THIRD
CONCEPT

English Monthly

Special Issue

- ❖ **Exigency of Reviving Ancient Indian Education System**

- ❖ **Gurukul in Ancient Education System**

- ❖ **Tracing the Ancient Indian Education System**

- ❖ **Comparing Ancient and Contemporary Education System**

- ❖ **Skills in Indian Education System**

- ❖ **Challenges before Indian Knowledge System**

EDITORIAL BOARD

INSIDE

Preface

Since ancient times, our nation has been a land characterized by elevated human principles and unique scientific tendency. The cultural ethos of India has always viewed the world not as a collection of separate nations but as a unified global family, a concept rooted in the teachings of the *Mahaupanishad*. It is noteworthy that despite the pervasive influence of Western civilization, there has been a tendency to fallaciously perceive it as being founded solely on materialism rather than on wisdom and spirituality. All advanced and enlightened societies across the globe endeavour to safeguard their heritage, culture, intellectual legacies, and traditions. India stands out in this regard as a nation whose civilization, culture, and traditions embody fundamental and universally significant attributes. Despite enduring numerous invasions and assaults, India has managed to retain its originality and universal appeal. The Indian knowledge tradition holds within it the potential to guide the troubled global population towards a path free from violence and discord. Notably, disciplines such as yoga, Ayurveda, architecture, ritual practices, craftsmanship, agriculture, animal husbandry, and horticulture not only offer substantial employment opportunities but also have the potential to rectify the imbalances caused by excessive materialism and mechanized lifestyles. This rich tradition forms the bedrock of our nation, emphasizing its origins, historical achievements, future prospects, forward-thinking reflections, and harmonious coexistence in the present. In the current scenario where the world at large is increasingly embracing materialistic values in its economic, educational, political, and cultural spheres, the Indian knowledge tradition can serve as a valuable intellectual resource by encouraging introspection and moving away from external influences. Central to this tradition is the emphasis on self-contentment, inner peace, and personal growth rather than the pursuit of material success, playing a pivotal role in shaping individuals' characters. Unlike focusing on global triumph, the Indian knowledge tradition imparts the wisdom of achieving victory over oneself. It envisions a society where every individual, regardless of their social standing, has equal opportunities to contribute meaningfully to politics, arts, culture, literature, and societal esteem. In the age of economic globalization and the digital revolution, it is crucial to reexamine and draw inspiration from the illustrious past and contemporary relevance of the Indian knowledge tradition.

India's rich cultural traditions are currently being embraced on a global scale in the contemporary world. It is of utmost importance for us, as well as for the well-being of our future generations, to accord the necessary significance to the ancient values that India embodies. In order to achieve this, it becomes imperative to appropriately acknowledge and steer our internal knowledge, virtues, strength, and ideals in the right direction. The contributions of ancient India across various domains such as philosophy, phonetics, science, grammar, astronomy, economics, numerical philosophy, logic, life science, Ayurveda, astrology, and music have played a pivotal role in advancing human welfare, setting significant milestones in the process. The remarkable advancements and technologies developed by the ancient Indian civilization have significantly fortified the groundwork of modern science and technology, with some of these pioneering contributions being integrated into contemporary practices while others remain undiscovered. The Upanishads, hailed as a treasure trove of wisdom, also provide insights on the conduct of ordinary individuals, emphasizing ethical values and principles.

The National Education Policy of 2020 encompasses a multi-disciplinary approach to education, focusing on holistic development that spans from the grassroots level to a global perspective, from individual well-being to the collective welfare of humanity. Culturally, India boasts a myriad of languages and dialects, along with rich traditions of classical dance, music, folk arts, pottery, sculptures, bronze casting, architectural marvels, diverse cuisine, and a plethora of exquisite textiles, all of which exemplify the country's stunning diversity across various aspects of life. These invaluable cultural heritages, recognized as world treasures, not only need to be safeguarded and nurtured for the forthcoming generations but also ought to be integrated into the educational framework and explored for innovative applications to promote their enduring legacy.

—— **Dr. S. V. Singh Padiyar**

Indian Education System and NEP 2020

Dr. Roop Kishore Dwivedi* Ravi Shankar**

[*For achieving full human potential and, to have a fair-minded society schooling with good education is necessary as it also helps in the nation development. The school system in India has gone through huge changes over many years. The Indian schooling system has confronted various difficulties including inconsistent admittance to training, obsolete educational programs, and deficient financing. The New Education Policy of India gives a framework for fundamental guidance to higher level education, professional and specific preparation and a world-wide view of e-learning.*]

Education has been given high need by India's focal and state legislatures and keeps on developing quickly. In advanced education as well, the quantity of suppliers keeps on rising quickly. Unfortunate learning results among school understudies and unremarkable advanced education arrangements call for more viable unofficial law and financing courses of action. Growing assets will help yet they should be sent all the more actually, while motivators and expert advancement frameworks for educators should be reinforced. In advanced education, the public authority has proposed changes that can achieve genuinely necessary enhancements in administrative viability. Education ought to target improving human existence through the financial upliftment of people as well as through friendly, moral, and profound reinforcing. In this way, education isn't just an approach to procuring but additionally assists with fostering a human character with abilities, values, ethics, and upgrade of various properties of man. So schooling is an essential method for the possibilities of a person to arise in a positive heading with the goal that a man can live in a general public loaded with pride. Education focal point is the structure of the powers of the human psyche and soul, it is the arrangement, or, will of the ability to utilize information, character, culture.

The importance and the prerequisite for the new education strategy could be checked from how this is India's most noteworthy training strategy in the 21st century and by and large, the third methodology since India got independence in 1947. Two education strategies were introduced in the years 1968 and 1986. The NEP 2020 is advanced as a huge stage toward the way to making India an overall data local area. It gives a broad design to fix up Indian preparation concerning transparency, worth, and quality in the tutoring framework. The GOI has made plans to increase spending up to 6% of GDP as open use on guidance.

Review of Literature

According to Kumar, K., et al (2020) New Education Policy 2020 can be a north star to change people in the future in India. They referenced that NEP-2020 gives a thorough structure from essential instruction to advanced education, professional and specialized

* Assistant Professor. Department of Political Science, L.S.M Govt. P.G College, Pithoragarh, Uttarakhand.
** Research Scholar,

schooling, and another worldview of internet based e-learning. They recognized the five establishing points of support as access, value, moderateness, responsibility, and quality to satisfy the UN's practical advancement objective.

Licy A.D., Mahesh C, N. P. Hafiz Mohammad, "Indian Culture and Social Change", The degree of training is one of the significant marks of government assistance, thriving, and security of individuals in any general public. Training is a cycle by which people are outfitted with the abilities of daily existence. Over a simple process for bestowing and securing information, schooling is viewed as an endeavour to communicate the social standards of the gathering to its more youthful individuals.

Aithal, P. S., and Aithal, Shubhrajyotsna, Examination of the Indian Public Training Strategy 2020 towards accomplishing its Goals: Advanced education is a significant viewpoint in choosing the economy, societal position, innovation reception, and sound human conduct in each country. By empowering merit-based affirmations with free grants, merit and exploration consistent entertainers as employees, and legitimacy-based demonstrated forerunners in directing bodies, and severe checking of value through biennial license because of self-announcement of progress through innovation-based observing, NEP-2020 is supposed to satisfy its targets by 2030.

We've all gotten through the traps of the Indian Schooling System and its strategies previously, with its propensity for repetition picking up focusing on retention over understanding. Moreover, there were issues with the various sheets the old framework included. Each board proliferated different mastering techniques and improved various abilities among its understudies, understudies who were then undeniably expected to take similar normalized board tests. Adding to the harshness between the numerous sheets, are the more significant level normalized tests like the UPSC-which as far as anyone knows 'even the battleground' among the country's candidates, yet favour the showing styles of specific sheets. Thus, now that we're knowledgeable on the weaknesses of the old, this is the way the NEP expects to better the framework for the understudies of today.

New Education Policy

Education policy explicitly highlights the improvement of the imaginative ability of every individual. It relies upon the standard that guidance ought to cultivate not simply mental cutoff points both the 'essential furthest reaches' of capability and numeracy and 'higher-demand' mental cutoff points, for instance, unequivocal thinking and decisive reasoning - yet likewise friendly, moral, and significant cutoff points and habits. The rich tradition of old and never-ending Indian data and thought has been a coordinating light for this Technique. The purpose of preparing in old-fashioned India was not just the getting data as the foundation for life in this world or life past coaching but also for the all-out affirmation and opportunity of oneself. A rundown of groundworks of old India like Takshashila, Nalanda, Vikramshila, and Vallabhi, set the best assumptions for multidisciplinary training and examination and worked with scientists and students from across establishments and countries.

Indian culture and thinking have impacted the world. These rich legacies to world heritage shouldn't solely be maintained and safeguarded for any sort of family down the line but rather investigated, improved, and put to new purposes

through our educational system. The teacher ought to be at the point of convergence of the vital changes in the educational system. The new training strategy ought to assist with selecting absolutely amazing and generally splendid to enter the appearance calling at all levels, by ensuring work, respect, regard, and autonomy, while also bestowing in the structure principal procedures for quality control and obligation.

Features of New Education Policy

The new approach of education accommodates changes at all degrees of training from school to advanced education. Different goals of the NEP include: Expanding public interest in schooling, and setting up new education policy. Expanding the focus around professional and grown-up training and fortifying the utilization of innovation etc. The strategy imagines expansive-based, multi-disciplinary, comprehensive undergrad instruction with adaptable educational plans, innovative blends of subjects, incorporation of professional training. NEP suggests setting up an Indian Foundation of Interpretation and Translation (IITI), a Public Establishment (or Organization) for Pali, Persian, and Prakrit, and reinforcing Sanskrit and all language divisions in HEIs. High-performing Indian colleges will be urged to set up grounds in different nations and top global universities will be permitted to operate in India.

Concerns of New Education Policy

The New Education Policy has effectively made educational system changes. However, there are couple of worries connected with the recently presented strategy, and these are as-

● There needs to be more clarity concerning Public Regions like Kendra Vidyalaya, state-

run foundations, and city schools in the public power methodology.

● The Public Schooling Strategy report neglected to combine the considerations on contemporary overall thinking like definitive thinking, complement on the creative mind, and the prerequisite for learning in the non-different evened out and non-ferocious climate.

● NTA (National Testing Agency) has brought about incredulity as the colleges and specific instructive divisions can't direct confirmations independently due to the NTA. Information Occupations Confound Since freedom, the issue of the information and abilities conferred and the positions have been central, and NEP neglects to make sense of this crisscross.

Conclusion

Fundamentally, the New Education Policy is a groundbreaking guide that tries to reshape the instructive scene of India. By focusing on inclusivity, adaptability, development, and the comprehensive improvement of students, the strategy imagines a schooling system that furnishes people with the abilities and information to flourish in a quickly impacting world. NEP 2020 mirrors an aggregate vision to support an age of students who are learned as well as inquisitive, versatile, and socially cognizant residents. Throughout many years, help to schooling in India has had a developmental impact. We have shown that it affects the foundation or change of Indian strategy targets. However, it straightforwardly affects the executive's practice, monetary revealing, bookkeeping systems, and checking plans. These progressions presumably worked on the

productivity, and positively the responsibility, of the instructive cycle.

The New Education Policy is the right push toward incorporating Indians for a leap into tomorrow. The continuous technique required a change from a stream-based educational plan to a multimodal course of action for coordinating an overall admirer. The methodology changes take a gander at how to make the structure open to a multimodal system yet on the other, the troubles tell up as the best way to accomplish a structure that finally shapes students in a battling environment. It will in general require strong solutions for India's interest's incongruence with the other super ventures of GOI like Make in India, Overall, this new NEP 2020 finishes the longstanding changes in the Indian educational system. It furthermore gives the really important fundamental institutional changes that are complete as one with the public power country building SDGs targets. However, the comprehensive guidance for the future nation's accomplices will depend intensely on how both affiliation and state councils will address critical execution challenges.

References

1. Kumar K, Prakash A, Singh K. How National Education Policy 2020 can be a lodestar to transform future generation in India. J Public Affairs. 2020.

2. Licy A.D., Mahesh C, N. P. Hafiz Mohammad, "Indian Society and Social Change", University of Calicut, School of Distance Education, Kerala, India.

3. Government of India (various years). Selected Educational Statistics, MHRD, Department of Secondary and Higher Education, Planning, Monitoring and Statistics Division, New Delhi.

4. Claude, R. P. (2005). Right to education and human rights education. SURInternational Journal on Human Rights, 2(2), 37–60.

5. Bashir, S. (2000). Government Expenditure on Elementary Education, DPE Programme, European Commission, New Delhi.

6. Colclough, C., & De, A. (2010). The impact of aid on education policy in India. International Journal of Educational Development, 30(5), 497–507.

7. National Education Policy 2020, Ministry of Human Resource Development, Govt. of India.

8. Aithal, P. S., & Aithal, S. (2019). Analysis of Higher Education in Indian National Education Policy Proposal 2019 and Its Implementation Challenges. InternationalJournal of Applied Engineering and Management Letters (IJAEML), 3(2), 1-35.

9. García, O. (2009). Education, multilingualism and translanguaging in the 21st century. In A. Mohanty, M. Panda, R. Phillipson, & T. Skutnabb-Kangas (Eds.), Multilingual education for social justice: Globalising the local (pp. 128–145). New Delhi: Orient Blackswan.

10. Madhushree L. M, Revathi Radhakrishnan, & P. S. Aithal (Jan 2019). A Review on Impact of Information Communication & Computation Technology (ICCT) on Selected Primary, Secondary, and Tertiary Industrial Sectors. Saudi Journal of Business and Management Studies, 4(1), 106- 127.

◆◆

Exigency of Reviving Ancient Indian Education System in the 21st Century: A Study of *Shri Ramcharitmanas*

Dr. Nalini Shyam Kamil*

The main aim of the ancient education system was to build the character and personality of men by inculcating human values in them. Its purpose was to make men better in a certain respect. It played a significant role in man's life and helped him grow and develop. Today things are totally changed. Education has now become commercial and has become the means of earning money. Students have degrees but most of them are unemployed, living desponded and discontented life. They are unable to contribute in any way to the development of society and nation. As a result, chaos, anarchy, discrimination, disintegration, exclusion, disharmony, disparity etc are prevailing in the contemporary society. The ancient Indian education system was value and culture based whereas modern education system is information based, that is why students cannot think critically and develop a perspective towards life and society. Modern education is incapable of developing the intellectual horizon of students. Education without values gives birth to disintegration in society where crime, enmity and negativity prevail.

Goswami Tulsidas has described beautifully the degraded and deteriorated condition of education in Kalyuga which is pertinent to quote here.

गुरू सिश बधिर अंध का लेखा। एक न सुनइ एक नहीं देखा।।

हरइ सिष्य धन सोक न हरई। सो गुर घोर नरक महु परई।।

मातु पिता बालकन्हि बोलावहि। उदर भरै सोइ धर्म सिखावहि।।[1]

(Uttarkand 99)

* Professor, Department of English and other Foreign Languages, Mahatma Gandhi Kashi Vidyapith, Varanasi.

In other words, the pupil and the teacher resemble a deaf man and a blind man: the one would not listen, while the other cannot see. Today a teacher robs the money of his pupil but does not teach him a meaningful lesson that can make him free from pain and suffering in life. Parents call their children and teach them to have such worldly knowledge which may fulfill their appetite and satisfy their worldly desires.

Today man is indulged so much in worldly and bodily pleasures that he has forgotten the real aim and purpose of life. People are living a life which is devoid of human values and aesthetic sense. They do not understand the significance of human values like mercy, charity, compassion, fellow feeling, love and sacrifice. In such a critical age Indian values can guide human beings to live life. The Indian classics - *the Ramayana, the Mahabharata, the Bhagvad Gita, Vedas* and *Puranas* are replete with Indian values. They build the character and personality of men and lead them from dark to light, from unreal to real, and from mortality to immortality.

The present paper entitled The Exigency of Reviving Ancient Indian Education System in the 21st Century: A Study of *Shri Ramcharitmanas* aims to discuss the relevance of ancient education system and its revival in the contemporary times.

The post-modernist philosophers – Jean Baudrillard, Jean Francois Lyotard, Michel Foucault and Jacques Derrida have presented the contemporary world in their own distinctive way. Baudrillard finds that the existing society is characterized by plurality, diversity, and intense disintegration and fragmentation. He discovers that the contemporary society is a society of consumerism, it is a society of communication

made by mass media, and is based on hyper reality. It is evident in the lines of Peter Barry when he writes: "Baudrillard is associated with what is usually known as 'the loss of the real', which is the view that in contemporary life the pervasive influence of images from film, TV, and advertising has led to a loss of the distinction between real and imagined, reality and illusion, surface and depth. The result is a culture of 'hyperreality' in which distinctions between these are eroded."[2] Lyotard also realizes that the postmodern age is the age of information and knowledge, science and technology which are not meant for self-satisfaction and self-elation, but for the increase of maximum production concerning least for truth. Truth has no value in day to day affairs of life. Knowledge imparted today depends on utility, benefits, power, material progress and production at a large scale. Focus, therefore, has been shifted towards efficiency rather than ideals. Lyotard argues that in the contemporary world "the markets for science and technology, having lost touch with the emancipatory goals of the modern grand narratives, have come to form a Vanguard machine dragging humanity after it, dehumanizing it as all forms of knowledge begin to be judged solely in terms of their financial value and technological efficacy. The financial markets determine the value of everything, even human life, and any sense that there are emancipatory goals for the modern grand narratives is coming to be regarded with more and more 'incredulity'.[3]

People are dwelling in glamorous cyber culture and they are crazy for having worldly success at any cost. Money and power have become the main objective of their life. Human values are dissipating rapidly from society. People do not give importance to values like respect for elders, kindness, compassion, honesty, commitments, love and good manners. As a result, chaos, anarchy, disintegration and violence have taken place in society.

Education plays a vital role in character building and establishing social and communal harmony. It aims at inculcation of values which can give the younger generation the right direction for leading happy and blissful life. Apart from it, value education helps in decision making, leading ecstatic life and giving self-respect to men in society. Unfortunately, it has become highly defective; it has become merely a tool for earning money. Education without values is a total waste. It is value-based education that only can save humanity.

Indian culture and literary traditions have been spread across thousands of years and the narrative art of connoisseurs have always been trying to locate the element of the sublime that alone leads to salvation. The champions of the realistic mode of narration do not evoke the sublime; they, on the contrary, project the bizarre, the haphazard and dissipated that give us dystopic visions of a loss of belief in ourself.[4]

Thus, a literary text is the product of its age. The reality of the age influences the writings of the time. In Indian tradition when the contemporary reality of those times was discussed in literary and mythological framework, a distinct system of value used to emerge and the sublime served as a means of salvation. However, when the present day the post – modernist writers put the contemporary reality of their times in a literary and mythological framework, the place of sublime is taken by the most horrible, the bizzare, the absurd, and the disintegration. Instead of salvation, we get a multilayered scheme of self-fragmentation.

In such a critical age, only ancient Indian Education can save the humanity. The holy and the sacred texts like *the Ramayana, the Mahabharata, the Bhagvad Gita, Vedas* and *Puranas,* which are replete with human values, play a vital role in inculcating human values in men and women in all ages.

It is worth mentioning that the author's perception of reality can be mimetic, both high and low. The high mimetic characterizes stately thoughts of noble and lofty minds. The low mimetic generates irony satire, sardonic humour and a host of negative emotions and feelings with their locus in the subjectivity that we call expressive consciousness.[5]

Shri Ramcharitmanas is a holy text which is full of moral values. It has power to transport us from temporal to non-temporal and earthly to divine world. It can edify us. It resides in the hearts and minds of the people of India. In this context, it is relevant to quote Jawahar Lal Nehru when he mentions the pervasive influence of the sacred texts – *the Ramayana* and *the Mahabharata* on the minds of the people of India:

I do not know of any books anywhere which have exercised such a continuous pervasive influence on the mass mind as these two – *The Ramayan* and the *Mahabharata*. Dating back to a remote antiquity they are still a living force in the life of the Indian people.[6]

Goswami Tulsi Das lived in the age when there was no values existing in society. The period was ruled by Mughals. The Islamic power was at its pinnacle. Hindus were compelled to convert their religion for accepting Islam. In Hindus, there was no leader to come forward to help and strengthen the people of his community. Contrary to it, Hindu Kings were fighting with each other for throne. There was no social order. Everywhere there was chaos and anarchy. Humanity was at stake and everything was topsyturvied in society.

As a saint and social reformer Goswami Tulsi Das did an enormous task by writing *Shri Ramcharitmanas*. Its title is very apt and suggestive which aims to establish social order and harmony in society. It helps to inculcate the values and attributes of ideal human beings such as mercy, charity, compassion, fellow feelings, love, sacrifice etc. Here, man can perceive the truth of his own self in the light of *Shri Ramcharitmanas*.

Today most of the parents are living neglected life. It is seen that most of the young men do not obey their parents. Through His character Shri Ram teaches young generation of people to respect and honour their parents and teachers (Gurus). He respects and obeys them by heart. Let us consider the following lines:

प्रातः काल उठि के रघुनाथा। मातु पिता गुरु नावहि माथा।।

आयसु मांगि करहि पुर काजा। देखि चरित हर्षित मन राजा।।

(Balkand 205)

Rising at break of day, Shri Ram bows His head to his parents and Guru and, having their permission, involves himself in the affairs of the kingdom. The king was glad at heart to see his noble acts. He tells his mother Kaikeyi with pride:

सुनु जननी सोइ सुत बड़भागी। जो पितु मातु बचन अनुरागी।

तनय मातु पितु तोष निहारा। दुर्लभ जननि सकल संसारा।।

(Ayodhyakand 41)

He states that "listen, mother: that son is fortunate enough, who is devoted to the words of his parents. A son, who gratifies his parents, is few in the world". He further says,

धन्य जनमु जगतीतल तासू। पितहि प्रमोदु चरित सुनि जासू।।

चारि पदारथ करतल ताके। प्रिय पितु मातु प्रान सम जाके।

(Ayodhyakand 46)

Blessed is his birth on the earth whose father feels delighted to hear of his commendable and meritorious doings. He has in his hands all the four purusharthas i.e. object of human pursuit – Dharma (Righteous Duty), Artha (Material Acquisition), Kama (Fulfillment of Desire), and Moksha (Liberation from Bondage), to whom his parents are dear as life.

Family dispute has become very common today. Brothers are fighting for paternal property. As a result, there is bloodshed and murder in the family. Here Shri Ram left Ayodhya happily to keep the words of his father to Kaikeyi. While going to the forest for a period of fourteen years, Shri Ram tells his mother Kaushalya cheerfully.

पिता दीन्ह मोहि कानन राजू। जह सब भाँति मोर बड़ काजू।।

(Ayodhyakand 53)

"Father has bestowed on me the kingdom of the forest, where there will be great opportunities for me in every way".

Today the relationship between husband and wife is confined to the union of bodies, based on merely sexual gratification. It cracks and breaks when the interest of each other clashes. Contrary to it, the love between Shri Ram and Sita is a divine love, a union of two faithful souls and minds. Like an ideal Indian woman Sita makes sacrifice of entire worldly things for Shri Ram. It is evident in the following lines of *Shri Ramcharitmanas:*

तनु धनु धामु धरनि पुर राजू। पति विहीन सबु सोक समाजू।।

जिय बिनु देह नदी बिनु वारी। तैसिअ नाथ पुरूष बिनु नारी।।

(Ayodhyakand 65)

In other words, Sita regards that life, riches, house, land, city and kingdom – all these have no meaning and value if a woman is bereft of her husband. As the body without soul, and a river without water even so, is a woman without her husband.

Brotherly love is beautifully elaborated in *Shri Ramcharitmanas*. When Shri Ram along with Sita is going to the forest for a period of fourteen years, Lakshman, His brother says that he cannot live without Him. He would also accompany Him, renouncing royal life. He seeks permission from his mother Sumitra. She permits Lakshman to accompany Shri Ram and Sita and advises him for giving up all sorts of dirty and disgusting human feelings such as pride, envy, wrath, lust etc to serve them in thought, word and deed with full loyality. It is expressed in the following verse:

रागु रोषु इरिशा मदु मोहू। जनि सपनेहुँ इन्ह के बस होहू।।

सकल प्रकार बिकार बिहाई। मन क्रम वचन करेहु सेवकाई।।

(Ayodhyakand 75)

Nishad, the Boatman (Kewat), Sabari, Jatayu, Monkies, tribes all of them belonged to the lower strata of society. Shri Ram embraced and honoured them without making any distinction for getting victory over Ravana, the demon. Bharat's character is exemplary in *Shri Ramcharitmanas*. His love to Shri Ram is revealed in the following lines when he says to Prayag Raj :

अरथ न धरम न काम रूचि गति न चहउँ निरवान।

जनम जनम रति राम पद यह वरदानु न आनि।।

(Ayodhyakand 204)

Here Bharat says to Prayag Raj, "I have no liking for wealth nor for religious merit nor for worldly enjoyment nor again do I seek the state of perfect and perpetual calm. Birth after birth let me have devotion to Shri Ram's feet: this is the only boon I ask and nothing else." (Ayodhyakand 204)

In *Shri Ramcharitmanas* the character of Shri Hanumana is outstanding, who is popularly known for rendering his service to Shri Ram. He performs tremendous and stupendous deeds but does not take credits at all but gives entire credit to Shri Ram. When Shri Ram asks Hanuman how he could burn Ravana's strong hold of Lanka, he replied in words altogether free from pride:

साखा मषा के बड़ि मनुसाइ। साखा ते साखा पर जाई।।

नाघि सिंधु हाटक पुर जारा। निसिचर गन बिधि बिपिन उजारा।

सो सब तब प्रताप रघुराई। नाथ न कछू मोरि प्रभुताई।।

(Sundarkand 33)

In other words, Hanuman says that a monkey's greatest valour lies in his skipping from one bough to another. That I should have been able to leap across the ocean, burnt golden Lanka, killed the demons and uprooted the trees of Ashoka garden, were all due to your beneficence; no credit, my lord, is due to me for the same.

Thus, Tulsi Das's use of puranic narrative in *Shri Ramcharitmanas* is corrective in measures which brings the drama of good and evil, past and present in order to control man in society. His time and space are cyclic like T.S. Eliot's concept of time and history which correlates the pastness of present with the presentness of the past that Eliot mentions in *Four Quartets*:

"Time present and time past

Are both contained in time future

And time future contained in time past.[7]

In conclusion we may say that *Shri Ramcharitmanas* is of great importance in contemporary times. It makes people familiar with Indian values and knowledge tradition including Indian culture and literature. *Shri Ramcharitmanas* conveys valuable lessons that change the thought and action of men in affirmative sense and makes them ideal human beings, who possess values of perennial significance. In Indian tradition, hardships of life are preferred to luxuries. Shri Ram preferred hardships of life to luxuries of the palace. It teaches to have peaceful existence in harmony with Nature. The concept of an ideal family is exemplified in *Shri Ramcharitmanas* through the characters of Shri Ram, Bharat, Lakshman, Shatrughan, Sita, Mandavi, Urmila and Shruti Kirti. They are, indeed, role models for society in order to make it celestial.

Thus, there is an exigency of reviving ancient Indian education today which was imparted to Shri Ram and Shri Krishna whose characters are inimitable and exemplary. The ancient Indian education is capable of character building of men, establishing communal harmony, making inclusive society where men are not discriminated on the basis of caste, race, gender, creed, power and status. It enables man to lead happy, contented and blissful life.

References

1. *Shri Ramcharitmanas*. (2023). Gorakhpur, Gita Press, Nineteenth Reprint, p. 870. All subsequent references pertain to this edition of the text.

2. Barry, Peter. (2008). *Beginning Theory: An Introduction to Literary and Cultural Theory*, New Delhi: Viva Books Private Limited, p.87

3. Malpas, Simonn. (2005). Modernity and Postmodernity, *the Postmodern*, London and New York: Routledge, pp 39-40

4. Kamil, Nalini Shyam. (2013). The dystopic vision of Aravind Adiga in his novels, *The Indian English Novel of the New Millennium* edited by Prabhat K. Singh, UK: Cambridge Scholars Publishing, p. 114

5. Kamil, Nalini Shyam. (2013). The dystopic vision of Aravind Adiga in his novels, *The Indian English Novel of the New Millennium* edited by Prabhat K. Singh, UK: Cambridge Scholars Publishing, p. 114

6. Nehru, Jawaharlal, (1974). *The Discovery of India*, New Delhi: Oxford University, p. 99

7. Eliot, T.S. (1974). Burnt Norton 1-3 *Four Quartets*, Delhi: Oxford University Press.

◆◆

Comparative Study of Ancient and Contemporary Education

Dr. Manpreet Singh* Miss. Fauzia**

[*Education does not easily transmit knowledge in an individual facility or focus or creating single good enough for protecting jobs or impartial good in exams, other than at similar setup point in time is as well schooling in rational thoughts which support future generation adjust to the transactional environment it more than that intent spread outing entrance of mind, purification soul and actualization of personality. The standard of education enormously affects the excellence of manpower intended for mass welfare. This paper contributes a comparison between ancient education and the current education system. It underlines the fundamental construction of ancient education which donated value manpower imbibes ethical, social, and civic importance to society. The current education system is considered over by various explanations as a result of which result is appropriating self-centric. This calls for various amends in the present education system which can be enforced from ancient education for the general evolution of students as a person being.*]

Education should aspire to improve a person's existence from beginning to end social, moral, and spiritual development as well as individual economic advancement. This won't just work on human existence but additionally understand "higher truth" for example "Tamaso Mama Jyotirgamaya" from obscurity to light. Subsequently, instruction isn't just an approach to procuring yet it likewise assists with creating a human character with abilities, values, ethics, and upgrades of various traits of man. So training is a fundamental method for possibilities of a person to arise in an affirmative bearing so a man can survive in the public eye brimming with pride [1]. "The primary goal of education is to "shape, otherwise, although I would prefer to envision it as evoking knowledge, willpower, and authority to utilize knowledge, personality, and ethnicity,—that at least slightly or even more" [2].

* Assistant Professor, Department of Commerce, Government P.G. College, Bazpur, (U.S. Nagar) Uttarakhand.
** Research scholar, Department of Commerce, Government P.G. College, Bazpur, (U.S. Nagar) Uttarakhand.

Ancient Indian Education System

In India, it is more pressing than ever to consider India's ancient educational system. The set of experiences is magnificent each Indian will feel glad assuming that we think reverse to our past. We know arithmetic, we determined hypotheses, we found planets, we determined the space of the sun to earth millennia prior and additionally distance among earth and numerous different planets, no doubt some more such raw numbers are there. Be that as it may, how is it that India could be so fantastic? How it was feasible to acquire such information? The exploration uncovers that our strong schooling system was the justification behind that. The Old School system was significant; the possibility of schooling was extremely amazing, honorable, and soaring in Old India. Its spot was "preparing for the culmination of life" and the embellishment of the nature of the group for life's conflict. As referred to by Master Vivekananda schooling was for "Man Making and Character Building". Nonetheless, what were the methods of that

direction? Why was it so unique? The following are not many of the philosophies of that extraordinary schooling organization.

Entire Brahmacharya

The student will begin his Brahmacharya stage through Upanayana. An understudy's determination is self-restraint and self-controlled. He will be essential to all of the tasks instructed by a Guru, and all forms of pleasure will be avoided. During the Vedic era, there were two approaches to teaching. The major technique was verbal furthermore, subsequently; he/she relied upon Chintan for representation considerations.

Three Methods of Education

Guidance was centered on the three patterns of Sravana, Manana, and Niddhyaasana. Sravana-Means change in and comprehension. It is necessary to realize that it was not just hearing; hearing and tuning in were distinct.

Sravana

First stands by and takes in the insights as they come out of the educator's mouth. Data is called Sruti or what the ear heard besides, not what is laid out recorded as an unbending copy.

Maana

The next process of learning, manana, suggests that the student needs to freely decide the feelings of their educator's oral illustrations for them to assimilate them completely. The things we pay attention to are reflected in Manana (Shravana). It is a discussion of opinion truth. In this particular instance, Guru will pose questions, students will respond, and groups will discuss the topic.

Nidhyaasana

The third step recognized as Niddhyasana implies on the whole cognizance by the understudy of realism that is instructed so the strength exists actuality and not only create intelligence of it by speech. It is the acknowledgment of fact.

The ancient Gurukul education system required an affecting connection among a guru and shishya previous to committing the teaching-learning method. Students lived at the guru's house and learned the whole thing that could be used to resolve real-world problems. The master conferred in order on the whole thing, for illustration, belief, Sanskrit, blessed writings, medication, interpretation, characters, fighting, statecraft, crystal gazing, history, and numerous extras. The knowledge was attached to perusing books as well as matching them with nature and life. It did not identify exact raw statistics and compose the responses in assessments. Discipline Students from wealthy and poor families attended the Gurukul. All understudies used to have a very basic existence in the ashrama. Morality and religion provided the foundation for discipline, rules, and regulations.

Background of Vedas

There are four Vedas, each of which played a significant role in the ancient educational system. Rig Veda encloses 1028 songs and encloses 10,522 stanzas. It reflects stages of living similar to daily life, woodland life, and denial. With 1,984 verses, the Yajurveda teaches how to make sacrifices in life. Samaveda is the investigation of song, it has 1,875 refrains. Atharvaveda is the investigation of clinical sciences and has 5,977 refrains. Vedas assume a significant part in the

old school system Vedas give you an idea regarding our method of living, the importance of life, utilizing what we must survive, furthermore, what is right and what's going on. Finally, it is learning about karma and devotion. Vedas are the essentials of Hindu Religion. The guidance relied upon Vedas, rules of retribution, grammar, and assurance, sorting out secrets of nature, reasonable considerations, science, and capacities key to a profession. The old schooling framework in India has unambiguously supposed with the intention of the greatest purpose of living is confessed moreover subsequently, it professed to be one of the categories on the globe in only some point of view the society in no manner obstruct the educational curriculum of studies or direct the chapter of charges or extended stretches of administration.

Personality Expansion

The chief spot of the ancient education structure is on the way to promote by and large character and character. The moral characters were instigated that made a difference in the general public to be together. This was because instruction began and finished with strict ceremonies with a feeling of sincere dedication to the reason for learning.

Schooling was free of charge

Every understudy used to get together with the mentor separately and put him in the course of isolated instructions and directions. Certainly, still, understudies holding back no philosophical information were obligated to utilize a serious responsibility toward achieving several complicated work each day like gathering fuel, treatment steers, and so on. The level of education was unmatched.

Ideal Teaching-Learning Environment

The classes were held in either open spaces on the bank of a stream or the wild in a tranquil, calm, and quiet climate. Sanctuary schools were referred to for every one of the conveniences like inns, homerooms, research centers, and private residences for educators.

Individual Attention to All Learners

The masters were otherworldly dads. They used to attendant, give food to, and dress. The understudies were shown given their ability to learn. Educators not at all estimated themselves in the influential place however were remarkably delicate and sweet even as organization the understudies. Educators deserved full admiration in the public eye and were regarded even by rulers. Low Understudy Instructor Proportion Due to the low understudy instructor proportion, individual consideration might be specified. The quantity of understudies on a role was narrow.

Current Education Structure

Different changes like upgrading, industrialization, urbanization, privatization, and globalization in addition to the impact of Western traditions went with numerous issues and wrongs in Indian culture that caused declining moral qualities in the Indian schooling system [3]. Today Indian culture will undoubtedly experience new and unending issues. We see uncontrolled defilement and a diminishing in moral qualities, unlawful exercises, cruel way of behaving, Indiscipline, infringement of regulations, no self-acknowledgment, and corrupt utilization, which is gradually breaching the construction of Indian culture, country, also the world [4].

Requirement of transform in present education.

The expanded contest in the schooling area now and again smashes the imagination of millions of understudies and drives them to end it all. Wealth is viewed as a result of education. There is a need to reconsider and Rethink our schooling system. A portion of the drives have been recorded underneath.

4.1 There has been an incredible enhancement in the superiority of life with the advances in technology.

The current training readies the understudies for their expectations profession while it used to be there in the antiquated era. The professional subjects must be remembered for the educational plan yet a lot is required to be finished to accomplish the desired point. In the competition to finish the educational plan, the pragmatic viewpoints are missed ordinarily. There are several problems with and blame placed on the current educational system.

Skill Based Education

Exams administered by boards and universities are the foundation upon which the current educational system is evaluated. The strategy for instructing is generally one way yet it must be guaranteed "Would they say they are learning?" If not, which technique for showing suits a person must be engaged in? This requires the ID of abilities in individual and molds them into their heading of interest [5]. It is analogous to the proverb, "Give a man a fish, and you feed him for a day; teach him to fish, and you feed him for a lifetime." Essentially, but you show expertise, you empower him for a life span.

Recruitment of Experienced Teachers

Because teaching is a noble profession, it must be conserved. Only some educators fault understudies for their presentation yet barely introspect about what furthermore, how it is veering off-track. They consider it to be protected, generously compensated, low strain, and unaffected by downturn. The time has come to enlist capable and genius educators. The showing local area needs pioneers, self-inspiration, and business visionaries in educating positions.

Interactive Classroom

An intelligent classroom mentally connects with the understudies as dynamic members through the instructor as a commitment trigger that catches and keeps up with the understudies' consideration. The instructor permits the understudies to be relevant to what they have realized and gives them a setting for impending talk substance. The instructor feels enhanced by the understudies' interest and contemplates the mix of intuitive methods for the following class.

Re-evaluate the objective of Education

Our school structure is as yet a pioneer school structure equipped in the direction of producing babus and desk jockeys under the recently obtained coat of advancement. We might have the best figure of graduates on the planet, yet, that positively has not converted into a great deal of advancement here. Somewhat, we are caught up with operating the call habitats of the remainder of the world - that is anywhere our graduate abilities finish. Cleansing the soul and realizing one's potential ought to be the primary focuses of our new educational system. With the

assistance of these techniques, we would have the option to make rationalists, researchers, business people, pioneers, craftsmen, scholars, and scholars. Who could lay out the underpinning of information given economy, Quality labor soaking up moral, social, and community values to the society?

Conclusion

An ancient education system's best practices can be used in a modern education structure. The spot of the current instruction is furthermore fabricating nature, spirituality, and theory as an alternative to riches and guiding a clear-cut life. Nonetheless, the friendly link between an educator and an understudy is not present because of a variety of issues that the informative environment has qualified. The exploration of the Sanskrit language, what's more, rigid perspectives ought to be given outstanding think about to defend it since it is improved by the emotion of harmony, civilization, and fraternity. One of the most important indicators of a person's well-being, prosperity, and safety in any society is their level of education. Schooling is a cycle through which the public is furnished through the abilities of everyday existence. They must discover the up-to-date Indian way of opinion. The majority of remarkable books like - the groundwork of Indian Culture, The Life Divine, and Combinations of Yoga have to be a quality of our educational plan. In this approach, kids could be attentive to the underlying foundations of their arrangement of experiences, composing, and Indian legends.

Indian extraordinary quality and thought are totally basic instruments of data that must be merged into the Indian tutoring framework. These are books on the planet so should be uncovered in school from pre-school playgroup onwards. Plentiful entryways should be given to the understudy for the improvement of his character. The proceeding with the educational system endeavors to gain explained headway in regards to character improvement, headway of character, and commitment to data in all parts of movement as well as amicable thriving and material achievement. The current Indian instructive arrangement ought to grow a restrictive classification of preparation by which congruity will be spread out alongside authenticity and Enchantment, and the existences of individuals so it continues en route to unrivaled flawlessness.

References

1. Kumar, V.S. The Education System in India. https://www.gnu.org/education/edu-system-india.html

2. Nimje, A.A., Dubey, K.T. 2013. The Socratic Lecture Model: An Effective Teaching Pedagogy in Changing Educational Scenario. IOSR Journal of Humanities and Social Science, 14 (6), 117-121.

3. Chaube, S.P. History and Problems of Indian Education, Agra: Vinod Pustak Mandir.

4. Georges, I. 2000. Universal History of Numbers: From Prehistory to Invention of Computer, John Wiley & Sons.

5. Mukherjee, R.K. 1936. Hindu Civilization Longman, Green and Co. London.

6. http://www.ijarse.com/images/fullpdf/1426573415_815.pdf)

◆◆

Skills in Indian Education System:
A Revolutionary Step of NEP 2020

Mrs. Subuhi Rahman*

[India's educational heritage is rich and impactful. Education in India is something other than what the British have introduced. Instead, the tradition of education in India dates back thousands of years. Ancient Indian Education put great emphasis on overall development of the child. Its goal was to support the students' mental, emotional, physical, and spiritual well-being. In addition to academic courses, students were taught the lessons of character-building, morality and ethics. When Britishers came to India, they not only took away the economic wealth of India but also destroyed the traditional education system. They developed a poor clerical class to serve them. Even after independence, we were following their education order. The National Education Policy (NEP) 2020, a remarkable initiative Government of India, marks a transformative milestone in the educational realm of our nation. This scheme aims to make education more inclusive, holistic and equitable. *One of the vital revolutionary aspects of this policy is its emphasis on fostering 21st-century skills among students. 21st Century Skills Through NEP 2020, India dreams of returning to its rich education heritage and becoming a global leader in the field. This research article explores the significance of integrating 21st-century skills into the Indian education system and examines how the NEP 2020 serves as a catalyst for this paradigm shift.]*

India's educational heritage is rich and impactful. Education in India is something other than what the British have introduced. Instead, the tradition of education in India dates back thousands of years. Teachers prepared their students to live and survive in the ancient and medieval eras through methodical instruction (Ghonge et al., 2020). The key goals were realizing one's inner potential, living a disciplined life, and obtaining a comprehensive education (Goudgeri, 2022). It mainly supported the students' mental, emotional, physical, and spiritual well-being. When Britishers came to India, they not only took away the economic wealth of India but also destroyed the traditional education system. They developed a poor clerical class to serve them. During British rule, the foreign government had two main motives: exploiting India's prosperity and carrying out its so-called mission of civilizing the indigenous, which it referred to as the 'white man's burden.'. It would be right to quote here the opinion of Mahatma Gandhi which he presented in one of his speeches during the second Round-Table Conference in 1931, "The beautiful tree of education was cut down by you British. Therefore, today India is far more illiterate than it was 100 years ago". Through these words, Mahatma Gandhi reveals the real face of the British Government to the world. Even after the independence, we followed their education order.

The National Education Policy (NEP) 2020 is seen as a transformative milestone in the country's education landscape. Education is a pivotal instrument for constructively leading people's prospective growth and enabling to live in a society that values their integrity. "National Education Policy 2020 (NEP 2020)" makes several suggestions for fusing the contemporary and traditional academic systems. This

* Research Scholar, P.G Department of Education Fakir Mohan University, Balasore.

approach's core tenet has always been the rich heritage of ageless Indian philosophy and knowledge. The pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) has long been seen as the pinnacle of human endeavour in Indian philosophy and thought (NEP,2020, p.4). The policy aims to make education more inclusive, holistic and equitable. One of the vital revolutionary aspects of this policy is its emphasis on fostering 21st-century skills among students.

Literature Review

Kumar (2021) did a study on 'New Education Policy (NEP) 2020: A Roadmap for India 2.0'. This study provides an initial assessment of the policy document and may work as the basis for further empirical exploration on the effects of NEP following its implementation. It is anticipated that NEP 2020 will significantly advance higher education in India. India 2.0 is intended to be a worldwide leader in the twenty-first century and is expected to emerge as a major player. NEP 2020 is a relatively proactive strategy that can handle upcoming issues and has a solid grasp of the social climate as it exists today.

SÜMEN & ÇALIŞICI (2017) researched on 'Examining the 21st century skills of Secondary School Students: A Mixed Method study'. The study's quantitative results reveal a significant presence of 21st-century skills among students. This study found that female students developed 21st-century skills more than their male counterparts. In the interviews, the class students revealed that the school environment has the least effect on the development of 21st-century skills.

Pandya (2014) wrote a research paper on Indian Education System: A Historical Journey where he examined the established development of the Indian educational system, which is divided in four chronological periods: the ancient Vedic, Buddhist, Islamic, and modern pre- and post-colonial periods. According to his studies, the current education system of India is essentially a replica of the British education system, which was established and introduced by Macaulay in the 20th century. In higher education during the 19th century, the British government prioritized the arts and humanities over science and technology development in India.

Larson and Miller (2011) published an article on '21st Century Skills: Prepare Students for the Future'. Stressing upon the need for 21st Century Skills, they opined that "Teaching 21st Century Skills is imperative and cannot be ignored. Teachers do not view 21st century skills as 'subject' rather as skills to be integrated across all curriculum".

Rotherham and Willingham (2010) wrote an article on '21st Century Skills: Not New but a Worthy Challenge' and opined that in the absence of superior curriculum, teaching and tests, prominence on "21st Century Skills" will not bring the desired results. It urged knowledge and skills to be connected.

Historical Background of Indian Education System

The first educational system in India was called the Gurukul. Around 5000 BC, a residential education system existed in which the teacher, guru, and learner, or shishya, lived together in the ashram, or very near to it. Knowledge, according to ancient educationists, is a person's third eye, providing him with insight into all matters and teaching him how to behave. A person without education may be described as blind. Ancient Universities like Takshila, Nalanda, Vikramshila, Ujjain, etc, attracted scholars from far and near. The names of Fa-Hien and Hiuen Tsang were famous international students at ancient Indian universities. A large number of Indian scholars went abroad and carried the torch of learning and wisdom to distant shores and regions.

Child's all-round development is the real learning which is contrast to the belief that

learning is limited to reading of books and memorization of facts. All-round development comprises of physical, mental, cognitive and spiritual well-being. Learning in this context cover the topics such as religion, holy texts, philosophy, astrology, warfare and medicine. The focus was on helping students develop human characteristics like independence, empathy, and creativity, in addition to assertive moral and ethical behaviour. The idea was to eventually apply this information practically to solve issues in everyday life. Studying the Vedas, or ancient scriptures, helped the students acquire the willpower necessary for good character. This helped them to have a more positive outlook on life and a more favorable attitude. The secret to a whole life was thought to be practicing introversion and learning to turn inward with the senses. As a result, students were able to discover the internal workings of the mind and how they respond and behave when carrying out different tasks at the Gurukul. The student was inspired to train their body, mind, and emotions in order to communicate what's true and refrain from lying. This was thought to be the pinnacle of human morality.

Additionally, students were instilled with the belief that contributing to charitable causes makes them socially adapt. According to ancient literature, introversion is the best method of spiritual development. Students were asked to spend some time in isolation for self-realization. In the western world the concept of self-actualization was popularized by American psychologist Abraham Maslow. So, this concept was not new to India; it was already there at the roots of the educational system of India. With the start of the Mughal dynasty in India during medieval times, Urdu, Farsi, and Arabic began to replace Sanskrit as the primary language of instruction, and conventional educational practices became more and more influenced by Islam. Islamic educational establishments created customary Madarsas and Maktabs. The education in contemporary India has moved from that of the "Gurukula." Most of the course material is delivered in Hindi or English, computer skills and technology are integrated into learning systems, and grades and competitive exams are given more weight than instruction in morality, ethics, and spirituality. In the 1830s, Lord Macaulay brought current Indian educational order. "Modern" science and math subjects were prioritized over metaphysics and philosophy, which were seen as superfluous. Indian school education was based on 10+2 system which awarded Senior School Certificate (SSC) on completion of class 10 and a Higher Secondary Certificate on completion of class 12. Due to the new National Education Policy (NEP) implementation, the 5+3+3+4 system has taken its place (NEP, p6). The stages have been divided to correspond with the phases of a child's normal cognitive development.

Concept of 21st Century Skills

Everyone must possess 21st century skills to tackle the difficulties of the modern world. The foundation of modern education is the idea that every child, regardless of ability, has the opportunity to a comprehensive and inclusive education that prepares them for an ever-evolving world. The 'Glossary of Education' defines 21st Century Skills as, "The 21st Century skills refers to a broad set of knowledge, skills, work habits, character traits that are believed—educators, social reformers, college professors, employers and others—to be critically important to success in today's world". 21st Century skills are generally fall into three categories or 3Ls- ' Life Skills, Learning Skills, Literacy Skills'.

● Life Skills: By life skills we mean those moral traits and qualities which enable a person to deal with the challenges and obstacles of everyday life. Life skills comprises of Flexibility & Adaptability, Leadership &

Responsibility, Initiative & Self-direction, Productivity, Social & Cross cultural Interaction.
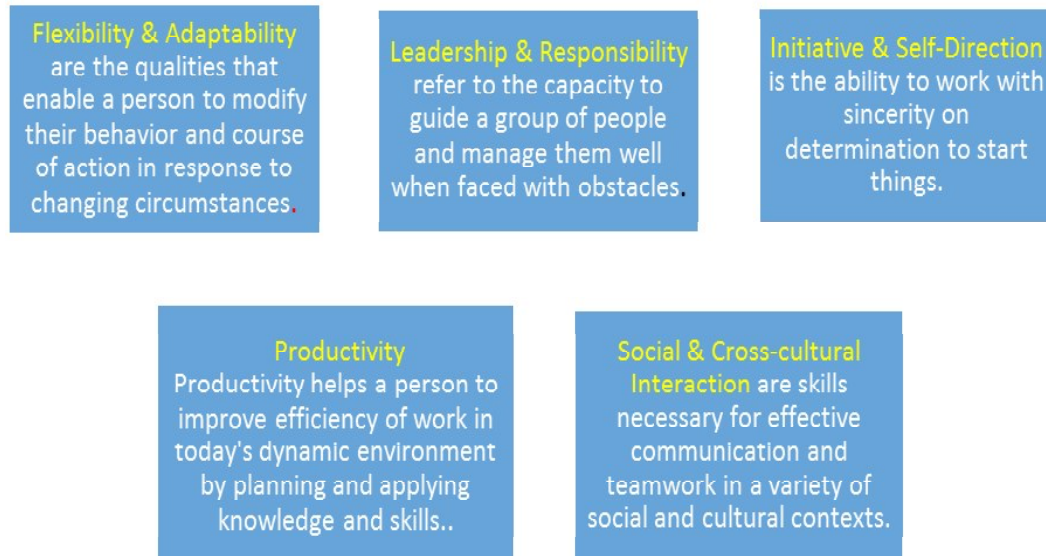
Figure 1

● **Learning Skills:** A set of abilities employed in the learning process, usually in the classroom environment. Critical Thinking, Creativity and Innovation, Collaboration, Communication together comes under learning skills.

Figure 2

● **Literacy Skills:** Literacy skills enable the pupils to acquire knowledge not only by reading but also through media and technology. These skills aid learners in producing information via writing as well as creating media and technology. Information

Literacy, Media Literacy, Technology   Literacy together comes under literacy skills.

> Literacy skills are the abilities to use information, media & technology in order to comprehend & critically assess various aspects of content & information.

