.

Chi-Square Tests

A chi-square test examined the relationship between teachers' use of digital technology and perceptions of its effectiveness in IKS promotion. Results showed a significant association (χ^2 (4, N = 150) = 16.72, $p < .01$), indicating that teachers who used a wider range of technologies were more likely to perceive technology as effective for IKS teaching. Another chi-square test assessed whether institutional support (e.g., training, resources) influenced teachers' confidence in using technology for IKS integration. Findings revealed a strong association (χ^2 (3, N = 150) = 22.39, $p < .001$), suggesting that institutional backing significantly shapes teachers' readiness to leverage technology for indigenous knowledge education.

Major Findings

The study found that technology offers meaningful avenues to enhance the visibility and accessibility of IKS within Social Work Education. Teachers highlighted benefits such as access to online repositories, ability to connect with community knowledge holders through virtual platforms, and use of multimedia to represent narratives and practices that are otherwise difficult to capture in text. However, challenges emerged. A substantial minority of teachers faced limited institutional infrastructure, inadequate training in digital pedagogy, and scarcity of localized digital content on IKS suited to social work curricula. Moreover, disparities in digital literacy among faculty and students were cited as barriers to effective implementation. Teachers also noted that while technology can augment learning, it cannot replace experiential, community-based engagement that is central to indigenous knowledge transmission and social work practice. The need for hybrid pedagogies that combine digital access with field interactions was strongly emphasized.

Suggestions

To strengthen the role of technology in promoting IKS within Social Work Education in Gujarat, the following recommendations are proposed:



1. **Capacity Building:** Conduct regular professional development workshops on educational technologies and digital content creation with a focus on indigenous knowledge applications.
2. **Resource Development:** Invest in creating digital repositories of IKS resources, including localized case studies, oral histories, and multimedia material relevant to social work practice.
3. **Institutional Support:** Provide infrastructure support, including reliable internet access, software tools, and dedicated technical assistance within social work departments.
4. **Policy Alignment:** Institutions should align teaching strategies with NEP-2020 mandates by formulating action plans that integrate technology and IKS in program outcomes.
5. **Collaborative Platforms:** Establish networks among educators, community elders, and technology developers to co-create content that is academically rigorous and culturally authentic.

Conclusion

This study highlights the promising yet complex role of technology in promoting the Indian Knowledge System in Social Work Education in Gujarat. Technology affords enhanced access to indigenous knowledge, supports innovative pedagogies, and creates opportunities for wider community engagement. Nevertheless, digital divides, limited localized content, and uneven institutional support temper its potential. By investing in digital infrastructure, capacity building, and content development that aligns with the cultural ethos of Gujarat and the educational goals of NEP-2020, social work institutions can harness technology as a transformative force. Ultimately, blending technological tools with experiential learning will best serve the dual objective of preserving IKS and enriching professional education for future social work practitioners.

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Original Article

Indian Knowledge System in the Era of Modern Education: Relevance, Challenges, and Opportunities

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Abstract

The Indian Knowledge System (IKS) represents a vast and holistic tradition of learning that has evolved over centuries, encompassing philosophy, science, medicine, ethics, ecology, and education. In the contemporary era, modern education has become increasingly global, technology-driven, and skill-oriented, often emphasizing specialization and employability over value-based and holistic learning. This article examines the relevance of the Indian Knowledge System in the era of modern education, highlighting the need to revisit indigenous knowledge traditions to address emerging educational, social, and ethical challenges. The study explores the conceptual foundations of IKS, its alignment with holistic and experiential learning, and its potential contribution to sustainable development, ethical reasoning, and cultural continuity. It further analyses the areas where IKS can be effectively integrated with modern education, including curriculum design, pedagogy, research, and policy initiatives. The article also discusses key challenges in integration, such as academic perception, institutional constraints, and lack of trained faculty, while identifying opportunities for revitalization through digitalization, interdisciplinary research, and educational reforms. The study concludes that a balanced synthesis of Indian Knowledge System and modern education can create an inclusive, culturally rooted, and globally relevant educational framework capable of meeting the demands of the twenty-first century.

Keywords: Indian Knowledge System; Modern Education; Holistic Learning; Indigenous Knowledge; Educational Integration; Cultural Sustainability

Introduction

The Indian Knowledge System (IKS) represents one of the oldest, most comprehensive, and continuously evolving traditions of knowledge in the world. Rooted in the civilizational history of India, the IKS encompasses a vast body of intellectual, scientific, philosophical, artistic, and practical knowledge that has developed over thousands of years. It is not confined to any single discipline or period; rather, it reflects a cumulative and dynamic process of inquiry, experience, and transmission that spans fields such as philosophy, science, mathematics, medicine, linguistics, astronomy, architecture, ecology, ethics, governance, and education. The background of the Indian Knowledge System is closely intertwined with India's socio-cultural evolution, where knowledge was viewed as a means for both material well-being and spiritual advancement. Historically, the foundations of the Indian Knowledge System can be traced to ancient texts such as the Vedas, Upanishads, Brahmanas, Aranyakas, Smritis, and later scholarly works including the Arthashastra, Charaka Samhita, Sushruta Samhita, Aryabhatiya, and numerous treatises on grammar, logic, and metaphysics. These texts reveal a sophisticated understanding of the natural world, human consciousness, social organization, and ethical conduct.

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Knowledge in the Indian tradition was not merely descriptive but deeply analytical and reflective, emphasizing observation, reasoning, debate, and experiential validation. The oral tradition played a crucial role in preserving and transmitting this knowledge across generations, ensuring both accuracy and continuity through rigorous pedagogical methods.

The meaning of the Indian Knowledge System extends beyond the accumulation of information to include a holistic worldview that integrates intellectual inquiry with ethical values and lived experience. Knowledge, or Jnana, was regarded as sacred and transformative, aimed at self-realization (atma-jnana) as well as social harmony. Unlike fragmented disciplinary approaches, the IKS emphasizes interconnectedness—between humans and nature, individual and society, and material and spiritual realms. This integrated perspective fostered a balanced approach to life, where learning was closely linked to duty (dharma), moral responsibility, and the pursuit of truth (satya).

Education within the Indian Knowledge System was designed to nurture the complete development of the learner. The traditional Gurukul system exemplified this approach by promoting close interaction between teacher (guru) and student (shishya), experiential learning, disciplined living, and character building. Learning was not limited to formal instruction but extended to daily life, encouraging students to develop critical thinking, self-discipline, humility, and social responsibility. The emphasis on dialogue, debate (shastrartha), and introspection created an environment conducive to intellectual rigor and ethical growth.

In essence, the Indian Knowledge System represents a civilizational framework of knowledge that is deeply contextual, inclusive, and adaptive. Its background reflects a long-standing commitment to inquiry and wisdom, while its meaning lies in the pursuit of holistic understanding and sustainable living. In the contemporary era, revisiting the IKS offers valuable insights for addressing modern challenges by integrating traditional wisdom with modern scientific and educational practices, thereby enriching the global discourse on knowledge and education.

Emergence of modern education and its global orientation

The emergence of modern education is closely linked to the broader processes of industrialization, scientific advancement, and socio-political transformation that unfolded across the world from the eighteenth century onwards. The Enlightenment period in Europe marked a significant shift in the understanding of knowledge, emphasizing reason, empiricism, and scientific inquiry over tradition and metaphysical explanations. This intellectual movement laid the foundation for modern education systems that prioritized structured curricula, formal institutions, standardized assessment, and the systematic production of knowledge. Education increasingly became a tool for creating skilled human capital capable of supporting industrial economies and modern nation-states.

With the expansion of colonialism and global trade, modern education acquired an international character. Western models of schooling and higher education were transplanted across Asia, Africa, and Latin America, often replacing or marginalizing indigenous knowledge traditions. In India, the introduction of modern education during British rule, particularly after Macaulay's Minute of 1835, reoriented the education system towards English language instruction, Western sciences, and European philosophies. While this shift facilitated access to global knowledge and modern scientific thought, it also resulted in a gradual disconnect from traditional learning systems such as the Gurukul and Madarsa institutions, leading to an imbalance between indigenous wisdom and imported educational frameworks.

The global orientation of modern education is further reinforced by its emphasis on universality, standardization, and competitiveness. Educational models across countries increasingly converge around common goals such as employability, technological proficiency, innovation, and economic growth. International benchmarks, global rankings of universities, standardized testing, and cross-border mobility of students and faculty have strengthened the idea of education as a globally integrated enterprise. Knowledge is now produced, disseminated, and consumed on a global scale, facilitated by digital technologies, online learning platforms, and international academic collaborations.

Modern education also reflects the growing influence of globalization on curriculum design and pedagogical practices. Subjects such as science, technology, engineering, management, and economics dominate educational priorities worldwide, often driven by market demands and global labour requirements. While this global outlook enhances exposure, adaptability, and cross-cultural understanding, it can also lead to the homogenization of knowledge and the marginalization of local contexts, languages, and cultural perspectives. As a result, education risks becoming detached from indigenous realities and societal values if global relevance is pursued without cultural grounding.

In this context, the emergence of modern education represents both progress and challenge. Its global orientation has expanded access to scientific knowledge, fostered innovation, and connected learners across borders. However, it has also raised critical questions about cultural identity, epistemic diversity, and the sustainability of

education systems that overlook indigenous knowledge traditions. Recognizing these limitations has renewed interest in integrating systems like the Indian Knowledge System with modern education, thereby creating a balanced approach that combines global competence with cultural rootedness.

Rationale for revisiting IKS in the contemporary educational context

The rationale for revisiting the Indian Knowledge System (IKS) in the contemporary educational context arises from the growing realization that modern education, while technologically advanced and globally connected, often remains fragmented and overly utilitarian in its approach. Contemporary education systems largely emphasize skill acquisition, employability, and measurable outcomes, sometimes at the cost of ethical reasoning, cultural awareness, and holistic human development. This imbalance has led to concerns about the declining integration of values, social responsibility, and ecological consciousness in education. Revisiting IKS offers an opportunity to address these gaps by reintroducing a value-oriented and integrative perspective that complements modern educational goals.

Another important reason for re-engaging with the Indian Knowledge System is the need to reclaim and preserve indigenous intellectual traditions that were marginalized during the colonial period. For a long time, traditional Indian knowledge was viewed through a colonial lens as obsolete or unscientific, resulting in its exclusion from formal education. However, contemporary scholarship increasingly recognizes the empirical, rational, and systematic foundations of many Indian knowledge traditions in areas such as mathematics, astronomy, medicine, metallurgy, linguistics, and environmental management. Revisiting IKS enables a critical re-evaluation of these traditions, not as relics of the past, but as living bodies of knowledge with contemporary relevance.

The current global challenges of environmental degradation, climate change, social inequality, mental health crises, and ethical dilemmas posed by rapid technological advancement further strengthen the case for revisiting IKS. Indian philosophical and scientific traditions emphasize harmony with nature, sustainable living, self-restraint, and collective well-being. Concepts such as Vasudhaiva Kutumbakam (the world as one family), Dharma (ethical duty), and balance between human needs and natural resources provide valuable frameworks for addressing modern crises. Integrating these perspectives into education can foster responsible citizenship and long-term thinking among learners.

Additionally, the contemporary educational discourse increasingly values interdisciplinarity and experiential learning, principles that have long been central to the Indian Knowledge System. Traditional Indian education did not rigidly separate disciplines; instead, it encouraged the integration of philosophy, science, art, and ethics. Revisiting IKS aligns well with current pedagogical trends that promote critical thinking, reflective learning, and contextual understanding. By drawing from indigenous pedagogies, modern education can move beyond rote learning towards deeper intellectual engagement and creativity.

Finally, the rationale for revisiting IKS is closely linked to the aspiration for cultural self-confidence and intellectual sovereignty in a globalized world. While global engagement remains essential, education systems must also be rooted in local contexts and cultural heritage to remain meaningful and inclusive. Incorporating IKS into contemporary education supports the development of a balanced worldview that values both global knowledge and indigenous wisdom. Such an approach not only enriches academic discourse but also contributes to the creation of an education system that is holistic, ethical, and responsive to the needs of society in the twenty-first century.

Conceptual Framework of the Indian Knowledge System

The conceptual framework of the Indian Knowledge System (IKS) is grounded in a holistic and integrative understanding of knowledge that transcends narrow disciplinary boundaries. At its core, IKS views knowledge as a unified pursuit aimed at understanding reality in its totality—encompassing the material, intellectual, ethical, and spiritual dimensions of human existence. Unlike modern frameworks that often compartmentalize knowledge into specialized fields, the Indian tradition emphasizes interconnectedness and interdependence, recognizing that truth and understanding emerge from the synthesis of diverse perspectives and lived experience.

A defining feature of the Indian Knowledge System is its philosophical foundation, which is rooted in concepts such as Dharma (ethical order), Karma (action and consequence), Jnana (knowledge), and Moksha (liberation). Knowledge is not perceived merely as an external accumulation of facts but as an internal process of realization and transformation. This epistemological approach values multiple means of knowing, including perception (pratyaksha), inference (anumana), comparison (upamana), and verbal testimony (shabda), thereby acknowledging both empirical observation and authoritative knowledge. Such a pluralistic epistemology reflects the system's openness to inquiry, debate, and rational validation.

The conceptual framework of IKS is also characterized by its emphasis on experiential and reflective learning. Knowledge is validated through direct experience, practice, and introspection, rather than passive memorization. This is evident in traditional disciplines such as Ayurveda, Yoga, astronomy, mathematics, and architecture, where theory and practice are deeply intertwined. Learning is viewed as a continuous process that evolves through observation, experimentation, and self-discipline, reinforcing the idea that true understanding arises from the application of knowledge in real-life contexts.

Another important aspect of the Indian Knowledge System is its ethical and value-oriented orientation. Education and knowledge acquisition are intrinsically linked to moral development and social responsibility. The pursuit of knowledge is guided by principles such as truth (satya), non-violence (ahimsa), self-restraint, and compassion. These values ensure that knowledge serves the collective good rather than individual gain alone. As a result, the conceptual framework of IKS integrates intellectual growth with character formation, aiming to produce individuals who contribute positively to society.

Finally, the Indian Knowledge System is dynamic and adaptive, shaped by continuous dialogue, reinterpretation, and contextual relevance. It has evolved through centuries of scholarly debate, regional variations, and cross-cultural interactions, demonstrating its capacity to respond to changing social and intellectual needs. This adaptability forms a crucial part of its conceptual framework, making IKS not a static or antiquated body of thought but a living system of knowledge. In the contemporary educational context, understanding this framework provides a strong foundation for meaningful integration of IKS with modern education, fostering a balanced and inclusive approach to learning.

Overview of Modern Education System

The modern education system has evolved as a structured and institutionalized framework designed to meet the demands of industrialized and knowledge-driven societies. Its development is closely associated with the rise of modern nation-states, scientific progress, and economic transformation. Modern education emphasizes formal schooling, standardized curricula, and systematic evaluation methods, aiming to impart specialized knowledge and skills that prepare individuals for professional roles and social participation. This system prioritizes efficiency, uniformity, and scalability, enabling education to be delivered to large populations across diverse social and cultural contexts.

A key characteristic of the modern education system is its strong emphasis on scientific rationality and empirical knowledge. Subjects are organized into distinct disciplines such as science, technology, engineering, mathematics, social sciences, and humanities, each governed by established methodologies and frameworks. This disciplinary approach has contributed significantly to technological advancement, innovation, and economic growth. Knowledge is increasingly validated through experimentation, data analysis, and peer review, reinforcing objectivity and measurable outcomes as central principles of learning.

The modern education system is also deeply influenced by globalization and technological advancement. Digital technologies, online learning platforms, and open educational resources have transformed the way knowledge is accessed and disseminated. Education today extends beyond physical classrooms to virtual spaces, allowing for global collaboration and cross-cultural exchange. International curricula, global university rankings, and student mobility programs reflect the growing interconnectedness of education systems worldwide. As a result, modern education promotes global competencies such as adaptability, digital literacy, and intercultural understanding.

Another defining feature of modern education is its focus on employability and economic relevance. Curriculum design increasingly aligns with labour market needs, emphasizing vocational skills, professional training, and entrepreneurship. While this approach enhances productivity and economic competitiveness, it often leads to an instrumental view of education, where learning is valued primarily for its immediate utility. In this process, broader educational objectives such as ethical development, cultural awareness, and emotional well-being may receive limited attention.

Despite its many strengths, the modern education system faces several limitations. The emphasis on standardization and assessment can encourage rote learning and exam-oriented practices, potentially stifling creativity and critical thinking. Moreover, the dominance of Western epistemologies may marginalize indigenous knowledge systems and local cultural contexts. These limitations have sparked debates about the need for a more inclusive, holistic, and value-based approach to education. In this context, integrating perspectives from systems like the Indian

Knowledge System offers an opportunity to enrich modern education by balancing scientific rigor with ethical depth and cultural rootedness.

Relevance of Indian Knowledge System in Modern Education

The relevance of the Indian Knowledge System (IKS) in modern education lies in its ability to address many of the limitations of contemporary educational frameworks by offering a holistic and value-oriented perspective on learning. Modern education, while successful in promoting scientific advancement and professional skills, often prioritizes cognitive development over ethical, emotional, and spiritual growth. The Indian Knowledge System, with its integrated approach to knowledge, emphasizes the balanced development of the individual, nurturing not only intellectual capacity but also character, self-awareness, and social responsibility. This holistic vision aligns with the growing global recognition of the need for education that supports overall human well-being.

One of the most significant contributions of the Indian Knowledge System to modern education is its emphasis on ethical and moral values. Concepts such as Dharma, Satya, Ahimsa, and Seva provide a strong moral foundation that can guide learners in making responsible and compassionate decisions. In an era marked by ethical dilemmas arising from rapid technological progress, artificial intelligence, and environmental challenges, these value-based principles offer timeless guidance. Integrating IKS into modern curricula can help cultivate ethical leadership and responsible citizenship, which are essential for sustainable societal development.

The Indian Knowledge System also holds considerable relevance in promoting sustainability and environmental consciousness. Traditional Indian thought emphasizes harmony between humans and nature, advocating sustainable use of natural resources and respect for ecological balance. Practices rooted in IKS, such as traditional agricultural knowledge, Ayurveda, and ecological ethics, offer valuable insights into sustainable living. In the context of climate change and environmental degradation, incorporating these perspectives into modern education can foster ecological sensitivity and long-term thinking among students.

Another important aspect of the relevance of IKS is its learner-centric and experiential pedagogical approach. Traditional Indian education encouraged dialogue, debate, observation, and practical application of knowledge, fostering critical thinking and deep understanding. This aligns closely with contemporary educational reforms that advocate experiential learning, inquiry-based pedagogy, and interdisciplinary studies. By drawing upon these indigenous pedagogical traditions, modern education can move beyond rote memorization and standardized assessment towards more meaningful and engaging learning experiences.

Finally, the Indian Knowledge System contributes to the preservation of cultural identity and intellectual diversity in an increasingly globalized educational environment. While global exposure is essential, education that is disconnected from local culture and heritage risks becoming alienating and unsustainable.

Integrating IKS into modern education strengthens cultural rootedness and instills a sense of pride and continuity among learners. At the same time, it enriches global knowledge systems by offering alternative epistemologies and worldviews. Thus, the Indian Knowledge System remains highly relevant in modern education as a complementary framework that enhances academic rigor with ethical depth, cultural awareness, and holistic development.

Areas of Integration between IKS and Modern Education

The integration of the Indian Knowledge System (IKS) with modern education can occur across multiple academic and institutional dimensions, creating a balanced framework that combines traditional wisdom with contemporary scientific and technological advancements. One of the most significant areas of integration is curriculum development. By incorporating concepts, texts, and case studies drawn from Indian philosophical, scientific, and cultural traditions into mainstream subjects, education can become more contextual and inclusive. Disciplines such as mathematics, astronomy, medicine, environmental studies, economics, and ethics can be enriched through references to indigenous knowledge systems, allowing students to appreciate the continuity and diversity of intellectual traditions alongside modern theories.

Pedagogical practices form another important area of integration between IKS and modern education. Traditional Indian teaching methods emphasized experiential learning, dialogue, reflection, and mentorship, which resonate strongly with contemporary learner-centered approaches. Techniques such as discussion-based learning, problem-solving through real-life contexts, and reflective practices can be effectively combined with modern instructional strategies. Additionally, the inclusion of yoga, meditation, and mindfulness practices within educational

institutions supports mental well-being, concentration, and emotional balance, addressing growing concerns related to stress and mental health among students.

Research and innovation present further opportunities for meaningful integration. The Indian Knowledge System offers rich foundations for interdisciplinary research in areas such as Ayurveda, traditional medicine, sustainable agriculture, architecture, metallurgy, and linguistics. When examined through modern scientific methodologies, these knowledge domains can generate new insights and innovations. Encouraging collaborative research that bridges traditional knowledge with contemporary science not only validates indigenous intellectual traditions but also contributes to global knowledge creation. Such integration fosters originality and contextual relevance in research and academic inquiry.

Teacher education and capacity building also constitute a crucial area of integration. For IKS to be effectively embedded within modern education, educators must be trained to understand and interpret traditional knowledge systems critically and academically. Integrating IKS modules into teacher training programs can equip educators with the conceptual clarity and pedagogical skills needed to present indigenous knowledge in a contemporary, evidence-based manner. This approach ensures that IKS is not taught in isolation or as a cultural add-on, but as an integral part of the academic process.

Finally, institutional and policy-level integration plays a vital role in harmonizing IKS with modern education. Educational policies such as the National Education Policy (NEP) 2020 in India emphasize the inclusion of Indian Knowledge Systems at various levels of education. Establishing dedicated centers for IKS, promoting interdisciplinary courses, and encouraging digital documentation and dissemination of traditional knowledge can strengthen institutional support. Through such comprehensive integration, modern education can evolve into a more holistic, culturally rooted, and globally relevant system that values both traditional wisdom and contemporary knowledge.

Challenges in Integrating Indian Knowledge System

Integrating the Indian Knowledge System (IKS) into modern education faces several conceptual, institutional, and practical challenges that need careful consideration. One of the foremost challenges is the perception of IKS as being outdated, non-scientific, or purely philosophical in nature. This perception, largely shaped by colonial educational frameworks and long-standing academic biases, has led to the marginalization of indigenous knowledge within formal education systems. As a result, IKS is often viewed as supplementary or cultural rather than as a rigorous and systematic body of knowledge, making its meaningful inclusion in modern curricula difficult.

Another significant challenge lies in the lack of standardized academic frameworks and documentation. Much of the Indian Knowledge System has been transmitted through oral traditions or preserved in classical texts written in languages such as Sanskrit, Prakrit, Pali, and regional dialects. The limited availability of accurate translations, critical editions, and contemporary interpretations creates barriers to accessibility and scholarly engagement. Without proper documentation and contextualization, integrating IKS into modern education risks superficial treatment or misinterpretation of its core concepts.

The shortage of trained faculty and interdisciplinary scholars further complicates the integration process. Effective incorporation of IKS requires educators who possess both a deep understanding of traditional knowledge systems and familiarity with modern academic methodologies. However, there is a limited pool of such experts, and existing teacher training programs often do not equip educators with the necessary skills to teach IKS in a critical, analytical, and pedagogically sound manner. This gap can result in inadequate delivery and reduced academic credibility of IKS-related content.

Institutional and curricular constraints also pose challenges to integration. Modern education systems are often rigidly structured, with predefined syllabi, assessment methods, and time-bound academic schedules. Introducing IKS into such frameworks requires curricular flexibility, interdisciplinary collaboration, and revised evaluation techniques, which institutions may be reluctant or slow to adopt. Additionally, the exam-oriented nature of modern education may conflict with the experiential and reflective learning approaches traditionally emphasized in IKS.

Finally, there are challenges related to balancing tradition with contemporary relevance. While integrating IKS, there is a risk of either romanticizing the past or uncritically accepting traditional practices without rigorous evaluation. To be meaningful, integration must involve critical engagement, scientific validation where applicable, and contextual adaptation to present-day realities. Achieving this balance demands sustained academic effort, policy support, and open intellectual dialogue. Addressing these challenges is essential to ensure that the Indian Knowledge System is integrated into modern education in a manner that is authentic, credible, and transformative.

Opportunities for Revitalizing IKS

The revitalization of the Indian Knowledge System (IKS) in the contemporary educational landscape presents significant opportunities driven by technological advancement, policy support, and growing global interest in indigenous knowledge systems. One of the most promising opportunities lies in the digital documentation and preservation of traditional knowledge. Advances in digital archiving, artificial intelligence, and open-access platforms enable the systematic recording, translation, and dissemination of ancient texts, manuscripts, and oral traditions. Digitization not only safeguards these intellectual resources from loss but also makes them accessible to scholars, educators, and learners across the world, thereby expanding the reach and relevance of IKS.

Policy initiatives and educational reforms also provide a conducive environment for revitalizing IKS. In India, frameworks such as the National Education Policy (NEP) 2020 emphasize the integration of Indian knowledge traditions into curricula at various levels of education. The establishment of dedicated centers, research institutes, and academic programs focused on IKS creates institutional support for sustained scholarly engagement. These initiatives encourage universities and educational institutions to move beyond symbolic inclusion and adopt structured, research-based approaches to incorporating IKS into teaching and learning.

Interdisciplinary research offers another major opportunity for the renewal of the Indian Knowledge System. Many traditional domains such as Ayurveda, yoga, astronomy, architecture, metallurgy, agriculture, and linguistics possess rich empirical foundations that can be explored using modern scientific tools and methodologies. Collaborative research that bridges traditional wisdom with contemporary science can generate innovative solutions to present-day challenges, particularly in areas related to health, sustainability, and environmental management. Such research not only validates the relevance of IKS but also contributes to global knowledge systems.

The growing global emphasis on holistic well-being and sustainable living further enhances the opportunities for revitalizing IKS. Practices rooted in Indian traditions, including yoga, meditation, mindfulness, and natural healing systems, have gained international recognition for their benefits to physical and mental health. Integrating these practices into educational institutions can support student well-being, emotional resilience, and cognitive development. This global acceptance creates space for positioning IKS as a valuable contributor to contemporary educational and wellness discourses.

Finally, revitalizing IKS offers an opportunity to foster cultural confidence and intellectual self-reliance among learners. By engaging critically with indigenous knowledge traditions, education can promote a sense of continuity, identity, and respect for cultural heritage without isolating learners from global perspectives. When approached with academic rigor and openness, the Indian Knowledge System can evolve as a dynamic and living tradition, enriching modern education with ethical depth, contextual relevance, and holistic insight.

Conclusion

The Indian Knowledge System represents a rich and enduring intellectual tradition that holds significant relevance in the era of modern education. Rooted in holistic thinking, ethical values, and experiential learning, IKS offers perspectives that complement the scientific rigor, technological orientation, and global outlook of contemporary educational systems.

Revisiting and engaging with this knowledge tradition is not an attempt to replace modern education, but rather to enrich it by restoring balance between material progress and moral, cultural, and ecological consciousness.

The integration of IKS into modern education highlights the need for an inclusive and pluralistic approach to knowledge. While modern education has enabled unprecedented advancements in science, technology, and economic development, it has also exposed limitations such as fragmentation of knowledge, value erosion, and disconnection from local contexts. The Indian Knowledge System addresses these concerns by emphasizing interconnectedness, sustainability, ethical responsibility, and the holistic development of learners. When thoughtfully integrated, it can contribute to the formation of socially responsible, culturally rooted, and globally competent individuals.

Despite the challenges involved in integrating IKS—such as academic perception, institutional constraints, and the need for scholarly expertise—the opportunities for revitalization are substantial. Policy support, digital technologies, interdisciplinary research, and growing global interest in indigenous knowledge systems create a favourable environment for meaningful engagement with IKS. A critical, research-based, and context-sensitive approach is essential to ensure that traditional knowledge is interpreted and applied in ways that are relevant to contemporary realities.



Ultimately, the future of education lies in achieving a constructive synthesis of tradition and modernity. By recognizing the Indian Knowledge System as a living and evolving body of knowledge, modern education can move towards a more holistic, ethical, and sustainable framework. Such an integrated approach not only strengthens national intellectual heritage but also contributes to the global discourse on education by offering alternative ways of knowing, learning, and living in an increasingly complex world.

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Original Article

Comparing Traditional and Modern: Analyzing Technology's Impact on Iks Promotion in Higher Education

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Abstract

Indian Knowledge Systems (IKS) represent a civilizational legacy encompassing philosophy, science, medicine, mathematics, linguistics, arts, ethics, and ecological wisdom that evolved in India over millennia. Traditionally, this knowledge was transmitted through oral traditions, the Gurukul system, apprenticeship, and experiential learning rooted in value-based education. However, the rapid expansion of higher education, globalization, and digital transformation has significantly altered modes of knowledge dissemination. In recent years, technological interventions such as digital repositories, online learning platforms, artificial intelligence, learning management systems, and virtual classrooms have emerged as influential tools in reshaping how IKS is preserved, taught, and accessed. This paper examines the comparative dimensions of traditional and modern approaches to promoting Indian Knowledge Systems in higher education, with a specific focus on the role of technology. Using secondary data drawn from academic literature, policy documents such as the National Education Policy (NEP) 2020, institutional reports, and international studies, the analysis explores how technology has enhanced accessibility, documentation, interdisciplinary engagement, and learner participation in IKS-related education. At the same time, the study critically reflects on concerns regarding loss of experiential depth, commodification of indigenous knowledge, and ethical challenges arising from excessive technologization. The findings suggest that while traditional systems ensure authenticity, ethical grounding, and holistic learning, modern technological tools significantly improve scalability, inclusivity, and preservation of IKS. The paper argues that technology should function as an enabler rather than a replacement of traditional pedagogical values. A blended framework that integrates traditional wisdom with modern digital tools is essential for sustaining and promoting IKS within contemporary higher education. The study contributes to ongoing academic and policy discussions by emphasizing culturally sensitive, ethically guided, and context-aware integration of technology for the meaningful promotion of Indian Knowledge Systems.

Keywords: Indian Knowledge Systems, Technology, Higher Education, NEP 2020, Traditional Education, Digital Learning

Introduction

Indian Knowledge Systems (IKS) form the intellectual and cultural foundation of Indian civilization. Knowledge traditions reflected in the Vedas, Upanishads, epics, Buddhist and Jain texts, Ayurveda, Yoga, astronomy, architecture, and environmental practices reveal a holistic worldview where education was closely aligned with ethics, sustainability, and social responsibility. The traditional Indian education system, particularly the Gurukul model, emphasized experiential learning, moral development, discipline, and personalized teacher-student interaction. Knowledge was not merely informational but transformative, shaping character and societal values. With the expansion of higher education and the influence of colonial and Western educational models, traditional systems of knowledge transmission experienced marginalization.



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In the contemporary era, however, renewed academic and policy interest in IKS has emerged, particularly with the introduction of the National Education Policy (NEP) 2020, which advocates integrating Indian Knowledge Systems into higher education curricula. Parallely, rapid technological advancements have transformed teaching–learning processes, offering digital platforms, artificial intelligence, and online resources that reshape access to knowledge.

This convergence of renewed interest in IKS and accelerated technological growth presents both opportunities and challenges. On one hand, technology offers unprecedented potential for preserving endangered manuscripts, expanding access to IKS courses, and engaging diverse learner communities. On the other hand, concerns persist regarding dilution of experiential learning, loss of contextual interpretation, and ethical issues related to digitization of indigenous knowledge. Against this backdrop, this paper analyzes how traditional and modern approaches compare in promoting IKS and critically examines technology's impact on IKS promotion in higher education.

Literature Review

Scholarly discourse on Indian Knowledge Systems highlights the depth and holistic nature of traditional Indian education. Sharma (2019) emphasizes that learning in ancient India was deeply experiential, relying on oral transmission, memorization, dialogue, and real-life application. Knowledge was integrated with daily practices and moral conduct, ensuring both intellectual clarity and ethical development. Such pedagogical approaches fostered deep understanding but were largely localized and limited in reach.

- **Mukherjee (2018)** elaborates on the Gurukul system as a comprehensive educational model that cultivated discipline, self-reliance, and lifelong learning. The close association between teacher and learner allowed personalized instruction and character formation. However, scholars note that while effective in its socio-historical context, the Gurukul system faces limitations in scalability and adaptability within modern mass education systems.
- **Tripathi and Rao (2020)** analyze manuscript traditions and highlight their role as primary repositories of scientific and philosophical knowledge. Despite their significance, manuscripts face threats of deterioration, neglect, and limited accessibility, necessitating systematic documentation and preservation efforts.
- **International perspectives provided by UNESCO (2021)** underscore the importance of digital technologies in safeguarding indigenous knowledge systems. Comparative global studies suggest that digitization enables long-term preservation, wider dissemination, and cross-cultural academic engagement, especially when combined with ethical safeguards and community participation.
- **Selwyn (2020)**, The role of technology in higher education has been critically examined by who argues that digital tools transform pedagogy by enabling flexible, learner-centered environments. However, he cautions that technology must align with pedagogical objectives rather than function as a mere technical add-on. This insight is particularly relevant for IKS, which requires contextual interpretation and reflective engagement.
- **Agarwal and Singh (2022)** Recent studies highlight the growing use of online platforms and MOOCs in promoting IKS-related courses. Its observed that increased enrollment in online courses on Yoga, Ayurveda, Sanskrit, and Indian philosophy, indicating renewed interest among youth and international learners. These platforms expand outreach but require careful curation to maintain academic rigor.
- **Dwivedi et al. (2023)** discuss AI-enabled translation of classical texts, personalized learning pathways, and adaptive assessments. While these tools enhance accessibility, scholars raise ethical concerns related to data bias, loss of interpretative depth, and cultural misrepresentation.
- Critical viewpoints caution against excessive technologization. Kumar (2021) argues that commodification of traditional knowledge through digital platforms may erode its spiritual and experiential essence. Such perspectives stress the need for culturally sensitive and ethically guided technological integration.
- **Waghmare (2022)** Policy-level analysis of NEP 2020 reveals strong institutional support for integrating IKS into higher education using interdisciplinary and innovative approaches. Comparative studies suggest that blended models combining traditional pedagogy with modern technology yield more inclusive and sustainable learning outcomes.
- Overall, existing literature acknowledges the strengths of both traditional and modern approaches but highlights the need for integrative frameworks that balance authenticity with accessibility. Limited comparative research explicitly examines how technology reshapes IKS promotion in higher education, creating space for the present study.

Research Gap

While extensive literature exists on traditional Indian education and on technological transformation in higher education, limited studies comparatively analyze how technology influences the promotion of Indian Knowledge Systems within higher education frameworks. Existing research often treats traditional pedagogy and modern digital interventions separately, leaving a gap in understanding how these approaches can be meaningfully integrated. Moreover, empirical and policy-oriented analyses examining the long-term academic, ethical, and cultural implications

of technology-driven IKS promotion remain limited. This study addresses this gap by comparatively examining traditional and modern approaches and evaluating technology's role as an enabler of IKS in higher education.

Objectives Of The Study

1. To examine the nature and significance of Indian Knowledge Systems in the context of higher education.
2. To analyze traditional approaches to the transmission and promotion of Indian Knowledge Systems.
3. To study the role of modern technology in promoting Indian Knowledge Systems in higher education.
4. To compare traditional and modern approaches to IKS promotion.
5. To assess the opportunities and challenges associated with technology-driven IKS integration.

Research Methodology:

- **Research Design:** A descriptive research design has been used to outline the conceptual foundations of Indian Knowledge Systems and traditional educational practices, while an analytical design has been employed to evaluate the impact of modern technology on IKS promotion. This combined design facilitates a comparative understanding of traditional and modern approaches.
- **Data Collection:** Secondary data were collected from a wide range of sources including academic journals, books, edited volumes, conference proceedings, government policy documents such as the National Education Policy (NEP) 2020, reports published by national and international organizations, and reputable online academic databases. Sources published between 2018 and 2026 were prioritized to ensure relevance and contemporaneity.
- **Data Analysis:** The collected data were analyzed using qualitative thematic analysis. Key themes such as traditional pedagogy, technological interventions, preservation of IKS, accessibility, ethical concerns, and blended learning models were identified and interpreted. Comparative analysis was applied to highlight similarities and differences between traditional and modern approaches to IKS promotion.

Findings

The analysis reveals that traditional approaches to IKS promotion emphasize authenticity, ethical grounding, and experiential learning, contributing to holistic student development. However, these methods face limitations in accessibility and scalability. Technological interventions significantly enhance documentation, preservation, and dissemination of IKS content, enabling wider participation across geographic and institutional boundaries. Digital platforms and AI tools support interdisciplinary engagement and learner-centered education but require ethical safeguards to prevent misinterpretation and cultural dilution. The findings indicate that blended pedagogical models offer the most effective framework for sustainable IKS promotion in higher education.

Conclusion

The comparative analysis of traditional and modern approaches demonstrates that technology plays a transformative role in promoting Indian Knowledge Systems in higher education. While traditional systems provide depth, authenticity, and value-based learning, modern technological tools enhance reach, inclusivity, and preservation. The future of IKS promotion lies in a balanced integration of both approaches, guided by ethical principles and cultural sensitivity. Higher education institutions must adopt blended pedagogical frameworks that respect indigenous wisdom while leveraging technology responsibly. Such an approach ensures that Indian Knowledge Systems remain relevant, accessible, and impactful in the contemporary academic landscape.

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Original Article

Guru-Shishya Tradition in Indenisation of Social Work Education: An Analysis of Modern Fieldwork and Guidance

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Abstract

Currently, social work education is globally influenced by Western theories and methods. Especially during 'fieldwork', the guidance given to students has often become limited to administrative processes or supervision. This research article advocates for the restoration of the 'Guru-Shishya model', which is an integral part of the Indian knowledge system, in modern social work education. Guru-Shishya tradition is not just a method of knowledge transfer, but it is a process of lifestyle and moral formation. This article discusses how a fieldwork supervisor, by playing the role of 'Guru', can instil not only skills but also values like 'compassion', 'service' and 'dharma' (duty). Research shows that Western mentoring methods emphasize professional boundaries, while the Indian model prioritizes emotional connection and holistic development. This article examines various aspects of the implementation of the Guru-Shishya model in fieldwork using a qualitative research method, such as, building identification, intuitive knowledge, and bearing social responsibility. In conclusion, it is concluded that if this ancient Indian model in fieldwork is combined with modern needs, it can reduce the mental fatigue of the students and make them better equipped to solve social problems at the grassroots level. The social workers prepared by this model will not only be technically skilled, but also culturally sensitive and committed to the society. Thus, the adoption of the Indian knowledge system is an important step towards the Indenisation of social work education.

Key words: Indian knowledge system, Guru-Shishya tradition, Social work education, Fieldwork, Mentoring and ethical values.

Introduction

The history of social work education in India is closely linked to global changes and Western ideologies. Formally, the foundation of this professional education in India was laid with the establishment of the Tata Institute of Social Sciences in 1936, but its basic structure has been based on American social work models. As a result, for decades, the principles of Western psychology and individualistic sociology were taught in Indian classrooms. However, the Western model has a largely 'clinical' and 'administrative' approach, which often proves inadequate in the rural and cultural context of India. Indian society is not individualistic but community-centric, where relationships, ethics and spirituality are found at the base of the social fabric. Therefore, the issue of 'Indianization' in social work education has become inevitable today, which means that we must go back to our own roots and knowledge systems. In the Indian knowledge system, the 'guru-disciple tradition' is not just a teaching method, but a process of all-round development. The most sacred and influential form of 'supervision' or 'mentorship' that is talked about in modern social work education is the guru-disciple model. According to ancient Indian tradition, the guru does not just impart information, but also shapes the character of the disciple. In modern fieldwork, when a student faces complex social problems, he needs not only technical guidance, but also a moral basis that he can get only from the guru-disciple relationship.

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This model removes the mechanical nature of education and makes it lively and humane. Fieldwork is the heart of social work education. When the theory learnt in the classroom collides with real life problems, the student is left in a dilemma. In present times, fieldwork guidance has often become limited to 'formal checking', where the supervisor only pays attention to the diary or attendance. This Western 'managerial' approach results in a lack of social awareness and sensitivity in the student. On the other hand, if the Guru-Shishya model is adopted, the mentor as a 'guru' assesses the capabilities of the student and prepares him to understand the pains of the society. The Guru-Shishya tradition emphasizes 'empathy', which is an indispensable quality for a social worker. In the Indian context, social work is not just 'service' but also the observance of 'dharma' (duty). The Guru-Shishya tradition teaches the student that social work is not a favour, but an acceptance of a debt. This ideology in education reduces mental fatigue among students, as they associate work with spiritual satisfaction. The National Education Policy (NEP 2020) also emphasizes on integrating Indian values and traditional knowledge with modern education. Social work education should be at the forefront of this direction because it is directly related to human values. The present research study confirms that reviving the Guru-Shishya tradition is not only the need of the hour but also a necessity for Indianizing social work education. This article will further analyze how the Guru-Shishya model can become a bridge between modern technology and the needs of fieldwork. Through this analysis, we want to create an educational framework where the student does not become just a professional degree holder, but a 'Shishya' who is capable of spreading the light of knowledge in the society. This approach will make the practice of social work more profound, meaningful and in tune with the Indian soul.

Major Problem

Modern social work education in India is based on Western management and administrative structures, which are often seen as disconnected from the cultural and ethical realities of Indian society. The major problem in current fieldwork education is that the relationship between the student and the mentor has become merely professional and mechanical. The Western 'supervision' model emphasizes only reporting and administrative discipline, with no place for the character building and emotional development of the student. As a result, when the student faces serious social problems or moral dilemmas during fieldwork, he cannot get proper inner guidance. Also, the modern guidance system lacks the basic elements of the Indian knowledge system such as the spirit of service, self-awareness and devotion to the guru. The 'emotional neutrality' of the Western model often makes the social worker insensitive in the Indian context. If the intimate connection and moral guidance of the guru-disciple tradition are not given place in social work education, then we will only prepare skilled administrators, not truly sensitive social changers. Thus, this serious 'valuelessness' and 'mechanicalness' in professional education is the main question of this research.

Guru-Shishya Model

The Guru-Shishya model is not just a teaching method, but a sacred process of imparting knowledge, culture and experience. The main point of this model is 'all-round development', where the Guru emphasizes not only on the intellectual knowledge of the disciple, but also on his character building. In the context of modern social work, this model is based on 'intimacy and trust', which provides the student with emotional security and mental strength to face the challenges of fieldwork. 'Experiential learning' is central in the Guru-Shishya tradition; here the disciple learns not only from books, but also by observing the Guru's life and dedication to his work.

Another important point is 'moral guidance and values'. When moral uncertainty arises in social work, this model teaches the student to rise above the 'self' and think for the 'society'. 'Discipline and dedication' are indispensable in this method, which makes the student more conscious of professional responsibilities. Finally, this model ensures 'continuous mentoring', in which the learning process is not limited to time or curriculum, but results in a lifelong relationship. Thus, social workers prepared through this model have a sense of compassion and service inherent in them, along with skills.

Research Methodology

The present research article is based on a qualitative approach, in which 'secondary data' has been mainly used. Since the aim of this study is to examine the relevance of the Guru-Shishya model from a historical and theoretical perspective, various reliable sources have been used for data collection. In which ancient Indian texts, pedagogical documents, reports of the National Education Policy (NEP 2020) and previous research papers written on the Indianization of social work education have been reviewed in depth. The 'content analysis' method has been adopted for data analysis. Through this method, the basic differences between the Western supervision model and the Indian Guru-Shishya tradition have been identified. An attempt has been made to understand where and how the Indian knowledge system can be woven into the current framework by studying social work courses and fieldwork manuals of various universities. Thus, this research is entirely based on logical analysis and interpretation of the available literature, which provides theoretical strength to the topic.

Discussion and Analysis

Fieldwork in social work education is not just an experimental process, but it is the forging of the professional soul of the student. When we discuss the 'Indianization of social work', the main aim is not to reject Western theories,

but to harmonize them with Indian social reality and cultural values. At the heart of this analysis is the 'guru-disciple model', which removes the mechanically inherent in the modern guidance system and makes it lively. The Western 'supervision' model is largely based on monitoring and control, while the Indian model emphasizes 'mutual trust and all-round development'.

The first important point of analysis is how to maintain a balance between 'boundaries' and 'connection' in social work. The Western model advises the student to be emotionally neutral with the client, which is often seen as 'insensitivity' in the Indian rural setting. The Guru-Shishya model here combines the Indian ideals of 'service' and 'compassion'. The Guru teaches his disciple that social work is not just a duty, but a sadhana. This perspective helps the student to overcome the mental stress or frustration that comes with fieldwork, as it connects the work with a higher purpose.

Another important issue is about the 'source of knowledge'. In modern education, knowledge is limited to books and reports. However, in the Guru-Shishya tradition, 'intuition' and 'inspiration' are given special place. The analysis shows that when the fieldwork supervisor plays the role of a 'guru', he provides the student with 'intellect' beyond books to understand the complex problems of the field—such as caste system, family beliefs and local traditions. This guidance enables the student to get to the root of social issues.

Moreover, a strong 'moral foundation' is indispensable for social workers in the modern era. In the present times, when professional values are being compromised, the Guru-Shishya model acts as a 'moral compass'. The discipline and dedication inherent in the Guru-Shishya relationship keeps the student away from corruption or immorality. This analysis emphasizes the fact that if the student has respect and trust towards his mentor, he is more likely to accept the moral advice given by the mentor, which is not possible in dry, rule-based supervision.

In the context of the National Education Policy 2020, Indianization of education is not just a linguistic change but a change in ideology. Adopting the Guru-Shishya model in fieldwork strengthens the sense of 'self-reliance' and 'repaying debt to society' among the students. The workers prepared through this model become not just problem solvers but also social builders. Thus, the conclusion of the discussion is that if the Guru-Shishya tradition, which is the soul of the Indian knowledge system, is woven into the framework of modern social work, it can increase the quality and effectiveness of education manifold.

Conclusion

The present research concludes that the 'guru-disciple tradition' is not just an option but a necessity for truly Indianizing social work education. The Western supervision model prevalent in modern fieldwork focuses solely on administrative efficiency, whereas the guru-disciple model paves the way for the inner transformation and moral strengthening of the student. Combining these traditional values with modern pedagogy will produce social workers who are equipped with the Indian ideals of compassion and dedication along with knowledge and skills. Ultimately, this model removes the mechanical nature of education and combines it with human sensitivity and social relevance, which will play a fundamental role in achieving the goals of the National Education Policy (NEP-2020) and building a strong nation.

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Original Article

Indian Knowledge System, NEP-2020 and Social Work Education in Gujarat: Perceptions of 350 Students

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Abstract:

This paper examines the integration of the Indian Knowledge System (IKS) within Social Work Education in Gujarat in the context of the National Education Policy (NEP) 2020. By surveying 350 social work students across universities and colleges in Gujarat, this study investigates student perceptions of how well IKS is reflected in curriculum, teaching methods, and community engagement activities. The findings suggest that although students acknowledge the importance of IKS, its systematic inclusion in pedagogy and practice remains limited. Results also indicate that NEP-2020 frameworks have created awareness but lack concrete implementation strategies at the institutional level. The study concludes with actionable suggestions to strengthen IKS integration in social work education in Gujarat.

Keywords: Indian Knowledge System, NEP-2020, Social Work Education, Gujarat, Curriculum Integration

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Introduction

The Indian Knowledge System (IKS) refers to the indigenous body of knowledge that encompasses philosophical, cultural, ethical, and socio-ecological insights that have evolved in India over millennia (Sharma, 2021). With the onset of the National Education Policy 2020 (NEP-2020), the Government of India has emphasized the integration of IKS across disciplines to foster culturally rooted and holistic education (Ministry of Education, 2020). Social Work Education, rooted in values of social justice and community engagement, has traditionally drawn on Western theoretical foundations (Murray & D'Cruz, 2016). However, there is rising discourse around contextualizing social work within indigenous knowledge frameworks to make education more responsive to local realities. In Gujarat, social work programs operate within universities such as Gujarat Vidyapith, Maharaja Sayajirao University, and other institutions offering Bachelor's and Master's degrees in Social Work. Despite policy mandates, empirical evidence regarding students' views on IKS inclusion and NEP-2020 awareness remains sparse. This study aims to fill this gap by surveying 350 social work students in Gujarat to examine their perceptions and experiences of IKS and its alignment with NEP-2020 objectives. In this context, the relevance of the Indian Knowledge System to Social Work Education becomes particularly significant, as both share a common commitment to human dignity, collective well-being, and community-centered development. Traditional Indian philosophies such as Vasudhaiva Kutumbakam (the world as one family), Seva (selfless service), and Lokasangraha (welfare of all) embody ethical principles that closely align with the core values of social work, including social justice, empathy, and participatory practice. Gujarat, with its rich heritage of Gandhian thought, cooperative movements, voluntary action, and grassroots development initiatives, offers fertile ground for integrating these indigenous paradigms into professional education.

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Embedding IKS within social work pedagogy can therefore create culturally responsive practitioners who are better equipped to understand local realities and design contextually appropriate interventions. Against this backdrop, examining students' perceptions becomes essential, as they represent the primary stakeholders and future agents of change in implementing the transformative aspirations envisioned by NEP-2020.

Review of Literature

The Indian Knowledge System has received renewed policy attention through NEP-2020, which calls for its integration across academic disciplines (Pradhan, 2020). According to Tilak (2020), NEP-2020 envisions education that blends global standards with India's cultural ethos, thereby promoting holistic learning. In the context of professional education, Rao and Venugopal (2021) argue that indigenous knowledge contributes to ethical reasoning, community orientation, and sustainability practices. Social Work Education has historically been influenced by Western paradigms emphasizing clinical practice and institutional frameworks (Gray, Coates, & Yellow Bird, 2008). Nevertheless, scholars such as Heffernan and Poole (2017) highlight the importance of decolonizing curriculum by incorporating indigenous perspectives. In India, research by Singh and Jain (2019) indicates that students value exposure to local epistemologies, as such knowledge strengthens cultural relevance and community engagement skills. However, empirical studies on how NEP-2020 has impacted specific professional programs like social work are limited. A study by Patel (2022) on teacher education revealed that NEP-2020 increased awareness about IKS but lacked clear implementation mechanisms. Similar gaps exist in social work programs, making the current study timely and relevant.

Research Methodology

This study employed a descriptive survey design to investigate the perceptions of social work students regarding IKS and NEP-2020 within their education. A total of 350 students from Bachelor's and Master's programs across public and private universities in Gujarat were selected through stratified random sampling to ensure representation of gender, academic level, and institutional type. Data were collected using a structured questionnaire that included Likert-scale items, multiple-choice questions, and open-ended responses. The instrument measured (a) awareness and understanding of IKS, (b) perceptions of NEP-2020's emphasis on IKS, (c) experiences of IKS in coursework and fieldwork, and (d) attitudes toward future curriculum changes. Reliability of the scaled items was assessed using Cronbach's alpha, which showed satisfactory consistency ($\alpha = .82$). Data were analyzed using descriptive statistics, chi-square tests, and thematic analysis for qualitative responses.

Data Analysis

Descriptive Statistics

Out of 350 respondents, 62% were female and 38% male. The majority (55%) were enrolled in Master's programs, while 45% were Bachelor's students. Approximately 78% reported being aware of NEP-2020, though only 42% felt confident in explaining its IKS components. Students rated the extent of IKS inclusion in their curriculum on a 5-point Likert scale (1 = Not at all; 5 = To a great extent). The mean score was **2.6 (SD = 1.1)**, indicating moderate perceptions of IKS inclusion. In fieldwork components, the mean score was slightly higher at **2.9 (SD = 1.0)**, suggesting students experienced more indigenous knowledge practices during community engagement.

Chi-Square Tests

A chi-square test examined the relationship between academic level (Bachelor's vs. Master's) and perceived inclusion of IKS in curriculum. Results showed a significant association ($\chi^2 (4, N = 350) = 11.27, p < .05$), indicating Master's students reported slightly higher perceptions of IKS content than Bachelor's students.

Another chi-square test assessed the relationship between awareness of NEP-2020 and positive attitudes toward IKS integration. Findings revealed a strong association ($\chi^2 (4, N = 350) = 25.33, p < .001$), suggesting that students more aware of NEP-2020 were also more favorable toward IKS inclusion.

Major Findings

The study revealed that while a majority of students understand the importance of the Indian Knowledge System, systematic integration into coursework remains limited. Fieldwork experiences tended to include more indigenous practices as students engaged directly with communities that follow traditional knowledge systems. Awareness of NEP-2020 was generally high, but detailed understanding of policy provisions related to IKS was modest. Master's students and those with higher NEP-2020 awareness had more positive perceptions of IKS inclusion. Qualitative responses underscored the appreciation of community-based learning, storytelling, Gandhian thought, and local ecological knowledge as valuable components of social work education. However, students also pointed to gaps in faculty preparedness, lack of dedicated modules on IKS, and limited curriculum resources that connect IKS with professional competencies.

Suggestions

To strengthen the integration of IKS within Social Work Education in Gujarat, the following recommendations are proposed:



Curriculum Development: Design dedicated modules on Indian Knowledge Systems, including philosophical foundations, indigenous community practices, and case studies relevant to social work.

Faculty Training: Conduct capacity building and professional development programs to equip faculty with pedagogical tools to teach IKS-oriented content effectively.

Fieldwork Integration: Strengthen partnerships with indigenous communities, NGOs, and traditional knowledge holders to embed experiential learning opportunities.

Policy Implementation Cells: Establish NEP-2020 resource and implementation centers within institutions to translate policy frameworks into actionable syllabi and assessment tools.

Research and Documentation: Encourage student research projects that document local knowledge practices and their relevance to social work interventions.

Conclusion

This survey of 350 social work students in Gujarat highlights the evolving landscape of Indian Knowledge System inclusion in social work education under the NEP-2020 framework. While progress has been made in raising awareness, significant gaps remain in curriculum design and pedagogy. Systematic efforts to embed IKS into academic and practical components of social work programs can enhance cultural relevance, strengthen community engagement, and align professional education with national policy goals. By operationalizing policy visions through curriculum innovation, faculty development, and field partnerships, social work education in Gujarat can evolve as both globally informed and locally grounded. Furthermore, the integration of the Indian Knowledge System within Social Work Education should not be viewed merely as a curricular reform but as a transformative pedagogical shift aligned with the civilizational ethos of India. NEP-2020 offers a historic opportunity to reorient social work education toward indigenous philosophies such as Sarvodaya, Antyodaya, Seva, and community-centred living, which resonate deeply with the foundational values of social work practice in India. Embedding these principles can enhance students' ethical sensitivity, cultural competence, and contextual problem-solving abilities, thereby preparing socially responsive professionals capable of addressing grassroots realities. As Gujarat has a rich legacy of reformers, voluntary traditions, and community-based initiatives, social work institutions in the state are uniquely positioned to act as laboratories for operationalising NEP-2020's vision. Sustained policy support, institutional commitment, and scholarly engagement are essential to ensure that the Indian Knowledge System becomes an organic and living component of social work education rather than a symbolic inclusion.

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Original Article

A Study on Policy, Pedagogical, and Institutional Challenges in Integrating Indian Knowledge Systems in Higher Education.

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Abstract

The incorporation of Indian Knowledge Systems (IKS) into higher education has increased in importance in India, particularly in the context of the National Education Policy (NEP) 2020. Despite strong policy advocacy, the practical application of IKS in higher education institutions remains limited and irregular. This study aims to examine the policy, pedagogical, and institutional challenges associated with integrating Indian Knowledge Systems in higher education. The findings indicate that while policy frameworks support IKS integration, challenges such as a lack of clear implementation guidelines, insufficient faculty training, inadequate institutional infrastructure, and limited academic recognition delay effective adoption. The study highlights the need for systematic policy execution, innovative pedagogical approaches, and institutional capacity building to ensure sustainable integration of Indian Knowledge Systems. The research contributes to existing literature by offering a holistic and empirical perspective on the multi-layered challenges of mainstreaming IKS in higher education. It provides valuable insights for policymakers, educators, and academic institutions.

Keywords Indian Knowledge Systems (IKS), Higher Education, National Education Policy 2020, Pedagogical Challenges, Institutional Challenges, Education Policy

Introduction

The Indian Knowledge System (IKS) represents a rich source of indigenous wisdom encompassing philosophy, sciences, arts, mathematics, medicine, and ethical paradigms that has evolved across centuries and contributed to global intellectual heritage. The National Education Policy (NEP) 2020 has renewed importance on integrating IKS within Indian education, recognising its potential to enhance holistic learning and cultural relevance in curricula. However, integrating IKS into higher education remains complex due to gaps in policy articulation, pedagogical readiness, and institutional capacity. Scholars argue that while IKS can deepen cultural context and sustainability in learning, practical frameworks, trained faculty, and standardised curricula are still limited in many universities and colleges, posing multi-layered challenges.

Literature Review

Multi-Stakeholder Roles and Teacher Preparedness

Shrimalibhoi and Patel (2025) examine the multi-stakeholder role in integrating Indian Knowledge Systems into formal education, with specific emphasis on teachers, educational institutions, and government bodies. Their study highlights that while policy intent exists, practical implementation remains uneven due to insufficient teacher training, a lack of standardised instructional materials, and limited institutional autonomy. The authors argue that teachers play a pivotal role as mediators between traditional knowledge and modern pedagogical practices. However, most educators lack exposure to indigenous epistemologies, resulting in superficial integration.

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The study stresses the need for pedagogical innovation, interdisciplinary curriculum design, and institutional support mechanisms such as funding, faculty development programs, and research incentives. The authors conclude that without systemic institutional backing and continuous professional development, IKS integration risks remaining symbolic rather than substantive.