Figure 3

Emphasis on 21st century skills in National Education Policy 2020

The National Education Policy 2020 (NEP 2020) is seen as a crucial step in Indian education system. The policy aims to make education more inclusive, holistic and equitable. The aim of education will be cognitive development, building character, and creating holistic and well-rounded individuals equipped with the key 21st Century Skills (NEP, 2020, p12). It later mentioned that from early childhood education through higher education, specific values and abilities from many domains to be integrated will be determined identified and absorption at every learning phase. Frameworks for curricula and transaction methods will be designed to ensure that these values and abilities are ingrained through exciting teaching and learning procedures. NEP 2020 handed over the task of identifying required skills and developing the mechanism of their transaction to National Council of Educational Research & Training (NCERT) through the National Curriculum Framework of Early Childhood and School Education. The term 21st century Skills refers to those sets of skills which are a must to achieve success in workplaces and personal life, as well as suggested by educators, industry executives and government organizations. The NEP 2020 promoted the development of these skills via an updated curriculum. NEP 2020 strongly emphasises developing communication skills to enable students to express themselves effectively.

NEP 2020 encourages critical thinking skills by introducing interdisciplinary studies; it also stresses providing hands-on learning experiences and project-based activities. NEP 2020 strongly emphasises helping students develop their creative abilities so they can explore their interests and follow their hobbies. NEP 2020 allows pupils to collaborate on projects and activities in groups since it understands the value of teamwork in today's environment. NEP 2020 strongly emphasises utilizing technology to improve instruction and make it more efficient and exciting. Pupils will learn to utilize technology for problem-solving, information access, and teamwork. Presently, India is at a very crucial stage where industries are looking for a highly skilled workforce and at the same time, current manpower requires those skills to meet the demand of the job market. It is the onus of our education to bridge the gap between the unskilled labour force to skilled manpower.

Conclusion

From the above discussion, it is clear that NEP 2020's emphasis on 21st-century skills is revolutionizing and revitalizing the Indian educational system. As mentioned above, our glorious ancient education system was based on developing life skills among children. To make them productive and responsible. The aim of 21st Century Skills is the child's holistic development, which aligns with our ancient educational heritage of the child's cognitive, physical, and

spiritual development. It can be regarded as a crucial step for ensuring a comprehensive and inclusive learning experience. The educational needs of children are uniquely diverse, necessitating tailored approaches beyond conventional paradigms. We cannot follow the one-size-fits-all approach. The relevance of 21st-century skills takes on a profound significance in unlocking the potential of every student. As underscored throughout this paper, these skills are attainable and powerful tools for promoting independence, preparing for adulthood, and fostering inclusive communities. This research paper contributes to the ongoing discourse on modern education by providing practical insights and actionable recommendations. By embracing the principles of equitability and adaptability, we can together create a more equal and fulfilling educational experience for everyone. The emphasis given by NEP 2020 to integrate 21st Century Skills into the Indian Education System is an important step that integrates our glorious past with a bright future. Earlier, we were forced by the foreign reign to adopt their education. Later, we were attracted or, one can say, distracted by the foreign approach, but now we realize our glorious past.

References

1. Kumar Naskar, S., & Chatterjee, S. (2022). The Influence of Indian Ancient Educational Systems on India's Educational Strategy. IntechOpen. doi: 10.5772/intechopen.99455

2. M. Ghonge, M., Bag, R., & Singh, A. (2021). Indian Education: Ancient, Medieval and Modern. IntechOpen. doi: 10.5772/intechopen.9342

3. Rajan, M. S. (1969). The Impact of British Rule in India. Journal of Contemporary History, 4(1), 89-102. https://doi.org/10.1177/002200946900400106

4. Pandya, D. R. N. (2014). Indian education system–a historical journey. *Education*, *3*(3), 46-49.

5. Kumar, A. (2021). New education policy (NEP) 2020: A roadmap for India 2.0. University of South Florida M3 Center Publishing, *3*(2021), 36.

6. National Education Policy 2020. https://www.mhrd.gov.in/ sites/ upload_files/ mhrd/ files/nep/ NEP_Final_English.pdf referred on 10/08/2020

7. Goudegeri,D.A.B.(2015). Education in Ancient India. International journal of creative research thoughts, 10(2), ISSN: 2320-2882

8. Bellanca, J.A.and Bradant (2010) 21st Century Skills: Rethinking how students learn, Solution Tree Press, United States, ISBN-1935249908

9. Larson,L.C . and Miller,T.N (2011) 21st Century Skills: Prepare students for the future, Kappa Delta Pi Record, 47(3) 121-123 http://dx.doi.org/10.1080/00228958.2011.10516575

10. Haan,et.al.(2017) The relation between 21st-century skills and digital skills: A systematic literature review,Computers in Human Behavior, 72, 577-588, ISSN 0747-5632, https://doi.org/10.1016/j.chb.2017.03.010

11. https://www.mysteryofindia.com/2015/04/destruction-of-the-indian-system-of-education-by-british.html

12. https://www.futurelearn.com/info/futurelearn-international/explore-india-education-system #:~: text = The % 20 Guruku l% 20was% 20 India's% 20first, home) %20 or % 20in%20

◆◆

Reviving the Legacy: Exploring the Dynamics of Ancient and Modern Indian Education Systems

Dr. Harish Chandra Joshi*

[The second-largest educational system in the world is found in India. There have been numerous stages in the Indian educational system. A lot of work has gone into creating the current state of the educational system. Each phase has advantages and disadvantages of its own. The goal of this research is to examine India's educational systems from the past and the present. This research paper delves into the rich tapestry of ancient Indian education systems and new education system (NEP 2020), examining their philosophies, methodologies, and relevance in contemporary times. By analyzing primary sources, historical accounts, and scholarly literature the paper explores the holistic approach to education, the role of gurus, the curriculum, pedagogy, and assessment methods prevalent in ancient India. Furthermore, it discusses the implications of ancient Indian education for modern educational practices and offers insights into reviving its legacy in the 21st century. Teaching the next generation to think logically will help them adapt to an ever-changing world. It involves more than just imparting knowledge in a particular field or subject, preparing students for the workforce, or helping them do well on tests. It also comprises realizing oneself, purifying the soul, and organizing one's thoughts. The caliber of labor that is available for social advantages is significantly influenced by the quality of education.

In the past, there was an educational system called the Gurukul, where students would live with a guru and learn all the skills necessary to solve problems in real life. Prior to actually teaching the learning process, a guru and a shishya needed to have a strong emotional bond. The teacher conveyed the knowledge of every subject, including astrology, history, medicine, philosophy, literature, religion, Sanskrit, scriptures, warfare, and many more. Reading books was just one aspect of learning; another was making connections between the text and the real world. It wasn't committing specific numbers and facts to memory and typing the answers for tests.

The Gurukula System envisions education for all people beyond national and state borders in order to fulfill the vision of or that all people are members of one family. The ancient education system in India had explicitly recognized that the supreme goal of life is self realization and hence it claimed to be unique in the world in several aspects like the society did not in any way interfered with the curriculum of studies or regulating the payment of fees or hours of instruction. The years 2021–2022 will go down in Indian history's golden pages, and the initial stage of this transformation is anticipated to last until 2030. Despite these challenges, the Indian education system also presents opportunities for reform and innovation. Recent policy initiatives such as the National Education Policy (NEP) 2020 aim to address these issues by promoting holistic development, digital literacy, vocational training, and flexible learning pathways. There is growing recognition of the need to adopt learner-centric approaches, integrate technology teaching and learning, and enhance the skills and competencies required for the 21st-century workforce.

* Assistant Professor, Government Degree College, Kotabagh, Kumaun University Nainital, (UTTARAKHAND), India

One of the most important aspects of human existence and the advancement of society is education. The education level of a nation can be used to assess its growth; a nation with a more educated populace will be more developed. Having a quality education is essential to granting every Indian the "*right to live.*" The right to education is considered a fundamental right, as stated in Article 19 of the Indian Constitution, which forms the foundation of NEP 2020. One of the most important aspects of human existence and the advancement of society is education. The court stated that "the right to education follows immediately from the right to life" in Bandhua Mukti Morcha v. Union of India. NEP 2020 is based on Article 19 of the Indian Constitution, which declares that the right to education is a fundamental right.

Poison Induced By Macaulay

The goal of the 19th-century Macaulay education system, which took its name from British colonial administrator *Thomas Babington Macaulay*, was to create a class of educated Indians who would serve as a liaison between the Indian people and the British colonial administration. However, the implementation of this educational system has had a significant negative impact on Indian society, culture, and education over time.

According to *Macauley's Minutes*, or the English Education Act of 1835, the government should prioritize funding the teaching of literature and modern sciences in India exclusively in English as part of the British educational system.. The primary language of instruction in all schools and colleges ought to be English. Elementary schools were not very important.

The Macaulay educational system was bad for the Indian language. Since English was required as the language of instruction, studying and using Indian languages—especially the regional ones—

was discouraged. As a result, there has been a decline in the proficiency of Indian languages, which negatively impacts communication, information access, and cross-cultural exchange.

Given that the East India Company was in desperate need of clerks and other lower-class laborers as well as other administrative positions, Englishmen felt it was their personal responsibility to further western education in India. At that time, they discovered that it was simple to find Indian laborers who were willing to work for less than Englishmen. Even with Indians having a comparatively low literacy rate, women were nonetheless prohibited from pursuing higher education. They also ignored science and technology education. In British India, the percentage of illiterates decreased from 94% in 1911 to 92% in 1921.

Accountability of NEP 2020 In Relation To Old Indian Education System

An educational system should be able to preserve the past, improve the present, and make suggestions for future development. NEP 2020 ushers in a new era of information by providing career-oriented, skill-based vocational and scientific education with an inclusive structure spanning from basic to higher education. Online courses driven by technology. This policy's five pillars—access, equity, affordability, accountability, and quality—support it. As stated in the United Nations 2030 agenda (UN), they have been perceived to construct a system in the education sector to produce an ideal consensus for continuous progress. However, a changed structure is required in order for this policy to be properly implemented in the current educational system.

Consequently, even if a child's primary focus is on learning philosophy, he will still need to conduct some manual labor each day. This type of formal and informal instruction makes students more accountable. The five-year basic education foundation and predatory phases are characterized by the NEP 2020 as flexible, multi-level, play-based, direct learning Concentrated on specific activities and research.

The government's dream project, NEP-2020, is a doorway to countless opportunities; its draught is more than just a statement of policy. In Atmanirbhar Bharat, the role of higher education—more especially, the nation's higher technical education system—is crucial. By effectively guiding the contributions of nearly 11000 technical institutions nationwide, the ecosystem for Atmanirbhar Bharat can be created.

The Supreme Court ruled in *Sunil Batra v. Delhi Administration* that the capacity to employ all of the body's functions in optimal condition is a component of the "*right to life*," which also involves living a healthy life. Without income, such a lifestyle is unimaginable. The skill-based paradigm of NEP assumes that all individuals can fulfill their criteria.

Challenges with NEP 2020

Historically, Indian education has been characterized by rich philosophical traditions, emphasizing holistic development, moral values, and lifelong learning. From the ancient Gurukula system to the modern-day institutions, education in India has undergone significant transformations influenced by social, cultural, and political factors. The National Education Policy (NEP) 2020 in India, while ambitious and comprehensive, also faces several challenges in its implementation and execution. Here are some of the key challenges associated with NEP 2020:

1. ***Resource Allocation:*** One of the primary challenges is the allocation of adequate financial resources to implement the various initiatives outlined in the NEP. The policy envisions significant investments in infrastructure development, teacher training, technology integration, and research and innovation

2. ***Capacity Building:*** The successful implementation of NEP 2020 requires a significant capacity-building effort at various levels of the education system. This includes training teachers and educational administrators, updating curriculum frameworks, developing assessment tools, and building research capabilities.

3. ***Curriculum Reforms:*** NEP 2020 proposes sweeping changes to the curriculum structure, content, and pedagogical approaches across all levels of education. However, revising and updating the curriculum to align with the policy's vision while ensuring relevance, quality, and inclusivity poses a significant challenge.

4. ***Equity and Access:*** Despite the policy's emphasis on inclusivity and equitable access to education, significant disparities exist in terms of infrastructure, resources, and educational opportunities across different regions, socio-economic groups, and marginalized communities. Bridging these equity gaps and ensuring that all students have equal access to quality education remains a formidable challenge.

5. ***Teacher Shortage and Quality:*** NEP 2020 recognizes the critical role of teachers in transforming the education system and emphasizes their professional development and autonomy. However, India continues to face a shortage of qualified and motivated teachers, particularly in rural and remote areas.

6. ***Assessment and Evaluation:*** The policy advocates for a shift towards competency-based learning and continuous assessment to reduce reliance on high-stakes examinations. However, transitioning from traditional examination-oriented assessment systems to more holistic and formative assessment practices poses practical challenges.

7. ***Technological Infrastructure and Connectivity:*** NEP 2020 emphasizes the integration of technology into teaching and learning processes to enhance access, equity, and quality. However, ensuring adequate technological infrastructure, internet connectivity, and digital literacy among students and teachers, especially in rural and underserved areas, remains a significant challenge.

8. ***Resistance to Change:*** Implementing systemic reforms outlined in NEP 2020 requires overcoming resistance from various stakeholders, including educational institutions, policymakers, teachers' unions, and community members.

Suggestions

There should be more interaction between teachers and students during educational operations. Education should enable teachers and students to understand how technology and digitization have impacted their thoughts and views through the abundance of information and points of view available on the internet. People should feel empowered by education, including teachers, students, and others. Broadly to ascertain the optimal course of action for their immediate and wider human community.

Students should be prepared for unemployment or their lack of relevance in the labor market through their education. Students should be educated to recognize, comprehend, and stay away from the risks associated with technology's influence on society today. Students should be able to make decisions as part of their education to prevent misuse. It is imperative for policymakers, educators, parents, and civil society organizations to work together to implement these reforms effectively, monitor their impact, and ensure that every child in India receives a quality education that prepares them for the challenges and opportunities of the future.

Conclusions

The Indian education system is a multifaceted entity with deep historical roots, complex challenges, and promising opportunities for transformation. Through this research paper, we have explored the evolution, structure, and dynamics of the Indian education landscape, comparing its past, present, and future trajectories.

The Indian education system currently confronts many difficulties, such as problems with fairness, relevance, quality, and accessibility. Based on factors such as geography, gender, socioeconomic level, and marginalized communities, there are still gaps in access to education. Furthermore, rather than encouraging real learning and comprehension, exam-centric grading procedures

and high stakes testing reinforce a culture of anxiety and rote memorization.

One of the most important measures of a society's welfare, prosperity, and security is its citizens' degree of education. Education is the process through which people acquire the skills necessary for daily living. Education is considered more than just a method of acquiring and disseminating knowledge; it is also seen as an effort to pass along the group's cultural norms to its younger members. As a result, it guaranteed that social traditions and customs would endure. A strong tool for reshaping and modernizing society is education. It is a system for determining the caliber of labor, which has the effect of qualitatively changing society as a whole.

References

1. V. Sasi Kumar, "The Education System in India", https://www.gnu.org/education/edu-system india.html

2. Akhilesh A. Nimje, Kalyani Tripathy Dubey, "The Socratic Lecture Model: An Effective Teaching

3. Pedagogy in Changing Educational Scenario", IOSR Journal of Humanities and Social Science, volume 14, issue 6, sept – oct 2013, pp 117-121

4. Dr. Prashant Ramesh Dhage, Dr. Nuzhat Rizvi, Dr. Aarti Kalnawat, Mr. Parth Sharma, (2023), tracing The Roots of National Education Policy 2020 And the Indian constitutional dimensions pertaining to it.

5. Gretchen Rhines Cheney, Betsy Brown Ruzzi, Karthik Muralidharan, (2005) "A profile of the Indian Education System", paper presented in New Commission on the Skills of the American Workforce, .

6. Bandhua Mukti Morcha v. Union of India & Ors. (1997) 10 SCC 549.

7. Manishsiq (2023), Education System in British India, History, Development and Impact https://www.studyiq.com/articles/education-system-in-british-india/

8. V.Ravi Kumar (B.Tech, Mech. Engg.) based on a study of Kum.B.Nivedita's , IIT Kanpur, https://home.iitk.ac.in/~hcverma/Article/Article%20by%20IITM%20student%20in%20Indian%20education.pdf

9. Ibid note 6.

10. Ibid note 4.

11. Todd Pettigrew, (2022), Why we should forget Einstein's tree-climbing fish, https://education.macleans.ca/feature/why-we-should-forget-einsteins-tree-climbing-fish/

12. Suresh Kumar P. M & Aithal P. S., Competency Assessment and Grading in Higher Education. Schooled International Journal of Multidisciplinary & Allied Studies, 2019, 127-136, http://doi.org/10.5281/Zenodo.3648182.

13. Sunil Batra vs. Delhi Administration, (1978) (4) SCC 494.

14. CampX, AI-Driven Digital Transformation, (2023), Navigating Challenges and Embracing Innovation: NEP 2020 Implementation Survey in HEI's. https://www.linkedin.com/pulse/navigating-challenges-embracing-innovation

15. British Council, (2019) "Understanding India: The future of Higher Education and Opportunities for International Cooperation" .

◆◆

Study of Gurukul System in Ancient Education System: Contemporary Relevance

Pooja Bisht*

[*A relationship which has a long history in India even from ancient time that is Guru-Shishya(teacher-student) relationship. Education is incomplete without the guidance of a guru (teacher). There is a very famous shloka which says Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Sakshat Parabrahma, Tasmai Shri Guruve Namaha. In short it says Guru is the creator, Guru is the preserver and guru is the destroyer. Even the heaven is incomplete without Guru. Guru has been given equal respect to the Trinity i.e. Brahma, Vishnu and Mahesh. Whenever we talk about ancient education system, the first name that comes into our mind that is GURU, and this happens because of gurukul system. As the time passed, the place and the way of imparting education both developed and take another form. In today's time, teacher is called as mentor or facilitator. Gurukuls are converted into institutions. This paper presents different aspects of ancient Indian education and the role of guru and gurukul teaching system in Indian education. The main focus of this paper would be to understand the gurukul system and other different concepts related to it. Additionally, we will discuss on the importance and needs of gurukul system in present time. The methodology for the present study would be exploratory method*.]

The relationship between Guru and education is like that of body and soul. Just as the body has no existence without life, similarly education has no value without a teacher. Today we are in the era of Artificial Intelligence. Information and knowledge are abundant on the internet, but to know it in the right order and in the right meaning, we need a teacher. Whenever we talk about ancient education system, one name which comes in our mind first that is GURUKUL. Ancient period starts from about 1500BCE and ends somewhere toward the year 400BCE. It was categorized in two parts based on periods which was Vaidik period and Buddhist period. Vaidik period was divided further in two periods: Purva Vaidik (from 1500BCE to 1000BCE) and Uttar Vaidik

period (From1000BCE to 600BCE). Be it Vedic or Buddha period, the importance of Gurukul education has been equally high. Although in today's society the Gurukul education system was abolished by Lord Macaulay of the British period, some aspects of the Gurukul system are still alive today. Even today the place of Gurus is the best. Gurus today have been given different titles like Educator, Mentor, Instructor etc. no matter how you call them they truly want the betterment of their students. In this whole world apart from parents only teacher is one who wants that his/her student become more successful than them. According to Aristotle, "Those who educate children well are more to be honoured than they who produce them; for these only gave them life, those the art of living well." Let's understand what is gurukul system, its

* Assistant professor, Pal College of Technology & Management, Department of Education.

characteristics, why it is famous till present and other information related to it.

Objectives of the Study

The main objective of present study is to understand the gurukul system and its characteristics in ancient education system. Present study also describes the relevance of gurukul system in today's times. Present study also focuses on the components exists and components needed of gurukul education system in current education period.

Problem Statement

A study to understand the gurukul system in ancient education period and its relevance in today's times.

Gurukul Education System

Present study focuses on following points of gurukul system

- Gurukul education system
- Objectives of gurukul education system
- Salient features of gurukul education system
- Why gurukul system is so valuable
- Relevance in present times

गुरू बिना ज्ञान कहाँ

उसके ज्ञान का आदि न अंत यहाँ

गुरू ने दी शिक्षा जहां

उठी शिष्टाचार की मूरत वहाँ

The greatness of the Guru is so great that even if the entire sky were contained in it, it would still be less. It is not just that Guru has been given the status of Trinity but the Gurus have earned this place through their hard work and dedication. The greatness of Gurus has been explained in the scriptures also. According to scriptures,

धर्मज्ञो धर्मकर्ता च सदा धर्मपरायण :। तत्त्वेभ्यः
सर्वशास्त्रार्थादेशको गुरूरूच्यते।।

which means Those who know the religion, behave according to the religion, are devout and who prescribe the principles from all the scriptures are called Guru. The word Guru is made up of two letters in which Gu means secret i.e. darkness and Ru means to take towards darkness. Thus, the word and meaning of Guru means to take the disciple from darkness to light. To understand the glory and greatness of Guru, one has to understand the ancient Guru education system i.e. Gurukul system.

Gurukul Education System

In the ancient education system, Gurukul education system was a kind of residential education system where the center of education used to be the house of the Guru. At that time Guru was also called Acharya. Gurukul education system used to have two pillars which are discipline and hard work. All the students followed the Yagya of their Gurus and implemented the teachings given by them in their practical life. The relationship between teacher and student was like that of father and son in which the teacher treated his disciple like a son and the disciple also respected the teacher like a father. There was no formality regarding fees in both the Guru Shishyas. After the completion of his education, the disciple used to give money to the Guru as per his capacity and his own will. At that time education in Gurukul was based on Vedas. Apart from Vedic knowledge, disciples were also taught life skills like music, dance, commerce, agriculture etc.

Objectives of Gurukul Education System

The Gurukul education system did not have a single objective but had many objectives which

were based on the life system of that time. The supreme objective of Gurukul education is to make one's life fruitful without being afraid of the difficulties of life. The main objectives of gurukul education system are described below:

Spiritual growth: - the main objective of education at that time was to attain salvation. For that spiritual growth is needed. Students used to learn pranayama, dhyana, control on their negative thoughts and action.

Personality development: - at that time, the definition of personality was not limited to only physical appearance but more than this. At that time personality development means to increase self-confidence, esteem, intellect and the ability to think for one's self.

All-round development: - the primary objective of gurukul education was to develop their disciples physically, mentally and spiritually. For physical development, students used to do yoga, exercise, walks etc. for mentally development they used to do breathing exercise, self-control etc.

Self-control and discipline: - In ancient times, whether it was the Vedic period or the Buddhist period, discipline was strictly followed. There used to be physical, mental and spiritual aspects of discipline. Physical discipline includes waking up on time, following celibacy, not killing any animal, not enjoying dance music too much, not telling lies, not stealing etc. The true meaning of discipline in the mental aspect is to control one's senses, to stay away from lust, anger, greed and attachment etc. and in the spiritual aspect it means to recognize the nature of the soul, to do good to all, And so on. In this period, discipline was the first and foremost and discipline was the only

means by which education could be used properly. According to Gautam Buddha, even the Gods cannot turn the victory of one who has controlled himself into defeat.

Features of Gurukul Education System

Following are the salient features of gurukul education system.

● The three basic pillars of gurukul were Acharya, shishya and ashram. Acharya means the teacher, shishya means the students and the ashram is the place where the guru and shishya interact with each other.

● After completing education, students used to give fee called DAKSHINA to their gurus. Dakshina is something that is offered by the students through the services they give to their gurus or through a payment given after completing the course

● Shravan, manana, Chintan were three principles of learning. Question answer method was the method of teaching. Through this, difficult and abstract ideas become easy.

● There was a tradition whether the students are rich or poor, they used to beg alms for the support of himself and their gurus. This tradition teaches them the virtue of humility.

● Simple living and high thinking were the motto of gurukul education. The total period of education in gurukul period was twelve years.

Why Gurukul Education System Is So Valued

Just as there are different types of people in the world, similarly there are different types of thoughts. According to some people, Gurukul education system is unstructured and outdated system. According to them, how can any child

receive education by living with a teacher, following no syllabus and following the same routine every day? But the present-day education science has realized that there are many qualities of Gurukul education system which if incorporated in the present education system, education can be greatly improved. Here are some factors which states the reasons of gurukul education being valued.

Relationship between student and teacher: - No matter what time it is, the place of Guru has always been at the top. The title of Guru was kept higher than that of God. There is a saying by Kabir das

गुरू गोविंद दोऊ खड़े काके लागू पाय बलिहारी गुरू आपने गोविंद दियो बताया।।

In the ancient period, guru had the dominant place. Guru's speech was considered Amrit Vani. Even in present education, teacher has a specific place in the society.

Nonjudgmental education: - At that time people used to get education for a broad purpose such as to learn something, to survive, to get knowledge, to attain salvation etc. in the present time everyone is running rat race. Today over ambitious parents who judge their child performance by looking his score in the exams doesn't know the right meaning of education. In gurukul education, focus was on uniqueness of child and make them excel in their uniqueness

Infrastructure: - The way today's education system is behind fancy infrastructure, instead of seeing good education, people are looking at poor infrastructure, this shows the importance of education. In ancient times, education was given in the open sky under trees. At that time people used to focus on simple living and high

thoughts. For him the quality of education was more important than the place of education.

Relavance in Present Time

Unfortunately, the system gurukul education system doesn't exist in today times. In 1835 when lord Macaulay introduced British education, the whole concept of imparting education changed. Focus got shifted from learning to training. At present times, although there are objectives which meets physical needs but nowadays education has become commercial. People are taking education so that they can show their marks to society and get validation from others. Even though there has been a lot of development in the education sector today, even though new strategies and techniques have been developed, still there is a lack of ethics, moral development and empathy in today's education. Today's education has given a lot of development but at the same time it has also given other mental stress like stress, anxiety, aggression, fear etc. let's understand relevance of gurukul education system in three parts: components of gurukul education exist in present time and the components should be there in present times.

There are many components of gurukul education which exists in today's education system like still there is a good and respected relationship between teacher and students. Even today, there are places in India where education is given under the open sky like Gurukul. The education system at Santiniketan is based on the principles of "gurukul," which is an ancient Indian system of education where students live and learn with their teachers. This system emphasizes on the personal and intellectual development of the student, rather than just imparting knowledge

Apart from this, teaching methods of Gurukul system like self-learning, group discussions are still used today. Apart from this, some activities which were used in ancient times are repeated even today like yoga, meditation, mantra etc.

There are many areas in education where we need old gurukul education system. As in old times, teachers used to take their profession very seriously. They feel that it is their moral responsibility to make their disciple capable so that they can live their life fruitfully. In present times, there is so much rat running everywhere that morality is lagging behind therefore it would be a good action in the area of education if Gurukul system is implemented back in India.

Discussion and Conclusion

Over all it can be said that Gurukul education system is an excellent means by which children can learn the art of leading a balanced life. We cannot say that the present education should be changed and Gurukul education system should be introduced, but we can do this much that we can adopt some qualities of Gurukul education.

Refrences and Bibliography

1. Bhattacharya, Ce Dr Sumanta & Sachdev, Bhavneet. (2022). Gurukul System versus Modern Education in India–A Need for Amalgamation of the Two System to Eliminate the Crisis of Illiteracy, Economy and Social Problems of the Society.

2. Soni, B. K., & Trivedi, J. C. (2018, December). A Case Study on Gurukul System of Education: A contemporary approach by Gotirth Vidyapeeth. Rajagiri Management Journal, 12(2)

3. Saranya Kumar, S.R. (2016). Gurukula System of Education in Ancient Times" in Business Sciences International Research Journal: Volume 4 Issue 2 (2016): 44-45.

4. Santhi, D. B. (2013, September). Praagyah: Computer aided Gurukul System Through cloud coumpting. International Journal of Engineering and Technology, 5(4).

5. Madhusoodan nair M. (2016), The relevance of gurukul education in moderne4ducation to transform the engineering education, an experimental study, International Journal of Engineering and Technology, ISBN 2319-1058

6. Frederick, A. (2016). A Comparative Study between Gurukul System and Western System of Education. *IRA International Journal of Education and Multidisciplinary Studies, 3(1)*. doi:http://dx.doi.org/10.21013/jems.v3.n1.p5

7. http://www.edubilla.com/blog/the-gurukul-system-ofeducation/

8. https://blog.firstcrayon.com/the-essential-guide-to-vediceducation-in-india-cedc2eeee0ea

9. https://www.esamskriti.com/e/Spirituality/Education/Gurukula-is-a-Man-Making-Education-System-1.aspx

10. Chouhan, Kalam, "Education System in Ancient India," International Journal of History and Research (IJHR) ISSN(P): 2249-6963; ISSN(E): 2249-8079 Vol. 6, Issue 2, Apr 2016, 1-4) www.tjprc.org

◆◆

Gurukul in Ancient Indian Education System

Shipra Basera*

[*India is a country known for its rich and diverse cultural heritage, it was truly celebrated for its ancient education system, which placed a strong emphasis on a person's total development. The ancient system of education was the education of the Vedas, Brahmanas, Upanishads and Dharmasutras. The education system of ancient times was regarded as a source for the knowledge, traditions and practices that guided and encouraged humanity. Since ancient times, education has been considered one of the most crucial and necessary components of a better society. There are many civilizations with distinct educational systems all across the world. Similar to other countries, India has had its own educational system for educating its youth since ancient times. Every educational system in the world has drawn influence from the Vedic education of India. Among these was the Gurukul system, which was considered to be among the best and most prominent in the country. Teachers known as "gurus" in the past were responsible for teaching students everything from the arts of battle to intellectual, theoretical, and practical skills in a secular or religious setting. Thus, the following paper discusses about the rich ancient education system and Gurukul teaching system of India and its way of imparting and its usefulness to the society.*]

From the time of the Rigveda, our ancient education system underwent a transformation, focusing on holistic development – both internally and externally. It prioritized cultivating morals, physical well-being, spirituality, and intelligence. The teachings emphasized values like as modesty, honesty, discipline, independence, and respect for all living beings. Students learned how humans and nature should cooperate, guided by the Vedas and Upanishads, and were instilled with a sense of responsibility towards themselves, their families, and society. This teaching approach encompassed all aspects of life, balancing academic learning with maintaining a healthy body. In brief, education in India has a tradition of being practical, attainable, and closely linked to real-life experiences.

* Research Scholar, Department of Commerce, Indira Priyadarshani Govt. Girls P.G College of Commerce, Haldwani, Kumaun University Nainital, Uttarakhand.

Educational Sources – In ancient times, education centred on studying texts like the Vedas, Brahmanas, Upanishads, and Dharmasutras. Notable figures such as Aryabhata, Panini, Katyayana, and Patanjali played significant roles in education. Their writings, alongside medical works by Charaka and Sushruta, were vital learning resources. Education distinguished between academic disciplines (Shastras) and imaginative literature (Kavyas). Various subjects were covered, including history, logic, interpretation, architecture, politics, agriculture, trade, commerce, animal husbandry, and archery (Dhanurvidya). Physical education, comprising games, exercises, martial arts training like archery (Dhanurvidya), and yoga practice, was integral to the curriculum. Gurus and students collaborated diligently to excel in learning, with progress evaluated through debates called

shastrartha. Advanced students often mentored younger peers, reflecting a system of peer learning akin to contemporary group work.

In ancient India, education took various forms, both formal and informal. People gained knowledge in various settings such as homes, temples, pathshalas, chatuspadis, and gurukuls. In households, villages, and temples, mentors provided guidance to young children to learn virtuous and moral ways of life. Temples played a crucial role in supporting learning and disseminating information about the ancient education system. For advanced studies, students attended viharas and universities. Teaching mainly relied on spoken communication, and students would remember and contemplate what the information taught during the class.

Gurukuls, also known as ashrams, served as residential learning centers, often named after revered sages. Located in serene forest surroundings, hundreds of students studied together in gurukuls. Women also had access to education in the early Vedic period, with notable female scholars like Maitreyi, Viswambhara, Apala, Gargi, and Lopamudra. During this era, gurus and their shishyas lived together, supporting each other in daily life. The primary aim was comprehensive learning, leading a disciplined life, and realizing one's inner potential. Students stayed away from home for extended periods until they achieved their goals. The gurukul fostered a strong guru-shishya relationship over time.

While studying subjects like history, debate, law, medicine, and others, the focus went beyond surface-level understanding to enriching the inner aspects of one's personality. Monasteries and viharas were established for monks and nuns to engage in meditation, debates, and discussions with learned individuals, attracting students from distant countries like China, Korea, Tibet, Myanmar, Sri Lanka, Java, Nepal, and additional regions.

The objectives of the study is to understand the rich ancient education system and the Gurukul education system in India, its method of teaching, and its benefits to society.

Literature Review

Basak.Sanhamitra (2023), undergone the study impact of understanding the ancient Indian education value system, the study seeks to comprehend the educational value system of ancient India. Returning to the educational systems utilized in the past, the subjects taught, the guru's positions and the different methods used to install moral principles in students at the gurukuls. Mishra.Nandita and Aithal.P.S (2023), in the research, the authors tried to understand previous academic studies about how the ancient way of teaching is useful in today's diverse learning. They pointed out that in the past, education focused on deep understanding of oneself and inner strength. Modern education is more about knowing yourself and developing skills through hands-on and varied learning experiences. Pal.Kanti.Pijus (2022), discuss the science of living which was one of the main objectives of ancient Indian gurukul system and that was identified in the course of his research on the concept of the brahmacaridharma, the study has tried to show that the ancient Indian gurukul system has helped to create individuals with an all-round personality who would be an asset to

society. Madhekar.Mihir (2020), the researchers conducted a study to understand the perception of people about the current education system and the problems face by it. They also looked into what people think about combining the traditional gurukul education with the current system using modern methods. They surveyed 145 people to see if they are open to changes in the current system and if they are willing to go along with those changes. Selvamani.P (2019), discuss about the ancient and rich education system called Gurukul in India. He discusses how Gurukul was effective in teaching and how it benefited society. The study showed that before formal education was introduced, Gurukul played a significant role in passing on the knowledge and wisdom of the Vedas. It helped preserve the rich culture and traditions of India, ensuring that they were passed down through generations, preventing them from being lost over time.

Methodology

The present study was initiated to comprehend the ancient education framework and the gurukul system prevalent in India. The study is descriptive in nature. For the study, data has been gathered through secondary sources, from journals, research papers, published materials, and websites.

Findings, Analysis and Discussions

In ancient India, the main goal of education was to give students high-quality learning. Education focused on building culture, character, and personality, and promoting noble ideals. The aim was to develop students mentally, physically, and intellectually, preparing them for the future and any challenges they might face. The system aimed for the overall growth of students, giving more importance to practical knowledge than just theory. Students didn't just strive for grades; their focus was on gaining knowledge. Classrooms were often in forests, providing a pleasant learning environment. Gurukul education was not limited to men; women like Maitreyi, Viswambhara, Apala, Gargi, and Lopamudra became renowned Vedic scholars. There was no pressure on students, allowing effective learning. The government didn't interfere in formation of the curriculum; instead, kings supported the development of education.

Limitations of the Study

All studies inherently face certain limitations. In the current study, time constraints pose a significant challenge, as achieving flawless research within specified deadlines is often unattainable. Additionally, reliance on secondary sources of data introduces another constraint. Since secondary data may be incomplete and lack accuracy, it is crucial to rigorously assess its feasibility, reliability, and suitability for the specific research at hand. Despite these limitations, when thoroughly evaluated, secondary data proves valuable for research purposes, even though it is generally considered less dependable than primary data, which provides first-hand information.

Recommendations

Our education system today can benefit from the old system in India. That's why there's a focus on linking what we learn in school to the real world. Nowadays, educators understand the

significance of learning in different languages and about various cultures. This helps connect ancient and traditional knowledge with what we learn in today's world.

Conclusion

The ideals of Vedic education provided ample opportunities for the pupil's personality development, with preceptors personally caring for students, leading to multidimensional growth. During the Vedic period, the educational system achieved remarkable success in character formation, personality development, and contributions to knowledge across various disciplines, fostering social well-being and material prosperity. Despite its spiritual and religious nature, Vedic education did not neglect material aspects, as evidenced in the Yajurveda and the Atharvaveda, pointing unmistakably to the future evolution of Aryan culture. The Gurukul system in ancient India had unique characteristics not found in the educational systems of other countries. Gurukuls, residential in nature, featured students living alongside teachers (gurus) as equals, irrespective of social standing, learning mutually. The success of this educational system depended largely on shared ideas between teachers and students. Before formal education systems, Gurukuls played a vital role in imparting knowledge, whether intellectual, theoretical, practical, secular, religious, or related to warfare. They also played a significant role in moulding character, personality, and transforming pupils into valuable citizens of society. Through Gurukuls, India preserved its rich cultural heritage and traditions, ensuring their transmission through generations. Despite being old-fashioned and primitive, the Gurukul system in India stands out as a uniquely characterful aspect of educational history.

Refrences

1. Ancient Education System of India. (2018). In NCERT, *It so happend* (p. 98). National Council of Education Research and Training.

2. Basak, S. (2023). Impact of Understanding the Ancient Indian education Value System. *NJHSR, 1(47)*, 13-15.

3. Madhekar, M. (2020). Perception of integration of gurukul system in mordern indian education: a study into qualty education. *JRAR, 7*(3), 244-257.

4. Mishra, N., & Aithal, P. (2023). Ancient indian education: its relevance and importance in the modern education system. *IJCSBE, 7*(NO.2), 238-249.

5. Pal, P. K. (2022). Education pschology in the Ancient Indian Gurukula System. *IJSR, 8(1)*, 141-146.

6. Raju, M. (2021, Nov 1). A Comparative Analysis of Existing Ancient Indian Gurukul Models for Building A Futuristic Education Perspective. *Scholarly Research Journal for Interdisciplinary Studies, 9/67*, 15648-15664.

7. Rudrawar, S. S., Gore, S. K., & Popatwar, N. G. (2023, July). Education System in Ancient India. 35-44. Retrieved from https://researchgate.net/publication/371989912

8. Selvamani, P. (2019, June). Gurulul System-An Ancient Educational System of India. *International Journal of Applied Social Science, 6 (6)*, 1620-1622. ◆◆

Gurukul: An Institution of Holistic Character Building

Dr. Soni Sharma*

[*In the past education system, there was an institution called the Gurukul, where pupils would live with a guru and gain all the skills necessary to solve problems later on. to actual issues in life. Much before beginning the formal education of teaching and learning process, a guru and a Shishya needed to have a strong emotional connection. Everything from religion to Sanskrit, scriptures, medicine, philosophy, literature, statecraft, combat, astrology, history, and much more was passed down by the guru. Learning involved not just reading books but also making connections between them and real-world experiences. This article objectifies and highlight the tradition of Guru Shishya relationship. It also analyses whether how far the it contributes in to the personality building of a disciple or a pupil. In current scenario, educators and policy makers sit across the tables and try to find the ways to create holistic development in current education system but the holistic development was seamless process in to our Gurukul tradition. This article raises the question whether we need to introspect and learn from our ancient education system to establish an educational institution which can build the character of a pupil.*]

Education is the methodical process by which a child or an adult learns social attitudes, skills, information, and experience. The four main facets of existence— physical, mental, spiritual, and social—canonly develop harmoniously via education. Put another way, the core goal of education is to help people integrate their physical, intellectual, emotional, and ethical aspects of themselves into a whole person.

The Vedic education system, which originated from the Vedas, is the one that was first developed in ancient India. They are considered to be the origin of Indian life philosophy. Currently, there are primarily two dominant educational systems in use: the contemporary education system and the yoga education system.

The foundation of the Gurukul's curriculum was the study of the Vedas, the laws of sacrifice, grammar and derivation, nature's mysteries, logical thinking, science, and job-related abilities. Once upon a time The Ancient Indian educational system claimed to be the best in the world in a number of ways, including the fact that society did not in any way interfere with the curriculum of study or regulate the payment of fees or the number of hours of instruction. This was because it explicitly acknowledged that the ultimate goal of life was self-realization.

The Vedic practices served as the foundation for this system. The two main components of a yoga-based lifestyle are (i) Niyam (self-discipline) and (ii) Yama (social discipline). (iii) Physical postures, or asanas; voluntary breathing regulation; control over senses and mind, or (iv) pratyahara; concentration; and meditation, or (v) dhyana, and (vi) Samadhi, or the subconscious

Character Concept

Character suggests a unique mindset and way of acting that sets one person apart from another.

---

* Associate Professor, Jaipuria School of Business, India

Character is shaped by distinct, consistent behaviour in specific directions. Man's nature and character are not the same. While a person's nature is inherited, their character is developed via socialisation and their own free will. Character generally refers to our moral actions and behaviour, which is sometimes referred to as our moral constitution because it is shaped by our own choices and how society views us. As a result, the Character emerges from our own feelings and intuition. Conduct is the manifestation of character in external deeds, and conduct is the expression of character. Thus, character dictates the type of behaviour that is displayed outside. Character and behaviour are hence closely linked (Sanyal, 2004). Consequently, character can be defined as having all the attributes that conform to societal norms; character that deviates from established, socially acceptable norms is viewed negatively by society as being loose and weak. According to Swami Vivekananda (2016, Vol-7, pp-487), "what you want is character, strengthening of the will. Continue to exercise your will and it will take you higher. This will almighty. It is character that can cleave through adamantine walls of difficulties". He said in defining character that "the character of any man is the aggregate of his tendencies, but the sum of the total bent of his mind" ((Vivekananda, 2016, Vol-7, p.25)

The fundamental goal of Gurukuls was to teach pupils in a natural setting where shisyas coexisted in brotherhood, humanism, love, and discipline. Language, physics, and maths were among the topics where the most important lessons were imparted through group debates, independent study, etc. Not only that, but activities that enhanced their critical thinking and intelligence, like singing, sports, crafts, and the arts, were also highlighted. They become fit and positive through practices like yoga, meditation, mantra chanting, and the like. In order to instill practical skills in them, it was also required that they perform daily tasks independently. All of these aided in the formation of their personalities and boosted their self-assurance, discipline, intelligence, and mindfulness—qualities that are still important today to face the world that lay ahead.

The Gurukul education system was based on multifarious objectives. The guidance provided through this form of education system helped the students create a life of their own and sustain themselves through the hardships of life. Listed below are some of the major objectives of the Gurukul education system.

● Holistic Development

● Personality growth

● Spiritual Awakening

● Awareness about nature and society

● Passing on of knowledge and culture through generations

● Self-control and discipline in life

The idea of Gurukul has since vanished. Students are encouraged to compete with one another and engage in an endless rat race by the current educational system. The formation of moral conscience, ethical training, or personality are not prioritised. The nature of education has changed to become very commercialised. It is therefore an instrument for producing money rather than one that will empower the youth of the world. It's also really disturbing that the

significance of both physical and mental health is not stressed enough. Education is turning into a laborious process that requires pupils to spend a lot of time sitting still. This has caused stress, anxiety and depression episodes to rise.

The goal of education should be to improve human existence by social, moral, and spiritual development in addition to individual economic advancement. Not only will this prolong human life, but acknowledge the "higher truth," or "Tamaso Ma Jyotirgamaya," which transforms darkness into light. As a result, education not only helps people make money but also develops their personalities by enhancing their talents, morality, and values, among other qualities. Therefore, education is essential for a person's potential to develop in a constructive way and for a man to live in society with full dignity (Kumar, V.S)

The development of the human mind and spirit, or the formation, as it were, is the primary goal of education. "The primary goal of education is the formation, or, as I would prefer to see it, the invoking of knowledge and will and of the human mind and spirit, it is the ability to apply knowledge, morality, and culture—that is, if nothing more" (Nimje, A.A., Dubey, K.T. 2013.)

Genuine and experiential learning aids in "bringing out to full advantage, makes prepared for each man's unique purpose and the whole range of human existence, which also enables him to enter into the appropriate relationship along with the life, mind, and soul of the group he is a part of as well as with the vast collective life, mind, and soul of humanity, of which he is a part as an individual and his people or nation as a living, breathing, and integral part (Cheney, G.R., Ruzzi, B.B., Muralidharan, K. 2005)

NEP 2020's too, emphasized the development of curiosity, teamwork, and cooperation between students. The same is the aim of the outdated educational system. The emphasis in higher education institutions is on interdisciplinary and cross-functional learning approaches (Aithal S. & P.S. (2020)

With yoga, ayurveda, and spiritualism serving as the guiding philosophies, the National Education Policy has placed a special emphasis on the rich legacy of ancient Indian culture, which has made India a global force today (Khusnam P. N., 2022).

People all around India now have a greater sense of social consciousness and awareness thanks to modern education. People's working and living styles have drastically changed as a result of recent revolutionary advancements in science, technology, information technology, and the mass media. Information pertaining to any field of study is readily available at one's doorstep. It has greatly increased the current generation's knowledge and awareness of global trends compared to earlier generations. However, it is also true that a dynamic personality and a positive society require more than just knowledge acquisition.

Following were the characteristics of Gurukul Systyem and essential for holistic development:

Cognition

The set of mental operations and processes involved in perception, memory, thought, and comprehension is known as cognition. It is associated with perceptual processes, cognitive styles, attention, memory, images, language, problem solving, creativity, reasoning, and

decision making. The psychic and conscious energies that are able to grasp, be aware, learn, pay attention, and comprehend are included in the term cognition. It need cognitive capacities to be conscious of the Self. Cognition is important for both internal and exterior endeavours. Internal and external knowledge can only be acquired and comprehended correctly through cognition.

Attention

The cognitive process of attention. We can gain more knowledge about anything by focusing our attention on it. The type of cognitive resource employed depends on the task on which the attention is focused. Sustained attention, divided attention, and selective attention are the three different forms of attention. Simply said, selective attention is the practice of concentrating on one thing while gradually dismissing concurrently occurring irrelevant information. This happens every day and is evident in the way individuals focus on things and how much they pay attention to them at that particular moment. The Yogic Education System often increases attention through regular Yogic practices.

Memory

The capacity to remember and retain details of past events is known as memory, and it is a cognitive function. Memory is the accumulation of all that we can recall, and it allows us to form connections with others and draw lessons and adaptations from our past. It is the capacity to recollect previously taught information, experiences, perceptions, abilities, and habits. It also refers to the capacity to recall prior encounters. It is the store of knowledge that we have kept from our experience or activity, as shown by changes in recall and recognition, as well as changes in behaviour or structure. There are three distinct types of memory: sensory memory, long-term memory, and short-term memory. The instantaneous window of time during which a person may recall details of recent exposure is known as short-term memory. The term "short-term" can refer to anything from a few days to 30 seconds, depending on the person using it. Few people can reliably repeat more than seven numerals or letters, but the majority can repeat six or seven almost correctly practically every time.

Personality

(GUNAS) A person's personality is the dynamic organisation of the psycho-physical systems that shape his or her traits, actions, and thoughts. Gunas are typically the foundation of both the humanistic and Indian approaches to personality. 'String' or 'a single thread or strand of a cord' is what gunas signifies. It could refer to "a subdivision, species, kind, quality," or an operative principle or trend in a more general sense. Three primary gunas oversee the entirety of creation and its evolutionary process. The three main gunas of Samkhya philosophy are known as the 'tendencies' or basic working principles of prakrti, or universal nature.

1. Sattva guna. (correlated with creation)

2. Rajas guna. (correlated with preservation)

3. Tamas guna. (correlated with destruction)

1. **Sattva:** A condition of intellect, joy, harmony, and balance. The guna that yogis and yoginis attain is sattva, which lowers rajas and tamas and allows for emancipation. Reducing rajas and tamas as well as engaging in joyful activities and positive thinking-inducing situations are ways to enhance sattva guna.

Whole grains and fresh produce grown above ground are examples of satitvic foods. The goal of all yoga techniques is to instill sattva in the body and mind. Hence, engaging in yoga poses and living a yogic lifestyle helps to greatly develop sattva.

2. **Rajas**: Rajas is a condition of motion, energy, and change. Rajas is an attraction, longing, and attachment-driven energy that firmly ties us to life's accomplishments. Avoiding Rajasic meals, overworking out, working too much, listening to loud music, thinking too much, and consuming too many material possessions are all smart ways to lessen rajas. Fried, spicy, and stimulant-containing foods are considered rajasic foods.

3. **Tamas**: Darkness, lethargy, inaction, and materiality characterise this state. Tamas deceives all beings from their spiritual truths by manifesting from ignorance. Avoiding tamasic meals, sleeping in excess, overeating, idleness, passivity, and frightening events are good ways to lessen tamas. Foods that are rotten, chemically treated, processed, or refined, as well as heavy meats, are considered toxic foods.

Conclusion

Many modern educational institutions draw influence from the Gurukul education system, despite the fact that it is not prevalent in modern culture. In the present era, the Gurukul educational system is still significant. The Gurukul educational system may do wonders for today's generations and promote their healthy mental growth because of its emphasis on holistic education. This method highlights the value of a value-based education and shows how it can prepare students for life in the modern world.

The shift that is required from bookish learning to acquiring knowledge in a useful way can be achieved through the gurukul system. It can also inspire people to follow their hobbies rather than limiting themselves to reading, which can help them identify their own purpose in life.

Reference

1. Singh, L. K., & Tyagi, M. (2020). Relevance of Vivekananda's views on the process of character building. Studies in Indian Place Names, 40(60), 5986-5997.

2. Kumar, V.S. The Education Systemin India. https://www.gnu.org/education/edu-system-india.html (accessed on March 20,2014)

3. Nimje, A.A., Dubey, K.T. 2013. The Socratic Lecture Model: An Effective Teaching Pedagogy in Changing Educational Scenario. IOSR Journal of Humanities and Social Science, 14 (6), 117-121.

4. Cheney, G.R., Ruzzi, B.B., Muralidharan, K. 2005. A profile of the Indian Education System", paper presented in New Commission on the Skills of the American Workforce.

5. Aithal, P. S., & Aithal, S. (2020). Implementation strategies of higher education part of national education policy 2020 of India towards achieving its objectives. International Journal of Management, Technology, and Social Sciences (IJMTS), 5(2), 283-325.

6. Khushnam, P. N. (2022). National education policy 2020: A prudent vision of India's soft power in the emerging world order. India Quarterly, 78(2), 318-333.

◆◆

Gurukul System: Nurturing Holistic Personality Development in Ancient India

Dr. Dharmendra Kumar*

This paper delves into the profound influence of the Gurukul system, an ancient Indian educational paradigm, on the holistic development of personalities. Rooted in the Vedic traditions, the Gurukul system fostered a unique educational environment where students lived in close proximity to their gurus, forging deep bonds and imbibing not just academic knowledge but also invaluable life skills and ethical values. This study aims to explore the distinctive features of the Gurukul system that contributed to shaping well-rounded individuals and its relevance in the context of the contemporary world.

The paper draws upon historical texts, including the Dharmasutras and the Arthashastra, to examine the structured curriculum of Gurukuls, encompassing not only academic subjects but also physical fitness, arts, and ethics. Insights from the Manusmriti and other ancient Indian scriptures will be utilized to analyze the ethical principles embedded in the Gurukul education, emphasizing the importance of character building alongside academic prowess. The findings from this paper hold implications for modern educational practices seeking a more holistic approach to personality development.

The Gurukul System: An Ancient Model for Holistic Education

The Gurukul system, deeply rooted in ancient Indian traditions, offers profound insights into a holistic approach to education that transcends mere academic learning. Emerging from the rich tapestry of Vedic traditions, Gurukuls fostered an environment where students engaged in intellectual pursuits and imbibed essential life skills, ethical values, and physical discipline. This essay delves into the historical context, foundational principles, literature review, distinctive features, ethical values, Guru-Disciple relationship, relevance in the contemporary world, implications for modern educational practices. It concludes by reflecting on its enduring legacy.

Historical Context and Foundational Principles

The Gurukul system originates in the Vedas, the foundational texts of ancient Indian philosophy. Within these scriptures, hymns praising the sacred bond between teacher (guru) and student (shishya) lay the groundwork for a structured educational system. This relationship is underscored as sacrosanct, emphasizing the sacred nature of knowledge transmission. The paradigm evolved with the establishment of Gurukuls, where students lived in close proximity to their gurus, fostering an immersive learning experience.

Literature Review

A comprehensive understanding of the Gurukul system's impact on personality development requires thoroughly exploring key texts that have shaped its philosophical and pedagogical underpinnings. The Dharmasutras, Arthashastra, Manusmriti, and Vedic literature stand as pillars supporting the educational edifice of the Gurukul system. These texts provide insights into the holistic nature of education, integrating practical skills with theoretical knowledge, and the ethical dimensions within the Guru-Disciple relationship.

* Assistant Professor, Department of English, H.N.B.Garhwal University, Dr. B.G.R. Campus, Pauri.

The Dharmasutras, attributed to ancient sages, lay down guidelines for righteous living and ethical conduct. Within these texts, one finds explicit references to the Gurukul system, delineating the curriculum beyond academic knowledge. For instance, Apastamba Dharmasutra underscores the holistic nature of education by emphasizing the importance of physical fitness, ethics, and arts in addition to intellectual pursuits.

The Arthashastra, traditionally attributed to Chanakya, a revered scholar and mentor to Emperor Chandragupta Maurya, details the organizational structure of education in ancient India. It highlights the state's role in supporting educational institutions, including Gurukuls, and emphasizes integrating practical skills with theoretical knowledge.

Manusmriti, often regarded as the law book of ancient India, delves into the ethical dimensions of education within the Gurukul system. It outlines the duties of both teachers and students, emphasizing the cultivation of moral virtues alongside intellectual growth.

Distinctive Features of the Gurukul System

The Gurukul system, deeply rooted in the Vedic traditions, exhibited distinctive features that set it apart as a holistic education model in ancient India. The multifaceted nature of its curriculum, encompassing academic subjects, physical fitness, arts, and ethics, stands as a testament to its commitment to nurturing well-rounded individuals.

The Gurukul system's curriculum was not confined to traditional academic subjects but embraced a broader knowledge spectrum. The Dharmasutras, which provide guidelines for ethical living, highlight the Gurukul's commitment to an all-encompassing education. These texts prescribe the study of Vedas, Vedangas, and other classical scriptures alongside practical disciplines such as archery, agriculture, and commerce. Physical fitness held a pivotal place in the Gurukul curriculum. Rigorous physical training, including yoga and martial arts, was integral to the daily routine.

The Manusmriti emphasizes the connection between physical and mental well-being, endorsing a holistic approach that recognizes the symbiotic relationship between a healthy body and a disciplined mind. This emphasis on physical fitness was not merely for the sake of exercise but was considered an integral part of character development.

Arts, including music, dance, and drama, were integral components of the Gurukul education. The holistic philosophy recognized the role of creative expression in shaping well-rounded personalities. Bharata Muni's Natya Shastra, an ancient Indian treatise on performing arts, elucidates the importance of artistic endeavors in fostering emotional intelligence and aesthetic sensibilities. By integrating arts into the curriculum, the Gurukul system acknowledged the transformative power of creative expression on an individual's character.

An illustrative example from the Mahabharata showcases the holistic nature of Gurukul education. Arjuna, the Pandava prince, received training in archery and martial arts in a Gurukul setting under the guidance of Dronacharya. The narrative not only highlights the acquisition of physical skills but also delves into the moral dilemmas faced by Arjuna, illustrating the ethical dimensions embedded in Gurukul's education.

Ethical Values in Gurukul Education

The Gurukul education system in ancient India was not merely an institution for intellectual learning but a crucible for cultivating ethical values and moral virtues. The Manusmriti and other sacred texts provided a comprehensive guide to the ethical dimensions within the Gurukul system, shaping individuals with a strong sense of morality and a commitment to righteous living.

Manusmriti, emphasized the duties of teachers (gurus) and students (shishyas), creating a framework for a harmonious and morally upright learning environment. For instance, Manusmriti articulates that a student must serve the teacher with reverence, humility, and sincerity, reflecting the emphasis on respect and devotion within the Guru-Disciple relationship.

The Gurukul system imparted theoretical knowledge and practical wisdom, grounding education in real-life ethical dilemmas. The Mahabharata, one of the Indian epics, presents an exemplary instance. Ekalavya, though not directly part of a Gurukul, displays a profound commitment to ethical principles. He learns archery on his own, maintaining the integrity of the Guru-Disciple relationship by practicing in front of a statue of his mentor, Dronacharya. Even from a distance, Ekalavya's adherence to the principles of respect for the guru exemplifies the moral values instilled within the ethos of Gurukul education.

Furthermore, the emphasis on dharma (righteous duty) permeated Gurukul's education. The Bhagavad Gita, a philosophical discourse within the Indian epic Mahabharata, presents Lord Krishna's teachings to Arjuna on the battlefield. The Gita emphasizes the importance of adhering to one's duties and responsibilities, aligning with the ethical principles ingrained in the Gurukul system. The concept of Svadharma (one's duty) became a cornerstone, guiding individuals on the path of righteousness.

Guru-Disciple Relationship

Central to the Gurukul system was the sacred and transformative Guru-Disciple relationship, a bond that extended beyond the mere transmission of knowledge to encompass profound spiritual and moral guidance. This relationship was characterized by reverence, trust, and a commitment to intellectual and ethical growth.

In the context of the Gurukul system, the relationship between the guru (teacher) and shishya (student) was not just an educational arrangement but a sacred covenant. The Mundaka Upanishad beautifully encapsulates this sentiment with the analogy "Shrotriyasya chaakamahatasya," meaning "For the one who has listened to the scriptures and is devoted to the infinite, the teacher's words will shine like a lamp."

An exemplary illustration of the Guru-Disciple relationship in ancient Indian literature is found in the relationship between Lord Krishna and Arjuna in the Bhagavad Gita. As Arjuna faces a moral and existential crisis on the battlefield, Lord Krishna assumes the role of his charioteer and imparts profound spiritual wisdom. This relationship goes beyond a conventional teacher-student dynamic.

Relevance in the Contemporary World

The Gurukul system, rooted in ancient Indian traditions, holds enduring relevance in the contemporary world as it offers insights into a holistic approach to education. Despite the evolution of educational methodologies, the principles embedded in the Gurukul system can inform and inspire modern educational practices, seeking a balanced and comprehensive approach to nurturing individuals.

One of the critical aspects of the Gurukul system's relevance lies in its emphasis on practical skills alongside theoretical knowledge. The Arthashastra, attributed to Chanakya, underscores integrating practical skills with academic learning. In the contemporary world, where there is a growing recognition of the importance of skill-based education, the Gurukul model provides a blueprint for an education system that prepares individuals for intellectual challenges and practical aspects of life and careers.

Implications for Modern Educational Practices

One of the critical implications for modern education lies in the diversification of the curriculum. The Gurukul system, as reflected in the Dharmasutras and Arthashastra, advocated for a comprehensive curriculum that went beyond conventional academic subjects. In the present context, where there is a growing emphasis on interdisciplinary learning, the Gurukul model suggests the importance of integrating diverse subjects, including arts, physical education, and practical skills, to provide students with a holistic educational experience.

Furthermore, the Guru-Disciple relationship in Gurukuls offers insights into effective teaching and mentoring practices. This relationship's trust, reverence, and personalized guidance can inform modern teaching methodologies, emphasizing the importance of mentorship, individualized attention, and emotional support in fostering students' intellectual and moral development.

In conclusion, the Gurukul system of ancient India offers profound insights into a holistic approach to education that transcends mere academic learning. Rooted in the Vedic traditions, Gurukuls fostered an environment where students engaged in intellectual pursuits, imbibed essential life skills, embraced ethical values, and developed physically. The Gurukul ethos, characterized by a comprehensive curriculum, ethical values, the Guru-Disciple relationship, and holistic development, holds enduring relevance in the contemporary world. By drawing inspiration from the principles of Gurukuls, modern educational practices can aspire to nurture intellectually adept, morally upright, and emotionally resilient individuals, thus contributing positively to society's well-being.

References

1. Adhikari, T. N. (2022). Gurukul education and its impact on modern education. *Shiksha Shastra Saurabh,* 106-111. https://doi.org/10.3126/sss.v23i1.51938

2. Adhikari, T. N. (2023). Friendly environment in Gurukul and psychologically motivation of students towards Gurukul education. *Interdisciplinary Research in Education,* 8(2), 111-119. https://doi.org/10.3126/ire.v8i2.60229

3. Altekar, A. S. (2021). *Education in ancient India.* Hassell Street Press.

4. Chandwani, N. (2019, March 8). The importance of the Gurukul system and why Indian education needs it. *Times of India,* p. 1. https://timesofindia.indiatimes.com/blogs/desires-of-a-modern-indian/the-importance-of-the-gurukul-system-and-why-indian-education-needs-it/

5. Dharampal. (1983). *The beautiful tree: Indigenous Indian education in the eighteenth century.* Biblia Impex.

6. Goodall, D. (2001). *Hindu scriptures.* Motilal Banarsidass Publ.

7. Mandal, K. C. (2021). *National education policy 2020: The key to development in India.*

8. Radhakrishnan, S. (1995). *Indian philosophy.* Oxford University Press, USA.

9. Scharfe, H. (2002). Education and the Indian character. *Education in Ancient India,* 313-321. https://doi.org/10.1163/9789047401476_019

10. T. B. (2023). National education policy-2020 and ancient Indian education system: A case study on the students' homes & Hostels of Ramakrishna math and Ramakrishna mission. *International Journal For Multidisciplinary Research,* 5(2). https://doi.org/10.36948/ijfmr.2023.v05i02.1781

◆◆

Gurukul System: Imbibing Traditional Roots in Students

Vaishali Sachdeva*

Introduction- India has traditionally found immense pride in its long history of research and education. Indian culture and ideology have had an enormous effect on the entire world. Because of its renowned educational system in the past, the Gurukul System was one of the oldest and most well-known educational systems in use in India.[1]

1.1. Methodology- The research paper employed in the study work were pre-existing and second-hand sources.

1.2. What is gurukul system?

"Education is the most powerful weapon which you can use to change the world"

– Nelson Mandela

The name comes from the Sanskrit guru, meaning "teacher," and kul, meaning "domain." It translates as "domain or family of the guru." Gurukul was actually the home of teacher or Acharya and was the centre of learning where pupils resided till their education got complete. In light of the expectation that students would absorb knowledge from their gurus and apply it to real-world situations, Shishya offered gurudakshna as a sign of respect. Many gurukulams, are mentioned in the Upanishads (c. 1000–800 BCE). It is acknowledged in Indian epics that lord Rama, Krishna, Kauravas, and Pandavas also studied in Gurukul, under the tutelage of their own gurus, Vashistha, Sandeepani, and Dronacharya.[2] In Gurukul, students of 6, 8, and 11 years old, were admitted. Yajnopavita, Upanayana, or Upavita, pupils had to undergo rituals of sacrifice before they were eligible to enter.[3] Within the gurukul system, learning incorporated not only academic studies but also interpersonal development, intellectual development, yoga, fighting techniques, archery, the Vedas, and the Upanishads were taught.

Aspiration of gurukul system

In Gurukul, students reside in a guru domicile and acquire an array of abilities that may eventually enhance their personalities and set them apart from other people. The environment that Gurukul delivers is detached from the buzzing activity of towns and cities, in a serene and secluded setting amidst the natural world, which serves to nourish the mind and soul.[4] The main objective of gurukul is to give holistic development, spiritually awakening for calm and integral development personality, practical knowledge of the world, built the attitude of the shishya 'simple living and high thinking', also self-control and discipline, learning of meditation which not only increase mental peace but also possess more concentration.[5]

Gurukul nurturing personality

In the prehistoric Vedic era, when formal education was non-existent, students learned through skill-based, spiritually grounded instruction based on the Vedas, Puranas, and other sacred texts. Student welfare was given first priority, including their moral, bodily, and spiritual health. All aspects of life, mental and physical are covered in Gurukul's teachings.

Guru Brahma Gurur Vishnu Guru Devo Maheshwarahad

Guru Saakshat Para Brahma Tasmai Sree Gurave Namahaie[6]

* Assistant Professor, Department of Economics, Vivekananda School of Law and Legal Studies, Vivekananda Institute of Professional Studies-Technical Campus, New Delhi.

Focused on developing a person's personality as well as their intelligence, self-esteem, and capacity for independent thought. It follows that the old gurukul educational system was a way of life.[7]

Gurukul system at verge of extinction

The gurukul system, however, was not immune to foreign invasions, for everything has an end. Under Muslim control, in 1193, renowned universities including Nalanda, Vikramshila, and Udyantpuri were demolished. Subsequently, financing to these gurukul ceased due to the fact that many gurukul were struggling to survive, and this was the final blow to the already sick Gurukul system during British control. However, the new manifestation of the Gurukul journey was discovered in the 19th century. By the late 19th and early 20th centuries, Swami Dayananda Saraswati and Swami Shraddhanand had established numerous gurukuls throughout India. These gurukuls were crucial in fostering a sense of patriotism.[8]

Importance of gurukul in modern education system

Education is the most powerful weapon with you can use to change the world"

- Nelson Mandela

Despite the fact that a few individuals might find the Gurukul system bizarre, it's essential to remember that it was created on a value-based system that perfectly utilized the relationship between the teacher and the students.

Comparative study- modern education and ancient gurukul

S.No.	Gurukul education	Modern education
1.	Learning incorporated not only academic studies but also interpersonal development.	Learning encourages retention and delivering just for the purpose of delivering.
2.	It is vital in the adulthood stage of life, where luminaries guide the reins of psychological diversion	It restricted within the brief period that learners spend within the school setting.
3.	The gurukul was an area where wisdom about ethics was imparted for the betterment of society.	The fundamental objective of learning is to apply understanding to boost society as a whole and generously support those in trouble
4.	The spacious areas surrounded by large old trees; antiquity is an immense source of environmental prosperity	The malicious minds are the dearth of the environment

NEP 2020 incorporation of gurukul personality development

"Everybody is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing that it is stupid."

-Albert Einstein

The identical heritage of ancient Indian knowledge was reflected in the National Education Policy, 2020, which constituted the cornerstone of the current academic structure. It inculcates another important feature of ancient education that critical thinking and problem-solving skills. NEP 2020 can currently contribute

to striking a perfect mix between academic and extracurricular endeavours, along with education in contemplation and spiritual understanding, in order to assist students in developing more compassionate individuals. The Gurukula System envisages learning for everybody transcending national and regional borders to enable to accomplish the goal of "or the notion that all people are members of one family. Finally, NEP 2020 proposes numerous approaches that could assist in reconciling conventional beliefs with the current educational framework. The policy can aid in the creation of a stronger educational system by incorporating Indian knowledge systems, sustaining Indian languages, fostering analytical thinking, bolstering cultural integration, and emphasizing life skills education.[10]

Boarding school: The modern gurukul

In the contemporary era, boarding school education is a sophisticated form of gurukul. Apart from providing subject matter expertise, social skills, interaction skills, personal development, integrative growth, and optimal wellness, the chief objective of boarding schools is to foster multifaceted principles in their students. Boarding schools offer a plethora of possibilities for students to excel and develop their hidden abilities in an assortment of artistic, musical, dramatic, sports, and community service environments. High morals and character development are the primary objectives of boarding schools, which are prominent for this approach. Students from all over the world attend boarding schools, which generates a multicultural and varied atmosphere. Students' worldviews gain perspective, and their capacity for versatility is fostered by exposure to an enormous diversity of languages, customs, and opinions. Learners possess an array of viewpoints and a profound understanding of various heritages,customs.Their perception of

humanity at large expands, and they obtain advantageous skills for cross-border cooperation and communication as a result of this cultural immersion.[11]

Conclusion

"Education's purpose is to replace an empty mind with an open one." Malcolm Forbes. The enactment of NEP 2020 and the reinforcement of Gurukul beliefs are important for students' psychological growth and well-being. The years 2021–2022 are referred to as the "golden ages" in Indian history because they herald the onset of an era of revolution that endures till 2030. In boarding schools, the vengeance of the extinct Gurukul beliefs can be detected in their embrace of guidelines and the same perspective on learning. In conclusion we state that the underlying objective of enacting the Gurukul system in Indian education is to help students perceive the notion of sustaining a balanced life. From the beginning, kids should be taught this philosophy of balance so that they may make sound decisions regarding their profession, nutrition, physical activity, and life as a whole.

Suggestion

● In a perpetually developing world, it is vital for everyone to be fiercely competitive, collaborative, and malleable in any endeavour where advanced technology serves as an aid to learning. However, students have nurtured a detrimental reliance on technology, which has reduced their cognitive abilities and deteriorated their psychological and physical health—a status that Gurukul was created to enhance. Therefore, developing methods that encourage more useful world interaction is being proposed.

- According to Albert Einstein, "Education is not the learning of facts but the training of the mind to think". Thus, it is critical that learning goals and job standards be synchronized. The guidance offered pursuant to the Gurukul method has been put into action in every aspect of their lives.

- Students' behaviour has a significant effect on their academic achievement, yet in the modern world, they disrespect others and quarrel with their mentors to convey their point. Thus, there is a recommendation that schools embrace a gurukul system where proper student-teacher interaction is encouraged and dispute is prohibited.

- The ratio of learners to instructors is perhaps the most essential issue on which we ought to emphasize further. Addressing the Gurukul system, there is a recommendation that we persuade the diminution of the ratio variance between these two bodies.

References

1. Kaur, Ashneet. (2023). Integration of the Gurukul System and Modern Education Ideas: A Catalyst for Students' Overall Development. *International Journal of Research Publication and Reviews, Vol 4, no 1,* pp 1337-1339

2. Sharma, Seema (2023). *Role Of NEP 2020 In Incorporation Of Traditional Values In Present Education System. International Journal of Advanced Research in Commerce, Management &Social Science (IJARCMSS), Volume 06, No. 02(I)*, pp 07-11.

3. Umang, Sagar. (2022). The Gurukul System Of Education. https://13angle.com/the-gurukul-system-of-education/.

4. Supra note 4.

5. Supra note 3.

6. Babu, Joyce. (2019). https://www.prokerala.com/news/articles/a932905.html.

7. Supra note 4.

8. Supra note 5.

9. Staff, Cscope. (2023). *Benefits of Gurukul Education Above Conventional Education.* https://www.caleidoscope.in/alternative-lifestyle/benefits-of-gurukul-education.

10. Dhage, Prashant, Ramesh, Rizvi, Nuzhat, Kalawati, Aarti, Sharma, Parth (2023). Tracing the roots of national education policy 2020 and the Indian constitutional dimensions pertaining to it. *Russian law journal,Volume XI* (2023) Issue 1s file:///C:/Users/Vaishali/Downloads/11_Tracing+the+Roots+of+National+Education+Policy+2020+and+the+Indian+Constitutional+Dimensions+Pertaining+to+it%20(2).pdf.

11. Kumar, Naman. (2023). Gurukuls — The Oldest Boarding school system. https://medium.com/@naman8841/gurukuls-the-oldest-boarding-school-system-a844f9c5c91e.

(Endnotes)

1. Staff, Cscope. (2023). *Benefits of Gurukul Education Above Conventional Education.* https://www.caleidoscope.in/alternative-lifestyle/benefits-of-gurukul-education**.**

◆◆

Evolution of Education: Contribution of Ancient Education System and NEP 2020 to National Development

Mrs. Shivangi Kaur* Dr Manpreet Singh**

[*India boasts a long history of educational systems that date back to the Gurukula system of antiquity. Let's fast-forward to the present. India's National Education Policy of 2020 is a comprehensive reform that aims to change the educational system. To better understand how the National Education Policy 2020 and the antiquated educational system have contributed to societal and national development, the research study critically reviews the historical trajectory of education in India. With an awareness of the implications, difficulties, and possibilities brought about by the development of education. The findings aim to inform informed decision-making processes, fostering an education system that not only reflects the cultural heritage of the nation but also addresses the evolving needs of a dynamic and progressive society.*]

Education could be an orderly preparation of securing information, abilities, values, and state of mind that enable people to get it and engage with the world around them. It may be a long-lasting journey that encompasses formal learning in institutes like schools and colleges as well as casual learning through encounters, intelligence, and self-coordinated investigation.

Ancient Indian Education- Ancient Indian Education, originating from the Vedic era (1500-500 BCE), was influenced by the Vedas, the earliest Hindu holy books. The Gurukula system, a resident educational model, was pivotal and focused on spiritual and moral aspects. Knowledge was sought for self-realization and understanding of the connection between oneself and the universal spirit. It went beyond intellectual pursuits.

Institutional Structures- The Gurukula system was a common institutional framework in antiquity. Residential schools known as

* (Research Scholar), Department of Commerce, Government Post Graduate College, Bazpur (Udham Singh Nagar) Uttarakhand.

** (Supervisor) Department of Commerce, Government Post Graduate College, Bazpur (Udham Singh Nagar) Uttarakhand.

"gurukuls" were often located in remote locations that promoted study and reflection. In a Gurukula, students known as shishas- lived with their teachers and absorbed information via direct communication, observation, and hands-on learning. The Brahminical system, which was another type of educational institution in ancient India, focused on teaching members of the Brahmin class. A highly structured curriculum centered on Vedic scriptures, rituals, philosophies, and other holy literature was part of this system.

Notable education institutions from history include the universities of Takshashila and Nalanda. Specifically, Nalanda was a well-known Buddhist university that drew students and academics from all around the world. These universities promoted intellectual dialogue, functioned as centers for higher education, and added to ancient India's scholarly life in general.

Curriculum- Ancient India's curriculum covered various disciplines, centered around the Vedas and other holy books like Puranas and Upanishads, as well as epic tales like Mahabharat and Ramayana, addressing topics such as cosmology, philosophy, hymns, and rites. The curriculum also included important subjects like

astronomy (Jyotisha), mathematics (Ganita), phonetics (Shiksha), grammar (Vyakarana), and the arts (kala).

National Education Policy 2020- The goal and framework for the advancement of education in India are outlined in the historic NEP 2020. It is envisioned as a comprehensive and forward-thinking program that seeks to solve the issues and change the educational system to satisfy the changing demands of the twenty-first century. We will examine the main features of NEP 2020 in depth in the analysis including its background, tenets, modifications to the curriculum, emphasis on inclusion, and possible effects on the educational system.

To understand the relevance of NEP 2020, consider the historical background of Indian educational policy. A comprehensive policy was created in 1986 and updated in 1992. The present education framework needs reevaluation due to changes in the socio-economic environment, technology, and global trends. NEP 2020, adopted in July 2020, aims to reform education for modern needs and promote a flexible approach to learning.

Structural changes-

NEP 2020 brings about several fundamental adjustments to the educational system that affect both secondary and tertiary education:

a. **Early Childhood Care and Education (ECCE):** The policy emphasizes the importance of early childhood education due to the vital period of cognitive development. It advocates bringing ECCE within the formal educational system.

b. **School Education-** NEP 2020 suggests replacing the current 10+2 system with a 5+3+3+4 framework. The new structure comprises five years of basic education, three years of secondary school preparation, three years of middle school, and four years of secondary education.

c. **Assessment Reforms:** The approach proposes replacing the present exam-centric assessment system with a more comprehensive and continuous evaluation mechanism. It advocates utilizing formative exams frequently to assess pupils' progress.

d. **Language Policy-** NEP 2020 encourages the use of indigenous or regional dialects as primary teaching languages in schools, promoting a multilingual strategy in education.

e. **Higher Education-** The strategy aims to reorganize higher education by integrating the system and expanding course possibilities. It emphasizes research and innovation, encouraging universities to become interdisciplinary organizations.

f. **Regulatory Reforms-** NEP 2020 suggests that the several regulatory bodies now in place for higher education be replaced with a single organization. The objective is to simplify the regulatory structure and lower administrative obstacles.

Curriculum-

a. **Curriculum framework-** The policy promotes a flexible curriculum that supports the inclusion of sports, the arts, and vocational education in regular education. It places a strong emphasis on cultivating 21st-century abilities including creativity, critical thinking, and problem-solving.

b. **Trimming the Syllabus:** Acknowledging the strain of an overly comprehensive curriculum, NEP 2020 suggests trimming the material to concentrate on fundamental ideas and skills.

c. **Interdisciplinary Approach:** Students can select courses from a variety of fields since the policy supports an interdisciplinary approach. With this method, the goal is to dismantle educational silos and offer a more comprehensive education that is in line with

the multidisciplinary character of real-world problems.

d. **Technology Integration:** NEP 2020 emphasizes integrating technology into curriculum delivery and evaluation. It advocates for the use of digital resources, educational software, and online platforms to enhance learning and promote educational accessibility.

Literature Review

1. Pawan Kalyani (2015), "An Empirical Study on NEP 2020 (National Education Policy) with Special Reference to the Future of Indian Education System and its Effects on the Stakeholders" To raise awareness of National Education Policy 2020 and its potential consequences, the author will be examining the policy's effects on stakeholders in this article. To do this, she will pose some questions on all social media platforms now in use and analyze the responses.

2. Urmila Yadav (2018), "A Comparative Study of Ancient & Present Education System" This essay compares the educational systems of the past and the current. It draws attention to the fundamentals of traditional education, which produced skilled laborers who instilled moral, social, and civic ideals in the community. The results of the current educational system are getting more and more self-centered for several reasons.

3. P.S. Aithal & Shubhrajyotsna Aithal (2020), "Analysis of Indian National Education Policy 2020 towards Achieving its Objectives outlines several policies announced for the higher education system and makes a comparison between them and the one that is in place right now. The advantages of NEP2020 are examined together with its many innovations and anticipated effects on the Indian higher education sector. To effectively execute it and

accomplish its goals, a few recommendations are made at the end.

4. Sukanta Kumar Naskar and Sushovan Chatterjee (2021), "The Influence of Indian Ancient Educational Systems on India's Educational Strategy, this study focuses on elevating the person and the nation into powers of life and raising the mind and soul of humanity, as well as the growth, power, and possibilities of the soul and the nation.

5. Dr Sujan Biswas (2021), "Indian Knowledge System and NEP 2020 Scope, Challenges and Opportunity" According to this analysis, the National Education Policy of 2020 might significantly alter the Indian educational system if it is implemented correctly. The National Education Policy - 2020's primary goals are to close the gaps in the present educational system and offer timely, high-quality instruction.

6. Patil, V. K., & Patil, K. D. (2023), "Traditional Indian Education Values and New National Education Policy Adopted by India" After thirty years, this decision will significantly alter the Indian educational system. With an emphasis on knowledge-based education, Bharat-centric education, holistic education, and the establishment of a knowledge-based society, the new National Education Policy is supporting Indian values-based education.

Objectives

1. To analyze the impact of the ancient Indian education system and NEP 2020 on society and nation-building.

2. To examine and discuss the challenges and opportunities in Harmonizing Tradition and Modernity.

Research Methodology

The study relied on secondary data obtained from a variety of web resources, journals, online sites, study

papers, previous research, and data-driven articles. The methodology focuses on the national education policy framework, with implications for NEP 2020 (National Educational Policy) and the Ancient Indian Education System. This study provides a detailed analysis of several types of opportunities as well as challenges.

Discussion

Objective 1- Analyzing the Impact of the Ancient Indian Education System and National Education Policy on Society and Nation Building: The effect of both the antiquated Indian instruction framework and the National Instruction Approach (NEP) 2020 on society and nation-building is significant in numerous verifiable and social settings. Analyzing the commitments of these instructive systems gives experiences into their enduring impact on the texture of Indian society and the direction of nation-building.

Ancient Indian Education System -

	Effect on Society	**Effect on Nation-Building**
Cultural Preservation and Moral Values:	The antiquated Indian instruction framework played an urgent part in protecting and transmitting the social and philosophical legacy of India.	The conservation of social values cultivated a sense of personality and solidarity among differing communities, shaping the establishment of a cohesive country.
All-encompassing Advancement and Social Concordance:	The Gurukula framework, with its all-encompassing approach to instruction, pointed at supporting not as it were mental but too ethical and commonsense perspectives.	The accentuation on all-encompassing advancement laid the foundation for citizens who may contribute to the well-being of society, cultivating social concordance and participation.
Viable Aptitudes and Socio-Economic Commitments:	The incorporation of commonsense aptitudes in the old instruction framework, such as farming, making, and fighting, had a coordinated effect on societal improvement.	The development of down-to-earth aptitudes among citizens contributed to the improvement of a self-sufficient and gifted workforce, basic for nation-building.
Philosophical Establishments and Moral Administration:	The philosophical underpinnings of the instruction framework, established in concepts like Dharma, impacted moral behavior and administration at the societal level.	Moral administration and a shared understanding of values contributed to the arrangement of a fair and even-handed society, fundamental for the establishment of a solid country

National Education Policy 2020-

	Effect on Society	**Effect of Nation-Building**
All-encompassing Advancement and 21st-century Abilities:	NEP 2020's accentuation on all-encompassing advancement and the development of 21st-century abilities like basic considering and imagination is outlined to	A mass prepared with different abilities and an all-encompassing point of view is pivotal for a nation's advancement, development, and

	create well-rounded people able to tend to modern challenges.	competitiveness on the worldwide arrange
Inclusivity and Rise to Openings:	NEP 2020's center on inclusivity, guaranteeing to break even with openings for instruction independent of socio-economic foundations, advances social value and cohesion.	By tending to incongruities, NEP 2020 contributes to building a more comprehensive society, cultivating solidarity and a sense of shared reason in nation-building.
Multidisciplinary Learning and Worldwide Competitiveness:	The advancement of multidisciplinary learning in NEP 2020 points to breaking down silos and energizing a more interconnected understanding of different disciplines.	A workforce with multidisci-plinary abilities upgrades a nation's capacity for advancement and flexibility, contributing to its worldwide competitiveness.
Adaptable Instruction and Deep-rooted Learning:	The adaptability in instruction, as supported by NEP 2020, permits people to seek differing career ways and lock in deep-rooted learning.	A populace committed to persistent learning is superior prepared to explore advancing socio-economic scenes, advancing strength and versatility in nation-building endeavours.
Computerized Education and Mechanical Headways:	NEP 2020's accentuation on advanced education plans for people to explore the computerized age, upgrading their get to data and openings.	A carefully proficient populace is fundamental for leveraging mechanical headways, contributing to financial development, and guaranteeing the country remains at the bleeding edge of mechanical development
Investigate and Advancement:	NEP 2020's center on inquiry about and advancement supports a culture of request and problem-solving, cultivating mental interest among citizens.	A country that prioritizes investigation and advancement is superior situated to address complex challenges, drive financial development, and keep up worldwide pertinence

Objective 2- To examine and discuss the Challenges and Opportunities in Harmonizing Tradition and Modernity:

	Challenges	Opportunities
Social Resistance and Character	Communities regularly stand up to cutting-edge impacts, fearing the	Empowering the conservation of social characters inside the

Conservation:	disintegration of social character. Conventional hones may be clung to as images of legacy and resistance against homogenizing worldwide powers.	setting of advancement cultivates differences, improving the worldwide embroidered artwork with one-of-a-kind points of view.
Generational Crevice and Clashing Values:	A generational hole frequently rises as more youthful people embrace cutting-edge values, driving clashes with more seasoned eras following conventional standards.	Making discourse stages where different viewpoints can be talked about and acknowledged makes a difference bridge the crevice and cultivating understanding between eras.
Financial Incongruities and Globalization:	The globalization of economies can worsen financial aberrations inside social orders, marginalizing those who may battle to adjust to present-day financial structures.	Actualizing comprehensive financial approaches and leveraging innovative headways to address social incongruities can relieve these challenges, guaranteeing a more impartial move.
Misfortune of Community and Social Cohesion:	Advancement, with its individualistic center, may contribute to the breakdown of conventional community structures, driving a misfortune of social cohesion.	Finding inventive ways to cultivate community bonds inside the setting of advanced life, such as computerized stages and community occasions, can help keep up social concordance.
Natural Supportability and Mechanical Affect:	Advancement frequently comes at the fetch of natural supportability, with mechanical headways contributing to biological challenges	Joining conventional biological information with advanced economic hones offers a way toward ecologically cognizant advancement.
Instructive Standards and Social Transmission:	Present-day instruction frameworks may not viably transmit conventional values, gambling the weakening of social information among more youthful eras.	Joining conventional shrewdness into present-day instruction, advancing social trade programs, and utilizing innovation for social conservation can address this challenge.

Conclusion

In summary, the development of education from ancient to the current day is a dynamic process characterized by the fusion of modernity and tradition. We learn about the transformational power of education in forming people and

nations via an examination of the contributions made by the NEP 2020 and the ancient educational system to society and national development. The old system provided the foundation for moral leadership and social cohesion. Nep 2020 is a modern framework for empowering people to thrive in today's world. By merging the strengths of both traditions, India can embrace the opportunities and challenges of the 21st century while honoring its cultural heritage. To achieve its goals of innovation, sustainability, and social progress, India must adopt an inclusive and comprehensive approach to education.

References

1. National Council of Educational Research and Training

2. Vidya Mitra

3. Ministry of Education of India

4. Pawan Kalyani (2015), "An Empirical Study on NEP 2020 (National Education Policy) with Special Reference to the Future of Indian Education System and its Effects on the Stakeholders" Volume 7 Issue 5, Oct 2020, Online ISSN: 2394 - 8124

5. Urmila Yadav (2018), A Comparative Study of Ancient and Present Education System, Education, Sustainability and Society, 1(1): 01-03 or DOI: http://doi.org/10.26480/ess.01.2018.01.03

6. P.S. Aithal & Shubhrajyotsna Aithal (2020), "Analysis of Indian National Education Policy 2020 towards Achieving its Objectives", International Journal of Management, Technology, and Social Sciences (IJMTS), 5(2), 19-41. (2020). ISSN: 2581-6012. Available at SSRN: https://ssrn.com/abstract=3676074 or http://dx.doi.org/10.2139/ssrn.3676074

7. India Today. (2020, August 25). National educational policy 2020: Pros and cons. https://www.indiatoday.in/education-today/featurephilia/story/national-educational-policy-2020-pros-and-cons-1714394-2020-08-25

8. Sukanta Kumar Naskar and Sushovan Chatterjee (2021), "The Influence of Indian Ancient Education System on India's Educational Strategy", Department of Education and Management, DOI: http://dx.doi.org/10.5772/intechopen.99455

9. Dr Sujan Biswas (2021), "Indian Knowledge system and NEP 2020 Scope, Challenges and Opportunity" ISSN: 2454-9177 NJHSR 2021; 1(39): 179-183 © 2021 NJHSR www.sanskritarticle.com

10. Patil, V. K., & Patil, K. D. (2023). Traditional Indian Education Values and New National Education Policy Adopted by India. Journal of Education, 203(1), 242-245. https://doi.org/10.1177/00220574211016404

◆◆

Contribution of Ancient Indian Education to Society and Nation Building

Vandana,* Prof. Ajay Kumar Chaturvedi**

[*This study explored the profound contribution of ancient Indian education to societal development and nation-building, focusing on key elements of the educational landscape. By examining historical records, philosophical treatises, and the legacies of prominent institutions like Nalanda and Takshashila, the multifaceted impact of the Gurukul system unraveled. The philosophical underpinnings, emphasizing holistic development, ethical values, and societal responsibilities, are integral to understanding how education in ancient India went beyond academic pursuits. The case studies of Nalanda and Takshashila highlighted the role of these institutions in fostering intellectual exchange, influencing cultural diversity, and shaping governance structures and nation building Through a comprehensive analysis, this study aims to elucidate the enduring significance of ancient Indian education in shaping both individual character and the broader narrative of nation-building, providing insights that resonate across cultural and historical contexts.*

The Gurukul system fostered not only academic knowledge but also moral values, character development, and practical skills, creating well-rounded individuals. Additionally, the emphasis on dharma (righteousness) and social responsibilities instilled a sense of duty, contributing to a harmonious society. The profound knowledge in fields like mathematics, astronomy, medicine, and philosophy laid the foundation for advancements, influencing not only India but also neighboring regions.]

The contribution of Ancient Indian education to society and nation-building is a rich tapestry interwoven with profound philosophical insights, holistic development principles, and a commitment to fostering individuals with a strong sense of moral and societal responsibility. The Gurukul system, a cornerstone of ancient Indian education, transcended conventional pedagogical approaches, emphasizing not just academic prowess but also character development, ethical values, and practical skills. This unique blend cultivated well-rounded individuals, laying the groundwork for a harmonious society.

Research Objective

The main goals of this study are:

To look into the historical development of education in ancient India, starting from early Vedic times to the Gurukul system.

To understand the philosophical ideas behind ancient Indian education, focusing on holistic growth, moral values, and societal duties.

To examine how education in ancient India helped in the overall development of individuals, covering intellectual, moral, and practical aspects.

To analyze how education contributed to social unity, by exploring concepts like dharma and social responsibilities.

To explore the influence of ancient Indian educational principles on neighboring regions and civilizations.

Literature Review: Various scholars have explored different aspects of ancient Indian education:

Radhakrishnan and Bhattacharyya emphasized the holistic nature of ancient Indian education, its focus on individual development, moral values, and societal responsibilities.

Dharampal and others discussed the Gurukul system, highlighting its unique teaching methods, personalized learning, and the integration of theory with practical skills.

---

* Prof. and Dean PGS IEC University Baddi, Solan.

Sharma and Kapoor examined the role of dharma in ancient Indian education, showing how ethical teachings contributed to a sense of duty and social harmony.

Sen and Saraswathi investigated the transmission of knowledge in ancient India, showing how progress in fields like mathematics, astronomy, medicine, and philosophy paved the way for intellectual growth.

Thapar and Gupta studied how education promoted social cohesion in ancient India, showing how educational principles were intertwined with social values.

Chakravarti and Narain explored how ancient Indian educational ideas spread to neighboring regions, showcasing the cross-cultural influence and India's role as a center of knowledge.

Research Methodology: The methodology employed for investigating the impact of Ancient Indian education on society and nation-building is systematic and comprehensive.

Historical Analysis: Historical research methods were employed to trace the development of education in ancient India. Primary sources, ancient texts, and archaeological evidence were examined to grasp the context, practices, and philosophical foundations of education across different eras.

Case Studies: Specific educational institutions and influential educators from ancient India were studied. This included an exploration of their teaching methods, curriculum, and influence on individuals and society.

Case Study of Nalanda and Takshashila (Taxila) Universities: These renowned ancient centers of learning, dating back to the 5th century BCE, were examined.

Contribution to Knowledge Exchange: Nalanda and Takshashila served as hubs of cultural and intellectual exchange, attracting scholars from diverse cultures and disciplines. This facilitated the sharing of knowledge and ideas across geographical boundaries, enriching intellectual discourse.

Curriculum and Pedagogy: The curriculum at Nalanda and Takshashila encompassed a wide range of subjects, fostering critical thinking and scholarly inquiry through rigorous debates, discussions, and lectures.

Impact on Society and Nation Building: The legacy of Nalanda and Takshashila extended beyond their physical borders, influencing governance, diplomacy, academia, and cultural exchange in ancient India and Asia.

Knowledge Transmission: These institutions facilitated the exchange of intellectual traditions, contributing to the enrichment of Indian thought and culture.

Educational Excellence: Nalanda and Takshashila set standards for advanced learning, influencing subsequent educational institutions in India with their emphasis on diverse subjects and interdisciplinary education.

Cultural Heritage: Their influence extended to art, literature, and architecture, contributing to the cultural richness of India.

Interconnectedness: By promoting cross-cultural interactions, these institutions fostered a sense of unity in diversity, reflecting India's historical commitment to pluralism.

Spiritual Development: As centers of Buddhist learning, Nalanda and Takshashila played a significant role in shaping the spiritual landscape of India.

International Influence: Scholars from various Asian regions contributed to the vibrant academic atmosphere, fostering intellectual exchange.

Practical Approach to Education: Their emphasis on practical learning prepared individuals for diverse societal roles, including governance and scientific inquiry.

Inspiration for Modern Education: The historical significance of Nalanda and Takshashila continues to inspire modern educational practices in India, particularly in providing holistic education and promoting cultural exchange.

Conclusion

The educational legacies of Nalanda and Takshashila stand as testimony to the enduring impact of Asian and Indian education on society and nation-building. By fostering intellectual curiosity, promoting cross-cultural dialogue, and nurturing human potential, these ancient institutions continue to inspire generations and shape the future of education and civilization. The contribution of ancient Indian education to society and nation-building is a multifaceted legacy that reverberates through the annals of history.

The philosophical underpinnings of ancient Indian education, emphasizing dharma and the interconnectedness of knowledge, laid a strong foundation for societal cohesion. The dissemination of knowledge in diverse fields such as mathematics, astronomy, medicine, and philosophy not only advanced intellectual pursuits within India but also influenced neighboring regions, contributing to the cultural and intellectual richness of the broader Asian continent.

Ancient Indian education played a pivotal role in shaping the identity of the nation. The international recognition of institutions Nalanda and Takshashila elevated India as a global center of learning, fostering cultural exchanges and enriching the tapestry of knowledge. The emphasis on governance and statecraft in educational curricula contributed to the political and administrative foundations of ancient Indian states, influencing early nation-buildi

Improvement Suggestions

Equal Access: It's really important that everyone can go to school, no matter who they are or how much money their family has.

Inclusive Learning: We need to make sure that what we learn in school includes everyone. This means learning about lots of different things and looking at them from different angles. We should also make sure that boys and girls are treated the same in what we learn.

Thinking Hard: It's good to think hard about things, solve problems, and be creative in school. Instead of just remembering things, we should really understand them and use them in real life.

Different Ways to Learn: We should try different ways of learning, not just sitting in classrooms. This could mean using computers, learning skills for jobs, or trying new places to learn.

Learning Skills: Learning skills to help with jobs is really important. This means learning how to use computers, but also how to work well with others and be polite.

Always Learning: Learning isn't just for when you're in school. It's important to keep learning new things all your life. Schools should help with this and make sure everyone can keep learning, no matter how old they are.

Keeping Our History: As we change schools to fit the modern world, it's still important to remember our history. We should keep teaching about our old ways of learning, like they did in ancient India. We can do this by telling stories and learning about our history in school.

By doing these things, India can make its schools better and help more kids learn. This will make our schools fairer, more interesting, and ready for the future.

References

1. Ghosh, A. (2014). Education in Ancient India. Journal of Indian Education, 40(1), 5-18.

2. Sharma, R. N. (2007). Education in Ancient India. New Delhi: Atlantic Publishers & Distributors.

3. Pandey, J. C. (2012). Ancient Indian Education System: A Reappraisal. International Journal of Humanities and Social Science Invention, 1(2), 27-31.1.

4. Books: "Indian Education in Ancient and Medieval Periods" by D. R. Bhandarkar. "History of Education in Ancient India" by Surendranath Dasgupta. "Cultural Heritage of Ancient India: A Systematic and Historical Survey" by S. N. Sadasivan

◆◆

Impact of Ancient Education System on Development of Human Personality

Ms. Nitika Upadhyaya*

[*"Vidvatvam Cha Nripatvam Cha Na Eva Tulye Kadachan| Svadeshe Pujyate Raja Vidvan Sarvatra Pujyate||"*[1]]

Aking is honoured inside his own nation, but a scholar is respected throughout, therefore scholarship and royalty are never comparable. The traditional educational system, which helps this scholar develop his individuality and makes him capable of being moral, logical, sympathetic, and caring, also contributes to his respectability. All of these qualities also help to structure his personality. This research paper throws light on how the ancient education system of India impacted shaping people's personalities which initially helps in advancement of nation.

Methodology

The research paper is based on doctrinal research methodology with help of the secondary data.

Objective of Role of Ancient Education in Developing Personality- A person's personality, is all about their persistent traits, interests, desires, values, self-concept, abilities, and emotional patterns that make up their individual way of adjusting to life.

"Yesham Na Vidya Na Tapo Na Danam,
Jyanam Na Shilam Na Guno Na Dharmah d

Te Martyaloke Bhuvi Bharabhutah,
Manushyarupena Mrrigashcharanti||"[2]

People in dearth of education, discipline, charity, morality, knowledge, virtue, or positive attributes of righteousness exist as grazing animals and considered as burden the earth. One distinctive attribute that sets humans apart from animals is their personality.

* Assistant Professor, Law, Vivekananda School of Law and Legal Studies, Vivekananda Institute of Professional Studies-Technical Campus, New Delhi.

Ancient Education System and Culture

The trajectory of history of mankind ensures that root of present lies in the past. Swami Vivekananda observed that more "Hindus learn about the past, the more magnificent their future will be, and anyone who works to make the past accessible to everybody is greatly benefiting his country."[3] Over a span of time, traditional education system evolved to cherish the multifaceted development of human personality by influencing both internal and external aspirations that affect the spiritual, intellectual, moral, and physical well-being of an individual, striking an equilibrium between nature and humans. Mark Twain – an American author pointed out – "India is, the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great grandmother of tradition. our most valuable and most instructive materials in the history of man are treasured up in India only."[4] The education was primarily concerned with the growth and dissemination of opulent principles, as well as the enhancement of culture, temperament, and personality.

Essential Aspects of Ancient Education System

The ethical basis of learning in ancient India, played a significant role in the progression and betterment of the earliest people as well as the nation as a whole. "Since the beginnings of Indian culture, the country has accumulated a wealth of education and understanding. Ancient study covered a wide range of topics, including

language, healthcare, battle, cosmology, theology, and mathematics."[5] Reputable historic universities of academic excellence were also established which later on became founding bricks of the modern universities.

Taxila University	Nalanda University	Vikramshila University	Vallabhi University
• Established 2700 years ago • Enrolled over 10,000 students • Renowned Graduates- Panini, Chanakya, Vishnu Sharma , Charak, Jivaka. • Encompasses 64 distinct fields of study • Mentioned in Buddhist Jataka stories , work of Fa Hein and Huian Tsang	• Prospered for 600 years • Followed Gurukul System • Last place where foreign travellers studied • Bakhtiyar Khilji destroyed it by fire in 1193.	• Established by Dharampala during VIII century. • Direct competition to Nalanda and Odantpuri • Famous for Buddhist teaching and declining Nalanda University • Atisha was one of notable alumnus of this university.	• Founded by King of Maiterakki. • Famous centre for Hinyana Buddhist study • Known for religious tolerance and mental freedom • Subjects like theology, Niti Shastra were studied here. • Explored by Chinese traveller Itsing.

Table 1: Some of Ancient Universities[6]

Ancient Indian education was contingent primarily on recitation due to paucity of written literature. Guru vouched for the retention of understanding and learning across generations by verbatim and making it possible for students to communicate while studying and for long-lasting memories to emerge. It exhilarated learners to apply what they had cultivated through nature. The goal of this teaching strategy was fulfilled when student's endowment to think critically resolved their problems expanding their comprehensive topic knowledge.[7]

Education, Personality and Development – Vedic Epoch

India is home to numerous philosophical systems, the Bhagwat Gita, three smritis, six Vedangas, four Up-Vedas, one hundred eighty Upanishads, and four Vedas composed by Veda Vyas. The educational system that originated in prehistoric. "Certain experts have classified the Vedic Learning period into multiple phases, such as the Rigveda, Brahmin, Upanishad, Sutra (Hymn), Smriti, and so on. However, throughout all of these ages, the objectives and ideals of education remained unchanged because of the prominence of the Vedas."[8] Dr. F. E. Key believes that "in order to accomplish their goal, Brahmans not only created an educational system that endured throughout the fall of dynasties and social transformations, but they also maintained a flame of academic excellence for numerous years."[9]

Accomplishments through Four Vedas and Vedangas

The four Vedas embodied the foundation of Indian culture. In addition to being recognised as the foundational work of Hindu exposition, the Rig Veda is also considered the most ancient composition across all Indo-European dialects and the antiquity of mankind. "It provides the bed-rock for the Hindu civilization, which has been steadily constructed over generations and is primarily distinguished by a simple way of living and a high standard of scholarly endeavour."[10] "Sama" translates to "song." The Samaveda includes the seven notes serve as the groundwork for lyrics. Sa, Re, Ga, Ma, Pa, Dha,

and Ni are the fundamental notes of Indian classical music as it currently exists. The Yajurveda comprises many offerings and rites that are performed to appease the spirits of the deities. "The Atharvaveda has helpful rites for achieving contentment in this existence and addresses a wide range of topics, including medical care, science, mathematical concepts, technological innovations, it is more relevant to contemporary culture."[11] Vedanga's cognate as Vedic supplementary literature. The Shiksha Sutras are oral traditions and phonetic standards—the tones of syllable and pronunciation—were established by Shiksha. The guides known as the Kalpa Sutras were the first to address the practices (Kalpa), the central topic of the Brahmanas, in a methodical manner. Ashtadhyayi of Panini is without a doubt the most well-known grammatical manual. "Nirukta" meaning "etymology" is the study of the significance of explanation for how an acronym is being used. Since it captures the spirit of the mantra, the measurement is called Chandas.

Phonetics	Shiksha	Nose
Grammar	Vyakarana	Mouth
Vedic meter	Chandas	Feet
Etymology	Nirukta	Ears
Astronomy	Jyotish	Eyes
Vedic action	Kalpa	Arms

Table 2: Vedangs and Their Connection with Parts of Body[12]

Jyotisha Vedanga aims to teach a comprehension of stars and planets necessary for figuring out the length of time and days of Vedic offerings. The wisdom derived from the Vedas and Vedangas continues to influence the development of the human personality.

Women Empowerment through Ancient Education

The Vedas assert that women are the epitome of wisdom and virtue when it comes to womanhood. The Vedas allowed women to participate in Upanayana, the Vedic study initiation ritual. Actually, a number of female scholars and sages are mentioned in the Vedas. These people, known as *Brahmavâdinis*, show that women were given the same respect and opportunity to seek higher education as men throughout the Vedic era.

Gurukuls and Ashrams – Centre for Evolution of Personality Traits

Informal as well as formal educational structures were existing in ancient India. "Education was given at chatuspadis, gurukuls, temples, pathshalas, tols and homes. Temples served as both educational institutions and hubs for the advancement of information about our prehistoric system. The greater part of the training was given orally, and the pupils thought back on and retained the material."[13] Gurukul predominated throughout the time of the Vedic system, where the pupils moved into the home of their instructor. The "Upanayana," was observance conducted at an established age threshold that varied depending on the caste, signified the start of training.

Caste	Age of Upnayana
Brahmins	8 Years
Kshatriyas	11 Years
Vaishyas	12 Years

Table 3: Age Threshold of Upnayana for Different Castes

"In the gurukul, each pupil had to assist the guru explicitly; the instructor was a highly reputable individual possessing noble attributes. Any deviation from the Guru's instructions was considered sinful, followed by severe repercussions."[14] Gurukul has a strong emphasis on real-world experience, which is very helpful in helping the learners develop their nations and produces students who have vibrant

personalities, characters, and points of view. In comparison to ordinary learners, the pupils are less distracted and more receptive. As a result, these pupils develop into robust, morally upright adults.