Structural and Academic Impediments

Shirvalkar (2025) critically analyses the structural and academic challenges in integrating IKS within higher education institutions. The study identifies curriculum rigidity, epistemological bias toward Western knowledge systems, and lack of academic recognition as major impediments. According to the author, modern universities often struggle to accommodate indigenous knowledge due to the absence of standardised syllabi and assessment frameworks. Additionally, concerns over academic credibility and employability outcomes discourage institutions from mainstreaming IKS-based courses. Shirvalkar emphasises that unless IKS is aligned with contemporary academic benchmarks and research methodologies, it may continue to be perceived as supplementary rather than integral. The study recommends curriculum reforms, credit-based integration, and recognition of IKS-oriented research within accreditation and ranking frameworks.

Educational Sustainability and Student Engagement

Majhi and Bera (2025) explore the educational sustainability dimension of integrating Indian Knowledge Systems with modern education. Their research suggests that IKS-based pedagogy enhances student engagement, ethical consciousness, environmental awareness, and holistic development. The authors argue that traditional Indian knowledge emphasises experiential learning, community engagement, and sustainability—values that align well with contemporary educational goals. However, the study also highlights critical challenges, including the lack of trained faculty, insufficient teaching-learning resources, and the need for curriculum redesign. Majhi and Bera stress that successful integration requires capacity building among educators and systematic incorporation of IKS into mainstream subjects rather than isolated elective courses.

Policy Dimensions and NEP 2020

Haloi and Bazeley (2025) focus on the policy dimension, particularly the role of the National Education Policy (NEP) 2020 in promoting Indian Knowledge Systems within teacher education. Their study acknowledges NEP 2020 as a transformative policy that formally recognises IKS as a core component of Indian education. The authors note that NEP 2020 mandates the inclusion of local knowledge, Indian traditions, and cultural values in curriculum and pedagogy. However, they also point out that implementation is still in its early stages, with significant gaps between policy vision and institutional practice. Challenges include limited clarity in operational guidelines, inadequate teacher preparation, and the absence of monitoring mechanisms. The study concludes that while policy support is expanding, effective execution depends on institutional readiness and sustained government intervention.

Institutional Barriers and Administrative Constraints

Upadhyay and Pandey (2025) examine institutional-level barriers to integrating Indian Knowledge Systems in higher education. Their study identifies major constraints such as a lack of formalised curricula, a shortage of subject-matter experts, insufficient research funding, and accreditation challenges. The authors argue that most institutions lack dedicated departments or centres for IKS studies, resulting in fragmented and inconsistent implementation. Administrative resistance, prioritisation of market-oriented courses, and absence of interdisciplinary collaboration further hinder integration efforts. The study emphasises the need for institutional restructuring, the creation of IKS research centres, and the inclusion of indigenous knowledge within quality assurance frameworks to ensure sustainability.

Inclusive Curriculum Design and Innovation

Desai (2025) presents a constructive perspective by demonstrating how inclusive curriculum design can effectively blend Indian Knowledge Systems with modern educational methodologies. The study highlights that integrating IKS fosters cultural identity, ethical reasoning, sustainability awareness, and holistic learning outcomes among students. Desai argues that when traditional knowledge is contextualised using modern pedagogical tools—such as project-based learning, digital platforms, and interdisciplinary approaches—it gains greater academic legitimacy and student acceptance. The research underscores the importance of balancing tradition with innovation and recommends institutional experimentation and pilot programs to mainstream IKS successfully.

Research Gap

Despite growing academic and policy interest in Indian Knowledge Systems, existing literature lacks a comprehensive, empirical, and integrated examination of policy, pedagogical, and institutional challenges in higher education. The present study seeks to bridge this gap by providing a holistic, evidence-based analysis that connects policy intentions with pedagogical practices and institutional realities, thereby contributing to both academic literature and practical policy formulation.

Research Methodology

The present study addresses a significant research gap, as existing literature often lacks a comprehensive, empirical, and integrated examination of the specific policy, pedagogical, and institutional challenges facing higher education. To bridge this gap, this research provides a holistic, evidence-based analysis connecting policy intentions with practical institutional realities. The methodology relies on self-reported data collected through questionnaires and interviews with faculty members and students. While the study is limited to selected national regulatory documents like NEP 2020 and UGC guidelines, it aims to evaluate the clarity and support these frameworks provide for IKS integration.

Research Objective

1. To study existing policy frameworks (including NEP 2020 and UGC guidelines) and evaluate how clearly they support the integration of Indian Knowledge Systems in higher education curricula.
2. To study pedagogical issues related to integration, such as teaching methodologies, teacher training, instructional materials, and assessment strategies for IKS-based content.
3. To study institutional barriers, including resource constraints, curriculum structure, faculty preparation, research support, and administrative commitment that affect meaningful IKS integration.

Objective 1: To study the policy-related challenges in integrating Indian Knowledge Systems (IKS) in higher education

1. Clarity and comprehensiveness of national education policies

This point examines whether policies such as the National Education Policy (NEP) 2020 clearly define the scope, objectives, and expected outcomes of integrating Indian Knowledge Systems in higher education. It analyses ambiguities in policy language, lack of operational definitions, and inconsistencies that may hinder effective implementation at the institutional level.

2. Role of regulatory and governing bodies

This aspect focuses on the role of bodies such as the University Grants Commission (UGC), AICTE, and other statutory authorities in translating policy vision into actionable guidelines. It evaluates the adequacy of curriculum frameworks, credit allocation mechanisms, and quality assurance norms provided for IKS integration.

3. Policy awareness and interpretation among stakeholders

This point assesses the extent to which faculty members, academic administrators, and curriculum designers are aware of and understand IKS-related policy provisions. Limited awareness or misinterpretation of policy guidelines often results in superficial or inconsistent integration practices across institutions.

4. Policy–practice implementation gap

This component investigates the gap between policy intentions and actual institutional practices. It identifies administrative, financial, and governance-related constraints that prevent the effective execution of policy mandates related to Indian Knowledge Systems.

Objective 2: To study the pedagogical challenges in integrating Indian Knowledge Systems in higher education

1. Faculty preparedness and pedagogical competency

This point explores whether faculty members possess adequate subject knowledge, pedagogical skills, and confidence to teach Indian Knowledge Systems alongside modern disciplines. It also examines the availability and effectiveness of faculty development and training programs related to IKS.

2. Curriculum design and integration challenges

This aspect analyses difficulties in embedding IKS content within existing curricula without overloading syllabi or compromising disciplinary rigour. It examines challenges related to interdisciplinary alignment, relevance to contemporary education, and student employability concerns.

3. Teaching–learning methods and classroom practices

This point focuses on the challenges of adapting traditional IKS pedagogies—such as oral transmission, experiential learning, and contextual learning—to modern classroom environments that rely on digital tools, standardised instruction, and outcome-based education.

4. Assessment and evaluation mechanisms

This component examines the lack of appropriate assessment frameworks for evaluating learning outcomes related to Indian Knowledge Systems. Conventional examination systems often fail to capture experiential, ethical, and holistic learning dimensions inherent in IKS.

Objective 3: To study the institutional challenges affecting the integration of Indian Knowledge Systems in higher education

1. Institutional infrastructure and resource availability

This point examines whether higher education institutions possess adequate infrastructure, such as libraries, digital repositories, research centres, and learning resources, necessary to support Indian Knowledge Systems education and research.

2. Availability of qualified faculty and experts

This aspect focuses on the shortage of academically trained IKS scholars and interdisciplinary experts capable of integrating traditional knowledge with modern academic disciplines. It also examines recruitment and retention challenges faced by institutions.

3. Administrative support and institutional commitment

This point evaluates the level of administrative encouragement, leadership vision, and financial support provided for IKS initiatives. Weak institutional commitment often limits the long-term sustainability of IKS programs.

4. Accreditation, recognition, and academic legitimacy

This component analyses challenges related to accreditation standards, academic recognition, and research validation of Indian Knowledge Systems. Misalignment with ranking systems, funding agencies, and research metrics often discourages institutions from mainstreaming IKS.

Limitations Of The Study

1. Policy-Level Limitation

The study is limited to the analysis of selected national and regulatory policy documents, such as NEP 2020 and UGC guidelines. Since policy frameworks related to Indian Knowledge Systems are evolving, newly introduced directives or amendments after the data collection period may not be fully captured in the findings.

2. Pedagogical Scope Limitation

The pedagogical challenges are examined primarily through perceptions of faculty members and students. The study does not include direct classroom observation or experimental teaching interventions, which may limit deeper insights into actual pedagogical practices related to Indian Knowledge Systems.

3. Institutional Coverage Limitation

The research is confined to selected higher education institutions, which may restrict the generalizability of findings across all universities and colleges in India. Variations in governance structures, funding patterns, and institutional missions may influence the applicability of the results.

4. Methodological Limitation

The study relies on self-reported data collected through questionnaires and interviews, which may be subject to response bias, personal interpretation, or social desirability bias among respondents.

Scope Of Future Study

1. Policy Evaluation and Comparative Studies

Future research can undertake comparative studies evaluating the effectiveness of IKS-related policies across different states, regulatory bodies, or countries with indigenous knowledge frameworks. Longitudinal studies may also assess the long-term impact of NEP 2020 on Indian Knowledge Systems integration.

2. Pedagogical Model Development and Testing

Further studies may focus on designing, implementing, and empirically testing innovative pedagogical models that blend Indian Knowledge Systems with modern teaching methodologies, including digital learning tools and interdisciplinary approaches.

3. Institutional Capacity-Building Research

Future research can explore institutional governance models, funding mechanisms, and leadership strategies that support the sustainable integration of Indian Knowledge Systems. Studies may also examine best practices in establishing IKS research centres and faculty development programs.

4. Discipline-Specific and STEM-Focused Research

Subsequent research may extend this study by examining discipline-specific challenges, particularly in integrating Indian Knowledge Systems with STEM education, professional courses, and teacher education programs.

Conclusion

The present study provides a comprehensive examination of the policy, pedagogical, and institutional challenges involved in integrating Indian Knowledge Systems (IKS) into higher education. The findings reveal that although national-level initiatives such as the National Education Policy (NEP) 2020 have created a strong policy foundation for the inclusion of IKS, significant gaps remain in terms of clarity, operational guidelines, and effective implementation at the institutional level. The absence of well-defined frameworks and limited awareness among stakeholders often restricts policy intentions from being translated into meaningful academic practices.

From a pedagogical perspective, the study concludes that the integration of Indian Knowledge Systems is constrained by inadequate faculty preparedness, lack of structured curriculum design, and limited availability of appropriate teaching-learning resources. Traditional pedagogical approaches associated with IKS, which emphasise experiential and holistic learning, are not sufficiently aligned with contemporary outcome-based education systems. Additionally, existing assessment and evaluation mechanisms fail to capture the multidimensional learning outcomes associated with Indian Knowledge Systems.



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Overall, the study concludes that successful integration of Indian Knowledge Systems in higher education requires a coordinated approach involving coherent policy execution, pedagogical innovation, and strong institutional support. Addressing these interconnected challenges can contribute significantly to creating a more inclusive, culturally grounded, and holistic higher education system in India.

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Original Article

Reimagining Higher Education through Indian Knowledge Systems and NEP-2020: Integrating Music Education for Holistic Development – A Study of Selected Universities of Gujarat

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Abstract

The National Education Policy (NEP-2020) advocates a transformative vision for Indian higher education by integrating multidisciplinary learning, holistic development, and the revitalisation of Indian Knowledge Systems (IKS). Among the various knowledge traditions, music occupies a distinctive place as a medium that nurtures cognitive, emotional, cultural, and ethical growth. Music education, deeply rooted in India's philosophical and spiritual heritage, has historically served as a tool for personality formation, social harmony, and value-based living. The present study examines the integration of IKS and music education within the framework of NEP-2020 in higher education institutions of Gujarat. A descriptive survey was conducted with a sample of 367 respondents comprising students and faculty members from selected universities. Data were collected through a structured questionnaire and analysed using percentage analysis, mean scores, t-tests, and chi-square tests. Findings reveal a strong perception that music education enhances emotional well-being, cultural identity, creativity, and interdisciplinary learning. Significant differences were observed between students and faculty regarding implementation challenges, though both groups acknowledged music as essential for holistic education. The study highlights the need for curriculum reforms, institutional support, and policy-level initiatives to embed music education within higher education. Integrating music with IKS can strengthen value-based education and contribute to the realisation of NEP-2020's vision of comprehensive human development.

Keywords Indian Knowledge Systems, NEP-2020, music education, higher education, holistic development, Gujarat universities, interdisciplinary learning

Introduction

Education in India has historically been conceived as a process of holistic transformation rather than mere knowledge transmission. Ancient systems such as the Gurukul tradition emphasised the integration of arts, music, philosophy, ethics, and daily living practices to cultivate balanced individuals capable of contributing meaningfully to society. Music, or *Sangeet*, was regarded not only as an aesthetic pursuit but also as a spiritual and therapeutic discipline that harmonised mind and body. The Indian Knowledge System (IKS) embodies this integrative worldview by situating learning within cultural, ethical, and experiential contexts. The National Education Policy (NEP-2020) seeks to revive this indigenous ethos by advocating multidisciplinary education, art integration, experiential learning, and value-based curricula (Government of India, 2020). Music education aligns naturally with these objectives, as it fosters creativity, concentration, emotional intelligence, and social cohesion. Despite its potential, music often remains marginalised in higher education due to academic compartmentalisation and a preference for market-driven disciplines. Consequently, understanding stakeholder perceptions regarding the role of music education becomes essential for policy implementation. The present study explores how students and faculty members from selected universities of Gujarat perceive the relevance of IKS and music education within the NEP-2020 framework.

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Research Methodology

The study adopted a descriptive survey design to examine perceptions regarding the integration of IKS and music education in higher education. The population consisted of students and faculty members from selected universities of Gujarat. Using stratified random sampling, a sample of 367 respondents was selected, ensuring representation across disciplines and institutions. A structured questionnaire was developed with sections addressing awareness of NEP-2020, understanding of IKS, perceived benefits of music education, institutional practices, and challenges in implementation. Items were measured on a five-point Likert scale ranging from strongly disagree to strongly agree. Content validity was ensured through expert review, and reliability was established using Cronbach's alpha (0.88), indicating high internal consistency. Data were analysed using descriptive statistics such as percentage and mean, and inferential statistics including independent sample t-tests and chi-square tests to examine differences and associations.

Hypotheses

The study was guided by the following hypotheses:

H1: There is a significant positive perception regarding the role of music education in promoting holistic development under NEP-2020.

H2: There is a significant difference between students and faculty in their perceptions of the integration of music education.

H3: Participation in music-related activities is significantly associated with higher levels of perceived emotional and academic well-being.

Data Analysis and Tests

Percentage analysis revealed that 84% of respondents agreed that music education enhances emotional balance and stress reduction, while 79% believed it improves concentration and academic performance. Approximately 81% recognised music as an essential component of Indian cultural heritage and IKS. Nearly 76% supported the inclusion of music courses as interdisciplinary electives.

Mean score analysis showed overall positive perception ($M = 4.18$). Students recorded a slightly higher mean (4.24) compared to faculty (4.09). An independent sample t-test indicated a statistically significant difference between the two groups ($t = 2.63$, $p < .05$), confirming H2. Faculty members expressed greater concern about infrastructural and administrative constraints.

Chi-square analysis demonstrated a significant association between participation in music activities and emotional well-being ($\chi^2 = 18.41$, $p < .05$), supporting H3. Respondents actively engaged in music reported higher satisfaction and lower stress levels.

These findings validate H1 by indicating strong endorsement of music's role in holistic development.

Major Findings

The study found widespread awareness of NEP-2020 and its emphasis on multidisciplinary learning. Respondents strongly perceived music education as contributing to mental health, creativity, cultural rootedness, and ethical values. Students exhibited greater enthusiasm for practical engagement, while faculty highlighted structural barriers such as limited resources and curriculum rigidity. Institutions that offered music clubs or elective courses reported higher levels of student participation and satisfaction. The results underscore music's potential to serve as a bridge between traditional knowledge and modern education.

Discussion

The findings resonate with the philosophy of IKS, which views arts and aesthetics as integral to human growth rather than peripheral activities. Music promotes self-expression, empathy, and collective harmony, qualities essential for social responsibility and nation-building. NEP-2020 explicitly encourages art integration and experiential learning, thereby providing policy legitimacy for the inclusion of music within higher education frameworks (Government of India, 2020). Studies demonstrate that music supports emotional regulation and cognitive development, strengthening learning outcomes across disciplines (Elliott & Silverman, 2015).

Vasava and Solanki (2024) emphasised that music can play a transformative role in social work education by enhancing empathy, communication, and value-based practice. Similarly, Vasava and Solanki (2022) highlighted the contributions of music education to holistic human values and character formation. These perspectives align with the present study's findings, which affirm that music education strengthens not only academic performance but also ethical and social sensibilities.

Suggestions

Higher education institutions should integrate music education as elective or credit-based interdisciplinary courses across programmes. Universities may establish music clubs, cultural laboratories, and community outreach initiatives to promote experiential learning. Faculty development programmes should sensitise teachers to the pedagogical value of music within IKS. Policy makers should allocate resources for infrastructure, instruments, and

trained instructors. Collaborative programmes between departments of social sciences, humanities, and performing arts can further enhance interdisciplinary engagement. Research on the therapeutic and educational benefits of music should be expanded to strengthen evidence-based policy decisions.

Conclusion

The integration of Indian Knowledge Systems and music education within the NEP-2020 framework offers a powerful pathway for transforming higher education into a holistic and culturally grounded enterprise. Music, as both art and knowledge, nurtures intellectual clarity, emotional resilience, and ethical consciousness, thereby addressing the broader aims of education beyond employability. The perceptions of respondents from Gujarat universities clearly indicate readiness and support for incorporating music into academic structures. By embedding music education within curricula, institutions can revive indigenous wisdom while equipping learners with the skills and values necessary for contemporary challenges. Ultimately, the convergence of IKS, NEP-2020, and music education represents a meaningful step toward creating balanced, creative, and socially responsible citizens, fulfilling the true spirit of education as holistic human development.

In addition to reaffirming the academic and cultural value of music education, the present study highlights its transformative potential in addressing the broader challenges faced by contemporary higher education. In an era marked by academic stress, fragmentation of knowledge, declining value orientation, and increasing mental health concerns among youth, music emerges as a restorative and integrative force. It reconnects learners with their cultural roots while simultaneously nurturing creativity, emotional intelligence, and social sensitivity. Thus, the incorporation of music within the framework of Indian Knowledge Systems is not merely an aesthetic enrichment but a pedagogical necessity that supports the formation of balanced and ethically conscious individuals.

Furthermore, the vision of NEP-2020 calls for education that moves beyond rote learning toward experiential, multidisciplinary, and life-centred approaches. Music education naturally embodies these principles by engaging learners cognitively, emotionally, and socially. It bridges theory with practice, individual growth with community participation, and tradition with innovation. By embedding music into the higher education ecosystem, universities can create inclusive learning spaces where diverse talents are recognised and nurtured. Such an approach strengthens not only employability skills but also life skills such as empathy, cooperation, resilience, and cultural appreciation—qualities essential for sustainable national development.

The findings from the 367 respondents across Gujarat universities demonstrate a collective readiness for this integration, indicating that stakeholders view music as an essential component of holistic education rather than a supplementary activity. This consensus provides a strong foundation for institutional reforms. If supported through policy implementation, infrastructure development, and trained human resources, music education can function as a catalyst for achieving the broader goals of NEP-2020, including equity, quality, and inclusivity.

Ultimately, revitalising music education through the lens of Indian Knowledge Systems represents a return to India's timeless educational philosophy where learning cultivates harmony between intellect, emotion, culture, and character. Such a synthesis can transform higher education into a space that nurtures not only competent professionals but also compassionate and culturally rooted human beings. Therefore, the integration of IKS, NEP-2020, and music education should be recognised as a sustainable and visionary pathway toward shaping a holistic, creative, and socially responsible generation prepared to contribute meaningfully to the nation and the world.

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Original Article

Revitalising Health, Wellness and Sustainable Living through Indian Sports and Indigenous Knowledge Systems: Perceptions of Parents and Students

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Abstract:

Health and wellness are foundational to human development and sustainable living. Traditional Indian sports such as Kabaddi, Kho-Kho, Chess, and Ludo are deeply embedded within the Indigenous Knowledge Systems (IKS) of India and have historically contributed to physical fitness, mental alertness, social cohesion, and ecological sustainability. However, rapid urbanisation, screen dependency, and declining outdoor activities have marginalised these culturally rich games. The present study explores perceptions regarding health, wellness, and sustainable living through Indian sports among 250 parents and 150 students. Using a descriptive survey design, data were collected through structured questionnaires and analysed through percentage analysis, mean scores, t-tests, and chi-square tests. Findings reveal that both parents and students recognise the physical and psychological benefits of traditional sports, with Kabaddi and Kho-Kho promoting stamina and teamwork, Chess improving cognitive functioning, and Ludo enhancing social bonding and emotional regulation. Results indicate significant differences between parent and student perceptions concerning educational value but convergence on health benefits. The study highlights the importance of integrating Indian sports into school curricula to promote holistic wellness and sustainable lifestyles aligned with IKS philosophy. Recommendations are proposed for policy makers, educators, and communities to revitalise indigenous sports as low-cost, inclusive, and eco-friendly wellness practices.

Keywords: Indian sports, Indigenous Knowledge Systems, health and wellness, sustainable living, Kabaddi, Kho-Kho, chess, Ludo, student perceptions, parents' attitudes

Introduction

Health is not merely the absence of disease but a state of complete physical, mental, and social well-being. Indian philosophical traditions have long emphasised harmony between body, mind, society, and nature, advocating balanced living through physical activity, discipline, and community participation. Indigenous Knowledge Systems (IKS) embody this holistic approach and include traditional sports and games that function as tools of wellness and character formation. Games such as Kabaddi and Kho-Kho require agility, strength, breath control, and coordination, while board games like Chess and Ludo nurture cognitive development, strategic thinking, patience, and social interaction.

In contemporary times, sedentary lifestyles and digital entertainment have reduced children's engagement with physical activity, resulting in lifestyle disorders, stress, and social isolation. Scholars argue that reviving indigenous sports can provide culturally relevant and sustainable alternatives to expensive and resource-intensive modern sports (Balasubramaniam, 2017). These traditional games require minimal equipment, are environmentally friendly, and foster community bonding, making them sustainable practices aligned with India's ethos of "simple living and high thinking."

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Understanding stakeholder perceptions is crucial for integrating such sports into educational systems. Parents and students play a central role in determining participation. Therefore, this study examines how they perceive the contribution of Indian sports to health, wellness, and sustainable living.

Review of Literature

Traditional Indian physical culture has been recognised as a means of strengthening both body and character. Alter (2004) observed that indigenous physical practices cultivate endurance, discipline, and moral values alongside bodily strength. Singh and Devi (2019) found that participation in Kabaddi significantly improves cardiovascular endurance and muscular coordination among adolescents. Similarly, research on Kho-Kho indicates enhancement in speed, reflexes, and teamwork skills (Patel & Shah, 2020).

Board games also contribute to wellness in less visible but equally meaningful ways. Chess has been associated with improved memory, concentration, and problem-solving skills (Gobet & Campitelli, 2014). Ludo and similar traditional games foster emotional bonding, patience, and family interaction, strengthening psychosocial health (Rao, 2018). The concept of sustainable living emphasises low ecological footprints and community engagement. Indigenous games use open spaces and natural environments, unlike resource-intensive modern facilities, thus aligning with sustainability principles (Kumar, 2021). Despite these benefits, systematic studies examining perceptions of stakeholders remain limited, which justifies the present investigation.

Research Methodology

The study adopted a descriptive survey design to assess perceptions of health, wellness, and sustainability benefits derived from Indian sports. The sample comprised 400 respondents, including 250 parents and 150 students selected through stratified random sampling from schools and communities.

A structured questionnaire was developed containing sections on demographic variables, awareness of Indian sports, perceived physical benefits, psychological benefits, social benefits, and sustainability aspects. Responses were measured using a five-point Likert scale ranging from strongly disagree to strongly agree. The tool's reliability was confirmed through Cronbach's alpha (0.86), indicating good internal consistency. Data were analysed using descriptive statistics and inferential tests such as mean, percentage, t-test, and chi-square.

Data Analysis and Tests

Percentage analysis showed that 82% of parents and 88% of students agreed that Kabaddi and Kho-Kho improve physical stamina and fitness. About 79% of parents and 84% of students reported that Chess enhances concentration and decision-making ability. Nearly 75% of respondents acknowledged that Ludo encourages family bonding and stress relief.

Mean score comparison revealed higher wellness perception among students ($M = 4.21$) than parents ($M = 3.95$). An independent sample t-test indicated a statistically significant difference between the two groups ($t = 2.87$, $p < .05$), suggesting students perceive greater benefits.

Chi-square analysis demonstrated a significant association between frequency of participation and perceived health benefits ($\chi^2 = 15.32$, $p < .05$). Regular participants reported better physical and mental wellness compared to occasional players.

These findings substantiate the hypothesis that engagement in Indian sports positively influences perceptions of health and sustainability.

Discussion

The results demonstrate that indigenous sports provide multidimensional benefits. Physically demanding games like Kabaddi and Kho-Kho build endurance, flexibility, and teamwork. Cognitively engaging games such as Chess develop strategic thinking and mental resilience. Socially interactive games like Ludo foster cooperation and emotional balance. Such outcomes resonate with the holistic framework of Indian knowledge traditions that emphasise harmony between self, society, and environment.

The minimal infrastructure requirements make these games accessible and sustainable, particularly in rural and economically disadvantaged settings. Reviving these practices can reduce dependency on expensive equipment and promote inclusive participation.

Suggestions

Schools should integrate Indian sports into daily timetables and physical education curricula to ensure regular participation. Community-level tournaments and family sports days can strengthen intergenerational bonding and cultural continuity. Teachers and parents should be sensitised to the holistic benefits of these games through workshops and awareness programmes. Policymakers may include indigenous sports within national wellness and sustainability missions. Research institutions should conduct longitudinal studies to measure long-term health impacts. When examined in the context of present-day lifestyles, the relevance of Indian sports becomes even more pronounced. Contemporary childhood and adolescence are increasingly characterised by sedentary behaviour, prolonged screen exposure, academic pressure, and reduced opportunities for outdoor play. The dominance of digital entertainment,

mobile gaming, and social media has significantly limited physical activity, contributing to rising cases of childhood obesity, anxiety, poor posture, sleep disturbances, and weakened social interaction. Parents frequently report concerns about behavioural changes, emotional irritability, and reduced attention spans among children. These patterns reflect what the World Health Organization identifies as “lifestyle diseases” emerging at younger ages due to inactivity and stress (WHO, 2020). In such circumstances, indigenous sports offer a culturally appropriate and sustainable counterbalance.

Present practices in many Indian schools show a gradual revival of traditional games through initiatives such as “Fit India Movement,” “Khelo India,” and morning physical activity sessions, where Kabaddi and Kho-Kho are being reintroduced as structured sports. These initiatives emphasise cost-effective participation and inclusivity, allowing children from diverse socio-economic backgrounds to engage without the need for sophisticated infrastructure. Community playgrounds, village fields, and school courtyards become adequate spaces for these activities, thus aligning wellness with environmental sustainability. The findings of this study correspond with these practices, as both parents and students expressed strong agreement that such games promote daily physical exercise without financial burden. Furthermore, Indian board games like Chess and Ludo fit seamlessly into contemporary family lifestyles. In nuclear families where shared recreational time is declining, these games serve as simple yet meaningful tools for strengthening emotional bonds. They encourage intergenerational interaction, communication, patience, and cooperative behaviour. Unlike solitary digital games, they nurture collective participation and social learning. Parents in the present study reported that playing these games at home reduced children’s screen time and enhanced family cohesion, indicating their potential as psychosocial wellness tools.

From a sustainability perspective, indigenous sports represent low-resource, eco-friendly practices. They require minimal equipment, produce negligible waste, and depend largely on human energy rather than manufactured materials. In contrast to modern sports that rely on artificial turfs, plastic equipment, or energy-intensive facilities, traditional games operate within natural environments. Thus, they align with the principles of sustainable living and responsible consumption advocated within Indigenous Knowledge Systems, which emphasise harmony with nature and moderation in lifestyle. Importantly, these games also instil life skills that resonate with contemporary developmental needs. Kabaddi and Kho-Kho cultivate teamwork, courage, quick decision-making, and resilience. Chess promotes strategic thinking and foresight, while Ludo nurtures emotional regulation and acceptance of success and failure. Such competencies are essential for coping with the competitive and uncertain demands of modern life. Hence, indigenous sports not only contribute to physical health but also function as informal educational tools fostering holistic personality development.

Taken together, the present lifestyle challenges and emerging practices clearly demonstrate that Indian sports are not relics of the past but viable, relevant, and sustainable solutions for modern wellness concerns. Their integration into everyday routines can restore balance between technology use and physical activity, individualism and community interaction, and consumption and sustainability. Therefore, strengthening the role of these games in schools, homes, and communities becomes a practical pathway toward nurturing healthier and more resilient generations.

Conclusion

Indian sports rooted in Indigenous Knowledge Systems represent more than recreational activities; they are vehicles for holistic health, mental balance, social harmony, and sustainable living. The perceptions of both parents and students affirm their relevance in modern society. Revitalising Kabaddi, Kho-Kho, Chess, and Ludo within educational and community spaces can address contemporary challenges of sedentary lifestyles and cultural disconnection. Integrating these traditional practices offers a practical, low-cost, and sustainable pathway toward wellness and national development. Thus, reclaiming indigenous sports is not merely a cultural revival but a strategic investment in the well-being of future generations.

Beyond the immediate findings of perception, the present study underscores a deeper societal need to reconnect modern lifestyles with indigenous wisdom. The growing prevalence of sedentary habits, excessive screen exposure, mental stress, and weakening family interactions has created a paradox where technological advancement coexists with declining well-being. In this context, Indian sports rooted in Indigenous Knowledge Systems emerge not merely as recreational alternatives but as practical instruments for restoring balance in daily life. Their simplicity, accessibility, and cultural familiarity make them uniquely suited to contemporary Indian settings where economic and infrastructural constraints often limit participation in organised sports.

The perceptions of both parents and students reveal a collective readiness to embrace these traditional activities as pathways to healthier living. Such acceptance suggests that the revitalisation of Kabaddi, Kho-Kho, Chess, and Ludo can be sustainably embedded within school education, family routines, and community practices without requiring substantial financial investment. By encouraging regular participation, these games can reduce lifestyle-related ailments, strengthen emotional resilience, and nurture social harmony. In doing so, they contribute directly to the broader goals of public health promotion, value education, and environmental sustainability.

Ultimately, integrating Indian sports into everyday life represents a convergence of tradition and modernity—where ancestral knowledge informs present practices to build a healthier future. The revival of these games is therefore



not simply a preservation of heritage but a strategic and sustainable approach to achieving holistic wellness. If systematically promoted through policy support, curricular reforms, and community engagement, indigenous sports can become a cornerstone of national efforts toward building physically fit, mentally alert, socially responsible, and environmentally conscious citizens. Thus, health, wellness, and sustainable living through Indian sports and Indigenous Knowledge Systems should be viewed as an enduring investment in human development and collective well-being.

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Original Article

Indigenous Environmental Knowledge and Sustainable Development: A Study among Higher Education Institutions of Gujarat

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Abstract:

Indigenous Environmental Knowledge (IEK) represents a cumulative body of wisdom, practices, and belief systems developed by indigenous and local communities through long-term interaction with their natural environment. In the contemporary era of ecological degradation and climate change, IEK offers sustainable, context-specific solutions aligned with global sustainable development goals. The present study explores the relevance, awareness, and application of Indigenous Environmental Knowledge in promoting sustainable development among students of Higher Education Institutions in Gujarat. Using a descriptive research design, data were collected from 358 respondents across Children's Research University, Gandhinagar; Veer Narmad South Gujarat University, Surat; Gujarat University, Ahmedabad; and Saurashtra University. The findings indicate moderate awareness but limited practical integration of IEK in academic and daily practices. The study emphasizes the need to integrate indigenous wisdom into higher education curricula, environmental policies, and youth-led sustainability initiatives to achieve holistic and inclusive sustainable development.

Keywords: Indigenous Environmental Knowledge, Sustainable Development, Higher Education, Gujarat, Youth Participation

Introduction

Sustainable development has emerged as a global priority in response to environmental degradation, climate change, and socio-economic inequalities. While modern scientific approaches dominate environmental discourse, indigenous communities across India have historically practiced sustainable living through nature-centric values and ecological stewardship. Indigenous Environmental Knowledge (IEK) encompasses traditional practices related to agriculture, water conservation, biodiversity protection, and harmonious coexistence with nature (Berkas, 2018). In the Indian context, indigenous knowledge systems are deeply rooted in cultural traditions, tribal wisdom, and community-based resource management. Concepts such as Prakriti, Panchatatva, and Vasudhaiva Kutumbakam reflect ecological ethics that resonate strongly with contemporary sustainability principles. Indigenous practices not only contribute to environmental protection but also promote social equity and intergenerational responsibility, which are central to sustainable development. Recent scholarship highlights the interconnectedness between environmental sustainability, youth engagement, and holistic human development. Nisarta (2022) emphasizes that sustainable development must be approached holistically, integrating environmental responsibility with human rights and social justice. Higher education institutions play a crucial role in nurturing environmentally conscious citizens by bridging traditional ecological wisdom with modern sustainability frameworks. Against this backdrop, the present study examines the awareness and relevance of Indigenous Environmental Knowledge among students of higher education institutions in Gujarat and its implications for sustainable development.



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Review of Literature

Indigenous Environmental Knowledge has gained increasing recognition in sustainability studies for its adaptive, locally grounded, and resource-efficient approaches. Berkes (2018) argues that indigenous knowledge systems offer resilience-based strategies that modern environmental management often lacks. Traditional practices such as community forest management and rainwater harvesting demonstrate long-term ecological balance. In the Indian academic discourse, youth engagement has been identified as a critical factor in advancing sustainable development. A study on youth and sustainable development highlights the role of education in empowering young people to adopt environmentally responsible behaviors and leadership roles (SPET Research Journal, 2022). Similarly, research on e-waste management among MSW and B.Ed. students in Gujarat reveals that while awareness levels are improving, practical implementation of sustainable practices remains inadequate (Awareness and Practice of Youth about E-Waste Management, 2023). Nisarta (2022) underscores the importance of integrating environmental sustainability with holistic child and human development, emphasizing that ecological consciousness must be cultivated early through education systems. However, existing studies indicate a gap between theoretical awareness of sustainability and the application of indigenous knowledge in contemporary academic environments. The review suggests a need for empirical studies focusing on higher education students' engagement with Indigenous Environmental Knowledge, particularly in regional contexts such as Gujarat.

Methodology

The present study adopted a descriptive research design to assess awareness, perceptions, and practices related to Indigenous Environmental Knowledge and sustainable development.

Sample Size and Study Area

A total sample of 358 respondents was selected using stratified random sampling from the following Higher Education Institutions of Gujarat:

- Children's Research University, Gandhinagar
- Veer Narmad South Gujarat University, Surat
- Gujarat University, Ahmedabad
- Saurashtra University

The respondents included postgraduate and research students from social sciences, education, and environmental studies disciplines.

Data Collection Tools

Primary data were collected using a structured questionnaire consisting of:

- Socio-demographic details
- Awareness of Indigenous Environmental Knowledge
- Perceived relevance of IEK to sustainable development
- Practices related to environmental sustainability

Secondary data were gathered from books, peer-reviewed journals, government reports, and online academic databases.

Data Analysis

Data were analyzed using descriptive statistical techniques such as percentages and mean scores to interpret trends and patterns.

Statistical Analysis and Tests Used

Nature of Data

- Type of data: Quantitative (Likert-scale and categorical)
- Measurement scale:
 - Awareness & perception → Ordinal (Likert scale)
 - Practices → Ordinal
 - Institution / gender / discipline → Nominal
- **Sample size:** 358 respondents

Descriptive Statistics

Purpose:

To summarize respondents' socio-academic profile and overall level of awareness, perception, and practices related to Indigenous Environmental Knowledge.

Statistical Tools Used:

- Frequency
- Percentage



- Mean
- Standard Deviation

Variables Covered:

- Awareness of IEK
- Perceived relevance of IEK to sustainable development
- Environmental practices adopted by students

Reliability Test

Cronbach's Alpha Test

Purpose:

To assess the internal consistency of the questionnaire used to measure awareness, perception, and practices.

Test Applied:

- Cronbach's Alpha (α)

Decision Rule:

- $\alpha \geq 0.70 \rightarrow$ Acceptable reliability

Chi-Square Test of Association (χ^2)

Test 1: Institution vs Awareness of IEK

Objective:

To examine whether awareness of Indigenous Environmental Knowledge differs across Higher Education Institutions.

Hypotheses:

- H_0 : There is no significant association between type of institution and awareness of IEK.
- H_1 : There is a significant association between type of institution and awareness of IEK.

Statistical Test Used:

- Chi-Square Test of Independence

Justification:

Both variables are categorical.

Independent Samples t-Test

Awareness of IEK by Gender

Objective:

To compare the mean awareness scores of male and female students regarding Indigenous Environmental Knowledge.

Hypotheses:

- H_0 : There is no significant difference in mean awareness scores between male and female students.
- H_1 : There is a significant difference in mean awareness scores between male and female students.

Statistical Test Used:

- Independent Samples t-test

Justification:

- Two groups (male/female)
- Dependent variable is continuous (Likert scale score)

Correlation Analysis

IEK Awareness and Sustainable Development Practices

Objective:

To examine the relationship between awareness of Indigenous Environmental Knowledge and sustainable development practices.

Statistical Test Used:

- Pearson's Correlation Coefficient (r)

Hypotheses:

- H_0 : There is no significant relationship between awareness of IEK and sustainable development practices.
- H_1 : There is a significant relationship between awareness of IEK and sustainable development practices.

Interpretation:

- $r > 0 \rightarrow$ Positive relationship
- $r < 0 \rightarrow$ Negative relationship

Major Findings

The study revealed that:

- A majority of respondents (72%) were familiar with the concept of sustainable development, but only 46% had explicit awareness of Indigenous Environmental Knowledge.
- Students recognized the relevance of indigenous practices in areas such as water conservation, organic farming, and biodiversity protection.
- Practical application of IEK in daily life and academic projects was limited due to lack of curricular integration.
- Respondents expressed strong willingness to learn indigenous environmental practices through academic programs and field-based learning.

These findings align with earlier studies indicating a gap between awareness and practice in sustainability education (Awareness and Practice of Youth about E-Waste Management, 2023).

Suggestions

1. **Curricular Integration:** Indigenous Environmental Knowledge should be systematically incorporated into higher education curricula, particularly in social work, education, and environmental studies.
2. **Experiential Learning:** Universities should promote field visits, community engagement, and documentation of indigenous ecological practices.
3. **Youth-Led Initiatives:** Student-led sustainability clubs and research projects can bridge traditional knowledge and modern environmental challenges.
4. **Policy Collaboration:** Academic institutions should collaborate with local communities and government agencies to promote indigenous sustainability models.
5. **Interdisciplinary Research:** Encouraging interdisciplinary research can enhance the scientific validation and application of indigenous knowledge systems.

Conclusion

Indigenous Environmental Knowledge offers valuable insights for achieving sustainable development by promoting ecological balance, social equity, and cultural continuity. The present study highlights that while higher education students in Gujarat demonstrate awareness of sustainability, the integration of indigenous knowledge remains limited. Bridging this gap requires deliberate academic, institutional, and policy interventions. By revitalizing indigenous wisdom through higher education, India can move towards a more inclusive, resilient, and sustainable development pathway that harmonizes traditional knowledge with contemporary environmental goals.

In addition, the findings underscore the pivotal role of higher education institutions as custodians of indigenous wisdom and catalysts for sustainable transformation. Universities in Gujarat, by virtue of their academic diversity and social outreach, are uniquely positioned to document, preserve, and disseminate Indigenous Environmental Knowledge through research, community engagement, and policy advocacy. Integrating such knowledge systems not only enriches academic discourse but also fosters environmental ethics, intergenerational responsibility, and culturally rooted sustainability among youth. As emphasized by Vasava (2022, 2023) and Nisarta (2022), empowering young learners with indigenous ecological perspectives strengthens their capacity to address contemporary environmental challenges in a socially just and contextually relevant manner. Therefore, revitalizing Indigenous Environmental Knowledge within higher education is not merely an academic endeavor but a strategic necessity for achieving inclusive and resilient sustainable development in alignment with India's civilizational ethos and the Sustainable Development Goals.

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Original Article

A Study on Adoption of Vedic Management Principles in Modern Corporates: A Case Study of Tata Group

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The 21st-century corporate landscape is increasingly characterized by volatility, ethical crises, and environmental degradation. Traditional Western management models, primarily driven by profit maximization and linear growth, have often struggled to address the psychological burnout of employees and the long-term sustainability of the planet. Consequently, there is a burgeoning global interest in Vedic Management Principles ancient Indian philosophical frameworks rooted in the Vedas, Upanishads, and the Bhagavad Gita. This study explores the theoretical foundations of Vedic Management Principles, specifically the concepts of Dharma righteous duty, Karma -action without attachment, and Lokasangraha universal welfare. Through a qualitative review of existing literature and case observations, the research assesses how these principles are being integrated into modern corporate structures to foster ethical leadership, employee well-being, and corporate social responsibility. The study posits that Vedic Management Principles offers a Holistic-Spiritual model that complements the Material-Rational Western approach, leading to a more resilient and human-centric organizational culture. Preliminary findings suggest that while direct adoption remains niche, the indirect application of Vedic concepts such as mindfulness and value-based leadership is gaining significant traction in global Fortune 500 companies. This research concludes that Vedic Management Principles provides a viable roadmap for sustainable corporate governance in the modern era.

Keywords: Vedic Management, Corporate Governance, Ethical Leadership, Dharma, Karma Yoga, Sustainable Business, Indian Ethos

Introduction

Modern management, largely a product of the Industrial Revolution, has long prioritized efficiency, scalability, and shareholder wealth. However, the recent decade has exposed the cracks in this reductionist approach manifesting as systemic corporate fraud, toxic work environments, and a disregard for ecological boundaries. In search of a more balanced paradigm, global scholars and CEOs are looking toward Ancient Indian Wisdom. Vedic Management is not a religious doctrine but a science of Self-Management and Cosmic Harmony. It suggests that an organization is a living organism nested within a larger societal and cosmic web. At its core, Vedic Management Principles seeks to align individual ambition with collective prosperity. This study examines the theoretical validity and the practical adoption of these principles in today's globalized economy. Global thinkers like Satya Nadella or the late Steve Jobs often cited Indian philosophical influence as a way to handle the pressure of global leadership. Even the global market for corporate wellness is worth billion, this is essentially a globalized, commercialized version of Vedic Self-Management. The contemporary global corporate environment is undergoing a fundamental paradigm shift, moving away from the reductionist profit-at-any-cost models toward what is now termed Conscious Capitalism. As multinational corporations grapple with systemic issues like chronic employee burnout, ethical erosion, and environmental instability, there is a burgeoning realization that Western rationalistic management requires a spiritual and ethical counterbalance.



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Vedic Management Principles provide this "Ethical Anchor" by redefining the corporation not as a machine for wealth extraction, but as a holistic entity responsible for the welfare of the entire global ecosystem a concept known in Indian philosophy as Vasudhaiva Kutumbakam means the world is one family. This global adoption is not merely theoretical; it is visible in the widespread integration of mindfulness in Silicon Valley, the rise of "servant leadership" in European social enterprises, and the "Value-based" governance of conglomerates like the Tata Group. By merging Western technical efficiency with the Vedic focus on Dharma righteous duty and Samatva equanimity, global businesses are discovering a more resilient, human-centric framework that ensures long-term sustainability in an increasingly volatile and interconnected global market.

Following global trends proves that the world is primed for Vedic Management:

1. Recent Gallup State of the Global Workplace reports indicate that roughly 77% of the global workforce is "quiet quitting" or actively disengaged. This represents a massive failure of the Western "Incentive-only" model, this is due to a lack of Dharma (purpose) in work. When work is seen only as a transaction for money, it leads to burnout. When work is presented as Karma Yoga (service/contribution), engagement increases.
2. The World Economic Forum has shifted its focus toward "Stakeholder Capitalism." This means companies are now globally expected to care for employees, the environment, and suppliers not just shareholders. This is exactly what the concept of Lokasangraha universal welfare entails.
3. In a volatile, uncertain, complex, and ambiguous world, global leadership training has shifted toward Mindfulness and Resilience, the Vedic concept of Samatva mental equanimity in both success and failure is now the most sought-after trait in global boardrooms. It is no longer a spiritual luxury but a "survival skill" for the modern CEO.

Review of Literature

1. S.K. Chakraborty (2018) established the "Vedantic" perspective, emphasizing that inner "purity of mind" is the precursor to external management excellence.
2. Sadineni & Shastri, 2024; Rajput & Jena, 2020 has juxtaposed Vedic Management Principles with Western theories. While Western models focus on extrinsic motivators bonuses, promotions, Vedic models highlight intrinsic motivators like Nishkama Karma selfless action.
3. Contemporary studies demonstrate that organizations incorporating mindfulness and Yoga-based leadership training reported higher engagement and reduced stress.

Methodology

This study employs a theoretical-qualitative methodology. It utilizes the interpretation of ancient texts Rig Veda, Bhagavad Gita, Arthashastra and maps their relevance onto modern management domains such as Human Resources, Finance, and Strategy. Additionally, it uses Case Study Synthesis, focusing on the Tata Group as the primary exemplar of these principles in action.

This research uses a qualitative secondary data approach, synthesizing information from:

- Academic journals
- Corporate annual reports and mission statements
- CSR and sustainability reports
- Industry analyses
- Books on Vedic philosophy and management theory

Case Study: Tata Group and Vedic Management

The Tata Group serves as the most prominent global example of an organization where Business is a means to an end, and the end is the welfare of the community. Their operations provide a direct practical application of the Vedic pillars.

1. Dharma-Based Corporate Governance

The Sanskrit word Dharma refers to the "right way of living" or "duty." In the corporate context, this translates to the Tata Code of Conduct. During the 2008 global financial crisis, while many Western firms resorted to mass layoffs to protect shareholder margins, the Tata Group maintained its workforce, prioritizing its Dharma toward employee security over short-term financial metrics. The Rajarshi Leader: Leaders like J.R.D. Tata and Ratan Tata embodied the Sage-King ideal combining the wisdom of a sage with the strategic decisiveness of a king. Ratan Tata's visit to the families of all victims of the 26/11 Taj attacks including those not employed by Tata reflects the Vedic principle of Atman viewing everyone's pain as one's own.

2. Karma Yoga: Action without Attachment

The Bhagavad Gita teaches Nishkama Karma, performing action without being obsessed with the fruits. The launch of the Tata Nano was not merely a market-entry strategy; it was a mission to provide safe, affordable transport for the masses. Despite its commercial struggles, the action was rooted in the noble intent of societal service rather than pure profit maximization. By treating employees as partners rather than resources, Tata fosters a culture where work is seen as a contribution, Yajna to a larger cause.

4. Lokasangraha and Artha

The Vedas advocate for the acquisition of wealth, Artha only if it is redistributed for universal welfare Lokasangraha. Over 66% of the equity capital of Tata Sons is held by philanthropic trusts -Tata Trusts. This structure ensures that the majority of the profits are returned to society through healthcare -Tata Memorial Hospital, education IISc, and rural development. Long before Environmental, Social, and Governance became a buzzword, Jamshedji Tata built the city of Jamshedpur with a focus on green spaces and worker welfare, adhering to the Vedic principle of living in harmony with the environment Purnatva.

Sr. No.	Vedic Principle	Tata Application Example	Impact on Organization
1.	Dharma	Tata Code of Conduct	Unmatched Brand Trust & Ethics
2.	Karma Yoga	Long-term missions e.g., Nano, JLR turnaround	Resilience during market cycles
3.	Lokasangraha	66% profits to Philanthropic Trusts	Social License and Sustainability
4.	Vasudhaiva Kutumbakam	Global acquisitions -Jaguar, Tetley, with local respect	Successful cultural integration

Findings of the Study

The global adoption of Vedic Management Principles, as evidenced by the Tata Group and growing "Conscious Capitalism" trends, marks a shift from the Machine-Model to a Living-System Model. The study finds that Vedic Management Principles does not reject Western management techniques; rather, it provides the Ethical Anchor that Western models often lack. While Western management provides the How i.e. the tools and technology, Vedic management provides the Why i.e. the purpose and ethics.

1. Mindfulness & Productivity: The adoption of Vedic tools like meditation and Samatva is proven to enhance Emotional Intelligence, which is now considered more critical than IQ for leadership.
2. Resilience: Companies that prioritize Dharma and Lokasangraha enjoy greater brand loyalty and are more resilient during economic downturns because their stakeholders employees, customers, and society perceive them as "one of their own."
3. Many global giants don't call it "Vedic," but they have institutionalized practices directly derived from IKS, particularly in HR and Wellness.
4. Google & Apple: Both have historically promoted Search Inside Yourself and mindfulness programs. While modern in branding, these are rooted in Vedic/Yogic traditions of Atma-bodha self-awareness and Dhyana meditation.
5. Maruti Suzuki & Hero MotoCorp: These manufacturers have long integrated Yajnic collective spirit and meditation sessions to reduce worker stress and improve "Sattva" clarity/purity on the shop floor.
6. Airtel & Wipro: Both have utilized leadership programs that draw from Vedantic philosophy to foster Nishkama Karma action without attachment to the fruit.
7. Tata Group, Heavily influenced by Dharma ethics and Lokasangraha universal welfare. Their commitment to community over profit mirrors the Vedic ideal of wealth for society.
8. Infosys, Uses the concept of Compassionate Capitalism, rooted in Indian values. Founder N.R. Narayana Murthy often cites ethical leadership and transparency as spiritual duties.
9. Maharishi Corporate Development Programme, Over 200 companies globally including many in the US, Europe, and India have implemented Maharishi Vedic Management, which focuses on Transcendental Meditation to increase Coherence in the workplace.
10. Future Group Kishore Biyani integrated Mythology-led management, using Vedic stories to train employees in Indian consumer behavior and leadership.

Conclusion

The global adoption of Vedic Management Principles signifies a transition from the Transaction-based model to a Transformation-based model of business. While Western management has historically treated the employee as a Human Resource, a factor of production, the Vedic approach treats them as a Human Being with a divine core, Atman. This study posits that the future of global corporate governance will be defined by Conscious Capitalism, where the measurement of success extends beyond the quarterly balance sheet to include the Internal Balance Sheet of the workforce. As the business world becomes increasingly digitized and automated, the human-centric focus of Vedic Management Principles emphasizing intuition, empathy, and ethical discernment becomes a unique competitive advantage that cannot be replicated by Artificial Intelligence.



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Furthermore, the integration of Vedic principles like Samatva, equanimity and Purnatva, wholeness provides a psychological buffer against the Burnout Epidemic currently plaguing global industries. When a corporation adopts the Vasudhaiva Kutumbakam, mindset, as seen in the Tata Group's global operations, it naturally fosters a more inclusive, diverse, and psychologically safe workplace. This study concludes that the "Vedic Way" is not a return to the past, but a leap toward a more sustainable and humane future. For the modern corporate entity to achieve Immortal Excellence, it must learn to balance the pursuit of Artha, wealth with the non-negotiable foundations of Dharma ethics, ensuring that every action taken today serves the welfare of the generations of tomorrow.

In conclusion, the Vedic management framework offers a holistic solution to the modern corporate soul-searching. It transforms the manager from a mere controller of resources into a steward of values. The success of the Tata Group surviving and thriving for over 150 years proves that profits are a natural byproduct of a duty-bound Dharmic life.

As global corporations face the challenges of AI-driven automation, climate change, and mental health crises, the Vedic principles of Interconnectedness and Selfless Action are no longer just philosophical ideas but strategic imperatives. The future of global management lies in the synthesis of Western Technical Excellence and Eastern Spiritual Wisdom.

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Original Article

Decolonizing Knowledge Frameworks: Indian Knowledge Systems, Postcolonial Thought and the National Education Policy

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The renewed focus on Indian Knowledge Systems (IKS) in the National Education Policy (2020) marks a significant shift in the way education in India is being reimagined. For decades, formal education continued to operate within frameworks inherited from colonial rule, where Western models of knowledge were treated as universal and indigenous traditions were either marginalized or reduced to cultural symbols. This paper approaches the integration of IKS under NEP through a postcolonial perspective, viewing it as an attempt to address long-standing epistemic inequalities rather than merely a policy-driven reform. Drawing on postcolonial thought, the study examines how colonial education systems shaped hierarchies of knowledge that privileged Western rationality while undermining local, experiential and ethical forms of knowing. In this context, the reintroduction of IKS is understood as a process of intellectual recovery that seeks to restore balance within educational structures. The paper argues that Indian knowledge traditions should not be approached as static residues of the past but as living, adaptive systems that have historically engaged with philosophy, science, ecology and ethics in an integrated manner. The discussion further explores how NEP's emphasis on multidisciplinary learning, ethical education and cultural rootedness resonates with the core principles of indigenous knowledge practices. At the same time, the paper cautions against uncritical revivalism and highlights the importance of inclusivity, hybridity and critical engagement to avoid essentialist interpretations of tradition. By situating IKS within a postcolonial framework, the study proposes a reflective model of educational reform that acknowledges colonial legacies while encouraging innovation grounded in cultural contexts. Ultimately, the paper suggests that a thoughtfully integrated IKS framework can contribute to a more inclusive, ethical and socially responsive education system in contemporary India.

Keywords: Indian Knowledge Systems, Postcolonial Perspective, National Education Policy, Decolonization of Knowledge, Multidisciplinary Education

Introduction

For a long time, education in India has carried the quiet weight of its colonial past. Even after political independence, the structures of knowledge—what is taught, how it is taught, and whose knowledge is considered legitimate—have largely remained shaped by colonial priorities. English education, disciplinary boundaries borrowed from the West and an implicit hierarchy between “modern” knowledge and “traditional” wisdom continue to influence Indian classrooms. Against this background, the renewed emphasis on Indian Knowledge Systems (IKS) in the National Education Policy (NEP) marks an important moment of reflection and possible transformation. The NEP's call to integrate indigenous knowledge, ethics, languages and multidisciplinary learning is often discussed in policy terms. However, this shift also needs to be understood as a postcolonial intervention—one that attempts to respond to the epistemic damage caused by colonial education. Postcolonial theory, which examines how knowledge and power work together in colonial and postcolonial contexts, provides a useful framework for understanding why IKS matters today and how it should be integrated responsibly.

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This paper argues that the inclusion of Indian Knowledge Systems under NEP should not be seen as a nostalgic return to the past or a rejection of global knowledge traditions. Instead, it should be understood as an effort to decolonize education, restore epistemic balance and create a more inclusive and ethical knowledge framework. Drawing on postcolonial thinkers such as Edward Said, Ngũgĩ wa Thiong'o and Leela Gandhi, the paper explores how IKS can function as living, evolving knowledge that aligns with NEP's vision of multidisciplinary and holistic learning.

Colonial Education and the Marginalization of Indigenous Knowledge

Colonial education in India was not merely a system of schooling; it was a system of control. The introduction of English education and Western curricula under British rule deliberately displaced indigenous modes of learning. Traditional institutions such as pathshalas, madrasas and gurukuls were gradually devalued, while Western disciplines were presented as universal, rational and superior. Thomas Macaulay's famous Minute on Education made it clear that the aim was to create a class of Indians who would think like Europeans while remaining Indian in appearance. This educational project produced long-lasting consequences. Indigenous knowledge—rooted in local ecology, oral traditions, ethical philosophy and community practice—was dismissed as unscientific or outdated. As Edward Said reminds us, knowledge is never neutral; it is closely tied to power and authority (Said 12). Colonial knowledge systems established hierarchies in which Western epistemologies occupied the center, while non-Western traditions were pushed to the margins. Even after independence, Indian education largely continued along this inherited path. Scientific and technological progress was often framed as incompatible with traditional knowledge, reinforcing a false opposition between “modernity” and “tradition.” The result was not only the loss of cultural confidence but also a disconnect between education and lived social realities. Understanding this history is crucial to appreciating why the recovery of IKS under NEP carries postcolonial significance.

Postcolonial Thought and the Question of Knowledge

Postcolonial theory emerged as a response to precisely such forms of epistemic domination. One of its central concerns is how colonialism shaped ways of knowing and representing the world. Said's concept of knowledge as a tool of imperial power helps us understand how colonial education functioned as a cultural project rather than a purely intellectual one (Said 31).

Similarly, Ngũgĩ wa Thiong'o argues that colonial education alienated colonized subjects from their own languages, histories and cultural memory. For Ngũgĩ, decolonization must begin with the mind, not merely with political institutions (Ngũgĩ 16). This idea resonates strongly with the NEP's emphasis on mother tongues, regional languages and culturally grounded learning.

Leela Gandhi adds another important dimension by focusing on the ethical responsibility of postcolonial recovery. She cautions against replacing one dominant system with another and instead advocates for plurality, dialogue and humility in reclaiming marginalized knowledge (Gandhi 38). Her approach is especially relevant to IKS, which must avoid becoming a rigid or exclusionary framework. Together, these thinkers help us see that reclaiming indigenous knowledge is not about rejecting modern science or global engagement. It is about questioning inherited hierarchies and creating space for multiple ways of knowing.

Indian Knowledge Systems as Living and Multidisciplinary Traditions

Indian Knowledge Systems are often misunderstood as static bodies of ancient texts or religious doctrines. In reality, they represent a wide range of practices that have evolved over centuries. Traditional Indian learning was inherently multidisciplinary. Philosophy, mathematics, medicine, astronomy, ethics, ecology and art were not separated into rigid compartments but were understood as interconnected aspects of life. For instance, Ayurveda is not merely a medical system but also a philosophical approach to balance, environment and lifestyle. Similarly, classical Indian education emphasized not only intellectual mastery but also ethical conduct and social responsibility. Knowledge was transmitted through dialogue, observation and lived experience rather than through rote memorization alone. These features align closely with NEP's emphasis on holistic and multidisciplinary education. When viewed through a postcolonial lens, IKS can be seen not as an alternative to modern knowledge but as a complementary framework that enriches contemporary education.

NEP and the Reimagining of Knowledge Frameworks

The National Education Policy represents a significant shift in educational thinking. Its focus on multidisciplinary learning, flexibility, ethical education and local knowledge challenges the colonial legacy of fragmented and exam-oriented schooling. The inclusion of IKS signals an acknowledgment that education must be rooted in cultural contexts to remain meaningful. From a postcolonial perspective, NEP's vision can be read as an attempt to correct epistemic imbalance. By valuing indigenous knowledge alongside global frameworks, NEP opens the possibility of a more equitable knowledge system. However, this vision can only succeed if IKS is integrated thoughtfully rather than symbolically.

Relevance of Gandhi, Spivak and Said to the Study of Indian Knowledge Systems

Leela Gandhi's ideas are particularly useful for this research because she reimagines humanism in a postcolonial context. Unlike traditional Western humanism, which often assumes universal values and hierarchical authority, Gandhi emphasizes ethics, relational responsibility and attentiveness to others (Gandhi 62). This perspective aligns closely with Indian Knowledge Systems, which have historically integrated moral reflection and social responsibility into learning. Her framework allows us to see IKS not as fixed relics of the past but as adaptable, ethically grounded traditions capable of engaging with contemporary educational challenges.

Gayatri Spivak's work highlights the importance of recognizing whose voices are included in knowledge systems. She warns that certain groups, especially the marginalized or subaltern, are often silenced in the production of knowledge (Spivak 28). In the context of IKS, this means that folk knowledge, oral traditions and community practices should be acknowledged alongside canonical texts, ensuring that the revival of indigenous knowledge is inclusive rather than dominated by elite narratives. Edward Said provides a broader lens by examining how colonial power shaped perceptions of non-Western knowledge. His critique of Orientalism shows that Western education often devalued local knowledge, portraying it as inferior or backward (Said 5–6). Considering Said's insights helps this study critically assess how colonial legacies continue to influence attitudes toward IKS and underscores the need for an inclusive and reflective approach. Together, these thinkers provide a postcolonial framework for understanding IKS as a living, ethical, and socially responsive system, offering both theoretical guidance and practical insight for integrating indigenous knowledge into contemporary education.

Hybridity, Inclusion and Knowledge Justice

One of the persistent risks in reviving indigenous knowledge is the tendency to treat it as pure, timeless or uniform. It is tempting to imagine IKS as a fixed repository of ancient wisdom, untouched by historical change or external influence. Postcolonial theory, however, warns against this kind of essentialism. Cultural traditions are never static; they are constantly reshaped through encounters, adaptations, and exchanges across time and space. From this perspective, IKS itself is inherently hybrid. Recognizing and embracing this hybridity is crucial—it allows Indian knowledge systems to remain flexible, open and relevant to contemporary contexts rather than frozen as artifacts of the past.

Historically, Indian intellectual traditions have absorbed influences from Persian, Arab and European sources, reinterpreting and integrating them in ways that enriched local knowledge rather than erasing it. Science, philosophy, medicine and artistic practices in India have rarely existed in isolation; they have developed through dialogue, negotiation and creative synthesis. This capacity for absorption and adaptation highlights the vitality of IKS and challenges any narrative that seeks to draw rigid boundaries around it. Equally significant is the question of representation. Which forms of knowledge are included, and whose voices are heard, are central concerns. Folk traditions, oral histories and subaltern practices must be taken seriously if IKS is to genuinely democratize education. As Gayatri Spivak reminds us, the act of representation carries weight precisely because silence is often produced through exclusion (Spivak 28). Ignoring marginalized voices risks reproducing the same hierarchies that colonial and elitist knowledge systems created, undermining the transformative potential of IKS in modern education.

Ethical and Humanistic Dimensions of IKS

One of the most compelling aspects of Indian Knowledge Systems is not what they teach, but *how* they imagine the purpose of education itself. Learning, in these traditions, was never treated as a neutral activity or a stepping stone to economic success. It was closely tied to the question of how one ought to live. Knowledge carried ethical weight. To learn was also to cultivate restraint, responsibility and awareness of one's place within a wider social and natural order. This older understanding may appear distant from contemporary classrooms, yet it speaks directly to a concern that modern education continues to struggle with—the separation of knowledge from moral accountability.

Seen from a postcolonial perspective, this ethical orientation assumes even greater significance. Much of what passes as universal humanism in modern Western thought emerged alongside colonial expansion. While it spoke the language of reason and progress, it often failed to recognise ethical systems that did not mirror its own assumptions. In doing so, it reduced other ways of knowing to the margins. Postcolonial criticism has repeatedly drawn attention to this contradiction, exposing how claims of universality were sustained through exclusion.

It is within this critical space that Leela Gandhi's reflections on humanism become particularly valuable. Rather than discarding humanism altogether, Gandhi reworks it from an ethical standpoint. She shifts attention away from control, mastery and abstract ideals, and instead foregrounds responsibility, relationality and care for the other (Gandhi 62). Her approach does not offer easy answers, but it invites a slower, more attentive way of thinking about ethics—one that resonates strongly with the philosophical undercurrents of Indian Knowledge Systems.

When the National Education Policy foregrounds values such as empathy, social responsibility and ethical citizenship, it gestures toward this broader ethical imagination. Read carefully, these ideals are not merely aspirational. They suggest a willingness to rethink education as a moral and social practice rather than a purely instrumental one. In this context, the integration of Indian Knowledge Systems has the potential to move beyond cultural representation and contribute meaningfully to the ethical texture of education.

Challenges and Critical Concerns

Bringing Indian Knowledge Systems into formal education is not as straightforward as it may seem. A basic question needs to be asked: whose knowledge is actually being included? There is a risk that only a few well-known or socially accepted traditions will be highlighted, while local, tribal, or less dominant ways of knowing are left out once again. When this happens, the effort does not really challenge existing power structures; it simply reshapes them in a different form. There is also the danger that IKS becomes a symbolic presence in the syllabus—something added for representation, without changing how teaching and learning actually happen.

Just as important is the issue of readiness. Meaningful integration cannot happen without teachers who understand these knowledge systems and are willing to engage with them critically. It also requires institutions to move beyond routine teaching methods and encourage dialogue across disciplines. Without such support, IKS may be presented in a simplified or nostalgic way, disconnected from present-day realities. In that case, its inclusion risks remaining superficial and may do little to question the deeper colonial habits of thinking that still influence education.

Conclusion

The renewed attention to Indian Knowledge Systems under the National Education Policy, therefore, should be understood as an invitation rather than a solution. It opens a space to reconsider what counts as knowledge, whose voices are valued, and how ethics can be re-centered within education. Decolonizing knowledge, as this paper has suggested, does not involve rejecting modernity outright. It requires dialogue—sometimes uneasy—between tradition and change, between inherited wisdom and contemporary demands.

If approached with seriousness and critical openness, Indian Knowledge Systems can help shape an educational vision that is both rooted and responsive. Such a vision does not seek closure. Instead, it prepares learners to think carefully, act ethically, and remain attentive to the complexities of a world shaped by history, difference and interdependence.

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Original Article

Indian Knowledge Systems as a Foundation for Value-Based and Skill-Oriented Education under NEP 2020

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Abstract

The National Education Policy (NEP) 2020 marks a significant shift in India's educational philosophy by emphasizing holistic development, value-based learning, and skill-oriented education. Central to this vision is the integration of Indian Knowledge Systems (IKS), which represent India's rich intellectual, cultural, scientific, and philosophical traditions. This paper critically examines the role of Indian Knowledge Systems as a foundational framework for value-based and skill-oriented education under NEP 2020. Drawing upon an in-depth review of recent scholarly literature, the study explores how IKS can contribute to ethical grounding, cultural continuity, employability, innovation, and sustainable development. The paper adopts a qualitative, conceptual research design based on secondary sources, policy documents, and contemporary academic studies. The findings suggest that integrating IKS into curricula, teacher education, and pedagogical practices can foster holistic learners who are ethically grounded, culturally aware, and equipped with 21st-century skills. However, challenges such as epistemological resistance, lack of standardized resources, and teacher preparedness must be addressed through systematic policy implementation, capacity building, and interdisciplinary collaboration. The study concludes by offering strategic recommendations for effectively embedding IKS within India's education system to realize the transformative goals of NEP 2020.

Keywords: Indian Knowledge Systems, NEP 2020, Value-Based Education, Skill-Oriented Education, Holistic Development

Introduction

Education has always been regarded as a powerful instrument for social transformation, cultural continuity, and national development. In the Indian context, education was traditionally conceived not merely as the transmission of information, but as a holistic process aimed at the integrated development of the individual intellectual, moral, spiritual, and practical. Ancient Indian educational traditions such as the Gurukul system emphasized character formation, ethical living, experiential learning, and societal responsibility alongside intellectual pursuits. However, during the colonial and post-colonial periods, the Indian education system gradually shifted toward Western epistemological frameworks that prioritized specialization, examination-oriented learning, and economic utility, often at the cost of indigenous knowledge traditions and value systems. In the contemporary globalized world, education systems face complex challenges including value erosion, skill mismatches, unemployment, ethical crises, and sustainability concerns. There is growing recognition that purely technocratic or market-driven models of education are insufficient to address these multidimensional challenges. Against this backdrop, the National Education Policy (NEP) 2020 represents a landmark reform that seeks to reorient Indian education toward holistic development, multidisciplinary learning, ethical grounding, and skill enhancement. A defining feature of NEP 2020 is its explicit emphasis on the integration of Indian Knowledge Systems (IKS) across all levels of education, recognizing them as a vital source of values, skills, and contextual knowledge relevant to contemporary society.



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Indian Knowledge Systems encompass a vast and diverse body of knowledge developed in India over millennia, including philosophy, mathematics, astronomy, medicine, ecology, linguistics, arts, architecture, governance, and vocational practices. NEP 2020 envisions IKS not as a nostalgic return to the past, but as a dynamic and living knowledge tradition capable of informing modern education, innovation, and sustainable development. This research paper seeks to critically examine Indian Knowledge Systems as a foundational framework for value-based and skill-oriented education under NEP 2020. By synthesizing existing scholarly literature, the study explores how IKS can contribute to ethical education, employability, cultural identity, and holistic human development, while also identifying challenges and future directions for effective implementation.

Indian Knowledge Systems: Conceptual Framework

Indian Knowledge Systems refer to the collective body of knowledge developed in India across disciplines such as philosophy, logic, mathematics, astronomy, medicine (Ayurveda, Yoga, Siddha), environmental science, architecture (Vastu Shastra), linguistics, performing arts, and governance. These systems are characterized by their holistic worldview, interconnection between knowledge and life, and emphasis on ethical and spiritual dimensions.

A defining feature of IKS is its integrative approach, where cognitive, affective, and psychomotor domains are addressed simultaneously. Knowledge is not viewed as value-neutral; rather, it is inseparable from ethical conduct (Dharma), social responsibility, and harmony with nature. Learning is experiential, dialogic, and reflective, encouraging learners to develop wisdom (Jnana) alongside skills (Kaushalya).

In the contemporary context, IKS offers alternative epistemologies that complement modern scientific knowledge. Its emphasis on sustainability, well-being, community-oriented living, and self-realization aligns closely with global concerns such as environmental degradation, mental health, and ethical leadership. Thus, IKS provides a robust conceptual foundation for reorienting education toward holistic and value-based outcomes.

NEP 2020 and the Vision of Holistic Education

NEP 2020 envisions education as a process that develops intellectual, social, emotional, ethical, and physical capacities in an integrated manner. The policy advocates a learner-centric, multidisciplinary, and flexible education system that moves beyond rote memorization to critical thinking, creativity, and problem-solving.

Key principles of NEP 2020 include respect for diversity, promotion of Indian languages and culture, emphasis on foundational literacy and numeracy, vocational integration, and lifelong learning. The policy explicitly calls for the inclusion of Indian Knowledge Systems at all levels of education, including school, higher education, and teacher training.

By positioning IKS as a core component of curriculum reform, NEP 2020 seeks to reconnect learners with India's civilizational knowledge while equipping them for global citizenship. This integration is intended to foster cultural confidence, ethical reasoning, and practical competencies relevant to contemporary society.

Indian Knowledge Systems and Value-Based Education

Value-based education aims to inculcate ethical principles, moral reasoning, empathy, social responsibility, and a sense of purpose among learners. Indian Knowledge Systems inherently embody these values through concepts such as Dharma (righteous conduct), Karma (action and responsibility), Ahimsa (non-violence), and Seva (service).

Philosophical texts and traditions within IKS emphasize self-discipline, truthfulness, compassion, and respect for all forms of life. Practices such as Yoga and meditation promote self-awareness, emotional regulation, and mental well-being, which are essential for ethical decision-making and character development.

Integrating IKS into education can help address contemporary challenges such as value erosion, ethical dilemmas in professional life, and social fragmentation. By grounding education in indigenous value systems, learners can develop a strong moral compass while engaging critically with modern knowledge and technologies.

Indian Knowledge Systems and Skill-Oriented Education

Skill-oriented education focuses on developing practical competencies, employability skills, and entrepreneurial abilities. Contrary to the perception that IKS is purely philosophical, Indian knowledge traditions are deeply rooted in applied sciences, crafts, technologies, and vocational practices. Traditional Indian systems demonstrate advanced knowledge in areas such as metallurgy, agriculture, water management, architecture, mathematics, and medicine. These knowledge forms were historically transmitted through apprenticeship-based, hands-on learning models that closely resemble modern skill-based and vocational education. NEP 2020's emphasis on experiential learning, internships, and vocational exposure aligns well with IKS pedagogy. Integrating traditional skills with modern technologies can foster innovation, sustainable livelihoods, and local entrepreneurship, thereby enhancing employability and economic self-reliance.

Role of Teacher Education in Integrating IKS

Teachers play a pivotal role in translating policy vision into classroom practice. Effective integration of Indian Knowledge Systems requires teachers who are not only subject experts but also culturally aware, ethically grounded, and pedagogically skilled.

NEP 2020 emphasizes reforming teacher education to include multidisciplinary perspectives, reflective practice, and continuous professional development. Incorporating IKS into teacher education programs can help educators develop a deeper understanding of indigenous knowledge, contextual pedagogy, and holistic assessment methods. Capacity building initiatives, curriculum redesign, and the use of technology-enabled resources are essential to prepare teachers for this role. Without adequate teacher preparedness, the integration of IKS risks remaining symbolic rather than transformative.

Review of Literature

The integration of Indian Knowledge Systems into contemporary education has attracted increasing scholarly attention in the context of NEP 2020. Researchers broadly agree that IKS offers a holistic framework that aligns closely with the policy's emphasis on value-based and skill-oriented education, though they also highlight significant challenges in implementation. (Shilpi Jadon 2025) The researchers have examined how NEP 2020 integrates Indian Knowledge Systems (IKS) to promote holistic development and cultural significance, highlighting its potential for intellectual, emotional, physical, and spiritual growth, and discusses the challenges and benefits of this integration. Future research and policy initiatives must focus on balancing authenticity and adaptation to maintain IKS relevance in modern education, with consistent work in community involvement, resource creation, and policy execution. (Bera 2025) The researchers have found that incorporating IKS into teacher education fosters holistic and culturally aware educators, and the methodology involves a comprehensive review of literature and qualitative data analysis to examine teacher preparedness and curriculum design under NEP 2020. Transforming the Indian education system to meet 21st-century challenges by integrating Indian Knowledge Systems (IKS) into teacher education to foster holistic, culturally aware educators and promote cultural identity appreciation. (A. K. Rout 2025) The paper critically analyses the integration of Indian Knowledge Systems into the National Education Policy 2020, highlighting its significance in promoting cultural pride, sustainability, and innovation in education through a holistic and inclusive approach. The future scope involves using IKS to solve current and emerging problems, fostering innovation and creativity, enhancing employability, and creating a culturally aware and ethically grounded generation capable of contributing to sustainable development and societal well-being. (Dr. Anitta Jomy Thomas 2025) The NEP 2020 suggests including Indian Knowledge Systems in higher education to foster holistic development, global competitiveness, and an entrepreneurial mindset; institutions should use technology to develop teaching materials and train instructors. Integration of IKS into higher education curricula for holistic development, competitiveness, and innovative entrepreneurial mindset. (Mamgain 2025) The National Education Policy (NEP) 2020 aims to integrate the Indian Knowledge System (IKS) into mainstream education to create a holistic and inclusive education system, emphasizing collaboration to overcome challenges like epistemological resistance and lack of standardized resources. The future scope involves creating a future-ready education system that promotes global competitiveness, cultural identity, and sustainability through the integration of Indian Knowledge Systems (IKS).

(Gandhi 2014) The researchers have highlighted that the NEP (1986) characterises higher education as a crucial factor for survival, providing the Indian people with an opportunity to reflect on the critical, social, economic, cultural, moral and spiritual issues facing humanity. This paper further argues that Higher Education is the main instrument for development & change. It has the important task of preparing leaders for different walks of life-social, intellectual, political, cultural, scientific & technological. Universities & Colleges serve as focal points of Higher Education.

(Bhatta 2009) The researcher has analysed that Ancient Indian educational systems provide a foundation for value-based and skill-oriented education by emphasizing holistic development and ethical learning. The future scope involves applying ancient Indian educational principles to foster creative, ethical, and learning minds, focusing on inner transformation and universal values. (Nadda 2017) The researcher has found that Value-based education is crucial for addressing global crises and could be a key component in educational reforms like NEP 2020, potentially incorporating Indian knowledge systems. Value-based education is seen as crucial for solving the global crisis and ensuring peace and sustainable development. A synthesis of the reviewed literature reveals a clear consensus on the relevance of Indian Knowledge Systems for achieving the goals of NEP 2020. Scholars consistently highlight the potential of IKS to promote holistic development, ethical grounding, cultural identity, and skill enhancement. At the same time, the literature points to the need for systematic curriculum design, teacher capacity building, resource development, and interdisciplinary research to ensure meaningful and sustainable integration of IKS into the education system.

Research Gap

Despite the growing scholarly interest in Indian Knowledge Systems (IKS) within the framework of the National Education Policy 2020, a critical examination of existing literature reveals several conceptual, methodological, and implementation-related gaps. Identifying these gaps is essential to justify the present study and to advance research in the field of value-based and skill-oriented education.

First, a significant portion of the existing studies primarily adopt a descriptive or policy-interpretative approach. Scholars such as Jadon (2025), Rout (2025), and Mamgain (2025) provide valuable insights into the objectives and philosophical foundations of IKS integration under NEP 2020; however, there remains a lack of comprehensive theoretical frameworks that systematically link Indian Knowledge Systems with both value-based

education and skill-oriented outcomes simultaneously. Most studies address either ethical and cultural dimensions or employability and innovation aspects in isolation, resulting in a fragmented understanding of IKS as an integrated educational foundation.

Second, although the importance of teacher education in implementing IKS has been highlighted by researchers like Bera (2025), there is limited research that critically examines how teacher preparedness mediates the relationship between policy intent and classroom practice. Empirical and conceptual models explaining how teachers can operationalize IKS-based pedagogy across disciplines remain underdeveloped. This gap limits the practical applicability of policy recommendations and calls for deeper academic engagement with pedagogical strategies rooted in Indian knowledge traditions.

Third, earlier studies such as Bhatta (2009), Gandhi (2014), and Nadda (2017) emphasize value-based education and holistic development, but they predate NEP 2020 or do not explicitly situate their arguments within its policy framework. As a result, there is insufficient synthesis of classical and contemporary perspectives that align ancient Indian educational principles with the current goals of NEP 2020, particularly in relation to skill development, entrepreneurship, and global competitiveness.

Finally, the literature reveals a gap in addressing implementation challenges beyond surface-level identification. While epistemological resistance, lack of standardized resources, and institutional constraints are acknowledged, there is limited scholarly work proposing integrative, future-oriented strategies that balance authenticity with modern educational demands. There is also a need for more interdisciplinary and policy-oriented research that positions IKS not merely as cultural content, but as a dynamic and problem-solving knowledge system relevant to contemporary societal challenges.

In light of these gaps, the present study seeks to provide a comprehensive and integrative analysis of Indian Knowledge Systems as a foundation for both value-based and skill-oriented education under NEP 2020. By synthesizing diverse strands of literature within a unified conceptual framework, the study aims to contribute original insights that address existing limitations and support the effective realization of NEP 2020's transformative vision.

Research Objectives

Objectives of the Study

The present study is guided by the following objectives:

1. To examine the conceptual foundations of Indian Knowledge Systems (IKS) in relation to value-based and skill-oriented education.
2. To analyse the alignment of Indian Knowledge Systems with the vision and goals of the National Education Policy (NEP) 2020.
3. To critically evaluate the role of IKS in promoting ethical values, holistic development, and employability skills.
4. To identify challenges in the integration of IKS into contemporary education under NEP 2020.
5. To suggest strategic measures for effective implementation of IKS in the Indian education system.

Research Methodology

Research Design

The study adopts a qualitative and conceptual research design to examine Indian Knowledge Systems (IKS) as a foundation for value-based and skill-oriented education under the National Education Policy 2020. The research is based on a descriptive analytical approach, drawing insights from existing scholarly literature, policy documents, and theoretical writings related to IKS and educational reform. This design is appropriate as the study aims to develop conceptual understanding and policy-oriented interpretations rather than empirical generalizations. The research design enables systematic synthesis and critical analysis of existing knowledge to address the objectives of the study.

Sources of Data

The study is based on secondary sources of data, including research articles, academic journals, books, policy documents, and official reports related to Indian Knowledge Systems and the National Education Policy 2020. These sources provide the conceptual and theoretical basis for the study.

Method of Data Analysis

The study employs qualitative thematic analysis to interpret and synthesise information collected from secondary sources. Relevant concepts, themes, and patterns related to Indian Knowledge Systems, value-based education, skill development, and NEP 2020 are critically analysed to draw meaningful conclusions.

Scope of the Study

The scope of the study is limited to the conceptual and policy-based analysis of Indian Knowledge Systems as envisioned under the National Education Policy 2020. It focuses on value-based and skill-oriented education within the Indian context and does not include empirical data or field-based investigation.

Limitations of the Methodology

The study is based entirely on secondary data and literature review; therefore, it lacks empirical evidence derived from primary data such as surveys, interviews, or observations. As the research adopts a qualitative and conceptual approach, the findings are interpretative in nature and may not be statistically generalizable. The analysis relies on available published studies and policy documents, which may reflect the perspectives and limitations of the original authors. The scope of the methodology is confined to Indian Knowledge Systems and the National Education Policy 2020, excluding comparative or cross-national educational frameworks. The absence of institution-specific or field-based case studies limits the practical assessment of implementation challenges.

Hypotheses of the Study

H1: The integration of Indian Knowledge Systems under the National Education Policy 2020 has a significant positive impact on value-based education among students.

H2: Incorporation of Indian Knowledge Systems in the curriculum significantly enhances skill-oriented and experiential learning as envisioned in NEP 2020.

Tools of Data Analysis

The present study is conceptual and qualitative in nature and is based entirely on secondary sources. Therefore, no primary data or statistical tools were used. The following tools were adopted for data analysis:

Qualitative Content Analysis

Relevant literature, including research articles, books, policy documents, and reports related to Indian Knowledge Systems (IKS), value-based education, skill-oriented education, and NEP 2020, was systematically reviewed and analysed to identify key concepts, themes, and patterns.

Thematic Analysis

The collected secondary data were organized into major themes such as holistic development, ethical values, skill development, cultural identity, and educational reforms under NEP 2020 to draw meaningful interpretations.

Document Analysis

Official documents like the National Education Policy 2020 and related government reports were critically examined to understand policy intent and alignment with Indian Knowledge Systems.

Comparative Analysis

Concepts of traditional Indian education and contemporary educational approaches under NEP 2020 were compared to highlight continuity, relevance, and transformation in educational philosophy.

Interpretative Analysis

Logical interpretation was applied to synthesize insights from diverse sources and to establish conceptual linkages between Indian Knowledge Systems and value-based, skill-oriented education.

Analysis and Discussion

The analysis of existing literature indicates that Indian Knowledge Systems (IKS) align closely with the objectives of the National Education Policy 2020, particularly in promoting value-based and skill-oriented education. IKS emphasizes ethical values, social responsibility, and holistic development, which correspond with NEP 2020's focus on constitutional values, character building, and responsible citizenship.

The reviewed studies further reveal that traditional Indian educational practices were inherently skill-oriented and experiential, integrating theory with practice through apprenticeship and community-based learning. This approach supports NEP 2020's emphasis on vocational education, multidisciplinary learning, and employability skills. The discussion also highlights that IKS contributes to holistic development by addressing intellectual, moral, emotional, and cultural dimensions of learning. However, the literature points to challenges such as limited standardized resources and inadequate teacher preparedness, which may affect effective implementation.

Overall, the findings suggest that Indian Knowledge Systems provide a strong conceptual foundation for achieving the goals of value-based and skill-oriented education under NEP 2020, provided systematic curricular and institutional support is ensured.

Limitations of the Study

The present study has certain limitations:

1. The research is based solely on secondary data and literature review; no empirical or field-based data has been used.
2. The study adopts a conceptual approach, which may limit the practical generalisation of findings.
3. The scope is confined to the Indian context and NEP 2020; comparative international perspectives are not included.
4. Implementation challenges are discussed broadly without institution-specific case studies.

Future research may address these limitations by incorporating empirical studies, stakeholder perspectives, and comparative analyses.

Challenges in Implementing IKS under NEP 2020

Despite its potential, integrating Indian Knowledge Systems into mainstream education faces several challenges. One major issue is epistemological resistance, where indigenous knowledge is perceived as inferior or unscientific compared to Western paradigms. This mindset can hinder meaningful curriculum integration. Other challenges include the lack of standardized and contextually relevant learning materials, insufficient teacher training, and limited research-based frameworks for assessment and evaluation. Additionally, balancing authenticity with adaptation to contemporary contexts requires careful academic and policy planning. Addressing these challenges demands collaborative efforts among policymakers, educators, researchers, and communities to ensure that IKS integration is rigorous, inclusive, and future-oriented.

Future Prospects and Policy Implications

The future integration of Indian Knowledge Systems under NEP 2020 holds significant promise for transforming Indian education. Scholars such as Rout (2025) and Thomas (2025) envision IKS as a foundation for innovation, sustainability, and ethical leadership. Developing interdisciplinary curricula, digital repositories, and open-access learning resources can enhance the reach and impact of IKS-based education. Policy initiatives should prioritize research funding, teacher training, and institutional autonomy to experiment with IKS integration. Collaboration between universities, local communities, and industry can further strengthen the relevance of indigenous knowledge in addressing contemporary challenges.

Conclusion

The present study demonstrates that Indian Knowledge Systems provide a comprehensive and culturally rooted foundation for value-based and skill-oriented education under the National Education Policy 2020. Drawing upon an extensive review of literature, the paper highlights that IKS aligns closely with NEP 2020's vision of holistic development, ethical grounding, employability, and sustainable growth. While challenges such as epistemological resistance and implementation gaps persist, they are not insurmountable. With systematic policy support, teacher empowerment, and interdisciplinary collaboration, Indian Knowledge Systems can play a transformative role in reshaping India's education system. Integrating IKS is not a regression to the past but a progressive strategy for building an inclusive, ethical, and future-ready society.

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Original Article

A Study on Determinants of Product Purchasing Behaviour among Female Consumers

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Abstract

Understanding female consumer behaviour in this industry has become crucial. This study intends to analyse the important elements that influence the purchasing decisions of female consumer about products purchase decision. It examines several variables that impact these choices, including product quality, brand image, price sensitivity, promotional strategies, peer influence, and availability. To obtain data, a standardized questionnaire was sent among female consumers of diverse age groups and socio-economic backgrounds, offering a full overview of their purchase behavior. The results show that the most important elements influencing purchasing decisions are Product value and Safety, Product Marketing, and Visual Presentation (Packaging). The study finds that products companies should focus on quality enhancement, strong branding, and attractive promotional techniques to better cater to the preferences of female consumers.

Key Words – Female consumer, Buying Behaviour, Product purchasing Influencing factors.

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Introduction

Conducting a study on the productsindustry is not only vital to the Gross Domestic Product (GDP) but also essential because of its noticeable impact on the social life of humans in the world. The Asian productsmarket has been turned into one of the attractive and ever-growing markets in the world. The size of the Asian and Oceania markets has increased. Productsand personal care products play a significant role in our lives. In this era, productsand personal care products have become a primary necessity for women. In the past few decades, cosmetics and personal care products have been continuously improving to cop with the demand of the female consumers. Innovation, creative thinking, and problem-solving are the essential skills needed in the female consumer industry. Nowadays productsindustry has been segmented due to its large and varied customer base. The customers have different thought processes for purchasing productsproducts. Their buying behaviour affects several factors such as price, quality, ingredients, packaging, and much more. Al Busaidi et al. (2025) have conducted a study on “Factors Affecting the Purchase Behavior of ProductsProducts: A Study Among Female consumerss in Oman”. The study used a quantitative research approach to examine the factors affecting Omani female customers' decisions to purchase cosmetics. 100 responses from Women from a variety of backgrounds, including housewives, professionals, and students, were collected. Convenience sampling was used, which is a form of non-probability sampling. The study revealed that social media influence, environmental concerns, and age did not significantly influence their buying behaviour. Although interest in sustainability and self-care is growing, it is not a strong influence yet. Since age did not significantly affect purchase decisions, brands should avoid an age-based marketing strategy.

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Instead, companies engaging in productsbusiness should highlight sustainability practices, such as eco-friendly packaging and safe ingredient sourcing, as value-added features to attract female consumers. Sipiwe Dlamini and Vimbai Mahowa (2024) have gone through with the study “Investigating factors that influence the purchase behaviour of green productsproducts. The data was collected from South African female consumers through an online and face-to-face survey. 295 responses were gathered. The variables considered for the study were awareness, product information, availability, environmental concern, perceived barriers, price, and attitude. The results of the study suggested that price and attitude significantly influence the purchase intention of green productsproducts amongst South African females. Perceived price and attitude directly predicted intentions ($p < .05$, $F = 23.150$), while others required mediation. Findings from the study suggested that skincare/haircare is in demand.

Othman et al. (2022) in their research paper “An Empirical Study on the Factors Influencing Female consumers’ Purchase Intention of ProductsProducts”. In this study, factors influencing female consumers' purchase intentions in relation to productsproducts in Malaysia were focused on brand image, perceived product price, and perceived quality. 139 responses collected through a questionnaire from the Kelang Valley. The study concluded that these three factors showed significant positive correlations with purchase intention ($r = .457$ for brand image, $.795$ for quality; $p < .001$, and $.600$ for price), explaining 68.9% of variance via multiple regression ($R^2 = .689$, $\beta = .191$, $.276$, $.549$ respectively). The findings of the study suggested that quality is still the dominant factor in the market, though price sensitivity has a positive impact in the Malaysian market.

Showrav and Dewan Golam Yazdani (2018) studied “Factors Influencing Female consumer Buying Behavior: A Study on ProductsProducts in Dhaka City”. The study was descriptive in nature and collected 321 responses through simple random sampling. Factors considered for the study were promotion (Advertisement), Brand Name, Price, Recommendation from others, Product quality, Packaging, features and designs, looking beautiful, opposite gender and being socially acceptable. The factor analysis was carried out, and the result suggested three factors, female consumer perception, external influence and psychological motive, significantly influence the decision to purchase of productsproducts in Dhaka city

Problem Statement

In India, the evolution of products items is an ongoing trend, heavily impacted by globalization and the entrance of multinational brands. The demand for cosmetics has increased due to the growth of internet marketing and the growing awareness of beauty. However, women's purchasing behavior differs locally, impacted by socio-economic circumstances and cultural backgrounds. Empirical study on the factors influencing women's products purchasing is conspicuously lacking, where businesses frequently prioritize generic female consumer needs over the particular needs of women. This study intends to discover fundamental characteristics affecting buying decisions , including product qualities, price sensitivity, brand image, packaging, advertising, social recommendations, and availability. The results are meant to direct marketing tactics and close current gaps in our understanding of consumer behaviour.

Research Objective

1. To Identify the key determinants influencing product purchase decision among female consumers.
2. To Examine the impact of factor such as price, quality, brand and packaging on purchasing behaviour.

Research Methodology

Research methodology is the technique applied to perform research. It covers the entire process by which a researcher identifies a problem, gathers information, assesses data, and comes to conclusions. Included are the tools, data collection techniques, sample tactics, research design, and analytic processes. Ensuring the study's validity, reliability, and generalizability is the main objective of the research methodology.

Research Design

Research Design refers to the plan for performing research. It covers the methods and procedures for collecting and interpreting data, and the general framework of the study. The study is exploratory as well as descriptive and in character.

Data Collection

The study is mainly based on Primary data. Secondary data has been collected through various journals’ research Articles and Research papers, websites etc. For primary data collection, a well-structured questionnaire (tool) has been made, and data has been collected by circulating an organized Google form to the respondents.

Research methodology

For the collection of primary data a sample size of 220 female consumers aged between 20-40 years residing in valsad region .Non-Probability Convenient sampling method is used for collection of data.

Data analysis

The Statistical Analysis carried out in the study will be done by using MS-EXCEL AND SPSS (Statistical Package for Social Science) Software. Tables, charts, and figures representing the analyzed and interpreted data will have been displayed. Factor Analysis has been utilized for data analysis purposes.

Data Analysis and Interpretations - Cronbach's Alpha test for all 4 variables.

Table 2 - Cronbach's Alpha

Cronbach's Alpha	Items (Questions)	N
.751	4	220

Table 2 shows that Cronbach's Alpha Coefficient is $0.751 > 0.7$, which indicates that the instrument is reliable to check the factors affecting for purchasing products.

Data Analysis and Interpretation

Factor Analysis has been carried out to check the most influential factors for purchasing products. Factor Analysis has been carried out for the following 4 variables which includes Price, Brand, Features Quality and Packaging.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.822
Bartlett's Test of Sphericity	Approx. Chi-Square	412.046
	Df	10
	Sig.	.000

The above gives the information of KMO and Bartlett's Test. Kaiser-Meyer-Olkin Measure of Sampling Adequacy test must be greater than .70, indicating sufficient items for each factor. Here, the Result of the KMO is 0.822 which is greater than 0.7. Bartlett's Test of Sphericity, which should be significant (less than 05), shows that the Correlation Matrix is very different from an Identity Matrix, where all correlations between variables are zero. Here, Bartlett's Test of Sphericity (Significance = 0.000) indicates that factor analysis carried out with 5 variables is significant.

Communalities

Variables	Initial	Extraction
Brand	1.000	.742
Features Quality	1.000	.731
Packaging	1.000	.769
Price	1.000	.534
Extraction Method: Principal Component Analysis.		

The above table, Communalities in Principal Component Analysis (PCA) shows how much of each variable's variance may be explained by the retrieved components. They show the degree to which each variable fits into the factor structure. Lower values show a poor representation of the variable by the factor solution, whereas higher values (nearer 1) show a good representation. The identified components provided a solid explanation for , Packaging (.769), and Brand (.742).

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.985	42.644	42.644	2.985	42.644	42.644	2.301	32.871	32.871
2	1.145	16.351	58.995	1.145	16.351	58.995	1.829	26.124	58.995
3	.884	12.634	71.629						
4	.650	9.293	80.922						
Extraction Method: Principal Component Analysis.									

The Total Variance Explained in the above table demonstrates how the variation is split among the seven possible components. Note that the Two Factors have eigenvalues (a measure of explained variance) larger than 1.0, which is a standard criteria for a factor to be helpful. When the eigenvalue is less than 1.0, this suggests that the factor conveys less information than a single item would. Most researchers would disagree that the information obtained from employing such a factor was adequate to justify its continuous usage. It may be concluded that the Two Factors selected from the four variables explain roughly 64.995 % variance of the Total Variance.

Component Matrix

Variables	Component	
	1	2
Brand	.768	
Features Quality	.812	
Packaging		.801
Price	.654	
Extraction Method: Principal Component Analysis.		
a. 2 components extracted.		

The Principal Component Analysis retrieved two components, representing the fundamental characteristics of customer evaluation. Component 1 is significantly determined by product value and quality perception Brand,. Conversely, packaging is the main factor influencing Component 2.

Rotated Component Matrix

Variables	Component	
	1	2
Features Quality	.834	
Price	.692	
Brand	.721	.418
Packaging		.815
Extraction Method: Principal Component Analysis.		
Rotation Method: Varimax with Kaiser Normalization.		
a. Rotation converged in 4 iterations.		

The rotated component matrix indicates two clear variables underlying respondents' perceptions. The first product related attributes load strongly as first factor and packaging as the second factor dominated signifies the Marketing and visual presentation aspects of the product. The brand's dual nature as a quality indication and a promotional element is demonstrated by its overlap with both elements.

Conclusion

The study detects two key factors that influence female consumers in making purchase decisions. The first aspect focuses on product value and quality, where the second factor highlights the importance of packaging and marketing strategies, showing that exterior display have a significant impact on female consumer decision-making. The study findings indicate that female consumers are more selective while purchasing a product, giving importance to money and reliability. The products industry should focus on these two key factors for survival in the market and for competing with the competitors.

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Original Article

Integrating Indian Knowledge Systems (IKS)-Based Wellness Protocols in Urban Healthcare Settings: A Holistic Framework for Enhancing Health Outcomes

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Abstract

Indian Knowledge Systems (IKS) represent time-tested wellness practices that emphasise holistic health by integrating physical, mental, emotional, spiritual, and social well-being. In recent years, rapid urbanisation and lifestyle changes have led to an increase in stress-related disorders, chronic diseases, and mental health challenges, highlighting the limitations of purely biomedical healthcare models. In this context, integrating IKS-based wellness protocols into urban healthcare settings has gained growing academic and policy attention. The present study aims to explore the role and relevance of IKS-based wellness practices in promoting holistic health, develop a structured framework for their integration with conventional healthcare services, and assess the perceptions of healthcare professionals and urban populations regarding their acceptance and utility. The study adopts a descriptive and analytical approach, focusing on selected urban healthcare settings. Primary data will be collected from healthcare professionals and urban residents, supported by secondary data from published research, policy documents, and academic literature. The findings are expected to reveal that IKS-based wellness practices play a significant complementary role in preventive healthcare, stress management, and lifestyle modification. However, challenges such as limited scientific validation, regulatory constraints, and perceptual barriers among medical professionals may affect their integration. The study proposes a practical integration framework that balances traditional wisdom with evidence-based healthcare practices. This research contributes to the growing discourse on culturally inclusive and sustainable healthcare models and provides policy-relevant insights for strengthening urban health systems through integrative wellness approaches.

Keywords: Indian Knowledge Systems (IKS), Wellness Practices, Holistic Health, Urban Healthcare, Integrative Healthcare, Traditional Medicine, Preventive Health Care, Health Perception

Introduction

Indian Knowledge Systems (IKS) encompass centuries-old holistic health practices embedded in the cultural fabric of communities around the world. These systems integrate physical, mental, spiritual, and environmental well-being rather than focusing solely on disease treatment contrasting with conventional biomedical models. IKS includes herbal medicine, spiritual healing, dietary wisdom, and community-based wellness practices which have demonstrated sustained relevance across diverse cultural contexts. However, IKS remains largely marginalised in formal urban healthcare policy and practice due to epistemological differences, lack of institutional recognition, and limited scientific integration frameworks. Despite these challenges, recent global health discourse emphasises the importance of culturally inclusive, people-centered healthcare models that combine conventional and traditional knowledge for better health outcomes, especially in urban settings marked by cultural diversity and rising lifestyle-related health concerns. This study seeks to develop a conceptual and empirical basis for integrating IKS-based wellness protocols into modern urban healthcare systems to promote holistic, equitable, and culturally appropriate health services.

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Literature Review

1. **Mzimela & Moyo (2024)** found that Indigenous Knowledge Systems played a significant role in the COVID-19 response in African communities, where traditional practices were mobilised to support community resilience despite systemic marginalisation in formal health policies. This indicates a gap in health systems' readiness to incorporate IKS into mainstream healthcare planning.
2. **Seifert et al. (2025)** argued that Indigenous Knowledges for Health (IKH) and Traditional, Complementary, and Integrative Health (TCIH) offer holistic worldviews that connect individual and planetary health, underscoring the need to embed such frameworks in health systems to achieve equity and sustainability. The study highlights the transformative potential of integrating indigenous wellness practices within broader health systems.
3. **Saeed Anowar & Somnath Das (2024)** emphasised the role of folk medicine—a key IKS component—in achieving traditional health goals. Herbal remedies and spiritual healing practices were shown to offer therapeutic and psychological benefits, reinforcing the premise that traditional healing practices can complement biomedical approaches.
4. **Bansal (2025)** demonstrated in Bhopal City that IKS is actively used for managing chronic illnesses like diabetes and hypertension. Patients reported improved symptom management and emotional well-being, suggesting that IKS could be adapted into urban public health frameworks if scientific validation and institutional support are provided.

1 Research Gap

Although existing literature affirms the therapeutic value and cultural significance of IKS, most research focuses on rural or Indigenous community settings with limited exploration of urban healthcare systems. Additionally, prior studies highlight the efficacy of IKS practices but lack frameworks to systematically integrate these into formal health policies or service delivery models. There is also limited empirical research on perceptions of urban patients and healthcare practitioners toward such integration, which is critical for acceptability and implementation. This gap needs addressing to support the operationalisation of culturally inclusive, evidence-informed wellness protocols in urban public health systems.

Research Objective

1. To study the role and relevance of Indigenous Knowledge Systems (IKS)-based wellness practices in promoting holistic health in urban healthcare settings.
2. To study a framework for effective integration of IKS-based wellness protocols with conventional healthcare services in urban contexts.
3. To study the perceptions of healthcare professionals and urban populations regarding the acceptance and utility of IKS-based wellness interventions.

To study the role and relevance of IKS-based wellness practices in promoting holistic health in urban healthcare settings.

1. Holistic health focus

IKS-based wellness practices emphasise the integration of physical, mental, emotional, and spiritual health. This approach views health as a balanced state rather than the absence of disease. Such a holistic perspective is increasingly relevant in addressing complex urban health challenges.

2. Urban health relevance

Rapid urbanisation has led to lifestyle-related disorders, stress, and mental health issues. IKS practices such as yoga, meditation, and traditional dietary habits offer non-invasive and sustainable solutions. These practices support long-term well-being in urban populations.

3. Preventive healthcare role

IKS places strong emphasis on disease prevention through daily routines, lifestyle discipline, and natural therapies. Preventive practices help reduce healthcare costs and dependence on curative treatments. This aligns with modern public health goals.

4. Cultural appropriateness

IKS-based wellness practices are culturally rooted and socially accepted in many communities. Their inclusion enhances patient comfort, trust, and participation in healthcare. This cultural relevance improves healthcare accessibility and inclusiveness.

To study a framework for effective integration of IKS-based wellness protocols with conventional healthcare services in urban contexts.

1. Complementary approach IKS-based wellness protocols can complement conventional medical treatments by improving recovery and overall well-being. They do not aim to replace modern medicine but to support it. This integrative approach enhances patient-centered care.

2. Institutional integration Effective integration requires supportive policies, regulatory guidelines, and institutional backing. Hospitals and healthcare centres must adopt structured protocols for incorporating IKS practices. Institutional support ensures safety, consistency, and credibility.

3. Stakeholder involvement Successful integration depends on collaboration among healthcare professionals, IKS practitioners, policymakers, and patients. Each stakeholder plays a critical role in implementation and acceptance. Collaborative efforts ensure balanced and ethical integration.

4. Structured framework A formal framework provides clear guidelines for implementation, monitoring, and evaluation of IKS-based wellness protocols. It ensures evidence-based practice and ethical standards. Such a framework facilitates sustainable integration in urban healthcare systems.

To study the perceptions of healthcare professionals and urban populations regarding the acceptance and utility of IKS-based wellness interventions.

1. Professional perception

Healthcare professionals' attitudes toward IKS influence its acceptance in clinical settings. Their concerns often relate to scientific validation and patient safety. Understanding these perceptions is essential for integration.

2. Patient acceptance

Urban populations increasingly seek holistic and alternative wellness options. Their acceptance of IKS depends on awareness, cultural beliefs, and perceived effectiveness. Positive patient perception supports wider adoption.

3. Barriers to adoption

Barriers include lack of awareness, limited scientific evidence, and scepticism among medical professionals. Regulatory and infrastructural challenges also affect adoption. Identifying barriers helps in developing corrective strategies.

4. Impact on integration

Perceptions of both professionals and patients directly affect the success of integrated healthcare models. Higher acceptance leads to better utilisation of IKS-based wellness interventions. This ultimately enhances healthcare effectiveness and inclusivity.

Limitations of the Study

1. Limited Geographical Coverage

The study is confined to selected urban areas, which may restrict the generalisability of findings to other regions. Urban healthcare systems vary widely in infrastructure and cultural acceptance. Hence, results may not fully represent all urban contexts.

2. Dependence on Perceptual Data

The research relies largely on respondents' perceptions, opinions, and self-reported experiences. Such data may be influenced by personal beliefs or social desirability bias. This may affect the objectivity of findings.

3. Lack of Clinical Validation

The study does not conduct clinical trials or medical testing of IKS-based wellness practices. Therefore, conclusions are limited to perceived effectiveness rather than scientifically measured outcomes. This restricts the medical applicability of results.

4. Regulatory and Institutional Constraints

Variations in regulatory frameworks and institutional policies may influence the feasibility of integration. Some healthcare institutions may lack formal guidelines for IKS practices. These constraints may limit practical implementation recommendations.

Scope of Future Study

1. Focus on Urban Healthcare Settings

The study is limited to selected urban healthcare institutions such as hospitals, clinics, and wellness centres. It examines how IKS-based wellness practices can be incorporated within existing urban healthcare systems. This focus helps understand integration challenges in modern, diverse healthcare environments.

2. Assessment of IKS-Based Wellness Practices

The study covers commonly recognised IKS-based wellness practices, including yoga, meditation, traditional dietary guidance, and lifestyle-based interventions. It does not aim to test clinical efficacy but explores their perceived role in holistic health. This ensures a broader wellness-oriented perspective.

3. Stakeholder-Based Analysis

The scope includes perceptions of healthcare professionals and urban populations. Their views on acceptance, usefulness, and feasibility of IKS-based wellness integration are analysed. This dual perspective supports balanced and practical conclusions.



4. Framework Development for Integration

The study aims to propose a conceptual framework for integrating IKS-based wellness protocols with conventional healthcare services. The framework is intended for academic and policy reference rather than immediate clinical implementation. It provides direction for future empirical and policy-oriented research.

Conclusion

Integrating Indigenous Knowledge Systems (IKS)-based wellness protocols into urban healthcare holds promise for enhancing holistic well-being, cultural inclusivity, and patient-centred care. Evidence suggests that IKS can complement conventional medicine by fostering preventive health behaviour, symptom management, and community engagement. However, to realise such integration, frameworks that respect epistemological differences, engage stakeholders, and establish evidence-based practice standards are essential. This research aims to contribute both theoretical and practical insights into how IKS can be systematically embedded into urban healthcare settings, promoting health systems that are equitable, culturally grounded, and responsive to diverse population needs.

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Original Article

From Gurukul to Digital Classrooms: Reinterpreting Indian Knowledge Systems in the NEP 2020 Era

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The Gurukul system of education, deeply rooted in the Indian Knowledge System (IKS), represented a holistic model of learning that emphasized experiential pedagogy, moral development, personalized mentorship, and harmony with nature through the Guru-Shishya Parampara. Over time, colonial influences and examination-oriented modern education systems led to the marginalization of these indigenous educational practices. The National Education Policy (NEP) 2020 marks a significant policy shift by recognizing the relevance of Indian Knowledge Systems and advocating their integration into contemporary education through multidisciplinary, flexible, and technology-enabled learning frameworks. This paper aims to reinterpret the transition from Gurukul to digital classrooms by examining how the core principles of the Gurukul system are being re-envisioned within the NEP 2020 framework. The study is based entirely on secondary data, drawing insights from scholarly articles, policy documents, and recent research on Indian Knowledge Systems, Gurukul pedagogy, and digital education initiatives. The analysis highlights the philosophical and pedagogical convergence between traditional Gurukul values—such as experiential learning, value-based education, holistic development, and individualized mentorship—and modern digital classrooms supported by information and communication technologies, online platforms, and blended learning models. The study further identifies opportunities and challenges in this reinterpretation process, including curriculum design, teacher preparedness, technological accessibility, and the validation of traditional knowledge in modern academic settings. The paper concludes that NEP 2020 provides a transformative framework to bridge ancient educational wisdom with contemporary digital practices. By effectively integrating Gurukul principles into digital classrooms, Indian education can foster culturally rooted, technologically empowered, and globally relevant learners.

Keywords: Indian Knowledge Systems (IKS), Gurukul System of Education, Digital Classrooms, National Education Policy 2020 (NEP 2020), Guru-Shishya Parampara, Holistic and Experiential Learning, Technology-Enabled Education, Multidisciplinary Learning

Introduction

Education in India has historically been grounded in the Gurukul system, an indigenous model of learning that formed the foundation of the Indian Knowledge System (IKS). The Gurukul system emphasized holistic development by integrating intellectual, moral, spiritual, and practical dimensions of education through the Guru-Shishya Parampara. Learning was experiential, value-oriented, and closely connected with nature and society. Knowledge was not merely transmitted for employment but was intended to cultivate character, discipline, critical thinking, and social responsibility among learners. However, with the advent of colonial education policies and the subsequent dominance of Western pedagogical models, traditional Indian knowledge systems were gradually marginalized. Modern education in India became increasingly examination-driven, content-focused, and detached from indigenous epistemologies. This shift led to the dilution of experiential learning, ethical education, and personalized mentorship that were central to the Gurukul tradition. In response to these challenges, the National Education Policy (NEP) 2020 marks a significant transformation in India's educational framework by recognizing the relevance and potential of Indian Knowledge Systems in contemporary education.

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NEP 2020 emphasizes holistic, multidisciplinary, and flexible learning, encouraging the integration of traditional knowledge with modern academic disciplines. The policy also highlights the use of technology and digital platforms to enhance accessibility, innovation, and inclusivity in education. In the digital era, technology-enabled classrooms provide new possibilities to reinterpret and revive Gurukul principles in modern contexts. Digital tools, online learning platforms, blended learning models, and virtual mentorship systems offer opportunities to adapt experiential and value-based learning to contemporary educational environments. The transition from Gurukul to digital classrooms thus represents not a rejection of tradition, but a reinterpretation of Indian Knowledge Systems through modern pedagogical and technological frameworks. This study examines how the core principles of the Gurukul system are being re-envisioned within the NEP 2020 framework, focusing on the role of digital classrooms in integrating tradition with innovation. By analysing existing literature and policy perspectives, the paper seeks to highlight the relevance of Indian Knowledge Systems in shaping a culturally rooted, technologically empowered, and future-ready education system.

Review Of Literature

The integration of Indian Knowledge Systems (IKS) into contemporary education has gained renewed scholarly attention, particularly after the introduction of the National Education Policy (NEP) 2020. Existing literature highlights the philosophical roots of Indian education, the relevance of the Gurukul system, and the growing role of digital technologies in reinterpreting traditional pedagogies. Upadhyay and Pandey (2025) examine the relevance of Indian Knowledge Systems in modern educational frameworks, emphasizing their contribution to holistic and interdisciplinary learning. The authors argue that IKS enhances cognitive development, ethical reasoning, and sustainability awareness among learners. Their study identifies challenges such as lack of standardized curricula and institutional resistance but stresses that curriculum reform, teacher training, and technological support can enable effective integration of IKS into contemporary education. Kaur (2025) focuses on the role of digital technologies in preserving and teaching Indian Knowledge Systems. The study highlights how digital repositories, e-learning platforms, and ICT tools have enabled the documentation and dissemination of traditional knowledge that was historically transmitted orally. The author asserts that digital classrooms provide an effective medium to reinterpret traditional wisdom for modern learners while aligning with the objectives of NEP 2020.

Saxena (2025) explores the philosophical and pedagogical convergence between the Gurukul system and NEP 2020. The study emphasizes values such as experiential learning, Guru–Shishya Parampara, character formation, and environmental consciousness. The author concludes that integrating Gurukul values into modern education can enrich NEP implementation by fostering holistic and value-based learning. Jadon, Saxena, and Jadon (2025) analyses how Indian Knowledge Systems are repositioned within NEP 2020 under the theme “From Gurukul to Global.” Their work highlights that NEP 2020 does not treat IKS as a historical legacy but as a dynamic framework capable of supporting multidisciplinary, ethical, and globally relevant education. The study underscores the potential of blending traditional learning principles with modern educational reforms. Bordoloi, Das, and Gogoi (2025) discuss the significance and challenges of integrating Indian Knowledge Systems into higher education. While recognizing the transformative vision of NEP 2020, the authors identify barriers such as resource constraints, lack of validation mechanisms, and resistance to curricular change. Their findings emphasize the need for systematic frameworks to successfully embed IKS into modern institutions.

Rana and Jain (2025) examine the relevance of IKS within NEP 2020 and identify strategies for its implementation using secondary data. Their study highlights opportunities for holistic development through traditional knowledge while acknowledging practical challenges in execution, including curriculum design and teacher preparedness. Khan et al. (2025) propose a Hybrid AI–Gurukul Model that combines traditional Gurukul mentorship with modern digital and AI-based learning systems. The study demonstrates how technology-enabled classrooms can retain the core values of Gurukul education while ensuring scalability and accessibility in contemporary education systems, aligning closely with NEP 2020 reforms. Mandavkar (2025) provides an extensive discussion on Indian Knowledge Systems and NEP 2020, highlighting the policy’s emphasis on moral, spiritual, and intellectual development. The study reinforces the argument that NEP 2020 creates a bridge between ancient educational wisdom and modern educational needs, though implementation challenges persist. Sharanappa (2025) focuses on integrating Indian Knowledge Systems into higher education, emphasizing holistic learning and cultural identity. The study supports the idea that NEP 2020 enables the reinterpretation of traditional knowledge through modern pedagogical practices while identifying teacher training and curriculum standardization as critical concerns.

Research Gap

A review of existing literature reveals that several studies have explored the philosophical foundations of the Gurukul system, the significance of Indian Knowledge Systems (IKS), and the policy vision of the National Education Policy (NEP) 2020. Many scholars have highlighted the relevance of Gurukul values such as holistic development, experiential learning, and the Guru–Shishya Parampara in contemporary education. Other studies have examined the role of digital technologies in preserving and disseminating Indian Knowledge Systems.

However, the literature shows a lack of integrated analysis that specifically examines the transition from the traditional Gurukul system to digital classrooms within the framework of NEP 2020. Most studies address Gurukul education, IKS, digital learning, or NEP 2020 in isolation, without systematically connecting these elements into a single conceptual framework. Additionally, existing research largely focuses on policy intentions or theoretical discussions, while limited attention has been given to how Gurukul principles can be pedagogically reinterpreted through digital and technology-enabled learning environments.

Furthermore, there is insufficient secondary research that synthesizes scholarly literature to explain how experiential, value-based, and mentorship-oriented Gurukul practices can be adapted to modern digital classrooms in a multidisciplinary education system. The challenges of curriculum design, teacher preparedness, and validation of traditional knowledge in digital contexts also remain under-explored.

Therefore, this study seeks to bridge these gaps by providing a conceptual and literature-based analysis of how Indian Knowledge Systems rooted in the Gurukul tradition are being reinterpreted through digital classrooms under the NEP 2020 framework, thereby integrating tradition with innovation in contemporary Indian education.

Objectives Of The Study

- To examine the core principles of the Gurukul system within the Indian Knowledge System and analyses their relevance in the context of the National Education Policy (NEP) 2020.
- To analyses how digital classrooms and technology-enabled learning platforms reinterpret and integrate Gurukul-based Indian Knowledge Systems in contemporary education under NEP 2020.

Hypotheses Of The Study

H1: The core principles of the Gurukul system embedded in the Indian Knowledge System are significantly aligned with the holistic, multidisciplinary, and experiential learning framework of the National Education Policy (NEP) 2020.

H2: The integration of digital classrooms and technology-enabled learning under NEP 2020 effectively facilitates the reinterpretation of Gurukul-based Indian Knowledge Systems in contemporary education.

Research Methodology

The present study is descriptive and conceptual in nature, focusing on a qualitative analysis of secondary data to examine the reinterpretation of Indian Knowledge Systems from the traditional Gurukul model to digital classrooms under the National Education Policy (NEP) 2020. The study does not involve primary data collection and is entirely based on existing scholarly and policy-related sources.

Sources of Data

The research relies exclusively on secondary data collected from:

- Research papers published in peer-reviewed journals
- Conference proceedings and edited volumes
- Government policy documents, particularly the National Education Policy 2020
- Reports, articles, and academic publications related to Indian Knowledge Systems, Gurukul education, and digital learning

Method of Data Analysis

The collected literature was analysed using a thematic and interpretative approach. Key themes such as Gurukul pedagogy, Indian Knowledge Systems, digital classrooms, experiential learning, and NEP 2020 reforms were identified and systematically examined. Comparative analysis was employed to understand the convergence between traditional Gurukul principles and contemporary digital education practices.

Scope of the Study

The study is limited to examining the conceptual transition of Indian education from Gurukul-based learning to technology-enabled classrooms within the NEP 2020 framework. It emphasizes philosophical, pedagogical, and technological dimensions of Indian Knowledge Systems in higher education.

Nature of Research

This research is qualitative, non-empirical, and analytical, aiming to synthesize existing knowledge and provide a conceptual understanding rather than statistical validation.