Conclusion

Albert Einstein remarked that "we owe a lot to the Indians who taught us how to count, without which no scientific discovery could have been made."[15] The ruler worships knowledge rather than luxury, and an uneducated person is just a beast living without personality. The goals of NEP 2020 included achieving fairness, inclusiveness, and progress in society and economy. Character development, enabling students to be moral, logical, and empathetic, and preparing them for satisfying and profitable employment are all necessary components of education. It is noteworthy that NEP 2020 is based on traditional education system and hence will impact modern education system as well. It can be concluded that rich and comprehensive heritage of traditional education system of India helped in overall growth of mankind in personality development which not only attracted Indians but also foreign travellers to enlighten them and being a better person using ancient education system who later played significant role in transforming and advancing their nation.

Suggestions

● In ancient education, the goal for learning was not only to prepare students for life beyond classroom but also to achieve full self-realization and a sense of freedom which should be followed in modern education system also.

● Gurukul is still valuable since it is thought to foster pupil's overall development and hence should be re-introduced to help students to learn how to maintain their composure in the midst of adversity in the outer world, cherish the environment and have attained a higher intellectual level, pupils demonstrate positive, collected personalities.

● Swami Vivekananda noted that the very reason for nature's existence is for the education of soul. So, it is recommended that vocational training should be the main objective of learning.

● Education should be comprehensive, beneficial, and rewarding for learners.

(Endnotes)

1. Sanskrit Subhashita (Vidvatprashmsaa). (n.d.).

2. Chanakya. (2021). Chanakyaneeti.Samaira Book Publishers, Battaramulla, Sri Lanka.

3. Vivekananda, Swami. (n.d).

4. Twain, Mark (1835-1910).

5. Meaning. Scope and functions of philosophy of education. https://archive.mu.ac.in/myweb_test/ma%20edu/M.A.%20Edu.%20Philosophy.pdf.

6. Author made this chart in reference with Source Title (n.d.). https://upsctree.com/history-watch-universities-ancient-india/.

7. Ghonge Mangesh M., Bag Rohit and Singh Aniket. (2020, October 27), Indian Education: Ancient, Medieval and Modern. DOI: 10.5772/intechopen.93420. https://www.intechopen.com/chapters/73290.

8. Kumari, Pammi. (2017). Education System in Vedic Period.JETIR September 2017, Volume 4, Issue 9.https://www.jetir.org/papers/JETIR1709090.pdf.

9. Key, F.E. (n.d.).

10. Progress of Education in Ancient Indian Education Review – Module I. https://archive.mu.ac.in/myweb_test/ma%20edu/History%20of%20Edu.pdf.

11. Ibid at xi.

12. Author referred to source title (n.d.). www.indicstudies.com .

13. NCERT. (2022-2023). It so happened – Supplementary English Book. Ancient Education System in India. ISBN -978-81745083555. https://ncert.nic.in/textbook/pdf/heih111.pdf.

14. Chaudhari, Mahesh, V. (2016). Education System and Sanskrit Literature of Vedic Age. Research Guru Volume-10 Issue-3(December,2016) (ISSN:2349-266X).

15. Einstein, Albert. (n.d.)

◆◆

Comparative Analysis of the Emergence of Personality in Ancient and Modern Educational Systems

Dr. Varsha Dogra *

The researcher's father frequently asks, *"What is the current educational system like?* Classes used to be full with enthusiastic students who respected their teachers back then. The field of teaching has changed in the current age. The notion of guru and learner has a distinct significance for today's youth. Both learners and teachers will learn about the differences in the educational system as well as future adaptations that need to be made to address all issues through this paper.

Methodology

Researcher's paper is the outcome of doctrinal and secondary data.

Ancient Education

Two educational systems, Vedic and Buddhist, evolved in antiquity. Sanskrit was the language used in the Vedic system. At that period, the Vedas, Brahmanas, Upanishads, and Dharmasutras were the primary sources of learning. The ancient educational system placed a strong emphasis on teaching learners' values like as self- sufficiency discipline, humility, and respect for all living things.[1]

The most of the time, classes were held in forests under skies of pure blue, which helps to keep student's minds active and stimulated. The fundamental objective for learning was to provide learners with the formation and promotion of noble principles, as well as the enhancement of culture, persona, and personality. After their induction ceremony, students would travel to Gurukul, the homeland of their educators, where they would continue their education until it was finished.[2]

Modern Education

Do you recall the days when receiving an 80% was considered excellent? And you would receive marriage offers at your door if you scored 90% or higher? You guessed it: I'm referring to the 1990s. My dad actually told me that his parents were quite proud of him when he received an 85% in class 12. In the modern era, achieving an 85% grade is an accomplishment indeed, but not one that parents should be able to brag about to the entire colony. The melancholy truth, eh?

Under the British Empire, modern education was first implemented. The English language was first introduced by Lord Thomas Macaulay in the 1830s.Education began to evolve throughout time and reach the contemporary period of the twenty-first century—the age of science, technology, and inventions. Furthermore, the necessity and desire for education are still the same as they were in the Middle Ages and the Ancient World. Promoting principles in learners, such as equality, secularism, education for all, and environmental preservation, was the aim of contemporary education. Students did not reside in teachers' homes, but the relationships between them stayed the same as they did in antiquity and the Middle Ages. The education sector is keeping up with the rapid advancement of technology by offering Massive Open Online Courses (MOOCs) and online lectures to students[3].

The first AI teaching robot in India, called "Iris," has been introduced at a Kerala school. Maker labs Edutech is collaborating with us to develop this robot. Its goal is to introduce new innovations into the field of education by providing students with a customized learning experience. It communicates with users and provides personalized learning experiences via an Android app interface. It has wheels and is made

* Assistant Professor, Law, Vivekananda School of Law and Legal Studies, Vivekananda Institute of Professional Studies-Technical Campus, New Delhi.

to speak and comprehend a variety of languages and complex issues related to a variety of subject.[4]

China has been using AI constantly to complete a number of tasks in recent years, as the technology has taken the world by storm. A recent survey indicates that 75% of respondents in China use AI at work, followed by 66% of respondents in India. China is a leader in the application of AI in almost every field, but education is one where it is most vital, with students being encouraged to use it in the classroom. Data regarding students' level of engagement in the classroom is provided by this headband.

Peep into the New Education Policy 2023

It seeks to improve the comprehensive, interdisciplinary, and adaptable nature of education in both schools and colleges. A few scholars have examined the framework created by NEP 2020 and found that while it would bring about a dramatic transformation in India's whole higher education environment, it has several limits. The goal of the policy is to double the gross enrollment ratio by 2035. India needs a substantial number of qualified educators who are conversant with the new teaching methodology.[5]

Pros and cons of both traditional and contemporary school systems

Advantages of Ancient Education	Advantages of Modern Education
Students were not only involved in bringing themselves up to par, but their primary focus	Students are learning about freelancing and many other new technologies through the use of was on knowledge. technology in the classroom.
The classrooms were designed to forests, giving the students a comfortable place to study.	Top schools and universities with provide good infrastructure and all other facilities.
There was no pressure placed on students to perform well academically.	Numerous initiatives and campaigns have begun to boost India's employment rate where students strictly follow the curriculum and exam assessment.
Kings at the time contributed to the advancement of education; the government had no influence over the curriculum's creation.	Government has influence over the curriculum. Students develop personality through interactive sessions and numerous extracurricular activities boost their confidence.

Disadvantages of Ancient Education	Disadvantages of Modern Education
The Gurukuls refused to accept women. Caste inequality existed since only Kshatriyas were permitted entry to the Gurukul.	Government influence in curriculum, administration, and education. An increase in the cost of attending private universities and schools. Absence of a focus on practical knowledge. Lack of communication among learners residing in remote locations. Race of unhealthy competition resulted to stressed personality.

Conclusion

We increase the number of qualified physicians, engineers, attorneys, and architects in our population each year. But are we heading in the correct way? Are these figures sufficient for our nation to advance? In a nation such as India, is a degree alone sufficient proof of qualifications? Like many educational systems, the Indian Education System has its advantages and disadvantages.

Even though India has an abundant supply of human resources, such resources would be useless if they were not used effectively. Without a question, the area of education has advanced, but there is still so much more we can accomplish. In order to successfully implement the updated curriculum, India requires a substantial number of qualified educators who are conversant with the new teaching methodology. Sufficient financial backing and assets are necessary for effective execution.

As highlighted in National Education Policy 2020 (NEP 2020), the current educational system aims to make a substantial contribution to knowledge acquisition, social well-being, and material prosperity in addition to forming and developing individuals' personalities. In order to achieve greater perfection, the current Indian curriculum development system needs to create a unique kind of education that creates harmony between materialism and spiritualism with humans.

While modern systems have advanced technologically over ancient systems, researchers find certain advantages of the former over the latter. Each system has advantages and disadvantages.

Suggestions

● **Improving Education Accessibility**: Put laws into place to guarantee that everyone has access to high-quality education, particularly in rural communities.

● **Professional Development for Teachers**: — Invest in extensive programs for training teachers that emphasize the development of soft skills, practical learning experiences, and innovative teaching approaches.

● **Advocacy and Awareness**: — Educate the public about the value of literacy and education by launching campaigns, participating in media, and organizing outreach initiatives.

● **Observation and Assessment**: — Establish effective mechanisms to oversee and assess the effectiveness and standard of educational programs. Experts should conduct proper supervision and inspections.

● **Overcome stress in students:** - Now a days more suicide cases being listed due to failure

in exams, the reason behind is only the race of competition and pressure from families to be on top. The counseling sessions must provide for students.

- **Rote learning and Memory retention Culture**: The prevailing culture of rote learning and memorization is one of the main weaknesses in the Indian educational system. This method discourages problem-solving, analytical thinking, and the application of knowledge in real-world situations. On the other hand, students can apply theoretical concepts in real-world scenarios thanks to the emphasis on experiential learning and active engagement found in the practical-based education systems of Finland, Germany, and Singapore.[6]

"The purpose of education is to replace an empty mind with an open one."- Malcolm Forbes

(Endnotes)

1. Patel Jayanti Bhai (2013). Education System in India; International Journal for Research in Education; *International Journal for Research in Education;* Vol. 2, Issue:2; ISSN:2320-091X

2. Ratnesh Kumar & Jain Anshul & Shaharan Hritik (2023). Significance of Ancient Vedic Education in Present Era. *International Research Journal Of Modernization of Engineering and Science 5(3).* https://www.irjmets.com/uploadedfiles/paper/issue_3_march_2023/34517/final/fin_irjmets1679303987.pdf

3. Dubey Kalyani &Nimji Akhilesh (2015) A Study of Critical Comparative Analysis of nacient Indian Education and Present Education System. International Journal of advance Research and Science Engineering 4(1). http://www.ijarse.com/images/fullpdf/1426573415_815.pdf

4. Kerela School Introduces Iris- India's First AI Teacher Robot Redefining. Education. https://timesofindia.indiatimes.com/education/news/kerala-school-introduces-iris-indias-first-ai-teacher-robot-redefining-education/articleshow/108292074.cms

5. Ranjan, Saroj. (2023). Implementation of new Education policy on the higher education and opportunities. Research gate https://www.researchgate.net/publication/369450306_Implementation_of_New_Education_ Policy_on_the_Higher _Education_and_its_Opportunities

6. Kapur, Radhika. (2018). Problems in Indian Education system. Research Gate. https://www.researchgate.net/publication/323700593_Problems_in_the_Indian_ Education_System

◆◆

Brief Investigation of the Ancient Indian Education System and NEP 2020

Dr. Kamla Bora* Ms. Archana**

[*Education not only helps people make money, but it also advances human development and improves society. It is the act or process of learning, enhancing one's ability to think and make decisions, and generally preparing oneself or others intellectually for life. India's ancient culture places a strong focus on moral education, for self -development by emphasising on simple life and noble thoughts. In ancient India, both formal and informal ways of educating people existed. Pathshalas, gurukul and temples were some of the locations of indigenous education. But during colonisation, the British education system was implemented in India which was designed to meet the demands of the colonial government. The English language and literature, science and mathematics were prioritised over Indian history and culture in the system.*

Therefore, a major revolution in education is brought about by national education policy, which provides everyone with access to excellent education and holistic development of oneself. India's success and leadership on the international scene will largely depend on its ability to establish widespread access to high quality education. This calls for a dramatic change in education by integrating the old educational system with the modern one and making quality education accessible to all.]

Education is not knowledge or information. It is, in fact, a training of mind and a training of spirit. It is a fundamental means of human development and to bring about any desired change in a society, which is an accepted fact throughout the world. It not only helps in the development of one's personality but also determines the future. Education helps an individual on a global platform (Agarwal 2001).

The main objectives of the present study are as follows:

1. To briefly study the ancient Indian education system and its impact on self-development.

2. To briefly study the education in medieval times.

3. To assess the British education system and its impact on Indian education.

4. To assess the pros and cons of National Education policy (post-Independence).

5. To assess the major advantages of national education policy 2020.

Methodology

The present investigation is based on secondary level information such as books, journals, etc.

Ancient Education System In India

The old educational system was considered to be a source of wisdom, customs, and rituals that nourished and enlightened humanity. Our traditional educational system, which dates back to the Rigveda, developed over time and was centred on the holistic development of the individual by attending to both the inner and outer self. The method placed a strong emphasis on the intellectual, physical, spiritual, and moral facets of life. It placed a strong focus on virtues including self-reliance, discipline, humility, honesty, and respect for all living things. The

* Assistant Prof. Department of Geography S.B.S. Govt. P.G. College Rudrapur, U.S. Nagar, Uttarakhand.
** Research scholar, Department of Geography S.B.S. Govt. P.G. College, Rudrapur U.S.N. affiliated to Kumaun University Nainital, Uttarakhand.

harmony between nature and humans was instilled in the students. Teaching and learning encompassed all facets of life and was based on the principles of the Vedas and Upanishads, which included fulfilling obligations to oneself, one's family, and community. The educational system prioritised learning as well as physical growth. To put it another way, the focus was on having a healthy body and mind.

The Vedas, Brahmanas, Upanishads, and Dharmasutras were the foundational texts of the ancient educational system. Aryabhata, Panini, Katyayana, and Patanjali are names you have probably heard of. They also contributed to knowledge through their writings and the medical texts of Sushruta and Charaka. Various subjects like Itihas (history), Anviksiki (logic), Mimamsa (interpretation), Shilpashastra (architecture), Arthashastra (polity), Varta (agricultural, trade, commerce, and animal husbandry), and Dhanurvidya (archery), were used as sources of knowledge. Physical education was also an important part of the curriculum. Students participated in yogasadhana (mind-body training), dhanurvidya (martial arts training), and exercises to excel in all aspects. Academic discussions were conducted (shastrartha) to evaluate student learning. Furthermore, there was the peer-to-peer learning method, which involved group work.

Together, the Gurus and their students diligently studied to master all areas of knowledge. Students lived together away from their homes for years together until they reached their goals. The residential study centres were called gurukuls, or ashrams. In the early Vedic era, women also had access to education. We find references to many prominent female scholars including Maitreya, Visvambhara, Apala, Gargi and Lopamudra.

During this period, a large number of monasteries, viharas and many famous educational centres came into existence, the most notable universities that emerged during this period were located at Takshashila, Nalanda, Valabhi, Vikramshila, Odantapuri and Jagaddala, etc. and attracted students from other distant countries like China, Korea, Tibet, Burma, Ceylon, Java, Nepal etc.

Education System In Mediveal India

Traditional schooling was quite popular in pre-colonial India. During the medieval period, maktabas and madrassas were incorporated into the existing educational system. Madrasas and Gurukuls dominated education in mediaeval India. A madrasa was an Islamic school founded in the 11th century. They mainly focused on teaching Arabic and Islamic law. These schools were supported by Muslim rulers and wealthy merchants. Gurukul, on the other hand, was a traditional Hindu school that had existed since ancient times.

These universities have produced numerous scholars and intellectuals and provides free education to students. Much of the education system's curriculum was religious, but courses such as mathematics, astronomy, and medicine were also taught. In addition to theoretical knowledge, students also acquired practical skills.

During the Middle Ages, an intellectual and cultural revolution flourished in India. During this period, many scientists emerged who made great contributions to fields such as science, literature, and philosophy. At the same time, some of the most famous scholars who influenced Indian school education include Alberuni, Amir Khusrow, Ramanuja, Kabir, Tulsidas, Malik Muhammad Jayasi, and Bhaskara II, etc. These scholars played an important role in shaping the intellectual and cultural landscape of medieval India. Their works continue to be studied and revered even today, and their contributions have left an indelible mark on Indian culture.

However, the status of women's education in medieval India was limited to the elite. In general, society did not value women's education as it was seen as a threat to traditional gender roles and was thought that educated women would

neglect their duties. As a result, women's education in medieval India was limited to homeschooling. They were taught by family members or private tutors. Although there were some exceptions, female education was not valued by society. Which resulted in women not having the same opportunities as their peers.

Education System during British Rule

Modern education began in India under British rule. The history of education in India under British rule can be divided into four periods. The first period from the early days to 1812, second period from 1813-1815, third period from 1854-1920 and fourth from 1921-1947.

In the first period, the East India Company followed a policy of indifference and non-interference in education as education was not a part of the program. The company's charter was renewed in 1813, giving the company responsibility for education in India, although on a very limited scale.

The second period was the provincial line of action, in which the various provinces were given a certain degree of freedom to adopt their own education policies. This period was marked by great educational controversies. There were several schools that dealt with educational policies, means of education, and methods of disseminating education. There were Orientalists who advocated the preservation of Oriental studies and the use of Sanskrit and Persian as a method of teaching. On the other hand, there were Anglicists who argued that Western-style education should be promoted and English should be used as a medium of education. This contradiction was partially resolved by the Macaulay Minutes of 1835.

The third period can be said to be the All-India education policy period. It began with the dispatch of Sir Charles Wood in 1854 and ended with the Government of India Act of 1919. The fourth period can be called the era of local autonomy. It began in 1921 with new constitutional reforms under the Government of India Act, 1919. This bill ushered in a new era in the country's educational development. All control and responsibility for education was transferred from the Government of India to local governments. With the introduction of full provincial autonomy by the Government of India Act, 1935, the position of the provincial education minister was further strengthened. After World War II, a very important plan for the development of education was prepared, the Sargent Report (1944). This plan had a powerful influence on modern educational thought and practice.

Education System in India Post-Independence

After India's independence, education began to change with a focus on educating the masses. The Board of Education was created to guide the development and revision of the policy. A major change is free education and primary education up to age 14. To meet the requirements of an independent state, India then focused on increasing literacy rates, increasing access to education at all levels, and creating vocational training programs. Education reforms are being led by national policies and initiatives such as Sarva Shiksha Abhiyan and Kothari Commission.

After independence, the Indian government formed three committees to reform education system. In 1949, University Education Commission made some recommendations in the areas of curriculum reform, assessment, information, student services, and teacher recruitment.

The Secondary Education Commission (1952–1953) prioritised teacher education and secondary education. The Education Commission of 1964–1966 conducted a comprehensive review of academic discipline. For every educational level, it created a national standard. The government of India, announced a national education strategy in July 1968. However, the

plan was revised in 1986 with a focus on educational technology, ethics, and national integration.

The Department of Education was home to a number of independent bodies which were:

the All-India Council of Technical Education (1945), the University Grants Commission (1953), the National Council of Educational Research and Training (1961), and were the three most significant organisations. The first body provided advice on technical education to the government, the second organisation manages university research, examination, and teaching standards as well as coordinated and promoted university education and the third organisation works to improve the quality of education provided in schools.

The Planning Commission was established in 1950 by the Government of India with the aim of laying the foundation for the advancement of people at all levels, including education. After that, additional plans are generally created and implemented every five years. These programs aim to achieve the following key goals:

● to establish universal elementary education.

● to end illiteracy,

● to create programmes for vocational and skill training.

● to modernise and upgrade standards at all educational levels, emphasising science, technology, and environmental education.

● to provide facilities for high-quality education in every district of the nation.

National Education Policy

The Government of India, Ministry of Human Resource Development (MHRD) announced a new education policy on July 30, 2020, with the aim of ensuring that no child suffers in learning and achieving due to birth or background. NEP

(2020) is built on five principles of accessibility, equity, quality, affordability and responsibility. This is the first education policy of the 21st century, replacing the 34-year-old National Education Policy 1986. It proposes to review and update all aspects of the education structure, including school regulation and governance, to create a new system that is aligned with the ambitious goals of the 21st century while focusing on holistic, interdisciplinary education along with India's tradition, culture and value system.

Compared to the 1986 law encouraging 10+2 schooling, the New Economic Policy proposed a 5+3+3+4 plan; meaning students will use five years to lay their foundations, three years in the planning phase and three years in the medium-term phase. On the higher education front, the 2020 NEP provides insights and recommendations on various aspects of education, including the promotion of quality research through the establishment of a research base in countries, continuous teacher development, technology integration, international higher education. Management and infrastructure management, multi-disciplinary teaching, integration, quality and reliability analysis and availability of content in Indian languages. Technology and education will be integrated through various pre-planned and scheduled programmes, including dynamic textbooks, e-content for capacity building of teachers and students.

NEP 20 focuses on the development of students regarding their cognitive, social, emotional and physical development. It encourages thinking, creativity and problem solving, preparing students to succeed in today's world. The multidisciplinary nature of the policy will encourage students to explore a variety of topics and provide a comprehensive education that develops all aspects of the individual.

Conclusion

India's glorious past illuminates the present and adds charm to the country's future. The unique feature of ancient India is that the formation of her culture was influenced not so much by political, economic or social factors as by religion.

Every period of Indian education is very important because it forms a system of learning and education. Well-trained human resources that contribute to the development of assets. Our current education system has a lot to learn from the India's ancient education system. Therefore, the focus is on connecting learning to the world beyond school. Today's teachers are aware of the role and importance of multilingual and multicultural education, thus reconciling ancient and traditional knowledge with modern education. It should aim at imparting both knowledge and wisdom which are necessary attributes of a fuller personality.

On that account the establishment of NEP 2020 is designed to improve human resource capacity to make effective recommendations. The policy is expected to have a positive impact on education. There is a need to restructure and reform many aspects of the education system, including the management and control of schools, to create a new system that meets the educational needs of the 21st century and the culture, traditions and values of India. Good e-content that will help teachers and students improve their skills, strong textbooks, and other current and planned technology outcomes in education and make India a global hub for skilled workers.

References

1. Agarwal S.P. (2001): Women's Education in India (1995-1998). Present Status, Perspective, Plan, Statistical Indication with Global view, Vol.3 concept Publication co., New Delhi.

2. Altekar, A.S. (1951): Education in ancient India (fourth edition), Man Inshore and Bros. Banaras (Variance) pp. 04

3. Artiles, A.J., Harris-Murri, N., & Rostenberg, D. (2006). Inclusion as social justice: Critical notes on discourses, assumptions, and the road ahead. Theory into Practice, Vol. 45, No. 3, Inclusive Schooling Practices: From Why to How (Summer, 2006), pp. 260-268 (9 pages)

4. Biswas A.K. (2016): Development of Education in India During the Medieval Period: A Historical Approach. IJRAR June 2016, Volume 3, Issue 2.

5. Chauhan, C.P.S (2007): Modern India Education Policies, Progress and Problems Kanishka Publishers, Distributors New Delhi-110002. Pp. 1-354

6. Encyclopaedia Britanica, Inc.; Education system post-independence.

7. Ghonge M. M., Bag R. and Singh A. (2020); Indian Education: Ancient, Medieval and Modern. From the edited volume, Education at the Intersection of Globalisation and Technology.

8. Ministry of education official site. About NEP 2020.

9. NCERT Book, Ancient education in India

10. Phatak, R.P. (2007); History Development and Contemporary Problems of Indian education. Kanishka Publishers Distributors. New Delhi 110002 pp. 1-160

11. Pruthi, R.K. (2005): Education in Ancient India. Sonali Publication, New Delhi-110002 pp. 1-230

12. Ray, K. (1984): Education in medieval India. B.R. Publishing Corporation Delhi-110002 pp. 1-155.

◆◆

Mother-Tongue based Multilingual Education for Inclusive Learning

Dr. Goutam Naskar*

["*Mother-tongue based multilingual education" (MTB-MLE) is an approach to learning where the primary language of the learner is used as the language of instruction. It recognizes the importance of a child's mother tongue in their education and promotes inclusive learning by providing a strong foundation for their academic and social development. In India, the National Education Policy 2020 (NEP 2020) has emphasized the importance of mother-tongue based education as a key component of the education system. The policy recognizes the role of mother tongue in providing a strong foundation for learning and promoting multilingualism. This paper will discuss the importance of mother-tongue based education in India and how it aligns with the National Education Policy 2020. This paper will explore the concept of MTB-MLE and its potential to promote inclusive learning. It will discuss the importance of multilingual education in India and how it is addressed in the new education policy.*]

Education is a fundamental right that should be accessible to all, regardless of race, ethnicity, or socio-economic background". However, for many children around the world, language remains a significant barrier to accessing quality education. "Mother-tongue based multilingual education" (MTB-MLE) is an approach that aims to address this issue where the students' mother tongue is used as the medium of instruction in the early stages of schooling. This paper will explore the concept of MTB-MLE and its potential to promote inclusive learning in Indian context.

Mother-Tongue based Education in Early Stages

MTB-MLE is "an approach to education that uses the students' mother tongue as the primary medium of instruction in the early years of schooling", typically from kindergarten to grade three (Menken & Garcia, 2010). It recognizes the importance of a child's first language as the foundation for learning and advocates for its use in the classroom. This approach also promotes the learning of additional languages, such as the official language/s of a nation, as a second language. This approach emphasizes the necessity of a child's mother tongue in their cognitive and socio-emotional development. It has gained recognition and support from various international organizations, including UNESCO and UNICEF, as an effective way to promote inclusive and quality education.

Children learn best in their mother tongue since they are most familiar with this language. This familiarity allows for better understanding and retention of information, leading to improved cognitive development. When the mother tongue of the learners is used as the medium of instruction, it creates a bridge between the child's home environment and the school environment. This connection helps children feel more comfortable and engaged in the learning process, leading to better academic outcomes. MTB-MLE also acts as an active agent in the preservation and the promotion of cultural diversity. It helps children in learning by making use of their native language and, in turn, become aware about their culture and traditions, fostering a sense of pride and belonging. MTB-MLE is particularly beneficial for marginalized communities, such as indigenous and minority groups, who may face discrimination and exclusion in the education system. This approach gives them equal access

---

* Assistant Professor of English, Harimohan Ghose College, Kolkata.

to education and promotes their cultural identity and language. Children who learn using their native language before learning a second language have better language proficiency in both languages. This is because they have a strong foundation in their mother tongue, making it easier for them to learn a new language. Children who learn in their mother tongue or native language feel more comfortable and confident, and develop a positive attitude towards learning. This, in turn, promotes their social and emotional well-being, leading to a more inclusive and supportive learning environment.

Multilingual Education in Indian Context

Multilingual-based education emphasizes the use of multiple languages in teaching-learning process. This approach to education has gained significant attention in recent years due to its numerous benefits.

"India is a linguistically diverse country, with over 19,500 languages and dialects spoken. The Constitution of India recognizes 22 languages as official languages, and there are many more regional languages that are widely used" (NEP, 2020). The linguistic diversity of the country poses a challenge for the education system, as it becomes essential to provide education in the language that is most familiar to the students.

Multilingual education ensures that students from different linguistic backgrounds are included in the education system. It provides opportunities for students to learn in their mother tongue, which helps them understand concepts better and improves their overall academic performance. Language is an essential component of a country's culture, and multilingual education helps in preserving and promoting it. By providing education in multiple languages, the cultural heritage of different regions is not lost and is passed on to the next generation.

Research has shown that learning multiple languages has a positive impact on cognitive development. It improves critical thinking skills, problem-solving abilities, and memory retention. Multilingual education enables students to learn in a language that is most comfortable for them, leading to better academic outcomes.

The recently launched National Education Policy 2020 has given significant importance to multilingual education. It recognizes the importance of mother tongue and regional languages in the development of a child and aims to promote multilingualism among students. The policy states that students up to grade 5 will be taught in their mother tongue or regional language. It also suggests the use of multilingualism in higher education and encourages the use of technology to facilitate learning in different languages. The policy also emphasizes "the need for teacher training programmes to equip teachers with the necessary skills to teach in multiple languages" (NEP, 2020). It also proposes the creation of a National Institute for Pali, Persian, and Prakrit to preserve and promote ancient languages.

Inclusive Learning & Multilingual Education

Inclusive learning is "an approach to education that promotes equal opportunities for learning for all students, regardless of their backgrounds or abilities" (Quintero, 2010). Multilingualism, on the other hand, refers to "the ability of an individual to use more than one language to communicate and understand information" (Davies, 1996). With globalization and the increase in diversity in society, multilingualism has become an essential aspect of education.

In today's society, "there is a growing demand for individuals who are proficient in more than one language. Globalization has led to increased communication and interaction among people from different linguistic and cultural backgrounds" (Ghosh, 2024). This has made multilingualism a valuable skill in the job market. Additionally, the population of students from diverse linguistic backgrounds is increasing in

schools. These students may struggle to learn and understand the curriculum in a language which cannot be considered as their first language. This can lead to feelings of exclusion and difficulty in keeping up with their peers. Therefore, there is a need for a multilingual based education system to cater to the linguistic diversity of students and provide them with equal opportunities for learning.

Multilingual based education promotes inclusivity by providing a conducive learning environment for all students, and students from myriad linguistic backgrounds are given equal importance and value. It recognizes and celebrates "the diversity of languages and cultures" within the school community, promoting a sense of belonging among students. "Learning a second language can enhance cognitive skills such as problem-solving, critical thinking, and creativity" (Wragg & Wragg, 2012). Students who are proficient in more than one language have been found to have better memory, attention, and executive functioning skills. This can benefit students in their academic performance and overall development. Multilingual education can also improve communication and social skills among students. Learning a second language allows students to communicate with people from different backgrounds, fostering understanding and empathy. This can also help students develop social skills and build relationships with their peers. As mentioned earlier, multilingualism is becoming increasingly important in a globalized world. By providing students with the opportunity to learn multiple languages, multilingual based education prepares them for future careers and opportunities in a diverse and interconnected world. Language and culture are closely intertwined, and learning a new language can also expose students to different cultures and ways of life. Multilingual based education promotes "cultural exchange and understanding, which is crucial in building a more tolerant and inclusive society" (Mallozzi & Malloy, 2007).

Inclusive Learning & NEP 2020

Inclusive learning is "a concept that aims to provide equal access to education for all students, regardless of their background, abilities, or disabilities. It is a means to promote social justice and ensure that no one is left behind in the pursuit of education" (Quintero, 2010). In India, the National Education Policy (NEP) 2020 has laid a strong emphasis on inclusive learning and has introduced several provisions to promote it. Inclusive learning is a philosophy that recognizes and respects the diversity of learners and provides them with equal opportunities to participate in education. This approach aims to create an inclusive environment where every student, regardless of their gender, caste, religion, socio-economic status, or disability, can feel welcomed and supported. It also focuses on adapting teaching methods and materials to cater to the individual needs of students to ensure their success.

Despite the efforts made towards inclusive education in India, it has achieved little success in getting the desired outcomes. One of the hindrances is inadequate infrastructure in schools. Also, there is a lack of resources in schools, especially in rural areas. Many schools do not even have basic facilities for students with disabilities. This makes it difficult for these students to access education. Moreover, the societal stigma and discrimination towards certain groups, such as Dalits and tribal communities, also hinder their access to education. These students face discrimination from teachers and peers, which leads to low self-esteem and poor academic performance. Additionally, the lack of trained teachers and a curriculum that caters to the diverse needs of students poses a challenge to inclusive learning in India.

The NEP 2020 has recognized the challenges faced by inclusive education in India and has introduced several provisions to promote it. The

policy aims to achieve universal access to education by providing free and compulsory education to all children aged 3-18 years. It also emphasizes the importance of early childhood education as a foundation for inclusive learning. The NEP 2020 also focuses on the professional development of teachers in pre-service and in-service periods so that teachers are equipped with the necessary skills to cater to the diverse needs of students. It proposes a four-year integrated B.Ed. program that includes training in special education, inclusive education, and educational technology. This will help teachers to create an inclusive learning environment and cater to the individual needs of students. Another significant provision of the NEP 2020 is "the introduction of a flexible curriculum that allows students to choose their subjects based on their interests and abilities. This will provide students with the opportunity to pursue their passions and talents and will also cater to the diverse needs of students with disabilities" (NEP, 2020).

Furthermore, the policy also emphasizes the use of technology in education to make it more accessible and inclusive. It proposes the adoption of assistive technology and the creation of digital resources for students with disabilities. This will enable them to access education on an equal footing with their peers.

Challenges & Opportunities

Despite the numerous benefits of MTB-MLE, implementing this approach is not without its challenges. Implementing a multilingual based education system can be challenging because of "lack of resources, trained teachers, and resistance from traditional education systems. This is especially true in countries with a high level of linguistic diversity. Without proper training and resources, teachers may struggle to effectively teach in a language that is not their own, leading to a decline in the quality of education" (Cenoz & Gorter, 2019).

Implementing mother-tongue based education in India is not without challenges. To overcome these challenges, the NEP 2020 has proposed to establish a National Institute for Pali, Persian, and Prakrit to develop resources and train teachers in these languages. It also suggests the creation of a National Language Translation Mission to translate textbooks and other learning materials into different languages.

Another challenge is the negative attitudes towards indigenous languages and the belief that they are inferior to global languages. This can lead to resistance from parents, students, and even teachers themselves, who may prefer the use of a global language for instruction. This can create a barrier to the successful implementation of MTB-MLE. However, these challenges can be addressed through various solutions. For instance, schools can collaborate with community organizations and volunteers to provide resources and support for language learning. Teachers can also receive training and professional development programs to equip them with the necessary skills to teach in a multilingual environment. Additionally, a well-developed and culturally sensitive curriculum must be in place to ensure the effective implementation of MTB-MLE.

Concluding Remarks

MTB-MLE has gained recognition and support in recent years as a means to promote inclusive education. UNESCO's "Sustainable Development Goal 4 emphasizes the need for quality education that is inclusive and equitable, and MTB-MLE is seen as a key component in achieving this goal. Mother-tongue based multilingual education is a crucial aspect of inclusive learning that has numerous benefits for students, including improved academic performance, preservation of cultural identity, and the development of cognitive skills" (Ghosh, 2024). However, its successful implementation requires a collaborative effort from governments,

communities, and educators. By investing in resources and training, and promoting a positive attitude towards indigenous languages, an inclusive education system can be created that values and celebrates diversity.

References

1. Aguirre, A. (1984). Parent and teacher opinions of bilingual education: Comparisons and contrasts. *The National Association for Bilingual Education Journal, 9*(1), 41-51.

2. Bax, S. (2002). The social and cultural dimensions of teacher training. *Journal of Education for Teaching, 28*(2), 165-178.

3. Canagarajah, S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford: Oxford University Press.

4. Cenoz, J., and D. Gorter. (2019). "Multilingualism, Translanguaging, and Minority Languages in SLA." *The Modern Language Journal 103*, 130–135.

5. Cooper, R. L. (1989). *Language planning and social change*. New York: Cambridge University Press.

6. Creswell, J. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. (Second Edition). Thousand Oaks: Sage.

7. Cummins, J. (2000). *Language, power, and pedagogy. Bilingual children in the crossfire*. Clevedon, England: Multilingual Matters.

8. Davies, A. (1996). Ironising the myth of linguicism. *Journal of Multilingual and Multicultural Development, 17*, 485-496.

9. Haugen, E. (1972). *The ecology of language*. Stanford, CA: Stanford University Press.

10. Kaplan, R. B., & Baldauf, R. B. (1997). *Language planning from practice to theory*. Clevedon: Multilingual Matters.

11. Mallozzi, C., & Malloy, J. (2007). Second language issues and multiculturalism. *Reading Research Quarterly, 42*(3), 430-436.

12. Menken, K., & García, O. (Eds.). (2010). *Negotiating language policies in schools: Educators as policymakers*. New York: Routledge.

13. NEP (2020): Policy document released by Government of India Retrieved from https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English.pdf on 12 March 2022; 12.20 hrs.

14. Pennycook, A. (1989). The concept of "method," interested knowledge, and the politics of language teaching. *TESOL Quarterly, 23*, 589-618.

15. Phillipson, R. (1992). *Linguistic imperialism*. Oxford: Oxford University Press.

16. Skutnabb-Kangas, T., & Toukomaa, P. (1976). *Teaching migrant children s mother tongue and learning the language of the host country in the context of the sociocultural situation of the migrant family*. Helsinki: Tampere.

17. Spolsky, B. (2004). *Language policy*. Cambridge: Cambridge University Press.

18. Vertovec, S. (2007). "Super-diversity and Its Implications." *Ethnic and Racial Studies, 30*(6), 1024–1054.

19. Wragg, T., & Wragg, E. C. (2012). *An introduction to classroom observation*. New York: Routledge.

20. Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). Los Angeles: Sage.

◆◆

Cultivating the Compromise Attitude through *Pabbajja*: Insight into Buddhist Education

Amit Mondal*

[*In the system of Buddhist education, fostering a mindset conducive to compromise is of paramount importance for harmonious coexistence and personality building. This paper delves into the practice of Pabbajja, a discipline of cultivating a compromise attitude among pupils for advocating the sense of fraternity and equality. Pabbajja or "going forth" is the first stage in Buddhist initiation in which a student voluntarily takes admission to the monastery, leaving behind his previous state for getting an education within the Buddhist monastic community, irrespective of castes and sects. This practice instilled values essential to the art of compromise within the Buddhist educational context. Top of FormThe "floating experience" or the desired goal of Zen Buddhism, i.e., "To go beyond the dualism of being and non-being, and again to love the tract of the Middle Way" will be relevant to our understanding of the compromise attitude developed during the practice of Pabbajja. It contributes to the holistic development of individuals and communities. The paper also aims to highlight the significance of this compromise attitude in the context of Indian culture of the present time*.]

In *Chips from a German Workshop*, Max Müller states, "To my mind, having approached Buddhism after a study of the ancient religion of India, the religion of the Veda, Buddhism has always seemed to be, not a new religion, but a natural development of the Indian mind in its various manifestations, religious, philosophical, social, and political"(434). Muller also argues that Buddhist society was more of fulfilling "the ancient schemes and dreams of the Brahmanic lawgivers" (437) than of denying the same. This perspective in Buddhist education underlines an organic and evolutionary relationship between Buddhism and Indian intellectual and cultural milieu. It signifies a continuity of thought rather than a radical departure from the Brahminical system. However, under the Buddhist educational system, the monasteries, representing the Buddhist Order or *Sarhgha,* became centers of learning. Notably, under this educational system, no educational opportunities were offered to the pupils to study independently outside the monasteries. In other words, all forms of education, whether pertaining to sacred or secular knowledge, were under the exclusive purview of the monks. Indeed, the monks had a monopoly over the realms of learning and the discretionary time to disseminate knowledge. Under this system the requirement to have a teacher was an important aspect of the ordination process: "No one, O Bhikkhus, should undergo the *Upasampada* ordination without having an *Upadhyaya*" (qtd.in Mookerji 395). It suggests that the teacher must be a real individual such as the *Sargha* (or a corporate body), not a fictional entity. Such ordination emphasized the teacher's individual responsibilities for his student's training and conduct. It may be noted that this educational system also placed emphasis on the pursuit of knowledge as a means to alleviate suffering and attain enlightenment. While the system prioritised memorization of the sacred texts, the cultivation of virtues such as compassion, mindfulness, and ethical conduct was also the focal point. This system has evolved over centuries, adapting to various cultural contexts while remaining grounded in the fundamental tenets of Buddhism.

---

* Ph.D. Scholar, Department of English & Culture Studies, the University of Burdwan.

Pabbajja or "going forth" is the first stage in Buddhist initiation which means a youth's voluntarily entry into the monastic Order for getting an education within the monastic community.Top of Form It was a process of renunciation and becoming a monk. A minimum age required of a student for entering into the Order was five. Buddhist education was free for every student belonging to any caste, breaking down different social barriers that might create social distinctions. The idea is that anyone wanting to be a part of this system had to bid farewell not only to the visible symbols of their past life but also to the markers of their caste; it was like shedding old clothes. This act of entering the Order was a deliberate rejection of caste differences, embodying the principles of equality and fraternity. As Buddha himself articulated,

As the great streams, o disciples, however many they may be, the Ganga, Yamuna, Achiravati, Sarabhii, Mahi, when they reach the great ocean, lose their old name and their old descent, and bear only one name, 'the great ocean', so also, my disciples, these four castes, Nobles, Brahmans, Vaisya, and Siidra, when they, in accordance with the law and doctrine which the Perfect One has preached, forsake their home and go into homelessness, lose their old name and old paternity, and bear only the one designation. (qtd. in Mookerji 395).

It is noteworthy that in its theoretical implication, pupils from all castes were eligible to join the monastic Order, while in reality, only a select few actively sought admission. This exclusive group comprised individuals who had reached a significant level of spiritual advancement and demonstrated the readiness to embrace the ascetic life. They were certain individuals who willingly renounced all sort of material pleasures and the worldly activities, and thus formed a small and distinguished class within society. Yet, there were certain restrictions for young individuals who wanted to join the Order. For instance, admission was not allowed for students without the consent of their parents. Pupils who had significant physical defects or serious illness were also restricted from the admission. Admission was also denied to those with serious moral flaws; individuals with confirmed criminal backgrounds, like matricide, were also excluded. Therefore, the Buddhist educational system developed through *Pabbajja* raises two fundamental questions. First, how did students manage to imbibe true Buddhist education regardless of caste distinctions? Second, how did the system contribute to students' personality development? To delve into these inquiries, we shall examine the duties of both students and teachers within the educational system. This entails understanding the importance of disciplines and mindfulness in the learning process, which plays a key role in shaping strong and composed personalities. It involves building a compromise attitude among students by enabling them to deal with life's challenges with equanimity.

In the online *Oxford Learner's Dictionary*, the word 'compromise' is defined as "a solution to a problem in which two or more things cannot exist together as they are, in which each thing is reduced and changed slightly so that they can exist together". According to the online *Cambridge Dictionary*, compromise is "an agreement in an argument in which the people involved reduce their demands or change their opinion to agree". It is important to note that both definitions carry a sense of reducing demands or changing opinions of the people who are involved in an argument because an argument requires a solution or agreement. Undoubtedly, these two definitions quoted above carry a sense of loss and gain. While the reduction of something may be considered a loss for one side, as compensation for that loss, something else may be gained. In the Buddhist educational system, students undergo a process in which they agree with the principles of the monastic Order. Here,

compromise is not simply about giving in or reducing personal demands. Instead, there is always a sense of inculcating harmony and cooperation among the students. The objective of the system is to impart the values of compromising personal choices and to prioritise unity and collective consciousness as a mutual agreement. Apart from that, the sense of loss and gain embedded within the idea of compromise is also applicable to Buddhist education. When there is a certain loss in case of reducing personal opinions, others' opinions are valued as compensation. Indeed, this practice of cultivating the compromise attitude is deeply connected with the spiritual growth of the students. The students engaged in a process that made agreements with the principles of the monastic Order. The essence of compromise in this context does not merely entail conceding or giving in; rather, it reflects an understanding and acceptance of the interconnectedness of all beings. In this respect, students would recognise the need to reduce personal demands or modify individual opinions to achieve a collective agreement. This process is integral to the communal nature of the monastic life, where unity and shared understanding are paramount. Thus, this educational world articulates a floating experience, akin to the desired goal of Zen Buddhism, i.e., "To go beyond the dualism of being and non-being, and again to love the tract of the Middle Way", while it carries the strong Buddhist overtone of "the sad, floating, evanescent, griefstricken world" (Michener 30). In *Essays in Zen Buddhism*, D.T. Suzuki describes the "floating experience" as "a state of absolute nothingness" (144). In its physical meaning, the term "floating" signifies an assumed ability of controlling the body by keeping it at a point neither sinking nor flying, liberated from the forces of density or gravity. Therefore, there is a supreme exertion of control. However, in Buddhist education, "floating" is a state of fluidity and transcendence. It signifies

an environment where rigid distinctions and dichotomies dissipate, allowing individuals to follow a path unbound by conventional limitations. This educational system is somewhat different from any sort of discourse which entails the polarities of existence and non-existence. Instead, the system embodies a sense of balance, peace, and harmony and encourages students to embrace a holistic perspective. Therefore, Buddhist education demonstrates a kind of floating world in which students learn not only academic lessons but also the significance of cooperation and mutual relationship.

During the practice of *Pabbajja*—a significant stage for students to experience this floating world—the students were instructed to perform certain duties and responsibilities which helped them develop their compromise attitude. For instance, their morning tasks were to provide teachers with water, prepare their meals, and assist them in various other tasks. By practising obedience and humility, pupils would learn to control their egos and develop a willingness to compromise for the greater good. This was indeed a strategy of the teachers to guide their students with their wisdom and experience. Thus, pupils would build within themselves the qualities of deference and obedience. Additionally, they were also instructed to attentively listen to their teachers' teachings and refrain from interrupting or contradicting them. However, the moment when pupils followed monastic ordination and dedicated themselves to the path of spiritual development, their duties and responsibilities took on even greater significance. In this regard, pupils were expected to emulate the qualities of their teachers, such as patience, compassion, and wisdom. Thus, the relationship between teacher and pupil during *Pabbajja* entails mutual respect and trust. Apart from these valuables lessons, pupils were also

assigned to clean *Viharas* (residential courts) of their teachers, remove furniture from the room and arrange carpet and mattress. Afterward, they were instructed to carefully put everything back in its proper place. They were taught for cleaning other areas of the *Viharas*, from the store-room and refectory to the fire-room. This aspect of learning and support reflects the interconnectedness of individuals on the spiritual path and the importance of practising compromise attitude for each other. Top of Form

One of the important aspects of *Pabbajja* was begging. After completing education students would choose life of a monk. Therefore, he would hold the alms-bowl and wear a simple begging outfit. This gesture symbolises that by begging for food and alms the monks welcome a life beyond material things and become more humble. Such humility becomes significant for cultivating a compromise attitude, as it helps individuals learn their limitations and accept help from others gracefully. It is so because they have to put aside their pride and ego for the sake of their spiritual journey. These are fundamental principles ingrained in Buddhist education that teach humility, compassion, and compromise. Indeed, these qualities of the monk contribute to personality development, more specifically a compromise attitude in all aspects of life. However, it is not the case of students only; even the teacher was also committed to the student's well-being. For example, teacher comes first in helping the student, if he lacks necessary items such as an alms-bowl or a robe; the teacher is expected to supply the student from his own possessions. Even when a student falls ill, the teacher must care for him until he recovers, including tasks such as providing water for washing, assisting with oral hygiene, and any other necessary care, showing a reciprocal attitude to teacher-student relationship.

To conclude, the practice of *Pabbajja* in the Buddhist educational system is significant in personality development, especially for cultivating a compromise attitude among pupils, not only in Ancient India but also the present time. It has promoted values of fraternity, equality, and harmonious coexistence. The essay explores the idea that students' entry into the monastic Order, leaving behind their previous identities signifies a journey of self-discovery and spiritual growth within the Buddhist community. In this case, *Pabbajja* contributes to the holistic development of individuals and communities, nurturing qualities such as humility, empathy, and respect. These values are essential not only for building harmonious relationships, but also promoting social cohesion in diverse cultural context in the present-day Indian culture, where conflicts and divisions often arise due to differences in beliefs, ideologies, and identities. Therefore, the construction of compromise attitude is significant in India's social cohesion and harmony. *Pabbajja* is one of the important factors for India being an inclusive and pluralistic society where diversity is celebrated, and simultaneously, differences are embraced as sources of strength rather than division.

Works Cited

1. Michener, James. (1983). *The Floating World*. Honolulu: University of Hawaii Press.

2. Mookerji, Radha Kumud. (1947). *Ancient Indian Education: Brahmanical and Buddhist*. London: Macmillan.

3. Muller Max. (1914). *Chips from a German Workshop* (1). London: Longsman, Green and Co.

4. Suzuki, D.T. (1927). *Essays in Zen Buddhism*. London: Souvenir Press.

◆◆

Role of Upanisadic Education System in Character Development in Reference to Chandogyopanishad

Dr. Vijayalekshmi. R*

[*The primary objective of all Upanishads is to impart self-knowledge to humanity as a whole. Upanishads shape individuals with specific skills and attitudes, fostering a progressive desire for human growth. To achieve this purpose, individuals require specific methods of practice, which Upanishads provide in abundance, tailored to each individual's qualifications.*

The Upanishads frequently utilize a conversational structure involving a student and a teacher. This setup highlights the imparting of knowledge through individualized guidance and conversation, cultivating a profound comprehension of self-awareness. The wisdom imparted by the teachers to their disciples is showcased by the brilliance displayed in the disciples' inquiries. The Upanishads possessed a perceptive understanding of the disciple. The teaching method employed for the disciple is based on transitioning from what he already knows to what he is unfamiliar with. Therefore, the Upanishads play a significant role in the self-development of individuals and offer numerous benefits to society. One should embrace modern technology while also incorporating the wisdom of tradition. This combination will empower individuals to confront any problem that arises in life with strength and courage.]

The relentless pursuit of knowledge and the intellectual capacity to acquire it have propelled the human race to its dominant position in the world. Education plays a crucial role in the development of a civilized society. An individual, who is self-developed, has the power to transform the entire society through his true nature. Although humans are born as animals, they undergo training to transition from animal behavior to civilized behavior.

Significance of the Study

In this modern world, science and technology have advanced to assist humanity. However, these advancements have primarily focused on materialistic aspects, neglecting inner development. As a result, all the worldly objects created through modern science and technology aim to bring happiness to individuals. Yet, people are unable to find satisfaction in anything because they lack self-awareness. Instead of looking within themselves, they seek happiness externally.

This is where the significance of this study emerges. Moreover, this study serves as a guiding light for teachers to shape their educational approach towards students. It also sheds light on the importance of the Upanisadic educational system in the present era.

Objectives

1. To give a light to the Upanisadic education system.

2. Understand the method of education system of ancient period and it purposes.

3. To understand and analyze the relevance of ancient education system and its present importance to develop the character-formation of a student.

Review of Literature

The researcher mainly focused on the following texts for the study.

1. Daúopanicad - Vol.I&II (2013) by Narendra Bhucan with Úrutipriya Bhacyâbhacyam is a

* Assistant Professor, Dept. of Sanskrit, KSMDB College, Sasthamcotta, Kollam, Kerala.

Malayalam text related to two Upanicads, BrihadâraGyaka and Chândogya. This text gives a detailed description of the principle upanishads.

2. Sukumar Azhikkode one of the famous writers in Kerala observed in his book 'Tattvamasi' (2012) the following topics like Upanicads, Vedas and BrâhmaGas, the messages of the Upanicads and ten Upanicads.

3. T. Sivasankaran Nair translated the Chândogyopanicad (2014) from Sanskirt to Malayalam based on the Mantras in Chândogyopanicad.

4. The Chandogya Upanishad of the samaveda with the commentary of Sankarachaya and the gloss of Sri Anandha Giri, Pandit Jibananda Vidhyasagara, is the main text contain detailed explanation of the concepts of the Upanisad.

Methodology

The present study focuses on the education system followed by the earlier texts. So, the Historical and Analytical methods have been used for this study.

The Upanishadic Education System

Philosophically, Upanishads not only facilitate self-knowledge but also encompass knowledge about the importance of truth, one's approach to life, individual behavior patterns, and man's relationship with the universe. The ultimate goal of education during the Upanishadic age is to attain the highest state of being, transforming into a Supreme Being.

The Upanishads frequently utilize a conversational structure involving a student and a teacher. This setup highlights the imparting of knowledge through individualized guidance and conversation, cultivating a profound comprehension of self-awareness. The wisdom imparted by the teachers to their disciples is showcased by the brilliance displayed in the disciples' inquiries. One can comprehensibly perceive the completeness of education system in the sixth chapter of Chandogyopanishad (6.8. -6.16). It demonstrates how to teach the students according to their eager to knowledge with the experiences and observations.

Methods of Teaching

Aruni's lesson for his son serves as an exemplary demonstration of ostensive instruction (Cha.Upa.6.8-16). The teaching methods employed included observation, reflection, and demonstration. By utilizing this approach, the disciple became acquainted with their surroundings, enabling them to comprehend each principle logically and convincingly. The disciples consistently approached the instruction with utmost seriousness, respect, and attentiveness. The Chandogyopanishad describes both formal and informal teachings. Whether formal or informal, the disciple directly receives instructions from a teacher, resulting in the most favorable outcome - as indicated by 'acaryavan purso veda' (Ch.Up. 7. 14.2) and 'acaryad ha eva vidya vidita sadhistham prapati' (Ch.Up. 7. 9.3.).

Syllabus

Students should be given a curriculum that focuses on life skills. The foundation of education should include self-awareness, understanding behavior in various social contexts, developing character, promoting environmental conservation, fostering positive attitudes towards women, empowering communities, and respecting national laws.

Mode of Instruction

Introduce the topic within the students' existing knowledge by having the teacher ask questions to pinpoint understanding. Organize students into groups based on their knowledge levels, designating the most knowledgeable student in each group as the leader. Following group discussions, review the outcomes with the teacher to assess students' comprehension levels. Tailor instruction to meet students' knowledge levels, providing comprehensive subject knowledge. Direct students to resources like the library and lab, offering guidance as needed. Foster a positive learning environment by incorporating student input. By extending class duration to three hours instead of one, educational outcomes could potentially rival those of traditional gurukula education.

Methods of Learning

Acquiring knowledge involves two steps: first, memorization; second, practical application. Classrooms focus on listening and understanding lessons, while hands-on learning and demonstration of physical and mental energy occur in Karmapatha. Full student development relies on the combination of physical and mental effort, known as the vasana. Cover the essential elements of Gurukula education today. Integrate ancient wisdom into modern education. Foster global citizens by enhancing children's innate skills. Current educational policies often limit students' self-expression. Gurukula education prioritized the development of every child.

Four Steps to Upgrade the system

Today's educational system should adopt the following ideas from the gurukula sysytem, because the knowledge of that time was very profound and a lifelong process. The imparting of that type of profound knowledge was not merely easy-to-use. So, the system of education was well constructed and designed for student's overall development. There are four steps which can be adopted to the present era. They are presentation of ideas by the teacher, Debates, sharing ideas and implementation of the ideas.

1. Teaching approaches should include memorization, ongoing study, practice, presentations, and other key elements.

2. Debates should involve presenting the scientific aspects of subjects, questioning them with evidence, addressing doubts, responding to objections, and providing theoretical evidence. Students should participate in daily discussion groups led by the teacher.

3. The third step involves sharing ideas among group members. It is important for each group to openly share their ideas, doubts, and solutions with one another. If questions arise that cannot be immediately answered, students should seek guidance from the teacher, conduct experiments in the laboratory, consult with experts, refer to textbooks for clarification, and gather evidence to support their findings. By revisiting and discussing the topic, students can deepen their understanding and achieve mastery in the subject matter.

4. Implementation is the final step in the process. Students will require assistance from society, government, and teachers to apply the knowledge they have acquired. Workshops need to be arranged, and the top-performing students or groups should be selected and sent

to workshops at the district, state, and national levels.

Mode of Evaluation

Regular assessments should be carried out daily to track the student's implementation of the daily lessons. Organizing workshops, science fairs, and other activities led by subject matter experts is essential. Additionally, seminars, study tours, field visits, and other engagement opportunities should be provided to support these initiatives. Students should be encouraged to identify project gaps, suggest improvements, and share their experiences.

Learning Environment

Students in the learning environment represent a variety of cultural backgrounds. The system of day scholars hinders their ability to fully integrate their cultures. Despite the amount of knowledge they receive, students' home environments significantly shape their characters. The Upanishads possessed a perceptive understanding of the disciple. In order to impart new or extensive or profound knowledge, the teacher must possess an awareness of the disciple's level. The teacher should convey profound knowledge by utilizing illustrations from the immediate surroundings.

Conclusion

The Upanishadic education follows a three-step process of continuation, illustration, and logic, which can be observed in all Upanishads. Sometimes, the challenges human face in life prompt a change in their perspective, leading them towards virtue through the study of Upanishads. Therefore, the Upanishads play a significant role in the self-development of individuals and offer numerous benefits to society. One should embrace modern technology while also incorporating the wisdom of tradition. This combination will empower individuals to confront any problem that arises in life with strength and courage.

Limitations of the Study

In this research, the focus has been given on a single principle Upanishad due to the limitation of time that prevents from studying the perspectives of each Upanishad. Even though, this study offers a brief overview of the ancient education system and its significance in the modern era, the comparison between the present education system with the ancient one could not be completed.

References

1. Sukumar Azhikode ((Dr.), (2013) Tattvamasi, Translated by Dr. Michael Puthenthara, D.C. Books: Kottayam.

2. Swami Gambhirananda (1997) Chandogya Upanisad with the Commentary of Sañkarãcãrya , Calcutta: Advaita Ashram.

3. Narendra Bhucan (2013) Dacœopanicad - Vol.I&II D.C. Books: Kottayam.

4. Sivasankaran Nair.T (2014) Chândogyopanicad, Matrubhumi Books: Kozhikode

5. Pandit Jibananda Vidhyasagara (1873), The Chandogya Upanishad of the Samaveda with the commentary of Sankarachaya and the gloss of Anandha Giri, Calcutta: Sucharoo Press.

6. A Sanskrit-English Dictionary (2011), New Delhi: Motilal banarasidas.

◆◆

Echoes of Learning:
Tracing the Evolution of Ancient Indian Education

Neelam* Ashish Kumar Gupta**

[*The objective of this academic paper is to explore the ancient Indian education system. In the past, a unique association and bond existed between teachers and students, where educators imparted knowledge in a typical manner. In the ancient Indian educational framework, teachers provided both formal and informal modes of instruction. Indigenous education was delivered in various settings such as homes, temples, pathshalas, tols, chatuspadis, and gurukuls (Explanation Part 1, n.d.). Education plays an essential role in the development of every learner as it outfits them with the knowledge and skills required for employability. Gurukuls served as centres of knowledge acquisition where students engaged in collective learning within a serene environment (Tripathi, 2023). Notably, women also had opportunities for education during the early Vedic era, with renowned female scholars like Maitreyi, Vishwambhara, Apala, Gargi, and Lopamudra participating in educational pursuits*.]

Education is essential for the development of a country; it improves confidence and self-esteem and makes a person independent. Education helps students to explore their interests and strengths, as well as increase the economic growth of a country. There are two types of education in India: formal and informal. India is a land of Indian culture and religions. Art, philosophies, architecture, and education practices have spread widely in our education system (Nath, 2023). The Indian education system is the most excellent in the world. In ancient times, there were great universities like Nalanda, Taxila, Vallabhi, Vikramshila, etc. In the ancient period, teachers focused on the all–around development of students.

The education system of ancient times was regarded as a source of the knowledge, traditions and practices that guided and encouraged humanity. In ancient times, students left their homes at an early age and lived with their teachers. Students were provided with physical education, political education, and mental education. In the period of *Rigveda*, our ancient education system developed and focused on holistic growth; it was to a balance between humans and nature, such as respect for all creations. The education system focused on the spiritual, moral, and intellectual aspects of life.

During the ancient era, there emerged two distinct systems of education known as Vedic and Buddhist. The Vedic system utilised Sanskrit as its primary language of instruction, distinguishing it from the Buddhist system, which employed Pali. In that historical epoch, educational content encompassed a wide array of texts such as the *Vedas, Brahmanas, Upanishads*, and *Dharmastras*, reflecting the rich and diverse knowledge landscape of the time. These educational systems not only transmitted knowledge but also played a crucial role in shaping the cultural and intellectual fabric of ancient societies (Koirala & Ghimire, 2023).

In ancient India, there were both formal and informal methods of education in place. Indigenous knowledge was provided within households, temples, pathshalas, told, chatuspadis, and gurukuls. Temples served as hubs of wisdom in our traditional educational

---

* Research Scholar, Department of English, SSJ University Almora, Uttarakhand.
* Assistant Professor, Department of English, SBS Govt. Post Graduate College, Rudrapur, US Nagar, Uttarakhand.

system. Higher education was pursued by students in viharas and universities. Gurukuls, or ashrams, functioned as residential, educational institutions where numerous students would study collectively. The instructor, referred to as a Guru, guided the pupils, known as shisyas. The students regarded the gurukul as a secondary abode due to their lengthy stays there.

The ancient epic, *Mahabharata* also set an example of ancient education. In *Mahabharata,* Karna is a character who is the son of the god Surya, and his mother was Kunti. Karna was secretly born to an unmarried Kunti. Due to fear of society, Kunti abandoned her child in a basket. Karna grows up to be an extraordinary child. Karna faced many challenges in his life, even though he put much effort into getting their education. He was rejected to take education according to the traditional societal norms. He wanted to become a warrior rather than a chariot-puller like his stepfather. Being raised, he was rejected by Dronacharya to pursue education. After that, he received his education from Shri Parshuram, who is the guru of the greatest warriors. He did not know that Karan was a sutputra. Shri Parashuram gave the best education to Karna, but when he knew the caste of Karna, Shri Parashuram cursed him that he would lose all essential knowledge of weapons when he needed them the most.

Literature Review

The literature related to the ancient Indian education system has been collected from Google Scholar, Research Gate, Academia, and Shodh Ganga including library visits. The reviewed literature is following:

"Indian Education Ancient, Medieval and Modern" by Mangesh M Ghonge, Rohit Bag and Aniket Singh talks about providing education to students that changes and develops from generation to generation. There are roughly three time periods of Indian education: the first is the ancient education system, the second is the medieval period of the education system, and the third is the modern education system (Ghonge et al., 2020). It describes the differences between ancient education to modern education and how technology takes place in our education system.

"Ancient Education System of India", National Council of Educational Research and Training, describes the ancient education system of India, education of Vedas and Brahmanas. We also learn about the *Upanishads* and *Dharmasutras*. There are some writers like Aryabhata, Patanjali and Katyayana; their writings and medical treatises of Charaka were also sources of earning for students.

Karna: The Unsung Hero of The Mahabharata by Umesh Kotru, Ashutosh Zutshi, describes that ancient epics also showed the education system in the ancient period. Karna is a character of *Mahabharata*. In this epic, we see the struggle of Karna. How he got an education, and how he got cursed by his guru, Shri Parashuram. Karna got cursed due to his cast education given by teachers.

"Understanding the Systems of Education in the Ancient Period in India" by Radhika Kapur, this article describes the period of ancient education, development, scriptural growth and student and teacher respect. During antiquity, the fundamental aim of the educational framework was centred on the transmission of knowledge and comprehension concerning moral and ethical values (Kapur, 2021).

"Ancient Indian Education: Its Relevance and Importance in the Modern Education System" by Nandita Mishra and Sreermana Aithal emphasises that ancient learning systems based on Vedas included many yogic practices to calm the mind by meditation, chanting the mantra (Mishra & Aithal, 2023).

Methodology

For the exploration, the paper has implied historical analysis to analyse the selected texts

to understand the educational practices, systems, and philosophies prevalent in ancient India with the help of references to understand the teaching methods, curriculum, institutions, and the role of teachers and students.

In the ancient time of education teachers' teaching style was quite different than today's education system. Teachers in the past instructed their students based on their individual knowledge and skill levels. Back in ancient times, students did not rely on books; instead, they cultivated the practice of absorbing and memorising information. The key to achieving a profound understanding of concepts was attentive listening and focus. Moreover, educators used to encourage the adoption of novel learning techniques among their students. During that era, the educational focus was primarily on practical knowledge, with academies serving as hubs for higher education. Students engaged in learning through debates and discussions. Teaching methods in ancient times revolved around verbal communication and utilised storytelling to impart knowledge to students. Students clarified their doubts by posing questions on the subject matter, which were then deliberated upon by both teachers and students.

Women's Education in Ancient Times

During the early Vedic period, women also had the opportunity to receive education. In ancient times, women enjoyed a notable level of social status and autonomy, and girls were allowed to select their spouses freely. The educational curriculum of that era emphasised both the physical and mental growth of the students. Some women scholars in the Vedic period were Maitreyi, Viswambhara, Apala, Gargi and Lopamudra. In ancient education, women took part in Vedic sacrifices and utter mantras, and some of the hymns of the *Rigveda* were composed by poetesses. They learnt subjects like arts, history, and law on a practical basis. Diverse literary sources, such as the Vedas and other Hindu texts and scriptures, offer valuable perspectives on the educational structure of ancient civilisations. Notable texts like the *Mahabharata*, specific *Dharmasutras* associated with Gautama Buddha and Apastamba, and the *Manusmriti* played a crucial role in examining the educational system of ancient India (Kauser, 2023).

Vedic Education

In the Vedic educational system, students were nurtured to cultivate physical, moral, and intellectual faculties. Attaining salvation was strongly emphasised, with great importance placed on focus, concentration, and the practice of yoga. Education during the Vedic era was predominantly oral. During this time, students were enrolled in schools following the Upanayana ceremony, where a young boy would receive a sacred thread known as *Yajnopaveetam* to signify readiness for formal education.

During this period, students had to feed their teacher and himself also by begging for alms, which was not considered immoral. Students learnt art, literature and philosophy along with students got knowledge of animal husbandry, agriculture and other professions of life (Shrawankar & Shrawankar, 2022). In the Vedic period of education, students were required to obtain their education up to the age of 24; after that, they entered domestic life. Students were divided into three parts: first comes *Vasu* (up to the age of 24), second is *Rudra* (up to the age of 36), and third is *Auditya* (up to the age of 48).

Higher Education Institution of Ancient Periods

In the historical educational framework, each pupil adhered to a modest lifestyle characterised by simplicity, fostering a profound connection between educator and learner. The academic program typically spanned a lengthy period of approximately ten to twelve years, devoid of printed materials, thus necessitating students to

commit vast amounts of information to memory, underscoring the pivotal role played by memory in the learning process. The lack of textbooks meant that students were very much reliant on their capacity to memorise and retain knowledge, highlighting the significance of memory power as a fundamental component in the acquisition of knowledge within the ancient educational paradigm.

The Gupta Rulers Encouraged Higher Learning

During the era of the Gupta rulers, higher education thrived as they supported centres of learning such as Nalanda, Takshila, Ujjain, Vikramshila, and Vallabhi. These universities were renowned for their respective fields of study, with Takshila focusing on medicine, Ujjain on astronomy, and Nalanda encompassing a wide array of knowledge. Throughout the Gupta period, India emerged as a hub for advanced studies, drawing in scholars from various regions and prestigious Buddhist monasteries, including those found in Pushpagiri, Nalanda, and Taxila, which housed some of the foremost institutions of higher learning in ancient India.

During the ancient era of education, five prominent universities, such as Takshashila, Nalanda, and Vallabhi, were widely recognised for their significant contributions to the holistic development of students. These institutions placed a strong emphasis on nurturing students in various aspects of learning and personal growth. In contrast, during the medieval period, two vital educational establishments, madrasas and mastabas, emerged with a primary focus on preparing students for their future endeavours, reflecting a shift in educational priorities over time.

Puspagiri

The establishment of the school in Pushpagiri dates back to the 3rd century AD in the region known as present-day Odisha, located in India.

Up until the year 2007, the remains of this significant Mahavihara had not undergone a complete excavation process. Notably, unlike the renowned ancient educational institutions of Takshila and Nalanda, the remnants of Pushpagiri were not brought to light until 1995, when a lecturer from a local college made an unexpected discovery of the site. The panoptic task of unearthing and exploring the ruins of Pushpagiri, which spans an impressive 58 hectares of land, was started by the Odisha Institute of Maritime and South East Asian Studies within the time frame of 1996 to 2006. Presently, the duty of continuing the excavation work at Pushpagiri has been acquired by the esteemed Archaeological Survey of India (AIS), showcasing ongoing efforts to unknot the historical and educational significance of this ancient site.

Nalanda

Nalanda, founded in the 5th century AD in Bihar, India, was designated as a UNESCO World Heritage Site. The institution was dedicated to the study of Buddhism, serving as a university where students received education in various disciplines such as fine arts, medicine, mathematics, astronomy, politics, and military strategies. Scholars from diverse regions came to Nalanda to further their education. The complex comprised eight distinct compounds, ten temples, meditation halls, classrooms, lakes, and gardens. Notably, it housed a nine-storey library where monks painstakingly transcribed texts to facilitate the establishment of personal collections by individual scholars. Renowned as a renowned hub of intellectual pursuit, Nalanda attracted scholars from Sri Lanka, Korea, Japan, China, Tibet, Indonesia, Persia, and Turkey. The institution boasted dormitories for 10,000 students and lodgings for 2,000 professors. The arrival of Xuan Zang, a student of yogashastra, further added to Nalanda's prestige during the period when it was referred to as Nala.

Vikramshila

Vikramshila, like Nalanda, held a substantial role as a centre of education in India. The destruction of Vikramshila occurred circa 1200, attributed to the actions of Muhammad bin Bakhtiyar Khilji. Our understanding of Vikramshila primarily comes from Tibetan accounts, recognising it as a prominent Buddhist educational institution.

Taxila or Takshashila

Taxila, renowned as a significant educational institution for both Hindu and Buddhist teachings, can trace its origins back to the 5th or potentially the 6th century BC. Not only was Taxila a hub for learning that drew students from various nations, but it also gained fame for providing advanced education. The curriculum at this university encompassed a wide array of subjects such as scriptures, law, medicine, sociology, astronomy, and military strategies. Among the distinguished figures associated with Taxila was the eminent philosopher and teacher Chanakya, who himself was a student of this institution. Furthermore, the illustrious Maurya emperor Chandragupta and the Ayurvedic practitioner Charaka also pursued their studies at Taxila.

Conclusion

In the ancient education system, the Vedic and Buddhist periods of education were well organised. Some monasteries had been established in that period. Students were used to learn things in oral form. Ancient universities are seen to have ended around the 12th century. There is a lot of learning from the ancient education system, which we can assimilate today. Today's education is all about competition with one another; they are not seeking practical knowledge. Our education system needs to learn from the ancient education system. In ancient times, students were very respectful to their teachers, and teachers also used to make a total effort to give the best education and knowledge to their students. The kings also contributed toward the enhancement of education.

References

1. Aithal, P. S., Shaikashree, V. T., & Kumar, P. M. (2015). A new ABCD technique to analyse business models and concepts. *International Journal of Management, IT and Engineering,* 5(4), 409–423.

2. *Explanation of Part I - Ancient Education System in India - A Way of Life — lesson. English Language CBSE, Class 8.* (n.d.). https://www.yaclass.in/p/english-language-cbse/class-8/supplementary-2960/ancient-education-system-of-india-11797/re-0a654309-5f63-458a-9e45-47e482ee6e4d

3. Ghonge, M., Bag, R., Singh, A. (2020). Indian Education: Ancient, Medieval and Modern, *in Education at the Intersection of Globalization and Technology,* IntechOpen, pp.10-12. https://doi.org/10.5772/intechopen.93420.

4. Kapur, R. (2021). Understanding the System of Education in the Ancient Period in India. https://www.researchgate.net/publication/356536063_Understanding_the_System_of_Education_in_the_Ancient_Period_in_India

5. Kauser, H. (2023). The traces and development of feminism from a philosophical perspective. *International Journal of Applied Research*, 9(5), 234–239. https://doi.org/10.22271/allresearch.2023.v9.i5d.10825

6. Koirala, K. P., & Ghimire, S. (2023). Science embedded Vedic philosophy and educational implications. *Shanti Journal*, 2(1), 84–96. https://doi.org/10.3126/shantij.v2i1.53748

7. Mishra, N., & Aithal, P. S. (2023). Ancient Indian Education: Its relevance and importance in the modern education system. *International Journal of Case Studies in Business, IT, and Education*, 238–249. https://doi.org/10.47992/ijcsbe.2581.6942.0271

8. Nath, D. (2023). Development of ancient education system in India. *International Journal for Multidisciplinary Research*, 5(1). https://doi.org/10.36948/ijfmr.2023.v05i01.1310

9. Shrawankar, U., & Shrawankar, C. (2022). Vedic Mathematics Approach to Speedup Parallel Computations. *Preprints*. https://doi.org/10.20944/preprints202203.0036.v1

10. Tripathi, A. K. (2023). Teacher Education in India (Vedic to 1947): an analysis. *International Journal for Multidisciplinary Research*, 5(3). https://doi.org/10.36948/ijfmr.2023.v05i03.3762

◆ ◆

Indian Education System:
Its History, Tribulations and Evolution

Dr. Shachi Sood* Dr. Vinay Kumar**

[*An essential indicator of a society's prosperity, security, and well-being is reflected through its education. It accomplishes two didactic goals: it imparts knowledge and generates employability. The Indian educational system is both admired and diverse because of its progression from the antiquated to the contemporary system. This paper aims to enthral readers with its exploration of education's historical growth, significant turning points, educational systems, and the effect of technology on the field of education. Our ongoing efforts to enhance learning outcomes and equip the next generation for a world that is changing quickly are reflected in the evolution of the educational system from Gurukuls to digital platforms.*]

Education is an experience to be treasured rather than an objective. It not only enhances people's lives but also chronicles national histories and lays robust development foundations. Many countries have found hope in education; without it, Europe could not make strides toward growth until the Renaissance. It was only until radicals were acquainted with western ideas that Indians began confronting the injustices of the Sati and caste systems. As Swami aptly avers, "Education's basic goal is the building of the powers of the human mind and spirit, it is the formation, or, as I would prefer to view it, the evoking of knowledge and will and of the power to use knowledge, character, culture, that at least if no more" (Swami, 2007).

Objectives

I. The paper probes into the various stages that the educational system has witnessed.

II. It emphasizes the fundamental tenets of the distinct levels of education and how they serve foster moral, social, and civic values.

Research Methodology: Secondary data from books, periodicals, journals, and websites is used in this study. The current study is exploratory in nature.

Literature Review:

I. The book titled, *Issues in Indian Education* offers reliable information about the problems and trends that are now plaguing Indian education.

II. In the book titled, *History of Education in India*, the author traces the development of Indian education back to the Vedic era.

III. In the book titled *Modern Indian Education* India's educational history has been thoughtfully surveyed by J.C. Aggarwal.

IV. The book titled *Education in India* is a modest attempt to comprehend education's issues from the appropriate perspectives and identifying remedies.

Ancient Education: A Pursuit of Learning and Enlightenment

During ancient times, two distinct educational systems emerged: the Vedic and the Buddhist. Whereas the Buddhist system employed Pali as its teaching language, the Vedic system used Sanskrit. *Dharam sutras*, *Upanishads*, and *Vedas* were taught throughout that time. The child's spiritual growth was paramount at that time. "The purpose of education was to build

* Assistant Professor, Department of English.
** Assistant Professor, Department of Management Studies, Baba Ghulam Shah Badshah University, Rajouri (J&K)

character and manhood," stated Swami Vivekananda (Swami, 20). It stressed upon the virtues like self-reliance, discipline, humility, and honesty. Most the knowledge was imparted in temples, ashrams, and gurukuls, "During ancient times, the gurukul system of education existed, where students would live at the guru's home and learn anything that might be applied to solve real-life problems." (Kasalkar-Krave, Sanyukta and S.N.Damodar, 2013) The fundamentals of Ancient Education are:

I.   Knowledge about the *Vedas*: In the past, education was aided by the four Vedas. *The Rig Veda* addresses renunciation, forest dwelling, and family life. Most of the prose mantras used in devotional rites are found in the *Yajur Veda*. The *Samveda* is known as the *Veda* of songs and chanting. Medical science research is included in *Atharvaveda*. So, the whole educational process was built around understanding nature, logic, science, and practical skills to acknowledge that realizing oneself is the goal.

II. **Character development:** It prioritized the expansion of honourable ideals, the growth of character and developing qualities like compassion, devotion, self-worth etc.

III. **Personal attention:** Every student at the Gurukul recognized Guru as their spiritual father as there was a small student-teacher ratio due to the Gurukuls' limited enrolment.

IV. **Free education:** The Gurus did not accept fees but only donations. Pupils from wealthy families paid Guru Dakshina.

V.   **Teaching Methods:** It included oral methods, debates, and presentations. The three learning strategies were storytelling, contemplation, and listening.

VI. **Educational Institutions:** These included Gurukuls, where students resided until their education completed. Parishads, Vidyapeeths (spiritual education), Viharas (Buddhism) Takshila & Nalanda.

Advantages and Disadvantages: The knowledge imparted through the practical method was prioritized than the academic understanding. The classrooms were conducive to nature & emphasis was on the children's overall development. The kings encouraged the development of educational institutions but without any interference of government in curriculum's development.

Medieval Education: Centres for Academic Research and Education

Numerous invasions during this era (the eighteenth century) altered the Vedic educational system therein. An entirely Islamic education system was created which was exclusively distinct from the Brahmanical and Buddhist educational systems. The Indian education system was centred entirely on the Mughal and Islamic systems. The fundamentals of Medieval Education:

Organization of Education System: Muslim rulers during the Middle Ages destroyed many Indian educational institutions like Nalanda. During this time, they concentrated on teaching religiously oriented subjects which they believed students acquire values and ethics that are fundamental to life. Pathshalas were established to offer elementary education. Instead of paying teachers a fee, parents would send teachers gifts, and students would perform in-person services. The Madrasas were there to provide higher education and were run by royalty and the nobility, while the Maktabs were meant to provide schooling and were supported by donations from the public.

System of Education: Numerous subjects, including public administration, logic, arithmetic, geometry, history, geography, accounting, physics, astronomy, and methods like research, experiments, speaking, writing, reading, and logical thinking were introduced.

Curriculum: The two languages used for communication were Arabic and Persian. During that time, studying the *Quran* was mandated for students and was regarded as the primary components of the curriculum. At that time, two different kinds of educational systems: religious and secular were there. Secular education covered subjects including Greek language, agriculture, geography, politics, economics, mathematics, philosophy, historY; religious education covered the *Quran*, Islamic rules, and Islamic history. There was no examination system, and a greater emphasis was placed on practical instruction.

Advantages and Disadvantages: During this period practical learning was given greater emphasis and the rulers of that era also backed construction of educational institutions, libraries & promoted free education. The main drawback was the predominance of Islamic and religious education.

Modern Education: Inclusiveness and Accessibility

Education system in India during the British period marked a critical turning point in the alteration from traditional indigenous schooling to modern western education. British Period tried to encourage the people of India to study of English as they needed interpreters. But Female education was not much supported and mass education as almost 94% of Indian's were illiterate. At first, only members of the royal families had access to education because the British believed that if Indians learned about their rights and status and protested the Raj, they would become conscious of their presence and pose a challenge to the British authority. They paid no heed towards the scientific and technical education as there were only three medical and one engineering college in 1857 in India. In 20th century initiatives of Lord Curzon paved the stage for the mass dissemination of higher education and reshaped the Indian educational system. The number of new educational institutions were also opened during this period to promote education in India. Following independence, the Indian educational system underwent four fundamental modifications.The 34-year-old Indian education policy, which was created in 1986 and then revised in 1992, has been replaced with the current one. The union cabinet adopted the National Education Policy (NEP 2020) on July 29, 2020. Its objectives are to offer universal access to high-quality education for all students and to implement a new curriculum and pedagogical framework for 5+3+3+4 in schools, which will serve children from 3 to 18 years old. In India, the 2020 National Education Policy will be rolled out gradually through 2026. The Foundation of Modern Education:

I. *Education based on skills*: Students' are imparted knowledge through practical experience and real-world application. As the saying, "Give a man a fish and he will eat it for a day, teach him how to catch fish and he will eat for a lifetime". (Cheney et. Al, 2005)

II. *Pragmatic approach to education:* Instructors is supposed to instruct ethical values to students but are never presumed to explain how that knowledge might be applied in practical settings. Here is where the emphasis of teachers has shifted, with an emphasis on teaching students how to apply their knowledge in real-world contexts.

III. *Interactive classrooms:* It's a method that fosters an atmosphere that encourages engaged and dynamic learning. It is more analytical and meant to inspire creativity.

IV. *Role of Academia:* It is the era of technological growth which is evident in the educational sector as well, where students are taught via online lectures, Massive Open Online Courses (MOOC), and cutting-edge electronic devices. Concepts are taught to students via online resources such as Udemy and YouTube.

V. *Curriculum:* The three categories are Primary (grades 1–10), Secondary (grades 11–12), and Graduation. Subjects taught in primary education include geography, science, history, math, and regional languages. The foundation for secondary education is established in basic education, which covers subjects like physics, chemistry, geography, accounting, and so forth. Students who have completed their secondary education are admitted to colleges and universities. University admissions, such as JEE, are facilitated by entrance exams administered on multiple platforms.

VI. *Educational Institutions:* These include universities, colleges, IITs, NITs, and other schools. They are both governmental and private.

Advantages and Disadvantages

Education has undergone radical transformation because of the digital revolution and the institutes are having access to cutting edge and contemporary job prospects. The Govt. intervention in curriculum development is there and is continuously taking initiatives to boost employment opportunities in India. The Private institution costs are rising, and lower-class families cannot pay this increased fee. The lack of internet facility in far-flung areas and presence of inadequate infrastructure in govt. institutions are few areas where the govt. needs to focus.

Conclusion

Following an examination of the many stages of the educational system, it is concluded that, although lacking the resources of enormous amounts of money, sophisticated infrastructure, and cutting-edge technology, the educational systems of ancient and medieval periods managed to maintain a highly organized and distinctive system. For humans to achieve greater perfection, the modern educational system needs to devise a novel plan for combining materialism and spiritualism. Indian spirituality and meditation are useful practices that the Indian educational system ought to incorporate. The application of practical knowledge, the relationship between students and teachers, the way students lived in those days, the lack of stress on students, and many other aspects of ancient and medieval education systems are lessons that our educational system needs to learn from.

References

1. Aggarwal, J. C. (2001, January 1). *Modern Indian Education.* Shipra Publications, 2001

2. Bansal, Dr. (2017). Impact *of British Raj on the Education System in India: The Process of Modernization in the Princely States of India – The case of Mohindra College, Patiala.* Creative Space. 5. 13-28. 10.15415/cs.2017.51002.

3. Dash, M. (2000, January 1). *Education in India.* Atlantic Publishers &Dist

4. Dhawan, M. (2005, January 1). *Issues In Indian Education.* Gyan Publishing House.

5. Jafri, Saiyid. (2012). Education and transmission of knowledge in medieval India. Intellectual Discourse. 20.

6. Kashalkar-Karve, Sanyukta, and S. N. Damodar. (2013) *Comparative study of ancient gurukul system and the new trends of Guru-Shishya Parampara.* American International Journal of Research in Humanities, Arts and Social Sciences 2.1, 81-84.

7. Sharma, R. N., & Sharma, R. K. (1996, January 1). *History of Education in India.* Atlantic Publishers & Dist.

8. Swami, H. (2007). *An Introduction to Hindu Culture: Ancient & Medieval.*

◆◆

Relevance of *Vidura-Niti* in Shaping the Pupils' Personality

Rabindra Kumar Verma* Mukhtar Yadav**

[*The present study delves deeply into the ancient wisdom encapsulated in Vidura-Niti. It deals with the meticulous analysis of the role and relevance of Vidura-Niti in inculcating a virtuous character of an individual. Vidura-Niti, a profound discourse attributed to Vidura from the illustrious Indian epic Mahabharata, offers several useful insights into human behaviour, ethical standards, and principles of governance. This critical and creative inquiry involves a comprehensive investigation into the core principles embedded in Vidura-Niti, shedding light on how these principles were leveraged to mould the character of individuals in bygone eras and their potential applicability in the contemporary landscape. Through a meticulous examination of historical manuscripts and philosophical exegeses, this academic endeavour also elaborates on the intrinsic value of Vidura-Niti in fostering virtues, instilling leadership qualities, and upholding moral integrity.*]

The traditional educational system in India had a primary focus on nurturing the holistic development of pupils' minds and bodies, with the goal of equipping them with skills necessary for fulfilling needs of life and the appreciation of all its facets (Mishra & Aithal, 2023). This system emphasised on the interconnected nature of human values and the objectives of human existence by focusing on evolution of human consciousness or faculty of mind. The educational framework had its roots in the Vedas, integrating practices like physical postures, recitation of sacred verses, and meditation to bring tranquillity to the mind and enhance cognitive processes (Bhatta, 2009). These ancient educational practices were designed to foster a well-rounded and pleasant individual, with a strong emphasis on moral principles and favourable character traits (Anjali, 2018). A deeper examination of the legendary figure Vidura can offer additional insights into the elements of character development within the ancient educational system, as Vidura's persona mirrors the ethos and teachings of that era. The ancient educational systems were designed to inculcate comprehensive personality of learners, utilizing a diverse range of methods that encompassed various facets geared towards holistic advancement of pupils. A crucial aspect of this endeavour was moral and ethical instruction, which aimed to instil values such as truthfulness, uprightness, empathy, and self-control (Naskar & Chatterjee, 2022). This transformative process often involved the use of storytelling, religious doctrines, and the passing down of ethical codes from one generation to another.

The Mahabharata is filled with a plethora of diverse characters who personify a wide range of virtues and vices, showcasing the complexities of human nature. Amidst this rich tapestry of characters, Vidura emerges as a shining example of intellectual excellence, embodying qualities such as sagacity, righteousness, and unwavering loyalty. Vidura, characterized by his exceptional intelligence and profound insight, assumes a crucial position as a trusted advisor and confidant to the esteemed Kuru dynasty, offering invaluable guidance and counsel. Despite not possessing the martial prowess of his renowned half-brothers, Dhritarashtra and Pandu, Vidura stands out as the quintessence of intellectual

---

* Assistant Professor (English), Department of Languages, literatures and Cultural Studies, Manipal University Jaipur, Rajasthan.
** Lecturer, Shri Sarvodaya Inter College, Khardiha, Ghazipur, Uttar Pradesh.

acumen, demonstrating the power of intellect over physical strength. Born as the offspring of the revered sage Vyasa and a humble serving maid, Vidura's modest origins served as a veil for his extraordinary mental capabilities, elevating him to a position of reverence and influence within the epic tale.

Some positive traits of a good personality are—civility and respect. Accountability, self-control, self-management abilities, diligence, and persistence are all examples of responsibility. Fairness encompasses justice and the absence of bias. Kindness, empathy, compassion, consideration, patience, generosity, charitable giving, and interpersonal skills are all different aspects of caring of others and self. However, physical education had a strong hold and the consistent presence in the ancient education system because it aimed to help youngsters to possess more muscle power and gain longevity. This entailed practices such as martial arts training, yoga, sports, and outdoor activities which were all an integral part of the programme so that physical health and mental strength with self-control could be honed simultaneously.

This was partly accomplished through the study of subjects such as literature, mathematics, science, philosophy and other academic disciplines especially arts and music. The school education organism encouraged pupils think critically with creativity about the different issues of human life, solve problems, use their imaginations, and engage in intellectual discussions to learn more about the world and develop their mindsets. The acquisition of social skills is one benefit of communal living as these skills include empathy, teamwork, cooperation among others. The ancient system of education was really focused on providing for people who had integrity, fitness, cleverness and responsibility so that they could grow up into fully rounded individuals who would make positive contributions to the development of society and in building a better nation.

Methodology

Applying historical analysis methodologies to comprehend the socio-cultural background of the ancient epic era, encompassing the political, religious, and societal frameworks that impacted the formation of personality traits during that period. Employing textual analysis approaches to dissect the lessons, beliefs, and counsel presented in *Vidura Niti* in relation to personality development. This process entails recognizing central themes, beliefs, and actionable recommendations articulated in the text.

Objectives

The major objectives of this paper are to:

a. Scrutinize and analyse the multifaceted cultural, societal, and philosophical foundations that underpin the historical epoch of ancient epics to provide a comprehensive contextual framework for understanding the underlying principles of personality development expounded in *Vidura-Niti*.

b. Engage in a thorough exploration of the diverse psychological theories and comprehensive frameworks that pertain to the intricate process of personality development, juxtaposing them with the profound insights offered by *Vidura-Niti* to discern shared principles, divergences, and potential avenues for synthesis and amalgamation.

c. Conduct a comprehensive evaluation of the contemporary pertinence and pragmatic implications of the teachings encapsulated within *Vidura-Niti* concerning personality development, with a specific focus on their implications for individuals, institutions, and societies in the contemporary global landscape.

d. Investigate the plausible role that *Vidura-Niti* could play as a wellspring of inspiration, invaluable guidance, and profound wisdom in fostering comprehensive and sustainable

strategies for personal development, nurturing effective leadership qualities, and establishing ethical governance frameworks that prioritize holistic growth and moral integrity.

Over time, the *Ramayana* and the *Mahabharata*—two major contributors to India's cultural identity among various others historical factors shaped India's culture. These gems of literature have passed on for generations giving moral lessons and teachings across the different generations all over the subcontinent.

The *Ramayana* and the *Mahabharata*, the epics of India, hold immense cultural significance and have served as guiding beacons across generations. Their inherent wisdom, ethical dilemmas, and timeless lessons continue to shape the values and morals of Indian society. As the generations navigate the challenges of the modern world, it becomes vital to tap into this abundant treasure trove of cultural heritage for guidance, inspiration, and self-realization. The act of preserving and promoting these epics is essential for safeguarding the spirit of India's aesthetic cultural identity and for carrying forward the wisdom they bestow.

The *Mahabharata* is an enduring epic that has fascinated generations with its intricate characters, complex plotlines, and profound philosophical themes. It stands as one of the prominent Sanskrit epics of ancient India, alongside the *Ramayana*. Crafted by the sage Vyasa, the *Mahabharata* delves into the intricacies of human nature, moral quandaries, and the perpetual battle between righteousness and malevolence. Let's explore the historical context and general outline of the *Mahabharata*, dissect its varied characters and their symbolic representations, and scrutinize the valuable teachings it conveys on righteousness, camaraderie, and moral dilemmas. Moreover, the *Mahabharata's* roots can be traced back to an oral tradition that spans millennia. The narrative unfolds in the bygone realm of Bharata governed by the Kuru dynasty. It centres on a cataclysmic conflict between two factions within the Kuru lineage— the Pandavas and the Kauravas, leading to the climactic Kurukshetra battle. The epic of Mahabharata, renowned for its vast expanse and profound lessons, maintains its allure for readers spanning different eras. It stands as an enduring testament to the human experience, the eternal conflict between morality and malevolence, and the intricate nature of moral decision-making. The figures and their symbolic representations of virtues, vices, and the obstacles encountered in upholding righteousness within the epic serve as a profound reflection of ethical complexities.

Amidst an exploration of the *Mahabharata's* intricate narrative, readers are confronted with teachings that surpass temporal and cultural boundaries. The epic's examination of righteousness, fraternal bonds, and moral quandaries offers invaluable perspectives into human behaviour and the ethical quandaries individuals confront as they strive for moral rectitude. Through this masterwork, the *Mahabharata* prompts contemplation on personal conduct, ethical standards, and the repercussions of individual choices.

The contemporary significance of Indian epics within Indian society is evident across various domains, encompassing the endorsement of universal principles, the cultivation of inspirational leadership and governance, and the resolution of moral and ethical dilemmas. Epics such as the *Ramayana* and the *Mahabharata* embody timeless sagacity and instructions that persist in shaping and guiding Indian society in the present day. In addition, the Indian epics embody a diverse range of fundamental values that continue to be revered and practiced in modern Indian society. These values, such as righteousness (dharma), truthfulness (satya), compassion (karuna), integrity, and loyalty (nishkama karma), serve as a moral guide for

individuals across different aspects of life, promoting ethical choices, empathy, and selflessness. By embracing these enduring values, Indian society aims for a peaceful coexistence and a fair social order.

The Indian epics remain highly significant in present-day Indian society, offering timeless wisdom that influences individuals and communities in adopting universal values, fostering effective leadership and governance, and addressing moral and ethical challenges. As Indian society progresses and encounters new obstacles, the teachings, and insights from these epics especially *Vidura-Niti* establish a solid groundwork for moral behaviour, safeguarding traditional values and nurturing a just and harmonious community. In it, Vidura says that he has come to understand that one's duty lies in maintaining composure, controlling the senses and mind, and following the principles of Truth and Dharma. One should eliminate all biases and treat everyone equally, regardless of personal preferences (Menon, 4.4).

Vidura's exceptional wisdom and expertise are widely acknowledged in the *Mahabharata*. His advice is frequently sought by rulers, and his opinions carry substantial weight. Vidura is depicted as a source of practical and ethical wisdom, guiding individuals on the right path when faced with intricate moral dilemmas. According to Vidura, a king can have a long reign by showing respect to Brahmins, being charitable, treating his relatives well, and possessing a noble personality (Menon, 3.73). His intellect is showcased through his roles as a judge, diplomat, administrator, and statesman. His multifaceted character is crucial for the development of the epic. Serving as a fair and moral voice in the Kuru court, Vidura's interventions in critical situations prevent the realm from descending into chaos. His guidance to Dhritarashtra and Pandu plays a key role in upholding order in the kingdom and ensuring justice prevails.

Vidura demonstrates his commitment to morality and the legitimate successors to the throne, standing out for his steadfast loyalty. Despite his deep affection for his half-siblings, he firmly backs Yudhishthira's claim, recognizing him as the rightful heir among the Pandavas. Vidura's ethical guidance serves as a beacon illuminating the path of righteousness and significantly influences the course of the Kurukshetra conflict. The lessons drawn from Vidura's character remain relevant and impactful in contemporary times. His emphasis on wisdom, righteousness, integrity, and loyalty offers a blueprint for ethical governance and virtuous living. Vidura's intellect highlights the significance of acquiring knowledge, maintaining rationality, and fostering empathy in navigating complex circumstances. He opines that a well-groomed individual tends to outshine others in a group setting. Owning a cow enables one to satisfy a sweet tooth easily. Having a carriage allows for comfortable long-distance travel. Similarly, a person of high integrity effortlessly gains the admiration of others (Menon, 2.47).

Vidura's exceptional character and intellectual prowess make him a compelling and memorable figure in the *Mahabharata*. His wisdom, morality, and loyalty transcend time and continue to inspire individuals to uphold principles of righteousness and pursue knowledge. He says that the path to Heaven involves truth, grace, ability to listen patiently, education, noble lineage, strong character, courage, wealth, and eloquence (Menon, 3.59). The role of Vidura as an intellectual paragon stands as a testament to the enduring relevance of his character in contemporary society. *Vidura-Niti*, a part of the Mahabharata, serves as a guide for characters facing ethical dilemmas and societal challenges, emphasizing the importance of integrity, humility, and empathy in nurturing a well-rounded personality (Shukla, 2023).

Some memorable quotes from *Vidura-Niti* are:

In my opinion, being born into a prestigious family does not provide protection for an individual lacking in moral values. Conversely, a person of humble origins can be considered superior if they possess a strong ethical character. (Menon, 2.41)

Further, he talks about the imitable personality as thus:

A well-groomed individual tends to outshine others in a group setting. Owning a cow enables one to satisfy a sweet tooth easily. Having a carriage allows for comfortable long-distance travel. Similarly, a person of high integrity effortlessly gains the admiration of others. (Menon, 2.47)

A great lesson has been summarized in a single verse as following:

Old age impacts beauty negatively. Hope fades with forbearance. Death signifies the end of life. A person who constantly criticizes others cannot behave in a righteous manner. Anger leads to the depletion of wealth. Being subservient to the wicked results in the deterioration of one's character. Lust can diminish one's sense of shame, while arrogance can lead to ruin. (Menon, 3.50)

What Kabir said later, Vidura has many years ago described about it that being born in high class family does not makes a person great. For Vidura, action and character are integral traits of a humane and noble personality. He states that families that possess great wealth but lack moral integrity cannot be considered part of the nobility (Menon, 4.28).

Significance

Vidura-Niti emerges as an enduring reservoir of profound insights, presenting priceless counsel for those in pursuit of self-improvement and principled governance. Within a period characterized by swift transformations within society, the precepts articulated in *Vidura-Niti* function as an ethical guidepost, directing individuals towards righteous behaviour and proficient leadership.

Conclusion

To sum up, it can be deduced that *Vidura-Niti* presents an everlasting and unchanging strategic plan for the enhancement of one's character, deeply rooted in the fundamental values of morality, honesty, and effective management of affairs. The profound teachings of *Vidura-Niti*, which are condensed in the epochal period of history, persist in striking a chord with the current generation of audiences, emphasizing the enduring significance of age-old sagacity in moulding the disposition of individuals and communities alike. Through the adoption of the timeless sagacity embedded in *Vidura-Niti*, individuals can commence a voyage towards the exploration and comprehension of their true selves, moral enlightenment, and proficient guidance in the contemporary societal milieu.

References

1. Anjali, A. (2018). A study on personality traits designated by Vedic and formal students. *International Journal of Scientific and Research Publications*, *8* (10), 439-441. https://doi.org/10.29322/ijsrp.8.10.2018.p8257

2. Bhatta, C. P. (2009). Holistic personality development through education. *Journal of Human Values*, *15*(1), 49–59. https://doi.org/10.1177/097168580901500104

3. Menon, Vidyaratnam P. N. (1955). *Vidura-Niti: A Sanskrit-English ed. / with a foreword by Sir C. P. Ramaswamy Aiyar; ed. [by] Vidyaratnam P. N. Menon*. Palghat: Malabar.

4. Mishra, N., & Aithal, P. S. (2023). Ancient Indian education: It's relevance and importance in the modern education system. *International Journal of Case Studies in Business, IT, and Education*, 238–249. https://doi.org/10.47992/ijcsbe.2581.6942.0271

5. Naskar, S., & Chatterjee, S. (2022). The influence of Indian ancient educational systems on India's educational strategy. In *Intech Open eBooks*. https://doi.org/10.5772/intechopen.99455

6. Shukla, R. (2023). The moral imagination of the Mahabharata. by Nikhil Govind. *Journal of Hindu Studies*, *16*(2), 233–235. https://doi.org/10.1093/jhs/hiad010

◆◆

Comparative Study between Ancient and Current System of Indian Education

Tanuja Panday*

[*Education is a process that continues from birth to death. India is one of those countries where education is not only a process but also a tradition. From ancient times to the present day, education has been continuously developing. After independence, there was tremendous growth in the Indian education system related to teaching and training but it didn't satisfy the needs of the people. Be it ancient education or present-day education, the general objective of education is the same which is survival of the fittest. Still, when it comes to specific objectives then the objectives of education are different to some extent for both periods. From reading Vedas under trees in ancient times, today we are in the era of artificial intelligence where we can get any information sitting at our place. Since the theme of the present paper is to study the journey from ancient education to current education, the main objective of this paper is to study the journey of education from ancient times to present times. Apart from this, this paper describes all the aspects of education such as aims and objectives, curriculum, teaching methods, school, teachers, women's education, etc., according to both periods. Additionally, this paper also emphasizes what new we have gained in education from ancient times to the present and what we have lost.*]

There is philosopher John Dewey, who is also known as the father of progressive education, says *"Education is the process of living, not a preparation of future living.* Education is a lifelong process. Whenever a child is born, his education starts from home only and as he grows up, he takes education sometimes formally like school education, and sometimes informally like from things around him. Today we are in the 21st century, and in the era of artificial intelligence, we are not untouched by education. Here education meaning is not limited to going to school and taking formal education but it has more than this. Education means having an understanding of the world to take the best out of it and make life fruitful. Different authors gave different meanings of education but one thing was common from all the definitions which is that education is not limited to schools and having degrees but it has more meaningful learnings of life. Here are some definitions of famous educationist which describes the real meaning of education

As per Swami Vivekanand, *"Education is not only a collection of information but something more meaningful. Education should be man-making, life-giving, and character-building."*

According to Aristotle *"Education is the creation of a sound mind in a sound body it develops men's faculty especially his mind so that he may be able to enjoy the implementation of supreme court goodness and beauty of which perfect happiness essentially consists."*

According to Nelson Mandela, *"Education is the most powerful weapon which you can use to change the world."*

From the different perspectives of these Educators, it can be said that Education is a process of acquiring knowledge, developing the power of reasoning & decision-making, and

---

* Assistant professor, B.ED. Department, Pal College of Technology & Management.

preparing oneself and others for living a mature life.

There are many perspectives regarding the objectives of education based on different disciplines. According to Sociologists, the primary objective of education should be the upliftment of society whereas according to Philosophy, education is a way of salvation however psychologists say it is the best way to all-round development and personality growth. From ancient times till today, the basic purpose of education is to survive the fittest. In ancient times, since human used to have more natural resources and less technical resources, their objectives of education, teaching methodologies, and place of acquiring education were very limited. After independence, there was tremendous growth and scope related to teaching and learning. Today in the 21st century where we have ample resources, humans are taking education in different ways. Today humans are in the rat race for education so that they can achieve materialistic success and are still not satisfied. We are in the artificial intelligence era where we have everything in the name of resources but still, somewhere we miss our ancient education system where we wanted to be educated not to defeat others but to achieve decided objectives.

Objectives of the study

For the present study, the researcher was intended

● To go through the journey towards the present education system from the ancient education system.

● To compare the ancient education system and the current education system based on five aspects. These five aspects are: -Aims & objectives, Curriculum, Teaching methods,

Teacher & relationship with them, Women's education

● To mention our wins and losses through this journey in the field of education

In the present study, the ancient education system and the current education system are described in the following way:

Ancient education system- The ancient period starts from 1500BCE-1000BCE which is called as Purva Vaidik period and ends in 1000BCE-600BCE which is called as Uttar Vaidik period.

Current education system: - The current education system represents all the resources and ways provided in the present scenario. For the present study to describe the education system author has taken the last five years (2017-2024).

Insight Gained From Review of Related Literature

After reviewing some of the literature related to ancient education and modern education, the following points are collected which state the aspects of education talked about in the present study:

Ghonge M., Bag R., and Singh A. (2020) say that the education of Ancient was focused on the cultivation of noble ideas and the development of cultural, personal, character, and spiritual characteristics.

According to Kapur, Radhika. (2021), the curriculum of the ancient period was very diverse. It consists of Vedas, Upanishads, Vedangas, and darshan. Apart from this education was given through oral and debates. Exams were conducted every year. There were no books therefore students had to memorize subject matter. Shravan, Manan, and Chintan were the methods of exploring education & subject matter.

Yadav, Urmila. (2018) says that the gurus of ancient education used to be fathers, coaches, doctors everything for their students. Because there was a low ratio of students and teachers therefore teachers used to give attention to individuals.

The studies conducted on the ancient education system are mostly descriptive. There are hardly any studies in which experimental studies have been done. With this insight and the objective of knowing more about it, the present study is conducted.