Tools Of Data Analysis

The present study employs qualitative and conceptual analytical tools to analyse secondary data collected from existing literature and policy documents. The following tools were used:

- Thematic Analysis to identify and interpret recurring themes related to the Gurukul system, Indian Knowledge Systems, digital classrooms, and NEP 2020.
- Content Analysis to systematically examine scholarly articles, policy texts, and research papers for relevant concepts, arguments, and interpretations.

- c) Comparative Analysis to compare traditional Gurukul-based educational principles with contemporary digital and technology-enabled learning practices.
- d) Interpretative Analysis to derive meaningful insights regarding the reinterpretation of Indian Knowledge Systems within the NEP 2020 framework.

These tools enabled a structured and coherent understanding of how traditional educational philosophies are being integrated into modern digital classrooms under NEP 2020.

Analysis And Discussion

The analysis of secondary literature reveals that the Gurukul system represents a comprehensive educational model rooted in the Indian Knowledge System (IKS), emphasizing holistic development, experiential learning, moral values, and the Guru–Shishya Parampara. Ancient Indian education focused on nurturing intellectual, ethical, physical, and spiritual dimensions of learners, making education a lifelong and character-building process rather than a means of employment alone. This holistic vision aligns closely with the educational philosophy promoted by the National Education Policy (NEP) 2020.

A key finding from the literature is the strong conceptual alignment between Gurukul principles and NEP 2020. NEP 2020 emphasizes holistic and multidisciplinary education, experiential learning, flexibility in curriculum, value-based education, and learner-centric pedagogy. These elements mirror the Gurukul system, where learning was interdisciplinary, personalized, and closely connected with real-life experiences. Thus, the first hypothesis, which assumes alignment between Gurukul principles and NEP 2020, is supported by the reviewed studies.

The discussion further highlights the role of digital classrooms and technology-enabled learning in reinterpreting Indian Knowledge Systems for contemporary education. Digital platforms, online learning tools, blended learning models, and virtual classrooms provide new opportunities to preserve, disseminate, and contextualize traditional knowledge. Technology enables scalability and accessibility, allowing Gurukul-inspired mentorship, experiential learning, and value education to reach a wider learner population. This supports the second hypothesis that digital classrooms facilitate the reinterpretation of Gurukul-based IKS under NEP 2020.

However, the analysis also reveals several challenges. The absence of standardized curricula for Indian Knowledge Systems, limited teacher training, digital divide, and difficulties in validating traditional knowledge within modern academic frameworks remain significant barriers. While NEP 2020 provides a supportive policy framework, effective implementation requires systematic curriculum design, institutional readiness, and continuous capacity building.

Overall, the discussion indicates that the transition from Gurukul to digital classrooms is not a replacement of tradition but a reinterpretation through modern pedagogical and technological tools. When effectively integrated, this transition can lead to a balanced education system that harmonizes ancient wisdom with contemporary innovation, fulfilling the holistic vision of NEP 2020.

Findings Of The Study

- The study finds that the Gurukul system, as a core component of the Indian Knowledge System (IKS), was inherently holistic, experiential, and value-based, focusing on the overall development of learners rather than mere academic achievement.
- There is a strong conceptual and philosophical alignment between the principles of the Gurukul system and the educational vision of the National Education Policy (NEP) 2020, particularly in terms of multidisciplinary learning, learner-centric pedagogy, ethical education, and flexibility.
- NEP 2020 provides a supportive policy framework for the reinterpretation and integration of Indian Knowledge Systems into contemporary education.
- Digital classrooms and technology-enabled learning platforms have emerged as effective tools for preserving, disseminating, and contextualizing Indian Knowledge Systems in modern educational settings.
- The study reveals that Gurukul principles such as personalized mentorship, experiential learning, and value education can be adapted to digital and blended learning environments.
- The integration of technology helps overcome geographical and institutional limitations, enabling greater accessibility and scalability of Gurukul-based educational practices.
- Despite policy support, several implementation challenges persist, including lack of standardized curricula for IKS, limited teacher preparedness, digital divide, and difficulties in academic validation of traditional knowledge.
- The findings indicate that the transition from Gurukul to digital classrooms represents a reinterpretation rather than a replacement of traditional education.
- Overall, the study confirms that integrating Gurukul-based Indian Knowledge Systems with digital classrooms under NEP 2020 can contribute to a culturally rooted, innovative, and future-ready education system.

Scope Of The Study

- The study focuses on the conceptual transition from the traditional Gurukul system to digital classrooms within the framework of the Indian Knowledge System (IKS).
- It examines the alignment of Gurukul principles with the National Education Policy (NEP) 2020.
- The study is based entirely on secondary data, including research papers, policy documents, and academic literature.
- The scope is limited to analysing philosophical, pedagogical, and technological aspects of Indian education.
- It explores the role of digital and technology-enabled learning platforms in reinterpreting Gurukul-based education.
- The study focuses on holistic, experiential, and value-based learning approaches promoted under NEP 2020.
- The research is confined to the Indian education system, with emphasis on higher education reforms.
- It does not include primary data collection, field surveys, or empirical testing.
- The findings are intended to support academic discussion, curriculum development, and policy understanding related to Indian Knowledge Systems.

Conclusion

- The study concludes that the Gurukul system, rooted in the Indian Knowledge System, represents a holistic and value-oriented educational model that remains highly relevant in contemporary education. The National Education Policy (NEP) 2020 provides a transformative framework that recognizes the importance of integrating indigenous knowledge systems with modern educational practices. The analysis demonstrates a strong conceptual alignment between Gurukul principles—such as experiential learning, holistic development, and personalized mentorship—and the multidisciplinary, learner-centric vision of NEP 2020.
- The reinterpretation of Indian Knowledge Systems through digital classrooms offers new possibilities for preserving traditional wisdom while enhancing accessibility, flexibility, and innovation. Technology-enabled learning environments allow Gurukul-based values to be adapted to modern contexts without compromising their philosophical foundations. However, the study also identifies challenges related to curriculum standardization, teacher preparedness, and digital accessibility, which require focused policy implementation and institutional support.
- Overall, the transition from Gurukul to digital classrooms represents not a replacement of tradition but a meaningful synthesis of ancient educational wisdom and contemporary technology. Effective integration of Indian Knowledge Systems under NEP 2020 can contribute to the development of a culturally rooted, inclusive, and future-ready education system capable of addressing both national and global educational needs.

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Original Article

Role of Parents as intermediaries between Mass Media and Children's Buying Behaviour in South South Gujarat

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Abstract

The propagation of mass media in South Gujarat, encompassing television, social media, and mobile apps, has obviously increased children's exposure to commercial messaging. This has deep implications for how children form brand preferences, requests, and buying decisions. In the socio-cultural environment of South Gujarat, parents function as essential intermediaries who sieve, understand, and guide children's engagement with media content influencing consumer behaviour. This study employs a structured quantitative research design to investigate how mediation strategies of parents in South Gujarat affect the relationship between children's media exposure and their buying behaviour. Data were gathered through a survey of 350 parents of children aged 7–14 years in urban and semi-urban regions of South Gujarat. Using descriptive statistics, regression, and mediation analysis, findings indicate that parental mediation significantly alters the influence of mass media on children's consumer behaviour. Active parental guidance, in particular, is associated with reduced impulsive buying and higher advertising literacy among children, while restrictive mediation shows mixed results based on the child's age and media platform. The study broadens consumer socialization theory within the South Gujarati context and offers actionable insights for policymakers, educators, and marketers in designing responsible media practices.

Keywords: parental mediation; mass media; children as consumers; buying behaviour; South Gujarati families; media socialization.

Introduction

Children in South Gujarat today interact with media content at unprecedented levels through television, YouTube, online games, and social networking platforms. This media ecosystem constantly presents commercial messages that shape children's awareness of brands and consumption desires. As children absorb media messages, parents often intervene – either by setting boundaries, discussing advertisements, or consuming media alongside their children. In theory, this parental mediation acts to mediate the effect of media exposure on children's buying preferences. However, empirical evidence specific to South Gujarati families remains limited. In a culturally rooted context where family influence is strong and consumer behaviour is evolving rapidly, understanding how parents mediate media influence becomes crucial. This research examines how different parental mediation strategies in South Gujarat impact the relationship between children's media exposure and their consumer behaviour; particularly purchase requests, brand awareness, and impulsive buying.

Literature Review

1 Media Exposure and Consumer Socialization

Media plays a central role in children's socialization as consumers.

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According to consumer socialization theory, children acquire consumption-related knowledge, values, and behaviours through interactions with key social agents such as parents, peers, and mass media (Ward, 1974). Among these agents, mass media has emerged as a particularly influential force due to the frequency, repetition, and persuasive nature of advertising messages directed at children.

Empirical studies suggest that prolonged exposure to advertising enhances children's brand recognition and recall and contributes to the early formation of product preferences (Bandura, 2001; Kaur & Singh, 2020). When such exposure remains unmediated, it may foster materialistic orientations and impulsive consumption tendencies among children (Behal & Soni, 2020). Additionally, advertising exposure has been found to increase children's purchase requests and their influence on family buying decisions, a phenomenon commonly referred to as pester power (Buijzen & Valkenburg, 2005; McDermott et al., 2006). In the Indian context, rising media penetration and increased screen time have further intensified children's participation in household consumption decisions (Kaur & Singh, 2020).

2 Parental Mediation Strategies

Parental mediation refers to the strategies adopted by parents to regulate, interpret, and guide children's media consumption. The literature broadly categorizes parental mediation into three primary approaches: active mediation, which involves discussion and explanation of media content; restrictive mediation, which includes setting rules and limits on media use; and co-viewing, where parents consume media together with children without explicit commentary (Valkenburg et al., 2013).

Prior research consistently demonstrates that active mediation is the most effective strategy in enhancing children's advertising literacy and reducing susceptibility to persuasive media messages (Buijzen & Valkenburg, 2005; Nathanson, 2001). Restrictive mediation, while effective in limiting exposure, has been associated with mixed outcomes. Some studies indicate that excessive restrictions may stimulate curiosity or resistance, particularly among older children (Nikken & Jansz, 2014). Co-viewing, in the absence of discussion, has been found to exert minimal influence on children's interpretation of advertising content (Austin et al., 1999).

Recent scholarship highlights the growing complexity of digital parental mediation. With the expansion of mobile devices and personalized advertising, parents' familiarity with digital platforms significantly influences how they regulate children's media use. Studies indicate that higher parental awareness of mobile advertising techniques is associated with more frequent mediation but may also coincide with increased parent-child conflict regarding consumption demands (Cecilia et al., 2025). Furthermore, contemporary research identifies differentiated styles of digital mediation—ranging from highly involved and instructive to permissive or uninvolved—which shape children's media outcomes in nuanced ways (Sharma & Lee, 2024).

3 Advertising Literacy and Emotional Appeals

Advertising literacy refers to the ability to recognize persuasive intent and critically evaluate advertising messages. Children's advertising literacy develops gradually and is strongly influenced by parental guidance and cognitive maturity (Rozendaal et al., 2011). In digital environments, where advertisements are often embedded within entertainment content, children may find it particularly challenging to distinguish between content and persuasion. Research indicates that active parental involvement significantly improves children's capacity to critically assess digital advertisements and resist emotional appeals (Chaudhary & Singh, 2023). Emotional cues such as humor, fantasy, and celebrity endorsements have been shown to be highly effective in influencing children's preferences; however, parental discussion can substantially reduce their persuasive power (Calvert, 2008). These findings underscore the importance of parental mediation in fostering critical consumption skills among children in increasingly complex media environments.

4 Cultural Context and Parental Mediation

Cultural norms and social values play a crucial role in shaping parental mediation practices. Cross-cultural studies reveal that parental attitudes toward media are deeply embedded within broader societal expectations related to education, discipline, and family cohesion (Choi et al., 2018). Research conducted in countries such as China and Iran demonstrates that parents often mediate children's media use with an emphasis on academic performance, moral development, and social conformity (Zhang & Yuan, 2020).

While India shares certain collectivist values with these societies, regional variations significantly influence parenting styles and media engagement. South Gujarat, characterized by strong family ties, entrepreneurial orientation, and increasing digital penetration, presents a distinctive socio-cultural setting for examining parental mediation. Existing Indian studies largely adopt a national-level perspective, thereby overlooking regional cultural nuances. This highlights the need for localized empirical inquiry into how South Gujarati parents mediate children's media exposure and consumer behaviour.

5 Research Gap

While existing research provides valuable insights into parental mediation globally, there is a shortage of empirical studies that specifically examine how South Gujarati parents act as intermediaries between mass media and

children's consumer behaviour. This study therefore fills a critical gap by focusing on the mediation strategies used by South Gujarati families and their impact on children's buying behaviour.

Research Objectives

1. To measure children's exposure to mass media in South Gujarat.
2. To evaluate the different parental mediation strategies among South Gujarati parents.
3. To assess the effect of media exposure on children's consumer behaviour.
4. To analyze how parental mediation alters the influence of media on children's buying behaviour.

Hypotheses

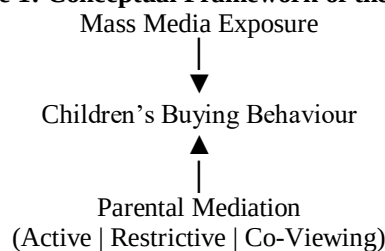
- **H1:** Higher mass media exposure is associated with increased children's buying behaviour.
- **H2:** Parental mediation moderates the relationship between media exposure and children's buying behaviour.
- **H3:** Parental mediation significantly impacts children's buying behaviour.

Methodology

1 Research Design

A structured quantitative research method was used to quantify relationships between media exposure, parental mediation, and children's consumer behaviour.

Figure 1: Conceptual Framework of the Study



Explanation:

The framework illustrates parental mediation as a moderating variable that influences the strength of the relationship between mass media exposure and children's buying behaviour.

2 Sampling and Data Collection

Data were collected from 350 parents of children aged 7–14 years in urban and semi-urban regions of South Gujarat. Convenience sampling and a structured questionnaire were used.

3 Measures

- **Media Exposure:** Frequency of children's engagement with television, online videos, social media, and advertisements.
- **Parental Mediation:** Assessed using established scales for active mediation, restrictive mediation, and co-viewing.
- **Children's Buying Behaviour:** Measured through variables such as purchase requests, brand preferences, and impulsive buying tendencies.

4 Analysis Techniques

Data were processed using **SPSS**. Techniques included descriptive statistics, regression analysis, and mediation analysis.

Results and Interpretation

The empirical analysis reveals a statistically significant positive relationship between children's exposure to mass media and their buying behaviour. Higher levels of exposure to television advertisements, digital platforms, and online promotional content were associated with increased purchase requests, stronger brand preferences, and heightened impulsive buying tendencies among children. These findings confirm that mass media acts as a powerful agent of consumer socialization within South Gujarati households.

Table 1: Descriptive Statistics of Key Constructs

This table summarizes the central tendencies of the main variables studied.

Construct	No. of Items	Mean	Standard Deviation
Mass Media Exposure	5	3.87	0.74
Active Parental Mediation	5	4.12	0.68
Restrictive Parental Mediation	5	3.65	0.81
Co-Viewing	4	3.58	0.77
Children's Buying Behaviour	5	3.91	0.72

Interpretation:

Higher mean values for mass media exposure and children's buying behaviour indicate substantial exposure and influence. Active mediation shows the highest mean among parental strategies, reflecting greater parental engagement in discussion-based mediation among South Gujarati parents.

Importantly, the results demonstrate that parental mediation plays a decisive moderating role in this relationship. South Gujarati parents who frequently engage in active mediation, such as discussing advertisements, explaining persuasive intent, and encouraging critical evaluation of media messages, significantly weaken the direct influence of mass media on children's consumer behaviour. Children exposed to such guidance exhibit lower susceptibility to advertising appeals and demonstrate more rational purchase-related responses.

In contrast, restrictive mediation, characterized by limiting screen time and imposing rules on media consumption, produced mixed outcomes. While restrictions reduced overall exposure, their effectiveness varied according to the child's age and level of digital literacy. Restrictive strategies were found to be more effective when complemented by active discussions, suggesting that rules alone may not adequately equip children to interpret commercial messages critically.

Table 2: Regression and Mediation Analysis Results

This table presents the effect of mass media exposure and parental mediation on children's buying behaviour.

Predictor Variable	β Value	t-value	p-value
Mass Media Exposure	0.48	8.62	<0.001
Active Mediation	-0.32	-5.41	<0.001
Restrictive Mediation	-0.18	-2.97	0.003
Co-Viewing	-0.06	-1.12	0.264

Model Summary:

$R^2 = 0.46$

$F = 42.78$ ($p < 0.001$)

Interpretation:

Mass media exposure significantly increases children's buying behaviour. Active mediation significantly reduces this effect, confirming its strong mediating role. Co-viewing alone does not show a statistically significant impact.

The findings further indicate that co-viewing without explicit discussion has minimal impact on mitigating media influence. Merely consuming media together does not appear sufficient to alter children's interpretation of advertising content unless accompanied by parental explanation or guidance. This highlights the importance of cognitive engagement over passive supervision in shaping children's consumer behaviour.

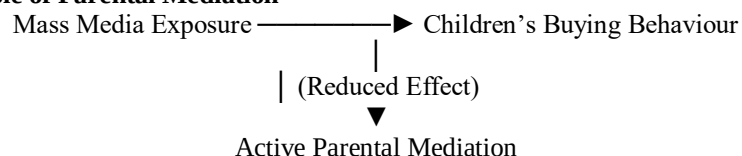
Discussion

The findings of the study align closely with existing global research emphasizing the protective role of active parental mediation in regulating the effects of mass media on children. Consistent with consumer socialization theory, the results reinforce the view that parents function as primary socialization agents who can either intensify or mitigate media influence depending on their mediation style.

Within the South Gujarati cultural context, parental involvement tends to be value-oriented and family-centric, which enhances the effectiveness of discussion-based mediation. Parents who actively communicate with their children about advertisements foster higher levels of advertising literacy, enabling children to recognize convincing intent and differentiate between needs and wants. This, in turn, reduces impulsive purchase demands and excessive brand-driven consumption.

The limited effectiveness of restrictive mediation observed in this study supports earlier findings that excessive control without explanation may provoke resistance or curiosity among children, particularly in digitally connected environments. Furthermore, the ineffectiveness of co-viewing alone suggests that parental presence, without active engagement, does not automatically translate into meaningful mediation outcomes. These insights underscore the need for balanced mediation strategies that combine guidance with appropriate regulation.

Figure 2: Mediating Role of Parental Mediation



Explanation:

The diagram shows that active parental mediation weakens the direct influence of mass media on children's consumer decisions.

Implications

Implications for Marketers

The findings highlight the need for marketers to adopt ethical and responsible advertising practices when targeting children. Transparent messaging, age-appropriate content, and avoidance of manipulative emotional appeals are essential to maintain trust and social accountability. Marketers should also recognize the influential role of parents in purchase decisions and consider family-oriented communication strategies.

Implications for Parents in South Gujarat

The study emphasizes the importance of active parental involvement in children's media consumption. South Gujarati parents are encouraged to engage in open discussions about advertisements, explain marketing tactics, and promote critical thinking. Such practices can help children develop informed consumption habits and resist undue commercial influence.

Implications for Policymakers

The results support the formulation and reinforcement of media regulation policies aimed at protecting children from exploitative advertising. Policymakers should promote structured media literacy programs and strengthen guidelines governing children's advertising across television and digital platforms.

Implications for Educators

Educators play a crucial role in shaping children's cognitive and evaluative skills. Integrating media and advertising literacy into school curricula can empower children to interpret media messages analytically, thereby complementing parental mediation and fostering responsible consumer behaviour.

Conclusion

The study concludes that South Gujarati parents play a central mediating role in shaping the relationship between mass media exposure and children's buying behaviour. While mass media significantly influences children's consumer preferences and purchase demands, active parental mediation substantially reduces its persuasive impact. Discussion-based guidance emerges as the most effective strategy, promoting advertising literacy and reducing impulsive buying tendencies among children.

These findings underscore the need to strengthen parental awareness, encourage media literacy, and support collaborative efforts among parents, educators, marketers, and policymakers. By fostering informed and critical engagement with media content, South Gujarati families can contribute to healthier consumer socialization and more balanced consumption behaviour among children.

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Original Article

Work–Life Balance in Commerce Integrated with Indian Knowledge Systems (IKS)

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Abstract

In the modern commercial landscape, employees face escalating demands that blur the boundaries between professional duties and personal life. Work–life balance (WLB) has emerged as an essential construct for sustaining both individual well-being and organizational performance. While conventional research focuses on flexible work arrangements, organizational culture, and human resource practices, there is scant attention on indigenous philosophical frameworks that can enrich our understanding of WLB. Indian Knowledge Systems (IKS), grounded in classical Indian philosophies such as Dharma, Karma Yoga, and concepts of equanimity (Samatva), offer timeless insights into achieving holistic balance. This paper explores how IKS principles can be integrated into commerce practices to enhance employee satisfaction, ethical decision-making, and sustainable productivity. Bridging modern workplace challenges with ancient wisdom helps reconceptualize WLB not as mere equilibrium between work and life but as a balanced way of life that aligns work with purpose, ethics, and well-being.

Introduction

Work–life balance refers to the harmonious integration of professional responsibilities and personal life such that neither domain detracts from the other. A balanced life improves mental health, job satisfaction, and organizational commitment. In commerce-related professions, particularly in sectors like banking, management, and information technology, excessive work hours, globalization pressures, and technology-enabled connectivity exacerbate WLB challenges. Research shows that unresolved imbalance leads to stress, lower quality of life, and reduced productivity. Indian Knowledge Systems (IKS) encapsulate indigenous philosophies and practices developed over millennia in South Asia. Traditions such as Vedanta, Yoga, and the Bhagavad Gita provide frameworks focused on ethical duty (Dharma), purposeful action (Karma), and equanimity, which can help individuals integrate work and personal life meaningfully. While mainstream literature examines organizational policies affecting WLB, the integration of IKS can expand theoretical and practical insights. While mainstream literature examines organizational policies affecting WLB, the integration of IKS can expand theoretical and practical insights.

Objective of the Study

Primary Objective

- To study the concept of work–life balance in the field of commerce through the lens of Indian Knowledge Systems (IKS) and examine its relevance in the contemporary business environment.

Secondary Objectives

- To understand the principles of work–life harmony as explained in Indian

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Knowledge Systems such as Yoga, Bhagavad Gita, Arthashastra, and Vedic philosophy.

- To analyze the impact of IKS-based practices (e.g., mindfulness, Nishkama Karma, ethical living, balance of Purusharthas) on employees' work-life balance.
- To examine how modern commerce and corporate practices can integrate IKS values for sustainable productivity and well-being.
- To study the role of ethical business conduct and self-discipline (as emphasized in IKS) in reducing work-related stress.
- To assess employees' awareness and acceptance of IKS principles in managing professional and personal life.
- To compare Western work-life balance models with IKS-based approaches.
- To suggest IKS-oriented strategies for improving work-life balance in commerce and management sectors.

Research Methodology

- Descriptive research design
- Both primary and secondary data used
- Primary data collected through questionnaire
- Secondary data from books, journals, and IKS literature
- Convenience sampling method
- Simple percentage analysis used

2. Literature Review

1 Work-Life Balance in Commerce

A substantial body of academic literature documents the significance of WLB in various organizational contexts. Studies in commerce and management reveal that employees struggle to balance job demands with personal obligations, and this imbalance negatively impacts well-being. Research among working women highlights that dual demands of home and career intensify stress and adversely affect quality of life.

Similarly, empirical studies analysing the impact of evolving work practices (e.g., work-from-home arrangements) indicate that blurred boundaries between work and life can erode traditional forms of balance and amplify burnout.

Academic discourse also suggests that conducive work environments and supportive organizational practices (e.g., flexible hours) are critical in improving work-life conditions among employees. Other studies emphasise that institutional factors like labour regulations affect the ability of workers to maintain balance in their lives.

2 Indian Knowledge Systems (IKS) in Modern Context

Indian Knowledge Systems incorporate philosophical, spiritual, and ethical frameworks originating from ancient Indian texts such as the Vedas, Upanishads, and Bhagavad Gita. IKS principles emphasize the holistic development of individuals through ethical action, mindfulness, and balanced living. These systems have been explored for mental well-being in educational contexts and corporate wellness, underscoring their potential in supporting emotional balance and resilience.

However, interdisciplinary research integrating IKS with modern work theories remains limited. A recent paper highlights how Indian philosophical constructs like Dharma and mindfulness can be adapted within corporate settings for employee well-being, yet there is limited empirical evidence in commerce sectors.

Theoretical Foundations: IKS Concepts Relevant to WLB

1 Dharma: Ethical Duty and Work Meaning

Dharma in Indian philosophical thought refers to righteous conduct and fulfilling one's duty in alignment with moral principles. This transcends mere professional roles to encompass ethical living in personal spheres. In a commerce context, *Dharma* encourages employees to view work as purposeful service rather than a source of stress. It also frames work responsibilities within a broader ethical framework, thus reducing conflicts between professional goals and personal values.

The concept of Dharma occupies a central position within Indian Knowledge Systems and serves as a foundational principle governing ethical conduct, social responsibility, and purposeful living. Derived from the Sanskrit root "dhr", meaning "to uphold" or "to sustain," Dharma refers to the moral and ethical order that sustains individuals, organizations, and society at large. In the context of work and commerce, Dharma extends beyond mere compliance with rules or pursuit of profit; it represents a value-based approach to professional life that integrates ethical duty with meaningful engagement in work.

Dharma as Ethical Responsibility in Professional Life

In a commercial setting, Dharma emphasizes the responsibility of individuals to perform their professional duties with integrity, honesty, and accountability. Unlike modern transactional views of work, which often prioritize outcomes such as profit, promotion, or performance metrics, Dharma focuses on *how* work is performed rather than

what is achieved. This ethical orientation encourages professionals to act responsibly toward stakeholders including customers, colleagues, shareholders, and society.

For example, a finance professional guided by Dharma would ensure transparency in financial reporting and avoid manipulative accounting practices, even if such practices promise short-term gains. Similarly, a marketing executive practicing Dharma would refrain from misleading advertisements and instead promote products honestly, respecting consumer trust. In these cases, Dharma acts as a moral compass that guides decision-making under pressure, thereby fostering trust and long-term organizational credibility.

Dharma and Meaningful Work

Dharma also contributes to the experience of meaningful work by aligning individual roles with a larger purpose. In Indian philosophy, work is not viewed merely as a means of livelihood but as a form of service (*Seva*) that contributes to societal well-being. When individuals perceive their professional roles as expressions of Dharma, work becomes intrinsically meaningful rather than merely instrumental.

For instance, a commerce educator who views teaching as a Dharmic responsibility will focus on nurturing ethical awareness and competence among students, rather than solely completing syllabi or meeting institutional targets. Similarly, an entrepreneur practicing Dharma may prioritize fair wages, employee welfare, and sustainable business practices, recognizing that economic success should not come at the cost of social harm. This perspective transforms work into a channel for self-realization and social contribution, enhancing job satisfaction and emotional well-being.

Dharma and Work–Life Balance

Dharma plays a significant role in achieving work–life balance by preventing excessive attachment to professional roles. Indian philosophical texts emphasize moderation and balance, discouraging extremes in any aspect of life. When work is approached as a Dharmic duty rather than an obsession, individuals are less likely to overwork at the expense of personal health and family life.

For example, a corporate manager guided by Dharma recognizes the importance of fulfilling professional responsibilities efficiently while also honoring commitments to family and personal well-being. This manager avoids exploitative work cultures such as chronic overtime or unrealistic deadlines, understanding that ethical leadership includes protecting the mental and emotional health of employees. Thus, Dharma supports sustainable work practices that enable long-term productivity without burnout.

Organizational Dharma and Ethical Leadership

At the organizational level, Dharma manifests as ethical leadership and value-driven corporate governance. Leaders who embody Dharma act with fairness, empathy, and social responsibility, setting moral standards for the organization. Such leadership fosters a work environment where employees feel respected and valued, which positively influences work–life balance.

For example, companies that adopt ethical hiring practices, promote inclusivity, and implement employee-friendly policies such as flexible working hours demonstrate organizational Dharma. These practices reflect a commitment to balancing economic objectives with human values. Employees in such environments are more likely to experience psychological safety and harmony between their professional and personal lives.

Relevance of Dharma in Contemporary Commerce

In today's competitive and fast-paced commercial environment, the relevance of Dharma is increasingly significant. Rising stress levels, ethical lapses, and burnout highlight the limitations of profit-centric work cultures. Dharma offers an alternative framework that integrates ethical duty, personal fulfillment, and social responsibility.

By internalizing Dharma, commerce professionals can navigate workplace challenges with clarity and moral strength. Ethical dilemmas are approached not merely as legal issues but as opportunities to uphold values. This alignment of ethical duty with work meaning enables individuals to sustain professional excellence while maintaining emotional balance and integrity.

Dharma, as an ethical and philosophical construct, provides a holistic understanding of work that transcends material success. It emphasizes ethical conduct, purposeful engagement, and balanced living, making it highly relevant to contemporary commerce. By integrating Dharma into professional life, individuals and organizations can foster meaningful work experiences that support work–life balance, ethical decision-making, and long-term sustainability. As part of Indian Knowledge Systems, Dharma offers timeless guidance for harmonizing professional achievement with personal well-being and social good.

2 Karma Yoga: Balance Through Detached Action

Karma Yoga — the philosophy of performing action without attachment to results — teaches individuals to focus on sincere effort rather than outcomes. This reduces anxiety associated with performance pressures and fosters equanimity in success and failure. The Bhagavad Gita elaborates that individuals should engage wholeheartedly in action yet remain mentally detached from the fruits of their work, a perspective that can mitigate work-related stress.

Karma Yoga is a fundamental principle of Indian Knowledge Systems that emphasizes performing one's duties with full commitment while remaining detached from the outcomes of those actions. Rooted in the teachings of the Bhagavad Gita, Karma Yoga advocates Nishkama Karma—action performed without selfish desire for rewards. Rather than promoting passivity, this philosophy encourages active engagement in work combined with mental equanimity, making it highly relevant to contemporary work–life balance challenges in commerce.

Philosophical Foundation of Karma Yoga

According to the Bhagavad Gita, individuals have control over their actions but not over the results. Excessive attachment to outcomes often leads to anxiety, fear of failure, and emotional exhaustion. Karma Yoga addresses this by shifting the focus from results to righteous effort. When individuals concentrate on sincere performance of duties rather than outcomes such as promotions, profits, or recognition, mental stress reduces and inner stability increases.

In commerce-related professions, where performance targets, competition, and evaluation metrics dominate, attachment to outcomes often creates chronic stress. Karma Yoga provides a mental framework to engage fully in work while maintaining emotional distance from fluctuating results.

Detached Action and Work–Life Balance

Detached action does not imply indifference or lack of ambition. Instead, it involves performing tasks with excellence while accepting outcomes with composure. This balanced mindset allows professionals to avoid over-identification with work roles, thereby protecting personal life and mental health.

For example, a sales executive who practices Karma Yoga focuses on ethical selling, customer satisfaction, and diligent effort rather than obsessing over monthly targets alone. While targets remain important, failure to achieve them does not lead to self-blame or emotional distress. As a result, the executive maintains psychological balance, preventing work-related stress from spilling over into personal life.

Example from Corporate Management

Consider a project manager in a multinational company responsible for delivering a high-stakes project under tight deadlines. A result-driven approach may cause excessive stress, long working hours, and strained personal relationships. By adopting Karma Yoga, the manager commits to effective planning, teamwork, and ethical decision-making, while accepting that certain external factors—such as market changes or client decisions—are beyond personal control.

Even if the project outcome is not entirely successful, the manager remains emotionally balanced, viewing the experience as part of professional growth rather than personal failure. This detachment enables the manager to maintain work–life harmony and resilience.

Karma Yoga in Entrepreneurship

Entrepreneurs often experience intense pressure due to financial risks and uncertain outcomes. Karma Yoga encourages entrepreneurs to focus on innovation, ethical business practices, and service to society rather than fixation on profits alone.

For instance, a socially responsible entrepreneur may invest in sustainable products despite uncertain market returns. By emphasizing ethical action and long-term value creation, the entrepreneur remains motivated and emotionally stable, even during temporary losses. This approach reduces burnout and supports sustained engagement in both professional and personal domains.

Karma Yoga and Emotional Resilience

One of the key benefits of Karma Yoga is emotional resilience. Detachment from results enables individuals to remain calm in success and failure alike. This emotional stability enhances decision-making and interpersonal relationships in the workplace.

For example, an accountant who makes a minor error during an audit may experience intense anxiety due to fear of repercussions. Practicing Karma Yoga allows the individual to acknowledge the mistake, correct it responsibly, and learn from the experience without excessive self-criticism. Such resilience prevents prolonged stress and protects mental well-being.

Organizational Implications of Karma Yoga

At the organizational level, promoting Karma Yoga can lead to healthier work cultures. When leaders emphasize effort, ethics, and learning rather than only outcomes, employees feel psychologically safe. Performance evaluations based on sincere effort and ethical conduct, alongside results, encourage balanced engagement and reduce burnout.

Organizations that integrate Karma Yoga principles may introduce reflective practices, ethical training, and mindfulness programs to reinforce detached action. These initiatives contribute to improved work–life balance, employee satisfaction, and long-term productivity.



Relevance in Contemporary Commerce

In an era marked by constant competition, uncertainty, and performance pressure, Karma Yoga offers a sustainable approach to professional life. It reframes success not merely as achievement of results but as the quality of effort and integrity in action. By internalizing Karma Yoga, commerce professionals can align ambition with inner peace, ensuring that work enhances rather than diminishes personal well-being.

Karma Yoga provides a powerful framework for achieving work–life balance through detached action. By focusing on ethical effort rather than outcome obsession, individuals cultivate emotional stability, resilience, and purpose in their professional lives. When integrated into commerce and organizational practices, Karma Yoga supports sustainable performance while preserving mental and emotional health, making it a vital component of Indian Knowledge Systems in modern work environments.

In the contemporary commercial environment characterized by globalization, technological acceleration, and intense competition, organizations and professionals face unprecedented ethical, psychological, and social challenges. Rising stress levels, declining employee well-being, ethical lapses, and sustainability concerns reveal the limitations of purely profit-driven business models. Indian Knowledge Systems (IKS), rooted in ancient philosophical, ethical, and psychological frameworks, offer timeless principles that remain highly relevant in addressing these modern challenges. By integrating IKS into commerce, organizations can promote ethical conduct, sustainable growth, and holistic well-being.

IKS and Ethical Decision-Making in Business

One of the most significant contributions of IKS to contemporary commerce is its emphasis on ethics and moral responsibility. Concepts such as Dharma (righteous duty) guide individuals and organizations to act responsibly toward all stakeholders rather than focusing solely on shareholder wealth.

Example:

An Indian manufacturing firm that prioritizes ethical sourcing and fair labor practices, even when cheaper alternatives exist, reflects Dharmic business conduct. Such organizations may incur higher short-term costs but benefit from long-term trust, brand reputation, and stakeholder loyalty. This approach aligns with modern concepts of corporate governance and ethical compliance, demonstrating the continued relevance of IKS principles.

IKS and Work–Life Balance

Contemporary commerce often demands long working hours, constant connectivity, and high performance expectations, leading to work–life imbalance and burnout. IKS offers a holistic understanding of balance through concepts such as Samatva (equanimity) and moderation.

Example:

Organizations incorporating yoga and meditation programs inspired by IKS help employees manage stress and maintain emotional stability. Several Indian and multinational corporations have introduced mindfulness sessions and wellness breaks, resulting in improved employee focus, reduced absenteeism, and enhanced work–life harmony. These practices reflect IKS values adapted to modern organizational needs.

IKS and Leadership Development

Modern commerce requires leaders who can manage complexity, uncertainty, and diverse stakeholders. IKS promotes leadership qualities such as self-discipline, compassion, humility, and ethical clarity, which are essential for effective leadership today.

Example:

Leaders influenced by Karma Yoga emphasize sincere effort and ethical conduct rather than aggressive target chasing. Such leaders support employees during failures and encourage learning-oriented work cultures. This leadership style increases employee engagement and psychological safety, key factors for innovation and sustainable performance.

IKS and Sustainable Business Practices

Sustainability is a major concern in contemporary commerce due to environmental degradation and social inequality. IKS views nature as sacred and promotes harmony between human activity and the environment. Concepts such as Vasudhaiva Kutumbakam (the world is one family) encourage inclusive and environmentally responsible business practices.

Example:

A commerce organization adopting eco-friendly production methods, reducing waste, and investing in renewable energy reflects IKS-inspired sustainability. Such practices not only fulfill corporate social responsibility obligations but also attract environmentally conscious consumers and investors, strengthening long-term business viability.

IKS and Employee Well-Being

IKS emphasizes holistic well-being encompassing physical, mental, and emotional health. In contrast to contemporary work cultures that prioritize productivity over people, IKS advocates balanced living and self-awareness.

Example:

Human resource policies that include mental health support, flexible working arrangements, and ethical performance appraisal systems resonate with IKS principles. Employees working in such environments report higher job satisfaction, reduced stress, and stronger organizational commitment, demonstrating how ancient wisdom aligns with modern human resource management.

IKS and Purpose-Driven Commerce

IKS encourages individuals to perceive work as service (Seva) rather than mere economic activity. This outlook aligns with the growing global emphasis on purpose-driven organizations.

Example:

Social enterprises that focus on inclusive growth, such as providing employment to marginalized communities or offering affordable products for societal benefit, embody IKS values. These organizations balance profit with purpose, illustrating how IKS supports socially responsible commerce.

IKS and Managing Uncertainty in Business

Contemporary commerce is marked by volatility, uncertainty, complexity, and ambiguity (VUCA). IKS offers psychological resilience through practices such as mindfulness, detachment, and self-regulation.

Example:

During economic downturns or market disruptions, leaders who apply IKS principles maintain calm, make ethical decisions, and communicate transparently with employees. This stability fosters trust and collective resilience, enabling organizations to navigate crises effectively.

Global Relevance of IKS in Commerce

While rooted in Indian tradition, IKS principles possess universal relevance. Concepts such as ethical duty, mindfulness, balance, and sustainability resonate with global movements in conscious capitalism, stakeholder theory, and corporate mindfulness.

Example:

International corporations adopting yoga-based wellness programs or ethical leadership frameworks inspired by Eastern philosophies illustrate the global applicability of IKS. These initiatives demonstrate that IKS transcends cultural boundaries and contributes meaningfully to global commerce.

Indian Knowledge Systems remain highly relevant in contemporary commerce by addressing ethical, psychological, and sustainability challenges inherent in modern business environments. By integrating principles such as Dharma, Karma Yoga, mindfulness, and holistic well-being, organizations can achieve sustainable growth while preserving human values. IKS offers a comprehensive framework that balances economic objectives with ethical responsibility and personal fulfillment, making it an invaluable resource for redefining success in contemporary commerce.

3 Samatva and Sattva: Equanimity and Balanced Qualities

The concept of Sattva (purity and balanced mental attributes) and Samatva (equanimity) reflects psychological poise. Individuals oriented toward Sattva are more likely to maintain inner peace amidst work challenges. Integration of these qualities into organizational life encourages employees to approach both professional challenges and personal responsibilities with balance and clarity, fostering well-being that supports both life domains.

4 Purushartha: Balanced Life Aims

The Purusharthas — Dharma (righteous conduct), Artha (wealth), Kama (desire/enjoyment), and Moksha (liberation) — offer a multi-dimensional framework for life's goals. In commerce, Artha pertains to earning wealth ethically, while Dharma ensures that wealth pursuit does not undermine personal or ethical values. Understanding these goals holistically can help individuals balance material aspirations with personal fulfillment.

Integration of IKS in Commerce Practice

1 Ethical Leadership and Organizational Culture

Integrating IKS principles in commerce starts with ethical leadership. Leaders who embody Dharma foster environments where employees feel valued beyond productivity metrics. Ethical decision-making grounded in IKS principles enhances trust, reduces workplace stress, and contributes to a culture that supports work-life harmony.

2 Mindfulness and Stress Management

Incorporating practices like meditation and yoga, derived from IKS, can support emotional regulation and stress reduction. Corporate wellness programs that embed mindfulness practices help employees navigate pressures in a manner conducive to overall balance. These practices not only enhance well-being but also improve organisational productivity by reducing burnout.

3 Purpose-Driven Work and Professional Identity

IKS encourages individuals to view work as part of a larger purpose rather than a transactional activity. Cultivating purpose-driven work identities enables employees to derive satisfaction and fulfilment from their roles, thus harmonizing professional and personal life spheres.

4 Equanimity in Outcome and Effort

Adopting Karma Yoga as a workplace philosophy promotes effort-oriented performance rather than result fixation. This approach fosters psychological resilience, helping individuals cope with failures and maintain balance in the face of uncertainty.

Empirical Opportunities and Future Research Directions

While theoretical representations demonstrate the potential value of integrating IKS with WLB frameworks, empirical research is needed to validate their effectiveness in commerce sectors. Studies could explore whether employees exposed to IKS-informed interventions (e.g., mindfulness programs, ethical leadership training) demonstrate greater work-life satisfaction and reduced stress compared to control groups. Comparative studies across sectors (e.g., IT, banking, education) can also elucidate contextual differences in the applicability of IKS principles. Moreover, qualitative research exploring employee perceptions of IKS integration could provide rich insights into lived experiences.

Practical Implications

For commerce organisations seeking sustainable competitive advantage, integrating IKS can be a differentiator. Policies and programs that incorporate holistic wellness practices, ethics-oriented training, and mindfulness can enhance employee engagement and well-being while reducing burnout and turnover. Furthermore, fostering organizational cultures anchored in purpose, ethical behavior, and emotional resilience aligns individual aspirations with organizational goals.

Conclusion

Work-life balance remains a central challenge in today's fast-paced commerce environments. Traditional approaches focus predominantly on structural solutions such as flexible work arrangements and supportive policies. However, integrating Indian Knowledge Systems provides a **holistic alternative**, emphasizing mental balance, ethical living, and purposeful action. By embedding principles such as Dharma, Karma Yoga, and Samatva into organisational life, commerce professionals can experience sustained well-being and satisfaction. IKS enriches modern frameworks by inviting organisations and individuals alike to reimagine balance not as a zero-sum trade-off but as an integrated way of living that honours both work and personal life.

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Original Article

Indian Ethos, Values and Skills for Teacher Professional Development: A NEP 2020 Perspective

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Abstract

The National Education Policy (NEP) 2020 envisions a transformative shift in India's education system by emphasizing holistic development, value-based learning, and continuous professional growth of teachers. Recognizing teachers as the central agents of educational reform, the policy underscores the need for ethically grounded, professionally competent, and socially responsible educators. In this context, Indian ethos—rooted in moral values, cultural traditions, and philosophical principles—offers a strong foundation for redefining teacher professional development. This conceptual paper examines the relevance of Indian ethos, core values, and professional skills in enhancing the professional development of teachers within the framework of NEP 2020. Drawing insights from Indian philosophical traditions, national policy documents, and contemporary academic literature, the study adopts a descriptive and analytical research approach. It explores how ethical values such as dharma (righteous conduct), seva (service), integrity, empathy, and lifelong learning can be systematically integrated into teacher education and continuous professional development programmes. The paper further analyses the alignment between Indian ethos and NEP 2020's emphasis on competency-based education, experiential learning, reflective practice, and the inclusion of Indian knowledge systems. The study argues that value-based professional development enhances teachers' pedagogical effectiveness, ethical judgment, emotional intelligence, and commitment to inclusive and sustainable education. Integrating Indian ethos with professional skill development not only strengthens teaching competence but also fosters reflective practitioners capable of addressing contemporary educational challenges. The paper concludes that aligning teacher professional development with Indian ethos and the vision of NEP 2020 can contribute significantly to building a morally conscious, skilled, and future-ready teaching workforce. Directions for future empirical research are suggested to assess the impact of value-oriented professional development initiatives in teacher education.

Keywords: Indian Ethos, NEP 2020, Teacher Professional Development, Value-Based Education, Professional Skills.

Introduction

Education in India has historically been guided by strong ethical foundations, cultural values, and a holistic vision of human development. The teacher, regarded as a guru, has traditionally played a pivotal role not only in knowledge transmission but also in character formation. In the contemporary era, rapid technological advancement, globalization, and changing learner needs have necessitated a reorientation of teacher professional development. The National Education Policy (NEP) 2020 acknowledges this need and places teachers at the heart of educational transformation. NEP 2020 emphasizes value-based education, competency development, and continuous professional growth of teachers. These objectives are deeply aligned with Indian ethos, which encompasses moral values, social responsibility, spiritual awareness, and professional integrity. In this context, integrating Indian ethos, values, and skills into teacher professional development becomes crucial for creating competent, ethical, and reflective educators.

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This paper attempts to examine the conceptual linkage between Indian ethos and teacher professional development in light of NEP 2020, highlighting the relevance of value-based and skill-oriented approaches in strengthening the teaching profession.

Literature Review

Teacher professional development has been widely acknowledged as a critical determinant of educational quality and systemic reform across national contexts. Contemporary research conceptualizes teacher professional development as a continuous, career-long process that enhances teachers' pedagogical knowledge, professional judgment, ethical orientation, and capacity to respond to diverse learner needs (Darling-Hammond et al., 2017). International studies emphasize that effective professional development is sustained, practice-oriented, collaborative, and grounded in teachers' professional values (OECD, 2019; UNESCO, 2017).

From a global perspective, teacher professionalism increasingly incorporates ethical responsibility, reflective practice, and social accountability alongside instructional competence. OECD (2019) highlights that teacher professionalism extends beyond technical skills to include autonomy, ethical conduct, and commitment to lifelong learning. Similarly, UNESCO (2017) stresses the importance of culturally responsive and value-informed teacher policies to support holistic educational development. These perspectives underscore the growing recognition that professional development must be aligned with moral and socio-cultural contexts.

In the Indian context, teacher professional development has been shaped by both traditional educational philosophies and contemporary policy reforms. Studies indicate that while recent initiatives have focused on competency-based training and technological integration, ethical and value-based dimensions remain insufficiently embedded within formal professional development structures (Singh & Mishra, 2019). Researchers argue that this imbalance limits the transformative potential of teacher education, particularly in culturally diverse and socially complex classrooms.

Indian ethos provides a distinctive philosophical foundation for addressing this gap. Rooted in ancient Indian thought, Indian ethos emphasizes values such as dharma (righteous conduct), *satya* (truth), ahimsa (non-violence), karuna (compassion), *seva* (service), and self-discipline. Educational scholars view these values as integral to holistic development and ethical professionalism (Sharma, 2018). Within the traditional guru-shishya parampara, the teacher's role encompassed moral guidance, character formation, and social responsibility, alongside intellectual instruction.

Empirical and conceptual studies suggest that value-based education grounded in Indian ethos can significantly enhance teacher professionalism. Kumar (2021) argues that ethical orientation strengthens teachers' commitment, integrity, and empathetic engagement with learners. These perspectives resonate with relational and care-based theories of education, which emphasize moral responsibility and emotional connectedness as essential components of effective teaching (Noddings, 2013). Integrating such values into professional development programmes supports reflective practice and ethical decision-making.

Recent policy-oriented literature highlights the relevance of these value-based frameworks in the context of the National Education Policy (NEP) 2020. NEP 2020 positions teachers as the central agents of educational transformation and advocates continuous professional development, competency-based education, reflective practice, and integration of Indian knowledge systems (Government of India, 2020). Scholars interpret NEP 2020 as an attempt to align global educational standards with indigenous philosophical traditions, thereby legitimizing the role of Indian ethos in teacher development (Kumar, 2021).

Despite growing scholarly interest, existing literature largely examines teacher professional development, Indian ethos, and NEP 2020 as separate domains. Limited research offers an integrated conceptual analysis that systematically links ethical values, professional skills, and policy objectives within a unified framework. This gap highlights the need for conceptual studies that explore how Indian ethos can be operationalized within teacher professional development to support the holistic and future-ready vision articulated by NEP 2020

Research Methodology

This study adopts a conceptual and qualitative research design, focusing on education policy, ethics, and teacher education. The research is based on a systematic review and critical analysis of secondary sources, including policy documents, classical and contemporary literature on Indian ethos, teacher education frameworks, and scholarly articles published in peer-reviewed national and international journals.

The National Education Policy (NEP) 2020 serves as the primary policy document guiding the analytical framework of the study. Relevant provisions related to teacher education, value-based learning, professional development, and Indian knowledge systems were identified and thematically analysed. Additionally, philosophical texts and academic interpretations of Indian ethos were reviewed to extract core values and ethical principles relevant to the teaching profession.

A thematic content analysis approach was employed to establish conceptual linkages between Indian ethos, professional skills, and teacher professional development. Themes such as ethical conduct, holistic development, professional competence, reflective practice, and lifelong learning were synthesized to develop an integrative framework aligned with NEP 2020. As a conceptual paper, this study does not involve primary data collection;

however, it provides a theoretically grounded foundation for future empirical research in teacher professional development.

Conceptual Framework:

Indian Ethos–Based Teacher Professional Development. The conceptual framework proposed in this study positions Indian ethos as the foundational base for teacher professional development, supported by core values and professional skills, and aligned with the objectives of NEP 2020.

At the foundational level, Indian ethos contributes ethical and philosophical values such as dharma (righteousness), satya (truth), seva (service), empathy, self-discipline, and social responsibility. These values influence teachers' professional attitudes and moral decision-making.

At the intermediate level, these values translate into professional competencies, including pedagogical effectiveness, emotional intelligence, communication skills, leadership, reflective practice, and ethical judgment. These competencies are essential for addressing contemporary classroom challenges.

At the outcome level, alignment with NEP 2020 ensures holistic teacher development, improved teaching quality, inclusive education practices, and lifelong professional growth. The framework emphasizes that ethical grounding and skill development must function synergistically to produce competent and value-driven educators. This conceptual model provides a structured lens for understanding how Indian ethos can be systematically integrated into teacher education and professional development programmes under NEP 2020.

Indian Ethos and Value System: Conceptual Overview

Indian ethos refers to the collective moral, cultural, and philosophical principles that have guided Indian society for centuries. Rooted in ancient scriptures, philosophical traditions, and social practices, Indian ethos emphasizes values such as truth (satya), righteousness (dharma), non-violence (ahimsa), compassion (karuna), discipline, humility, and service (seva).

In the educational context, Indian ethos upholds the guru–shishya parampara, which highlights mutual respect, ethical conduct, and holistic development. Education is viewed not merely as a means of acquiring knowledge but as a process of self-realization and social responsibility. These values are highly relevant for teachers, who serve as role models and agents of social change.

Incorporating Indian ethos into teacher education can strengthen ethical decision-making, professional commitment, and a learner-centric approach, thereby enhancing the overall quality of education.

Professional Skills Required for Teachers in the Contemporary Era

Teacher professional development in the 21st century extends beyond subject knowledge and pedagogical techniques. NEP 2020 highlights the need for teachers to develop a wide range of professional skills, including:

- Pedagogical competence and subject mastery
- Critical thinking and problem-solving skills
- Communication and collaboration abilities
- Emotional intelligence and empathy
- Leadership and classroom management skills
- Ethical judgment and professional integrity
- Digital and technological skills

These skills resonate with Indian ethos, which advocates balance between intellectual, emotional, moral, and spiritual dimensions of development. A value-driven skill framework enables teachers to respond effectively to diverse classroom situations while maintaining ethical standards and social sensitivity.

NEP 2020 and Teacher Professional Development

NEP 2020 recognizes teachers as the central force in achieving educational excellence. The policy proposes comprehensive reforms in teacher education, recruitment, training, and career progression. Key provisions related to teacher professional development include:

- Continuous Professional Development (CPD) through regular training and capacity-building programmes
- Integration of ethical values, constitutional principles, and Indian knowledge systems into teacher education
- Competency-based teacher education with a focus on experiential and reflective learning
- Emphasis on professional standards, accountability, and autonomy

The policy envisions teachers as facilitators of holistic learning rather than mere transmitters of information. This vision aligns closely with Indian ethos, which promotes self-discipline, responsibility, and lifelong learning.

Linking Indian Ethos with NEP 2020 for Teacher Development

The alignment between Indian ethos and NEP 2020 is evident in the shared emphasis on holistic development, ethical values, and professional excellence. NEP 2020 encourages culturally rooted education while preparing learners and teachers for global engagement. By integrating Indian ethos into teacher professional development, educators can develop moral sensitivity, national consciousness, and inclusive attitudes.

Value-based professional development fosters trust, respect, and social responsibility among teachers. It also enhances teachers' ability to address contemporary challenges such as classroom diversity, ethical dilemmas, and technological disruptions. Thus, Indian ethos provides a strong philosophical foundation for realizing the objectives of NEP 2020 in teacher education.

Implications for Teacher Education and Practice

The integration of Indian ethos, values, and skills into teacher professional development has several practical implications:

- Teacher education curricula should include components on ethics, values, and Indian knowledge systems.
- Professional development programmes should focus on reflective practices and moral reasoning.
- Institutions should promote value-based leadership and professional conduct among teachers.
- Continuous training should balance technological skills with ethical and social competencies.

Such initiatives can contribute to the development of competent, ethical, and socially responsible teachers, in line with the vision of NEP 2020.

Conclusion

Teacher professional development is a critical factor in the successful implementation of NEP 2020. This paper highlights the relevance of Indian ethos, core values, and professional skills in strengthening teacher education and practice. By aligning professional development initiatives with India's rich ethical and cultural traditions, the education system can produce teachers who are not only skilled and knowledgeable but also morally grounded and socially committed.

The integration of Indian ethos with NEP 2020 provides a holistic framework for teacher professional development, ensuring sustainable educational transformation in India.

Future Scope of the Study

Future research may empirically examine the impact of value-based professional development programmes on teacher performance and student outcomes. Comparative studies across regions and educational levels can provide deeper insights into the effectiveness of Indian ethos-oriented teacher training. Additionally, quantitative studies may explore teachers' perceptions of NEP 2020 reforms and their readiness to adopt value-driven professional practices.

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Original Article

आधुनिक जीवन में सामाजिक बंधनों का विद्रोह : कफ्यू

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प्रस्तुत शोध-लेख में हिन्दी नाट्य साहित्य के प्रमुख प्रयोगशील नाटककार डॉ. लक्ष्मीनारायण लाल के नाटक कफ्यू का समाजशास्त्रीय एवं मनोवैज्ञानिक विश्लेषण किया गया है। यह नाटक आधुनिक शहरी जीवन में व्यक्ति पर आरोपित सामाजिक, मानसिक एवं भावनात्मक प्रतिबंधों (कफ्यू) को प्रतीकात्मक रूप में प्रस्तुत करता है। नाटककार ने दांपत्य जीवन, स्त्री-पुरुष संबंध, व्यक्तिगत स्वतंत्रता, भय, कायरता तथा आत्म-पहचान जैसे जटिल प्रश्नों को शहर में लगे कफ्यू और दंगों की पृष्ठभूमि में अत्यंत प्रभावशाली ढंग से उभारा है। नाटक के प्रमुख पात्र—गौतम, कविता, मनीषा और संजय—अपने-अपने व्यक्तित्व पर लगे सामाजिक व मानसिक कफ्यू को तोड़ने का प्रयास करते हैं, जिससे उनके भीतर दबी हुई इच्छाएँ, भय और सच्चाइयाँ उजागर होती हैं। यह संघर्ष व्यक्ति की आंतरिक स्वतंत्रता और सामाजिक मर्यादाओं के बीच टकराव को रेखांकित करता है। कफ्यू केवल राजनीतिक या सामाजिक व्यवस्था का चित्रण नहीं करता, बल्कि आधुनिक मनुष्य की कुंठा, असंतोष और आत्म-अन्वेषण की प्रक्रिया को भी सामने लाता है।

बीज शब्द: डॉ. लक्ष्मीनारायण लाल, कफ्यू (नाटक), आधुनिक हिन्दी नाटक, दांपत्य जीवन, सामाजिक बंधन, अस्तित्ववादी चेतना, आत्म-पहचान, प्रतीकात्मक नाटक

हिन्दी नाट्य जगत में डॉ. लक्ष्मीनारायण लाल का नाम प्रयोगशील नाटककार के रूप में सुप्रसिद्ध है। हिन्दी नाट्य साहित्य का विकास भारतेन्दु हरिश्चन्द्र के युग से प्रारंभ होता है। किन्तु इस क्षेत्र में प्रसादोत्तर युगीन नाटककारों का योगदान भी प्रमुख रहा है। वे सफल अभिनेता के साथ-साथ श्रेष्ठ नाटककार थे। हिन्दी नाटकों के सृजन की चर्चा में विद्वानों ने डॉ. लक्ष्मीनारायण लाल के नाटकों को प्रतिक नाटक या बुद्धि नाटक की संज्ञा दी है। डॉ. लक्ष्मीनारायण लाल पर हिन्दी नाटक और रंगमंच का गहरा प्रभाव रहा है। उनके नाटकों में समकालीन जीवन की अनेक समस्याओं का चित्रण मिलता है। एकांकियों में अनेक शिल्पगत प्रयोग भी मिलता है। साथ ही उनके व्यक्तित्व एवं साहित्य में अस्तित्ववादी साहित्यकारों का प्रभाव स्पष्ट रूप से पड़ा है। समस्या मूलक नाटकों की रचना करते हुए उनमें प्रतीकात्मकता का प्रयोग बखूबी करते हैं। उनके व्यक्तित्व में नाट्य-क्षम्यता, रंगकर्मी, नाटककार और निर्देशक के अतिरिक्त एक कुशल आलोचक की प्रतिभा सम्मिलित थी।

डॉ. लक्ष्मीनारायण लाल बहुआयामी व्यक्तित्व उनके कृतित्व में भी उसी तरह उभरा है। जिसका प्रमाण उनके साहित्य में दिखाई देता है। उनके विषय में डॉ. रामचरण महेन्द्र का यह कथन “डॉ. लाल उन एकांकीकारों में हैं जो जीवन की आलोचना बुद्धि विकास से नहीं अपितु भावना के माध्यम से करते हैं। ये भावना का एक तूफान लेकर एकांकी जगत में प्रविष्ट हुए हैं और प्रखर अनुभूति से एक अभिनव चमत्कार उत्पन्न कर देते हैं। आप एकांकी का आधार ऐसे तत्व पर खड़ा करते हैं जहाँ तर्क और विवाद याँ शाब्दिक आलोचना कार्य नहीं करती। मनुष्य की भावना का उद्वेलन व्यापारों का औचित्य-अनौचित्य निर्णय करता है। उसमें एक अतलस्पर्शी हुक उफन पड़ती है, व्यथा और अंतर्वेदना का समुद्र लहरता रहता है। आपका आदर्श कलावाद है। आप सौन्दर्य, प्रेम और शिवत्व के उपासक हैं। जीवन के सौन्दर्य, संगीत तथा कष्ट, पीड़ा, वेदना, आदि उभय पक्षों का कलामय प्रतिपादन किया है।”¹

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जीवन के कटु-मधुर अनुभवों और सशक्त लेखन क्षमता ने उन्हें एक प्रयोगशील नाटककार के रूप में बहुत कम समय में ही प्रतिष्ठा दिलायी है। इसी से वे नगरीय जीवन की समस्यात्मक जीवन के साथ-साथ ग्रामीण जीवन की समस्याओं के प्रति भी सचेत रहें हैं। उनका अनुभव था कि दैनिक जीवन की समस्याओं का चित्रण कर समाज को नयी दिशा प्रदान करने के लिए सजग रहे हैं। उन्होंने ने अंधा कुआँ, मादा कैक्टस, सुन्दर रस, सूखा सरोवर, तीन आँखों वाली मछली, रक्त कमल, नाटक तोता मैना, रातरानी, दर्पण, सूर्यमुखी, कलंकी, मिस्टर अभिमन्यु, करफ्यु, दूसरा दरवाजा, अब्दुला दीवना, यक्ष प्रश्न, व्यक्तिगत, एक सत्य हरिश्चन्द्र, सगुन पंछी, सब रंग मोहभंग, राम की लड़ाई, पंच पुरुष, लंका कांड, गंगा माटी जैसे नाटकों की रचना करके हिन्दी साहित्य को नयी दिशा प्रदान की है।

हमारे समसामयिक समाज में मनुष्य के आपसी संबंध कुछ अजीब सीमाओं के भीतर है जन्म लेते हैं और उसी सीमा में रहकर खत्म हो जाते हैं। इस दुभाग्य का सबसे कष्टपूर्ण उदाहरण हमारा दांपत्य जीवन है। पति-पत्नी, चाहे प्रेम-विवाह के फलस्वरूप मिले हो, चाहे परंपरागत विवाह से, एक-दूसरे को थोड़ा सा जानकर उसी के भीतर बल्कि उसे थोड़ी-सी पहचान का कर्फ्यू लगाकर जीवन जीने लगते हैं। पति-पत्नी के व्यक्तित्व में और भी कितने अदृश्य, अनदेखे, बिना पहचाने, बिना ढूँढे, बिना तलाश किए हुए पक्ष 'डाइमेंशन' रह जाते हैं और हमारा दांपत्य जीवन कुत्रिमता, दिखावेपन, ढोंग का शिकार बनकर रह जाता है। पति-पत्नी अपने उस अनदेखे, अतलाशे, व्यक्तित्व को अपने परिवार में अपने आपसी संबंध में जब नहीं जी पाते तो वे जब भी कोई उचित, अनुचित अवसर या स्थिति पाते हैं तो सहसा उसे (अप्रकट व्यक्तित्व को) प्रकट कर आश्चर्यचकित हो जाते हैं और यही से एक नए जीवन का उद्घाटन सहसा हो जाता है। जैसे-

“मनीषा : आप इतना डरते क्यों हैं ?