Comparison of Ancient Education System & Current Education System

There is a world of difference between the education system of the ancient period and the current period whether it is related to objectives of education, methodologies, or resources of education. Let's compare them by describing each aspect of the education system.

AIMS & Objectives

The people of the Purva Vaidik period were more religious and more spiritual than the Uttar Vaidik period. The main objective of ancient education was not just to develop the outer body but also to develop the inner body. In teaching students how to survive in any situation they also teach them humility, kindness, truthfulness, and self-reliance. In short, the main objective of education of the ancient period was to make students physically, mentally, and intellectually ready so that they could survive in any situation.

When we talk about modern education and how our constitution has developed, therefore the most important objective of education is to develop values and scientific attitudes in children. Apart from this, there are many smaller objectives too like cultural development, moral development, basic survival activity development, etc.

Curriculum

The curriculum does not mean just books but the whole activity conducted to support education It is the basis of education and educational life. After joining any institute, all the activities till the time he stays will be included in the curriculum. In ancient times the curriculum was not so complicated. Moreover, there was no book for the curriculum. Teachers used to teach children orally and children used to write to them on Takhtis. The students had to memorize the Pahada and listen to it. From waking up in the morning to bathing, evening puja, followed by learning, and then in the evening, serving one's gurus by begging for alms and pressing their feet, all are part of the curriculum. If we talk about subjects within the curriculum, then at that time too, attention was given to all the subjects. music, poetry, history, mathematics every subject was taken care of. Even in ancient times, the same emphasis was given to curriculum-making as it is given today. the ultimate goal of curriculum-making was to develop students both physically and mentally.

In today's so-called modern period, the curriculum has the same importance as it had in ancient times it is extremely important. In ancient times, it was not as complicated as it is today. In olden times resources were less so life was simple but today we have more variety than that in terms of resources. Today we have people with different mindsets and to deal with people with equally different mindsets, we also need knowledge & where will that knowledge come from? Obviously from reading, from curriculum. Therefore, in the curriculum of modern times, information related to different disciplines is kept in the curriculum. Apart from this, various types of activities are also conducted in the school so that not only bookish knowledge but also life skills are imparted. The curriculum of the modern education system is based on the following

principles Global reach and exposure, encompassing multiple subjects, Insightful learning, technology-based learning, etc.

Teaching Methods

Knowledge is not a treasure to be found, knowledge is all around us, and knowledge is there in every particle of nature, but to get that knowledge, we need a guide who can take our knowledge in the right direction and make it fruitful. Teaching methods are the medium that properly conveys the knowledge of the giver to the taker.

In ancient times there was not so much variety in teaching methods. More focus was given to repetition and memorization. There was no emphasis on skills like problem-solving and critical thinking. In that period, knowledge was given only about those skills which were necessary for survival. In ancient times, there was a mantra to acquire education which was listening, meditation, and contemplation which all the students used to follow. Apart from this, Guru used to give moral education using storytelling methods.

Even though in olden times the main teaching methods were not so important, in today's perspective, teaching has great importance. Today's education system depends on which teaching method is being taught by the teacher. Today, children are taught according to their psychology i.e. their interest and age. Ever since psychology has developed, emphasis has been laid on practical teaching methods. Although earlier also practical method was used in education but at a very low level. Today this is the most famous teaching method. It is called by different names like hands-on learning, experiential learning, psychomotor learning, etc.

Teacher & Relationship with Them

On the glory of the Guru, Aristotle has said that the greatness of those who teach children is much greater than those who gave birth to them because those who have given life have only brought them into this world but teachers teach them how to live. If anyone has proved this statement of Aristotle, it is the Ancient Period. After a particular age, children were handed over to gurus, from that time onwards the guru was both mother and father to them. By staying under the guidance of gurus, students learned life skills and also learned other routine tasks. At that time, students used to give credit to their Gurus for whatever they achieved in their life and at that time the disciples were known by the name of their Gurus. Some examples of this are Arjun-Dronacharya, Aristotle- Plato, and Ram-Vishwamitra. In ancient times, Gurus and Shishyas were famous for their qualities. There were some drawbacks as well, in ancient times when the later Vedic period had started, Gurus used to teach only upper-class students. The lower elite students were not even allowed to take education in Gurukul.

The current education system works on both merit and demerits of the student-teacher relationship of the ancient education system. The main thing about ancient education which is being followed in today's modern education is that the sweet relationship that existed between the Guru and the disciple at that time is equally sweet even today. Even today the position of teacher is the highest in society. Be it students or parents of students, even today they look at them with equal respect. The only difference between the two times is that at that time teachers were considered to play a very important role in the success of children, but today apart from teachers, other factors are also given importance in the success

of children. Today teachers are called by different fancy names like instructor, facilitator, mentor, etc. as per their role.

Women Education

The status of women has never been stable in our society. If we start from ancient times, the condition of women was very good at that time. Women got equal respect as men. There was no discrimination based on gender, complexion, etc. but women got more respect than men. Women had the full right to study and participate in activities like Yagya. Apart from this, women were fully consulted on all matters, but with the advent of the later Vedic period, the condition of women deteriorated and they did not have the freedom to study. Due to patriarchy, women have now been made dependent on others. She was made dependent first on her father, then on her husband, and then on her son. By the medieval period, the condition of women had worsened. Many new evils took birth in society like the Sati system, child marriage, dowry system, etc. which made life difficult for women. Even today the condition of women has not improved. Due to the contribution of hard work and sacrifice of many great people like Raja Ram Mohan Roy, Savitri Bai Phule, Annie Besant, and so many others people, the condition of women improved

In today's time as well, women are supporting others to go ahead in life but still, there are some areas of countries where women have the worst situation. They don't get even basic rights. In their family, they don't even take part in making decisions. Even a woman is the one who brings life on earth but when it comes to deciding the future of her kid, no one bothers about her wants and dreams. If we look at the bright sight, there are some successful women in our country as well who make our India proud, their families proud and themselves proud. Such women also inspire and support other girls to move forward. In our constitution, there are so many provisions for women's education & equality. Article 15(3) The basic right to equality educates women and children. As per the Census, the total literacy rate of India is around 74.04%, out of which 82.14% compose male literacy, and the female literacy rate counts up to 65.46%. That's how women's education is growing gradually.

Conclusion & Discussion

Our Wins and Losses through This Journey in the Field of Education

India is a country which is not at all stable in its development. Every time we find people who have done something new or have lost something. If we talk then there will be a lot of change in the context of education also. Today we have moved away from the world of books and into the world of technology. And today the government has started another paper-free campaign. Today, while we have gained technology, we have gained different teaching methods, and we have gained electronics, but we have also lost a lot. In our quest to move forward in the present age, we have lost our mental peace, values, and culture. Man is running more and more in the materialistic world day by day but he is not getting peace and satisfaction even there. It is written that we have gained a lot and lost a lot but our focus is not on what has been done but on what else we can achieve through education. According to CLAY AIKEN about Winning & losing:

The greatest glory never comes from winning but from rising each time you fall. A person is defined by what he chooses to do with his life not by what happened to him.

Therefore, instead of focusing on what we don't have or what we couldn't get, we should focus on what we can do with what we have. Furthermore, at last, the author would like to sum up the rest possible concepts in a mind map form.

References & Bibliography

1. M. Ghonge, M., Bag, R., & Singh, A. (2021). Indian Education: Ancient, Medieval, and Modern. IntechOpen. doi: 10.5772/intechopen.93420

2. Kapur, Radhika. (2021). Understanding the System of Education in the Ancient Period in India.

3. Bibliography

4. Ancient Education System of India. (2021). Retrieved October 14, 2021 from ncert. nic. in

5. Education in Classical Cultures. (n.d.). Retrieved October 14, 2021 from Britannica.com

6. Jain, R. (2018). What did the Ancient Indian Education System Look Like? Retrieved

7. October 14, 2021 from theculturetrip.com

8. Ancient Education System of India. (2021). Retrieved October 14, 2021 from ncert. nic. in Education in Classical Cultures. (n.d.). Retrieved October 14, 2021 from Britannica.comJain, R. (2018). What did the Ancient Indian Education System Look Like? Retrieved October 14, 2021, from theculturetrip.com

9. Venkatesha (2020), ANCIENT INDIAN EDUCATION SYSTEM, Journal of Emerging Technologies and Innovative Research (JETIR), Volume 7, Issue 9. Retrieved from https://www.jetir.org/papers/JETIR2009452

10. Yadav, Urmila. (2018). A COMPARATIVE STUDY OF ANCIENT & PRESENT EDUCATION SYSTEM. Education, Sustainability & Society. 01-03. 10.26480/ess.01.2018.01.03.

11. Dubey K T., Nimje A., (2015) A STUDY OF CRITICAL COMPARATIVE ANALYSIS OF ANCIENT INDIAN EDUCATION AND PRESENT EDUCATION SYSTEM, International Journal of Advance Research In Science And Engineering http://www.ijarse.com IJARSE, Vol. No.4, Special Issue (01),Retrieved from http://www.ijarse.com/images/fullpdf/1426573415_815

Online Websites E Books Referred

1. https://www.linkedin.com/pulse/ancient-indian-education-system-much-evolved-its-time-abinash-panda/

2. https://ncert.nic.in/textbook/pdf/heih111.pdf

3. https://www.yaclass.in/p/english-language-cbse/class-8/supplementary-2960/ancient-education-system-of-india-11797/re-0a654309-5f63-458a-9e45-47e482ee6e4d

4. https://www.india-a2z.com/education-in-ancient-india.html

◆ ◆

Preserving Heritage, Empowering Generations: Exploring Ancient Indian Education System

Dr. Sarika Kanjlia* Dr. Inayat Chaudhary**

[*This research paper delves into the ancient Indian education system, examining its foundational principles, methodologies, and pedagogical practices. It focuses on the Gurukula system, Guru-Shishya parampara, and on holistic development in primordial India. The paper then explores the National Education Policy 2020 (NEP 2020) and its objectives, highlighting the potential connections and influences from the ancient Indian education system in the current policy. Using a comparative analysis approach, this study aims to identify the strengths, challenges, and potential opportunities for integrating the essence of ancient Indian education into NEP 2020.*]

The research paper provides a comprehensive review of India's rich educational heritage and its alignment with the National Education Policy (NEP) of 2020. It commences by demonstrating India's historical legacy in several fields such as mathematics, philosophy, literature, and astronomy. It also lays focus on the integrated learning approach and moral values embedded in the ancient Indian education system, mainly the Gurukul system. The paper argues that the NEP 2020, with its emphasis on critical thinking, creativity, and holistic education, presents an opportunity to draw inspiration from these traditional practices. India boasts a diverse cultural and educational legacy that dates back centuries, encompassing various fields such as mathematics, philosophy, literature, astronomy, yoga and the sciences. The ancient Indian education system, rooted in traditions like the Gurukul system, emphasized holistic learning, moral values, and a deep connection with one's cultural heritage. That India was a hub of knowledge is a fact accepted worldwide. Students from all over the world visited its Universities to seek knowledge and be a part of the famous guru shishya practice. In the light of NEP 2020, which wishes to foster critical

thinking, creativity, and a well-rounded education, there exists a unique opportunity to draw inspiration from these historical educational practices. Overall, the article presents a compelling argument for the integration of traditional Indian educational practices into the modern educational framework, highlighting the importance of preserving cultural heritage and fostering holistic development in students. The paper discusses the ideas through a detailed analysis, explores the results of deliberation and then arrives at a deduction.

Discourse Analysis

It's interesting to note that the National Education Policy (NEP) of 2020 in India marks a significant milestone in the country's educational landscape. The government of India recognizes the immense potential of the youth of India, (with 65% of the population being under 35 years of age) (Population of India, 2020). In order to transform the nation into a store house of knowledge, the government envisions harnessing this potential through the provision of high-quality education. As the nation embraces a forward-looking vision for education, it becomes imperative to reflect on the vast inheritance of the education system in India and explore how it can be harnessed to empower the present and future generations. This paper aims to bridge the gap between the Indian education system and NEP 2020 by providing a

* Assistant Professor Department of English Aggarwal College Ballabgarh Faridabad.
** Assistant Professor Department of English Aggarwal College Ballabgarh Faridabad.

detailed analysis of their core elements, similarities, and potential areas of integration. By exploring the rich repository of Indian education system and its relevance in the contemporary context of education reforms, this study emphasizes the importance of understanding and incorporating the strengths of both systems to foster holistic development, nurture cultural values, and address contemporary challenges in the modern Indian educational landscape.

Preserving the heritage of the Indian education system involves recognizing, celebrating and researching the timeless wisdom embedded in traditional pedagogical approaches. The Gurukul system fostered an intimate and immersive learning environment by encouraging students to reside in close proximity to their teachers. "India's earliest teachers were the gurus who taught in Gurukulas and ashrams located far away from the hustle and bustle of the towns in what could be called forest universities. It is no surprise that the Vedas, which are the earliest known oral books containing the thoughts of a highly civilised society are replete with exquisite references to nature and the concept of inter dependence of living creatures." (Singh, 2017). By acknowledging the value of this heritage, contemporary education can integrate traditional principles, fostering a deeper understanding of subjects and nurturing the values of responsibility and discipline among students. "The Vedas are considered to be the oldest literature in the world and the original source of the philosophy of life in ancient India. The study of these Vedas will give people a thorough understanding of not only the philosophy of life but also the overall structure of ancient Indian culture". (Naskar and Chatterjee, 2022).

The preservation of heritage also extends to the languages, literature, and cultural practices that have been integral to India's educational history. Integrating these elements into the contemporary curriculum not only preserves the roots of knowledge but also instils a sense of pride and identity in students. Our old education system is a spiritus mundi holding the value system for building a strong character that helps the generations to tide away the trials of their times and thus empower them. Empowering generations through the Indian education system involves adopting its principles to address the trials and opportunities of the present era. The emphasis on experiential learning, critical thinking, and holistic development aligns with the goals of NEP 2020. By incorporating innovative teaching methodologies inspired by the Gurukul structure, educators can create engaging and impactful learning experiences that go beyond rote memorization.

Furthermore, our old education system placed importance on values and ethics, fostering character development alongside academic knowledge. This emphasis on moral education can contribute significantly to the holistic development of students, equipping them not just with academic prowess but also with the values necessary to navigate a rapidly changing world. Unlocking the potential of our old education scheme in the backdrop of NEP 2020 involves a thoughtful blend of tradition and modernity. The flexibility and inclusivity promoted by NEP 2020 provide an ideal framework to assimilate the strengths of both systems. By leveraging technology, encouraging interdisciplinary studies, and fostering a spirit of inquiry, educators can create a dynamic learning environment that draws inspiration from the earlier times while preparing students for the future encounters.

As has been envisaged in the Preamble of 'Guidelines for Incorporating Indian Knowledge in Higher Education Curricula' "the New Education Policy 2020 (NEP2020) recommends the incorporation of Indian Knowledge System(IKS) into the curriculum at all levels of education" (UGC, 2023). The world is a witness to the immense contribution made by Indian Knowledge and the great scholars born out of it. This has influenced the thought processes of

geniuses globally and will leave an ineffaceable mark on the posterity. These repositories of knowledge must be preserved and nurtured for the coming generations and ought to be used in a way as to make them relevant through the progressive NEP 2020.

Our past education system was deeply rooted in cultural and spiritual values, fostering an inclusive approach to human development. One of the prominent structures within this system was the Gurukula System, where students resided with their guru (teacher) in an ashram-like environment. The Gurukula was a community of scholars, where the students were not only recipients of knowledge but actively participated in the daily chores and rituals also, promoting the values of discipline and responsibility. Central to the education system was the Guru-Shishya Parampara, a unique teacher-student relationship that went beyond mere academic instruction. The guru served as a mentor, guide, and spiritual leader, imparting not only ethical and moral values but knowledge to lead a good life too. This intimate connection between the guru and students generated a unique sense of reverence, respect, and trust, creating a conducive environment for effective learning. Holistic development was an integral feature of the Indian education system, addressing the physical, intellectual, and spiritual aspects of a student's life.

As the time passed, many significant changes could be discerned in the knowledge system with the forays and plunders by numerous foreign invaders. The most conspicuous being Lord Macaulay's educational policy, which was introduced during the British colonial era in India. It had a thoughtful and enduring impact on the country's educational landscape. Macaulay, a British statesman and historian, championed a policy that sought produce a class of individuals who were well-versed in Western literature, science, and philosophy while downplaying traditional Indian education system. The policy,

commonly known as Macaulay's Minute on Education (1835), aimed at producing a class of Indians who would serve as intermediaries between the British rulers and the local population. While the policy did contribute to the promotion of English knowledge in India, it also generated an awareness of cultural alienation among many, as it prioritized Western knowledge over indigenous wisdom. The stress on English as a medium of instruction supported the formation of English-educated elites who played pivotal roles in numerous arenas, including administration, law, and academia. Over time, however, there has been a recognition of the need for a more inclusive and culturally sensitive approach to education, leading to subsequent reforms that seek to integrate both traditional Indian knowledge systems and modern Western education in a more balanced manner.

The introduction of the National Education Policy (NEP) 2020 in India accentuates the pressing need for a comprehensive overhaul of the country's education system. The previous policies, notably the National Policy on Education 1968 and the Programme of Action 1986, had become outdated and failed to address the evolving demands of a rapidly changing world. NEP 2020 is a response to the imperative of aligning education with the needs of the 21st century, emphasizing critical thinking, creativity, and holistic development. "The Policy emphasizes on work, skill and human oriented and shift from rote learning to critical and creative thinking. NEP will shift the focus of students from "what to think" to "how to think." (Kumari,2020). In essence, the need for NEP 2020 stems from the inadequacies of the older policies in addressing the contemporary requirements of students in India. The National Education Policy (NEP) 2020 has several key features that aim to change the country's education system. The policy envisions a comprehensive educational structure that is rooted in Indian values and ethos while

simultaneously preparing student community to face the trials and tribulations of the globalized world.

Curriculum reforms constitute another crucial component of NEP 2020. The policy underscores the need for a flexible and multidisciplinary curriculum that focuses on core competencies rather than rote memorization. It advocates for a shift towards a more holistic development approach, encompassing academic knowledge along with instilling life skills, vocational training, and physical education. The aim is to nurture well-rounded individuals who can adapt to various contexts and contribute meaningfully to society. Teacher training and professional development are pivotal in the successful execution of NEP 2020. The policy recognizes the implication of well-trained and motivated teachers in giving shape to the educational background. It accentuates the need for unceasing professional development programs for teachers, promoting a learner-centric and interactive pedagogy. Technology integration and digital learning constitute a transformative feature of NEP 2020. The policy acknowledges the important part played by technology in enhancing the learning experience and expanding reach of education. It promotes the integration of digital tools and resources in the teaching-learning process, aiming to make education more engaging, interactive, and accessible. NEP 2020 envisions the creation of a robust digital infrastructure to support online and blended learning models, ensuring that technology becomes an enabler rather than a barrier to education. It represents an all-inclusive and forward-looking blueprint for the evolution of the education scheme in India. Its key features, including visionary objectives, curriculum reforms, teacher training, and technology integration, collectively aim to create an inclusive and dynamic education system which prepares stakeholders to face the complexities of the twenty first century.

A comparative analysis between Ancient Indian education and the New Education Policy (NEP) 2020 reveals both commonalities and distinctions in their approaches. Both systems share a fundamental commitment to complete expansion. Primeval Indian education, embedded in spiritual and cultural values, accentuated not just logical progression but also corporal and spiritual well-being. Similarly, NEP 2020 emphasizes the significance of an all-inclusive approach, focusing on the overall development of students by incorporating life skills, physical education, and vocational training into the curriculum. Another striking similarity lies in the prominence on the teacher-student relationship. In the past, the Guru-Shishya Parampara fostered a deep connection between educators and learners, where mentorship extended beyond academics to include ethical and mystical guidance. NEP 2020 identifies the significance of a positive teacher-student relationship, encouraging mentorship to enhance the learning experience. Preservation of cultural heritage and values is another shared aspect between the two systems.

While both systems recognize the need for experiential and vocational learning, their methodologies differ. Our education system in the past often involved practical, hands-on learning within the Gurukula, integrating theoretical knowledge with real-world experiences. NEP 2020 incorporates a similar principle by promoting experiential learning but also places a strong stress on professional education, aiming to equip students with practical skills for diverse career paths. Addressing socio-economic disparities is a crucial focus for both past education system and NEP 2020, albeit with differing approaches. In ancient times, education was often reachable to a select few, usually from privileged backgrounds. NEP 2020, however, strives for inclusivity, aiming to bridge socio-economic gaps by providing quality education to all, irrespective of economic status. The policy introduces initiatives to ensure equitable access,

such as special provisions for underprivileged and marginalized communities.

Outcomes

After a careful analysis of the above said arguments, we find that while past education system and NEP 2020 share foundational principles of holistic development, cultural preservation, experiential learning, and addressing socio-economic disparities, the latter reflects a contemporary adaptation with a more inclusive and diverse approach to meet the dynamic trials of the modern world. The evolution of learning in India, marked by transitions from past educational practices to the contemporary Education Policy (NEP) 2020, presents a spectrum of challenges and opportunities. Preserving the essence of early education in the face of modernization poses a challenge, as the spiritual and holistic foundations of the traditional system may be overshadowed by the demands of a rapidly advancing world. Yet, there exists an opportunity to extract the timeless values embedded in ancient practices and integrate them into the framework of NEP 2020, fostering a balanced and culturally rich education system.

Effective execution of the visionary objectives of the Policy 2020 is a critical challenge. Translating policy aspirations into tangible actions demands meticulous planning, resource allocation, and stakeholder collaboration. However, this challenge is also an opportunity to revitalize the instruction system, introducing learner-centric approaches, interdisciplinary learning, and proficiency progress that align with the demands of the contemporary global landscape. Overcoming resistance to change is a formidable challenge in the background of educational reforms. There may be reluctance from various stakeholders, including educators, administrators, and parents, to embrace new methodologies and depart from established norms. The opportunity lies in cultivating a collective knowledge of the necessity for change, emphasizing the benefits of innovative practices in enhancing the quality and contemporaneity of education.

Conclusion

As India embarks on a transformative journey in education through NEP 2020, there exists a unique opportunity to safeguard the heritage of the ancient education system and empower generations with a holistic, value-based approach to learning. By recognizing the strengths of the past and embracing the innovations of the present, the teaching-learning system can truly become a catalyst for individual and collective growth, unlocking the full potential of the nation's youth.

References

1. Kumari, D. (2022). New Education Policy 2020 Paradigm Shift in Education. *International Journal of Science and Research* (IJSR), 11(6), pg. 1212. Retrieved from http://www.ijsr.net

2. Naskar, S and Chatterjee, S. (2022). "The Influence of Indian Ancient Educational Systems on India's Educational Strategy" Higher Education - New Approaches to Accreditation, Digitalization, and Globalization in the Age of Covid. doi:10.5772/intechopen.95220

3. Population of India. (2020). India Demographics, Available at: https://www.worldometers.info/demographics/India-demographics//

4. Singh, S. (2017). The Educational Heritage of Ancient India: How an Ecosystem of Learning Was laid to Waste. Notion Press, Chennai.

5. UGC. (2023) Guidelines for Incorporating Indian Knowledge in Higher Education Curricula. Retrieved from https://www.ugc.gov.in/pdf

◆◆

NEP 2020: Role of Fairy Tales in Early Childhood Education with Special Reference to *the Winged Horse*

Dr. Saurabh Kumar Singh*

[One of the major concerns of National Education Policy 2020 is children's Early Childhood Care and Education (ECCE). It aims to bring in the idea of the multidimensional development of children in domains of physical and motor development, cognitive development, socio-emotional-ethical development, cultural/artistic development, and the development of communication and early language, literacy and numeracy. Children's literature in India has a long deep-rooted history. Almost every region of India and almost every language and dialect of India has a well-established tradition of oral children's literature. Thakurmar Jhuli (Grandma's Bag of Tales) has remained in continuous print, adored by children and adults alike. The unique quality that marks the stories of Thakurmar Jhuli is the preservation of the oral style--; an attempt to recover the fast- disappearing heritage of fairy tales that were once an oral legacy of every Indian child.]

According to National Education Policy 2020: Over 85% of a child's cumulative brain development occurs prior to the age of 6, indicating the critical importance of appropriate care and stimulation of the brain in the early years in order to ensure healthy brain development and growth. Presently, quality ECCE is not available to crores of young children, particularly children from socio-economically disadvantaged backgrounds. Strong investment in ECCE has the potential to give all young children such access, enabling them to participate and flourish in the educational system throughout their lives. Universal provisioning of quality early childhood development, care, and education must thus be achieved as soon as possible, and no later than 2030, to ensure that all students entering Grade 1 are school ready. (p. 7)

It further says

ECCE ideally consists of flexible, multi-faceted, multi-level, play-based, activity-based, and inquiry-based learning, comprising of alphabets, languages, numbers, counting, colours, shapes, indoor and outdoor play, puzzles and logical thinking, problem-solving, drawing, painting and other visual art, craft, drama and puppetry, music and movement. It also includes a focus on developing social capacities, sensitivity, good behaviour, courtesy, ethics, personal and public cleanliness, teamwork, and cooperation. (p. 7)

To achieve the above-mentioned goal children's literature may play an important role. Fairytales contain in themselves the seeds of basic values, principles, and certain positive associative factors which in turn help a lot in the pruning and nurturing of children, and at the same time offer young readers ways to negotiate their place in the world. Human society, since its origin, has been a cradle of problems, worries, and tensions. The human mind amidst all these problems, worries and tensions tries to transform these harsh and crude realities of life into beautiful things with the help of imagination i.e. fairy tales and fantasies. These fairy tales and fantasies have been mediating us from the very beginning as the means through which we can discuss not only human conflicts but basic cultural ideologies about growing up, maturation and most importantly a sense of self.

Fairy tales and fantasy have shifted radically from their previously undervalued position as somehow less significant than other genres of literature that employ realism (Stephens 1922,

* Associate Professor, Vasanta College for Women, Banaras Hindu University.

p. 241-42 and Hunt & Lenz 2001, p. 2), to negotiate questions related to values, morals and principles that are at the foundation of cultural tensions and anxieties. In this connection, Reynolds (2005) rightly observes that fantasy is considered "one of the most important genres" in its ability and capacity to allow authors and readers both deep engagements with "disturbing material" (p. 42-43).

II

The narrative traditions in the form of myths, folks, fairy tales, legends, and histories fulfil and feed the needs of every young and growing child in that he gets his complete "story" quota orally in the form of a story passed down through the generations where the children would flock to their grandmothers in the evening to receive wondrous fairy tales and fantasies brought alive through gesture and mimicry. And in this context, children's literature in India remains perhaps the greatest paradox of all.

Indian treasures of fairy tales, folklore, and fantasy are rich and imaginative and remain the most interesting source for children's literature. Chief among them is the *Panchatantra (*Five Principles*)*, written in Sanskrit in 200 B.C., the *Hitopadesh*, the *Brihatkatha*, Kshemendra's *Brihatkatha Manjari*, Somadeva's *Kathasarit-Sagra*, the *Jatakas*, the *Puranas*, the *Ramayana* and the *Mahabharata* epics, as well as a large number of ancient Indian Sanskrit classics. The *Panchatantra,* an ancient Indian collection of animal fables in verse and prose both, is the most important book of Indian fables. It has greatly influenced the folktales not only of the East but of the West also. It is the main source of Indian folktale literature. The original Sanskrit work is attributed to Vishnu Sharma.

Indian folklore and fairy tales, much of which has yet to be printed, remain a curious mixture of tradition and pure fantasy. In these, we find a plethora of stories populated with ghosts, ogres, restless spirits, and other such representatives of the underworld as, angels, demons, Yama the God of Death, and holy sages, 'rishis,' and 'munis' who are gifted with supernatural powers to curse a whole kingdom to ashes or bring alive the dead with a *mantra*. These exploitations of supernatural and fantasy are not merely to pass the time but must be understood in terms of the chronicles of timeless concepts that assume authentic dimensions not only with children but also with adults to this day.

III

The late D. Mitra Majumdar (1877-1957) was arguably the most well-known and popular writer of children's books in Bengali during the first decades of the 20th century. His range was wide and varied, his output was prolific, and his métier was in the genre of fairy tales and fantasy. The 'jewel in the crown' of his large volume of work was undoubtedly his *Thakurmar Jhuli* (Grandma's Bag of Tales) published around 1907. It has remained in continuous print, adored by children and adults alike. In the olden days, when we had an abundance of joint families, it was somewhat customary for the grandmothers to round up the children in the evening and tell them stories full of wondrous elements and fantasy, employing appropriate gestures and mimicry to transport the listeners to the make-believe world of fairies and demons, of winged horses and talking birds, of daring prince and adorable princesses. The unique quality that marks the stories of *Thakurmar Jhuli* is the preservation of the oral style--; an attempt to recover the fast- disappearing heritage of fairy tales that were once an oral legacy of every Indian child.

These stories are not merely to amuse and entertain children. They serve a greater purpose. Behind these wondrous elements and fantastic world, we without any fail discern some rudimentary morals, values, and principles that operate deeply in our day-to-day modern and postmodern life. These small bags of fairy tales

and fantasy contain in themselves something that any school teacher in any school cannot render to his/her students. This bag of grandma is full of gems like commonsense, humility, decency, bravery, discipline, loyalty, and many other positive values for our small children which are essential for the betterment of any civilized society.

The first story of this collection *Kiranmala* talks about the responsibilities of a royal king. A King should not merely involve himself in hunting and idle chatting, but he should assume a disguised form to roam around the kingdom to feel the real pulse of the subjects. This story talks about the permanent presence of certain human feelings like craving for money and power, greed, and envy. When the youngest sister and now the queen of the king is on the verge of delivery, her elder sisters are full of venom and befool the king thrice by telling him that instead of delivering actual sons and daughters she has given birth to a puppy, a kitten, and a wooden doll respectively. By God's grace, these three issues of hers are sent to a rich Brahmin. Now pure fantasy comes in full force and we find how these brothers (Arun and Varun) and sister (Kiranmala) perform wonderful deeds. They build a colossal palace which becomes the object of envy even for the king. With the suggestion and help of a holy man, they set out to bring a diamond branch for the bird of gold, and fruits of gold on silver trees to decorate the palace even more. The brothers fail to achieve this but a girl (Kiranmala) succeeds. In this way, the very first story of this collection makes a very bold and pertinent statement regarding the high status of girl child in a patriarchal society. This story also talks about the proper employment of common sense by making the king realize how a woman can deliver a puppy, a kitten or even a wooden doll.

Sheeth and Vasanth is a story of a king and his two queens. It addresses the issues of common human frailties like anger and envy. The younger queen has two sons and the elder has none. Isn't

it enough to breed the feelings of envy and anger? Yes, it is. The elder queen with the help of a magical pill turns the younger queen into a parrot and then pretends to have a fatal disease that can only be cured by the blood of the parrot queen's sons. By now she has her own three sons but as "thin as bamboo reeds, as frail as bamboo leaves!" (19) This is adding fuel to the fire. The poor king does nothing but orders his servant to kill Sheeth and Vasanth. The executioner turns out to be a man of mercy so he frees them. Now the role of fantasy is in full swing. Sheeth with a miracle becomes the king of a kingdom and Vasanth receives education from a saint. Meanwhile, the dictum as you sow so shall you reap turns out to be true as the elder queen now becomes a beggar and the king has lost his kingdom.

Now the parrot queen is with a princess who is grown enough to be married. She has everything except the Ivor Gem. So, she vows to marry only that prince who could bring her the Ivor Gem. Now the old hermit's place has two birds: the male bird Sook and his wife Sari. One day Sari is talking to Sook: about a Sea of Cream on a milk-white peak where the Ivor Gem plays hide and seek. Beneath it on the sea, there are a thousand lotus flowers of gold. With the help of a hermit in the form of his trident and a Simul tree in the form of his princely robe and coronet he successfully obtained his desired object and three gold fishes which later on turned out to be his cousins.

Then the parrot queen reveals the truth that the man with Ivor Gem is nobody but her son. Out of joy the princess strokes the parrot queen gently and orders the attendant to bring fresh milk and turmeric paste for she will bath her. With the bath, the magical pill comes unstuck and she turns into a beautiful and younger queen. Now Sheeth, Vasantha with his wife Roopavati, their mother and old father, and three sons of the elder queen meet and they live happily ever after. In this way, we see that this story beautifully spreads the

message of love sympathy, kindheartedness, and humility not only to human beings but to animals and birds also.

Princess Kalavati is another beautiful story full of wondrous elements. It talks about the story of a king and his seven queens who fail to deliver any child. By the grace of a holy man and his root of a tree five of the queens managed to have one son each, but as the fourth queen and the little queen do not take the root in its prescribed form they simply give birth to owl and monkey respectively. The five princes are named Hira, Manik, Moti, Sankha, and Kanchan. The owl is named Bhutum and the monkey is named Buddhu. This story nicely employs a maximum of fantastic elements as Bhutum and Buddhu talk in human language, Kalavati lives underwater, peacock boat, three witches, a huge python, the golden bird, and so many others. The whole story is about the mad pursuit of five princes after Kalavati without involving any sense, and the sensible behaviour of two non-human beings as one is an owl and the other is a monkey. This story reverberates with the teaching/value that it is not at all necessary for all human beings to be sensible, ardent, intelligent, and wise. An owl and a monkey who do not have enough brains to judge things, if given a chance and opportunity, can excel any human being in the performance of sensibility and sagaciousness. Throughout the story, we find how ungrateful the five princes are as Bhutum and Buddhu always save them out of fraternal love, while they always cheat on them. They show their full disrespect for Bhutum and Buddhu. This story rightly pictures human beings as nothing but the bundle of all earthly shortcomings.

The Winged Horse, as a collection of fairy tales and fantasy, is potential enough to deal with elementary and rudimentary aspects of those philosophies of life that are essential in the formation of a healthy civilization. These stories beautifully raise the question of the true essence of life and its true identity whether inclusive or exclusive. They make very valid commentary on our place in the world, the culture in which we live, about why we suffer, and give us some *mantra* to live a balanced life. It can only be performed when we are beyond our daily hardships of life and transport ourselves into the world of wondrous elements and fantasy. Through this willing suspension of disbelief, we can earn a panacea to live a fulfilling life in the real world. And as Loy and Goodhew (2004) suggest that consciously or unconsciously stories weave a complicated, often confusing world and give us models of how to live in it, then certainly children's literature in the garb of fantasy might offer some *truths* that mainstream realism cannot (p. 1). After all each of us needs a story to survive; or don't we live in fantasy stories? Yes, we do live.

References

1. Hunt. P, and Lenz, M. (2001). *Alternative Worlds in Fantasy Fiction*. London 7 New York: Continuum.

2. Loy, D. and Goodhew, I. (2004). *The Dharma of Dragons and Daemons*. Somerville, Massachusetts: Wisdom Publications.

3. Majumdar, D.M. (1997). *The Winged Horse Fairy-tales from Bengal*. Selected and Translated by Sukhendu Ray from *Thakurmar Jhuli*: Oxford University Press.

4. National Education Policy. (2020). Ministry of Human Resource Development, Govt. of India. Retrieved from https://ncert.nic.in/pdf/nep//NEP_2020.pdf

5. Reynolds, K. (2005). *Modern Children's Literature: An Introduction*. London: Palgrave Macmillan.

6. Stephens, J. (1992). *Language and Ideology in Children's Fiction*. Essex & New York: Longman.

◆◆

Challenges before Indian Knowledge System

Subhash Chandra* Dr. Kumar Vimal Lakhatakiya**

[In ancient time, the knowledge system of India was well organized and planned and the knowledge was provided through very popular universities of higher education and that were Nalanda, Takshashila, Vikramshila where not only from entire country but lots of students from other countries used to come India for availing education. But unfortunately, India remained trapped in the shackles of slavery for thousands of years and that people used education as their weapon to control people of India especially by British Government. They followed the famous quote "If you want to destroy the nation, lower the standard of education" education was provided in such a way that the people of India were not able to think more comprehensive and had to followed British government rule blindly. They decided to teach only western' literature instead of Indian and solely purpose of that education was to make people who look like Indians but are British as mentally. But the present government is more concerned about the basic fundamental of education should be the knowledge of India. For this purpose, the Indian government has implemented Indian System Know (IKS) into today's education system. The Indian Knowledge System (IKS) is the system of knowledge that has evolved in India over thousands of years and it comprises a wide range of knowledge including traditional medicine, agriculture, forestry, water management and conservation.]

The nature of Indian education system was well organized and planned in ancient time. The development of people and society could be possible only through the medium of education system. In Indian history, there is a special place of education given in ancient time. In ancient India, Nalanda, Takshashila, Vikramshila are very popular universities in higher education where not only from entire country but lots of students from other countries such as Korea, China, Burma (Now Myanmar), Ceylon (Now Sri Lanka), Tibet and Nepal used to come India for availing education. But unfortunately, India remained trapped in the shackles of slavery for thousands of years and that people used education as their weapon to control people of India especially by British Government.[1] In the British era, they followed the famous quote "If you want to destroy the nation, lower the standard of education" education was provided in such a way that the people of India were not able to think more comprehensive and had to followed British government rule blindly. They decided to teach only western' literature instead of Indian and solely purpose of that education was to make people who look like Indians but are British as mentally. Through that education system they tried to mold people of India towards British government and that is why neither our education system was based on Indian culture nor had any objective. Due to this western effect or not having complete knowledge about our literature of culture, this education system became the centre of darkness and there was no any scope for intellectual growth of India.

But the present government is more concerned about the basic fundamental of education should be the knowledge of India. For this purpose, the Indian government has implemented Indian System Know (IKS) into today's education system. The Indian Knowledge System (IKS) is

* Research Scholar), Subject-Commerce, Govt. P.G. College Bazpur, Uttarakhand. (Kumaun University, Nainital).
** Assistant Professor, Government Degree College, Satpuli, Sri Dev Suman Uttarakhand University, Badshahithol, Tehri Garhwal, Uttarakhand.

the system of knowledge that has evolved in India over thousands of years and it comprises a wide range of knowledge including traditional medicine, agriculture, forestry, water management and conservation. The National Education Policy (NEP), 2020 has more focused upon the Indian Languages, Arts and Culture, and has recommendation for the integration of IKS into curriculum at all level of education. As per the UGC's guideline, Integrating IKS in curriculum for capacity building of faculty and educating them as envisaged by NEP,2020 requires strengthening the role of faculty and evolving them into energetic, motivated, and capable faculty.[2] This study attempting efforts to understand various challenges facing for implementing Indian Knowledge System (IKS) in today's education system as to people of our country can avail more diversity in knowledge and will provide opportunities for those students who are seeking enrollment opportunities in IKS's courses.

Review of literature

As per UGC Guidelines 2023, for *"Training/ Orientation of faculty on Indian Knowledge System"* The success of NEP, 2020 and its special component on Indian Knowledge System (IKS) relies heavily on the shoulder of the faculty of Higher Education Institutions (HEIs). Most of the faculty in Higher Education Institutions (HEIs) are experts in their field, may require additional familiarization efforts for the Indian Knowledge System (IKS). Consequently, the UGC provides various guidelines regarding for this such as induction program will be conducted for faculty about IKS, multidisciplinary courses launch, and various suggestion for effective implementation.

According to study of Pratap Chandra Debnath (2021) on titled *"The problem of time in Indian Knowledge System"* found that the different picture of time with different time belief. In the ancient time, the cyclic time and linear time were using due to different functioning. In the linear time, the Christians used to more concern about the progress and human freedom and in the cyclic time represents stagnant societies and fatalism. There is diversified of notion of time found in Indian thought and the perception of time in cultural and social reality cannot be separated from the notion of time in physical reality.

As per the study of Chaithanya, E. P. (2022) on topic *"A study of Role played by the State in Protection of Traditional knowledge in India"* with regard to the protection of traditional knowledge it is found that, the Indian government has taken a mixed approach. In the International arena, India favored for the protection of traditional knowledge and its owners but when it comes to domestic implementation thinks are going ignored. It can be also stated that there is an urgent requirement of a comprehensive domestic legislation for the protection of traditional knowledge associated with biological resources and community rights rather than the current situation where it is spread across multiple legislations.

Objectives of the study

1. To know the awareness level of people towards Indian Knowledge System (IKS).

2. To Study the various challenges for Indian Knowledge System (IKS) in Today's Education.

Research Methodology

The present study is intended to Study of Challenges for Indian Knowledge System (IKS) in Today's Education which is based on descriptive research uses both primary and secondary data. Primary data of 50 individuals is collected through well structure questionnaire and the secondary data has been collected through annual reports, books, magazines, various journals, and websites. Convenient Sampling Technique is used for collection of data from respondents. Percentage and Bar charts analysis tools are used to analyze the data.

Data Analysis

1. **Awareness level of Individual about Indian Knowledge System (IKS)**

Table 1

	Level of Knowledge	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Upto great extent level	1	2.0	2.0	2.0
	Upto some/ little extent level	8	16.0	16.0	18.0
	No knowledge	41	82.0	82.0	100.0
	Total	50	100.0	100.0	

Source: Primary data

2. **Do you believe in that the Indian Knowledge System is very helpful to become a good academician?**

Table 2

		Frequency	Percent Precent	Valid	Cumulative Percent
Valid	Strongly Agree	22	44.0	44.0	44.0
	Agree	17	34.0	34.0	78.0
	Neutral	6	12.0	12.0	90.0
	Disagree	3	6.0	6.0	96.0
	Strongly Disagree	2	4.0	4.0	100.0
	Total	50	100.0	100.0	

Source: Primary data

3. **Are you a part of any program which is running under Indian Knowledge System (IKS)**

Table 3

Are you a part of any program which is running under Indian Knowledge System (IKS)
50 responses

- Yes
- No

88%
12%
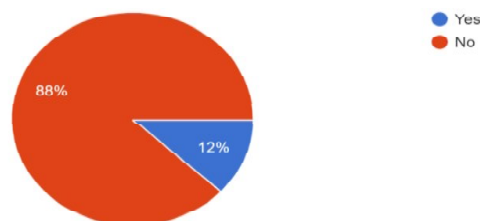
Source: Primary data

4. Various challenges are there for adopting Indian Knowledge System (IKS) in Today's Education System.

Table 4

What kinds of challenge (s) are there for adopting Indian Knowledge System (IKS) in Today's Education System?

Source: Primary data

Finding

1. Table 2 infers the awareness level of individuals towards Indian Knowledge System (IKS) in Today's Education and it has been concluded that majority of the respondents (82%) don't have knowledge whereas, 16% of the respondents having knowledge upto some/little extent level, and only 2% having upto great extent level.

2. According to table 3 which is based on the individual's believing in that the Indian Knowledge System is very helpful to become a good academician and it is find out Majority of the respondents (78%) a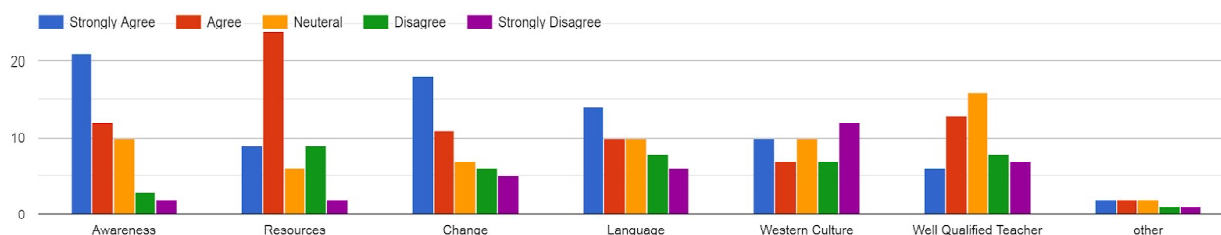re agree and strongly agree with the statement. however, 10% of the respondents are disagree and strongly disagree with the statement whereas, 12% respondents are having neutral approach in regarding this.

3. Table 3 infers that the participation of the individual in any program which are running under Indian Knowledge System (IKS) and found that majority of the respondents (88%) said no and only 12% respondents have joined.

4. Through table 6 the researcher tried to find out the various challenge for Indian Knowledge System (IKS) in today's education system and it is found that the challenges such as lack of awareness, lack of resources, resistance to change, language barriers, more focused on western culture, lacking of highly qualified teachers and the low enrollment in courses of IKS.

Conclusion

After reviewing various literature and analysing primary data it can be concluded that Indian Knowledge System (IKS) will be playing a very significant role to come back our youth towards our culture and traditionally way of education. But implementation of IKS in today's education system has some challenge also such as lack of awareness, lack of resources, and resistance to change, low enrollment of individual and etc.

Recommendation

Lack of awareness and understanding of IKS: Many people, including college administrators and faculty, are not aware of IKS or its importance. This lack of awareness and understanding can make it difficult to implement IKS in colleges. The Indian government has taken some steps to promote the implementation of IKS in colleges. For example, the new National Education Policy (NEP) 2020 calls for the integration of IKS into the curriculum. However, more needs to be done to overcome the challenges and to implement IKS in a meaningful way. Further, lacking of resources also has been found during the study so policy maker should be allocated proper funding related for the same. Medium of education should be either in Hindi or Regional Languages. Proper training facility should be provided those people who resistance to change.

References

1. Athira, J. (2013). *Theories of meaning a study based on Indian systems of knowledge*. Sree Sankarcharya University of Sanskrit.

2. Chaithanya, E. P. (2022). *A study of Role played by the State in Protection of Traditional knowledge in India*. Inter University Centre for IPR Studies, Cochin University of Science and Technology.

3. Debnath, P.C. (2021). *The problem of time in Indian Knowledge System.* Department of Philosophy, Cooch Behar Panchanan Barma University, West Bengal.

4. Pramila.(2022). *Prachin Bhartiye Viswvidhayalon ki shiksha padati ki vartmaan main prasangikta: ek addhayann.* Higher learning education Insttitute, Rajasthan.

5. Pujari, R.S. (2017). *Design and evaluation of knowledge management system framework for rural public administration.* Faculty of Management, Bharati Vidyapeeth Deemed University.

6. Sen, D. (1970). *Some problems concerning the nature of knowledge.* Department of Philosophy, University of Calcutta.

7. Srinivasan, M. (2019). *Knowledge Management and Learning Organization.* Faculty of Management, Symbiosis International University.

8. UGC Guidelines (2023), *Training/ Orientation of faculty on Indian Knowledge System.*

9. Websites & URL:

10. https://shodhganga.inflibnet.ac.in/handle/10603/528812

11. https://shodhganga.inflibnet.ac.in/handle/10603/43550

12. https://shodhganga.inflibnet.ac.in/handle/10603/164735

(Footnotes)

1. Pramila.(2022). Prachin Bhartiye Viswvidhayalon ki shiksha padati ki vartmaan main prasangikta: ek addhayann. Higher learning education Insttitute, Rajasthan,

2. UGC's Guidelines, 2023

◆◆

Impact of Welfare and Education Facilities on Workers Performance in Contemporary Education

V.M Mukesh* Dr. N.Santhoshkumar**

[Millions of people make their living as workers in the unorganised sector despite the lack of formal contracts and uniform working standards. When it comes to obtaining welfare facilities, workers in the unorganised sector face numerous obstacles. Labourers struggle to find possibilities for skill development and social security. Customised solutions are crucial in ensuring fair access to welfare services for this essential workforce segment. The objective of the study is to analyse the impact of labourers' problems in accessing welfare facilities on their performance in Kerala. Descriptive research method and convenience sampling technique have been adopted in the study. The sample of the study is 120 and simple percentage analysis, Chi-square analysis and correlation are used to reach the findings of the study. It is essential that businesses and workers work together to remove these obstacles by optimizing procedures, strengthening public awareness initiatives, and pushing for better representation.]

The economy is based mostly on the unorganised sector and these workers make a substantial contribution to industries including small-scale manufacturing, services, and construction as well as agriculture. Workers in Kerala's unorganised labour sector face significant obstacles when trying to obtain basic welfare services. The complex issue is exacerbated by bureaucratic obstacles, lack of understanding, and geographic limitations, which put workers in a precarious situation with restricted access to services that are essential to their well-being. Furthermore, the problem is worsened by sociocultural stigmas. These difficulties affect their overall performance and job satisfaction. The study intends to shed light on the complexities of these problems by examining the direct relationship between labourers' performance in Kerala's unorganised sector and the obstacles they face in obtaining welfare services. The goal of the research is to provide information for focused interventions and policy initiatives by comprehending the complex interaction between these issues and the productivity and well-being of labourers. The study aims to improve labourers' access to welfare facilities by identifying customised solutions.

Objectives

1. To investigate the socio-economic status of laborers within the unorganized sector.
2. To assess the level of awareness among laborers regarding welfare facilities.
3. To analyze the barriers faced by laborers in accessing welfare facilities.
4. To evaluate the impact of barriers to welfare facilities on laborer performance.

Research design

The data was collected from 120 random labourers from unorganized sector in Kerala. The completion of the survey was made possible via a carefully constructed questionnaire. The data

* Ph.D Research Scholar (Full time), PG & Research department of commerce, Maruthupandiyar College, Thanjavur, (Affiliated to Bharathidasan University, Trichy, Tamilnadu).

** Assistant professor & Research advisor, PG & Research department of commerce, Maruthupandiyar College, Thanjavur, (Affiliated to Bharathidasan University, Trichy, Tamilnadu).

was analyzed using statistical procedures such as correlation, chi square analysis, and simple percentage analysis.

Methodology

Both primary and secondary data were used in the investigation. Primary data was gathered using both quantitative and qualitative research questionnaires. The survey was carried out using a random sample technique. Secondary data was gathered from a range of public sources, including websites, case studies, official RBI newsletters, and journals.

Literature review

In (Sanuja Shree P.N, Dr. S. Gurusamy, & P. Balaji's, 2019), empirical research in Chennai, Tamil Nadu, underscores workers' prioritization of welfare, health, and safety measures for enhanced happiness. They stress the importance of such measures in increasing employee satisfaction within manufacturing companies.

In (Gyamfi, T., Akorli, K., Osae, S., and Addys, 2021), they studied in Ghana's Eastern Region highlights the practical necessity of constructing welfare amenities for construction workers. They note that neglecting these essentials adversely affects worker performance in building construction.

Regarding employee satisfaction, numerous studies (Adams et al., 2016; Bloom et al., 2020) have established a positive correlation between welfare facilities and satisfaction levels, encompassing health insurance, childcare, gym memberships, and flexible work arrangements.

Welfare facilities significantly impact retention and recruitment, as evidenced by research (Huselid, 2017; Park et al., 2019), with comprehensive packages aiding in attracting top-tier talent and reducing turnover rates.

Health and well-being benefits, including healthcare and wellness programs, contribute to improved employee health outcomes and productivity (Hammer et al., 2018; Grawitch et al., 2021), reducing absenteeism and enhancing overall well-being.

Work-life balance provisions, such as flexible hours and parental leave, positively influence job satisfaction and stress levels, leading to improved performance and organizational commitment (Allen et al., 2018; Nijp et al., 2020).

Lastly, organizational commitment is fostered by perceived organizational support through welfare facilities, enhancing engagement and performance outcomes (Rhoades & Eisenberger, 2017; Shuck et al., 2021). Further research is needed to explore nuanced effects across industries and contexts, with longitudinal studies offering insights into long-term impacts.