गौतम : निडर होने के लिए।

मनीषा : हो जाये ना।

गौतम : कैसे ?

मनीषा : आपको कभी अपने आप से गुस्सा नहीं आता ?

गौतम : चुप

मनीषा : नफरत नहीं होती ?

गौतम : पीता है।

मनीषा : कि आप आदमी नहीं चूहे हैं।

गौतम : (सहसा) शहर में जो कुछ हो रहा है वह क्यों ? एक दबी हुई बात, जो सहसा फूट पडी है किसी एक बहाने से।

मनीषा : हर कायर आदमी को एक सहारा चाहिए। बहाना चाहिए, इसके पहले कि वो चूहे से शेर बन सके।

गौतम : यही सब, वह लोग कर रहे हैं जो निर्दोष बूढ़ों, बच्चों और औरातों को तंग कर रहे हैं बसों को निशाना बना रहे हैं, क्रांति का बहाना लेकर दंगे-फसाद करते हैं। शांति भंग करते हैं, नियम तोड़ते हैं, जीवन की गति –लय को...”²

नाटक का बाहरी परिवेश इस तरह है, एक ऐसा शहर, जहाँ पर कोई 'रॉयट' हो चुका है और पूरे शहर पर कर्फ्यू लगा दिया गया है। यह रॉयट और कर्फ्यू का एक तरह से हमारे जीवन के भीतर रॉयट और कर्फ्यू क्या है प्रतिफल बल्कि उसी का 'प्रोजेक्शन' है, एक्सटेंशन है हम यो कह सकते हैं कि क्योंकि हमारा व्यक्तिगत जीवन बौद्धिक शारीरिक, मानसिक कर्फ्यू में है, हृद में, पाबंदी में वर्जनाओं में घिरकर जिया जाता है, इसी नाते हम अपने जीवन-शक्ति को अभिव्यक्त करने के लिए समाज में घर में पास-पड़ोस में साहस अपराध कर बैठते हैं, 'रॉयट' करते हैं, और इसी तरह से अपने भीतर लगे कर्फ्यू को तोड़ना चाहते हैं। क्योंकि हमारा निजी जीवन चाहे वह प्रेम हो या विवाह यह कोई भी कर्म हो, कर्फ्यू के भीतर रुंधा, बंधा और यहां तक की कैद रहता है, तभी समझ में आए दिन इतने अमानवी अपराध और इतने 'रॉयट' होते रहते हैं। इस तरह हम अमानव्य, अस्वाभाविक होकर ही अपने सहज मानव को, मानवीय संबंधों को, बोधों को प्रकट करने का मजबूर होते हैं। जैसे की –

“मनीषा : तुमने ऐसा पहले कभी नहीं किया था, आज किया ...यानी जिस तरह का जीवन तुम जी रहे हो उससे तुम भागना चाहते हो।

गौतम : शायद तुम ठीक कहा रहे हो।

मनीषा : लेकिन जल्दी में गलत रास्ते पर भाग पड़े। ऐसे अकेले तुम नहीं हो। हम सब गलत रास्तों पर भागने वालों में हैं, क्योंकि सही रास्ता हमें नहीं मालूम, हम समझते रहे हैं, कुछ भी नया, कुछ भी अनोखा, कुछ भी अजीब करके हम जीवन को बदल सकते हैं, समाज को बदल सकते हैं, लेकिन यह बदलना तो केवल सहती है, कुछ देर के लिए है...”³

गौतम एक संपन्न युवा पति है जो मिल का संचालक है। इसका जीवन इसी के द्वारा और शायद अभिजात तत्त्वों परंपराओं द्वारा बनाये हुए कि नहीं दृश्य-अदृश्य, परोक्ष-अपरोक्ष नियमों शर्तों, सभ्यताओं के भीतर केद होकर जिया जा रहा है। इसका यह जीवन ऊपर से ऐसे शांत तालाब की तरह है, जिसमें प्रत्यक्षतः शायद कहीं कोई भी खबर या लहर नहीं है। इसके घर में मनीषा आती है और वहां इस तरह शांत जल को जैसे धीरे-धीरे पत्थर मारकर जगाती है और एक-एक पर्त को प्यास के छिलके की तरह खोलती हुई चली जाती है और इस तरह जब वह गौतम के व्यक्तित्व पर लगे हुए कर्फ्यू को तोड़ती है तो उसे उसके भीतर एक ऐसा बंदी तथा ऐसा अस्वाभाविक पुरुष मिलता है, जो कोई भी स्वाभाविक काम करने के लिए डरता है। वह एक हिंख पशु की तरह सामने प्रकट होता है। या 'तलाश' दोनों के लिए आश्चर्यजनक और शायद त्रासद है।

“मनीषा : क्यों इतना डरता है आदमी एक-दूसरे से ? क्यों हर समय उसे एक ऐसे खोल की जरूरत रहती है अपने को ढांकने के लिए जि सिर्फ देखने में मजबूत लगता है ? क्यों नहीं वो अपना ‘इन्ही बिशन्स’ तोड़कर बाहर आ जाता है ? कारण क्या हमारी सड़ी गली सामाजिक व्यवस्था नहीं ?”⁴

इसके बाद नाटक में तीसरे दृश्य में गौतम इस सब का जिम्मेदार हम सब है जो अपने आपको ज़िंदा समझते हैं। गौतम का वास्तविक रूप न स्वीकार करने का उसे अफ़सोस होता है। वह उके सामने समर्पित होने के लिए उतावली होती है। गौतम धीरे-धीरे उसे अंक में भर लेता है।

“गौतम : जो जी आए समझे। मुझे किसी की परवाह नहीं, किसी से कोई डर नहीं।

मनीषा : तुममें यह परिवर्तन।

गौतम : तुम्हारे कारण।

मनीषा : यहां आओ... मेरे पास ... (उसकी गोद में सर रख देती है।) तुम्हारा वह रूप एक ‘रिएलिटी’ समझकर मुझे एक्सेप्ट कर लेना चाहिए था, ‘रिएलिटी’ से भागना मुश्किल है।”⁵

और चौथे दृश्य आते हैं कविता सोफे पर सोते हुए कुछ सोच रही है। संजय दूसरे कमरे में है। कविता को आगे बढ़कर वापस लौटने का अफ़सोस हो रहा है। वह सोचती है कब तक चुनाव की यही गलती होती रहगी। संजय पिछली घटना को भूल जाने के लिए कहता है। कविता कहना था कि आप चरित्रों की दुनिया में रहकर स्वयं एक चरित्र बन गये हैं। यूँ आप में एक महान चरित्र है। संजय कविता को अंक में भर लेता है।

“कविता : हा, एक पुरुष। उसके सब अर्थों में। पुरुष जिसके बिना स्त्री का कोई अस्तित्व नहीं, पुरुष जिसकी चाह हर स्त्री अपनी आत्मा में पालती है, पुरुष जिसकी गोद ही स्त्री की मुक्ति है ...”⁶

और ये दोनों दृश्य विभिन्न तरह दोनों पर धरातलों पर चरित्र पर लगे कफ़्यू के टूटने के दृश्य है। पांचवें दृश्य में जब कविता अपने घर लौटती है और उसे सूने घर में अपने पति को देखती है तो उसे आज उसे पूरे घर का एक नया अर्थ मिलने लगा है। कविता एक नये जीवन के अनुभव से होकर गुजरी है और वह अब शायद वह कविता नहीं है, जो इस घर में कितने वर्षों से रहती आई है। पर गौतम भी अब वह नहीं जो पहले केवल पति के रूप में इस घर में रहता आया है। उसने पहली बार एक नया जीवन अनुभव पाया है और साथ ही अपने से उसके साक्षात्कार भी हुआ है अर्थात् दोनों की तलाश में दोनों को एक नये जीवन बिंदु पर पहुँचाया है।

“कविता : झूठ का सहारा मैंने लिया। मेरे प्रेम में था झूठ, मेरे विवाह में है झूठ। मेरे हर व्यवहार में झूठ ही झूठ है। सोचती थी अब यहाँ लौटकर सच कहूँगी, सच बोलूँगी। पर तुमसे बातें करते ही सरासर झूठ बोलने लगी। एक ऐसी झूठी कल्पित कहानी गढ़ने लगी ...”⁷

इस तलाश के बाद जब उसकी भेंट रात के पिछले पैर में अपनी पत्नी कविता से होती है तो वह फिर उन्ही झूठों का सहारा लेकर अपने आप को छिपाने की कोशिश करता है, जैसे कि वह पहले पत्नी के सामने करता रहा था। लेकिन इस बीच कविता एक नयी स्त्री के रूप उसके सामने आई है, जिसका अंदाजा या परिचय पति को पहले नहीं है। यह नया साक्षात्कार स्वभाववश, थोड़ी देर के लिए गौतम बर्दाश्त नहीं कर पाता। तब क्षण भर के लिए कविता उसी झूठ का सहारा लेने लगती हैं, जिसका सहारा अक्सर आज की ब्याह हुई स्त्रियाँ अपने जीवन में लेती हैं। वह मजबूरन एक काल्पनिक अनुभव बताने लगती है, लेकिन नाटकीय परिणति के अनुसार उसकी वह कल्पना, वही घटा हुआ यथार्थ सिद्ध होने लगता है जो उसे घर में गौतम और मनीषा के बीच कविता के अनुपस्थिति में घट चुका है। दोनों चुपचाप कहीं गहरे मन में एक-दूसरे को पहली बार पा लेते हैं और यह पाना तब और भी अधिक कविता के लिए अर्थवान हो जाता है जब वह घर के भीतर मनीषा को पा लेती है। मैं मानता हूँ कि शायद जीवन में ऐसा नहीं होता, लेकिन मेरा विश्वास है जीवन में ऐसा क्यों न हो, और यही नाटक की विशेष रचना है, लेखन नहीं। आज जीवन में जिस बुनियादी परिवर्तन की जरूरत है, मैंने यह इशारा इसी रचना भूमि से करने की कोशिश की है। इस परिवर्तन की शुरुआत तब होती है जब व्यक्ति अपने पर लगे हुए कफ़्यू को तोड़कर अपने को एक नया रूप में तलाशने का प्रयत्न करता है। और अंत में गौतम कविता एक -दूसरे को नये तलाश, नव प्रकट रूप में पाते हैं, जो उनके वास्तविक दांपत्य जीवन की नयी बुनियाद हो सकती है। उनके व्यक्तित्व को नया ‘डाइमेंशन’ जो उन्होंने इस प्रक्रिया से प्राप्त किया है, यह उनके जीवन को अधिक संपूर्ण उन्हें वास्तव में मनुष्य की तरह जीवन जीने के लिए एक नया क्षेत्र देगा, जिसका पता उन्हें अब तक न था।

“गौतम : यह क्या बकवास कर रहा हूँ ! कब तक इस झूठ के भंवर में पड़ा रहूँगा ! ये झूठे शब्द कल तक मुझे घेरे रहेंगे ! यह कफ़्यू कब टूटेंगा ? हे ईश्वर, इतना भी साहस नहीं कि स्वीकार कर सकूँ। क्या हो गया है हमें ? जो इतना सच है, प्रकट है, निर्भय होकर क्यों नहीं कह पाता? हे ईश्वर, मुझे बल दो। कविता... कविता... सुनो...”⁸

कविता गौतम की पत्नी है। मगर यह किस तरह गौतम की पत्नी हुई है, इसके पीछे एक बीती हुई कहानी है। कविता को किसी युवक से इससे पूर्व प्रेम रहा है और वह प्रेम शायद प्रगाढ़ और अनुभवमय भी रहा है, लेकिन जब प्यार की चरम परिणति का बिंदु आया तो वहाँ से कायर की तरह भाग निकली थी और भागकर वह आज गौतम की पत्नी हुई है। उसके व्यक्तित्व की यह कायरता ही उसे गौतम की पत्नी के रूप में बनाए हुए हैं। ऐसा लगता है कि कहीं न कहीं शायद हर आधुनिक स्त्री जिंदगी की कायरताओं से गुजरकर ही सुविधा के लिए और समाज में इज्जत और सुख पाने के लिये अन्ततः शादी कर लेती है और बंधे-बंधाए और सीमित क्षणों का दांपत्य जिंदगी इस तरह जीती रहती हैं कि कहीं कोई उसकी और सच्चाई न जान जाए। इसलिये भी वह स्वयं अपनी और दूसरों की जिंदगी पर कफ़्यू लगा लेती हैं और उसके भीतर वह आराम की जिंदगी वसर करता रहता है।

मनीषा के अभी जीवन में बहुत कुछ घट चुका है। वह प्यार के माध्यम से अपने आपको पाने के लिए कई बार टूटी है और वह आप भी अपने आपको तलाशने के लिए समाज में बिल्कुल स्वतंत्र होकर अबोध, निष्पाप शिशु की तरह घूम रही है। इस तलाशने की प्रक्रिया में उसे जब गौतम जैसे पुरुष मिलते हैं तो उसे दो अनुभूतियाँ होती हैं - वह कब तक भागती रहेगी ? समाज में जो कुछ भी सच्चाई है, उसे स्वीकार करना होगा। वह स्वयं जैसे अपने ऊपर आजादी के नाम पर लगाए हुए कफ़्यू को पहली बार अनुमति करते हैं उसे तोड़ देना चाहती है आज की इतनी आशा देती इस कफ़्यू कहीं दूसरा पक्ष है रूप में शायद प्रतिक्रिया है।

“मनीषा : मैं स्वतन्त्र हूँ, यही है मेरा भय, कि मेरी स्वतन्त्रता कोई छीन न ले। आज मैंने पहली बार देखा...हाँ देखा, पहली बार देखा-मेरी स्वतंत्रता केवल फैशन है। इसमें कोई डीएम नहीं। इसे मैंने अर्जित नहीं किया।”⁹

संजय एक तरह से गौतम का ही दूसरा पक्ष है, जैसे मनीषा कविता का ही दूसरा पहलू है। संजय ने अपनी पत्नी को छोड़ दिया है और अपनी कला के अभिमान में एक अहंकारी जीवन जी रहा है। लेकिन जब वह कविता के संपर्क से या महसूस करता है कि उसका अहंकार कितना छोटा है और उसका व्यक्ति का कितना भागने वाला है तब वह पहली बार स्वयं पर सोचने पर विवश होता है, उसके व्यक्तित्व को तब और चुनौती मिलती है, जब कविता अपने भावुक व्यक्तित्व से संजय को भी उसी पुरुष के रूप में देखने लगती हैं और उसे भी अपनी कायरता का हिम्मत का शिकार बनाना चाहती है।

“गौतम : एक क्षण मुझे लगा मैं तुमसे अब ईमानदारी हो जाऊँ। मैं स्वीकार कर लूँ मैं क्या हूँ। पर दूसरे ही क्षण मैं झूठ बोलने लगा। झूठी कहानियाँ गढ़कर तुम्हें बताने लगा। अज मुझे लगा, मैं जो कुछ करता हूँ, उसका कर्त्ता मैं नहीं हूँ। मैं बहता हूँ -जैसे पेड़ से टूटकर कोई पत्ता हवा में उड़ता है, जैसे पानी की धार में कोई तिनका बहता है।”¹⁰

इस नाटक में हमारे समाज में मनुष्य के आपसी सम्बन्ध कुछ अजीब सीमाओं के भीतर ही जन्म लेते हैं और उसी सीमा में रहकर ख़त्म हो जाते हैं। इस दुर्भाग्य का सबसे कष्टपूर्ण दृष्टांत हमारा दाम्पत्य जीवन है। ऐसे ही समाज में आये दिन पति-पत्नी टकराहट, कलह, अशान्ति का ही दूसरा रूप भावि पीढ़ी पर असर होता है। जिसके कारण युवापीढ़ी गलत रास्ते का चुनाव करते हैं। वैवाहिक जीवन में कफ़्यू के नियमों में आबद्ध हो जाता है - नाटककार ने इसी सत्य को उजागर करते हुए शहर में लगे कफ़्यू के माध्यम से पति-पत्नी के वैवाहिक जीवन चाहे प्रेम विवाह हो या चाहे परंपरागत विवाह से, एक-दूसरे को थोड़ा-सा जानकर उसी के भीतर जीवन निवाह करने लगते हैं बल्की उसी थोड़ी-सी पहचान का कफ़्यू लगाकर जीवन जीने लगते हैं। नतीजा अपघात, खुदखुशी, तलाक जैसे गंभीर परिणाम भुगतता पड़ता है।

“कविता : जिन्दगी भी तो नाटक है। (सहसा) ऐसा क्यों नहीं नाटक होता, ठीक जैसे हमारी जिन्दगी है। जहाँ कोई चीज पहले से निश्चित नहीं है। मतलब हमने तो निश्चित कर रखा है, मगर सहसा, अचानक कुछ ऐसा हो जाता है कि विश्वास नहीं किया जा सकता ... जैसे कि आज मेरा यहाँ आ जाना।”¹¹

आधुनिक युग में हम अपनी पहचान खोते जा रहे हैं। हमारी संस्कृति, जीवन-मूल्य, जीवन-दर्शन बदलाव नहीं लायेगे तो युवाधन को गंभीर परिणाम भुगतना पड़ सकता है। यही इस नाटक का संदेश है।

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- 7 वही, पृ.117
- 8 वही, पृ.112
- 9 वही, पृ.117
- 10 वही, पृ.117
- 11 वही, पृ.49

Original Article

राष्ट्रीय शिक्षा नीति- २०२० (NEP 2020) और भारतीय ज्ञान प्रणाली : आधुनिक तकनीक के साथ एकीकरण

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प्रस्तुत शोध पत्र 'राष्ट्रीय शिक्षा नीति (NEP 2020)' के आलोक में 'भारतीय ज्ञान प्रणाली (IKS)' के संरक्षण और प्रसार में आधुनिक तकनीक की भूमिका का विश्लेषण करता है। भारत की प्राचीन ज्ञान परंपरा न केवल दार्शनिक है, बल्कि वैज्ञानिक और व्यावहारिक भी है। लंबे समय तक औपनिवेशिक शिक्षा ढांचे के कारण यह हाशिए पर रही, जिसे NEP 2020 पुनः मुख्यधारा में लाने का प्रयास कर रही है। यह शोध इस बात पर केंद्रित है कि कैसे आर्टिफिशियल इंटेलिजेंस (AI), डिजिटल रिपॉजिटरी, वर्चुअल रियलिटी (VR) और ऑनलाइन प्लेटफॉर्म (SWAYAM, DIKSHA) का उपयोग करके हम IKS को आधुनिक उच्च शिक्षा का अनिवार्य हिस्सा बना सकते हैं।
मुख्य शब्द: NEP 2020, भारतीय ज्ञान प्रणाली (IKS), डिजिटल एकीकरण, उच्च शिक्षा, ई-लर्निंग, पारंपरिक ज्ञान प्रस्तावना

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भारत सदियों से 'विश्व गुरु' रहा है। तक्षशिला, नालंदा और विक्रमशिला जैसे विश्वविद्यालय न केवल शिक्षा के केंद्र थे, बल्कि वे ज्ञान के ऐसे सागर थे जहाँ विज्ञान, गणित, आयुर्वेद, खगोल शास्त्र और दर्शन का संगम था। 'भारतीय ज्ञान प्रणाली (Indian Knowledge System - IKS)' केवल अतीत की स्मृतियाँ नहीं हैं, बल्कि यह अनुभव, अवलोकन और वैज्ञानिक विश्लेषण पर आधारित एक जीवंत परंपरा है। राष्ट्रीय शिक्षा नीति 2020 इस बात को स्वीकार करती है कि शिक्षा का उद्देश्य केवल आर्थिक आत्मनिर्भरता नहीं, बल्कि एक जागरूक, संवेदनशील और सांस्कृतिक रूप से गौरवान्वित नागरिक तैयार करना है। तकनीक इस प्रक्रिया में एक 'कैटलिस्ट' (उत्प्रेरक) का कार्य कर रही है। आज के डिजिटल युग में, जहाँ सूचना उंगलियों पर उपलब्ध है, तकनीक के माध्यम से हम प्राचीन ज्ञान को समकालीन संदर्भों में प्रस्तुत कर सकते हैं।

NEP के सन्दर्भ में हमारे आदरणीय प्रधानमंत्री श्री नरेन्द्र मोदीजी का कहना है कि- “कुछ लोगों का सवाल पूछना स्वाभाविक है कि कागज़ पर इतने बड़े बदलाव हो जाने के बावजूद इन्हें जमीनी स्तर पर कैसे लागू किया जा सकता है? या इन्हें हकीकत में कैसे बदला जा सकता है? इसीलिए अब सबकी निगाहे इसके क्रियान्वयन पर टिकी हैं। ऐसी चुनौतियों का सामना करने के लिए, जहाँ, जिस तरह और जिस हद तक बदलाव जरूरी है, वहाँ व्यवस्था करने के लिए हम सबको मिलकर काम करना होगा, और हमें यह करना ही होगा। जहाँ तक राजनीतिक द्रस्तीकोण की बात है, मैं पूरी तरह से प्रतिबद्ध हूँ, मैं पूरी तरह से आपके साथ हूँ।” 1

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हम अपनी जड़ों (IKS) की ओर लौट रहे हैं, लेकिन पैदल नहीं, बल्कि आधुनिक तकनीक के रॉकेट पर सवार होकर। यह शोध इस बात पर जोर देता है कि कैसे लैपटॉप, इंटरनेट और AI के जरिए हम अपनी पुरानी और मूल्यवान शिक्षा पद्धति को 21वीं सदी के अनुकूल बना सकते हैं।

राष्ट्रीय शिक्षा नीति 2020 (NEP 2020): एक परिचय

राष्ट्रीय शिक्षा नीति 2020 (NEP 2020) भारत की शिक्षा प्रणाली में 34 वर्षों के लंबे अंतराल के बाद आया एक क्रांतिकारी बदलाव है, जिसका लक्ष्य भारत को एक "वैश्विक ज्ञान महाशक्ति" के रूप में पुनर्जीवित करना है। 29 जुलाई 2020 को घोषित इस नीति ने 1986 की पुरानी व्यवस्था को प्रतिस्थापित करते हुए पारंपरिक 10+2 ढांचे के स्थान पर एक नया 5+3+3+4 मॉडल प्रस्तुत किया है। NEP का उद्देश्य "सन 2030 तक सभी के लिए समावेशी और समान गुणवत्तायुक्त शिक्षा सुनिश्चित करने और जीवन पर्यन्त शिक्षा के अवसरों को बढ़ावा देने का लक्ष्य है।" 2 यह नया ढांचा फाउंडेशनल स्टेज (आंगनवाड़ी से कक्षा 2) से लेकर सेकेंडरी स्टेज (कक्षा 9 से 12) तक छात्र के सर्वांगीण विकास, कोडिंग, व्यावसायिक प्रशिक्षण और विषयों के चयन की स्वतंत्रता पर केंद्रित है। उच्च शिक्षा के क्षेत्र में भी यह नीति 'मल्टीपल एंट्री और एग्जिट' जैसी लचीली व्यवस्था प्रदान करती है, जिससे छात्र अपनी पढ़ाई के विभिन्न चरणों में सर्टिफिकेट, डिप्लोमा या डिग्री प्राप्त कर सकते हैं। साथ ही, M.Phil को समाप्त कर सीधे PhD की राह प्रशस्त की गई है और पूरी उच्च शिक्षा के लिए 'एकल नियामक' (HECI) की परिकल्पना की गई है। मातृभाषा में शिक्षा, 360-डिग्री असेसमेंट कार्ड, GDP का 6% शिक्षा पर व्यय करने का लक्ष्य और भारतीय ज्ञान प्रणाली (IKS) का समावेश इस नीति को अधिक समावेशी और सांस्कृतिक रूप से समृद्ध बनाते हैं।

भारतीय ज्ञान प्रणाली (IKS): एक परिचय

भारतीय ज्ञान प्रणाली (IKS) केवल एक विषय नहीं, बल्कि भारत की उस गौरवशाली मेधा का पुनर्जागरण है जिसने सदियों तक विश्व को सभ्यता और विज्ञान का पाठ पढ़ाया। NEP 2020 के माध्यम से यह पहल हमारे स्वर्णिम अतीत और आधुनिक भविष्य के बीच एक सेतु की तरह उभरी है। "भारत का ज्ञान में आधुनिक भारत और उसकी सफलताओं और चोन्नतियों के प्रति प्राचीन भारत का ज्ञान और उसका योगदान शामिल होगा। इन तत्वों को पुरे स्कूल पाठ्यक्रम में जहाँ भी प्रासंगिक हो वहाँ वैज्ञानिक तरीके से और एक सटीक रूप में सामिल किया जायेगा।" 3 यह प्रणाली हमें केवल यह नहीं सिखाती कि हम क्या थे, बल्कि यह वैज्ञानिक प्रमाणों के साथ प्रमाणित करती है कि शून्य से लेकर ब्रह्मांड की अनंत गणनाओं तक, और आयुर्वेद की प्राकृतिक चिकित्सा से लेकर योग के मानसिक संतुलन तक, भारत का प्राचीन ज्ञान आज भी कितना सटीक और प्रासंगिक है।

यह शिक्षा नीति विद्यार्थियों के भीतर अपनी जड़ों के प्रति एक नया आत्मविश्वास भरती है, जहाँ वे गणित, खगोल विज्ञान और धातुकर्म की अद्भुत विरासत को केवल किताबों में नहीं, बल्कि अनुसंधान की प्रयोगशालाओं में अनुभव करते हैं। 'वसुधैव कुटुम्बकम्' के वैश्विक दर्शन और प्रकृति के साथ सह-अस्तित्व की कला सिखाती यह प्रणाली आज के युवाओं को एक 'वैश्विक नागरिक' (Global Citizen) बनाने की दिशा में सबसे सशक्त कदम है। यह डिजिटल युग लाने से पहले हमें हमारे शिक्षकों की भी टेक्नोलॉजी से अवगत करना होगा जैसे कि – " शिक्षकों को शिक्षार्थी – केन्द्रित अध्यापन में गहन प्रशिक्षण दिया जायेगा और यह भी बताया जायेगा कि ऑनलाइन शिक्षण प्लेटफार्म और उपकरणों का उपयोग करके उच्चतर गुणवत्ता वाली ऑनलाइन सामग्री का स्वयं सृजन करेंगे। इ – सामग्री के साथ साथ छात्रों में आपसी सहयोग करने के लिए शिक्षक की भूमिका पर जोर दिया जायेगा।" 4 IKS के माध्यम से भारत अब अपने पारंपरिक संस्कारों और आधुनिक नवाचारों के साथ दुनिया के सामने एक 'ज्ञान महाशक्ति' के रूप में फिर से अपनी पहचान स्थापित कर रहा है।

तकनीक की भूमिका: एकीकरण के मुख्य स्तंभ

उच्च शिक्षा में तकनीक और IKS का मेल एक क्रांतिकारी कदम है। " डिजिटल इण्डिया अभियान पुरे देश को एक डिजिटल रूप से सशक्त समाज एवं ज्ञान आधारित अर्थ व्यवस्था में परिवर्तित करने में मदद कर रहा है। इस रूपांतरण में गुणवत्तापूर्ण शिक्षा के साथ प्रौद्योगिकी भी शैक्षिक प्रक्रिया एवं परिणामों के सुधर में महत्वपूर्ण भूमिका निभाएगी।" 5

आइए इस तकनीक को ऐसे समजते है - एक उदाहरण: यदि आप आयुर्वेद पढ़ रहे हैं, तो केवल पुरानी किताब न पढ़ें, बल्कि तकनीक के माध्यम से उसके 'मॉलिक्यूलर स्ट्रक्चर' को समझें। यही 'आधुनिक तकनीक के साथ एकीकरण' है।

इसके मुख्य आयाम निम्नलिखित हैं:

❖ डिजिटल रिपॉजिटरी और डिजिटलीकरण

हजारों दुर्लभ पांडुलिपियाँ (Manuscripts) जर्जर अवस्था में हैं। 'नेशनल मिशन फॉर मैनुस्क्रिप्ट्स' और आधुनिक स्कैनिंग तकनीक के माध्यम से इन्हें डिजिटल रूप में सहेजा जा रहा है। अब एक शोधकर्ता दुनिया के किसी भी कोने से प्राचीन ग्रंथों तक पहुँच सकता है।

❖ आर्टिफिशियल इंटेलिजेंस (AI) और मशीन लर्निंग

- **अनुवाद:** संस्कृत या अन्य प्राचीन भाषाओं में उपलब्ध ज्ञान को आधुनिक हिंदी, अंग्रेजी या क्षेत्रीय भाषाओं में अनुवाद करने के लिए AI आधारित टूल्स जैसे 'भाषिणी' प्लेटफॉर्म का उपयोग हो रहा है।
- **डेटा माइनिंग:** प्राचीन ग्रंथों में छिपे वैज्ञानिक सूत्रों को खोजने के लिए बिग डेटा का उपयोग किया जा सकता है। AI में हमें "कृत्रिम बुद्धिमत्ता आधारित प्रोद्योगिक के लिए डेटा एक महत्वपूर्ण इंधन के सामान है, और गोपनीयता के मुद्दों पर, डेटा-साधारण, डेटा-सुरक्षण आदि से जुड़ी सुरक्षा, कानून और मानकों के प्रति जागरूकता बढ़ाना अति आवश्यक है।" 6

❖ वर्चुअल रियलिटी (VR) और संवर्धित वास्तविकता (AR)

इतिहास और वास्तुकला (Architecture) के छात्रों के लिए VR का उपयोग कर प्राचीन मंदिरों या नालंदा जैसे विश्वविद्यालयों का वर्चुअल टूर कराया जा सकता है। इससे सीखने का अनुभव अधिक प्रभावी और रुचिकर बनता है।

❖ मूक (MOOCs) और ई-लर्निंग प्लेटफॉर्म

'स्वयं' (SWAYAM) और 'दीक्षा' (DIKSHA) जैसे पोर्टलों पर IKS से संबंधित विशेष कोर्स जैसे वैदिक गणित, योग विज्ञान (उपलब्ध कराए जा रहे हैं) इससे भौगोलिक बाधाएँ समाप्त हो गई हैं।

❖ केस स्टडी: आयुर्वेद और आधुनिक डेटा विज्ञान

वर्तमान में, आयुर्वेद के सिद्धांतों जैसे वात-पित्त-कफ (को आधुनिक जेनोमिक्स (Genomics) के साथ जोड़कर 'आयुर्जेनोमिक्स' पर शोध हो रहा है। तकनीक के माध्यम से प्राचीन औषधियों की प्रभावकारिता का क्लिनिकल ट्रायल और डेटा विश्लेषण करना सरल हो गया है।

चुनौतियाँ और समाधान

तकनीकी एकीकरण की राह में कुछ बाधाएँ भी हैं:

- **प्रमाणिकता का संकट:** डिजिटल सामग्री में गलत जानकारी का प्रसार।
- **भाषा की बाधा:** प्राचीन तकनीकी शब्दों का सटीक आधुनिक समकक्ष खोजना।
- **तकनीकी अभाव:** ग्रामीण क्षेत्रों में डिजिटल बुनियादी ढाँचे की कमी।

समाधान: शिक्षकों को IKS और डिजिटल टूल्स दोनों में प्रशिक्षित करना अनिवार्य है। साथ ही, 'ओपन सोर्स' रिसोर्स बैंक बनाना चाहिए जहाँ केवल सत्यापित जानकारी ही साझा की जाए।

निष्कर्ष

राष्ट्रीय शिक्षा नीति 2020 और आधुनिक तकनीक का मेल भारतीय ज्ञान प्रणाली के लिए एक 'स्वर्ण युग' की शुरुआत कर सकता है। तकनीक केवल एक साधन है, जबकि IKS वह साध्य है जो हमें अपनी जड़ों से जोड़ता है। यदि हम प्राचीन अंतर्दृष्टि को आधुनिक तकनीक के साथ सफलतापूर्वक एकीकृत कर पाते हैं, तो भारत न केवल एक आर्थिक शक्ति बनेगा, बल्कि विश्व को शांति, स्वास्थ्य और सतत विकास का नया मार्ग भी दिखाएगा।

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સારાંશ

ભારતીય શિક્ષણ પરંપરામાં શિક્ષકને જ્ઞાનનો પ્રસારક માત્ર નહીં પરંતુ નૈતિક માર્ગદર્શક, સંસ્કાર દાતા અને સમાજનિર્માતા તરીકે માનવામાં આવ્યો છે. આજના વૈશ્વિકીકરણ, ડિજિટલ ક્રાંતિ અને બજારવાદી દબાણોથી ભરેલા સમયમાં શિક્ષકોનો વ્યવસાયિક વિકાસ માત્ર વિષયજ્ઞાન, ટેકનિકલ કૌશલ્ય અથવા કારકિર્દી પ્રગતિ સુધી સીમિત રહી શકતો નથી. તેમાં ભારતીય નૈતિકતા, સાંસ્કૃતિક મૂલ્યો અને આધુનિક કૌશલ્યોનો સંકલિત વિકાસ આવશ્યક છે. આ શોધપત્રનો હેતુ ભારતીય નૈતિક વિચારધારા, પરંપરાગત મૂલ્યો અને સમકાલીન કૌશલ્યો શિક્ષકોના વ્યવસાયિક વિકાસમાં કેવી રીતે મહત્વની ભૂમિકા ભજવે છે તે દર્શાવવાનો છે. ગુણાત્મક સંશોધન પદ્ધતિ હેઠળ સાહિત્ય સમીક્ષા, નીતિ દસ્તાવેજો (ખાસ કરીને NEP 2020) અને સમકાલીન સંશોધનોના આધારે આ અભ્યાસ કરવામાં આવ્યો છે. અભ્યાસના નિષ્કર્ષો દર્શાવે છે કે મૂલ્યઆધારિત અને નૈતિક અભિગમ ધરાવતા શિક્ષકો શિક્ષણની ગુણવત્તા વધારવામાં, વિદ્યાર્થીઓના સર્વાંગી વિકાસમાં અને સમાજના નૈતિક સ્તર ઉન્નત કરવામાં મહત્વપૂર્ણ યોગદાન આપે છે.

મુખ્ય શબ્દો: ભારતીય નૈતિકતા, ભારતીય મૂલ્યો, કૌશલ્યો, શિક્ષકો, વ્યવસાયિક વિકાસ, UGC CARE

પ્રસ્તાવના

ભારતીય સંસ્કૃતિમાં શિક્ષકનું સ્થાન અત્યંત ઉંચું અને આદરભર્યું રહ્યું છે. વૈદિક યુગથી લઈને ગુરુકુલ પરંપરા સુધી શિક્ષકને જીવનમાર્ગદર્શક માનવામાં આવ્યો છે. શિક્ષણનો મુખ્ય હેતુ માત્ર વ્યવસાયિક સફળતા નહીં પરંતુ માનવ ઘડતર હતો. પરંતુ આધુનિક સમયમાં શિક્ષણ પ્રણાલી પર વૈશ્વિક સ્પર્ધા, ટેકનોલોજી, ખાનગીકરણ અને ગુણાંક કેન્દ્રિત અભિગમનો પ્રભાવ વધ્યો છે. પરિણામે શિક્ષકની ભૂમિકા પણ બદલાઈ રહી છે. આવી સ્થિતિમાં શિક્ષકોનો વ્યવસાયિક વિકાસ ભારતીય નૈતિકતા અને મૂલ્યો સાથે સંકલિત કરવો અનિવાર્ય બન્યો છે.

અભ્યાસની આવશ્યકતા અને મહત્વ

આજના યુગમાં વિદ્યાર્થીઓમાં મૂલ્યક્ષય, તણાવ, અસહિષ્ણુતા અને દિશાહિનતા જેવી સમસ્યાઓ જોવા મળે છે. શિક્ષક જો માત્ર પાઠ્યક્રમ પૂરતો મર્યાદિત રહે તો શિક્ષણનું સામાજિક હેતુ અધૂરું રહે છે. ભારતીય નૈતિકતા અને મૂલ્યો શિક્ષકને વ્યવસાયિક નૈતિકતા, જવાબદારી અને માનવતાવાદી અભિગમ આપે છે. તેથી શિક્ષકોના વ્યવસાયિક વિકાસમાં આ તત્વોનો સમાવેશ કરવો અત્યંત જરૂરી છે.

અભ્યાસના ઉદ્દેશો

1. ભારતીય નૈતિકતા અને મૂલ્યોની ધારણાત્મક સમજ રજૂ કરવી.
2. શિક્ષકોના વ્યવસાયિક વિકાસની સંકલ્પનાનું વિશ્લેષણ કરવું.
3. ભારતીય મૂલ્યો અને આધુનિક કૌશલ્યો વચ્ચેના સંબંધનું અધ્યયન કરવું.

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શિક્ષક તાલીમ અને વિકાસ માટે મૂલ્યઆધારિત મોડેલ સૂચવવો.

સંશોધન પદ્ધતિ

આ અભ્યાસ ગુણાત્મક સંશોધન પદ્ધતિ પર આધારિત છે. દ્વિતીયક માહિતી સ્ત્રોતો તરીકે પુસ્તકો, સંશોધન લેખો, UGC CARE જર્નલ્સ, NCERT અને રાષ્ટ્રીય શિક્ષણ નીતિ 2020ના દસ્તાવેજોનો ઉપયોગ કરવામાં આવ્યો છે. વર્ણનાત્મક અને વિશ્લેષણાત્મક અભિગમ દ્વારા રજૂ કરવામાં આવ્યા છે.

ભારતીય નૈતિકતાનો સંકલ્પ

ભારતીય નૈતિકતા ધર્મ, સત્ય, અહિંસા, કરુણા, ક્ષમા, સંયમ અને સેવાભાવ જેવા મૂલ્યો પર આધારિત છે. ગાંધીજીના વિચારો અનુસાર શિક્ષણનું મૂળ નૈતિક વિકાસ છે. શિક્ષક જો નૈતિક રીતે સશક્ત હોય તો તે વિદ્યાર્થીઓમાં પણ નૈતિક મૂલ્યો રોપી શકે છે.

ભારતીય મૂલ્યો અને શિક્ષણ પ્રક્રિયા

વસુધૈવ કુટુંબકમ, સહઅસ્તિત્વ, સમાનતા, સહનશીલતા અને સામાજિક ન્યાય જેવા મૂલ્યો ભારતીય સંસ્કૃતિના આધારસ્તંભ છે. શિક્ષક જો આ મૂલ્યોને પોતાના વ્યવસાયિક જીવનમાં અપનાવે તો શિક્ષણ વધુ સમાવેશક અને લોકશાહી બને છે.

કૌશલ્યો અને આધુનિક શિક્ષક

આજના યુગમાં શિક્ષક માટે સંવાદ કૌશલ્ય, આલોચનાત્મક વિચાર, ડિજિટલ સાક્ષરતા, ભાવનાત્મક બુદ્ધિમત્તા અને જીવનભર શીખવાની ક્ષમતા અનિવાર્ય છે. આ કૌશલ્યો શિક્ષકને બદલાતા શૈક્ષણિક પરિસ્થિતિમાં અસરકારક બનાવે છે.

NEP 2020 અને શિક્ષકોનો વ્યવસાયિક વિકાસ

NEP 2020 શિક્ષકોના સતત વ્યવસાયિક વિકાસ (Continuous Professional Development) પર વિશેષ ભાર મૂકે છે. તેમાં ભારતીય જ્ઞાન પરંપરા, મૂલ્ય આધારિત શિક્ષણ અને આધુનિક પેડાગોજીનું સંકલન સૂચવવામાં આવ્યું છે.

ચર્ચા

અભ્યાસ દર્શાવે છે કે ભારતીય નૈતિકતા અને મૂલ્યો શિક્ષકોને વ્યવસાયિક નૈતિક દિશા આપે છે, જ્યારે આધુનિક કૌશલ્યો તેમને કાર્યક્ષમ બનાવે છે. બંનેનો સંકલિત અભિગમ શિક્ષણની ગુણવત્તા અને સામાજિક પ્રભાવ વધારવા માટે આવશ્યક છે.

ચર્ચા અને વિશ્લેષણ (વિસ્તૃત)

આ અભ્યાસથી સ્પષ્ટ થાય છે કે શિક્ષકોનો વ્યવસાયિક વિકાસ માત્ર તાલીમ, પ્રમોશન અથવા ટેકનિકલ ક્ષમતાઓ સુધી મર્યાદિત રાખવામાં આવે તો શિક્ષણની મૂળ આત્મા ખોવાઈ જાય છે. ભારતીય નૈતિકતા અને મૂલ્યો શિક્ષકના વ્યવસાયને નૈતિક દિશા આપે છે. આજના સ્પર્ધાત્મક અને દબાણભર્યા શૈક્ષણિક વાતાવરણમાં શિક્ષક જો મૂલ્યનિષ્ઠ ન હોય તો શિક્ષણ પ્રક્રિયા યાંત્રિક બની જાય છે. ભારતીય મૂલ્યો શિક્ષકને સહનશીલ, સંવેદનશીલ અને વિદ્યાર્થીઓ કેન્દ્રિત બનાવે છે. સાથે સાથે આધુનિક કૌશલ્યો શિક્ષકને વૈશ્વિક સ્તરે સ્પર્ધાત્મક બનાવે છે. આ સ્પષ્ટ કરે છે કે પરંપરા અને આધુનિકતા વચ્ચે સંતુલન જ શિક્ષક વિકાસનો શ્રેષ્ઠ માર્ગ છે.

શિક્ષકોના વ્યવસાયિક વિકાસમાં યોગ, ધ્યાન, આત્મચિંતન, સહકર્મી સંવાદ, શૈક્ષણિક સંશોધન અને સતત વ્યવસાયિક વિકાસ (CPD) મહત્વપૂર્ણ સાધન બની શકે છે. ભારતીય જ્ઞાન પરંપરા શિક્ષકને આત્મવિશ્વાસ અને મૂલ્યબોધ આપે છે.

સૂચનો

1. શિક્ષક તાલીમ કાર્યક્રમોમાં ભારતીય નૈતિકતા અને મૂલ્ય શિક્ષણ ફરજિયાત કરવું.
2. સતત વ્યવસાયિક વિકાસ કાર્યક્રમોમાં જીવનકૌશલ્યોનો સમાવેશ કરવો.
3. શિક્ષકો માટે યોગ, ધ્યાન અને માનસિક સ્વાસ્થ્ય આધારિત તાલીમ આપવી.
4. શિક્ષણ સંસ્થાઓમાં મૂલ્યઆધારિત કાર્ય સંસ્કૃતિ વિકસાવવી.
5. NEP 2020 મુજબ શિક્ષકો માટે વાર્ષિક CPD કલાકો ફરજિયાત કરવું.

નિષ્કર્ષ

આ શોધપત્રના આધારે નિષ્કર્ષરૂપે કહી શકાય કે ભારતીય નૈતિકતા, મૂલ્યો અને કૌશલ્યો શિક્ષકોના વ્યવસાયિક વિકાસનો અવિભાજ્ય ભાગ છે. આવા મૂલ્યનિષ્ઠ, કૌશલ્યસભર અને સંવેદનશીલ શિક્ષકો જ ગુણવત્તાયુક્ત શિક્ષણ, વિદ્યાર્થીઓના સર્વાંગી વિકાસ અને સમાજના નૈતિક ઉન્નયનમાં મહત્વપૂર્ણ ભૂમિકા ભજવી શકે છે. આ અભ્યાસ શિક્ષણ ક્ષેત્રે નીતિ નિર્માતાઓ, સંશોધકો અને શિક્ષકો માટે ઉપયોગી સાબિત થશે.

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Original Article

સ્વદેશી પર્યાવરણીય જ્ઞાન અને ટકાઉ વિકાસ

ડૉ. કિષ્ના ભગત

મદદનીશ પ્રાધ્યાપક, સરકારી વિનિયન અને વાણિજ્ય કોલેજ નેત્રંગ.

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પ્રસ્તાવના:

માનવ સંસ્કૃતિનો ઇતિહાસ મૂળભૂત રીતે માનવ અને પ્રકૃતિના સહઅસ્તિત્વનો ઇતિહાસ છે. પ્રાચીન સમયથી માનવજીવન કુદરતના નિયમો સાથે ગોઠવાયેલું રહ્યું છે. આધુનિક ઔદ્યોગિક યુગ પહેલાં પ્રકૃતિને માત્ર ઉપભોગની વસ્તુ તરીકે નહીં, પરંતુ જીવનના આધારસ્તંભ તરીકે જોવામાં આવતી હતી. ભારત જેવી પ્રાચીન સંસ્કૃતિમાં પૃથ્વી, જળ, વન અને પ્રાણી માત્ર સંસાધન નહીં, પરંતુ પૂજનીય અસ્તિત્વ તરીકે માનવામાં આવ્યા. આ સંદર્ભમાં પેઢીદરપેઢી વિકસેલું પર્યાવરણીય જ્ઞાન આજે “સ્વદેશી પર્યાવરણીય જ્ઞાન” તરીકે ઓળખાય છે. આજના સમયમાં વિકાસની અતિશય દોડમાં પર્યાવરણીય અસંતુલન, પ્રદૂષણ, જળસંકટ અને હવામાન પરિવર્તન જેવી સમસ્યાઓ માનવ અસ્તિત્વ માટે ગંભીર પડકાર બની છે. આવા સમયમાં “ટકાઉ વિકાસ”નો વિચાર મહત્વનો બની ગયો છે. રસપ્રદ બાબત એ છે કે

ટકાઉ વિકાસના જે મૂળ તત્વો આજના વૈશ્વિક દસ્તાવેજોમાં રજૂ થાય છે, તે ભારતીય સ્વદેશી જ્ઞાનમાં પ્રાચીન કાળથી જ અસ્તિત્વમાં જોવા મળે છે.

સ્વદેશી પર્યાવરણીય જ્ઞાન: અર્થ અને સ્વરૂપ:

સ્વદેશી પર્યાવરણીય જ્ઞાન એટલે કોઈ પ્રદેશની સ્થાનિક પ્રજા દ્વારા લાંબા સમયના અનુભવ, પરંપરા અને જીવનપ્રયોગના આધારે વિકસેલું એવું



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જ્ઞાન, જે જમીન, જળ, વન, હવામાન, કૃષિ અને જીવજંતુઓ સાથે સંબંધિત હોય. આ જ્ઞાન લખાણમાં નહીં, પરંતુ જીવનશૈલી, લોકસંસ્કૃતિ, ધાર્મિક માન્યતાઓ અને સામાજિક નિયમોમાં સંચિત થયું હોઈ છે.

આ જ્ઞાનની વિશેષતા એ છે કે તે પ્રકૃતિ સાથે સંઘર્ષ નહીં, પરંતુ સહકાર પર આધારિત છે. સ્વદેશી જ્ઞાન મર્યાદિત ઉપભોગ, સંયમ અને સંતુલન પર ભાર મૂકે છે. અહીં પ્રકૃતિનું શોષણ નહીં, પરંતુ સંરક્ષણ મુખ્ય ઉદ્દેશ છે.

વૈદિક કાળ: પ્રકૃતિ અને ઋતુનો વિચાર:

વૈદિક કાળમાં પ્રકૃતિને બ્રહ્માંડના નિયમબદ્ધ તંત્ર તરીકે જોવામાં આવી. ઋગ્વેદમાં પૃથ્વી, જળ, વાયુ, અગ્નિ અને સૂર્યને દેવરૂપે વર્ણવવામાં આવ્યા છે. આ દેવત્વ માત્ર ધાર્મિક ભાવના નથી, પરંતુ પર્યાવરણીય સમજનું પ્રતિક છે. માનવજીવન આ તત્વો પર આધારિત છે આ વાત વૈદિક કાળે જ સ્વીકારવામાં આવી હતી.

વૈદિક વિચારધારાનો મહત્વનો તત્વ “ઋતુ” છે, જેનો અર્થ કુદરતનો નિયમિત ક્રમ થાય છે. માનવ જ્યારે આ કુદરતી નિયમોના વિરુદ્ધ વર્તે છે ત્યારે અસંતુલન સર્જાય છે. આજની પર્યાવરણીય સમસ્યાઓને જોતા આ વિચાર અત્યંત વૈજ્ઞાનિક અને પ્રાસંગિક જણાય છે.

ઉપનિષદિક દૃષ્ટિ: ત્યાગ અને મર્યાદાનો સંદેશ:

ઉપનિષદોમાં પ્રકૃતિ અને માનવ વચ્ચે અખંડ એકત્વની વાત કરવામાં આવી છે. “ઈશાવાસ્ય ઉપનિષદ”માં દર્શાવાયેલ તત્વ અનુસાર સમગ્ર જગત ઈશ્વરથી વ્યાપ્ત છે. એટલે કે પ્રકૃતિ પર માનવની માલિકી નહીં, પરંતુ જવાબદારી છે.

ઉપનિષદિક વિચાર માનવને સંયમ અને મર્યાદામાં જીવવાનું શીખવે છે. આ વિચાર આજના ટકાઉ વિકાસના સિદ્ધાંત સાથે સીધો સંકળાયેલો છે. જ્યાં વર્તમાન જરૂરિયાતો પૂરી કરતી વખતે ભવિષ્યની પેઢીને નુકસાન ન થાય એ મુખ્ય ધ્યેય છે.

બૌદ્ધ અને જૈન પરંપરા: અહિંસા અને પર્યાવરણીય નૈતિકતા:

ભારતીય ઇતિહાસમાં બૌદ્ધ અને જૈન પરંપરાએ અહિંસાને જીવનમૂલ્ય તરીકે સ્થાપિત કરી. અહિંસા માત્ર માનવહિંસા સુધી સીમિત નથી; તેમાં પ્રાણી, વનસ્પતિ અને સમગ્ર પ્રકૃતિ પ્રત્યે કડુણા સમાવિષ્ટ છે.

જૈન પરંપરામાં જીવદયા અને બૌદ્ધ પરંપરામાં મધ્યમ માર્ગનો વિચાર પર્યાવરણીય સંતુલન માટે અત્યંત ઉપયોગી છે. અતિઉપભોગ અને અતિત્યાગ બન્નેમાંથી બચવાનો સંદેશ ટકાઉ વિકાસની મૂળ ભાવનાને સ્પષ્ટ કરે છે.

પરંપરાગત જળ વ્યવસ્થા: ઐતિહાસિક વૈજ્ઞાનિક સમજ:

ભારતમાં પ્રાચીન કાળથી જ જળ સંચાલનની વિકસિત પદ્ધતિઓ રહી છે. વાવ, તળાવ, કુંડ, ટાંકા જેવી વ્યવસ્થાઓ માત્ર પાણી સંગ્રહ માટે નહીં, પરંતુ ભૂગર્ભ જળ સંવર્ધન અને સમુદાય આધારિત સંચાલન માટે રચાઈ હતી.

આ પદ્ધતિઓમાં આધુનિક પર્યાવરણીય વિજ્ઞાનના સિદ્ધાંતો જેમ કે જળચક્ર, ભૂગર્ભ જળ પુનઃભરણ અને ઋતુ આધારિત સંગ્રહ અત્યંત અસરકારક રીતે લાગુ પડેલા જોવા મળે છે.

પરંપરાગત કૃષિ અને જૈવસંતુલન:

ભારતીય સ્વદેશી કૃષિ પદ્ધતિઓ કુદરત સાથે સુસંગત રહી છે. મિશ્ર ખેતી, પાક ફેરફાર, ગોબર ખાતર અને સ્થાનિક બીજનો ઉપયોગ જમીનની ઉપજક્ષમતા જાળવી રાખે છે. જમીનને જીવંત એકમ માનવાનો વિચાર આધુનિક માટી વિજ્ઞાન સાથે સુસંગત છે.

આ પદ્ધતિઓ માત્ર ઉત્પાદન પર નહીં, પરંતુ જમીન, જળ અને જીવવૈવિધ્યના સંરક્ષણ પર ભાર મૂકે છે જે ટકાઉ વિકાસનું મુખ્ય લક્ષણ છે.

પવિત્ર વનો: સંસ્કૃતિ દ્વારા સંરક્ષણ:

ભારતમાં પવિત્ર વનોની પરંપરા પર્યાવરણ સંરક્ષણનો ઉત્તમ ઐતિહાસિક ઉદાહરણ છે. ધાર્મિક માન્યતાઓને કારણે આવા વનોમાં વૃક્ષકાપ પર પ્રતિબંધ રહ્યો છે. પરિણામે જૈવવૈવિધ્યનું કુદરતી સંરક્ષણ થયું છે.

આ વનો આધુનિક ભાષામાં “સ્થાનિક જૈવસંરક્ષણ કેન્દ્રો” સમાન છે, જ્યાં પર્યાવરણ સ્વયંસંચાલિત રીતે સુરક્ષિત રહે છે.

ઔપનિવેશિક કાળ અને પર્યાવરણીય વિક્ષેપ:

બ્રિટિશ શાસનમાં પરંપરાગત પર્યાવરણીય વ્યવસ્થાઓને તોડી નાખવામાં આવી. વન અને જમીન પર રાજ્યનો અધિકાર સ્થાપિત થયો અને વ્યાપારી દૃષ્ટિએ શોષણ શરૂ થયું. આ કારણે સ્વદેશી જ્ઞાનનું અવમૂલ્યન થયું અને પર્યાવરણીય અસંતુલન વધ્યું.

ટકાઉ વિકાસ: પ્રાચીન મૂળ અને આધુનિક જરૂર:

આજના સમયમાં ટકાઉ વિકાસનો વિચાર વૈશ્વિક સ્તરે સ્વીકારવામાં આવ્યો છે. પરંતુ તેના મૂળ તત્વો મર્યાદા, સંયમ, સહઅસ્તિત્વ અને જવાબદારી ભારતીય સ્વદેશી જ્ઞાનમાં પ્રાચીન કાળથી જ રહેલા છે.

આધ્યાત્મિકતા માનવને મૂલ્યો આપે છે અને વિજ્ઞાન ઉપાયો આપે છે. આ બન્નેનું સંયોજન જ સાચો ટકાઉ વિકાસ શક્ય બનાવે છે.

ઉપસંહાર:

સ્વદેશી પર્યાવરણીય જ્ઞાન ભારતની ઐતિહાસિક સંસ્કૃતિનું મૂલ્યવાન વારસો છે. તેમાં આધ્યાત્મિક સંવેદના અને વૈજ્ઞાનિક સમજનો અનોખો સમન્વય જોવા મળે છે. આજના પર્યાવરણીય સંકટોના ઉકેલ માટે માત્ર આધુનિક ટેકનોલોજી પૂરતી નથી; જીવનમૂલ્યો અને સંયમ પણ જરૂરી છે. સ્વદેશી જ્ઞાન અને આધુનિક વિજ્ઞાનના સંકલન દ્વારા જ ટકાઉ વિકાસનો સાચો માર્ગ રચી શકાય.

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Original Article

મહર્ષિ વાલ્મીકિ 'રામાયણ' માં શિક્ષણ પ્રણાલી: સંદર્ભે

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મહર્ષિ વાલ્મીકિ 'રામાયણ'માં શિક્ષણ પ્રણાલી :

'રામાયણ' અને 'માહાભારત' એ પ્રાચીન શિક્ષણનો મુખ્ય ઉદ્દેશ્ય માત્ર અક્ષરજ્ઞાન મેળવવાનો નહોતો, પરંતુ 'સા વિદ્યા યા વિમુક્તયે' (વિદ્યા તે છે જે મુક્તિ અપાવે) ના સિદ્ધાંત પર આધારિત હતો. તે સમયે શિક્ષણ વ્યક્તિના સર્વાંગી વિકાસ—શારીરિક, માનસિક, બૌદ્ધિક અને આધ્યાત્મિક ઉન્નતિ પર કેન્દ્રિત હતું. ગુરુકુળ પરંપરા શિક્ષણનું કેન્દ્ર 'ગુરુકુળ' હતું. રાજકુમારો હોય કે સામાન્ય વિદ્યાર્થીઓ, તમામને ઋષિમુનિઓના આશ્રમમાં જઈને કઠોર શિસ્તનું પાલન કરવું પડતું. રઘુકુળના ગુરુ વસિષ્ઠ ઋષિ અને વિશ્વામિત્ર જેવા મહાન ગુરુઓના માર્ગદર્શન હેઠળ રામ અને તેમના ભાતૃઓએ શિક્ષણ મેળવ્યું હતું, જે દર્શાવે છે કે શિક્ષણમાં ગુરુનું સ્થાન સર્વોપરી હતું. બહુઆયામી અભ્યાસક્રમ રામાયણકાલીન શિક્ષણ પ્રણાલીમાં વેદ-વેદાંગોના જ્ઞાનની સાથે સાથે ધનુર્વિદ્યા (શસ્ત્રવિદ્યા), અર્થશાસ્ત્ર, રાજનીતિ અને નીતિશાસ્ત્રનું શિક્ષણ અનિવાર્ય હતું. કૌશલ્યા નંદન રામ ૧૪ વિદ્યા અને ૬૪ કળાઓમાં નિપુણ હતા, જે તે સમયની વ્યાપક શિક્ષણ પ્રણાલીનો પુરાવો છે.

મહર્ષિ વાલ્મીકિ 'રામાયણ'માં ચારિત્ર્ય નિર્માણ પર ભાર આ શિક્ષણ પ્રણાલીનું સૌથી વિ પાસું ચારિત્ર્ય નિર્માણ હતું. ગુરુઓ શિષ્યોમાં વિનય, સંયમ, ધૈર્ય, સત્યનિષ્ઠા અને પિતૃભક્તિ જેવા ગુણોનું સિંચન કરતા. શિક્ષણનો હેતુ વિદ્યાર્થીને માત્ર શાસક જ નહીં, પણ એક આદર્શ મનુષ્ય બનાવવાનો હતો. પ્રાયોગિક શિક્ષણ શિક્ષણ માત્ર પુસ્તકિયું નહોતું. જ્યારે વિશ્વામિત્ર રામ અને લક્ષ્મણને વનમાં લઈ ગયા, ત્યારે તેમણે અસ્ત્ર-શસ્ત્રોના પ્રયોગની સાથે સાથે રાક્ષસોનો સામનો કરીને પ્રાયોગિક જ્ઞાન પણ આપ્યું હતું. આ બાબત સિદ્ધ કરે છે કે તે સમયે 'અનુભવ દ્વારા શિક્ષણ'ને વિશેષ મહત્વ આપવામાં આવતું હતું. વાલ્મીકિ રામાયણ એ માત્ર એક મહાકાવ્ય નથી, પણ તે તત્કાલીન ભારતીય સંસ્કૃતિ અને શિક્ષણ પ્રણાલીનો એક જીવંત આધાર સ્તંભ દસ્તાવેજ છે. રામાયણ કાળમાં શિક્ષણ વ્યવસ્થા અત્યંત વ્યવસ્થિત, મૂલ્યનિષ્ઠ અને સર્વાંગી વિકાસ પર આધારિત હતી.



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મહર્ષિ વાલ્મીકિ રામાયણના સંદર્ભમાં શિક્ષણ પ્રણાલીના મુખ્ય પાસાઓ નીચે મુજબ છે:

૧. ગુરુકુળ પરંપરા:

પ્રાચીન સમયે શિક્ષણનું મુખ્ય કેન્દ્ર ગુરુકુળ અથવા ઋષિઓના આશ્રમો હતા. વિદ્યાર્થીઓ નાની ઉંમરે ઘર છોડીને ગુરુના આશ્રમમાં રહેવા જતા. ગુરુ-શિષ્ય સંબંધ આ સંબંધ પિતા-પુત્ર જેવો પવિત્ર હતો. શિષ્યો ગુરુની સેવા કરતા અને ગુરુ નિઃસ્વાર્થ ભાવે જ્ઞાન આપતા. સાદગીભર્યું જીવન દશરથ અયોધ્યાના રાજા હોવા છતાં રામ, લક્ષ્મણ, ભરત અને શત્રુઘ્ન વિદ્યામિત્ર અને વસિષ્ઠ ઋષિના આશ્રમમાં સામાન્ય શિષ્યોની જેમ જ રહેતા અને શિક્ષણ ગ્રહણ કરતા.

૨. શિક્ષણના વિષયો :

રામાયણ કાળમાં શિક્ષણ 'બહુમુખી' હતું. તેમાં માત્ર ધાર્મિક જ્ઞાન જ નહીં, પણ વ્યાવહારિક અને સંરક્ષણ કળાનું ઉત્તમ જ્ઞાન આપવામાં આવતું, આ સાથે વેદ-વેદાંગચાર વેદોનું ઊંડું જ્ઞાન અનિવાર્ય હતું. તેમજ શસ્ત્રવિદ્યા રાજકુમારો માટે અસ્ત્ર-શસ્ત્ર ચલાવવાની તાલીમ મુખ્ય હતી. વિદ્યામિત્ર ઋષિએ રામ-લક્ષ્મણને અનેક દિવ્ય અસ્ત્રોનું જ્ઞાન આપ્યું હતું. નીતિશાસ્ત્ર અને રાજધર્મ શાસન કેવી રીતે ચલાવવું, સાથે પ્રજાનું પાલન અને ન્યાયતંત્રનું જ્ઞાન આપવામાં આવતું. કલા અને સંગીત તેમજ ગંધર્વ વિદ્યા, નૃત્ય અને ચિત્રકલાનો પણ અભ્યાસક્રમમાં સમાવેશ થતો. લવ અને કુશે વાલ્મીકિ આશ્રમમાં સંગીત અને ગાયન શીખ્યું હતું.

૩. શિક્ષણ પદ્ધતિ

તે સમયે શિક્ષણ મુખ્યત્વે મૌખિક હતું. પુસ્તકો કરતાં અનુભવ અને કંઠસ્થ વિદ્યા પર ભાર મૂકવામાં આવતો. શ્રવણ, મનન અને નિદિધ્યાસન ગુરુ જે બોલે તે શ્રવણ કરવું, તેના પર વિચાર કરવો અને તેને જીવનમાં ઉતારવું. પ્રાયોગિક શિક્ષણ માત્ર સિદ્ધાંતો જ નહીં, પણ જંગલમાં જઈને શિકાર કરવો, યજ્ઞોનું રક્ષણ કરવું વગેરે દ્વારા પ્રેક્ટિકલ તાલીમ અપાતી.

૪. શિક્ષણના આદર્શો અને શિસ્ત

રામાયણમાં શિક્ષણનો મુખ્ય ઉદ્દેશ્ય 'ચરિત્ર નિર્માણ' હતો. વિનય અને વિવેક વિદ્યા વિનયથી શોભે છે. રામનું પાત્ર તેમની આદર્શતાને કારણે જ મર્યાદા પુરુષોત્તમ કહેવાયું. બ્રહ્મચર્ય અભ્યાસકાળ દરમિયાન વિદ્યાર્થીએ કઠોર બ્રહ્મચર્યનું પાલન કરવું પડતું.

મહર્ષિ વાલ્મીકિ રામાયણના આધારે સ્ત્રી શિક્ષણના મુખ્ય પાસાઓ નીચે મુજબ છે:

૧. વિદુષી સ્ત્રીઓ અને શાસ્ત્રાર્થ

રામાયણ કાળમાં એવી અનેક સ્ત્રીઓનો ઉલ્લેખ છે જેઓ વેદ-પુરાણોની જ્ઞાતા હતી: માતા સીતા: સીતાજી માત્ર સુંદરતા જ નહીં, પણ પ્રખર પ્રતિભાશાળી હતા. તેઓ વેદ મંત્રો અને ધાર્મિક વિધિઓના જાણકાર હતા. હનુમાનજી જ્યારે તેમને લંકામાં મળે છે, ત્યારે સીતાજીના સંવાદો તેમની ગંભીર પાંડિત્યતા અને રાજનીતિની સમજ દર્શાવે છે. અનસૂયા માતા અતુલ્ય જ્ઞાન અને તપસ્યાના પ્રતીક એવા અનસૂયા માતાએ સીતાજીને 'પતિવ્રત્ય ધર્મ' અને 'સ્ત્રી ધર્મ'નું ગૂઢ શિક્ષણ આપ્યું હતું. તેઓ વિજ્ઞાન અને પ્રકૃતિના પણ જાણકાર હતા.

૨. શિક્ષણના વિષયો

સ્ત્રીઓ માટેનું શિક્ષણ બહુઆયામી હતું લલિત કલાઓ નૃત્ય, સંગીત, ચિત્રકામ અને વાદ્ય વગાડવામાં સ્ત્રીઓ નિપુણ હતી. આધ્યાત્મિક શિક્ષણ સ્ત્રીઓને સંધ્યાવંદન અને યજ્ઞ કરવાની છૂટ હતી. રામાયણમાં ઉલ્લેખ છે કે જ્યારે રામ વનમાં જવાની રજા લેવા કૌશલ્યા માતા પાસે જાય છે, ત્યારે માતા કૌશલ્યા વિધિવત યજ્ઞ કરી રહ્યા હતા. રાજનીતિ અને લોકવ્યવહાર તેમજ રાણી કેકેયી રણમેદાનમાં રાજા દશરથના સારથિ બન્યા હતા, જે સાબિત કરે છે કે તે સમયે સ્ત્રીઓને યુદ્ધકળા અને રથ ચલાવવાની તાલીમ પણ આપવામાં આવતી હતી.



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સંદર્ભગ્રંથ સૂચિ

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Original Article

NEP 2020 અને સંસ્કૃત શિક્ષણ: ભારતીય જ્ઞાન પ્રણાલીનો શૈક્ષણિક અભિગમ

ડૉ. કલ્પનાકુમારી દલુભાઈ પટેલ
સરકારી વિનયન અને વાણિજ્ય કોલેજ, વાંસદા,
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પ્રસ્તાવના :-

રાષ્ટ્રીય શિક્ષણ નીતિ ૨૦૨૦ (NEP 2020) ભારતીય શિક્ષણ વ્યવસ્થામાં ગુણાત્મક પરિવર્તન લાવવાનો મહત્વપૂર્ણ પ્રયાસ છે, જેમાં ભારતીય જ્ઞાન પરંપરા, ભાષાઓ અને સંસ્કૃતિને શિક્ષણ સાથે સંકલિત કરવાની દિશામાં વિશેષ ભાર મુકાયો છે. આ નીતિમાં સંસ્કૃત ભાષાને ભારતીય જ્ઞાનપ્રણાલીની મુખ્ય કડી તરીકે સ્વીકારી તેને આધુનિક શિક્ષણ સાથે જોડવાની દૃષ્ટિ અપનાવવામાં આવી છે. સંસ્કૃત માત્ર પ્રાચીન ભાષા નહીં પરંતુ તત્ત્વજ્ઞાન, વિજ્ઞાન, સાહિત્ય, આયુર્વેદ, ગણિત અને નૈતિક મૂલ્યોનો સમૃદ્ધ ભંડાર ધરાવે છે. NEP 2020 દ્વારા સંસ્કૃત શિક્ષણને સરળ, સર્વસુલભ અને વ્યવહારુ બનાવવાના પ્રયાસો થકી વિદ્યાર્થીઓને ભારતીય જ્ઞાન પરંપરાની ઊંડાણપૂર્ણ સમજ પ્રાપ્ત થાય છે. આ પરિપ્રેક્ષ્યમાં સંસ્કૃત શિક્ષણ અને ભારતીય જ્ઞાન પ્રણાલીને આધુનિક શૈક્ષણિક માળખા સાથે સંકલિત કરવાનું મહત્વ વિશેષ રીતે ઉઠ્ઠે છે.

ભારતીય જ્ઞાનપ્રણાલી, સંસ્કૃત અને નવી શિક્ષણ નીતિનો તત્ત્વચિંતનાત્મક આધાર :-

ભારતનું શિક્ષણ પરંપરાગત રીતે માત્ર જ્ઞાન પ્રાપ્ત કરવાની પ્રક્રિયા નહોતું, પરંતુ માનવના સર્વાંગી વિકાસનું સાધન માનવામાં આવ્યું છે. ભારતીય જ્ઞાનપ્રણાલી માનવને માત્ર વ્યવસાય માટે તૈયાર કરતી નથી પરંતુ જીવનમૂલ્યો, નૈતિકતા, આધ્યાત્મિકતા, સમાજપ્રતિબદ્ધતા અને પ્રકૃતિ સાથે સમન્વય સાધતા જીવન તરફ દોરી જાય છે. આ જ્ઞાનપ્રણાલીનો મૂળ આધાર સંસ્કૃત સાહિત્યમાં રહેલો છે. વેદ, ઉપનિષદ, પુરાણ, સ્મૃતિગ્રંથો, દર્શનશાસ્ત્ર, આયુર્વેદ, ગણિત, ખગોળ, કલા, સંગીત અને યોગ જેવી વિદ્યા પરંપરાઓ સંસ્કૃતમાં જ વિકસેલી છે. સંસ્કૃત માત્ર ભાષા નથી, પરંતુ તે ભારતના જ્ઞાન, વિચાર અને સંસ્કૃતિનો મુખ્ય આધાર છે. આ પરંપરાને આધુનિક શિક્ષણ સાથે જોડવાનો પ્રયત્ન નવી શિક્ષણ નીતિ 2020 (NEP 2020) દ્વારા કરવામાં આવ્યો છે.



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ડૉ. કલ્પનાકુમારી દલુભાઈ પટેલ, સરકારી વિનયન અને વાણિજ્ય કોલેજ, વાંસદા, તા. વાંસદા, જિ. નવસારી.

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ભારતીય જ્ઞાનપ્રણાલી, સંસ્કૃત અને નવી શિક્ષણ નીતિનો તત્ત્વચિંતનાત્મક આધાર :-

ભારતનું શિક્ષણ પરંપરાગત રીતે માત્ર જ્ઞાન પ્રાપ્ત કરવાની પ્રક્રિયા નહોતું, પરંતુ માનવના સર્વાંગી વિકાસનું સાધન માનવામાં આવ્યું છે. ભારતીય જ્ઞાનપ્રણાલી માનવને માત્ર વ્યવસાય માટે તૈયાર કરતી નથી પરંતુ જીવનમૂલ્યો, નૈતિકતા, આધ્યાત્મિકતા, સમાજપ્રતિબદ્ધતા અને પ્રકૃતિ સાથે સમન્વય સાધતા જીવન તરફ દોરી જાય છે. આ જ્ઞાનપ્રણાલીનો મૂળ આધાર સંસ્કૃત સાહિત્યમાં રહેલો છે. વેદ, ઉપનિષદ, પુરાણ, સ્મૃતિગ્રંથો, દર્શનશાસ્ત્ર, આયુર્વેદ, ગણિત, ખગોળ, કલા, સંગીત અને યોગ જેવી વિદ્યા પરંપરાઓ સંસ્કૃતમાં જ વિકસેલી છે. સંસ્કૃત માત્ર ભાષા નથી, પરંતુ તે ભારતના જ્ઞાન, વિચાર અને સંસ્કૃતિનો મુખ્ય આધાર છે. આ પરંપરાને આધુનિક શિક્ષણ સાથે જોડવાનો પ્રયત્ન નવી શિક્ષણ નીતિ 2020 (NEP 2020) દ્વારા કરવામાં આવ્યો છે.

ભારતીય જ્ઞાન પરંપરામાં શિક્ષણનો હેતુ માનવને મુક્તિ તરફ દોરી જવાનો માનવામાં આવ્યો છે. ગુરુકુલ પદ્ધતિમાં વિદ્યાર્થીને જીવનકૌશલ્ય, વ્યવહાર, શિસ્ત, પર્યાવરણપ્રેમ, સમાજજીવન અને આધ્યાત્મિક સમજ સાથે શિક્ષિત કરવામાં આવતો હતો. શિક્ષણનો મુખ્ય ઉદ્દેશ માત્ર રોજગાર નહીં પરંતુ જવાબદાર અને સંસ્કારી નાગરિકનું નિર્માણ હતો. આજે આધુનિક શિક્ષણમાં સ્પર્ધા, રોજગાર અને ટેકનોલોજીનો ભાર વધી ગયો છે, જેના કારણે માનવ મૂલ્યો અને સાંસ્કૃતિક સમજણમાં ઘટાડો જોવા મળે છે. NEP 2020 આ ખામી દૂર કરી શિક્ષણને ફરી મૂલ્યાધારિત અને માનવકેન્દ્રિત બનાવવાનો પ્રયાસ કરે છે.

સંસ્કૃત ભાષા ભારતના જ્ઞાનસંગ્રહનું મુખ્ય માધ્યમ રહી છે. વેદો માનવજાતના પ્રાચીન જ્ઞાનનો સ્રોત છે, જેમાં પ્રકૃતિ, જીવન, ચિકિત્સા, સમાજવ્યવસ્થા અને આધ્યાત્મિકતા વિશે ઊંડો વિચાર છે. ઉપનિષદોમાં આત્મા અને બ્રહ્મના તત્ત્વનું ચિંતન છે. ભગવદ ગીતા જીવનના સંકટોમાં માર્ગદર્શન આપે છે. આયુર્વેદ આરોગ્ય અને આયુષ્યની વિજ્ઞાન પરંપરા છે. ગણિત અને ખગોળવિજ્ઞાનમાં આર્યભટ્ટ, ભાસ્કરાચાર્ય જેવા વિજ્ઞાનીઓએ મહત્ત્વપૂર્ણ યોગદાન આપ્યું છે. આ સમગ્ર જ્ઞાન પરંપરા સંસ્કૃત ભાષામાં ઉપલબ્ધ હોવાથી સંસ્કૃતનું અધ્યયન ભારતીય જ્ઞાનપ્રણાલી સમજવા માટે આવશ્યક બને છે.

નવી શિક્ષણ નીતિ 2020 ભારતીય શિક્ષણ વ્યવસ્થામાં ઐતિહાસિક ફેરફાર લાવે છે. આ નીતિમાં ભાષા શિક્ષણને વિશેષ મહત્ત્વ આપવામાં આવ્યું છે. વિદ્યાર્થીઓને માતૃભાષા અને ભારતીય ભાષાઓમાં શિક્ષણ આપવા પર ભાર મૂકાયો છે. સંસ્કૃતને તમામ સ્તરે એક વૈકલ્પિક પરંતુ મહત્ત્વપૂર્ણ ભાષા તરીકે પ્રોત્સાહિત કરવામાં આવી છે. નીતિ અનુસાર સંસ્કૃતને સરળ અને રસપ્રદ રીતે શીખવવાની વ્યવસ્થા થવી જોઈએ જેથી વિદ્યાર્થીઓમાં ભાષાપ્રતિ રસ વધે.

NEP 2020 અનુસાર ભારતીય જ્ઞાનપ્રણાલી (Indian Knowledge System – IKS) ને શિક્ષણમાં સમાવેશ કરવો જરૂરી છે. આથી વિદ્યાર્થીઓને ભારતની વૈજ્ઞાનિક, તત્ત્વચિંતનાત્મક અને સાંસ્કૃતિક પરંપરાની સમજ મળશે. આજના સમયમાં જ્યારે વૈશ્વિકીકરણ વધી રહ્યું છે, ત્યારે પોતાની સંસ્કૃતિ અને જ્ઞાન પરંપરાની સમજણ રાષ્ટ્રીય ઓળખ મજબૂત બનાવે છે. સંસ્કૃત શિક્ષણ દ્વારા વિદ્યાર્થીઓને મૂળ ગ્રંથો સાથે સીધો સંપર્ક થાય છે, જે જ્ઞાનને વધુ સચોટ રીતે સમજવામાં મદદ કરે છે.

ઉચ્ચ શિક્ષણ ક્ષેત્રમાં NEP 2020 આંતરવિષયક અભ્યાસને પ્રોત્સાહિત કરે છે. એટલે કે, વિજ્ઞાનનો વિદ્યાર્થી પણ તત્ત્વચિંતન, ભાષા, ઇતિહાસ અથવા કલા વિષયો ભણી શકે છે. આથી સંસ્કૃત અને ભારતીય જ્ઞાનપ્રણાલી અન્ય વિષયો સાથે જોડાઈ શકે છે. ઉદાહરણ તરીકે, આયુર્વેદ અને આધુનિક ચિકિત્સા વચ્ચે સંકલન, યોગ અને માનસશાસ્ત્રનો અભ્યાસ, અથવા પ્રાચીન ગણિત અને આધુનિક ગણિત વચ્ચે તુલના કરી શકાય છે. આ રીતે સંસ્કૃત શિક્ષણ આધુનિક વિજ્ઞાન સાથે સંકલિત થઈ શકે છે.

સંસ્કૃત શિક્ષણનો એક મહત્ત્વપૂર્ણ પાસું ભાષાશાસ્ત્ર અને વ્યાકરણ છે. પાણિનીનું વ્યાકરણ વિશ્વમાં સૌથી સુવ્યવસ્થિત વ્યાકરણ માનવામાં આવે છે. આધુનિક કમ્પ્યુટર વિજ્ઞાન અને કૃત્રિમ બુદ્ધિ ક્ષેત્રમાં સંસ્કૃતની વ્યાકરણ

રચનાનો ઉપયોગ શક્ય હોવાનું સંશોધન દર્શાવે છે. એટલે સંસ્કૃત માત્ર પરંપરાગત વિષય નહીં પરંતુ આધુનિક ટેકનોલોજી સાથે જોડાયેલ વિષય બની શકે છે.

NEP 2020 શિક્ષણને કૌશલ્ય આધારિત બનાવવાનો પ્રયાસ કરે છે. સંસ્કૃત શિક્ષણ દ્વારા અનુવાદ, સંશોધન, પરંપરાગત જ્ઞાનના આધુનિક ઉપયોગ, યોગ શિક્ષણ, સંસ્કૃત સંવાદ અને ડિજિટલ કન્ટેન્ટ તૈયાર કરવાની નવી કારકિર્દી શક્ય બને છે. આથી સંસ્કૃત શિક્ષણ માત્ર પરંપરા જાળવવા માટે નહીં પરંતુ રોજગાર માટે પણ ઉપયોગી બની શકે છે.

આજના સમયમાં માનસિક તાણ અને જીવનશૈલી સંબંધિત સમસ્યાઓ વધી રહી છે. ભારતીય જ્ઞાનપ્રણાલીમાં યોગ, ધ્યાન અને આયુર્વેદ દ્વારા આરોગ્ય અને માનસિક શાંતિ મેળવવાના ઉપાયો દર્શાવવામાં આવ્યા છે. NEP 2020 આ જ્ઞાનને શિક્ષણમાં સામેલ કરીને વિદ્યાર્થીઓના માનસિક અને શારીરિક વિકાસને પ્રોત્સાહિત કરે છે. સંસ્કૃત ગ્રંથોમાં રહેલા આ જ્ઞાનને સમજવા માટે સંસ્કૃત શિક્ષણ મહત્વપૂર્ણ છે.

ભારતીય જ્ઞાન પરંપરાનો મુખ્ય હેતુ માનવ અને પ્રકૃતિ વચ્ચે સમન્વય સ્થાપિત કરવાનો છે. આજના પર્યાવરણ સંકટમાં પ્રાચીન ગ્રંથોમાં દર્શાવેલ પર્યાવરણપ્રેમ અને સંરક્ષણની ભાવના અત્યંત ઉપયોગી બની શકે છે. સંસ્કૃત સાહિત્યમાં નદીઓ, વૃક્ષો અને પ્રાણીઓ પ્રત્યે શ્રદ્ધા દર્શાવવામાં આવી છે. આ મૂલ્યો આધુનિક શિક્ષણમાં સામેલ થાય તો પર્યાવરણ પ્રત્યે જવાબદારી વિકસે.

સંસ્કૃત શિક્ષણને પ્રોત્સાહન આપતા સમયે કેટલાક પડકારો પણ છે. વિદ્યાર્થીઓમાં સંસ્કૃતને મુશ્કેલ ભાષા માનવાની માન્યતા છે. શિક્ષણ પદ્ધતિમાં આધુનિક ટેકનોલોજીનો ઉપયોગ કરીને સંસ્કૃતને સરળ બનાવવાની જરૂર છે. ડિજિટલ સાધનો, ઓનલાઈન કોર્સ અને મલ્ટીમિડિયા દ્વારા ભાષા શીખવવામાં આવે તો રસ વધે.

ઉચ્ચ શિક્ષણ સંસ્થાઓમાં સંસ્કૃત સંશોધનને પ્રોત્સાહન આપવું જરૂરી છે. ઘણા પ્રાચીન ગ્રંથો હજી અજાણ્યા છે અથવા અનુવાદિત નથી. સંશોધન દ્વારા આ જ્ઞાનને વિશ્વ સમક્ષ રજૂ કરી શકાય. NEP 2020 સંશોધનને પ્રોત્સાહિત કરતી નીતિ છે, જે સંસ્કૃત અને ભારતીય જ્ઞાનપ્રણાલી માટે સકારાત્મક છે.

આ રીતે, NEP 2020 અને સંસ્કૃત શિક્ષણ ભારતીય જ્ઞાનપ્રણાલીને આધુનિક શિક્ષણ સાથે જોડવાનો મહત્વપૂર્ણ પ્રયાસ છે. આ નીતિ દ્વારા શિક્ષણને માનવકેન્દ્રિત, મૂલ્યઆધારિત અને સંસ્કૃતિપ્રેમી બનાવવાનો પ્રયાસ થાય છે. સંસ્કૃત ભાષા આ સમગ્ર પ્રક્રિયાનો મુખ્ય આધાર બની શકે છે.

NEP 2020 હેઠળ સંસ્કૃત શિક્ષણનું અમલીકરણ, પડકારો અને સંભાવનાઓ:-

નવી શિક્ષણ નીતિ 2020 ભારતની શિક્ષણ વ્યવસ્થામાં ગુણાત્મક પરિવર્તન લાવવાનો પ્રયાસ કરે છે. આ નીતિ માત્ર અભ્યાસક્રમ બદલવાની યોજના નથી, પરંતુ શિક્ષણને જીવન સાથે જોડવાનો એક વ્યાપક અભિગમ રજૂ કરે છે. આ પરિસ્થિતિમાં સંસ્કૃત શિક્ષણ અને ભારતીય જ્ઞાનપ્રણાલી (IKS) ને શિક્ષણના મુખ્ય પ્રવાહમાં લાવવાનો પ્રયત્ન કરવામાં આવ્યો છે. હવે પ્રશ્ન એ ઊભો થાય છે કે આ વિચારોને વાસ્તવિક શિક્ષણ વ્યવસ્થામાં કેવી રીતે અમલમાં મૂકવામાં આવશે અને તેના માટે કઈ કઈ પ્રક્રિયાઓ અપનાવવી પડશે.

NEP 2020 શિક્ષણમાં ભાષાને કેન્દ્રસ્થાને મૂકે છે. બાળક પોતાની માતૃભાષા દ્વારા જ્ઞાન સરળતાથી ગ્રહણ કરી શકે છે. આથી પ્રાથમિક શિક્ષણમાં માતૃભાષા અને સ્થાનિક ભાષાનો ઉપયોગને પ્રોત્સાહિત કરવામાં આવ્યો છે. આ સાથે સંસ્કૃતને સરળ ભાષા તરીકે વિકસાવી તમામ વિદ્યાર્થીઓ માટે ઉપલબ્ધ બનાવવાની દિશામાં વિચાર કરવામાં આવ્યો છે. સંસ્કૃતનો અભ્યાસ કઠિન વ્યાકરણ સુધી મર્યાદિત રાખવાને બદલે રોજિંદા જીવનમાં ઉપયોગી બને તે રીતે શીખવવો જરૂરી છે.

ઉચ્ચ શિક્ષણ સંસ્થાઓમાં સંસ્કૃત શિક્ષણને નવી દિશા આપવા માટે આંતરવિષયક અભ્યાસક્રમ તૈયાર કરવાની જરૂર છે. ઉદાહરણ તરીકે, આયુર્વેદ અને આધુનિક મેડિકલ વિજ્ઞાન વચ્ચે સંકલન, યોગ અને મનોવિજ્ઞાનનો

અભ્યાસ, પ્રાચીન ગણિત અને આધુનિક ગણિત વચ્ચે તુલનાત્મક અભ્યાસ, તથા સંસ્કૃત સાહિત્ય અને પર્યાવરણ અભ્યાસ વચ્ચે સંબંધ સ્થાપિત કરી શકાય છે. આ રીતે સંસ્કૃત શિક્ષણને જીવંત અને ઉપયોગી બનાવવામાં આવી શકે.

સંસ્કૃત શિક્ષણના અમલીકરણમાં સૌથી મોટો પડકાર શિક્ષકોની ઉપલબ્ધતા છે. ઘણા શિક્ષકો પરંપરાગત પદ્ધતિથી શિક્ષણ આપે છે, જેના કારણે વિદ્યાર્થીઓમાં રસ ઘટે છે. આધુનિક શિક્ષણ પદ્ધતિ, ડિજિટલ સાધનો અને ઇન્ટરેક્ટિવ શિક્ષણ દ્વારા ભાષાને સરળ બનાવવાની જરૂર છે. શિક્ષકના તાલીમ કાર્યક્રમો દ્વારા સંસ્કૃત શિક્ષકોને નવી ટેકનોલોજી અને શિક્ષણ પદ્ધતિઓમાં કુશળ બનાવવાની આવશ્યકતા છે.

ડિજિટલ ટેકનોલોજી સંસ્કૃત શિક્ષણ માટે નવી તકો ઊભી કરે છે. ઓનલાઈન કોર્સ, ઓડિયો-વિડિયો પાઠ, સંવાદ આધારિત શીખવાની પદ્ધતિ અને મોબાઈલ એપ્લિકેશન દ્વારા સંસ્કૃત ભાષા સરળતાથી શીખવી શકાય છે. ઘણા સંસ્કૃત ગ્રંથો ડિજિટલ સ્વરૂપે ઉપલબ્ધ કરવામાં આવે તો વિદ્યાર્થીઓ અને સંશોધકો માટે અભ્યાસ સરળ બને.

વિદ્યાર્થીઓમાં સંસ્કૃત પ્રત્યે રસ વધારવા માટે ભાષાને જીવંત અનુભવ બનાવવાની જરૂર છે. નાટક, સંવાદ, ગીતો, શ્લોક ઉચ્ચારણ અને સંસ્કૃત વાર્તાઓ દ્વારા ભાષા અભ્યાસને રસપ્રદ બનાવી શકાય. સંસ્કૃત ભાષા બોલવાની પરંપરા વિકસે તો વિદ્યાર્થીઓ ભાષાને વધુ સારી રીતે અપનાવી શકે.

NEP 2020 અનુસાર સંશોધનને વિશેષ પ્રોત્સાહન આપવામાં આવ્યું છે. ભારતીય જ્ઞાનપ્રણાલી પર સંશોધન માટે સંસ્થાઓ સ્થાપિત કરવામાં આવી રહી છે. પ્રાચીન હસ્તપ્રતો અને ગ્રંથોમાં રહેલું જ્ઞાન આજના સમયમાં ઉપયોગી બની શકે છે. ઉદાહરણ તરીકે, કૃષિ, આરોગ્ય, પર્યાવરણ અને માનસિક આરોગ્ય ક્ષેત્રે પ્રાચીન જ્ઞાન આધુનિક સમસ્યાઓના ઉકેલ આપી શકે છે.

સંસ્કૃત શિક્ષણના વિસ્તરણમાં એક પડકાર એ પણ છે કે ઘણીવાર લોકો તેને માત્ર ધાર્મિક ભાષા માને છે. હકીકતમાં સંસ્કૃત વિજ્ઞાન, ગણિત, નાટ્ય, સંગીત અને રાજકીય વિચાર સહિતના અનેક ક્ષેત્રોમાં ઉપયોગમાં લેવાઈ છે. આ વૈજ્ઞાનિક અને બૌદ્ધિક પરંપરાની સમજણ વિદ્યાર્થીઓ સુધી પહોંચાડવી જરૂરી છે.

ઉચ્ચ શિક્ષણમાં સંસ્કૃત અભ્યાસને કારકિર્દી સાથે જોડવાની જરૂર છે. અનુવાદક, સંશોધક, યોગ શિક્ષક, આયુર્વેદ વિશેષજ્ઞ, સંસ્કૃત કન્ટેન્ટ ડેવલપર અને ડિજિટલ આર્કાઇવિંગ જેવા ક્ષેત્રોમાં રોજગારની તકો વિકસી શકે છે. જો વિદ્યાર્થીઓને રોજગારની સંભાવના દેખાશે તો તેઓ સંસ્કૃત અભ્યાસ તરફ વધુ આકર્ષિત થશે.

ભારતીય જ્ઞાનપ્રણાલી શિક્ષણમાં નૈતિકતા અને જીવનમૂલ્યોને સ્થાન આપે છે. આધુનિક સમયમાં માનસિક તાણ, સ્પર્ધા અને સામાજિક અસંતુલન વધી રહ્યા છે. યોગ, ધ્યાન અને આધ્યાત્મિક ચિંતન દ્વારા વિદ્યાર્થીઓમાં આંતરિક શાંતિ અને સંતુલન વિકસાવી શકાય છે. NEP 2020 આ મૂલ્યોને શિક્ષણમાં સામેલ કરીને માનવ વિકાસને કેન્દ્રમાં મૂકે છે.

વૈશ્વિકીકરણના યુગમાં ભારત પોતાની જ્ઞાન પરંપરાને વૈશ્વિક સ્તરે રજૂ કરી શકે છે. યોગ અને આયુર્વેદ વિશ્વભરમાં સ્વીકારાયા છે. સંસ્કૃત શિક્ષણ દ્વારા આ જ્ઞાનને વધુ વૈજ્ઞાનિક રીતે રજૂ કરી શકાય. આંતરરાષ્ટ્રીય વિદ્યાર્થીઓ માટે સંસ્કૃત અને ભારતીય જ્ઞાનપ્રણાલી અભ્યાસક્રમ તૈયાર કરવામાં આવે તો ભારત વૈશ્વિક જ્ઞાન કેન્દ્ર બની શકે.

આ રીતે જોવામાં આવે તો NEP 2020 સંસ્કૃત શિક્ષણને નવી દિશા આપે છે, પરંતુ તેની સફળતા માટે યોગ્ય આયોજન, તાલીમ, સંશોધન અને આધુનિક સાધનોનો ઉપયોગ આવશ્યક છે. જો આ પ્રયાસો યોગ્ય રીતે અમલમાં મૂકવામાં આવે તો સંસ્કૃત શિક્ષણ ફરીથી જીવંત બની શકે છે.

સંસ્કૃત શિક્ષણ અને ભારતીય જ્ઞાનપ્રણાલીનું ભવિષ્ય, નીતિદ્રષ્ટિ :-

ભારતીય શિક્ષણ વ્યવસ્થા એક લાંબી ઐતિહાસિક પરંપરાથી પસાર થઈને આજના આધુનિક સ્વરૂપ સુધી પહોંચી છે. એક સમયે ભારત વિશ્વનું જ્ઞાન કેન્દ્ર ગણાતું હતું, જ્યાં નાલંદા, તક્ષશિલા, વલ્લભી જેવી વિખ્યાત વિશ્વવિદ્યાલયો હતા અને વિશ્વભરના વિદ્યાર્થીઓ અહીં અભ્યાસ કરવા આવતા હતા. આ જ્ઞાનપ્રણાલીના કેન્દ્રમાં સંસ્કૃત ભાષા અને ભારતીય તત્ત્વચિંતનનો આધાર હતો. સમય સાથે ઉપનિવેશવાદી શિક્ષણ પદ્ધતિના પ્રભાવથી આ પરંપરા ધીમે ધીમે

મુખ્ય પ્રવાહમાંથી દૂર થઈ ગઈ. હવે નવી શિક્ષણ નીતિ 2020 દ્વારા આ પરંપરાને ફરીથી શિક્ષણના કેન્દ્રમાં લાવવાનો પ્રયત્ન કરવામાં આવી રહ્યો છે.

આજના વૈશ્વિક યુગમાં જ્ઞાનની કોઈ સીમા નથી. ટેકનોલોજી, સંશોધન અને આંતરરાષ્ટ્રીય સંવાદ દ્વારા વિશ્વ એકબીજા સાથે જોડાયેલું છે. આવી પરિસ્થિતિમાં પોતાની સંસ્કૃતિ અને જ્ઞાન પરંપરાની ઓળખ જાળવી રાખવી મહત્વપૂર્ણ બની જાય છે. સંસ્કૃત શિક્ષણ ભારતીય જ્ઞાનપ્રણાલીનું મૂળ સ્ત્રોત છે, જેના દ્વારા ભારત વિશ્વ સમક્ષ પોતાની વૈજ્ઞાનિક, તત્ત્વચિંતનાત્મક અને આધ્યાત્મિક પરંપરાને રજૂ કરી શકે છે.

ભવિષ્યમાં સંસ્કૃત શિક્ષણને માત્ર પરંપરાગત વિષય તરીકે નહીં પરંતુ આધુનિક જીવન સાથે જોડવાની જરૂર છે. ઉદાહરણ તરીકે, યોગ અને ધ્યાનનો વૈજ્ઞાનિક અભ્યાસ, આયુર્વેદ અને આધુનિક મેડિકલ વિજ્ઞાન વચ્ચે સંશોધન, પર્યાવરણ સંરક્ષણ માટે પ્રાચીન જ્ઞાનનો ઉપયોગ, તેમજ સંસ્કૃત વ્યાકરણ અને કમ્પ્યુટર વિજ્ઞાન વચ્ચે સંકલન જેવા ક્ષેત્રોમાં વિશાળ સંભાવનાઓ છે. આ રીતે સંસ્કૃત ભાષા આધુનિક સંશોધન અને ટેકનોલોજી સાથે જોડાઈ શકે છે.

NEP 2020 શિક્ષણને માત્ર જ્ઞાન પ્રદાન કરવાની પ્રક્રિયા નહીં પરંતુ જીવનકૌશલ્ય વિકસાવવાની પ્રક્રિયા તરીકે જુએ છે. ભારતીય જ્ઞાનપ્રણાલી માનવને નૈતિક, સામાજિક અને આધ્યાત્મિક રીતે મજબૂત બનાવે છે. આજના સમયમાં માનસિક તાણ, સ્પર્ધા અને જીવનશૈલી સંબંધિત સમસ્યાઓ વધી રહી છે. સંસ્કૃત ગ્રંથોમાં દર્શાવેલ જીવનમૂલ્યો અને યોગ-ધ્યાન જેવી પદ્ધતિઓ દ્વારા માનવ જીવનમાં સંતુલન સ્થાપિત કરી શકાય છે.

આવતા સમયમાં સંસ્કૃત શિક્ષણને લોકપ્રિય બનાવવા માટે શિક્ષણ પદ્ધતિમાં સુધારાની જરૂર છે. ભાષાને મુશ્કેલ અને ગૂંચવણભરી તરીકે રજૂ કરવા બદલે સરળ, સંવાદ આધારિત અને જીવનમુખી બનાવવી જોઈએ. ડિજિટલ ટેકનોલોજી, ઓનલાઈન પ્લેટફોર્મ અને મલ્ટીમીડિયા દ્વારા સંસ્કૃત અભ્યાસ વધુ રસપ્રદ બનાવી શકાય છે.

ઉચ્ચ શિક્ષણ સંસ્થાઓમાં સંસ્કૃત અને ભારતીય જ્ઞાનપ્રણાલી પર વિશેષ સંશોધન કેન્દ્રોની સ્થાપના થવી જોઈએ. પ્રાચીન ગ્રંથોનું અનુવાદ, ડિજિટલ સંરક્ષણ અને આધુનિક સંદર્ભમાં વ્યાખ્યા દ્વારા જ્ઞાનને વધુ વ્યાપક બનાવી શકાય. આ કાર્ય દ્વારા વિશ્વભરના સંશોધકો ભારતીય જ્ઞાન પરંપરાનો અભ્યાસ કરી શકે.

ભારતની યુવા પેઢી માટે સંસ્કૃત શિક્ષણ રોજગાર અને કારકિર્દી સાથે જોડાય તે જરૂરી છે. સંસ્કૃત અનુવાદ, સંશોધન, યોગ શિક્ષણ, ડિજિટલ કન્ટેન્ટ વિકાસ, સંસ્કૃત મીડિયા, અને પરંપરાગત જ્ઞાનના આધુનિક ઉપયોગ જેવા ક્ષેત્રોમાં નવી તકો ઊભી થઈ શકે છે. જો સંસ્કૃત અભ્યાસને વ્યાવસાયિક તક સાથે જોડવામાં આવશે તો વિદ્યાર્થીઓમાં રસ વધશે.

વૈશ્વિક સ્તરે ભારતીય જ્ઞાનપ્રણાલી માટે રસ વધતો જાય છે. યોગ, આયુર્વેદ અને ધ્યાન જેવી પદ્ધતિઓ વિશ્વભરમાં લોકપ્રિય બની રહી છે. સંસ્કૃત શિક્ષણ દ્વારા આ જ્ઞાનને વૈજ્ઞાનિક રીતે રજૂ કરી શકાય છે. આંતરરાષ્ટ્રીય વિદ્યાર્થીઓ માટે સંસ્કૃત અભ્યાસક્રમ તૈયાર કરવામાં આવે તો ભારત ફરીથી વિશ્વગુરુ બની શકે.

પર્યાવરણ સંકટ અને સામાજિક અસંતુલન જેવી વૈશ્વિક સમસ્યાઓ સામે ભારતીય જ્ઞાનપ્રણાલી ઉપયોગી માર્ગદર્શન આપે છે. પ્રાચીન ગ્રંથોમાં પ્રકૃતિ સાથે સમન્વય સાધીને જીવન જીવવાનો સંદેશ છે. આ મૂલ્યો આધુનિક શિક્ષણમાં સામેલ થાય તો સમાજ વધુ જવાબદાર બની શકે.

સંસ્કૃત શિક્ષણના ભવિષ્ય માટે સરકાર, શિક્ષણ સંસ્થાઓ, સંશોધકો અને સમાજ સૌએ મળીને પ્રયત્ન કરવાની જરૂર છે. શિક્ષણમાં નવીનતા, ટેકનોલોજી અને સંશોધન દ્વારા સંસ્કૃત ભાષાને જીવંત રાખી શકાય છે. NEP 2020 આ દિશામાં મહત્વપૂર્ણ પગલું સાબિત થઈ શકે છે.

અંતમાં કહી શકાય કે સંસ્કૃત શિક્ષણ અને ભારતીય જ્ઞાનપ્રણાલી માત્ર ભૂતકાળની સ્મૃતિ નથી પરંતુ ભવિષ્યના વિકાસ માટે માર્ગદર્શક બની શકે છે. જો શિક્ષણ વ્યવસ્થામાં આ જ્ઞાનને યોગ્ય સ્થાન આપવામાં આવશે તો ભારત ફરીથી વિશ્વમાં જ્ઞાન અને સંસ્કૃતિનું કેન્દ્ર બની શકે છે.

ઉપસંહાર :-

નવી શિક્ષણ નીતિ 2020 ભારતીય શિક્ષણ વ્યવસ્થાને વૈશ્વિક પડકારો સાથે સુસંગત બનાવતી સાથે જ દેશની મૂળ જ્ઞાનપરંપરાને ફરીથી કેન્દ્રસ્થાને લાવવાનો પ્રયત્ન કરે છે. આ નીતિ શિક્ષણને માત્ર રોજગારમુખી બનાવવાને બદલે માનવના સર્વાંગી વિકાસ સાથે જોડે છે, જેમાં નૈતિકતા, સંસ્કૃતિ, વૈજ્ઞાનિક દૃષ્ટિ અને જીવનમૂલ્યોનો સમન્વય થાય છે. આ સંદર્ભમાં સંસ્કૃત શિક્ષણને વિશેષ મહત્વ આપવામાં આવ્યું છે કારણ કે ભારતીય જ્ઞાનપ્રણાલીનો મોટાભાગનો વારસો સંસ્કૃત ભાષામાં સંગ્રહિત છે.

સંસ્કૃત ભાષા માત્ર ધાર્મિક કે પરંપરાગત ભાષા નથી, પરંતુ વિજ્ઞાન, તત્ત્વચિંતન, ગણિત, આયુર્વેદ, યોગ, સાહિત્ય અને સામાજિક વિચારધારાનો વિશાળ ભંડાર છે. NEP 2020 દ્વારા આ જ્ઞાનને આધુનિક શિક્ષણ સાથે સંકલિત કરીને વિદ્યાર્થીઓને પોતાની સંસ્કૃતિ અને જ્ઞાન પરંપરાની સમજ આપવાનો પ્રયાસ કરવામાં આવ્યો છે. આંતરવિષયક અભ્યાસ, સંશોધન, ડિજિટલ ટેકનોલોજીનો ઉપયોગ અને કૌશલ્ય આધારિત શિક્ષણ દ્વારા સંસ્કૃત અભ્યાસને વ્યવહારુ અને જીવનમુખી બનાવવાની દિશામાં આગળ વધવામાં આવી રહ્યું છે.

ભવિષ્યમાં સંસ્કૃત શિક્ષણને લોકપ્રિય બનાવવા માટે શિક્ષણ પદ્ધતિમાં નવીનતા, સરળતા અને રોજગાર સાથેનો સંબંધ મજબૂત બનાવવો જરૂરી છે. સંશોધન, અનુવાદ, યોગ શિક્ષણ, ડિજિટલ કન્ટેન્ટ વિકાસ અને પરંપરાગત જ્ઞાનના આધુનિક ઉપયોગ જેવા ક્ષેત્રોમાં સંસ્કૃત શિક્ષણ નવી તકો ઊભી કરી શકે છે.

અંતમાં કહી શકાય કે NEP 2020 દ્વારા સંસ્કૃત શિક્ષણ અને ભારતીય જ્ઞાનપ્રણાલીને નવી ઊર્જા મળી છે. જો આ નીતિના ઉદ્દેશોને યોગ્ય રીતે અમલમાં મૂકવામાં આવશે તો ભારતીય શિક્ષણ વ્યવસ્થા જ્ઞાન, સંસ્કૃતિ અને માનવમૂલ્યોના સમન્વય સાથે વિશ્વ સ્તરે નવી ઓળખ સ્થાપિત કરી શકશે.

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Original Article

ગુજરાતના “ડાંગ” જિલ્લામાં ભારતીય જ્ઞાન પરંપરા મુજબ કૃષિ

શ્રી અજીતભાઈ આર. પટેલ

આંકડાશાસ્ત્રના સહાયક પ્રાધ્યાપક

સરકારી વિનયન અને વાણિજ્ય કોલેજ, વાંસદા, જી. - નવસારી.

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ભારતીય જ્ઞાન પરંપરામાં કૃષિને માત્ર આજીવિકાનું સાધન નહીં, પરંતુ એક 'પવિત્ર યજ્ઞ' અને જીવન જીવવાની કળા માનવામાં આવી છે. આપણી સંસ્કૃતિમાં "કૃષિ" નો અર્થ ખેડવું અથવા આકર્ષિત કરવું એવો થાય છે. ભારતના સૌથી પ્રાચીન ધર્મગ્રંથ ઋગ્વેદમાં પણ ખેતી માટે હળનો ઉપયોગ, સિંચાઈ અને બીજની પસંદગીના મંત્રો છે. તેમાં ક્ષેત્રપતિ (ખેતરના દેવતા) ની સ્તુતિ કરવામાં આવી છે. “કૃષિ પરાશર” નામના ગ્રંથને ભારતીય કૃષિનો સૌથી અધિકૃત ગ્રંથ માનવામાં આવે છે. તેમાં વરસાદની આગાહી, બીજ સંગ્રહ અને ખેતીના ઓજારો વિશે વિગતવાર માહિતી છે. વરાહમિહિરના “બૃહત્સંહિતા” નામના ગ્રંથમાં જમીનની અંદર પાણીના સ્રોત શોધવાની કળા (ગર્ભજળ વિદ્યા) અને વૃક્ષ આયુર્વેદ વિશે ચર્ચા કરવામાં આવી છે. રાસાયણિક ખાતરોને બદલે ગાયના છાણ (ગોબર) અને ગૌમૂત્રનો ઉપયોગ કરવાની પરંપરા સદીઓ જૂની છે. ગાયને ખેતીનો આધાર માનવામાં આવી છે. નક્ષત્રો અને ગ્રહોની સ્થિતિ મુજબ ક્યારે વાવણી કરવી તેનું ચોક્કસ ગણિત ભારતીય ખેડૂતો પાસે હતું.

ભારતીય પરંપરામાં કુવા, વાવ અને તળાવો દ્વારા વરસાદી પાણીના સંગ્રહને પુષ્ટ્યનું કામ ગણવામાં આવતું. જમીનની ફળદ્રુપતા જાળવી રાખવા માટે 'પાકની ફેરબદલી' અને એકસાથે મિશ્ર પાક લેવાની પદ્ધતિઓ વિકસાવવામાં આવી હતી. અન્નને બ્રહ્મ માનવામાં આવે છે. તેથી ખેતી એ માત્ર વેપાર નથી, પણ ભૂખ્યાને તૃપ્ત કરવાનું સેવાકાર્ય છે. ભારતના મોટાભાગના તહેવારો (જેમ કે મકર સંક્રાંતિ, હોળી, પોંગલ, બૈસાખી) સીધી રીતે ખેતી અને લણણી સાથે જોડાયેલા છે. પરાશર મુનિએ કહ્યું છે કે, જ્યાં કૃષિ છે ત્યાં જ સુખ અને સંપત્તિનો વાસ છે. ભારતીય જ્ઞાન પરંપરાની આ પદ્ધતિઓ આજે ફરીથી 'સેન્દ્રીય ખેતી' (Organic Farming) અને 'પ્રાકૃતિક ખેતી' તરીકે વિશ્વભરમાં લોકપ્રિય થઈ રહી છે. ભારત ખેતીપ્રધાન દેશ છે. સદીઓ પહેલાં અહીં પ્રાકૃતિક ખેતી થતી હતી. પરંતુ હરિયાણી ક્રાંતિના સમયગાળામાં ખેતીમાં રાસાયણિક ખાતરો અને જંતુનાશક દવાઓનો ઉપયોગ શરૂ કરવામાં આવ્યો.



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સમય જતાં તેમાં ઉત્તરોત્તર વધારો થતો ગયો. રાસાયણિક ખાતરો અને જંતુનાશક દવાઓના ઉપયોગનો અતિરેક થવા લાગ્યો અને પરિણામે તેની આડઅસરો શરૂ થવા લાગી. પર્યાવરણ અને જૈવિક સૃષ્ટિને આ રાસાયણિક ખાતરો અને જંતુનાશક દવાઓ નુકશાનકર્તા બનવા લાગી. કેટલીક આડઅસરો માનવજાતને પણ ભોગવવાનો વારો આવ્યો. રાસાયણિક ખાતરો અને જંતુનાશક દવાઓના ઉપયોગની આડઅસરોથી બચવા માનવજાતને પાછા પ્રાકૃતિક ખેતી તરફ વળવાનો વારો આવ્યો.

આમ, ભારતમાં હરિયાણી ક્રાંતિ આવવાથી નવા હાઈબ્રિડ બિયારણ આવતા ગયા અને વધુ ઉત્પાદનની જરૂરિયાત ઊભી થતી ગઈ તેમ તેમ રાસાયણિક ખાતરનો ઉપયોગ વધતો ગયો પરંતુ વધુ પડતા રાસાયણિક ખાતર અને ઝેરી કીટનાશક દવાઓનો ઉપયોગ કરીને જમીનમાં અનંત કરોડ જીવજંતુઓનો, પક્ષીઓનો વિનાશ અને કેન્સર, ડાયાબીટીસ, હૃદયરોગ જેવી માનવ બિમારીઓ થવા લાગી. રાસાયણિક ખાતરો તથા જંતુનાશક દવાના કારણે જમીન પર ફાયદાકારક સૂક્ષ્મ જીવાણુઓની સંખ્યા ઘટી, પાક ઉત્પાદનની ગુણવત્તા પણ બગડી, વધારે પડતા રાસાયણિક ખાતરોના ઉપયોગને કારણે તત્વો જમીનમાં નીતરી ભૂગર્ભ જળ પ્રદૂષિત થયું, જમીનના સ્વાસ્થ્ય પર પણ અસર થઈ, રોગ અને જીવાતની નવી સમસ્યાઓ ઊભી થઈ, પાક ઉત્પાદન માટે જરૂરી પોષક તત્વોની પ્રાપ્યતા ખોરવાતાં બહારથી વધુ રાસાયણિક ખાતરોની જરૂરિયાતો વધતા ખેતી ખર્ચ વધ્યો.

આમ જમીનની ભૌતિક, રાસાયણિક અને જૈવિક પરિસ્થિતિ બગડી જેને કારણે જમીન કડક થઈ તેમજ સૂક્ષ્મ જીવાણુની સંખ્યા અને ક્રિયાશીલતા પર માઠી અસર થઈ. જેને કારણે જમીનની ભેજ ગ્રહણ શક્તિ તેમજ પોષક તત્વો પુરા પાડવાની ક્ષમતામાં ઘટાડો થતાં કાળક્રમે જમીનની ઉત્પાદકતા ઘટી. આ ખેતી પદ્ધતિ ખર્ચાળ, પરિસ્થિતિકીય અને આર્થિક રીતે બિનટકાઉ બનતી ગઈ. આમ આર્થિક અને પર્યાવરણને અનુકૂળ ખેતી પદ્ધતિની જરૂરિયાત ઊભી થઈ જે ખેડૂત માટે વરદાન રૂપ એવી કુદરતના નિયમ આધિન ખેતી કુદરતી ખેતી' (નેચરલ ફાર્મિંગ) તરીકે ઓળખાઈ.



પ્રાકૃતિક કૃષિ :

આ ખેતી ખેતરમાં ઊગતા લીલા કે સૂકા કાર્બનિક કચરા પર નિર્ભર છે. કોઈપણ રાસાયણિક ખાતર કે જંતુનાશક દવાનો ઉપયોગ કરવામાં આવતો નથી. ફક્ત દેશી ગાયના છાણ અને મૂત્ર ઉદ્દીપક તરીકે વાપરવામાં આવે છે જે અળસિયાની વસ્તી અને સૂક્ષ્મ જીવાણુઓની વૃદ્ધિ કરી જમીનની ઉત્પાદકતા અને પાકના ઉત્પાદનમાં સુધારો કરે છે. આ ખેતી પરંપરાગત રાસાયણિક ખેતી કરતાં વધુ ઉપજ આપે છે તથા ફળપાકો અને શાકભાજી પૌષ્ટિક અને સારી ગુણવત્તાવાળા હોય છે. આ ખેતી ગ્રીનહાઉસ વાયુઓ અને આબોહવા પરિવર્તનની સમસ્યાઓ ઘટાડવામાં અસરકારક જોવા મળી છે.

કુદરતી ખેતીમાં જમીનમાં પોષક તત્વો, જમીન સુધારકો, વૃદ્ધિ વધારકો અને જંતુ નિયંત્રકો વગેરે બધા જ જેની જાળવણી રૂપે કોઈપણ વસ્તુ કે સંસાધન ખેતરમાં કુદરતી સામગ્રીનો ઉપયોગ કરીને બનાવવામાં આવે છે તેથી આ ખેતી પદ્ધતિને જીરો બજેટ ખેતી પણ કહે છે.

“પ્રાકૃતિક ખેતી” એટલે સંપૂર્ણ કુદરતી, પ્રકૃતિમય શુદ્ધ અને સાત્વિક, અથવા ઓર્ગેનિક ખેતી. એટલે કે કોઈપણ કેમિકલ કે રસાયણ નો ઉપયોગ કર્યા વગર પોતાની પાસે જે કંઈ કુદરતી વસ્તુઓ છે તેનો ઉપયોગ કરી કરવામાં આવતી ખેતી એટલે પ્રાકૃતિક ખેતી. જેને “ગાય આધારિત ખેતી” પણ કહવામાં આવે છે.