Limitations of the study

Primarily, the fact that the study concentrated on Kerala as a specific geographic place may limit the findings' generalizability. The distinct socio-economic and cultural milieu of Kerala may exhibit notable distinctions from other localities, hence restricting the generalizability of findings to a wider national or global arena. Secondly, there is a chance of response bias because the study uses self-reported data. The study records the experiences of labourers at a specific point in time, but it is unable to identify the temporal order of events that may have contributed to the performance implications that have been seen. Moreover, there may be limitations to the study's ability to pinpoint a wide range of laborer-related issues. Events on a global scale, legislative changes, or regional economic upheavals are examples of factors outside the purview of this study that may have an impact on the performance of labourers and their ability to access welfare programmes.

Data analysis and interpretation

Table 1. Demographic Characteristics of Respondents

	Categories	Frequency	Percentage
Educational background of the respondents	Illiterate	19	15.8
	Upto SSLC	8	6.7
	HSC	7	5.8
	Degree	74	61.7
	Others	12	10.0
Income of the respondents Per annum	Below Rs. 50,000	13	10.8
	Rs. 50,000-2,00,000	24	20.0
	Rs. 2,00,001-3,50,000	53	44.2
	Rs. 3,50,001-5,00,000	10	8.3
	Above Rs. 5,00,000	20	16.7
Location of the respondents	Urban	41	34.2
	Semi urban	32	26.7
	Rural	47	39.2
Primarily work in the unorganized sector	Construction	28	23.3
	Agriculture	46	38.3
	Textile & garment industry	13	10.8
	Manufacturing	16	13.3
	Other sectors	17	14.2

Source: Primary data

The table above demonstrates that 61.7% of the respondents have completed degree, 44.2% of the respondents stated Rs. 2,00,001-3,50,000 as their income, 39.2% of the respondents belong to rural and 38.3% of the respondents said that agriculture is their primary work in the unorganized sector.

Table 2. Level of awareness of labourers in welfare facilities

	Highly aware	Aware	Not aware	Somewhat aware	Not at all aware
Minimum Wage Regulations	68(56.7%)	24(20.0%)	8(6.7%)	12(10.0%)	8(6.7%)

Healthcare Facilities	33(27.5%)	59(49.2%)	12(10.0%)	9(7.5%)	7(5.8%)
Social Security Programs	9(7.5%)	21(17.5%)	64(53.3%)	12(10.0%)	14(11.7%)
Workplace Safety Standards	20(16.7%)	19(15.8%)	18(15.0%)	35(29.2%)	28(23.3%)
Working Hours and Overtime Regulations	16(13.3%)	37(30.8%)	25(20.8%)	7(5.8%)	35(29.2%)

Source: Primary data

According to the above table, a significant portion of respondents, accounting for 56.7%, demonstrate a high level of awareness regarding minimum wage regulations. Additionally, nearly half of the respondents, representing 49.2%, are aware of available healthcare facilities. However, a considerable portion, approximately 53.3% of respondents, lack awareness regarding social security programs. Regarding workplace safety standards, 29.2% of respondents express some level of awareness, while 30.8% possess a good understanding of working hours and overtime regulations. These findings collectively reflect varying levels of awareness among laborers concerning different welfare facilities.

Table 3. Barriers of labourers in accessing welfare facilities in unorganised sector

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Lack of Information and Awareness	35(29.2%)	27(22.5%)	26(21.7%)	15(12.5%)	17(14.2%)
Geographical Accessibility	43(35.8%)	33(27.5%)	29(24.2%)	6(5.0%)	9(7.5%)
Inadequate Infrastructure	24(20.0%)	28(23.3%)	39(32.5%)	16(13.3%)	13(10.8%)
Language Barriers	40(33.3%)	27(22.5%)	32(26.7%)	12(10.0%)	9(7.5%)
Inadequate Representation	41(34.2%)	36(30.0%)	28(23.3%)	7(5.8%)	8(6.7%)

Source: Primary data

The table above demonstrates that 29.2% of the respondents strongly agree towards the lack of information and awareness, 35.8% of the respondents strongly agree towards the geographical accessibility, 32.5% of the respondents neither agree nor disagree towards the inadequate infrastructure, 33.3% of the respondents strongly agree towards the language barriers and 34.2% of the respondents strongly agree towards the inadequate representation as the barriers of labourers in accessing welfare facilities in unorganised sector.

Table 4. Barriers of labourers in accessing welfare facilities in unorganised sector

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Reduced Productivity	57(47.5%)	25(20.8%)	21(17.5%)	11(9.2%)	6(5.0%)
Increased Work-Related Injuries	11(9.2%)	65(54.2%)	26(21.7%)	8(6.7%)	10(8.3%)
Low Job Satisfaction	51(42.5%)	28(23.3%)	12(10.0%)	16(13.3%)	13(10.8%)
Poor Mental Health	29(24.2%)	42(35.0%)	19(15.8%)	10(8.3%)	20(16.7%)
Increased Absenteeism	62(51.7%)	20(16.7%)	9(7.5%)	13(10.8%)	16(13.3%)

Source: Primary data

The table above demonstrates that 47.5% of the respondents strongly agree towards the reduced productivity, 54.2% the respondents agree towards the increased work-related injuries, 42.5% of the respondents strongly agree towards the low job satisfaction, 35.0% of the respondents agree towards the poor mental health and 51.7% of the respondents strongly agree towards the increased absenteeism as the impact of barriers of welfare facilities on labour performance.

Chi-Square Analysis- Relationship Between The Educational Background Of The Respondents And Level Of Awareness Of Labourers In Welfare Facilities

H0: There is no significant relationship between the educational background of the respondents and level of awareness of labourers in welfare facilities.

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	388.685a	80	.000
Likelihood Ratio	240.205	80	.000
Linear-by-Linear Association	88.752	1	.000
N of Valid Cases	120		
a. 101 cells (96.2%) have expected count less than 5. The minimum expected count is .06.			

Interpretation

The analysis of the preceding table reveals a notable finding: the calculated p-value is 0.000. At the commonly used significance level of 5% (0.05), this result becomes particularly noteworthy. With an anticipated count of at least 0.06, the alternative hypothesis gains recognition, indicating a significant relationship between the educational backgrounds of respondents and the level of awareness among laborers regarding welfare facilities. This inference suggests that educational background plays a discernible role in shaping the awareness levels of laborers concerning welfare facilities.

Correlation Analysis- Relationship Between Primarily Working In The Unorganised Sector And Barriers Of Labourers In Accessing Welfare Facilities In Unorganised Sector Correlations

		Educational Qualification of the Respondents	Satisfaction
Primarily Working In The Unorganised Sector	Pearson Correlation	1	.929**
	Sig. (2-tailed)		.000
	N	120	120
Barriers Of Labourers In Accessing Welfare Facilities In Unorganised	Pearson Correlation	.929**	1
	Sig. (2-tailed)	.000	
	N	120	120

. Correlation is significant at the 0.01 level (2-tailed).

Interpretation

According to the table, out of the 120 responses, co-efficient of correlation between primarily working in the unorganized sector and barriers of labourers in accessing welfare facilities in unorganized sector is 0.929 which is below 1. So, there is positive relationship between this primarily working in the unorganized sector and barriers of labourers in accessing welfare facilities in unorganized sector.

Findings

35.8% of the respondents strongly agree towards the geographical accessibility as the barrier of labourers in accessing welfare facilities in unorganised sector. Majority (54.2%) of the respondents consider increased work-related injuries as the impact of barriers of welfare facilities on labour performance. It is found that there is some significant relationship between the educational background of the respondents and level of awareness of labourers in welfare facilities. There is positive relationship between those primarily working in the unorganized sector and barriers of labourers in accessing welfare facilities in unorganized sector.

Suggestions

● Workers ought to proactively participate in educational initiatives and workshops to augment their comprehension of welfare provisions, including but not limited to minimum wage statutes, healthcare availability, and social security schemes.

● Employers or concerns in the unorganised sector must streamline bureaucratic procedures and launch awareness efforts to overcome obstacles such as inadequate representation, lack of information, and geographic accessibility.

● Employers or concerns in the unorganised sector should place a high priority on fostering a positive work environment and removing obstacles that impede workers' well-being, since this will enhance their output, sense of fulfilment at work, and mental health.

Conclusion

In summary, the study clarifies the complex dynamics that exist within the unorganized sector, concentrating on the degree of knowledge about welfare services, the obstacles that laborers must overcome to use these resources, and the consequent effect on their productivity. It is determined that a sizable fraction of workers in the unorganized sector do not fully understand the welfare options that are accessible, which calls for immediate attention to outreach and education campaigns. The obstacles that have been found, which range from bureaucratic roadblocks to insufficient representation, highlight how difficult it is to obtain welfare services in this industry. Therefore, it is essential that businesses and workers work together to remove these obstacles by optimizing procedures, strengthening public awareness initiatives, and pushing for better representation. The report goes on to say that these obstacles have real effects on how well workers execute their jobs, showing up as lower output, higher absenteeism, and worse mental health. Essentially, the study emphasizes how important it is to work together to close knowledge gaps, remove obstacles, and improve the unorganized laborers' overall welfare ecology.

References

1. Swapna, P. (2011). Social responsibility towards labor welfare in Singareni Collieries Company Limited. International Journal of Business & Management Research, 1(5), 290-298.

2. Sindhu, S. (2012). Role of organization in welfare measures for employees.

International Journal of Research in IT and Management (IJRIM), 2(9), 36-40.

3. Upadhyay, D., et al. (2012). Morale, welfare measures, job satisfaction: The key mantras for gaining competitive edge. International Journal of Physical and Social Sciences, 2, 1-15.

4. Jayanthi, K., et al. (2012). A study on labor welfare measures in Salem Steel Plant. Journals of Asian Research Consortium, 18, 1.

5. Laddha, R. L. (2012). A study on employee welfare strategies with special reference to Solapur Janta Sahakari Bank Ltd, Solapur. Golden Research Thoughts, 1, 1-2.

6. Srinivas, K. T. (2013). A study on employees' welfare facilities adopted at Bosch Limited, Bangalore. Research Journal of Management Studies, 2(12), 7-11.

7. Bhatt, A. K., & Olive, L. M. (2013). A study of labor welfare measures in the corporate sector. Asian-African Journal of Economics and Econometrics, 13(2), 329-337.

8. Lalitha, K. (2014). A study on employee welfare measures they want to study the welfare facilities provided to the employee. International Journal of Engineering Technology, Management and Applied Science, 2014(2), 191-195.

9. Tiara, U. (2014). A study on employee welfare activities and its impact on employee's efficiency at REWA. Abhinav International Monthly Refereed Journal of Research in Management & Technology, 2014(3).

10. Kumari, M. S., & Tatareddy, M. (2014). Impact of employee welfare facilities on job satisfaction. International Journal of Economic and Business Review, 2(12), 189-197.

11. Venkata Rao, P., et al. (2015). Employee welfare is the key: An insight. International Journal of Business and Administration Research Review, 2015(3), 40.

12. Almeida (2015). The impact of welfare on job satisfaction among non-managerial employees in the apparel industry in Sri Lanka. 2nd International HRM Conference, 2(1).

13. Jaishree, S. (2015). A study on labor welfare measures and its impact on employees' job satisfaction in garment industries, Tirupur. IJMSS Vol.03 Issue-04, (April, 2015).

14. Mendis, M. (2016). Welfare facilities and job satisfaction: A study of operational level employees in the apparel industry of Sri Lanka. Kelaniya Journal of Human Resource Management, 2016(11), 128-136.

15. Chaubey, D. S. (2016). Analysis of labor welfare schemes and its impact on job satisfaction: An empirical study. Management Convergence, 7(2).

16. Hemashree, B. L. (2017). A study of labor welfare measures and its impact on employees. Indian Journal of Research, 6(3), 564-566.

17. Patel, D. (2018). A study on employee welfare and its impact on their performance at private hospitals and its research centre -

cross-sectional descriptive study. IJRAR December 2018, Volume 5(12).

18. Wadhwa, M. (2018). A study on employee welfare and its impact on their performance at private hospitals and its research centre-cross-sectional descriptive study. JRAR December 2018, Volume 5(04).

19. Malviya, A. K. (2019). Socio-economic and working conditions of workers in the unorganized sector in India. Journal of Emerging Technologies and Innovative Research (JETIR), 6(2), 196–202.

20. Sanuja Shree P.N., Gurusamy, S., & Balaji, P. (2019). Employee satisfaction on labor welfare measures: An empirical examination of manufacturing companies. International Journal of Production Technology and Management (IJPTM), 10(1), 77–86.

21. Khurape, A. (2019). A study of welfare facilities and its effects on employee performance with reference to selected manufacturing industries in Narhe, Pune. JETIR April 2019, Volume 6(4).

22. Devan, D. (2020). The study on the impact of employee welfare measures in the diamond industry. IJCRT, Volume 8(4).

23. Gyamfi, T., Akorli, K., Osae, S., & Addy, E. (2021). Examining the impact of welfare facilities on building construction employees' performance in the Eastern Region of Ghana. Journal of Building Construction and Planning Research, 9, 40-55.

24. Gyamfi, T. A. (2021). Examining the impact of welfare facilities on building construction employees' performance in the Eastern Region of Ghana. Journal of Building Construction and Planning Research, 9(1), March 2021.

25. Narayana, N. (2021). A study on employee welfare facilities and its impact on employee satisfaction at JOCKEY Industry with special reference to Mysuru city. IJCRT | Volume 9(5).

26. Purohit, J. (2022). Impact of welfare facilities on employees of the organization. International Journal of Research Publication and Reviews, Vol 3(3), 1568-1572.

27. Gayithri, S. (2022). Impact of welfare measures on the employee performance with particular reference to Sollys Consulting and Solutions Pvt Ltd. International Journal of Research Publication and Reviews, Vol 3, Issue 7, 3384-3385.

28. Prasad, G. V. R. (2023). A study on the socio-economic problems faced by the women workers in the unorganized manufacturing sector: Evidence from Ernakulam district. Manpower Journal, 57(1 & 2), 80–94.

29. Thyagaraju, M. (2023). The impact of employee welfare facilities on employee organizational performance. Eur. Chem. Bull. 2023, 12(Special Issue 4), 10067-10077.

30. Varsha, R. (2023). A study on employee welfare measures with special reference to employees of Sree Vinayaga Organic Cotton Wadding Industries. International Journal of Advances in Engineering and Management (IJAEM), Volume 5(5), May 2023, 448-452.

◆◆

Teachers in Self Financing Arts and Science Colleges: Study of Job Satisfaction

Prasad C V,* Dr. G. Pasupathi**

[*The level of job satisfaction among teachers within higher education institutions holds significant importance as it greatly influences the success of the educational establishment. This study looks at how satisfied teachers are with their jobs at self-financing arts and science colleges in Kerala's districts of Thrissur, Malappuram, and Palakkad. For this study, a random sample of 191 teachers was selected. According to the study, most teachers are unhappy about several things, including their pay, chances for advancement, retirement benefits, job security, participation in orientation and refresher training, provident fund, and yearly increments. The study concludes that female teachers tend to have higher job satisfaction compared to their male counterparts. Interestingly, teachers with higher qualifications, particularly those with Ph.D. degrees, appear less satisfied, possibly due to their elevated expectations regarding the job. The study also identifies a notable discrepancy in job satisfaction among teachers with varying educational qualifications.*]

The blend of favorable and negative emotions that employees experience at work is known as job satisfaction. The concept of job satisfaction was initially introduced by Hoppock in 1935. He described it as an amalgamation of "environmental, physiological, and psychological" elements that influence an individual's declaration of job satisfaction. Edwin A. Locke, in 1976, offered his definition of job satisfaction as "a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences." The degree to which actual rewards correspond with expectations is reflected in job satisfaction. Davis et al., (1985), An individual's conduct at work is directly related to how satisfied they are with their job. Statt (2004), job gratification can also be defined as an employee's contentment with the advantages of their work, particularly in terms of internal inspiration. Armstrong, (2006), Good and positive mindsets toward one's work are a sign of job satisfaction. Unfavorable views toward one's employment are a sign of job discontent Motivation and job satisfaction are typically associated, yet it's unclear how the two relate to one another. Mullins(2005), Motivation and satisfaction are two different things. More than anything, job satisfaction is an attitude or an interior condition. For instance, it could be connected to a subjective sense of accomplishment, whether it be qualitative or quantitative. The quality and commitment of teachers significantly impact the success of an educational institution. Teachers who are content in their roles are the ones who can make substantial contributions to the development of both students and the institution itself. Job satisfaction among teachers is a critical factor in enhancing the efficiency of an educational institution and the well-being of its staff.

Purposes of the study

1. To assess the level of work gratification among teachers in self-financing science and arts colleges in a few regions of Kerala.

2. To evaluate teachers' work happiness with various sociodemographic characteristics.

* Assistant Professor, SNGS College Pattambi, Ph.D. Research Scholar, PG &Research Department of Commerce, Jamal Mohamed College (Autonomous) (Affiliated to Bharathidasan University), Tiruchirappalli, Tamilnadu.

** Assistant Professor and Research Advisor, PG& Research Department of Commerce, Jamal Mohamed College (Autonomous) (Affiliated to Bharathidasan University) Tiruchirappalli, Tamilnadu.

Research Methodology

The study is descriptive and analytical. A sample of 191 teachers from self-financing colleges was selected from three districts of Kerala namely Thrissur, Palakkad, and Malappuram. A well-structured questionnaire sent online via Google Forms was used to gather data. The period of the study was three months. Percentage analysis, Mean, SD, Mann-Whitney U Test, Kruskal Wallis Test, and One-Sample Kolmogorov-Smirnov Test were used for analysis.

Review of Literature

Numerous researches have been conducted to determine the factors influencing job happiness and how productivity within an organization is affected by it (Pareek and Singh, 2016; Mbah and Ikemefuna, 2012; Ibneatheer et al., 2021). Pareek and Singh, (2016), Despite the lack of conclusive evidence linking job pleasure to increased productivity—many other factors impact productivity employers remain deeply concerned about employee well-being. Whether a worker feels satisfied with their job or not depends on how they view it. It is consistent with what one hopes to gain from their job and what one expects to get out of it. Work satisfaction is a factor in life's happiness. Mbah and Ikemefuna (2012), Good employee attitudes have been linked to job satisfaction. Companies should realize that by figuring out what the successful components are that their female employees need and providing them, they can retain their bright and capable staff and raise employee happiness. Ibneatheer et al., (2021) discovered that moral, cultural, and emotional choices made by internal corporate leaders support workers' job satisfaction at work. Yusufzada and Xia (2019), women have been dissuaded from working for government agencies since they would be unhappy in a toxic environment that results from poor pay and benefits, interpersonal conflicts at work, stress at work, and limited prospects. Raj (2020) looked into the difficulties self-financing college instructors in the Kottayam area had in managing their work-life balance. The results showed that self-financing college instructors have slightly higher work-life stress levels than usual. Kapri (2017) showed that a sizable percentage of educators in self-financed teacher education institutions report ordinary or below-average work satisfaction. When comparing the employment satisfaction of male and female professors at various universities, an intriguing difference became clear. Deepika and Kanagaraj (2018), Self-financing college instructors in Coimbatore were the subject of an investigation, who also provided concrete recommendations for improving their level of job satisfaction.

Analysis and Interpretation

52.9% of the faculties of self-financing colleges belong to the age group 25-35 years. It shows that a vast percentage of the teachers working in self-financing colleges are youngsters. 69.1% of the faculty members are female teachers. Most of the respondents have the qualification PG with NET only a few possess the qualification Ph.D. 31.9% of the teachers have only the qualification PG only. Only 2.6% have the qualification PhD. it shows that they are not trying for higher qualifications. 46.6% of the teachers have 5-10 years of experience. Only 6.3% of the teachers have more than 20 years of experience. 47.1% of the teachers reside in rural areas 38.7% of the teachers reside in semi-urban areas and 14.1% of the teachers reside in Urban areas 56.5% of the institutions are located in Rural areas The institutions located in urban areas are comparatively less. 28.3% of the institutions are located in semi-urban areas. 48.2% of the respondents are from the Palakkad district, 30.9% are from the Malappuram district, 20.9% are from the Thrissur district. 79.1% of the respondents working in self-financing colleges are married, 16.2% are unmarried and 4.7% belong to the group widow/widower. Most of the teachers (57.6%) depend on the public

transportation system for up and down to the college. Only 3.7% of the respondents use cars for the same purpose. 38.7% of the respondents use bikes for traveling to college. 31.9% of the teachers belong to the Discipline Arts, 23% belong to the discipline Commerce and Management, 22% belong to the subject languages and 23% are from science discipline.

Reliability Analysis

Constructs are reliable since Cronbach's Alpha is 0.753. The normality of data is checked using Kolmogorov-Smirnov Test and the result indicates that data does not follow a normal distribution. Job Satisfaction is calculated using twenty variables and the Mean Percentage Score is used to measure the Job Satisfaction of Self-financing college teachers. The overall mean percentile score of job satisfaction is 58.2984

Table 1. Satisfaction on Different Variables Used to Measure Job Satisfaction

Variables	Mean	SD
Relation with Management	3.7173	0.84832
Relation with the HOD	4.2461	0.81252
Relation with the Principal	4.0576	0.84095
Relation with the students	4.1204	0.76168
Salary and other monetary benefits	2.0209	0.94567
Infra-Structure Facilities	2.6859	1.32814
Chances for promotion	1.7173	1.07785
Annual Increments	2.0314	0.99422
Recognition from superior	3.4921	1.02531
Recognition from colleagues	4.0209	0.92883
Refresher and orientation classes	1.9843	1.20296
Adequate Leave	2.6649	1.44104
Job Security	1.9476	1.23433
Satisfaction with online teaching	3.2618	0.94844
Extra Remuneration for Paper Valuation and Invigilation	3.7853	0.99525
Recognition from society	4.0628	0.81191
Involvement in Decision-making	2	1.39548
Provident Fund Facilities	2.3508	1.36014
Retirement benefits	1.4031	0.92894
Canteen facilities	2.7277	1.31758
Overall, Job Satisfaction (MPS)	58.2984	9.05248

Source: Primary Data

From the above, it is inferred that the Majority of the teachers are highly dissatisfied with Job security, Retirement benefits, refresher and orientation classes, chances of promotion, etc. with a mean score of less than 2. It also highlights that the teachers are dissatisfied with salary, annual increments, involvement in decision-making, provident fund facilities, and canteen facilities. The teachers are delighted with interpersonal relationships like relations with the head, Principal, and students and satisfied with recognition from colleagues and society.

Hypothesis

H0: There is not a significant distinction between male and female self-financing college professors' work satisfaction. H1: The job gratification of male and female instructors at self-financing colleges varies meaningfully. The above hypothesis is validated using the Mann-Whitney U Test and the results are shown below.

Results of Mann- Whitney U Test

The null hypothesis is rejected since the p-value is less than 0.05. i.e. Male teachers at self-financing institutions report significantly different levels of work satisfaction than their female counterparts. It is evident from the mean value that female instructors (60.3636) are happier than male teachers (53.678).

H0: There is no noteworthy variance in job gratification among teachers with dissimilar educational qualifications, H1: There is a noteworthy variance in job gratification among teachers with dissimilar educational qualifications. The above hypothesis is validated using the Kruskal Wallis Test and the results are shown below.

Results of Kruskal Wallis Test

P value is fewer than 0.05 so discard the null hypothesis. That is there is a noteworthy variance in the job gratification of teachers about their qualifications. The teachers with Ph.D. are least satisfied with a mean score of 43.8. However, the teachers having PG only are more satisfied with a mean score of 59.88.

Findings

Most of the teachers depend on the public transportation system for traveling to the institution. The teachers having cars are very few, which indicates their poor financial status. The majority of the teachers are least satisfied with Job security, Retirement benefits, refresher and orientation classes, chances of promotion, etc. with a mean score of less than 2. The teachers are also dissatisfied with salary, annual increments, involvement in decision-making, provident fund facilities, and canteen facilities. The teachers are highly satisfied with interpersonal relationships like relations with the head, the principal, and students. There exist good informal relationships among superiors, subordinates, and students. The teachers are well satisfied concerning the recognition from society with a mean score of above 4. It shows that even though they are working in self-financing colleges, they are well-recognized by society. The teachers have above-average satisfaction with management, remuneration for paper valuation and invigilation duties, and recognition from superior and online teaching. There is a significant difference in the job satisfaction of male and female teachers of self-financing colleges. It may be due to the difference in perception of the job between male and female teachers. The female teachers prefer this job more compared to the male teachers and this may be due to the low monetary benefits. There is a significant difference in the job satisfaction of teachers with different qualifications. The teachers with Ph.D. are least satisfied with a mean score of 43.8. However, the teachers having PG only are more satisfied with a mean score of 59.88. It indicates that highly qualified teachers expect more from the job.

Suggestions

Urgent steps should be taken by the authorities to enhance their Pay and other monetary benefits. The Government of Kerala implemented Bill 45 to protect their rights. The authorities should ensure that all self-financing institutions follow it. Authorities should ensure their job security, Provident fund facilities, and other retirement benefits. Teachers having higher qualifications like Ph.D. and M.Phil. should be provided extra monetary benefits in the form of advance increments or increases in pay etc. They have no placement and promotion opportunities. The authorities should ensure their placement and promotional opportunities.

Conclusion

The study revealed that a majority of the teachers working in self-financing colleges are highly dissatisfied with salary, promotional opportunities, annual increments, retirement benefits, Refresher and orientation training, job security, and Provident fund facilities. However, the teachers maintain good interpersonal relationships. Urgent steps should be taken to ensure their job satisfaction. Hope the authorities should protect their rights and duties.

References

1. Arun Raj R. (2020) A Study of Work-Life Stress among Self-Financing College Teachers in Kottayam District, Omni Science: A Multi-disciplinary Journal ISSN: 2231-0398 (Online) ISSN: 2347-9949, Volume 10, Issue 1, pp 1-4.

2. Aziri, Brikend. (2011). Job Satisfaction: A Literature Review. Management Research and Practice, Volume 3, Issue 4, pp: 77-86

3. Armstrong, M. (2006). A Handbook of Human Resource Management Practice, Tenth Edition, Kogan Page Publishing, London, p. 264

4. Dr. Umesh Chandra Kapri (2017) International Journal of Advanced Research (IJAR) A Study of Job Satisfaction of Teachers Working in Self-Financed Teacher Education Colleges, 5(7), 1934-1939.

5. Davis, K. and Nestrom, J.W. (1985). Human Behavior at Work: Organizational Behavior, 7 edition, McGraw Hill, New York, p.109.

6. Ibneatheer, M.U.R., Rostan, P. and Rostan, A. (2021), Job satisfaction of women employees of the public sector of Afghanistan, PSU Research Review, DOI:10.1108/PRR-05-2021-0025

7. Mbah, S.E. and Ikemefuna, C.O. (2012), "Job satisfaction and employees' turnover intentions in total Nigeria plc. in Lagos", International Journal of Humanities and Social Science, Vol. 2 No. 14, pp. 275-287.

8. Mrs. S. Deepika and Dr. A. R. Kanagaraj (2018) A Study of The Job Satisfaction of College Teachers of Self-Financing Colleges in Coimbatore District, Indian Journal of Applied Research (IJAR) Volume-8, Issue-5, pp 45-46.

9. Mullins, J.L. (2005). Management and organizational behavior, Seventh Edition, Pearson Education Limited, Essex, p. 700

10. B. Sypniewska (2014) "Evaluation of Factors Influencing Job Satisfaction", Contemporary Economics, vol. 8, no. 1, pp. 57-72.

11. J. Hackman and G. Oldham (1976)"Motivation through the design of work: the test of a theory", Organizational Behavior and Human Performance, vol. 16, no. 2, pp. 250-279.

12. Noorjehan N Ganihar (2011) Teachers Job Satisfaction their Commitment and Contribution, Global Vision Publishing House, 2011 edition.

13. Pranay Purohit (2004) Job satisfaction and work motivation, Sarada Publishing House Delhi, 2004 Edition.

14. Pareek, R., & Singh, N. (2016). Study on "Job satisfaction" of women employees in academic sector and corporate sector − Aligarh district. International Journal of Humanities and Social Science, 3(6), pp 1-3.

15. Statt, D. (2004). The Routledge Dictionary of Business Management, Third edition, Routledge Publishing, Detroit, p. 78

16. Spector, P.E. (1997). Job satisfaction: Application, assessment, causes and consequences, Thousand Oaks, CA, Sage Publications, Inc

17. Vroom, V.H. (1964). Work and motivation, John Wiley and Sons, New York, p.99

18. Yusufzada, S. and Xia, Z. (2019), "Public administration in Afghanistan: challenges and the way forward", Open Journal of Social Sciences, Vol. 7 No. 6, pp. 142-160.

◆◆

A Comparative Study of the Education Systems of Ancient India and Modern Times

Divya Singh*

[*India covers an abundant culture of training, comprehension, education and learning specifically from earlier times, particularly during the medieval term, the Era of Golden Indian Cultural Production. Education includes not just only teaching students a certain subject, just preparing them for employment, or helping students perform well on examinations. It additionally includes teaching students how to think logically, which will enable future generations to grow up in a constantly changing world. It also involves understanding who you are, purifying your soul, and opening your thoughts. The level of education has an important effect on the quality of those who work for the improvement of humanity. The paper shows a study of the educational systems of the past and the present. It emphasizes the fundamental framework of the ancient learning system which provided quality human resources learning legitimate and ethical values to the society. The current educational structure has flaws for multiple factors, which have resulted in a self-centered outcome. This requires multiple improvements in the current learning education field that may be established from traditional education for the general growth of learners as Citizens. The level of excellence of a student's knowledge has a big impact on the standard of the workforce for the welfare of society. This study provides an overview and shows the historical perspective of the educational system, different policies, and the advantages of modern educational policies.*]

Since nearly all educational institutions have been associated with employment instead of knowledge regarding current society. The absence of employment prospects is causing the Vedic system to collapse. One of the main goals of Vedic education was always the teaching of morality. Education was meant to develop a culture in the community in addition to knowledge. However moral education has lost its foundation as a result of industrialization. We acknowledge that scientific and technological advancements are taking place at a rapid rate in today's world and that these developments affect many social groupings inside as well as outside societies. In trying to live the material life, we have neglected the values of truth. All environmental educational systems have drawn inspiration from the foundations of Vedic education. Due to the indiscipline that has made the educational environment so hazardous,

modern institutions are facing serious challenges in dealing with students and imparting moral principles. Modern students lack a feeling of discipline. Technology can help us become more knowledgeable and skilled, however, as we use it solely for enjoyment only, we have harmed it. Present-day students act irresponsibly and have insufficient ethical behaviors. Considering the modern materialistic way of life, one might assume that it is the root cause, that it is the result of insufficient parenting, that it is the result of social change, or that it is the result of shifting relationships within families. The educational ideas of the Vedas have the power to influence people's perspectives and personalities. It tends to turn the negative into positive. Because the development of personality and character was the ultimate goal of Vedic education. Modern students need to stick to the principles of Vedic education if they hope to attain complete mastery over their senses. The ultimate goal of education should be total self-realization for soul liberation

* Research scholar, P.N.G. Govt. Post Graduate College, Ramnagar, Kumaun University, Nainital, Uttarakhand, India.

rather than satisfying all of one's interests in this life. Researcher motivation for highlighting the significance of Vedic education derives from the idea that moral education promotes a man to a civilized and cultured level. Without moral instruction, an individual cannot distinguish between right and wrong. The acceptance of a materialistic way of life is the primary problem facing the modern world. The modern world focuses solely on fashion and entertainment. The Vedas state that teaching children to be correct is one of the most important components of education since the pure soul that follows the pathway of truth has nothing to lose. Teaching was regarded as a heavenly responsibility throughout the Vedic era, which demonstrated to the rest of humanity how much more responsible Vedic teachers were than those of the modern era. Here, moral education develops the capacity to explain the importance of Vedic education, and the researcher will focus on this throughout the entire research report since moral education causes a man to mature and develop. Without moral instruction, a man can not differentiate between right and wrong. We lack awareness of our responsibilities and lack something in every aspect. The curriculum has changed, and the relationship in between educators and learners is now relatively little. A development in a student's full personality should be the primary objective of any educational institution.

Objectives

1. To look into the development of education in ancient India.

2. Understand the National Policy on Education – 1968, 1986 and 2020.

3. To compare the ancient education system with current education framework.

Modernization of Ancient Indian Education

Education during the times of the Vedic phase, which spanned from 1500 to 600 BCE

Chitti-Vritti-Nirodha (the management of mental activity related to the practical world) was created as the overall objective of education. Education was broad and multidimensional. An effort created to provide the learner with an understanding of a circumstance or heavenly veracity so that he or she may shape society and himself accordingly. There has always been a strong relationship and open communication between the teacher and the student in question. Because the individual was well-liked by the community the student lived in, the teacher was looked up to. Teachers demonstrated the value of work and taught vocational training through regular lectures, workshops, and practical training. The four Vedas provide the foundation for both Indian culture and traditional education. The religious elite was mainly mentioned about Rigvedic education, while the general public received training in vocational skills and secular religion. Teaching in the Vedic period was direct and concentrated on thinking (chintan) as well as spoken (verbal) skills. In the modern era, teachers assist students in conducting research, making an application, evaluating, and creating— a method that was widely used in the Vedic era. The educational system of Veda was primarily concerned with the development of personality and character, and it was largely based on the teachings of the Yajurveda and Atharvaveda, which made it applicable and helped to advance Aryan culture. The three main methods for teaching were hearing, thinking, and meditation. Over time, the question-answer format also changed. Rules of behavior and ethics standards were a vital part of learning back then. Vedic teaching spanned decade and was provided in Gurukuls, Parishads (academic institutions), and Sammelans (conferences). A similar framework is also present in the current educational system. The main industries for the Vaishya's, or business class, were trading, agriculture, and animal husbandry. Studying math, geography, economics, the science of agriculture, and business methods was crucial to understanding business. The

Shudras had no access to postsecondary education. The primary arts taught to the Shudras were dancing, singing, orchestral music, and coloring techniques. From generation to generation, their skills and knowledge were passed down (Indian Education Structure).

The Sutras' learning system spans 600–200 BCE

The Vedic literary era succeeded through the sutra literature era. Sutras School of learning, which pushed more toward practical instruction, developed out of the necessity for training and education throughout the Vedic era. The students' use of specialized learning branches was one unique aspect of this schooling. Many areas of study, including Vedic literature, physiology, astronomy, algebra, and geometry, attained the highest level of knowledge. This literature and work is mentioned by Patanjali, Katyayana, and Panini in their works. A notable aspect of this era was the advancements made in philosophy. The development of personalities and characters was the only goal of the entire educational system. This was achieved by the practices of yoga (mind-body connection), Nyaya (justice), karma (deeds), and Vedanta (Vedic conclusion).

Learning through Epic tales

The information revealed in the epics—such as Ramayana and Mahabharata—offers us an insight into military training at that time. The words Kulapati (the Chancellor) along with Upkulapati (the Vice-Chancellor) in the contemporary university hierarchy originate from ancient literature. Kulapati referred to the Guru (leader) of ten thousand followers. Generally speaking, military science was known as Dhanurveda. Science was a major subject in military education during this time. Several establishments were made, including those in Taxila, Ujjain, Madura, Banaras, and Nalanda. Taxila was the teacher of Jibaka, the renowned medical specialist of the Sixth century, Panini, the famous Seventh-century grammarian, as well as Kautilya, the expert on

Arthasastra of the fourth century. In conclusion, the majority of the epics' educational system was devoted to practical, application-based vocational instruction.

National Policy on Education in year 1968

During the years after independence, an important focus of the government meant to provide growing interest in education. During its formation in 1964–1966, the education commission was tasked with advising the government on topics connected to the national education plan as well as basic guidelines and strategies for improving the state of education. A concerted effort was made to improve education across the board, with a focus on improving the advancement of scientific and technological advancement as well as a promotion considering ethical and social principles. In 1968, government produced and encouraged to keep going (National Education Policy).

National Policy on Education in year1986

A fundamental determination to promote early childhood education was needed along with the main components was wellness, nutritious eating, educational methods, and the development of a family and neighborhood connection that would guarantee an increased enrollment proportion. National Policy on Education, 1986 aimed to prepare India for the next century. The rule placed an enormous value on the need for transformation because Indian education at the time was at a turning point. There was the overpopulation issue on the one together, and the demand for practical education on the other. While public education was the main goal of the 1968 education policy, the 1986 National Policy on Education placed more importance on reducing the gap between various social groups. It recommended a 10+2+3 structure and granted the states' adopted curriculum authority. Ten key elements comprise the National Policy on Education ,1986: India shared origins of culture, constitutional and humanistic; environmental

conservation; social barrier removal; awareness of the independence movement in India; legal duty; fostering national character; population management; equality and gender parity, with particular reference to women's equality.

National Education Policy in year 2020

Examining the proposal from 2019, we discover that there was a plan in place to gradually integrate employability skills and vocational education with normal schooling. Nowadays, skilling is expected; it is no longer a trendy term. To improve employability, a policy supported by skill development programs is being pushed for. According to the 2019 skill report, only 4.69% of Indian workers are skilled, and 45.6% of young people who graduate are employable. In comparison, the skilled labor force in China is 24%, the US is 52%, the UK is 68%, Japan is 80%, and South Korea is 96%. Because there is a mismatch between employability and skill training (NEP 2020), the proportion is low in India. Education should provide graduates with the professional skills needed by Industry 4.0 to meet its demands. The strategy used to address complicated problems and uncertainties is more crucial. Only in difficult circumstances are

managers' and leaders' administrative skills put to the test. Education should rethink its pedagogy as firms redefine their goals. Rethinking the nature of work, workforces, and workplaces is crucial, as is the function of B-schools and higher education. The skills needed in 2000 are no longer the same. During recruitment, it's common to ask questions about persistence and problem-solving skills. Only when students are exposed to business-related operations and are equipped with addressing issues techniques that are included in the curriculum and program will the answers to such issues become clear. Creative thinking grounded in moral principles. Its goal is to create citizens who are involved, creative, and contribute to the creation of the flexible, inclusive, and equal society that our Constitution promises. A good educational institution offers a wide range of learning experiences, fosters a welcoming and supportive learning environment, provides a safe and promoting learning environment, and makes a good physical environment and appropriate learning resources available to all students. Every educational institution should aim to develop these attributes. On the other hand, smooth coordination and integration across all educational levels and institutions must also occur together.

Problem	Ancient Learning	Modern Learning
Guiding	Training	exchange ideas
Education	Inactive education mindset	Active mindset and involvement
Educators	Trainer	Guide
Educational Tasks	Manuals and written materials	acquiring knowledge using projects
Area of studying	Gurukuls or conventional teaching environment	Massive studying area, that includes smart classroom
Result	restricted possibilities for careers	furnished with a diversity of skills & multiple career paths

Conclusion

The traditional Indian system of learning, with its emphasis over Vedas as well as yogic

practices, has relevance and importance in modern educational settings. A full and interdisciplinary education will support the all-round growth of the people having significant

abilities for the modern era in a variety of fields, including the humanities, the social sciences, expert, scientific, and vocational education domains; a social participation morality; soft skills, such as communication, debate, and discussion; and a thorough specialization in one or more chosen subjects. A present educational system has greatly benefited from the ancient educational system. The goal of the Indian Learning Systematic approach Yoga, Worth Schooling, and Based on Skills Instruction is to cultivate mental wellness through willpower. Education in previous times was always focused on developing one's strength and self-awareness. The idea of developing one's skills and self-awareness via practical and multidisciplinary learning is highlighted in modern education.

References

1. Dubey, K., & Nimje, A. (2015). A Study of Critical Comparative Analysis of Ancient Indian Education and Present Education System. *International Journal of Advance Research in Science and Engineering IJARSE, 4.*

2. *Indian educational system: An overview of the ancient indian education.* (n.d.). https://content.inflibnet.ac.in/data-server/eacharya d o c u m e n t s / 548158e2e41301125fd790cf_INFIEP_72/77/ET/72-77-ET-V1-S1__l_.pdf

3. Ministry of Human Resource Development. (2020). *National education policy 2020 ministry of human resource development government of India.* https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf

4. Mishra, N., & Aithal, P. S. (2023). Ancient Indian Education: its Relevance and Importance in the Modern Education System. *International Journal of Case Studies in Business, IT, and Education (IJCSBE), 7*(2). https://doi.org/10.5281/zenodo.7964937

5. *National education policy | government of india, ministry of education.* (n.d.). Www.education.gov.in. https://www.education.gov.in/national-education-policy

6. Pandey, P., & Kumar, A. (2021). Analysis of Indian New Education Policy for Higher Education System -Historical To Modern Approach. *Turkish Journal of Computer and Mathematics Education, 12*(10), 3866–3871.

7. Rather, Z. (2015). Relevance of Vedic Ideals Of Education In The Modern Education System. *IOSR Journal of Humanities and Social Science (IOSR-JHSS, 20*(1), 30–36. https://doi.org/10.9790/0837-20113036

8. Wikipedia Contributors. (2019, April 2). *National Policy on Education.* Wikipedia; Wikimedia Foundation. https://en.wikipedia.org/wiki/National_Policy_on_Education

9. Yadav, U. (2018). A COMPARATIVE STUDY OF ANCIENT & PRESENT EDUCATION SYSTEM. *Education, Sustainability & Society, 1*(1), 01–03. https://doi.org/10.26480/ess.01.2018.01.03

Bibliography

1. https://byjus.com/free-ias-prep/difference-between-ancient-medieval-and-modern-history/

2. https://content.inflibnet.ac.in/data-server/eacharya-documents/548158e2e41301125fd790cf_INFIEP_72/77/ET/72-77-ET-V1-S1__l_.pdf

3. https://ugcnetpaper1.com/education-in-ancient-india/

4. https://www.education.gov.in/

5. https://en.wikipedia.org/wiki/National_Policy_on_Education#History

6. https://scholar.google.com/

◆◆

Digitalization and Rural Development

Shipra Basera,* Dr Surendra Vikram Singh Padiyar,** Dr Mamta Adhikari***

[*Digitalisation is the process of converting information into a digital format as well as transaction of documents and many more through this. Digitalisation is a result of new ideas and improvements in technology, shaping the way things work in the 21st century. It's a big change happening now, and how countries use these new technologies will set the stage for the future. In India, where a large part of the population lives in rural areas, digitalisation is especially important. Connecting the whole country through technology opens up more opportunities in the modern economy. This can lead to better economic efficiency, competitiveness, financial inclusion, governance, and reduce disparities. The Digital India campaign, started by the government, aims to make government services available online to everyone. By improving internet access, especially in rural areas, the campaign is working to make India more digitally advanced. This paper focuses on discussing Digital India and the digitalisation of rural areas in the country.*]

Digitalisation refers to converting analogue materials into digital files through scanning or other methods. This process results in digital material. With more people using mobile phones and the internet, rural areas in the country are becoming more advanced. The digital revolution in India has brought about many opportunities. Internet usage is widespread in India, making the country digitally active. The Indian government is particularly focused on making rural areas digitally literate. In 2014, the Indian government launched the Digital India campaign to offer government services to citizens electronically through better online infrastructure. The aim is to turn India into a digitally advanced society and knowledge-based economy. The campaign also seeks to improve internet access across the country and enhance digital technology use.

Specifically, it aims to connect rural areas to high-speed internet networks. The initiative focuses on three main areas: building a secure digital infrastructure, delivering government services digitally, and promoting universal digital literacy. This includes providing high-speed internet via cloud services, conducting financial transactions electronically, promoting digital literacy among citizens, ensuring digital resources are available in Indian languages, and encouraging government departments to be digitally active.

Objectives of Digitalisation

Digitalisation in India is aimed to make India a knowledge economy and to bring good governance for citizens, through coordinated and synchronized engagement of entire government. These are as follows:

● **All highways to have broadband services:** The government has initiated the installation of a national-level optical fibre network across all 2.5 lakh gram panchayats. This broadband infrastructure is specifically

---

* Research Scholar, Department of Commerce, Indira Priyadarshani Government Girls PG College of Commerce, Haldwani, Kumaun University Nainital , Uttarakhand.

** Department of Mathematics, Sardar Bhagat Singh Government Post Graduate College Rudrapur, Uttarakhand.

***Department of Education, MBPG College Haldwani, Nainital.

targeted for rural India, with a mandate to provide essential communication infrastructure for new urban development.

● **Easy access to mobile connectivity:** Major efforts were undertaken to ensure connectivity to all villages. The goal is to enhance network penetration, bridging gaps in approximately 44,000 villages.

● **IT training for jobs:** The government aims to concentrate on training 10 million individuals in both towns and villages for IT sector employment within five years. Additionally, the project encompasses the training and preparation of 0.5 million IT professionals specifically in rural areas within the same timeframe.

● **Manufacturing of electronics**: The government intends to curb electronics imports in the coming years. To achieve this goal, it has devised plans to establish smart energy meters, micro ATMs, mobile devices, and media electronics infrastructure.

● **Providing public access to the internet**: The government's focus is on extending internet services to villages and post offices in the upcoming years. Additionally, there is an aim to transform these post offices into multi-service centres for the convenience of the people.

● **e-Governance- Reforming government through technology:** It's essential to utilize IT in government process re-engineering to streamline operations and enhance efficiency, leading to more effective service delivery across diverse government domains. The focus is on digitalizing various government services through e-governance initiatives, integrating UIDAI, payment gateways, and mobile platforms for improved accessibility and efficiency.

● **e-Kranti:** The e-Kranti initiative mandates every citizen to embrace digital services by offering electronic solutions in sectors like health, education, justice, agriculture, financial inclusion, and security. It encompasses 44 mission mode projects, including e-Education, e-Healthcare, and technology for farmers, aimed at leveraging technology for societal advancement.

● **Global information:** The Open Data Platform enables ministers to release datasets in an accessible format for use, reuse, and redistribution. It ensures information accessibility, making even basic data such as train schedules easily available to citizens with just a click.

● **Taking feedbacks:** Launching the MyGovin website to enable two-way communication between citizens and the government, allowing people to freely submit suggestions and comments on various issues.

● **Early harvest programs:** The Early Harvest Program comprises e-projects slated for swift implementation. These include biometric attendance, Wi-Fi coverage for all universities, establishment of public Wi-Fi hotspots, provision of SMS-based weather information, and dissemination of disaster alerts.

Impact of Digitalisation in Rural Development

● **Increase in Employment Opportunities:** Digitalisation has led to a rise in job opportunities in rural areas. Many small enterprises have found employment opportunities in providing internet services to rural communities.

● **Improvement in Living Standards**: Digitalisation contributes to an improvement in people's living standards by boosting their income. Numerous individuals benefit from internet services and other facilities offered through various schemes, leading to enhanced living conditions.

● **Reduction in Risk and Uncertainty:** Rural communities are leveraging available technology to mitigate risks and uncertainties. For instance, fishermen now check weather conditions online before heading out to sea, and they carry mobile phones for emergencies, enabling them to seek help from relatives and authorities if needed.

● **Increasing E-literacy in Rural Areas:** Various programs are training a large number of rural youth in computer skills, internet usage, and MS Office through knowledge centres. This initiative aims to raise awareness about technology, software, and spoken English, thereby enhancing e-literacy in rural communities.

● **Increased Efficiency:** Digital transformation streamlines workflows, making them faster and more efficient, ultimately driving growth. By better understanding customer needs and meeting their requirements, digitalisation aims to enhance customer experiences and improve overall quality of life.

Challenges to Digitalisation

● The primary challenges to digitalisation is the lack of access to digital technology in rural areas.

● A significant challenge to overcome is the lack of knowledge about technology use, particularly due to the widespread absence of basic education among many Indians, limiting digitalisation opportunities.

● Mobile phone usage and internet access are scarce or non-existent in remote rural areas, highlighting the need for increased investments and attention to improve India's digital infrastructure.

● Ensuring that every panchayat in India is connected with functional broadband and optical fibre networks presents considerable difficulty.

● India's digital infrastructure is not adequately equipped to handle the growing volume of digital transactions.

● The initial cost of digital equipment is high, which includes training programs to introduce technology to people, as well as substantial setup costs.

● A wide digital divide exists between urban and rural India, with insufficient funds effectively deployed to address infrastructure creation costs in rural areas.

Conclusion

The development of rural areas plays a crucial role in the overall progress of the country. Rural regions hold significant potential for contributing to national growth and bridging the gap between urban and rural areas by providing essential amenities. Digitalising villages can create numerous job opportunities, improve living standards, and enhance internet literacy. By connecting rural areas to the urban world through the internet, digitalisation can bring balance between rural and urban India. Digitalisation has emerged as a powerful driver for economic growth. The Digital India initiative aims to empower every Indian digitally and make information accessible online. Digitalisation in rural areas has benefited students, consumers, workers, and farmers by making them digitally active and informed, thus fostering rural development. The government is taking significant steps towards transforming the country into a knowledge-based society with a digitally empowered economy. However, there are challenges in digitising rural areas, such as internet infrastructure, internet speed, and literacy levels. Despite these challenges, the future of rural India looks promising with the proper implementation of the Digital India campaign. The government should focus on educating citizens and raising awareness about the benefits and uses of digitalisation to ensure its success.

References

1. Bharad, B. H. (2016). Digitalisation in India: Prospects and challenges. Towards Excellence: An indexed refered journal of higher educatin, 8(3), 114-120.

2. Bhatt, S. (2020). Digitalisation of rural India:Digital village. Journal press india, 7(1), 83 to 93.

3. Choithrani, S. (2021). Rural India and digitalisation: Ways and opportunities. 9(7), 78-80.

4. Pawar, O. A., & Deshmukh, S. V. (2021). Digitalization of rural India: digital village. International journal for research in applied science and engineering technology, 9(vi), 3952-3953.

5. Tayade, S. N. (2022). An analayatical study of digitalisation in India and its impact on growth in Indian economy. International journal of innovative research in technology, 9(7), 668-671.

6. Yadav, S. (2021). Digital India Programme : An overview. International journal of creative research thoughts, 9(2), 1957-1960.

7. C.P, S., & H.S, S. (2019). Impact of Digitalization on Indian Economy. *Seshadripuram Journal of Social Sciences (SJSS)*, *2*(1), 204-208.

8. Tanwar, Samridhi & Bhardwaj, Monu & Student,. (2021). Digitalization of rural india. Journal of the Institution of Engineers (India).