પ્રાકૃતિક ખેતીમાં પાક સંરક્ષણ માટે પર્યાવરણ સાથે સુસંગત ફક્ત બિન રાસાયણિક પદ્ધતિઓનો જ સહારો લેવામાં આવે છે. જેમાં પ્રતિકારાત્મક જાતોનો ઉપયોગ, અનુકુળ સમયે પાકની વાવણી, મિશ્ર પાક, આંતર પાક અને પિંજર પાકનો ઉપયોગ, પ્રકાશ પિંજરનો ઉપયોગ, જૈવિક નિયંત્રણ, કીટલક્ષી પક્ષીઓ દ્વારા લક્ષણ, જૈવિક ફૂગ દ્વારા નિયંત્રણ, ઉધઈ નિયંત્રણ, વાનસ્પતિક રસાયણોનો ઉપયોગ વગેરે પદ્ધતિઓનો ઉપયોગ કરવામાં આવે છે. પ્રાકૃતિક કૃષિમાં જમીનમાં પુષ્કળ પ્રમાણમાં અળસિયા આવે છે. જે જમીનને છિદ્રાળુ કરે છે. જેથી વરસાદનું પાણી રિચાર્જ થાય છે આમ “ખેતરનું પાણી ખેતરમાં”નો સિદ્ધાંત ખર્ચ વગર પાર પડે છે. પ્રાકૃતિક ખેતી જમીન પાણી અને પર્યાવરણનું જતન કરે છે. તેનાથી દેશી ગાયોનું જતન અને સંવર્ધન થાય છે. પાણીનો વપરાશ ઓછો થાય છે. લોકોને આરોગ્યપ્રદ અનાજ મળે છે. કૃષિ ખર્ચ ઓછો થાય છે. વળી આ પ્રાકૃતિક ખેતપેદાશોના ભાવ પણ સારા મળે છે. પરીણામે ગુજરાતના વધુને વધુ ખેડૂતો પ્રાકૃતિક ખેતી તરફ વળી રહ્યા છે.

“પ્રાકૃતિક ખેતી” ના પર્યાવરણીય ફાયદા:

1. પરંપરાગત ખેતી સિન્થેટિક પર ખૂબ આધાર રાખે છે ખાતર, જંતુનાશકો અને હર્બિસાઇડ્સ. આ રસાયણો જમીન, પાણી અને હવાને દૂષિત કરી શકે છે અને વન્યજીવન અને જળચર જીવો ને નુકસાન પહોંચાડી શકે છે. બીજી બાજુ, સજીવ ખેતી, ખાતર, ખાતર અને પાક રોટેશન જેવી કુદરતી સામગ્રીનો ઉપયોગ કરે છે, જે જમીનની ફળદ્રુપતા જાળવવામાં અને હાનિકારક રસાયણોનો ઉપયોગ ઘટાડવામાં મદદ કરે છે. આ પર્યાવરણમાં રાસાયણિક પ્રદૂષણ ઘટાડે છે.
2. ઓર્ગેનિક ખેતી પદ્ધતિઓ કુદરતી રહેણાંણો અને જૈવવિવિધતાના સંરક્ષણને પ્રોત્સાહિત કરે છે. પરંપરાગત ખેતી પદ્ધતિઓમાં ઘણીવાર કુદરતી રહેણાંણોના વિનાશનો સમાવેશ થાય છે, જે જૈવવિવિધતાના નુકશાન તરફ દોરી શકે છે. જૈવવિવિધતાને પ્રોત્સાહન આપવા અને જંતુનાશકોની જરૂરિયાત ઘટાડવા માટે ઓર્ગેનિક ખેડૂતો આંતરખેડ, પાક પરિભ્રમણ અને કવર પાકોનો ઉપયોગ જેવી તકનીકોનો ઉપયોગ કરે છે.
3. જૈવિક ખેતી પદ્ધતિઓ જળ સંસાધનોના સંરક્ષણમાં મદદ કરી શકે છે. ઓર્ગેનિક ખેડૂતો વારંવાર ટપક સિંચાઈનો ઉપયોગ કરે છે, જે પાણીનો વપરાશ ઘટાડે છે અને પાણીનો કચરો પણ ઘટાડે છે. આ ઉપરાંત, સજીવ ખેતી પદ્ધતિઓ જમીનની તંદુરસ્તી સુધારવામાં અને પાણીને જાળવી રાખવાની જમીનની ક્ષમતાને વધારવામાં મદદ કરી શકે છે.
4. સજીવ ખેતી પદ્ધતિઓ પ્રાથમિકતા માટીનું આરોગ્ય, જે ટકાઉ ખેતી માટે જરૂરી છે. ઓર્ગેનિક ખેડૂતો પાક રોટેશન, કવર કોપિંગ અને ખાતર અને કુદરતી ખાતરનો ઉપયોગ જેવી તકનીકોનો ઉપયોગ કરે છે. ખાતર જમીનની તંદુરસ્તી જાળવવા માટે સ્વસ્થ માટી ફાયદાકારક સૂક્ષ્મજીવોના વિકાસને પ્રોત્સાહન આપે છે, જે જમીનથી થતા રોગો અને જીવાતોને દબાવવામાં મદદ કરી શકે છે.
5. ઓર્ગેનિક ખેતી પદ્ધતિઓ ગ્રીનહાઉસ ગેસ ઉત્સર્જન ઘટાડવામાં મદદ કરી શકે છે. ઓર્ગેનિક ખેડૂતો વારંવાર નવીનીકરણીય ઊર્જા સ્ત્રોતો જેમ કે સૌર અને પવન ઊર્જાનો ઉપયોગ કરે છે. વધુમાં, ઓર્ગેનિક ખેતી પદ્ધતિઓ સિન્થેટિકનો ઉપયોગ ઘટાડવામાં મદદ કરી શકે છે ખાતર, જે ગ્રીનહાઉસ ગેસ ઉત્સર્જનનો મુખ્ય સ્ત્રોત છે.

કુદરતી ખેતીના જમીનના સ્વાસ્થ્ય લાભો :

1. ઓર્ગેનિક ખેડૂતો ખાતર, પશુ ખાતર અને અન્ય કુદરતી ઉપયોગ કરે છે. ખાતર કાર્બનિક પદાર્થો અને આવશ્યક પોષક તત્વોથી જમીનને સમૃદ્ધ બનાવવી. આનાથી જમીનની તંદુરસ્ત રચનાને પ્રોત્સાહન મળે છે, પાણીને પકડી રાખવાની ક્ષમતા વધે છે અને જમીનની ફળદ્રુપતા વધે છે. વધુમાં, કુદરતી ખાતરનો ઉપયોગ કૃત્રિમ રસાયણોની માત્રા ઘટાડે છે જે જમીનમાં દાખલ થાય છે.

2. ઓર્ગેનિક ખેડૂતો જમીનની તંદુરસ્તી જાળવવા માટે પાક પરિભ્રમણ અને કવર પાકનો ઉપયોગ કરે છે. પાકના પરિભ્રમણમાં દરેક ઋતુમાં વૈકલ્પિક પાકનો સમાવેશ થાય છે, જે જમીનમાં જીવાતો અને રોગોના નિર્માણને ઘટાડવામાં મદદ કરે છે. કવર કોપિંગમાં જમીનને ધોવાણથી બચાવવા, જમીનની ફળદ્રુપતા વધારવા અને ફાયદાકારક જમીનના સુક્ષ્મસજીવોને પ્રોત્સાહિત કરવા ઓફ-સીઝન દરમિયાન ક્લોવર અથવા રાઈ જેવા પાકની રોપણીનો સમાવેશ થાય છે.
3. સજીવ ખેતી પદ્ધતિઓ ફાયદાકારક જમીનના સુક્ષ્મસજીવોના વિકાસને પ્રોત્સાહન આપે છે, જેમ કે બેક્ટેરિયા અને ફૂગ જે માટીમાં રહેલા સેન્દ્રિય પદાર્થનાં રજકણને તોડવામાં અને પોષક તત્વો છોડવામાં મદદ કરે છે. આ સુક્ષ્મસજીવો જમીનથી થતા રોગો અને જીવાતોને દબાવવામાં પણ મદદ કરે છે.
4. જૈવિક ખેતી પદ્ધતિઓ જમીનના ધોવાણને ઘટાડવામાં મદદ કરી શકે છે, જે એક મુખ્ય પર્યાવરણીય સમસ્યા છે. ઓર્ગેનિક ખેડૂતો જમીનનું ધોવાણ ઘટાડવા માટે કવર કોપિંગ, પાકનું પરિભ્રમણ અને ઓછી ખેડાણ જેવી તકનીકોનો ઉપયોગ કરે છે. આ તકનીકો જમીનના કાર્બનિક પદાર્થોને વધારવામાં મદદ કરે છે, જે જમીનની રચનામાં સુધારો કરે છે અને જમીનના ધોવાણનું જોખમ ઘટાડે છે.
5. જમીનના સંકોચનથી છોડની વૃદ્ધિ અને ઉપજમાં ઘટાડો થઈ શકે છે. ઓર્ગેનિક ખેડૂતો જમીનની સંકોચન ઘટાડવા માટે ખેડાણની ઓછી પદ્ધતિઓનો ઉપયોગ કરે છે અને પાકને આવરી લે છે. આ પદ્ધતિઓ જમીનની રચનાને સુધારવામાં, પાણીની ધૂસણખોરી વધારવામાં અને મૂળના વિકાસને પ્રોત્સાહન આપવામાં મદદ કરે છે.

કુદરતી ખેતીના પશુ કલ્યાણ લાભો :

1. ઓર્ગેનિક ખેતીના ધોરણો માટે જરૂરી છે કે પ્રાણીઓને ચરવા માટે ગોચરની એક્સેસ હોય, જે તેમને કુદરતી રીતે સંલગ્ન થવા દે છે. વર્તન અને વૈવિધ્યસભર આહાર મેળવો. આ પરંપરાગત ખેતી પદ્ધતિઓથી વિપરીત છે, જેમાં ઘણીવાર કેદ પ્રણાલીઓનો સમાવેશ થાય છે જે પ્રાણીઓની હિલચાલ અને કુદરતી ખાદ્ય સ્ત્રોતોની એક્સેસને મર્યાદિત કરે છે.
2. ઓર્ગેનિક ખેતીના ધોરણો માટે જરૂરી છે કે પ્રાણીઓને ઓર્ગેનિક ફીડ આપવામાં આવે, જે કૃત્રિમ જંતુનાશકો અને આનુવંશિક રીતે સંશોધિત જીવો (GMOs) થી મુક્ત હોય. આ પ્રાણીઓના સ્વાસ્થ્યને પ્રોત્સાહન આપવામાં અને હાનિકારક રાસાયણિક એક્સપોઝરનું જોખમ ઘટાડવામાં મદદ કરે છે.
3. સજીવ ખેતી પદ્ધતિઓ પ્રાથમિકતા પ્રાણીઓમાં તણાવ અને અગવડતા ઘટાડીને પશુ કલ્યાણ. ઉદાહરણ તરીકે, ઓર્ગેનિક ખેડૂતો ઓછી તાણ સંભાળવાની તકનીકોનો ઉપયોગ કરે છે અને પ્રાણીઓ માટે આરામદાયક જીવનશૈલી પૂરી પાડે છે, જેમ કે સ્વચ્છ અને જગ્યા ધરાવતી આવાસ.
4. સજીવ ખેતી પદ્ધતિઓ રસીકરણ, સારું પોષણ અને સ્વચ્છ પાણીની પહોંચ જેવા નિવારક પગલાંના ઉપયોગ દ્વારા પ્રાણીઓના સ્વાસ્થ્યને પ્રોત્સાહન આપે છે. આ એન્ટિબાયોટિક્સ અને અન્ય દવાઓની જરૂરિયાત ઘટાડે છે જે પ્રાણીઓના સ્વાસ્થ્યને નુકસાન પહોંચાડે છે અને એન્ટિબાયોટિક-પ્રતિરોધક બેક્ટેરિયાના વિકાસમાં ફાળો આપે છે.
5. સજીવ ખેતી પદ્ધતિઓ પ્રાથમિકતા કુદરતી રહેઠાણો અને જૈવવિવિધતાની જાળવણી, જે પશુધન તેમજ અન્ય વન્યજીવોને લાભ આપી શકે છે. આ પશુધન માટે વધુ કુદરતી અને વૈવિધ્યસભર વાતાવરણ પ્રદાન કરીને પશુ કલ્યાણમાં સુધારો કરી શકે છે.

કુદરતી ખેતીના આર્થિક લાભો:

1. ઓર્ગેનિક ફૂડની વધતી જતી માંગને કારણે ઓર્ગેનિક ખેડૂતો તેમના ઉત્પાદનોના ઊંચા ભાવથી લાભ મેળવી શકે છે. સજીવ ખેતી સિસ્ટીમ્સ જેવા ઈનપુટ્સની કિંમત પણ ઘટાડી શકે છે ખાતર અને જંતુનાશકો.
2. ઓર્ગેનિક ખેતી ગ્રામીણ સમુદાયોમાં નોકરીઓનું સર્જન કરી શકે છે, જેમ કે ફાર્મ વર્કર્સ, પ્રોસેસર્સ, વિતરકો અને છૂટક વિકેતાઓ માટે. ઓર્ગેનિક ખેતી નાના અને મધ્યમ કદના સાહસો (SMEs) ના વિકાસને પણ પ્રોત્સાહન આપી શકે છે જે ઓર્ગેનિક ઉત્પાદનોનું ઉત્પાદન કરે છે અને તેનું માર્કેટિંગ કરે છે.

3. ઓર્ગેનિક ખેતીથી કૃષિ ઉત્પાદનોની નિકાસની સંભાવના વધી શકે છે. ઘણા દેશોમાં ઓર્ગેનિક ફૂડની માંગ વધી રહી છે, અને ઓર્ગેનિક સર્ટિફિકેશન ખેડૂતોને નવા બજારો સુધી પહોંચવામાં અને તેમના ઉત્પાદનોના ઊંચા ભાવ પ્રાપ્ત કરવા સક્ષમ બનાવી શકે છે.
4. સજીવ ખેતી નવી વ્યવસાયિક તકો ઊભી કરીને અને સ્થાનિક પુરવઠા શૃંખલાઓને ટેકો આપીને સ્થાનિક આર્થિક વિકાસને પ્રોત્સાહન આપી શકે છે. ગ્રાહકો સ્થાનિક રીતે ઉત્પાદિત ઓર્ગેનિક ખોરાક ખરીદવામાં વધુને વધુ રસ ધરાવે છે, જે સ્થાનિક ખેડૂતોને ટેકો આપી શકે અને સ્થાનિક અર્થતંત્રને ઉત્તેજીત કરી શકે.
5. ઓર્ગેનિક ખેતી કુદરતી ઇનપુટ્સ જેમ કે ખાતર અને કવર પાક પર આધાર રાખીને ઇનપુટ ખર્ચ ઘટાડી શકે છે. આના પરિણામે ખેડૂતોના ખર્ચમાં ઘટાડો અને નફો વધી શકે છે.
6. સજીવ ખેતી પદ્ધતિઓ માટી-નિર્માણ પદ્ધતિઓના ઉપયોગને પ્રોત્સાહન આપે છે જેમ કે કવર પાક અને પાક પરિભ્રમણ, જે જમીનના સ્વાસ્થ્ય અને ઉત્પાદકતામાં સુધારો કરી શકે છે. આના પરિણામે ખેડૂતોને ઉપજ અને નફો વધી શકે છે.
7. ઓર્ગેનિક ખેતી કૃત્રિમ જેવા બાહ્ય ઇનપુટ્સ પર નિર્ભરતા ઘટાડી શકે છે ખાતર અને જંતુનાશકો, જે મોંઘા હોઈ શકે છે અને પર્યાવરણને નકારાત્મક અસર કરી શકે છે. આના પરિણામે ખેડૂતો માટે આત્મનિર્ભરતા વધી શકે છે અને નાણાકીય જોખમ ઘટાડી શકાય છે.

પ્રાકૃતિક ખેતીમાં મુખ્ય પાંચ આધારસ્તંભ છે. (1) બીજામૃત (2) આચ્છાદન (3) ભેજ (4) જીવામૃત (5) જંતુનાશક શસ્ત્રો. ગુજરાતની જમીનોમાં ઓર્ગેનિક, કાર્બન, નાઇટ્રોજન, ઝિંક, સલ્ફર વિગેરે પોષક તત્વોની ઉણપ હોવાથી ખેતીમાં પ્રાકૃતિક પદ્ધતિથી તૈયાર કરેલ જીવામૃતનો ઉપયોગ કરવામાં આવી રહ્યો છે. જેનાથી જમીનની ફળદ્રુપતા અને પોષકતત્વોની ઉપલબ્ધી વધે છે. પાકના બિયારણને બીજામૃતનો પટ આપી વાવેતર કરવામાં આવે છે. જેથી છોડનો ઉછેર સારો થાય છે.

લીમડાના વૃક્ષને પ્રાકૃતિક ખેતી માટે 'કલ્પવૃક્ષ' માનવામાં આવે છે. તે 'ગામડાની ફાર્મસી' તરીકે જાણીતો છે. લીમડાના તેલમાં 100 થીએ વધુ સક્રિય ઘટકો આવેલા છે. લીમડાને "યુનાઇટેડ નેશન્સ" દ્વારા "એકવીસમી સદીના વૃક્ષ" તરીકેની ઓળખ આપવામાં આવી છે. આયુર્વેદિકની અનેક દવાઓ પાકરક્ષક દવાઓ અને ખાતર બનાવવા લીમડો ઉપયોગી છે.

ભારતના સૌથી વધુ આર્થિક પછાત જીલ્લાઓમાં ગુજરાત રાજ્યના ડાંગ જીલ્લાની ગણના થાય છે. રામાયણના સમયે આ વિસ્તાર "દંડકારણ્ય પ્રદેશ" તરીકે ઓળખાતો હતો. ગુજરાત રાજ્યમાં સૌથી વધુ વન વિસ્તાર ડાંગ જીલ્લામાં છે. આ જિલ્લામાં લગભગ 77 ટકા વિસ્તારમાં જંગલો આવેલા છે. આ જંગલોમાં લગભગ 2200 પ્રકારના ફૂલ અને લગભગ 400 પ્રકારની વનસ્પતિઓ થાય છે.



ડાંગ જિલ્લો ભારત દેશના પશ્ચિમ ભાગમાં આવેલા ગુજરાત રાજ્યના દક્ષિણ ભાગમાં આવેલા જિલ્લાઓમાંનો એક જિલ્લો છે. તેનું મુખ્ય મથક આહવા ખાતે આવેલું છે. ડાંગનો વિસ્તાર ૧૭૬૪ ચો.કિમી. છે. ગુજરાતના ૩૩ જિલ્લાઓમાંથી તે

સૌથી ઓછી વસ્તી ધરાવતો જિલ્લો છે. આયોજન પંચ મુજબ, ડાંગ ભારતના ૬૪૦ જિલ્લામાંથી સૌથી વધુ આર્થિક રીતે પછાત જિલ્લાઓમાં સ્થાન પામે છે. જિલ્લાની ૮૪% વસ્તી આદિવાસીઓમાં સ્થાન પામે છે. માત્ર ડાંગના પાંચ રાજાઓ જ ભારત સરકાર દ્વારા માન્યતા પામેલ હોય તેવા વંશપરંપરાગત રાજાઓમાં સ્થાન પામ્યા છે, જે ઇ.સ. ૧૮૪૨ના બ્રિટિશ રાજ અને રાજાઓ વચ્ચેના કરારના કારણે છે. કુદરતી સંપદાઓથી ભરપૂર ડાંગ જિલ્લામાં ચોમાસા દરમિયાન રળિયામણાં પહાડો અને છલકાતી નદીઓથી કુદરતી સૌંદર્ય સોળે કળાએ ખીલી ઉઠે છે.

ગુજરાતનો સૌથી મોટો વાનસ્પતિક ઉદ્યાન અહીંના વઘઇ તાલુકામાં આવેલો છે, જે વઘઇ બોટાનિકલ ગાર્ડન નામથી ઓળખાય છે. વઘઇમાં રાગી જેવા હલકાં ધાન્યનું સંશોધન કેન્દ્ર પણ આવેલું છે. ડાંગ જીલ્લાના ખેડૂતો વર્ષોથી કુદરતી ખેતી કરતા આવ્યા છે. તેઓ રાસાયણિક ખાતર અને જંતુનાશક દવાઓનો ખૂબજ ઓછી માત્રામાં ઉપયોગ કરે છે. ડાંગમાં ડાંગર અને જુવાર જેવાં અનાજ, તુવર અને મગ જેવાં કઠોળ, કેરી અને કાજુ જેવાં ફળ અને રીંગણ અને ભીંડા જેવી શાકભાજીના ઘણા પાકો થાય છે. પણ આ સૌમાં અહીં નાગલી (રાગી) નામનો એક વિશિષ્ટ પ્રકારનો અનાજનો પાક થાય છે. જે જાડા ધાન્યના પ્રકારમાં આવે છે. આ નાગલીનો પાક દક્ષિણ ગુજરાતના મહારાષ્ટ્ર રાજ્યની સરહદને અડીને આવેલા ડુંગરાળ પ્રદેશોમાં કરવામાં આવે છે. આ સિવાય આખા ભારતમાં નાગલીનો પાક બીજે ક્યાંય કરવામાં આવતો નથી. આ નાગલી ધાન્ય આયર્ન અને ફાયબરથી ભરપૂર હોય છે.

વર્ષ 2021-22 ડાંગ જિલ્લાને સંપૂર્ણ રસાયણમુક્ત જિલ્લો બનાવાવા માટે રાજ્ય સરકારે અહીંના પ્રાકૃતિક ખેતી કરતા ખેડૂતોને નાણાંકીય સહાય આપવાનું શરૂ કર્યું હતું. આ યોજનાની માહિતી ખેડૂતો સુધી પહોંચે તે માટે જિલ્લાની તમામ 70 ગ્રામ પંચાયતોમાં તાલીમ કાર્યક્રમોનું આયોજન કરવામાં આવ્યું હતું. જેમાં જિલ્લાના 3671 ખેડૂતોને આત્મા પ્રોજેક્ટ દ્વારા કુદરતી ખેતી અંગે માહિતી પુરી પાડવામાં આવી હતી. સરકાર દ્વારા તેમને કુદરતી ખેતી ઉપરાંત સહાય પુરી પાડવામાં આવતી હતી. જેમાં “દેશી ગાય નિભાવ ખર્ચ સહાય યોજના” હેઠળ ખેડૂતને પ્રાકૃતિક કૃષિ કરવાની શરતે ગાય નિભાવ ખર્ચ માટે નાણાંકીય સહાય આપવામાં આવે છે. આ યોજનાનો ઉદ્દેશ્ય ગાયના છાણ અને ગૌમૂત્ર થકી ઓછા ખર્ચે ખેતી થઇ શકે, ભૂમિની ભેજ સંગ્રહ ક્ષમતા વધે, ફળદ્રુપતા અને ઉત્પાદન ક્ષમતામાં વધારો થાય, નહિવત ઉત્પાદન ખર્ચ થાય, વધારે ભાવ મળે, પાણીની બચત થાય અને પર્યાવરણ અને માનવીય સ્વાસ્થ્યનું રક્ષણ, પોષણ અને સંવર્ધન થાય તે માટેનો છે. પ્રાકૃતિક ખેતી તરફ ડાંગના ખેડૂતોને વાળવા માટે રાજ્ય સરકાર દ્વારા શરૂઆતના બે વર્ષ દરમિયાન ખેડૂતોને પાક ઉત્પાદનમાં ઘટાડા દરમિયાન આર્થિક નુકસાન ના થાય તે માટે ખરીફ સીઝનમાં નાણાંકીય સહાય આપવામાં આવે છે અને તે જ જમીનમાં ફરીથી રવિ કે ઉનાળું પાક લેવામાં આવે તો તેના માટે પણ નાણાંકીય સહાય આપવામાં આવે છે. આ રીતે વળતર રૂપે મળતા નાણાંકીય પ્રોત્સાહનથી અનેક ખેડૂતો પ્રાકૃતિક ખેતી તરફ વળ્યાં છે.



ગુજરાત સરકારશ્રીની સજીવ ખેતી નીતિ 2015 પ્રમાણે જે વિસ્તારમાં રાસાયણિક ખાતર અને જંતુનાશક દવાઓનો વપરાશ બિલકુલ ઓછો હોય તેવા વિસ્તારોમાં જૈવિક ખેતીને પ્રોત્સાહન આપવામાં આવે. આ નીતિ મુજબ ડાંગ જિલ્લાનો સમાવેશ જૈવિક ખેતીના વિસ્તાર અંતર્ગત કરવામાં આવેલ છે. છેલ્લા 2 વર્ષથી ડાંગના ખેડૂતો પ્રાકૃતિક કૃષિ કરે તેવા પ્રયાસ હાથ ધરાઈ રહ્યા હતા. ડાંગ જિલ્લાની વિશેષતાઓ અને ભૌગોલિક સ્થિતિને તથા આ વિસ્તારના લોકોની જીવન જીવવાની પદ્ધતિ અને પ્રકૃતિ સાથેનો તાલમેલને ધ્યાનમાં રાખી ભારત સરકારે તારીખ 19 નવેમ્બર 2021 ના રોજ આ ડાંગ જિલ્લાને ભારત દેશનો પ્રથમ 100 ટકા પ્રાકૃતિક જીલ્લો તરીકે જાહેર કરેલ છે.

કુદરતની સાથે રહીને પ્રકૃતિનું દર્શન કર્યા વિના જીવવાની પદ્ધતિ સાચી જીવન પદ્ધતિ તરીકે ગણી શકાય, એવી જ રીતે ડાંગના લોકો પોતાની પરંપરાગત ખેતીના કારણે સમગ્ર દેશમાં જાણીતા છે. વિવિધ ખેત પેદાશો ઓર્ગેનિક રીતે પકવીને આરોગતા હોય છે. સાથે વિવિધ આયુર્વેદિક જડીબુટ્ટીઓ પણ સમગ્ર ગુજરાતને ભેટ આપી છે. ડાંગ જિલ્લાના ખેડૂતો છેલ્લા ઘણા સમયથી પ્રાકૃતિક અને ગાય આધારિત ખેતી કરે છે અને ગાયનું છાણ અને મૂત્રના ઉપયોગ થકી ઝીરો બજેટ ખેતી કરી સાથે જીવામૃત, ઘનજીવામૃત અને અન્ય જૈવિક નિયંત્રણ દ્વારા ખેતી કરી સારી આવક મેળવી રહ્યા છે. ‘આપણું ડાંગ, પ્રાકૃતિક ડાંગ’ અભિયાન અન્વયે ગુજરાતના છેવાડાના વનવાસી પ્રદેશ ડાંગને, સંપૂર્ણ પ્રાકૃતિક ખેતીયુક્ત જિલ્લો જાહેર કરવામાં આવ્યો છે. ડાંગના સ્થાનિક ઉત્પાદનોના વેચાણ માટે રાજ્ય સરકાર વ્યવસ્થા ઉપલબ્ધ કરાવી રહી છે. ‘આપણું ડાંગ, પ્રાકૃતિક ડાંગ’ કાર્યક્રમ હેઠળ, ડાંગ જિલ્લાને રાજ્યના સંપૂર્ણ રસાયણ યુક્ત ખેતી કરતા પ્રથમ જિલ્લા તરીકેનું બહુમાન પ્રાપ્ત થયું છે.

ડાંગમાં લગભગ 19600 હેક્ટર જમીનમાં ખેતી થાય છે. રાજ્ય સરકારશ્રી દ્વારા પ્રત્યેક ખેડૂતને પ્રાકૃતિક ખેતી માટે સબસિડી તથા ગાયના છાણ અને મૂત્રનો ઉપયોગ કરી ખેતી કરવા પશુ નિભાવ ખર્ચ પેટે નાણાંકીય સહાય આપવામાં આવે છે.

આવી યોજના ડાંગ જિલ્લાની નજીક આવેલા નવસારી જિલ્લાના વાંસદા તાલુકાના તથા વલસાડ જિલ્લાના ધરમપૂર અને કપરાડા તાલુકાના ગામોમાં પણ અમલમાં મુકવામાં આવી છે.

ગુજરાત રાજ્યની ઓર્ગેનિક નીતિ 2015 ના સંદર્ભમાં રાજ્ય દ્વારા વર્ષ 2017 માં "ગુજરાત એગ્રીકલ્ચર યુનિવર્સિટી" ની સ્થાપના કરવામાં આવી. આ ભારતની એકમાત્ર ઓર્ગેનિક યુનિવર્સિટી છે. આ યુનિવર્સિટી એ ઓર્ગેનિક કૃષિ માટે અનન્ય અને સૌથી વૈવિધ્યસભર શૈક્ષણિક સંશોધન અને વિસ્તરણ હબ છે. આ યુનિવર્સિટી ગુજરાતના પંચમહાલ જિલ્લાના હાલોલ ખાતે સ્થાપવામાં આવી છે. આ સંસ્થા ખેડૂતોને ઓર્ગેનિક ફાર્મિંગની વિભાવનાથી પરિચિત કરી સેન્દ્રિય પદ્ધતિઓ દ્વારા પાક પોષણ વ્યવસ્થા પાક સંરક્ષણ અને પાક બજાર વ્યવસ્થા અવગત કરાવી તેઓને ઓર્ગેનિક ફાર્મિંગના પ્રચાર પ્રસાર થકી ખેતીને ઉન્નત કરાવવાના કાર્યો કરે છે.

કૃષિ વૈજ્ઞાનિકો પ્રાકૃતિક ખેતી અંગે નવા સંશોધનો કરી રહ્યા છે. પ્રાકૃતિક ખેતી સાથે સહકારી પ્રવૃત્તિઓને પણ જોડવામાં આવી રહી છે. કેન્દ્ર સરકારે કૃષિ પેદાશોના વેચાણ અને આનુષંગિક સહાય માટે "Farmers Producers Organisation" ની રચના કરવા માટે માર્ગદર્શન આપ્યું છે. જે અંતર્ગત ગુજરાતમાં આવી 100 થી પણ વધુ સંસ્થાઓની રચના કરવામાં આવી છે. આવી દરેક સંસ્થા સાથે 300 ખેડૂતોને જોડવામાં આવ્યા છે.

પ્રાકૃતિક ખેતીના ઉત્પાદનોની વિશ્વસનીયતાનો વ્યાપ વધારવા માટે તેને સર્ટિફિકેટની જરૂર પડે છે. ભારત સરકારશ્રી દ્વારા ઓર્ગેનિક ઉત્પાદનો માટે "National Programme for Organic Production" હેઠળ ધારાધોર્ણો નિશ્ચિત કરવામાં આવેલ છે. આ અંતર્ગત ભારતમાં કુલ 28 સંસ્થાઓને સર્ટિફિકેશન કરવા માટે માન્યતા આપવામાં આવેલ છે. જેમાંની એક સંસ્થા ગુજરાતના અમદાવાદ જિલ્લામાં આવેલ છે. જેનું નામ Gujarat Organic Production Certification Agency છે. ડાંગ જિલ્લાના પ્રાકૃતિક ખેતી કરતા ખેડૂતો તેમાંથી પોતાની પેદાશો માટે સર્ટિફિકેટ મેળવી રહ્યા છે. આગામી દિવસોમાં ડાંગ જિલ્લાના પ્રાકૃતિક ખેતી કરતા ખેડૂતો પોતાની પેદાશો માટે સારી આવક પ્રાપ્ત કરશે એવી આશા રાખવામાં આવે છે.



ભાવિ પેઢીને શુદ્ધ હવા, પાણી, જમીન, અને આબોહવા આપવા સાથે સ્વાસ્થ્યપ્રદ જીવનશૈલી આપવાનું પવિત્ર યજ્ઞકાર્ય ડાંગના ખેડૂતો કરી રહ્યા છે, જેમને રસાયણનો ત્યાગ કરી ને સંપૂર્ણ ઝેરમુક્ત ખેતી કરવામાં આવે છે. ખેતીમાં આજે વ્યાપક પ્રમાણ માં ખેડૂતો પ્રાકૃતિક ખેતી તરફ પ્રયાણ કરી રહ્યા છે અને અન્ય રાસાયણિક ખેતી કરતાં વધુ ઉત્પાદન ની સાથે વધુ ભાવ પણ મેળવી રહ્યાં છે. કિસાન અત્યાર સુધી રાસાયણિક ખાતરયુક્ત ખેતી કરતો હતો. આના પરિણામે એની જમીનને પણ અસર પહોંચી હતી. હવે કિસાનો પ્રાકૃતિક ખેતી તરફ વળ્યા છે, ત્યારે તેનો વ્યાપક પ્રચાર પ્રસાર થાય, અને ડાંગના વનબંધુ ખેડૂતોમાંથી અન્ય કિસાનો પ્રેરણા લઈ, આવી પ્રાકૃતિક ખેતી કરતા થાય તે સમયની માંગ છે. જેમ ડાંગ જિલ્લો સંપૂર્ણ પ્રાકૃતિક ખેતી કરતો જિલ્લો છે તેમ આખું ગુજરાત રાજ્ય સંપૂર્ણ પ્રાકૃતિક કૃષિ કરતું રાજ્ય બને એ દિશામાં પ્રયત્નો કરવાની આવશ્યકતા છે.

સંદર્ભ :

- દિવ્ય ભાસ્કર સમાચારપત્ર
- નર્મદા કિસાન પરિવારપત્ર
- જી-20 બાળપોથી, ગુજરાત સરકાર
- ક્લાયમેટ ચેન્જ, ગુજરાત પ્રદૂષણ નિયંત્રણ બોર્ડ
- યોજના મેગેઝિન
- પ્રાકૃતિક કૃષિ બુક , ખેડૂત કલ્યાણ અને સહકાર વિભાગ, ગુજરાત
- Google

Original Article

મનુસ્મૃતિ અને અર્થશાસ્ત્રમાં રાજનૈતિક જીવન.

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પ્રસ્તાવના

માનવ સમાજને સુવ્યવસ્થિત રીતે ચલાવવા માટે રાજકીય જીવનનું વિશેષ મહત્વ છે. રાજનીતિ એ સમાજના સુચારુ સંચાલન, કાયદા-વ્યવસ્થા જાળવવા અને ન્યાય-સમાનતા સ્થાપવા માટેનું સાધન છે. પ્રાચીન સમયથી લઈને આધુનિક યુગ સુધી રાજનીતિ માનવ જીવનનો અભિન્ન અંગ રહી છે. રાજકીય જીવન માત્ર શાસન અને સત્તા સુધી સીમિત નથી, પરંતુ તે નાગરિકોની ફરજો, અધિકારો, અને સામાજિક જવાબદારીઓ સાથે જોડાયેલું છે.

• ધર્મશાસ્ત્ર અને રાજનીતિશાસ્ત્રનો ઉદભવ અને વિકાસ :-

ધર્મશાસ્ત્ર :-

ધર્મશાસ્ત્રનું મૂળ વૈદિક સાહિત્યના કલ્પસૂત્રના વિભાગ સાથે ગણી શકાય . કલ્પ એવા વેદાંગોમાં ગૃહ્ય અને શ્રોત એવા બે પ્રકારના યજ્ઞોની વિગતો જોવા મળે છે. આ બંને પ્રકારના યજ્ઞોની સાથે સંબંધિત કેટલીક બાબતો જેમકે – બ્રહ્મચારીનું આચરણ , વેદાધ્યયન , ગૃહસ્થ ધર્મ , સંસ્કારો , બ્રહ્મચારી કે ગૃહસ્થની ફરજો , સામાજિક નિયમો વગેરે બાબતોનો વિચાર કરવામાં આવ્યો છે. આવી બાબતોનો પણ વિચાર કરીને સૂત્ર રૂપે તેમના સિદ્ધાંતનું પ્રતિપાદન થયું હોવાનો સંભવ છે. આવા સૂત્રોને શ્રોતસૂત્રો અને ગૃહ્યસૂત્રોની જેમ ધર્મસૂત્રો કહેવામાં આવ્યા . ધર્મસૂત્ર સ્મૃતિઓના મૂળ ઉદ્ભવ સ્થાનો છે. પ્રથમ યુગ ધર્મસૂત્રોની રચનાનો યુગ છે. દ્વિતીય યુગ ધર્મસૂત્રની વ્યાખ્યાનો યુગ છે. આ યુગમાં ધર્મસૂત્રોની દુર્ગમ રચના શૈલીને સરળ બનાવવા માટે તેમની વ્યાખ્યા સ્વરૂપે સ્મૃતિઓની રચના થઈ . આ સ્મૃતિઓ શ્લોક માં રચાઈ છે. ધર્મસૂત્ર વિશે માહિતી નીચે પ્રમાણે છે .

1. વશિષ્ઠ ધર્મસૂત્ર
2. આપસ્તંબ ધર્મસૂત્ર
3. બોધાયન ધર્મસૂત્ર
4. હિરણ્યકેશી ધર્મસૂત્ર
5. ગૌતમ ધર્મસૂત્ર
6. વિષ્ણુ ધર્મસૂત્ર

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• રાજનીતિશાસ્ત્ર :-

પ્રાચીન ભારતમાં રાજનીતિ સંબંધી વિચારો અને સંસ્થાઓની માહિતી વિવિધ ગ્રંથોમાંથી ઉપલબ્ધ થાય છે. જેમાં વૈદિક સાહિત્ય , બ્રાહ્મણગ્રંથો , ઉપનિષદો , મહાકાવ્યો , પુરાણ , સ્મૃતિ , જૈન ,બૌદ્ધ ,લૌકિક સાહિત્ય , નીતિશાસ્ત્ર , કૌટિલ્યનું અર્થશાસ્ત્ર તેમજ સાહિત્યિક ગ્રંથોનો સમાવેશ થાય છે.

1. વૈદિક સાહિત્ય
2. બ્રાહ્મણ ગ્રંથો એવમ ઉપનિષદ સાહિત્ય
3. મહાકાવ્ય
4. પુરાણ સાહિત્ય
5. સ્મૃતિ સાહિત્ય
6. જૈન સાહિત્ય
7. બૌદ્ધ સાહિત્ય
8. લૌકિક સાહિત્ય
9. કૌટિલ્ય અર્થશાસ્ત્ર
10. નીતીશાસ્ત્ર
11. અન્ય ઐતિહાસિક એવમ સાહિત્યિક સ્તોત્ર

• મનુનું જીવન ,કવન અને સમય :-

મનુના જીવન કવન સમય વિશે પ્રમાણભૂત માહિતી પ્રાપ્ત થતી નથી . હિન્દુ પરંપરા અનુસાર સ્મૃતિઓને દેવી શાસ્ત્ર કહેલ છે. મનુસ્મૃતિના પહેલા અધ્યાય માં મનુસ્મૃતિ દેવી શાસ્ત્ર છે એમ જણાવ્યું છે. તે શાસ્ત્ર માનવજાતિ માટે રચાયું છે. કેટલાક મહર્ષિઓ મનુ પાસે ધર્મનું શ્રવણ કરાવવા ગયા . મનુએ વિશ્વસૃષ્ટિનો તથા પોતાના જન્મ વગેરેનો કઈક ખ્યાલ આપીને જણાવ્યું કે પોતે આ ધર્મ બ્રહ્મા પાસેથી સાંભળેલો . બ્રહ્માને આ ધર્મનું દર્શન થયું હતું. મનુએ પોતે પોતાના દશ માનસપુત્રોને આ ધર્મનું શ્રવણ કરાવ્યું ત્યારબાદ એણે આ ધર્મશ્રવણ કરાવવાનું કાર્ય પોતાના દશ પુત્રોમાંથી ભુર્ગુને સોંપ્યું. તેણે મનુથી પ્રસ્તુત સૃષ્ટિવિષયક વાત મહર્ષિઓને જણાવી , અને ધર્મશાસ્ત્રના કઠનની શરૂઆત કરી . આમ આ મનુસ્મૃતિ જાતે પોતાની અંદર ત્રણ વ્યક્તિઓનો હિસ્સો બતાવે છે. બ્રહ્મા , મનુ અને ભુર્ગુ .

ઋગ્વેદ અનુસાર મનુ માનવજાતિનો આદિ પિતા છે. મનુ બ્રહ્માના માનસ પુત્ર હતા .મનુ દ્વારા ઉત્પન્ન થયેલા હોવાથી મનુષ્ય કહેવાઈએ છીએ . માનવ્યો હિ પ્રજાઃ ભારતવર્ષનો સૌ પ્રથમ યજ્ઞ ભગવાન મનુએ કર્યો હતો . તાંડય મહાબ્રાહ્મ અનુસાર મનુએ જે પબ કહ્યું છે તે ઔષધ સમાન છે. . “ યદ વૈ કિંચ મનુરવદત્ તદ્ બેષજમ્ । ”

• મનુસ્મૃતિનો રચનાકાળ :-

મનુસ્મૃતિમાં કુલ ૧૨ અધ્યાય અને ૨૫૦૦ શ્લોક છે. મનુસ્મૃતિના સૌથી પ્રાચીન ટીકાકાર મેઘાતિથિ છે. જેનો સમય ઇ.સ. ૮૨૫ થી ૯૦૦ માનવામાં આવે છે . ડો. બૂલરે મનુસ્મૃતિનો સમય ઇ.સ. પૂર્વે ૨૦૦ થી ઇ.સ.પૂર્વે ૧૦૦ વચ્ચે નિશ્ચિત કરે છે. ડો. જાયસ્વાલે પણ મનુસ્મૃતિનો રચના સમય ઇ.સ . ૧૫૦ થી ૧૨૦ વચ્ચે બતાવ્યો છે.

• કૌટિલ્યનું જીવન, કવન અને સમય :-

અર્થશાસ્ત્રના રચયિતા કૌટિલ્યને માનવામાં આવે છે . આચાર્ય હેમચંદ્રસૂરિના પરિશિષ્ટ પર્વ સર્ગ - ૮ની માહિતી આપવામાં આવેલી છે. તેમના પિતાનું નામ - ચણી અથવા ચણક હતા. તેમની માતાનું નામ ચણેશ્વરી હતું . જે આચાર્યનું જન્મસ્થળ હતું . તેથી તેઓ ચણક્ય તરીકે ઓળખાયા. જન્મસ્થળ અને નિવાસસ્થળ ઉપરથી વ્યક્તિને ઓળખવાનો રિવાજ તે યુગમાં હતો. કુટિલનીતિના જણકાર હોવાથી તેને સંસ્કૃત સાહિત્યમાં આચાર્ય કૌટિલ્ય તરીકે પ્રસિદ્ધ થયા. સંસ્કૃત સાહિત્યમાં તેમને કૌટિલ્ય, ચણક્ય , વિષ્ણુગુપ્ત તરીકે ઓળખવામાં આવે છે.

• કવન :-

1. અર્થશાસ્ત્ર - ૬૦૦૦ શ્લોક
2. ચાળક્ય સુત્રાણિ - ૧૦૦૦ શ્લોક
3. ચાળક્યનીતીદર્પણમ્ - ૨૪૮ શ્લોક

4. લઘુચાળકવ્ય – ૧૦૮ શ્લોક
5. વૃદ્ધચાળકવ્ય – ૨૦૫ શ્લોક
- અર્થશાસ્ત્ર :-
- * અધિકરણ – 15
- * અધ્યાય – 150
- * પ્રકરણો – 180
- * શ્લોક – 6000
- * પ્રારંભ - ઐ નમઃ શુક્રબુહસ્પતિભ્યામ ।
- 15 અધિકરણ :- માં વિભાજિત

 1. વિનયાધિકારિક
 2. અધ્યક્ષ પ્રચાર
 3. ધર્મસ્થીય (ન્યાયવિભાગ)
 4. કેટકશોધન (કારુક રક્ષક)
 5. યોગવૃત્ત (દણ્ડકર્મિકમ)
 6. મંડલયોનિ
 7. પાઙ્ગયગુણ
 8. વ્યસનાધિકારક
 9. અભિયાસ્યકર્મ
 10. સાંગ્રામિક
 11. સંઘવૃત્ત
 12. આબલીયસ
 13. દુર્ગલમ્બોપાય
 14. ઔપનિષદિક
 15. તંત્ર – યુક્તિ

- * કૌટિલ્યનો સમય – 2350 ઇ.સ. પૂર્વે . (322 B.C.) છે.

કૌટિલ્યના જન્મ વિશે ચોક્કસ પ્રમાણમાં માહિતી પ્રાપ્ત થતી નથી. એક માન્યતા પ્રમાણે કૌટિલ્યનો જન્મ ઇ.સ. પૂર્વે 414 માં થયો હતો . અને તેનું મૃત્યુ ઇ.સ. પૂર્વે 332 થયું હતું. બીજાના મત પ્રમાણે કૌટિલ્યનો જન્મ ઇ.સ. પૂર્વે 432માં થયો હતો અને મૃત્યુ ઇ.સ. પૂર્વે 350 થયું હતું. ચંદ્રગુપ્તના જન્મ , રાજ્યકાળ અને મૃત્યુની તિથિને અનુલક્ષીને જે ઐતિહાસિક પુરાવા પ્રાપ્ત થયા છે. તે જોતાં બીજાનો મત વધુ યોગ્ય લાગે છે.

- * મનુસ્મૃતિમાં રાજનૈતિક જીવન :-

મનુસ્મૃતિના અધ્યાય 7થી અધ્યાય 9 સુધીમાં રાજનૈતિક જીવનને લગતી ઘણી બાબતોનો સમાવેશ થાય છે . જેમાં રાજદંડની મહત્તા રાજાના કાર્યો અને વ્યસનો ,મંત્રીઓની પસંદગી ,દૂતની પસંદગી ,દુર્ગ અને તેના પ્રકારો ,યોદ્ધાઓના ધર્મ ,ગુલ્મ યોજના, કરપદ્ધતિ , રાજાની દિનચર્યા , અષ્ટવિધ કર્મ , પંચવર્ગ , રાજમંડળની પ્રકૃતિઓ ,સામાદિ ઉપાયો , ષડ્ગુણો , વ્યૂહરચના વગેરે વિષયવસ્તુની સમીક્ષા કરવામાં આવશે.

- * અર્થશાસ્ત્રમાં રાજનૈતિક જીવન :-

કૌટિલ્યના સમયમાં ચંદ્રગુપ્તના શાસનને ત્રણ ભાગમાં વિભાજિત કર્યું હતું . ૧. કેન્દ્રીય શાસન ૨. પ્રાંતીય શાસન ૩. સ્થાનીય શાસન ,તે સમયનું રાજનૈતિક જીવન સમગ્ર રાજાને આશ્રિત હતું . કૌટિલ્યનું સમગ્ર અર્થશાસ્ત્ર રાજનૈતિક જીવન પર આધારિત છે. જેમાં વિદ્યાનાપ્રકાર , ગગુપ્તચરોના પ્રકાર , જનપદ નિવેશ , ક્રોધ ક્ષયના કારણો , રાજ્યના સાત અંગો , ન્યાયધીશની રચના , દંડ વિભાગ , દુર્ગના પ્રકાર , દાયવિભાગ , ચતુરંગી સેનાનું કાર્ય , વાણીનું

મહત્વ , મંત્રીની નિમણુક , ન્યાય વ્યવસ્થા , ગ્રામ વહીવટ , ગુપ્તચર , રાજ્યના લક્ષ્યો અને કાર્યો , જનપદનો વહીવટ વગેરે બાબતો ની સમીક્ષા કરવામાં આવશે .

* મનુસ્મૃતિ અને અર્થશાસ્ત્રનો સંસ્કૃત સાહિત્ય પર પ્રભાવ :-

• મનુસ્મૃતિનો સંસ્કૃત સાહિત્ય ઉપર પ્રભાવ :-

મનુસ્મૃતિના પ્રથમ અધ્યાયમાં સાંખ્યદર્શનથી મિશ્રિત જગતનું , વાસ્તવિક સત્તાને માનનારા વેદાંતની લોકપ્રિય પૌરાણિક રીતે સૃષ્ટિનું રોચક દર્શનિક વર્ણન છે. બીજા અધ્યાયમાં સોળ સંસ્કારોની વિધિ અને બ્રહ્મચારીના કર્મોનું વર્ણન છે. ત્રીજા અધ્યાયમાં પંચ મહાયજ્ઞ અને શ્રાદ્ધ કર્મનું વર્ણન છે. ચોથા અધ્યાયમાં આજીવિકા ન વર્ણન છે. પાંચમા અધ્યાયમાં સ્ત્રીના ધર્મનું વર્ણન છે. છઠ્ઠા અધ્યાયમાં ચાર આશ્રમોનું , સાતમા અધ્યાયમાં રાજાના કર્તવ્ય , રાજનૈતિક જીવન , આઠમાં અધ્યાયમાં દાવા , ચોરી વગેરેનો ન્યાય કરવાની , નવમાં અધ્યાયમાં વૈશ્યો અને શુદ્રજાતિના લોકોના કર્મનું વર્ણન , દશમાં અધ્યાયમાં વર્ણશંકર જાતિઓનું , એકાદશ અધ્યાયમાં જુદી જુદી જાતના પાપકર્મ તથા પ્રાયશ્ચિતનું વર્ણન , દ્વાદશ અધ્યાયમાં શુભાશુભ કર્મથી થતી ગતિનું વર્ણન છે. આમ સમગ્ર સંસ્કૃત સાહિત્ય પર તેની અસર જોવા મળે છે.

• અર્થશાસ્ત્રનો સંસ્કૃત સાહિત્ય ઉપર પ્રભાવ :-

નીતિશાસ્ત્રના ગ્રંથો ઉપરાંત સંસ્કૃત સાહિત્ય કૃતિઓમાં પણ કૌટિલ્યના અર્થશાસ્ત્રની વ્યાપક અસર જોવા મળે છે. મહાકવિ કાલિદાસથી આરંભીને યાજ્ઞવલ્કય , વાત્સ્યાયન , વિષ્ણુશર્મા , વિશાખાદત્ત , દંડી તથા બાણભટ્ટની કૃતિઓમાં અર્થશાસ્ત્રનો સ્પષ્ટ પ્રભાવ વર્તાય છે.

કવિશ્રી કાલિદાસના રઘુવંશ , કુમારસંભવ અને અભિજ્ઞાનશંકુતલમ જેવા ગ્રંથોમાં અર્થશાસ્ત્ર ને મળતા વિચારો પ્રગટ થયા છે. વાત્સ્યાયન કામસૂત્ર ગ્રંથનો આધાર અર્થશાસ્ત્રને જ માને છે. યાજ્ઞવલ્કય સ્મૃતિમાં પણ અર્થશાસ્ત્રનો નિર્દેશ થયો છે . “ મુદ્રારાક્ષસ “ નાટક સંસ્કૃત સાહિત્યમાં રાજનીતિવિષયક નાટકોની શૃખલામાં અદ્વિતીય સ્થાન ધરાવે છે. આચાર્ય કૌટિલ્યના જીવનનું તેમાં વર્ણન છે.

• મનુસ્મૃતિ અને અર્થશાસ્ત્રની તુલના :-

સામાજિક વ્યવસ્થાના સંદર્ભમાં મનુ , યાજ્ઞવલ્કય અને કૌટિલ્ય આ ત્રણેય વૈદિક પરંપરાને અનુસરીને વર્ણાશ્રમ ધર્મને સ્વીકારે છે. તેઓએ સમાજમાં બ્રાહ્મણોનું સ્થાન સ્વીકાર્યું છે. અને શુદ્રજાતિના લોકોને નિમ્નકોટિના ગણ્યા છે. સૃષ્ટિ રચનાના પ્રસંગે મનુએ બ્રહ્માના મુખમાંથી બ્રાહ્મણોની , બાહુઓમાંથી ક્ષત્રિય , અને વેશ્યની પેટમાંથી ઉત્પત્તિ બતાવી છે. કૌટિલ્યએ આ વિશે કોઈ નિર્દેશ કર્યો નથી. કૌટિલ્યની જેમ મનુ અને યાજ્ઞવલ્કયે ધર્મ , અર્થ , અને કામ તેમજ પરલોક માટે મોક્ષનો વિચાર કર્યો છે. કૌટિલ્ય આન્વીક્ષિકી , ત્રયી , વાર્તા તથા દંડનીતિનો સ્વીકાર કર્યો છીએ. જ્યારે મનુસ્મૃતિ ત્રયી , વાર્તા અને દંડનીતિ જ સ્વીકાર કરે છે. આ ઉપરાંત શત્રુમાટેના દંડ ની જોગવાઈ , રાજ્યની ઉત્પત્તિ , અર્થનો ઉપયોગ , કર વસુલાત વગેરે બાબતો માં ગણું સામ્ય જોવા મળે છે.

સંદર્ભ સૂચિ

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5. મનુસ્મૃતિ , શ્રી પં.હ.શાસ્ત્રી , ચૌખમ્બા સંસ્થાન
6. મનુસ્મૃતિ સરસ્વતી પુસ્તક ભંડાર

Original Article

સંશોધનશાસ્ત્ર અને સાહિત્યમાં સંશોધન

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સાંપ્રત સમયમાં વૈશ્વિકસ્તરે સંશોધનનો વેગ પૂર ઝડપે વધી રહ્યો છે. ત્યારે ભારતમાં અવનવા સંશોધનો સાથે NEP થકી શૈક્ષણિક ક્ષેત્રોમાં બહાર મૂકવામાં આવ્યો છે. હવે પછી સ્નાતકકક્ષાએ વર્ષ ચાર (સાત અને આઠ સેમેસ્ટર)માં સ્વવતંત્ર અભ્યાસ કરવાનો રહેશે. પૂર્વે અનુસ્નાતક પછી એમ. ફીલ અથવા પીએચ. ડી. ના અભ્યાસના ભાગરૂપે ક્રમશઃ લઘુશોધનિબંધ કે મહાશોધનિબંધ તૈયાર કરવાનો થતો. NEP મુજબ એમ. ફીલ. નો અભ્યાસ બાકાત થવાથી વિદ્યાર્થી માંડ પોતાના વિષયમાં પ્રવેશ કરવાની તૈયારી કરશે અને પહેલાંના અભ્યાસ કરતાં બે વર્ષ અગાઉથી સંશોધનમાં પગપેશારો કરવાની તૈયારી કરવી પડશે. આવા સમયે સાહિત્ય સાથે સંકળાયેલા વિદ્યાર્થીઓને આમૂખરૂપે ચોક્કસ પણે નરેશ શુક્લ કૃત ‘સંશોધનશાસ્ત્ર અને સાહિત્યમાં સંશોધન’ (બીજી આવૃત્તિ: ૨૦૨૪) ઉપયોગી નીવડશે.

સંશોધનો ક્ષેત્રમાં પ્રવેશતા શોધછાત્રોને અવનવા મૂંઝવણવાળા પ્રશ્નો ઉઠાવે એ સ્વભાવિક છે. સંશોધન એટલે શું? સંશોધન કઈ રીતે કરી શકાય? સંશોધન કયા-કયા ક્ષેત્રમાં કરવું? સંશોધન માટેની કઈ પદ્ધતિઓ ઉપયોગી નીવડશે? સંશોધન પૂર્વે કઈ રીતે વિષય પસંદ કરવો? પ્રપોઝલ કઈ રીતે બનાવવી? પ્રકરણો કઈ રીતે વિભાજિત કરવા? કયા સંદર્ભગ્રંથ ઉપયોગી થશે? આવા અનેક પ્રશ્નો પ્રાથમિક કક્ષાના ઉદ્ભવે છે. આના પ્રત્યુત્તરો ‘સંશોધનશાસ્ત્ર અને સાહિત્યમાં સંશોધન’માં મળશે. તો પુસ્તક વિશે ટૂંકમાં અભ્યાસ જોઈએ.

સંશોધનશાસ્ત્ર અને સાહિત્યમાં સંશોધન’ પુસ્તક આઠ પ્રકરણોમાં વિભાજિત છે. ૧. જ્ઞાનસંપાદનની વિવિધ રીત, ૨. સંશોધનનો અર્થ, ૩. વિવિધ વિદ્યાશાખાનાં સંશોધનો, ૪. સાહિત્યિક સંશોધનનું કાર્યક્ષેત્ર, ૫. સંશોધકની સજ્જતા, ૬. સંશોધનની સહાયક સામગ્રીઓ, ૭. સંશોધન માટેની દરખાસ્ત (પ્રપોઝલ) અને ૮. સંશોધનકાર્યના તબક્કા. આમ, સમગ્ર પ્રકરણમાંથી પસાર થતા સંશોધકને આરંભથી લઈને શોધનિબંધ સંપૂર્ણ સ્વરૂપ સુધીની વિકાસયાત્રા મળી રહેશે. આરંભે ‘પ્રવેશક’માં માનવી સામાન્ય જીવોથી કઈ રીતે અલગ પડે છે,



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ઉપરાંત માનવી સામાન્ય વિચારણાથી - ઉત્પાદક પ્રવૃત્તિ, પુનરુત્પાદક પ્રવૃત્તિ, સૌંદર્યનિર્માણની પ્રવૃત્તિ ઉચ્ચ દૃષ્ટિકોણ મેળવે છે. ત્યાં સુધી વિવિધ દૃષ્ટાંતો સહિત સમજૂતી આપી છે. અહીં પણ માનવી સંશોધન દૃષ્ટિકોણ થકી વિવિધ શાખાઓમાં અવનવી શોધખોળ થકી ટેકનોલોજીનો વિકાસ કર્યો છે.

જ્ઞાનસંપાદનની વિવિધ રીત' - પ્રથમ પ્રકરણમાં મનુષ્ય પોતાના અનુભવ થકી વિવિધ પ્રક્રિયાઓને નવા દૃષ્ટિકોણથી જોવે છે. આ દૃષ્ટિકોણ પાછળ રહેલા પ્રગટીકરણ, આપ્તવચન, સહજસ્ફૂરણ, સામાન્ય બુદ્ધિ અને વૈજ્ઞાનિક તર્કબદ્ધ જેવા પરિબળોની વિગતો સમજૂતી આપી છે. અહીં પાશ્ચાત્ય મીમાંસક કોલરિજ રચિત 'બાયોગ્રાફિયા લિટરેરિયા'માં 'કલ્પના અને તરંગ' વિશેની ચર્ચા કરી છે. જેમાં કલ્પના વિશે પ્રાથમિક અને દ્વૈતીયિક ભૂમિકા દર્શાવી છે. દ્વૈતીયિક ભૂમિકામાં સામાન્ય વિચાર સરણીથી ઉચ્ચ પ્રકારની કલ્પના અથવા વિચારનાર સર્જકોને મૂકે છે. એવી રીતે સંશોધકો પણ સામાન્ય માનવી કરતાં અલૌકિક તત્વ અથવા ઉચ્ચ વિચારણા કરનારા દર્શાવી શકાય. જેના થકી સાહિત્યના અભ્યાસ થકી સાચો અને સંપૂર્ણ આનંદ સુધી ભાવકને લઈ જાય છે. અહીં દ્વૈતીયિક વિચારસરણી ધરાવનારા વ્યક્તિઓ વિશેની વાત કરવામાં આવી છે.

'સંશોધનનો અર્થ'માં સંશોધન શબ્દની સંધિવિચ્છેદ કરી 'શોધન' પૂર્વે ઉપસર્ગ તરીકે આવતા 'સં' શબ્દ દર્શાવ્યો છે. સંશોધનના સામાન્ય-વ્યવહારિક જીવનમાં ઉપયોગ થતા વિવિધ અર્થો દર્શાવ્યા છે. જેમાં સાહિત્યના સંશોધન તરીકે 'ચોક્કસઈ'પૂર્વકનું એટલે પદ્ધતિસરનું, ઝીણવટભરી રીતે થયેલું, તર્કબદ્ધ રીતે થયેલો' એવો અર્થ દર્શાવ્યો છે. ઉપરાંત સંશોધન સાથે સંકળાયેલ આવિષ્કાર (ઈનોવેશન), ડિસ્કવરી, સૂત્રિત કરવું, સૂત્રિત હોય તેને વિશ્લેષણ દ્વારા વ્યાપક કરવું અને અંતે સંશોધન વિશે સમજૂતી આપી છે. સંશોધન વિશે વિવિધ દૃષ્ટિકોણથી શબ્દ સમજૂતીઓ આપી છે. સામાન્ય અથવા સંશોધનમાં પ્રવેશનાર અભ્યાસી સંશોધક સંશોધનનો અર્થ - 'જે શોધાયેલું છે તેને પુનઃ અભ્યાસ કરવો' કરે છે. પરંતુ કયા દૃષ્ટિકોણથી અભ્યાસ કરવો એ મહત્ત્વનું બને છે. અંતે સંશોધન અને શૈક્ષણિક સંશોધન વિશે માહિતી દર્શાવે છે.

'વિવિધ વિદ્યાશાખાના સંશોધનો'માં મહત્ત્વની ત્રણ શાખાઓ -વિજ્ઞાનશાખાનું સંશોધનશાસ્ત્ર, વાણિજ્યશાખામાં સંશોધન, વિનયનશાખાનું સંશોધન- વિશે ચર્ચા કરી છે. વિજ્ઞાનશાખાને સત્ય-તથ્ય સાથે સંકળાયેલી શાખા કહી શકાય. વાણિજ્યશાખા એ આંકડાશાસ્ત્ર સાથે સંકળાયેલી હોવાથી ચોક્કસ પરિણામ ઉપજાવતી સ્વતંત્ર શાખા છે. જ્યારે વિનયનશાખાને બે ભાગમાં વિભાજીત કરે છે: સમાજશાસ્ત્ર અને માનવવિદ્યાઓ. આ બંને વિભાગો માનવીના મન:ચિત્ત કે માનસિકતા સાથે સંકળાયેલા રહે છે. જેથી સંશોધકે સંશોધકે પરિણામો ઉપજી શકે. સમાજશાસ્ત્ર શાખાઓની પેટા શાખાઓ તરીકે ઇતિહાસ, ભૂગોળ, માનવશાસ્ત્ર, સમાજશાસ્ત્ર, નાગરિકશાસ્ત્ર, અર્થશાસ્ત્ર, તત્ત્વજ્ઞાન, કાયદાશાસ્ત્ર, માનવ સંશોધનશાસ્ત્ર વગેરે; માનવવિદ્યાઓમાં વિવિધ ભાષા-ભાષાકુળો, ભાષાશાસ્ત્રો, લલિતકલાઓ વગેરે દર્શાવે છે. આ દરેક શાખાઓનું માધ્યમ ભાષા છે. જેથી ભાષાના માધ્યમ થકી અભ્યાસ કરવાનો હોવાથી અભ્યાસુઓનો અભ્યાસ-અનુભવ અને જોવાના-તપાસવાના દૃષ્ટિકોણ મુજબ પરિણામ મળશે. વિનયનશાખાની પેટા કે ઉપપેટા શાખાઓ એક-બીજા સાથે સંકળાયેલી હોય છે. પરંતુ ચોક્કસ પરિણામ નીપજાવવા માટે કોઈક એક ઉપશાખામાં અભ્યાસ કરવો વધુ હિતકારી છે. અગાઉની ચર્ચા પછી કેટલાક તારણો તપાસ્યા બાદ સાહિત્ય સંશોધન વિશે વિગતે માહિતી આપે છે. સાહિત્ય ટકવા કે જીવંત રહેવા માટે ત્રણ પાસાઓ જરૂરી છે: કર્તા, કૃતિ અને ભાવક. સાથે સંશોધન કે વિવેચન ઉમેરાય તો સાહિત્ય વર્ષો પછી પણ પુનઃજીવિત થાય છે, જરૂરી છે. અહીં વિવિધ ભાષાના શબ્દકોશ અને અભ્યાસુઓએ આપેલી સાહિત્ય સંશોધનની વ્યાખ્યાઓ નોંધી, ફલિત થતા તારણો આપ્યા છે. અંતે સંશોધનમાં સૂક્ષ્મ દૃષ્ટિકોણથી રાખવામાં આવતી સ્પષ્ટતા-ચોક્કસાઈ થકી સારું સંશોધનકાર્ય નીવડી શકાય. જેથી સંશોધનમાં થતી ઉઠાંતરી, મૌલિક કરતા અન્ય માહિતી વધુ, ક્ષેત્ર આધારિત અભ્યાસને ન્યાય આપવો, મહાશોધનિબંધ પૃષ્ઠો થકી નહીં પરંતુ અભ્યાસ થકી-વિચારો થકી હોવું જોઈએ. માહિતીનું પુનઃ મૂલ્યાંકન વગેરે અનેક બાબતો ધ્યાનમાં રાખવી જરૂરી છે. જેથી સંશોધન કાર્ય ઉપકારક/ઉપયોગી બની શકે.

'સાહિત્યિક સંશોધનનું કાર્યક્ષેત્ર' એ મહત્ત્વનું પ્રકરણ કહી શકાય. ભાવકમાંથી જ્યારે સંશોધક કે વિવેચકની દૃષ્ટિએ કૃતિને જોવાનો કે તપાસવાનો પ્રયાસ કરવામાં આવે ત્યારે સૌ પ્રથમ પ્રશ્ન ઉઠ્ઠે કે કૃતિને કયા માપદંડો થકી તપાસવું? ત્યારપછી અનેક મૂંઝવણો થાય. ક્યારેક કૃતિમાં ગ્રામચેતના, નારીવાદ, પ્રકૃતિનિરૂપણ વગેરે અનેક પાસાઓ હોય. આવી જ

મૂંઝવણો વિદ્યાર્થીમાંથી શોધછાત્ર તરફની આગેકૂચમાં થાય એ સ્વાભાવિક છે. અહીં આવા જ પ્રશ્નોનો પ્રત્યુત્તર રૂપે ‘સાહિત્યિક સંશોધનનું કાર્યક્ષેત્ર’ પ્રકરણ આડત્રીસ પૃષ્ઠોમાં વિસ્તરેલું ઉપયોગી બને. અહીં સાહિત્ય સંશોધન માટે કૃતિલક્ષી, કર્તાલક્ષી, સિદ્ધાંત કે વિભાવનાલક્ષી, જીવનલક્ષી, સાહિત્ય, યુગલક્ષી, સ્વરૂપલક્ષી, અભિગમલક્ષી, ભાષાલક્ષી, લોકસાહિત્ય અને લોકવિદ્યાલક્ષી, પાઠ-નિર્ધારણ અને પાઠ-સંપાદનલક્ષી, તુલનાત્મક, આંતરવિદ્યાકીય, સૌંદર્યશાસ્ત્રીય વગેરે ક્ષેત્રકાર્યોની ચર્ચા કરી, દરેક પ્રકારના સંશોધન સમયે ધ્યાનમાં રાખવાની બાબતો દર્શાવી છે. આટ-આટલા મુખ્ય ક્ષેત્રોના અનેક પેટા ક્ષેત્રો પણ જોઈ શકાય. અહીં મહત્ત્વનો પ્રશ્ન ઉઠ્ઠે છે કે સંશોધકને કયા ક્ષેત્રમાં સૌથી વધુ રસ છે? પોતે અભ્યાસ કરેલા ક્ષેત્રકાર્યને ન્યાય આપી શકશે ખરા! ક્યારેક કોઈ અભ્યાસુના કહેવાથી પાઠ-નિર્ધારણ અને પાઠ-સંપાદનલક્ષી સંશોધન કરવાનો હુંકારો ભરે. પરંતુ સંસ્કૃત કે અપભ્રંશ અથવા જૂની ગુજરાતી એટલે કે મધ્યકાલીન ગુજરાતી ભાષાનો અભ્યાસ જ ન હોય અથવા હસ્તપ્રત ઉકેલવાની સજ્જતા ન હોય તો પ્રવેશી જ ના શકાય. કોઈપણ ક્ષેત્રકાર્યમાં સંશોધન કરતી પૂર્વે વિષયની પૂર્વે તૈયારી હોવું જરૂરી છે. અહીં લેખકે દરેક ક્ષેત્રો કાર્યમાં થયેલા સંશોધન ગ્રંથોના નામોલ્લેખ કરવા જરૂરી હતા. જેથી અભ્યાસુ મૂળ અભ્યાસગ્રંથોનો પણ અભ્યાસ કરી શકે. આમ, ગુજરાતી સાહિત્યમાં સંશોધન માટે વિપુલ પ્રમાણમાં ક્ષેત્રો ઉપલબ્ધ છે, પરંતુ કયા દૃષ્ટિકોણથી અભ્યાસ કરવો એ સંશોધક નક્કી કરી શકશે.

સંશોધન વિષય પસંદ કરતા પૂર્વે સંશોધકમાં કેટલીક સજ્જતાઓ હોવી જરૂરી છે. જેથી ‘સંશોધકની સજ્જતા’ પ્રકરણમાં અભ્યાસ સંશોધન સ્વરૂપે કેવી રીતે પ્રગટે અને અભ્યાસુને સંશોધકની ઓળખ આપી શકાય, જેના વિશે સૂક્ષ્મતાથી ચર્ચા કરવામાં આવે છે. પૂર્વે તો સંશોધક પોતાની રીતે અભ્યાસુ અને સજ્જ હોવો જોઈએ. સ્વકીય રીતે સંશોધનનો વિષય, પૂર્વધારણા કે સમસ્યાઓ, સંશોધનનું સ્વરૂપ કે મર્યાદાઓ જેવી પ્રાથમિક માહિતીથી જાણકાર હોવો જોઈએ. ઉપરાંત પોતે પસંદ કરેલા ક્ષેત્રોમાં અગાઉ થયેલા સંશોધનો કે અભ્યાસથી પરિચિત થવું જરૂરી બને છે. એ માટે અત્યારે વિવિધ ટેકનોલોજીયુક્ત માધ્યમો ઉપલબ્ધ બન્યા છે, થયા છે, જેથી સંશોધન પુનરાવર્તન ન થાય. દરેક સંશોધનક્ષેત્રોમાં કેટલીક સંશોધન પદ્ધતિઓ સરખી અથવા ભિન્ન પણ હોઈ શકે. આમ, સંશોધક દરેક પદ્ધતિઓથી પરિચિત હોવો જોઈએ. અહીં સંશોધક સંશોધનનો ક્રમિક આલેખ તરીકે માહિતીનું વિભાવનીકરણ, અભ્યાસ સામગ્રીની પસંદગી, માહિતીને વ્યાખ્યાબદ્ધ કરવાની પ્રક્રિયા, સમજૂતી-પ્રક્રિયા, ઉપયોગી દરેક સામગ્રી કે સાધનોનું જ્ઞાન, ટેકનોલોજીનો ઉપયોગ વગેરેથી સજ્જ હોવો જરૂરી છે. ક્યારેક લોકસાહિત્ય જેવા ફિલ્ડવર્ક (ક્ષેત્રકાર્ય) સમયે માહિતીદાતા સાથે આત્મિક સંબંધ બાંધવાની આવડત, લિપ્યંતર કરવાની પદ્ધતિ, ક્યારેક અસફળ નીવડે અથવા પૈસાનું પાણી થવાની સંભાવના - આવી અનેક સમસ્યાઓનું સમાધાન લાવવું, તેમજ ધીરજતા રાખવી જરૂરી છે. સંશોધક ચારેય દિશાઓથી આવતી સમસ્યા અથવા ઉપલબ્ધિઓ ઉતારતો હોવો જરૂરી છે. સંશોધનમાં સાહિત્ય ચોરી ધ્યાનમાં રાખવી અગત્ય છે. સંશોધક ક્યારેક ટેકનોલોજીનો સદુપયોગ અને ક્યારેક કોઠાસૂઝની જરૂરીયાત પણ ઉપયોગ કરતો હોવો જોઈએ.

‘સંશોધનની સહાયક સામગ્રીઓ’માં અભ્યાસ દરમિયાન ઉપયોગી પ્રાથમિક સહાયક કૃતિઓ, સંદર્ભગ્રંથો, વિવિધ ભાષાના કોશ, હાથવગી ડાયરી, ઇલેક્ટ્રિક સાધનો, સામયિક વગેરેને ઉપયોગ કરવાની પદ્ધતિઓ આપી છે, જેથી અરજકતા ન ઉઠ્ઠે. ક્યારેક એવુંય બને કે વિવિધ સંશોધન સામગ્રી ઉપલબ્ધ હોય પરંતુ વપરાશ કરતા અથવા યોગ્ય પદ્ધતિના અભાવને કારણે સમયમાં વિલંબ થાય. તેથી જરૂરી છે કે ઓછા સમયમાં ચોક્કસાઈ પૂર્વક કાર્ય કરવા માટે દરેક સંશોધનની સહાયક સામગ્રી વપરાશની આવડતો હોવી જરૂરી છે.

‘સંશોધન માટેની દરખાસ્ત (પ્રપોઝલ)’ પ્રકરણમાં સંશોધન પૂર્વે તૈયાર કરવામાં આવતી દરખાસ્તની રૂપરેખા કેવી હોવી જોઈએ? એ વિશે પદ્ધતિસહ માહિતી પૂર્ણ પાડે છે. દરખાસ્તમાં પ્રથમ સંશોધનનું શીર્ષક, સમસ્યાઓ, પૂર્વે થયેલા સંબંધીત સંશોધનોનો અભ્યાસ, અભ્યાસનો દૃષ્ટિકોણ, મહત્ત્વ, સંશોધનનો વિસ્તાર, પ્રકરણ વ્યવસ્થા, પદ્ધતિઓ, પરિશિષ્ટ, સંદર્ભસૂચિ, પાદટીપ વગેરે પગથિયાઓ આપ્યા છે. સાથે સૂચિકરણ તરીકે કૃતિસૂચી, કર્તાસૂચિ, સંદર્ભસૂચિ, શબ્દસૂચી, કોશસૂચિ વગેરે ક્રમશઃ આપ્યા છે. આ સૂચિકરણમાં પણ ઉપયોગી પદ્ધતિઓના ઉદાહરણો ટાંક્યા છે. અહીં દૃષ્ટાંત રૂપે કોઈક દસ્તાવેજનો નમૂનો આપ્યો હોત તો શોધછાત્રને દરખાસ્ત સમજવા માટે વધુ સરળતા બની હોત.

અંતિમ પ્રકરણ તરીકે ‘સંશોધન કાર્યના તબક્કા’ તરીકે શોધછાત્રના રજિસ્ટ્રેશનના પૂર્વ તૈયારીથી લઈને રજિસ્ટ્રેશનની પ્રક્રિયા, સંશોધનના આરંભે રાખવા યોગ્ય માહિતી, માહિતીનું એકત્રીકરણ, ઉપયોગી અન્ય બાબતો, માર્ગદર્શક સાથેની ચર્ચા, સંશોધનના અંતે તૈયાર કરવાની રૂપરેખા (સિનોપ્સિસ), બે પાકા પૂઠાઓ વચ્ચેની દરેક ધ્યાનમાં રાખવાની બાબતો-પરિશિષ્ટ, સૂચિ, ડેટાએન્ટ્રી, પૂઠરીડિંગ, બાઈડિંગ, યુનિવર્સિટી મુજબ અંદર મુકવા યોગ્ય વિવિધ સર્ટિફિકેટ્સ, અંતે પ્રેઝન્ટેશન સુધીની પ્રક્રિયા વિશેની માહિતી આપી છે. ઉપરાંત પરિશિષ્ટ-૧ માં માનવ ઉત્પત્તિથી લઈને અત્યાર સુધીના વિવિધ તબક્કાઓ, પરિશિષ્ટ-૨ માં શોધપત્ર અને લઘુપુસ્તિકા વચ્ચેનો ભેદ દર્શાવ્યો છે.

આમ, અભ્યાસ થકી કહી શકાય કે સાહિત્ય સંશોધનમાં પ્રવેશ મેળવનાર વિદ્યાર્થીઓએ ‘સંશોધનશાસ્ત્ર અને સાહિત્યમાં સંશોધન’માંથી પસાર થવાથી ઘણા મૂંઝવણ ભર્યા પ્રશ્નોના પ્રત્યુત્તર મળી રહેશે. સાથે કેટલાક પ્રકરણોમાં અન્ય માહિતી ટાંકી હોત તો અભ્યાસુઓએ ઉપલબ્ધ ગ્રંથનો અભ્યાસ થકી વધુ ચોકસાઈથી અભ્યાસ કરી શક્યા હોત, એવું કહી શકાય. ઉદાહરણ તરીકે પ્રકરણ ચાર ‘સાહિત્ય સંશોધનનું કાર્યક્ષેત્ર’માં વિવિધ કાર્યક્ષેત્રોનો નમુના તરીકે પ્રકાશિત સંશોધન ગ્રંથોના નામોઉલ્લેખ જરૂરી માનું છું. ઉદાહરણ તરીકે કર્તા આધારિત ગ્રંથ ‘અખો: એક અધ્યયન’ (ઉમાશંકર જોશી), યુગ આધારિત ગ્રંથ ‘અર્વાચીન ગુજરાતી કવિતાઓનો અભ્યાસ’ (સુંદરમ). Proposal કે synopsis ના નમૂના (ભલે પરિશિષ્ટમાં આપ્યા હોત) મૂકવાથી અન્ય મૂંઝવણો દૂર થઈ શકે છે. ક્યાંક ક્યાંક પદ્ધતિઓ વિશેના અભ્યાસમાં ઝીણવટ પૂર્વક માહિતી દર્શાવી એ જરૂરી હતી. છતાં પણ આ ગ્રંથના અભ્યાસમાં દર્શાવેલા દરેક પ્રકરણમાં મુદ્દાસહ ચર્ચા-વિચારણા હોવાથી ‘શોધછાત્રની પ્રવેશિકા’ કહેવામાં અતિશયોક્તિ નથી.

(શુક્લ, નરેશ, સંશોધનશાસ્ત્ર અને સાહિત્યમાં સંશોધન, બીજી આવૃત્તિ: ૨૦૨૪, પાશ્વ પબ્લિકેશન, અમદાવાદ, કિંમત ૧૦૦ રૂપિયા, કુલ પૃષ્ઠ: ૧૧૨)

Original Article

વૈશ્વિકીકરણ અને ભારતીય જ્ઞાન પ્રણાલી: ગુજરાતી સાહિત્યની ભૂમિકા

ડૉ. સંદિપકુમાર નાનુભાઈ પટેલ

સરકારી વિનયન અને વાણિજ્ય કોલેજ, વાંસદા, તા. વાંસદા, જિ. નવસારી.

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પ્રસ્તાવના :-

વૈશ્વિકીકરણના યુગમાં વિશ્વના વિવિધ સમાજો, સંસ્કૃતિઓ અને જ્ઞાનપ્રણાલીઓ પરસ્પર સંપર્કમાં આવી રહી છે. આ પ્રક્રિયાએ જ્ઞાન, શિક્ષણ અને સાહિત્યના સ્વરૂપમાં મહત્વપૂર્ણ પરિવર્તન લાવ્યા છે. ભારતની પ્રાચીન અને સમૃદ્ધ ભારતીય જ્ઞાન પ્રણાલી જીવનમૂલ્યો, તત્વજ્ઞાન અને સંસ્કૃતિક ચેતનાનો આધાર રહી છે. આવી સ્થિતિમાં પ્રાદેશિક ભાષાઓનું સાહિત્ય આ જ્ઞાનને સંરક્ષિત અને પ્રસારિત કરવાની મહત્વપૂર્ણ ભૂમિકા ભજવે છે. ગુજરાતી સાહિત્ય ભારતીય જ્ઞાન પરંપરાને આધુનિક વૈશ્વિક સંદર્ભ સાથે જોડીને તેની પ્રાસંગિકતા અને વૈચારિક મૂલ્યને ઉજાગર કરે છે.

વૈશ્વિકીકરણ અને ભારતીય જ્ઞાન પ્રણાલી : પરિચય અને સૈદ્ધાંતિક પૃષ્ઠભૂમિ :-

● પરિચય :-

૨૧મી સદી માનવ ઇતિહાસમાં પરિવર્તન, સંક્રમણ અને વૈશ્વિક જોડાણની સદી તરીકે ઓળખાય છે. આ સદીમાં વિશ્વના વિવિધ દેશો, સમાજો, સંસ્કૃતિઓ અને અર્થતંત્રો એકબીજાની સાથે વધુ ગાઢ રીતે જોડાયેલા છે. આ જોડાણની પ્રક્રિયાને સામાન્ય રીતે “વૈશ્વિકીકરણ” (Globalization) તરીકે ઓળખવામાં આવે છે. વૈશ્વિકીકરણ માત્ર આર્થિક પ્રક્રિયા નથી, પરંતુ તે એક સર્વાંગી સામાજિક, સાંસ્કૃતિક, રાજકીય અને બૌદ્ધિક પ્રક્રિયા છે, જે માનવ જીવનના દરેક ક્ષેત્રને પ્રભાવિત કરે છે. ભારતીય સંદર્ભમાં વૈશ્વિકીકરણની અસર વિશેષ ધ્યાન ખેંચે તેવી છે, કારણ કે ભારત પાસે હજારો વર્ષોથી વિકસેલી સમૃદ્ધ ભારતીય જ્ઞાન પ્રણાલી (Indian Knowledge System) છે. આ જ્ઞાન પ્રણાલી માત્ર વૈજ્ઞાનિક કે ધાર્મિક જ્ઞાન પૂરતી સીમિત નથી, પરંતુ તેમાં તત્વજ્ઞાન, નૈતિકતા, સાહિત્ય, કલાઓ, ભાષાઓ, આયુર્વેદ, યોગ, ગણિત, ખગોળશાસ્ત્ર, શિક્ષણ પદ્ધતિઓ અને લોકજ્ઞાનનો સમાવેશ થાય છે. આ પરિસ્થિતિમાં પ્રશ્ન ઊભો થાય છે કે વૈશ્વિકીકરણના યુગમાં ભારતીય જ્ઞાન પ્રણાલીનું શું સ્થાન છે?



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ડૉ. સંદિપકુમાર નાનુભાઈ પટેલ, સરકારી વિનયન અને વાણિજ્ય કોલેજ, વાંસદા, તા. વાંસદા, જિ. નવસારી.

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અને ખાસ કરીને ગુજરાતી સાહિત્ય આ જ્ઞાન પ્રણાલીને જીવંત રાખવામાં, પ્રસારિત કરવામાં અને આધુનિક સંદર્ભમાં પુનઃવ્યાખ્યાયિત કરવામાં શું ભૂમિકા ભજવે છે? આ લેખનો પ્રથમ વિભાગ આ પ્રશ્નોના સૈદ્ધાંતિક પાયા ઊભા કરવાનો પ્રયાસ કરે છે.

● વૈશ્વિકીકરણ : અર્થ અને સંકલ્પના :-

“વૈશ્વિકીકરણ” શબ્દ અંગ્રેજી “Globalization” પરથી આવ્યો છે, જેનો મૂળ અર્થ છે – સમગ્ર વિશ્વને એક જ વૈશ્વિક એકમ તરીકે જોવાની પ્રક્રિયા. વૈશ્વિકીકરણ એ એવી પ્રક્રિયા છે જેમાં દેશોની સરહદોનો અર્થ ધીમે ધીમે ઘટતો જાય છે અને વિચારો, મૂડી, ટેકનોલોજી, ભાષા, સંસ્કૃતિ અને માહિતીનો મુક્ત પ્રવાહ વધતો જાય છે.

વિદ્વાનો અનુસાર વૈશ્વિકીકરણના મુખ્ય તત્વો આ મુજબ છે :

- આર્થિક ઉદારીકરણ.
- બહુરાષ્ટ્રીય કંપનીઓનો પ્રભાવ.
- માહિતી અને સંચાર ટેકનોલોજીનો વિકાસ.
- સાંસ્કૃતિક આપલે.
- વૈશ્વિક શિક્ષણ અને જ્ઞાનનું પ્રસારણ.

વૈશ્વિકીકરણને કેટલાક વિદ્વાનો વિકાસની તક તરીકે જુએ છે, તો કેટલાક તેને સાંસ્કૃતિક સામ્રાજ્યવાદ (Cultural Imperialism) તરીકે પણ જુએ છે. ખાસ કરીને ભાષા અને સાહિત્યના ક્ષેત્રમાં વૈશ્વિકીકરણનું દ્વિધા સ્વરૂપ જોવા મળે છે — એક તરફ સ્થાનિક સાહિત્યને વૈશ્વિક ઓળખ મળે છે, તો બીજી તરફ સ્થાનિક ભાષાઓ પર પ્રભુત્વશાળી ભાષાઓનું દબાણ વધે છે.

● વૈશ્વિકીકરણનો ઐતિહાસિક વિકાસ :-

વૈશ્વિકીકરણ નવી ઘટના નથી. માનવ ઇતિહાસમાં તેની વિવિધ અવસ્થાઓ જોવા મળે છે:

૧. પ્રાચીન કાળનું વૈશ્વિકીકરણ :-

રેશમ માર્ગ (Silk Route) દ્વારા ભારત, ચીન, રોમ અને મધ્ય એશિયા વચ્ચે વેપાર અને સાંસ્કૃતિક વિનિમય થતો હતો. ભારતીય જ્ઞાન, બૌદ્ધ ધર્મ અને સાહિત્ય એશિયા સુધી ફેલાયા.

૨. ઉપનિવેશક કાળનું વૈશ્વિકીકરણ :-

યુરોપિયન શક્તિઓ દ્વારા ભારત પર શાસન સ્થાપિત થયું. આ સમયગાળામાં પશ્ચિમી શિક્ષણ, ભાષા અને વિચારધારાઓ ભારત સુધી પહોંચી, પરંતુ સાથે સાથે ભારતીય જ્ઞાન પરંપરાનું અવમૂલ્યન પણ થયું.

૩. આધુનિક વૈશ્વિકીકરણ (૨૦મી સદી પછી) :-

ઉદ્યોગીકરણ, ટેકનોલોજી, ઇન્ટરનેટ અને વૈશ્વિક બજારોના કારણે વિશ્વ વધુ નજીક આવ્યું. ભારતે ૧૯૯૧ પછી આર્થિક ઉદારીકરણ સ્વીકાર્યું, જેના પરિણામે વૈશ્વિકીકરણની અસર વધુ તીવ્ર બની.

● ભારતીય જ્ઞાન પ્રણાલી : અર્થ અને સ્વરૂપ :-

ભારતીય જ્ઞાન પ્રણાલી એ ભારતની પ્રાચીન સંસ્કૃતિમાં વિકસેલી જ્ઞાન પરંપરાઓનો સમૂહ છે. તે કોઈ એક વિષય સુધી સીમિત નથી, પરંતુ જીવનને સર્વાંગી રીતે સમજાવતી પ્રણાલી છે.

ભારતીય જ્ઞાન પ્રણાલીના મુખ્ય લક્ષણો :

- જીવનકેન્દ્રી દૃષ્ટિકોણ.
- ધર્મ, અર્થ, કામ અને મોક્ષનું સંતુલન.
- ગુરુ-શિષ્ય પરંપરા.
- મૌખિક અને લેખિત પરંપરાનો સમન્વય.

- લોકજ્ઞાન અને શાસ્ત્રીય જ્ઞાનનો સંવાદ.

વેદ, ઉપનિષદ, પુરાણ, દર્શનશાસ્ત્ર, આયુર્વેદ, નાટ્યશાસ્ત્ર, અલંકારશાસ્ત્ર અને ભક્તિસાહિત્ય — આ બધું ભારતીય જ્ઞાન પ્રણાલીના મહત્વપૂર્ણ આધારસ્તંભો છે.

- ભારતીય જ્ઞાન પ્રણાલી અને ભાષા :-

ભાષા કોઈપણ જ્ઞાન પ્રણાલીનો આધારસ્તંભ છે. ભારતીય જ્ઞાન પરંપરામાં સંસ્કૃત, પાલી, પ્રાકૃત, અપભ્રંશ અને પછીની પ્રાદેશિક ભાષાઓનું વિશેષ મહત્વ રહ્યું છે. ગુજરાતી ભાષા અને સાહિત્ય પણ આ જ પરંપરાનું એક સશક્ત અંગ છે. ભારતીય જ્ઞાન પ્રણાલી માત્ર શાસ્ત્રોમાં બંધાયેલી નથી, પરંતુ લોકકથાઓ, લોકગીતો, કહેવતો અને સાહિત્યમાં જીવંત રીતે વ્યક્ત થાય છે. ગુજરાતી લોકસાહિત્યમાં જીવનજ્ઞાન, નૈતિકતા અને સામાજિક મૂલ્યોનો વિશાળ ભંડાર છે.

- વૈશ્વિકીકરણ અને ભારતીય જ્ઞાન પ્રણાલી : તણાવ અને સંવાદ :-

વૈશ્વિકીકરણના યુગમાં ભારતીય જ્ઞાન પ્રણાલી સામે કેટલાક પડકારો ઊભા થયા છે :

- પશ્ચિમી જ્ઞાનને શ્રેષ્ઠ માનવાની માનસિકતા.
- અંગ્રેજી ભાષાનું પ્રભુત્વ.
- સ્થાનિક ભાષા અને સાહિત્યનું અવમૂલ્યન.
- પરંપરાગત જ્ઞાનને અવિજ્ઞાનિક ગણાવવાની વૃત્તિ.

પરંતુ સાથે સાથે વૈશ્વિકીકરણ નવી તકો પણ આપે છે :

- ભારતીય જ્ઞાનને વૈશ્વિક મંચ.
- અનુવાદ દ્વારા વૈશ્વિક પહોંચ.
- આંતરવિષયક અભ્યાસ.
- ડિજિટલ માધ્યમો દ્વારા સંરક્ષણ.

આ તણાવ અને સંવાદ વચ્ચે ગુજરાતી સાહિત્ય એક પુલની ભૂમિકા ભજવે છે.

- ગુજરાતી સાહિત્ય : એક પરિચયાત્મક દૃષ્ટિ :-

ગુજરાતી સાહિત્યનો ઇતિહાસ મધ્યકાળથી લઈને આધુનિક યુગ સુધી વિસ્તૃત છે. નરસિંહ મહેતા, મીરાં, અખો, પ્રેમાનંદ, દલપતરામ, નર્મદ, ગોવર્ધનરામ, ગાંધીયુગ અને આધુનિક પ્રયોગશીલ સાહિત્ય — આ સમગ્ર પરંપરામાં ભારતીય જ્ઞાન, મૂલ્યો અને જીવનદર્શન પ્રગટ થાય છે. ગુજરાતી સાહિત્ય માત્ર ભાષાકીય અભિવ્યક્તિ નથી, પરંતુ તે સમાજનું ચિંતન, સંસ્કૃતિનું પ્રતિબિંબ અને જ્ઞાનનું વાહન છે.

- ઉચ્ચ શિક્ષણમાં વિષયની પ્રાસંગિકતા :-

આજના ઉચ્ચ શિક્ષણમાં વૈશ્વિકીકરણ અને ભારતીય જ્ઞાન પ્રણાલીનો અભ્યાસ અત્યંત મહત્વપૂર્ણ છે. નવી રાષ્ટ્રીય શિક્ષણ નીતિ (NEP) પણ ભારતીય જ્ઞાન પરંપરાને અભ્યાસક્રમમાં સામેલ કરવાની વાત કરે છે. આવા સંદર્ભમાં ગુજરાતી સાહિત્યનું અધ્યયન વિદ્યાર્થીઓને :

- સંસ્કૃતિક ઓળખ આપે છે.
- નૈતિક અને માનવીય મૂલ્યો વિકસાવે છે.
- વૈશ્વિક અને સ્થાનિક વચ્ચે સંતુલન શીખવે છે.

અહીં વૈશ્વિકીકરણની સંકલ્પના, તેના ઐતિહાસિક વિકાસ, ભારતીય જ્ઞાન પ્રણાલીનું સ્વરૂપ અને બંને વચ્ચેના સંબંધની સૈદ્ધાંતિક ચર્ચા કરવામાં આવી છે. આ પૃષ્ઠભૂમિ પર આગળના વિભાગોમાં ગુજરાતી સાહિત્યની વિશિષ્ટ ભૂમિકાનો વિસ્તૃત અભ્યાસ કરવામાં આવશે.

ગુજરાતી સાહિત્ય અને ભારતીય જ્ઞાન પરંપરા :-

ભારતીય જ્ઞાન પ્રણાલી કોઈ એક શાસ્ત્ર કે એક ગ્રંથમાં બંધાયેલી નથી, પરંતુ તે માનવજીવનના તમામ આયામોને આવરી લેતી એક જીવંત પરંપરા છે. આ પરંપરાનું સૌથી અસરકારક અને લોકપ્રિય વાહક સાહિત્ય રહ્યું છે. ખાસ કરીને પ્રાદેશિક ભાષાઓનું સાહિત્ય ભારતીય જ્ઞાનને જનમાનસ સુધી પહોંચાડવાનું મુખ્ય સાધન બન્યું છે. ગુજરાતી સાહિત્ય પણ આ દૃષ્ટિએ ભારતીય જ્ઞાન પરંપરાનું એક સમૃદ્ધ અને સશક્ત સ્વરૂપ છે.

ગુજરાતી સાહિત્યમાં તત્ત્વજ્ઞાન, નૈતિકતા, ધર્મ, સમાજચિંતન, લોકજીવન, કર્મસિદ્ધાંત અને માનવમૂલ્યોનું પ્રતિબિંબ સતત જોવા મળે છે. વૈશ્વિકીકરણના યુગમાં જ્યારે પરંપરાગત જ્ઞાન પર પ્રશ્નાર્થ ઊભા થાય છે, ત્યારે ગુજરાતી સાહિત્ય પોતાની મૂળ જ્ઞાન પરંપરાને આધુનિક સંદર્ભ સાથે સંવાદમાં મૂકે છે. આ વિભાગમાં ગુજરાતી સાહિત્ય અને ભારતીય જ્ઞાન પરંપરાના ગાઢ સંબંધનું વિસ્તૃત વિશ્લેષણ કરવામાં આવે છે.

● ભારતીય જ્ઞાન પરંપરાના મૂળ સ્ત્રોતો અને સાહિત્ય :-

ભારતીય જ્ઞાન પરંપરાના મૂળ સ્ત્રોતોમાં વેદ, ઉપનિષદ, બ્રાહ્મણ, આરણ્યક, પુરાણો, મહાકાવ્યો અને દર્શનશાસ્ત્રોનો સમાવેશ થાય છે. આ ગ્રંથોમાં જીવન, બ્રહ્માંડ, આત્મા અને સમાજ વિશે ઊંડું ચિંતન કરવામાં આવ્યું છે. જોકે આ ગ્રંથો મોટેભાગે સંસ્કૃતમાં રચાયા હોવાથી જનસામાન્ય સુધી તેમનો સીધો પ્રસાર મર્યાદિત રહ્યો.

પ્રાદેશિક ભાષાઓના સાહિત્યકારોએ આ જ્ઞાનને લોકભાષામાં રૂપાંતરિત કરી સમાજ સુધી પહોંચાડ્યું. ગુજરાતી સાહિત્યમાં આ પરંપરાનો સ્વીકાર અને પુનઃસર્જન સ્પષ્ટ રીતે જોવા મળે છે. ભક્તિસાહિત્યથી લઈને આધુનિક સાહિત્ય સુધી, ભારતીય જ્ઞાન પરંપરાના વિવિધ તત્ત્વો ગુજરાતી સાહિત્યમાં આત્મસાત થયેલા છે.

● લોકસાહિત્ય અને લોકજ્ઞાન :-

લોકસાહિત્ય ભારતીય જ્ઞાન પરંપરાનું સૌથી પ્રાચીન અને લોકપ્રિય સ્વરૂપ છે. ગુજરાતી લોકસાહિત્યમાં લોકકથા, લોકગીત, કહેવત, ભજન, લઝંગીતો અને રમઝટના ગીતો દ્વારા જીવનજ્ઞાન પેઢીદર પેઢી સંક્રમિત થયું છે.

લોકકથાઓમાં નૈતિકતા, કર્મફળ, સત્ય અને અસત્ય, સારા અને ખરાબ વચ્ચેનો ભેદ સ્પષ્ટ થાય છે. કહેવતોમાં સંક્ષિપ્ત પરંતુ ઊંડું જીવનદર્શન છુપાયેલું હોય છે. જેમ કે “જેવું વાવો તેવું લણો” જેવી કહેવત કર્મસિદ્ધાંતને સરળ ભાષામાં વ્યક્ત કરે છે.

વૈશ્વિકીકરણના યુગમાં લોકસાહિત્યના મૂલ્યો નવી પેઢીને સાંસ્કૃતિક મૂળ સાથે જોડે છે અને સ્થાનિક જ્ઞાનની મહત્વતા સમજાવે છે.

● ભક્તિસાહિત્ય : જ્ઞાન અને ભક્તિનો સંવાદ :-

ગુજરાતી ભક્તિસાહિત્ય ભારતીય જ્ઞાન પરંપરાનું ઉત્તમ ઉદાહરણ છે. નરસિંહ મહેતા, મીરાંબાઈ, અખો, પ્રેમાનંદ જેવા સંત કવિઓએ સંસ્કૃત શાસ્ત્રોમાં રહેલા તત્ત્વજ્ઞાનને લોકભાષામાં સરળ અને સંવેદનશીલ રીતે રજૂ કર્યું.

નરસિંહ મહેતાના ભજનોમાં માનવતા, સમતા અને વૈષ્ણવ ધર્મનો સાર જોવા મળે છે. “વૈષ્ણવ જન તો તેને કહીએ” માત્ર ભજન નથી, પરંતુ ભારતીય નૈતિક જ્ઞાનનું સંક્ષિપ્ત સ્વરૂપ છે. અખાના છપ્પાઓમાં આત્મજ્ઞાન, માયા અને બ્રહ્મસત્ય વિશેનું ઊંડું ચિંતન મળે છે.

ભક્તિસાહિત્યે જ્ઞાનને શુદ્ધ શાસ્ત્રીય સ્વરૂપમાંથી બહાર કાઢી જીવન સાથે જોડ્યું. આ જ કારણ છે કે આજે પણ આ સાહિત્ય સમાજમાં જીવંત છે.

● મધ્યકાલીન ગુજરાતી સાહિત્ય અને જ્ઞાનપરંપરા :-

મધ્યકાલીન ગુજરાતી સાહિત્યમાં પુરાણકથાઓ, ઇતિહાસ અને ધર્મકથાઓના આધારે રચનાઓ થઈ. પ્રેમાનંદનું “ઓખાહરણ”, “સુદર્શનચરિત” જેવી કૃતિઓમાં પુરાણજ્ઞાનનો લોકપ્રિય અભિવ્યક્તિ રૂપે ઉપયોગ થયો.

આ સાહિત્યે એક તરફ ધાર્મિક જ્ઞાન પ્રસાર્યું, તો બીજી તરફ સામાજિક મૂલ્યોને મજબૂત કર્યાં. સમાજમાં નૈતિક શિસ્ત, કર્તવ્યબોધ અને સંસ્કારનું સિંચન થયું. આ રીતે મધ્યકાલીન સાહિત્ય ભારતીય જ્ઞાન પરંપરાનું સંરક્ષણ કરતું મહત્વપૂર્ણ માધ્યમ બન્યું.

● આધુનિક ગુજરાતી સાહિત્ય : પરંપરા અને પરિવર્તન :-

આધુનિક યુગમાં પશ્ચિમી શિક્ષણ અને વિચારધારાઓના સંપર્કથી ગુજરાતી સાહિત્યમાં નવા વિષયો અને શૈલીઓ પ્રવેશ્યા. નર્મદ, દલપતરામ અને ગોવર્ધનરામ ત્રિપાઠી જેવા લેખકોએ ભારતીય પરંપરા અને આધુનિક વિચારો વચ્ચે સંતુલન સાધવાનો પ્રયાસ કર્યો.

ગાંધીયુગના સાહિત્યમાં ભારતીય નૈતિક મૂલ્યો, અહિંસા, સત્ય અને સ્વરાજ્યના વિચારો પ્રગટ થયા. મહાત્મા ગાંધી પોતે પણ ભારતીય જ્ઞાન પરંપરાના આધુનિક વ્યાખ્યાતા હતા, જેમનો પ્રભાવ ગુજરાતી સાહિત્ય પર ઊંડો રહ્યો.

આધુનિક સાહિત્યમાં આત્મચિંતન, સામાજિક સમસ્યાઓ અને માનવીય મૂલ્યોનું વિશ્લેષણ જોવા મળે છે, જે ભારતીય જ્ઞાન પરંપરાને નવા સંદર્ભ આપે છે.

● સ્ત્રી, દલિત અને લોકચેતના : જ્ઞાનની વિસ્તૃત દૃષ્ટિ :-

આધુનિક ગુજરાતી સાહિત્યમાં સ્ત્રીવાદી અને દલિત સાહિત્ય દ્વારા ભારતીય જ્ઞાન પરંપરાની નવી વ્યાખ્યા કરવામાં આવી છે. પરંપરાગત જ્ઞાનમાં અવગણાયેલા અનુભવોને સાહિત્યમાં સ્થાન મળ્યું.

આ સાહિત્ય જીવનના વાસ્તવિક અનુભવો પરથી ઊભું થાય છે અને માનવીય ગૌરવ, સમાનતા અને ન્યાયના મૂલ્યોને આગળ લાવે છે. આ રીતે ભારતીય જ્ઞાન પરંપરા સ્થિર નહીં પરંતુ ગતિશીલ હોવાનું સાબિત થાય છે.

● ગુજરાતી સાહિત્યમાં શિક્ષણ અને નૈતિક મૂલ્યો :-

ગુજરાતી સાહિત્યમાં શિક્ષણ માત્ર માહિતી આપવાનું સાધન નથી, પરંતુ ચરિત્ર ઘડતરની પ્રક્રિયા છે. સાહિત્ય દ્વારા વિદ્યાર્થીમાં વિચારશક્તિ, સંવેદનશીલતા અને મૂલ્યબોધ વિકસે છે.

ભારતીય જ્ઞાન પરંપરાના “વિદ્યા દદાતિ વિનયમ્” જેવા સૂત્રો સાહિત્યમાં વિવિધ રૂપે વ્યક્ત થાય છે. આ કારણે ઉચ્ચ શિક્ષણમાં ગુજરાતી સાહિત્યનું અધ્યયન મહત્વપૂર્ણ બને છે.

● વૈશ્વિકીકરણના સંદર્ભમાં ગુજરાતી સાહિત્ય :-

વૈશ્વિકીકરણના કારણે ગુજરાતી સાહિત્યને વૈશ્વિક વાચકવર્ગ મળ્યો છે. અનુવાદ, ડિજિટલ માધ્યમો અને વૈશ્વિક મંચો દ્વારા ગુજરાતી સાહિત્ય બહાર પહોંચ્યું છે. સાથે સાથે, વૈશ્વિક સંસ્કૃતિના પ્રભાવથી સાહિત્યમાં નવા વિષયો અને અભિવ્યક્તિઓ ઉમેરાઈ છે.

પરંતુ આ સાથે સ્થાનિક ઓળખ જાળવવાનો પડકાર પણ ઊભો થયો છે. ગુજરાતી સાહિત્ય ભારતીય જ્ઞાન પરંપરાને આધાર બનાવી આ પડકારનો સામનો કરે છે.

આમ અહીં લોકસાહિત્યથી લઈને આધુનિક ગુજરાતી સાહિત્ય સુધી ભારતીય જ્ઞાન પરંપરાનું પ્રતિબિંબ કેવી રીતે જોવા મળે છે તેનો વિસ્તૃત અભ્યાસ કર્યો. ગુજરાતી સાહિત્ય ભારતીય જ્ઞાનને જીવંત રાખતું, પરિવર્તિત કરતી અને વૈશ્વિક સંદર્ભમાં રજૂ કરતી સશક્ત પરંપરા છે.

વૈશ્વિકીકરણના યુગમાં ગુજરાતી સાહિત્યની ભૂમિકા :-

વૈશ્વિકીકરણના યુગમાં વિશ્વ એક “ગ્લોબલ વિલેજ” બની ગયું છે. ટેકનોલોજી, સંચાર અને બજારના ઝડપી વિકાસથી માનવીય જીવનની ગતિ અને દિશા બદલાઈ ગઈ છે. આ પરિવર્તનનો સૌથી મોટો પ્રભાવ ભાષા, સંસ્કૃતિ અને સાહિત્ય પર પડ્યો છે. વૈશ્વિક સ્તરે અંગ્રેજી જેવી પ્રભુત્વશાળી ભાષાઓના પ્રસારથી પ્રાદેશિક ભાષાઓ અને સાહિત્ય સામે અસ્તિત્વનો પ્રશ્ન ઊભો થયો છે.

આ સંદર્ભમાં ગુજરાતી સાહિત્ય માત્ર ભાષિક અભિવ્યક્તિ તરીકે નહીં, પરંતુ સાંસ્કૃતિક ઓળખ, ભારતીય જ્ઞાન પ્રણાલી અને માનવીય મૂલ્યોના રક્ષક તરીકે મહત્વપૂર્ણ ભૂમિકા ભજવે છે. વૈશ્વિકીકરણના પડકારો સામે ગુજરાતી સાહિત્ય કેવી રીતે પોતાને ઢાળે છે, સંવાદ કરે છે અને નવી દિશાઓ ખોલે છે — એનો આ વિભાગમાં વિસ્તૃત અભ્યાસ કરવામાં આવે છે.

● વૈશ્વિકીકરણ : પડકારો અને શક્યતાઓ :-

વૈશ્વિકીકરણનું સ્વરૂપ દ્વિધા છે. એક તરફ તે જ્ઞાન, માહિતી અને સંસ્કૃતિના મુક્ત પ્રવાહને પ્રોત્સાહન આપે છે, તો બીજી તરફ સ્થાનિક ભાષા અને સંસ્કૃતિને હાંસિયામાં ધકેલવાનો ભય ઊભો કરે છે.

(ક) મુખ્ય પડકારો:-

- અંગ્રેજી ભાષાનું પ્રભુત્વ.
- વાણિજ્યીકરણના કારણે સાહિત્યનું બજારીકરણ.
- સ્થાનિક સંસ્કૃતિનું સમાનિકરણ. (Cultural Homogenization)
- યુવા પેઢીની માતૃભાષાથી વિમુખતા.

(ખ) નવી શક્યતાઓ:-

- ગુજરાતી સાહિત્યને વૈશ્વિક મંચ.
- અનુવાદ અને આંતરરાષ્ટ્રીય સંવાદ.
- ડિજિટલ માધ્યમો દ્વારા સંરક્ષણ અને પ્રસાર.
- આંતરવિષયક અભ્યાસની તકો.

આ બંને વચ્ચે સંતુલન સાધવું એ ગુજરાતી સાહિત્ય માટે મુખ્ય પડકાર છે.

● ભાષિક ઓળખ અને સાંસ્કૃતિક સંરક્ષણ :-

ભાષા માત્ર સંચારનું સાધન નથી; તે સંસ્કૃતિ, ઇતિહાસ અને ઓળખનું વાહન છે. વૈશ્વિકીકરણના સમયમાં જ્યારે વૈશ્વિક ભાષાઓ પ્રભુત્વ સ્થાપે છે, ત્યારે ગુજરાતી સાહિત્ય ભાષિક આત્મગૌરવ જગાડે છે.

ગુજરાતી સાહિત્ય દ્વારા :

- સ્થાનિક જીવનશૈલીનું દસ્તાવેજીકરણ થાય છે.
- સંસ્કાર, પરંપરા અને લોકમૂલ્યો જળવાય છે.
- સાંસ્કૃતિક સ્મૃતિ જીવંત રહે છે.

આ રીતે ગુજરાતી સાહિત્ય વૈશ્વિકીકરણ સામે સાંસ્કૃતિક રક્ષણકવચ બને છે.

● અનુવાદ : વૈશ્વિક સંવાદનું માધ્યમ :-

વૈશ્વિકીકરણના યુગમાં અનુવાદનું મહત્વ અત્યંત વધ્યું છે. અનુવાદ દ્વારા ગુજરાતી સાહિત્ય વૈશ્વિક વાચક સુધી પહોંચે છે અને અન્ય ભાષાઓના સાહિત્ય સાથે સંવાદ સ્થાપે છે.

ગુજરાતી સાહિત્યના મહત્વના ગ્રંથો જ્યારે અંગ્રેજી અને અન્ય ભાષાઓમાં અનુવાદિત થાય છે ત્યારે :

- ભારતીય જ્ઞાન પ્રણાલીનો વૈશ્વિક પ્રસાર થાય છે.
- ગુજરાતી લેખકોને આંતરરાષ્ટ્રીય ઓળખ મળે છે.
- સાહિત્યમાં નવી દૃષ્ટિઓ ઉમેરાય છે.

પરંતુ અનુવાદ કરતી વખતે મૂળ સંસ્કૃતિક ભાવ જળવાય તે મહત્વનું છે.

● ડિજિટલ યુગ અને ગુજરાતી સાહિત્ય :-

ડિજિટલ ટેકનોલોજી વૈશ્વિકીકરણનું સૌથી શક્તિશાળી સાધન છે. ઇ-બુક, વેબસાઈટ, બ્લોગ, પોડકાસ્ટ અને સોશિયલ મીડિયા દ્વારા ગુજરાતી સાહિત્ય નવી પેઢી સુધી પહોંચે છે.

ડિજિટલ માધ્યમોના લાભ :

- દુર્લભ ગ્રંથોનું સંરક્ષણ.
- વિશ્વભરમાં ઉપલબ્ધતા.
- યુવા પેઢીની સંડોવણી.
- સાહિત્યિક ચર્ચાનું વિસ્તરણ.

આ રીતે ડિજિટલ યુગમાં ગુજરાતી સાહિત્યનું નવું સ્વરૂપ વિકસે છે.

● વૈશ્વિક સંદર્ભમાં આધુનિક ગુજરાતી સાહિત્ય :-

આધુનિક ગુજરાતી સાહિત્ય વૈશ્વિક પ્રશ્નો સાથે સંવાદ કરે છે — જેમ કે :

- માનવીય અધિકારો.
- પર્યાવરણ સંકટ.
- સ્થળાંતર અને ઓળખ.
- આધુનિક એકાંત અને ઉપભોક્તાવાદ.

પરંતુ આ તમામ વિષયો ભારતીય જ્ઞાન પ્રણાલી અને સ્થાનિક અનુભવના આધાર પર રજૂ થાય છે. આ જ ગુજરાતી સાહિત્યની વિશિષ્ટતા છે.

● ઉચ્ચ શિક્ષણમાં ગુજરાતી સાહિત્યની ભૂમિકા :-

વૈશ્વિકીકરણના સમયમાં ઉચ્ચ શિક્ષણ વધુ વ્યાવસાયિક અને ટેકનોલોજીકેન્દ્રિત બનતું જાય છે. આવી પરિસ્થિતિમાં ગુજરાતી સાહિત્ય માનવીય અને નૈતિક શિક્ષણનું કાર્ય કરે છે.

ઉચ્ચ શિક્ષણમાં ગુજરાતી સાહિત્ય :

- વિવેચનાત્મક વિચારશક્તિ વિકસાવે છે.
- સાંસ્કૃતિક સંવેદનશીલતા જાગૃત કરે છે.
- ભારતીય જ્ઞાન પરંપરાની સમજ આપે છે.
- વૈશ્વિક અને સ્થાનિક વચ્ચે સંતુલન શીખવે છે.

નવી રાષ્ટ્રીય શિક્ષણ નીતિ (NEP) પણ ભારતીય જ્ઞાન પ્રણાલી અને માતૃભાષાના મહત્ત્વ પર ભાર મૂકે છે.

● ગુજરાતી સાહિત્ય અને ભારતીય જ્ઞાન પ્રણાલી : સમન્વય :-

વૈશ્વિકીકરણના યુગમાં ભારતીય જ્ઞાન પ્રણાલીનું પુનર્મૂલ્યાંકન થઈ રહ્યું છે. ગુજરાતી સાહિત્ય આ જ્ઞાનને આધુનિક ભાષા અને સંદર્ભ આપે છે.

આ સમન્વય દ્વારા :

- પરંપરા અને આધુનિકતાનું મિલન થાય છે.
- જ્ઞાન સ્થિર નહીં પરંતુ ગતિશીલ બને છે.
- સંસ્કૃતિ જીવંત રહે છે.

ગુજરાતી સાહિત્ય ભારતીય જ્ઞાન પ્રણાલીને વૈશ્વિક સંવાદમાં જોડે છે.

● ભવિષ્યની દિશાઓ અને સંશોધન સંભાવનાઓ :-

વૈશ્વિકીકરણના યુગમાં ગુજરાતી સાહિત્ય માટે નવી સંશોધન દિશાઓ ખુલ્લી થઈ છે :

- તુલનાત્મક સાહિત્ય અભ્યાસ.
- અનુવાદ અધ્યયન.
- ડિજિટલ માનવશાસ્ત્ર.
- લોકજ્ઞાન અને આધુનિકતા.

આ દિશાઓ ગુજરાતી સાહિત્યને વૈશ્વિક શૈક્ષણિક ક્ષેત્રમાં સ્થાન અપાવશે.

આમ વૈશ્વિકીકરણના યુગમાં ગુજરાતી સાહિત્યની ભૂમિકાનું વિશ્લેષણ કરવામાં આવ્યું. ગુજરાતી સાહિત્ય વૈશ્વિક દબાણ વચ્ચે પણ ભારતીય જ્ઞાન પ્રણાલી, ભાષિક ઓળખ અને માનવીય મૂલ્યોનું સંરક્ષણ કરે છે અને નવી તકોનો સ્વીકાર કરે છે.

નિષ્કર્ષ

આ અભ્યાસમાં “વૈશ્વિકીકરણ અને ભારતીય જ્ઞાન પ્રણાલી : ગુજરાતી સાહિત્યની ભૂમિકા” વિષયને અહીં વિસ્તૃત રીતે ચર્ચવામાં આવ્યો છે. શરૂઆતના ભાગમાં વૈશ્વિકીકરણની સંકલ્પના, તેના ઐતિહાસિક વિકાસ અને ભારતીય જ્ઞાન પ્રણાલીના સ્વરૂપની સૈદ્ધાંતિક પૃષ્ઠભૂમિ રજૂ કરવામાં આવી, જેમાં સ્પષ્ટ થયું કે વૈશ્વિકીકરણ માત્ર આર્થિક પ્રક્રિયા નહીં પરંતુ સાંસ્કૃતિક અને બૌદ્ધિક પરિવર્તનની પ્રક્રિયા છે. મધ્ય ભાગમાં લોકસાહિત્યથી આધુનિક ગુજરાતી સાહિત્ય સુધી ભારતીય જ્ઞાન પરંપરાનું પ્રતિબિંબ વિશ્લેષિત કરવામાં આવ્યું, જેના દ્વારા ગુજરાતી સાહિત્ય જીવનમૂલ્યો, તત્ત્વજ્ઞાન અને સામાજિક ચેતનાનું સશક્ત વાહક હોવાનું સાબિત થયું. અંતિમ ભાગમાં વૈશ્વિકીકરણના યુગમાં ગુજરાતી સાહિત્ય સામે ઊભા થતા પડકારો અને નવી તકોની ચર્ચા કરીને ભાષિક ઓળખ, સંસ્કૃતિક સંરક્ષણ અને વૈશ્વિક સંવાદમાં તેની ભૂમિકા ઉજાગર કરવામાં આવી. સમગ્ર અભ્યાસ પરથી નિષ્કર્ષરૂપે કહી શકાય કે વૈશ્વિકીકરણના દબાણ વચ્ચે પણ ગુજરાતી સાહિત્ય ભારતીય જ્ઞાન પ્રણાલીને સંરક્ષિત, સંવર્ધિત અને પુનઃવ્યાખ્યાયિત કરવામાં મહત્વપૂર્ણ યોગદાન આપે છે. તેથી ઉચ્ચ શિક્ષણમાં ગુજરાતી સાહિત્યનું અધ્યયન વૈશ્વિક અને સ્થાનિક વચ્ચે સંતુલન સાધવા માટે અનિવાર્ય બની રહે છે.

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