Websites

1. www.digitalindia.gov.in

2. https://en.wikipedia.org/wiki/Digital_India

◆◆

The Ancient Indian Literature: A Golden Treasury of Knowledge and Personality Development

Dr. Amar Nath Prasad*

[*Apart from several other things, India has set several milestones in the realm of literature that need to be explored, rehabilitated, upgraded and taught to the present generation for their formation of corroding character and boosting their depleting morale. Our hitherto available four Vedas, six branches of Philosophy, one hundred and eight Upanishads, eighteen Puranas and several other Aranyakas, Brahman Granthas, are the great source of knowledge and literature. They are not simply the collection of invocations and incantations but rather a great ocean of life and beauty, art and poetry. They contain some beautiful moral stories in allegorical form, which must be urgently required and restored today to save the lives of the modern materialistic man running after the outward glory and grandeur and seriously lacking inward self-realisation, the core of character formation. Maharshi Valmiki's The Ramayana, Vyasa's The Mahabharata, the great literary works of Asvaghosha, Kalidasa, Bhavbhuti, Bhasha, Banbhatta, Magha, Dandi and many more are immortal works containing both "poetic truth" and "poetic beauty". Now, these works have been translated into different languages and are gaining ground not only in India but worldwide. The World Yog Diwas is now being organised by almost all the world's countries. Foreigners from different corners often come to India for peace and happiness, spiritual thoughts, and visions so that they may be able to understand the art of uprooting their traumas, tensions, trials, and tribulations. Keeping in mind the great values of our ancient literature, the Government of India has initiated the National Education Policy, whose main motto is "Local to Vocal". Its emphasis is also on exploring the literature of regional languages like Bhojpuri, Garhwali, Awadhi, Assamese, Konkani, Marathi, Maithili, and so on and so forth. The literatures of these languages are generally marginalized and localized. Not to speak of only the regional languages, but also some unwritten folklores, Sanskar songs, riddles, idioms and some other local tales and stories are to be explored and then included and anthologised for posterity.*]

The modern generation is rapidly passing through the moral and spiritual breakdown phase. Most of them lack the qualm of conscience. They have become insensitive to the personal relationship, indifferent to Nature, unconscious of their past gifts and glories and thus they are on the verge of losing their character and personality. A new trend has developed today that caught in the web of modern materialistic world, they seldom take interest in our rich past mostly great literature which is supposed to be the golden treasury of knowledge and literature. In brief, most of the youth have become self-centered. They have built their own imaginary mansion where there is no place for moral values. Their parents are being sent to the "Briddhashram". Their present situation has been beautifully portrayed by W.B. Yeats in the opening stanza of the poem "Sailing to Byzantium":

That is no country for old men. The young

In one another's arms, birds in the trees,

—Those dying generations—at their song,

The salmon-falls, the mackerel-crowded seas,

Fish, flesh, or fowl, commend all summer long

Whatever is begotten, born, and dies.

* Professor and Head, P.G. Department of English, Jai Prakash University, Chhapra, Bihar.

Caught in that sensual music all neglect

Monuments of unageing intellect.

(Yeats, "Sailing to Byzantium", 425)

Now let's discuss the personality development or the permanent treatment of the ills and maladies of the young generation through the following great ancient literature:

The Four Vedas:

The four Vedas of our Country are *Rigveda, Yajurveda, Samveda and Atharvaveda*. The very first incantation of the *Rigveda* is to be analyzed in modern context. This mantra is devoted to *Agni*. It's through igniting the Agni (sacrificial fire), the performer of *Yagya* prays and invokes several other gods to give him power, knowledge and wisdom:

ॐ अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म्। होता॑रं रत्न॒धात॑मम्॥१॥

Om' agnimile purohitaṃ yajñasya' devamṛtvijaṃ| Hotāraṃ ratnaḍhātamam||1||

Om (om) – (I praise (ile) Agni, the god of fire (agnim), (who is) the family priest (purohitam), the divine (devam) priest ([tvijam) of the yajña or ritual of worship (yajñasya)4 , as well as the priest known as Hotâ (hotârâm) and who distributes great riches (ratna-dhâtamam)||1||)

Rigved begins with prayers to 'Agni', the first attribute of *Parmatma*. In the first 'Mandala' (chapter), the first 'Sukta' having nine 'shlokas' is devoted to 'Agni'. Thousands of years before, our Rishis grasped the significance of 'Agni' in creation of the cosmos. They attained the knowledge that it was 'Agni' that started the process of creation of coalescing atoms, which appeared from 'Aakash'. The power of 'Agni' formed stellar dust, stars and planets. *They realised that the creation is sustained and nurtured by 'Agni'*. Here, Agni (Sacrificial fire) also suggests that a successful man should know how to make *fire of knowledge* and Truth to get oneself purged and purified by constantly pouring the oil of our ills and weaknesses. This is what W. B. Yeats means by his famous lines;

O sages standing in God's holy fire
As in the gold mosaic of a wall,
Come from the holy fire, perne in a gyre,
And be the singing-masters of my soul.
Consume my heart away; sick with desire
And fastened to a dying animal
It knows not what it is; and gather me
Into the artifice of eternity.

(Yeats, "Sailing to Byzantium", 425)

The last mantra of *Rigveda* is related to the necessity of the unity of all people to reach a united goal which I think, is vital point for the development of any society and a nation like India full of different people of several languages, cultures and religions.

Shanti Patha Mantra of the *Rigveda* lays stress on the ecological balance of all the great gifts of Nature which is the demand of the present time. It prays for peace in nature, peace of our inner being and peace for all:

"Om Dyauh Shantirantariksha Shantih Prithivi Shantirapah Shantiroshadhayah Shantihd Vanaspatayah Shantirvishvedevah Shantirbrahma Shantih
Sarva Shantih Shantireva Shantih Sa Ma Shantiredhie

(May peace radiate there in the whole sky as well as in the vast ethereal space everywhere. May peace reign all over this earth, in water and in all herbs, trees and creepers. May peace flow over the whole universe. May peace be in the supreme being *Brahman*. And may there always exist in all peace and peace alone.)

(*Shukla Yajurveda*, 36/17)

The core of *Yajurveda* consists mostly of hymns addressed to various deities, prayers, and mantras for use in ritualistic offerings. These mantras address themes such as social welfare, protection from evil forces, and empower individuals through divine powers. In addition, it also contains a wide array of philosophical teachings about morality and ethics. The

Yajurveda covers topics such as Sacrificial rituals and ceremonies, Dharma (moral laws), Nature Worship, Purity rites, as well as invocations for peace and serenity. One of the Mantras of *Yajurveda* mentioned several rough and tough grains produced by our ancestors for their livelihood. It says:

"May my rice plants and my barley, and my beans and my sesame, and my kidney-beans and my vetches, and my pearl millet and my proso millet, and my sorghum and my wild rice, and my wheat and my lentils, prosper by sacrifice."

— *White Yajurveda* 18.12, [87]

Upanishads are the great treasure of knowledge. It contains great truth in epigrammatic language. The Sanskrit term Upanicad originally meant "connection" or "equivalence", but came to be understood as "sitting near a teacher," from upa "by" and ni-cad "sit down", "sitting down near", referring to the student sitting down near the teacher while receiving spiritual knowledge (Gurumukh).

What we see today in many cases that the students are seldom seen devoting their time in the company of their teachers. They are mostly engrossed in their own world of dream and fantasy. One of the Upanishads, *Brihadaranyak Upanishad* gives us the lesson of treading on the path of Truth which is the ultimate reality:

Asato ma sadgamaya
Tamaso ma jyotigamyam
Mrtyorma amratgamya

(From falsehood lead me to Truth; from darkness lead me to light;

from death lead me to immortality")

(*Brihadaranyaka Upanishad* — I.iii.28)

The *Taittir)ya Upanishad* is full of practical knowledge of our day-to-day life. In its Shikshawali section, the teacher tells the behavioral guidelines for the graduating students from a gurukula,[43]

मातृदेवो भव। पितृदेवो भव

आचार्यदेवो भव। अतिथिदेवो भव।

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि।

यान्यस्माकॅ सुचरितानि तानि त्वयोपास्यानि। नो इतराणि।। 2 ।।

Be one to whom a mother is as god, be one to whom a father is as god,

Be one to whom an Acharya (spiritual guide, scholars you learn from) is as god, be one to whom a guest is as god.[43]

Let your actions be uncensurable, none else.

Those acts that you consider good when done to you, do those to others, none else.

(*Taittir)ya Upanishad*, I.11.2 [41] [42]

This greatness of Indian literature attracted many scholars from the West who wrote so many immortal lines. Max Muller noticed a number of great achievements which India has to her credit. He observes:

And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only but a transfigured and eternal life– again I should point to India.

(Friedrich Max Müller, *India: What Can It Teach Us*)

The Ramayana by Sage Valmiki is replete with so many moral thoughts which are very needed today in this age of moral and spiritual degeneration. It teaches children the importance of doing good deeds and always helping others. Kids should always follow the path of good as, in the end, good prevails and bad loses. They

can get inspired by Rama's disposition. Even after many hardships, Rama didn't leave his good nature until the last. Almost all the characters of this great epic have something to give to the society.

Ram, the immortal incarnation on the Earth has shown several family relationships which is to be maintained at any cost. The relation between father and son, husband and wife, king and subject, brother and brother, teacher and student is exemplary. This type of ideal relationship is now depleting fast from the new generation. So the crying need of the hour is to dive deep in the ocean of *The Ramayana* and churning out the solution from the characters.

The Ramayana also contains patriotism and love for nation which is very important point for the unity and solidarity of a nation. Although Ram got the victory of Lanka, the city of gold, he is never ensnared by its charms , rather he prefers living in Ayodhya,his native place because according to Ram the homeland where one is born is better than heaven. He says:

अव स्वर्णयी लंका न मे लक्ष्मण रोचते

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।।

Api swarnamayi lanka na me Lakshman rochate

janani janmabhoomishch swargaadapi gasriyasi

Sri Rama says to Lakshmana," Even though this Lanka is made of gold, still it does not appeal to me. The Mother who gave birth to me and my motherland are more respected and at a higher level than heaven itself."

Here this reminds us of the famous poem "To the Skylark" by William Wordsworth. The Skylark of P B. Shelley is a hedonistic rambler who soars and roams and the "scorner of the ground", but that of Wordsworth has a mission, a goal. It soars but never roams. Wordsworth says:

Type of the wise who soar but never roam

True to the kindred points of heaven and home

(Wordsworth, "To the Skylark", 243)

The Mahabharata is the greatest epic of the world which keeps in its bosom the great truth of life. It's a family drama which shows that if you do good like five Pandawas, you will certainly be appreciated; on the other hand, if you are too ambitious and rigid, in sensitive and cruel like Duryodhan and Shakuni, you will certainly be depreciated. The three great books – *Srimad Bhagavad Gita, Vidur Niti, Yaksha Yudhisthir Varta* are the gems of morals which need to be explored and restored for the present generation and the generation to come.Let us see some examples. In *Vidur Niti,* the great character Vidur says:

"A man who doesn't take pride in being honored and grieves for being insulted, he has been calm like the holy river Ganga is reckoned as a truly educated one. A man should be always in the accompany of good and wise persons. The man who knows the nature of all creatures, to be merciful to all living beings must not harm the creations of the god, is reckoned as wise and he should pray to the Almighty for the prosperity of all the living beings in the world. A man should treat all females with great respect as their sisters and mothers, and they have to serve as guardians to them. A wise man, who speaks boldly in all situations, can converse on various subjects, is good at debate, and explains his point in very little time." (www.casualwalker.com)

In Yaksha Yudhisthir Varta, there are a number of questions asked by Yaksha and the correct answers given by Yudhishthira. In one of the questions, Yaksha asked: "Who is called the Great Pandit (scholar)?

In response to it, Yudhishthira replies:

"One who reads, teaches and discusses the bookish knowledge in letter are fools; but one who enacts in his own life and sets examples to change the theory into practice is called the Great Pandit in the true sense of the term."

So through this great truth, the people of the present time should know the value of action and practical knowledge. Today we see the preachers in abundance but enactor in minimum. We see a lot of getters but a little number of begetters.

One of the trends that is gaining ground rapidly is the nervousness and procrastination of the present youth. They are lacking the essential will power, steadfastness and perseverance. They are often seen in dilemma — what to do and what not to do. So, I think, the remedy of this great problem lies in our great book *Srimad Bhagavad Gita* through the two great characters –Bhagwan Sri Krishna and the disciple Arjuna. Today the teachers like Srikrishna is essentially needed to root out the dilemma of the present generation; but for this, a Arjun like disciple is needed who is ever ready to follow the path of Truth. The central theme of *Shrimad Bhagwat Gita* can be seen in the following couplet which Sage Ved Vyasa observes:

यत्र योगेश्वर : कृष्णों यत्र पार्थो धनुर्धर :।

तत्र श्रीर्विजियों भूतिध्रुवा नीतिर्मतिर्मम।।

yatra yogeshvara krishno yatra partho dhanur-dhara

tatra śhrīr vijayo bhūtir dhruvā nītir matir mama

"Wherever there is Shree Krishna, the Lord of all Yog, and wherever there is Arjun, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness. Of this, I am certain."

(*Bhagwad Gita*, Chapter 18, Sloka 78)

Here through these two fine metaphors – 'Srikrishna and Arjuna', one can learn the art of living life of happiness. Lord Sri Krishna symbolizes the life of Yogi who is not bound by caste, class or creed, who is content with what he has and who strongly believes in God. On the other hand, the metaphor Arjun suggests your actions under the guidance of the perfect teacher like Yogeshwar Krishna. In other words, we may say that action without thought is abortion and thought without action is folly.

"Srimad Bhagavad Gita" also delineates the immortality of soul. According to Geeta our body is vulnerable, perishable and temporary but the soul is immortal. It can't be cut by weapons, not burnt by fire, not wet by water and not dried by air.

The great Sanskrit classics e.g. Ashwaghosh's *Budhhcharitam,* Kalidasa's Kumar *Sambhavam, Raghuvansham, Abhigyan Shakuntalam, Dandi*'s Kiratarjuniyam, Bhawbhuti's *Uttar Ramcharitam,* Ban Bhatta's Kadambari, Magha's *Shishupalvadhham,* Bhasa's *Swapanvasavadattam* — so on and so forth have tremendous role in shaping and molding the personality of the present generation. Thanks to our New Education Policy which lays much emphasis on teaching and learning such types of great heritage in the new syllabus. Kalidas in fifth sarga of *Kumar Shambhavam* gives value to our work and ability, and not on skin beauty. He says:

समक्षं दहता मनोभवं पिनाकिना भग्नमनोरथा सती।

निनिन्द रूपं ह्रदयेन पार्वती प्रियेषु सौभागयफला हि चारूता।।

(Kalidas, *Kumar Sambhavam,* Sarg 5, Sloka 1)

It means that when the goddess Parvati saw with her open eyes the burning of Kamdeo, the God of beauty by God Shiva, all her aspirations and wishes to get Lord Shiva by dint of her beauty fall flat and she depreciated her beauty. She made up her mind to win the love of Shiva not by her beauty but by penance. This is what we may learn a lot from this couplet that in order to succeed in life it is essential to introspect ourselves and think over our shortcomings. Our penance and constant efforts make us succeed in life because honest labor never goes in vain.

Ramcharitmanas by Tulsidas, *Sursagar* by Surdas, *Bijak* by Kabir Das and some other great works of Hindi literature have also rendered tremendous role in shaping the culture and civilization of India. *Ramcharitmanas* contains great moral of life. Almost all the characters have something to say to the modern generation. Similarly, the *Bijak* of Sant Kabir is full of a practical approach to life and society. It is rightly said:

Sar sar surwa kaha, Tulsi kaha anuthi

Bacha khucha so Kabira kaha, baki hai sab juthi

(Surdas told the essence of all great literature; Tulsi also expressed some unparalleled things and the remaining all other things have been spoken by Kabir. Whatever the other things are, they are the leavings of the above three poets.)

Kabir Das laid stress on following the path of Truth by respecting the voice of conscience which is the voice of God. It's the mind that deviates us; the soul always guides us. This is why he focuses on understanding the voice of consciousness. He says:

पानी बीच मीन पियासी।

मोहे सुनी सुनी आवत हांसी।

आत्मज्ञान बिन सुना क्या मथुरा क्या काशी।

Today, in this age of moral and spiritual degeneration where people are in a dilemma, understanding the voice of consciousness is very needed.

Sant Kavi Lakshmi Sakhi, a great saint and poet of Bhojpuri language, has to his credit four great religious works, i.e., *Amar Sidhi, Amar Kahani, Amar Vilash* and *Amar Pharash.* Sant Kavi Laksmi Sakhi believes that every man can attain spiritual bliss if he knows the art of uprooting the various evils engendered by the five senses. In other words, every individual has a divine spark hidden under the cover of the ashes. The only thing needed is to sweep away the covering layer of the ashes so as to kindle the spark, and it will be possible only through the process of Yoga under the guidance and blessings of Satguru. This is what the famous Sant Kavi has elaborated in his immortal works. The language Bhojpuri is replete with various beautiful poetic creativities still unnoticed. Some of the poets, particularly the saint poets of Saran district, have laid several milestones in literature both thematically and

stylistically. The present age is full of tensions, turmoil and terrors. People are seldom seen paying attention to the lost virtue and rich culture. There is nothing but a moral and spiritual breakdown everywhere; men wash the mirror regularly but seldom clean their mirror of the self. So, in this age of depravation and disillusionment, the morals and teachings of Sant Kavi Lakshmi Sakhi will prove to be a boat to sail across these turbulent waters of the modern age.

In one of his famous religious poems, he emphasized the need for a very good relationship between teacher and student. He says in Bhojpuri language in his book "Amar Sidhi":

Jiyate Mari gayini ta laukal thaur

Guru ji dihani gyan ke laur

Jhatpat maralo mai machhar saur.

(I reached my destination after purgation of the dross of desire. In other words, I was physically dead but spiritually alive. When I approached my perfect teacher (Guru), he gave me the lathi of knowledge with which I instantly killed the agile fish of my mind.")

Thus, this brief analysis clearly shows that the ancient education system of imparting knowledge through literature, knowledge and experience made the students self-reliant and an ideal man who seldom committed any error. It laid stress on holistic education.

References

1. Yeats, W.B. (1964). "Sailing to Byzantium". Palgrave's "Golden Treasury". Calcutta: Oxford University Press.

2. *Rig Veda*. Sloka no. 1. Translated by Wendy Doniger. New Delhi: Penguin India.

3. *Shukla Yajurveda*. 36/17. Edited by Gyanendra Awana. New Delhi: Annugya Books.

4. *Swet Yajurveda*. 18/12. (87).

5. *Brihadaranyak Upanishad*. Chapter 1. III. 28.

6. *Taittir)ya Upanishad*. I.11.2 (41).

7. Max Muller, F. (2023). "India: What Can It Teach Us". *Aspirations*. Hyderabad: Orient Blackswan Private Limited. 2023. P.92.

8. Valmiki, M. *Shrimad Valmikiya Ramayan*. Gorakhpur: Gita Press.

9. Vyasa, V. *Vidur Niti*. Udyog Parv. *Mahabharat*. Gorakhpur: Gita Press.

10. www.casualwalker.com

11. *Shrimad Bhagavad Geeta*. (2020). Chapter 18. Sloka 78. Gorakhpur: Gita Press.

12. Kalidas. (2021). *Kumar Sambhawam*. Sarg 5. Sloka 1. Edited by Nisha Goyal. New Delhi: Vidyanidhi Prakashan.

13. Das, K. (1996). *Mystic Songs of Kabir*. Edited by G.N. Das. New Delhi: Abhinav Publication.

14. Sakhi, L. (2022) *Amar Sidhi*. Edited by Prof Amar Nath Prasad. Chhapra: Kumar Prakashan.

15. Tennyson, A. L. (2013). *In Memorium*. London: Cambridge University Press.

◆◆

उच्च माध्यमिक स्तर पर अध्ययनरत छात्रों की व्यावसायिक परिपक्वता के संदर्भ में अध्ययन।

तरुण कुमार, रोहित कुमार काण्डपाल, ममता अधिकारी

सारांश–

व्यावसायिक परिपक्वता, व्यावसायिक मनोविज्ञान की प्राथमिक संरचनाओं में से एक है, जो व्यावसायिक पसंद के संबंध में किसी व्यक्ति के विकास की दर और स्तर दोनों का आकलन करने की अनुमति देती है। भारत जैसे विकासशील देश में व्यावसायिक परिपक्वता की सुविधा की समस्या एक महत्वपूर्ण समस्या कही जा सकती है। यह अत्यधिक आवश्यक लगता है कि कोई व्यक्ति अपनी क्षमताओं, रुचियों और व्यक्तित्व लक्षणों आदि के अनुसार अपना व्यवसाय चुने। इसका व्यक्ति के लिए व्यक्तिगत और सामाजिक महत्व है, यह उन्नत व्यावसायिक और साथ ही सामान्य समायोजन, संतुष्टि और सफलता के माध्यम से खुशी और सार्थकता की भावना लाएगा। किसी समाज के लिए यह मानव संसाधनों के प्रभावी उपयोग के माध्यम से अर्थव्यवस्था को सुचारू रूप से चलाने में मदद करेगा।

विद्यार्थियों की व्यावसायिक परिपक्वता संबंधी अध्ययनों को महत्वपूर्ण माना जाता है, क्योंकि इसके माध्यम से उनके आगामी करियर में उन्नति की संभावनाएं अधिक हो सकती हैं। यह अध्ययन उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों के व्यावसायिक परिपक्वता को मापने के उद्देश्य से किया गया है। इस अध्ययन में एक मानक व्यावसायिक परिपक्वता मूल्यांकन प्रणाली का उपयोग किया गया है। इस मूल्यांकन प्रणाली द्वारा विद्यार्थियों के ज्ञान कौशल और सामरिक योग्यता को मापा गया है।

* एम० बी० जी० पी० जी० कॉलेज हल्द्वानी, कुमाऊं विश्वविद्यालय, नैनीताल
* शोधार्थी, एम० बी० जी० पी० जी० कॉलेज हल्द्वानी, कुमाऊं विश्वविद्यालय, नैनीताल
* शोधार्थी,, एम० बी० जी० पी० जी० कॉलेज हल्द्वानी, कुमाऊं विश्वविद्यालय, नैनीताल

मुख्य बिंदु– व्यावसायिक परिपक्वता, उच्च माध्यमिक स्तर

प्रस्तावना–

जीने के लिए काम जरूरी है। पृथ्वी पर ऐसी कोई जगह नहीं है जहाँ बिना काम के जीवन कायम रखा जा सके। किसी व्यक्ति के जीवन में काम के महत्व का अंदाजा शायद ही कभी लगाया जा सकता है। काम ही जीवन और समस्त भोगों की स्थिति है। हर माता–पिता अपने बच्चों के उज्ज्वल भविष्य के लिए ऊंचे सपने देखते हैं। वे चाहते हैं कि उनके बच्चे आसमान छूएं, इसका मतलब है कि उनकी अपेक्षाएं, आशाएं,आकांक्षाएं ऊंची हैं और बच्चों को कभी–कभी कष्ट सहना पड़ता है क्योंकि उनके माता–पिता उनसे बहुत अधिक उम्मीदें रखते हैं। व्यवसाय आज की सबसे बड़ी आवश्यकता है। इस प्रकार व्यवसाय केवल आवश्यकताओं, आराम और विलासिता के उत्पादन के साधन से कहीं अधिक बन जाता है। अलग–अलग लोग अपनी रुचि, योग्यता, मूल्य, स्थिति आदि के अनुसार अलग–अलग व्यवसायों की आशा करते हैं। प्रत्येक देश की भविष्य की संभावना मानव और भौतिक संसाधनों पर टिकी होती है, इसमें शैक्षिक प्रणाली, व्यावसायिक व्यवस्था आदि शामिल हैं। शिक्षा प्रदान करने का एक शक्तिशाली साधन है सभी प्रकार की आवश्यक जानकारी, उपयुक्त शैक्षिक और व्यावसायिक पाठ्यक्रमों की तैयारी, भेदभावपूर्ण व्यवहार के लिए शिक्षा देना और फलदायी व्यावसायिक विकल्पों की ओर ले जाना।

व्यावसायिक निर्णय के दौरान सामान्यीकृत व्यावसायिक प्राथमिकता निर्दिष्ट विकल्प बन जाती है, यह कोई असामान्य बौद्धिक प्रक्रिया नहीं है जिसमें विभिन्न संभावनाओं को तार्किक तरीके से सुलझाया जाता है। इसके बजाय, निर्णय कैरियर व्यक्तित्व, आत्म – अवधारणा उपलब्धि प्रेरणा, पारिवारिक वातावरण,

सामाजिक–आर्थिक स्थिति और इसी तरह के अन्य कारकों के संबंध में परिपक्वता के साथ बातचीत पर आधारित होते हैं जो किसी व्यक्ति को प्रभावित करते हैं। शिक्षा और व्यवसाय के क्षेत्र में योजना का बहुत महत्व है। शैक्षिक निर्णय कार्य की दुनिया में किसी व्यक्ति द्वारा लिए गए भविष्य के निर्णयों के लिए मार्ग प्रषस्त करते हैं। शिक्षा लोगों की आवश्यकताओं और इच्छाओं से संबंधित होनी चाहिए। आज देश की सबसे बड़ी जरूरत अधिक उत्पादन करने की है। इसलिए समय की मांग है कि हमें शिक्षा और उत्पादकता के बीच संबंध स्थापित करना चाहिए। विद्यार्थियों द्वारा सही समय पर लिए गए शैक्षिक निर्णय और व्यावसायिक रूप से परिपक्व होने से उन्हें लक्ष्य प्राप्त करने में मदद मिलती है। पर्याप्त व्यावसायिक परिपक्वता न केवल व्यक्तिगत विकास और संतुष्टि की ओर ले जाती है, बल्कि राष्ट्र के मानव संसाधनों का अधिकतम उपयोग करने में भी मदद करती है।

रॉस और रॉस (1957) ने कहा है कि किसी की व्यावसायिक परिपक्वता के आधार पर एक अच्छी तरह से चुना गया व्यवसाय न केवल दक्षता बल्कि खुशी भी देता है। भारत सरकार ने व्यावसायिक शिक्षा के महत्व को महसूस किया है और इस आषय से राष्ट्रीय शिक्षा नीति 1986 में 10+2+3 प्रणाली शुरू की है। पहले चरण में सभी के लिए दस साल की स्कूली शिक्षा शामिल है। इसमें कार्य अनुभव, शारीरिक शिक्षा, कला और शिल्प आदि जैसे नए विषयों को शामिल करने के साथ विज्ञान और गणित पर जोर देने के साथ बुनियादी पाठ्यक्रम, सामान्य शिक्षा शामिल है।

10+2 स्तर या वरिश्ठ माध्यमिक स्तर पर शैक्षणिक और व्यावसायिक धाराओं का विविधीकरण होता है। अकादमिक स्ट्रीम का चयन करने वाले विद्यार्थियों को कला, विज्ञान और वाणिज्य के क्षेत्र में उच्च अध्ययन करने के कार्य के संबंध में निर्णय लेना होगा। यह विद्यार्थियों की पसंद और उपलब्ध सुविधाओं पर भी निर्भर करता है।

यह माना जाता है कि यद्यपि एक व्यक्ति शैक्षिक और व्यावसायिक निर्णय लेता है, ये आम तौर पर कई अन्य

कारकों से प्रभावित होते हैं। इसलिए, वर्तमान अध्ययन किशोरों की व्यावसायिक परिपक्वता पर सामाजिक–मनोवैज्ञानिक चर के प्रभावों का पता लगाने का एक प्रयास है।

व्यावसायिक परिपक्वता–

यह उसकी व्यावसायिक परिपक्वता सहित व्यक्ति के व्यक्तिगत संसाधनों के बीच की बातचीत है, जिसे वह एक ओर वास्तविकता से मुठभेड़ कराता है, और दूसरी ओर वास्तविकता की मांग करता है। इस प्रकार व्यावसायिक परिपक्वता को व्यवहार के प्रकार के संदर्भ में परिभाषित किया जाता है, जबकि व्यावसायिक समायोजन को इस व्यवहार के परिणाम के संदर्भ में परिभाषित किया जाता है। सुपर (1951) ने अन्वेषण से गिरावट तक व्यावसायिक विकास की निरंतरता पर पहुंचने वाले स्थान को दर्शाने के लिए कैरियर परिपक्वता की अवधारणा पेश की। यह माना जाता है कि यदि विकास अपेक्षाकृत सामान्य है, तो व्यक्ति के वयस्क होने तक परिपक्वता बढ़ती है। वयस्कता में, नए विकासात्मक परिवर्तन होते हैं जो किसी व्यक्ति की नई और विविध प्रतिक्रियाएँ प्राप्त करने की क्षमता को सीमित नहीं करते हैं और इससे उसके व्यावहारिक प्रदर्शन में वृद्धि होती है।

सुपर और ओवरस्ट्रीट (1960) ने सुझाव दिया है कि मूल्यांकन दो संदर्भ बिंदुओं में से किसी एक से किया जा सकता है – पहला व्यक्ति की कालानुक्रमिक आयु से संबंधित है, जो इंगित करता है, जीवन चरण जिसमें व्यक्ति वास्तव में विकासात्मक कार्यों के प्रमाण के रूप में है जिसे वह अपनी उम्र के संदर्भ में जीवन के उस चरण के संबंध में निपटा रहा है जिसमें उससे होने की उम्मीद की जाती है।

व्यावसायिक परिपक्वता के मूल्यांकन का दूसरा तरीका व्यावहारिक प्रदर्शन पर आधारित है। वास्तविक जीवन चरण में किसी व्यक्ति के व्यावसायिक व्यवहार की परिपक्वता (भले ही यह अपेक्षित जीवन चरण हो), जैसा कि वास्तविक जीवन चरण के विकासात्मक कार्यों से निपटने में दिखाए गए व्यवहार की तुलना में अन्य व्यक्तियों के व्यवहार से पता चलता है जो काम

कर रहे हैं समान विकासात्मक कार्यों के साथ। इस प्रकार व्यावसायिक विकास परिपक्वता व्यावसायिक विकास सातत्य पर पहुँचा जाने वाला बिंदु है। इसे न केवल व्यवहार की स्थूल इकाइयों के संदर्भ में वर्णित किया जा सकता है जो जीवन के चरणों का निर्माण करती हैं, बल्कि किसी दिए गए जीवन चरण के विकासात्मक कार्यों से निपटने में प्रकट होने वाले व्यवहार की बहुत छोटी और अधिक परिष्कृत इकाइयों के संदर्भ में भी वर्णित की जा सकती हैं। यह बाद की परिभाषा है, जो किसी ऐसे व्यक्ति पर विचार करने में सबसे अधिक सहायक है जो एक निश्चित जीवन स्तर पर कार्य करता है।

उद्देश्य–

1. उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता का लैंगिक आधार पर अध्ययन करना।

2. उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता का विद्यालय प्रकार के आधार पर अध्ययन करना।

अध्ययन की आवश्यकता एवं महत्व–

"दुनिया की संपत्ति कच्चे माल पर कुशल हाथों के काम से बनती है" –ड्वाइट डी. आइजनहावर।

व्यवसाय आज की सबसे बड़ी आवश्यकता है। व्यवसाय का चुनाव उन बहुत ही महत्वपूर्ण निर्णयों में से एक है जो एक व्यक्ति को स्वयं के लिए करना चाहिए और यह चयन एक लंबी प्रक्रिया है न कि कोई साधारण घटना व्यावसायिक चयन विकास प्रक्रिया के कारण होता है जो व्यक्ति के जीवन के शुरुआती दिनों से पता लगाया गया है। कैरियर पैटर्न की प्रकृति व्यक्ति के माता–पिता के सामाजिक–आर्थिक स्तर की मानसिक क्षमता और व्यक्तित्व विषेशता और उन अवसरों से निर्धारित होती है जिनसे वह अवगत होता है। व्यक्ति अपने पर्यावरण, अपनी अंतर्निहित योग्यता और तंत्रिका अंतःस्रावी संरचना का एक उत्पाद है। यह पाया गया है कि बच्चों की व्यावसायिक परिपक्वता काफी हद तक पर्यावरण द्वारा निर्धारित होती है। इसके अतिरिक्त यह

भी सर्वमान्य तथ्य है कि व्यावसायिक परिपक्वता में वशानुगत विषेशताएँ भी अपनी भूमिका निभाती हैं। विद्यार्थियों की श्रेणी का अध्ययन करने की आवश्यकता है और यह माना जाता है कि स्कूल महत्वपूर्ण चर हो सकता है जो विद्यार्थियों की व्यावसायिक परिपक्वता को प्रभावित करता है, हालांकि उनके पास एक अच्छी वंशानुगत विशेषता होती है। शोध से पता चलता है कि स्कूल विद्यार्थियों की व्यावसायिक परिपक्वता निर्धारित करने में महत्वपूर्ण भूमिका निभाता है। वर्तमान अध्ययन इस धारणा का परीक्षण करने के लिए डिजाइन किया गया है।

परिकल्पनाएं–

1. उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता में लैंगिग आधार पर कोई सार्थक अंतर नहीं है।

2. उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता में विद्यालय प्रकार के आधार पर कोई सार्थक अंतर नहीं है।

शोध प्रारूप–

शोध विधि–

प्रस्तुत अध्ययन में शोध की वर्णनात्मक सर्वेक्षण विधि का प्रयोग किया गया है।

अध्ययन का क्षेत्र–

प्रस्तुत अध्ययन में केवल उधम सिंह नगर जिले के रुद्रपुर शहर को अध्ययन क्षेत्र के रूप में लिया गया है।

न्यादर्श–

इस अध्ययन में, जनसंख्या जिला उधम सिंह नगर (उत्तराखंड) के रुद्रपुर शहर के उच्च माध्यमिक विद्यालयों के सभी स्कूली विद्यार्थियों की है। वर्तमान जांच के लिए नमूना आकार कक्षा 11वीं के 120 छात्र शामिल हैं। विद्यालयी विद्यार्थियों को दो स्तरों में विभाजित किया गया है यानी सरकारी विद्यालय ($N= 60$) और निजी विद्यालय ($N= 60$)।

शोध उपकरण–

प्रस्तुत अध्ययन मे मंजू मेहता द्वारा निर्मित व्यावसायिक मनोवृत्ति परिपक्वता स्केल का प्रयोग आंकड़े का संग्रहण करने के लिए किया गया है। इसमें आठ क्षेत्र में विभाजित 20 आइटम शामिल हैं। यह ग्यारहवीं कक्षा के छात्रों की व्यावसायिक परिपक्वता को मापता है।

आंकड़े का संग्रहण–

प्रस्तुत अध्ययन मे शोघार्थी ने जिला उधम सिंह नगर (उत्तराखंड) के रुद्रपुर शहर के 06 उच्च माध्यमिक विद्यालयों से आंकड़ों को एकत्रित किया है। जिसमे 03 सरकारी एवं 03 निजी विद्यालय हैं। इस प्रकार प्रत्येक विद्यालय से कक्षा 11वीं के 10-10 विद्यार्थियों को चुना गया।

आंकड़े का विश्लेषण

Ho1:उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता में लैंगिग आधार पर कोई सार्थक अंतर नहीं है।

विश्लेषण–

तालिका 1 उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता लैंगिग आधार की तुलना मे दर्शाने वाली तालिका

विद्यालय	सरकारी विद्यालय (N=6030M+30F)	निजी विद्यालय (N=6030M+30F)	t परीक्षण	निश्कर्ष
M	9.58	11	1.12	Not
σ	3.31	2.97		Significant

Df=22
Significance level of 0.05 level=1.717

व्याख्या– दोनों समूहों की व्यावसायिक परिपक्वता का परिकलित मान 1.12 है, जो स्वतंत्रता की डिग्री 23 पर तालिका मान 1.71 से कम है, जो सार्थकता के 0.05 स्तर पर नहीं है। इसलिए उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता लैंगिग आधार में कोई महत्वपूर्ण अंतर नहीं होने की शून्य परिकल्पना पूरी तरह से स्वीकार की जाती है।

उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता में लैंगिग आधार पर कोई सार्थक अंतर नहीं है।

Ho2: उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता में विद्यालय प्रकार के आधार पर कोई सार्थक अंतर नहीं है।

विश्लेशण–

तालिका 2 उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता

विद्यालय प्रकार के आधार की तुलना मे दर्शाने वाली तालिका

विद्यालय	सरकारी विद्यालय (N=6030M+30F)	निजी विद्यालय (N=6030M+30F)	t परीक्षण	निश्कर्ष
M	9.58	11	1.12	Not
σ	3.31	2.97		Significant

Df=22   Significance level of 0.05 level=1.717

व्याख्या– दोनों समूहों की व्यावसायिक परिपक्वता का परिकलित मूल्य 1.64 है, जो स्वतंत्रता की डिग्री 22 पर तालिका मूल्य 1.71 से कम है, जो महत्व के 0.05 स्तर पर महत्वपूर्ण नहीं है। इसलिए सरकारी विद्यालय और निजी विद्यालय की व्यावसायिक परिपक्वता में कोई महत्वपूर्ण अंतर नहीं है परिकल्पना पूरी तरह से स्वीकार की जाती है।

परिणाम एवं निष्कर्ष

शोध के नतीजे बताते हैं कि 0.05 के महत्व के स्तर पर उच्च माध्यमिक स्तर पर अध्ययनरत विद्यार्थियों की व्यावसायिक परिपक्वता में लैंगिग आधार और विद्यालय प्रकार के आधार पर कोई सार्थक अंतर नहीं है। अतः शून्य परिकल्पना 0.05 के सार्थकता स्तर पर स्वीकार की जाती है।

निष्कर्ष–

● यह इंगित करता है कि लड़के और लड़कियाँ अपनी रुचियों और व्यवसाय विकल्पों के बारे में समान रूप से जागरूक हैं जिन्हें वे भविष्य में अपनाना चाहते हैं। पुराने समय की तुलना में आजकल लिंग भेदभाव कम हो गया है। लड़के और लड़कियों को शिक्षा के साथ–साथ व्यवसाय में भी समान अवसर मिल रहे हैं। यह इंगित करता है कि व्यावसायिक परिपक्वता छात्रों द्वारा चुनी गई विद्यालयों पर निर्भर नहीं करती है।

● सरकारी और निजी विद्यालयों के लड़के और लड़कियों की व्यावसायिक परिपक्वता एक समान होती है, क्योंकि व्यावसायिक जागरूकता और परिपक्वता रुचियों पर निर्भर करती है। चाहे वे प्राइवेट विद्यालयो के हों या सरकारी विद्यालयो के, दोनों ही छात्र एक सफल और उज्ज्वल भविष्य चाहते हैं। सरकार और गैर सरकारी संगठनों द्वारा व्यावसायिक मार्गदर्शन सरकारी विद्यालयो और निजी विद्यालयो के छात्रों को मेक इन इंडिया और पीएमकेवीवाई जैसी कई योजनाओं के माध्यम से समान रूप से प्रदान किया जा रहा है, जो छात्रों को कौशल विकास और व्यावहारिक ज्ञान के लिए प्रेरित करने के लिए स्कूलों में शुरू की गई हैं।

● सभी छात्र उच्चतर माध्यमिक स्तर से हैं। इस स्तर पर माता–पिता, शिक्षक और रिश्तेदार सभी उन्हें करियर विकल्पों के बारे में मार्गदर्शन करते हैं और इसलिए वे सावधानीपूर्वक स्ट्रीम का चयन करते हैं। शायद यही कारण है कि लड़कों और लड़कियो की व्यावसायिक परिपक्वता में कोई खास अंतर नहीं है।

● ऑनलाइन व्यावसायिक मार्गदर्शन कार्यक्रम और सफल उद्यमियों, वैज्ञानिकों, व्यवसायियों, कलाकारों द्वारा उनकी व्यावसायिक विकास यात्रा और व्यवसाय में विविध विकल्पों का वर्णन करने वाले कई वीडियो सभी छात्रों के लिए उपलब्ध हैं। शायद यही कारण है कि लड़के–लड़कियां, चाहे वे प्राइवेट स्कूल के हों या सरकारी, उनकी व्यावसायिक परिपक्वता में कोई खास अंतर नहीं है।

भविष्य के अनुसंधान के लिए सुझाव

मानव–ज्ञान की किसी भी षाखा में षोध कभी भी बंद किताब नहीं होती। नई समस्याओं का समाधान खोजने और अन्य समस्याओं के समाधान की विविधता का परीक्षण करने की हमेशा निरंतर आवश्यकता होती है। ऐसा कोई सार्थक शोध नहीं है जो आगे की जांच के लिए सुराग प्रदान न करता हो। वर्तमान अध्ययन आगे के शोध के लिए कुछ रास्ते खोलता है, जिन्हें संक्षेप में नीचे सूचीबद्ध किया गया है–

1. इसी तरह का अध्ययन बड़े नमूने पर किया जा सकता है, ताकि प्राप्त परिणाम अधिक विश्वसनीय हो सकें।

2. राज्य के विभिन्न जिलों के लिए एक ही प्रकृति का अध्ययन किया जा सकता है।

3. इसी तरह का अध्ययन अन्य चर जैसे सामाजिक–आर्थिक स्थिति, उपलब्धि, प्रेरणा, रुचि, घर–पर्यावरण आदि को ध्यान में रखकर किया जा सकता है।

4. उसी अध्ययन को शिक्षा के अन्य स्तरों तक बढ़ाया जा सकता है।

5. ग्रामीण और शहरी छात्रों के लिए एक ही अध्ययन आयोजित किया जा सकता है।

संदर्भ

1. Aggarwal, J. C. (1998). Major Recommendations of Educational Commission. Vikas publishing house Pvt. Ltd., New Delhi.

2. Buhler, C. (1935). From Birth to Maturity. Routledge and Kegan Paul Ltd.

3. Dayal, Brij Kishore. (2012). Development of Educational System in India. Wisdom press, New Delhi.

4. John Vriend (1969) . Vocational Maturity ratings of inner-city high school seniors. Journal of counseling psychology,

5. https://doi.org/10.1037/ h0028013

6. Koul, Lokesh. (1984). Methodology of Educational Research. Vikas publishing house Pvt. Ltd., New Delhi.

7. Kaur, T P. (1983). Differential effect of career guidance strategies on vocational maturity patterns in relation to sex intelligence and need achievement. (Ph.D., Panjab University). Retrieved from https://shodhganga.inflibnet.ac.in.

8. Kaul, N. (2015). Vocational Identity Emotional Intelligence and Decision Making Self Efficacy in Relation to Career Maturity of Adolescents. (Ph.D., The IIS University). Retrieved from https://shodhganga.inflibnet.ac.in.

9. Kumar, M. (2015). Study of Vocational Maturity in relation to the Level of Aspiration Schlastic Achievement and Parental Support among Senior Secondary Students. (Ph.D., Maharshi Dayanand University). Retrieved from https://shodhganga.inflibnet.ac.in.

10. Mohan, S. (1999). Career Development in India: Theory Research and Development. New Delhi-110014: Vikash publishing house pvt limited.

11. Octavia, M. Jones; James C. Hansen and Barbara A. Putnam (1976) .Relationship of Self- Concept and Vocational Maturity to Vocational Preferences of Adolescents

12. Pandey Sundeep (August,2017). A Study of Vocational Maturity of Secondary School Students in Relation to Home Environment. Retrieved from http://www.socialresearchfoundation.com/upoadreserchpapers/2/174/1710141121221st%20sandeep%20pandey.pdf

13. Parlikar, R K. (1972). An Investigation to Study Vocational Maturity of High School Students . (Ph.D., Maharaja Sayajirao University of Baroda). Retrieved from https://shodhganga.inflibnet.ac.in.

14. Richardson, Mary S. (1976), Vocational Maturity and Career Orientation in College Women.

15. Sharma, R.N. and Sharma, R. (2004). Guidance and Counselling in India. Nice printing press, Delhi.

16. Siddhu, K. S. (2011). Methodology of Research in Education. Sterling publishers Pvt. Ltd., New Delhi.

14. Sangma, E M. (2017).A Study on Social and Vocational Maturity in Relation to Academic Achievement of Secondary School Students in Garo Hills of Meghalaya. (Ph.D.,North Eastern Hill University).Retrieved from https://shodhganga.inflibnet.ac.in.

15 Super, D.E. (1955). The Dimensions and Measurement of Vocational Maturity, Teachers Carrier Records, vol. 57, pp. 151-163.

16. Venkataian. (2000). Vocational Education. Anmol publication Pvt. Ltd., New Delhi.

17 Williams, J. G. (1948). The Psychology of Childhood to Maturity. William Heinemann Medical Books Ltd. London. ◆◆

Higher Education and the New Education Policy in India: An Analytical Perspective

Dr. Naziya Bano*

National Education Policy, 2020 (NEP) envisions a massive transformation in education through an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high quality education to all, thereby making India a global knowledge superpower. The NEP 2020 is founded on the five guiding pillars of Access, Equity, Quality, Affordability and Accountability. It will prepare our youth to meet the diverse national and global challenges of the present and the future .The National Education Policy (NEP) in higher education is a crucial framework that shapes the future of education in a country. The NEP in higher education holds immense potential to transform India's education system. This paper has shed light on the importance of effective implementation strategies. It is crucial for the government to prioritize adequate funding, collaboration with stakeholders, monitoring and evaluation, and teacher training to ensure the successful execution of the NEP in higher education.

The NEP in India has undergone several revisions since its inception. The first NEP was introduced in 1968, followed by subsequent revisions in 1986 and 2020. The 1968 policy aimed to promote a socialist pattern of society, emphasizing the eradication of illiteracy and providing equal educational opportunities. The 1986 policy focused on achieving national integration, promoting scientific temper, and fostering social and national integration. The most recent revision in 2020 aimed to transform the Indian education system to meet the demands of the 21st century, emphasizing holistic development, skill enhancement, and multidisciplinary education.

Higher education plays a crucial role in shaping the intellectual, social, and economic development of a nation. As societies evolve, so do the needs and expectations from higher education institutions. In response to these changing dynamics, governments often introduce new policies to ensure that higher education systems remain relevant and effective. This paper aims to analyze the impact of the New Education Policy (NEP) on higher education in India, focusing on its key provisions and potential implications Choudhury, A., and Baruah, P. (2021). Addressing Regional Disparities: A Case Study of NEP Implementation in Assam's Higher Education. This study examines the implementation of the NEP in Assam's higher education system, a state in the North East region. The authors analyze the policy's impact on access, quality, and inclusivity in higher education institutions in Assam. The research provides insights into the challenges and opportunities faced during the policy implementation process. Deb, S., and Mahanta, S. (2022). NEP and Skill Development: A Study of Mizoram's Higher Education. Focusing on Mizoram, this study explores the NEP's influence on skill development. Gupta, R., and Kumar, A. (2023) impact of NEP on faculty Development and research in Indian universities. This study evaluates the NEP's impact on faculty

---

* Assistant Professor, Department of Sociology, Shri Guru Nanak Degree College, Rudrapur.

development and research activities in Indian universities. The authors explore how the policy influences research infrastructure, funding opportunities and faculty engagement in research project.

Objective of the study

The primary objective of this research is to study the impact of New Education Policy 2020 on higher education. The study also outlines the features of NEP and analyses how they affect the existing higher education system. This data was then analysed and reviewed to arrive at the inferences and conclusions. To highlights and overview the concept of higher education system in new education policy.

Overview of the New Education Policy

The NEP, introduced in 2020, is a comprehensive framework that aims to transform the Indian education system at all levels. It emphasizes the need for a holistic and multidisciplinary approach to education, promoting critical thinking, creativity, and problem-solving skills. The policy also aims to bridge the gap between vocational and academic education, fostering a more inclusive and flexible learning environment.

The NEP in higher education has witnessed significant progress since its inception. Several states in India have made notable contributions to the Implications for Higher Education:

Multidisciplinary Approach

The NEP encourages universities to adopt a multidisciplinary approach, allowing students to pursue a diverse range of subjects. This shift from a rigid disciplinary structure to a more flexible curriculum can enhance students' ability to think critically and solve complex problems. It also promotes interdisciplinary research, fostering innovation and collaboration across various fields.

Emphasis on Research and Innovations

implementation of the policy. For instance, the state of Karnataka has taken significant steps to align its higher education system with the NEP. The state government has introduced reforms such as the establishment of multidisciplinary universities, emphasis on research and innovation, and the integration of vocational education. These initiatives reflect the state's commitment to aligning its higher education system with the NEP's objectives.

Several countries have implemented policies similar to the NEP in higher education, providing valuable insights for India's government. One such example is Finland's education system, which has been widely recognized for its excellence. Finland's policy focuses on providing equal opportunities for all students, promoting teacher autonomy, and emphasizing holistic development. By studying Finland's approach, India can gain insights into effective strategies for implementing the NEP, such as prioritizing teacher training and fostering a student-centric learning environment.

Technology in Education

An autonomous body, the National Educational Technology Forum (NETF), will be created to provide a platform for the free exchange of ideas on the use of technology to enhance learning, assessment, planning, administration. Appropriate integration of technology into all levels of education will be done to improve classroom processes, support teacher professional development, enhance educational access for disadvantaged groups and streamline educational planning, administration and management. Technology-based education platforms, such as DIKSHA/SWAYAM, will be better integrated across school and higher education. HEIs will play an active role in conducting research on disruptive technologies and in creating instructional materials and courses including online courses in cutting-edge domains.

Duration of Bachelor's Programme

undergraduate degree will be of either 3 or 4-year duration, with multiple exit options within this period, with appropriate certifications- a certificate after completing 1 year in a discipline or field including vocational and professional areas, or a diploma after 2 years of study, or a Bachelor's degree after a 3-year programme. The 4-year multidisciplinary Bachelor's programme shall be the preferred option since it allows the opportunity to experience the full range of holistic and multidisciplinary education in addition to a focus on the chosen major and minors as per the choices of the student. An Academic Bank of Credit (ABC) shall be established which would digitally 8 8 store the academic credits earned from various recognized HEIs so that the degrees from an HEI can be awarded taking into account credits earned.

Distance learning Platform

Open and distance learning will be expanded, thereby playing a significant role in increasing the Gross Enrolment Ratio to 50%. Measures such as online courses and digital repositories, funding for research, improved student services, credit-based recognition of MOOCs, etc., will be taken to ensure it is at par with the highest quality in-class programmes.

Foreign universities to set-up campuses in India

A new education policy of rule would make it easier for the top 100 international universities in the world to operate in India. "Such (foreign) universities will be given special dispensation regarding regulatory, governance, and content norms on par with other autonomous institutions of India," a document from the HRD Ministry said.

Conclusion

The New Education Policy represents a significant step towards transforming higher education in India. By promoting a multidisciplinary approach, research and innovation, vocational education integration, and technology-enabled learning, the policy has the potential to enhance the quality, relevance, and inclusivity of higher education. However, successful implementation and addressing challenges related to equity and inclusion are crucial for realizing the policy's full potential. It is imperative for policymakers, educators, and stakeholders to collaborate and work towards the effective implementation of the NEP to ensure a brighter future for higher education in India. The policy introduces a whole gamut of changes and reads largely as a very progressive document, with a firm grasp on the current socio-economic landscape and the prospect of future uncertainty. Education for a new generation of learners has to essentially engage with the increasing dematerialization and digitalization of economies, which requires a completely new set of capabilities in order to be able to keep up

Recommandation

● The use of open-source based e-learning can be a powerful tool for developing new educational domains. This approach can be particularly effective in rural areas where access to traditional forms of education may be limited.

● Integration of ICT with Schooling and Education Plan: The integration of Information and Communication Technology (ICT) in the education plan can empower students with skills and ideas, contributing to the development of an effective curriculum.

● Vocational Training Needs of Rural Youth: There is a need to address the vocational

training needs of rural youth in agriculture-related areas. This can be achieved through qualitative and quantitative investigations, which can help in tailoring the vocational education to the needs of the youth.

● Education plays a crucial role in skill development of women through income-generating activities. Therefore, vocational training should be designed keeping in mind the specific needs of women and should aim at enhancing their employability.

● Regular monitoring and evaluation of the NEP's progress are essential to identify areas of improvement and make necessary adjustments. The government should establish a robust monitoring mechanism to track the implementation and impact of the policy.

● innovation in higher education. It aims to establish a robust research ecosystem by promoting research collaborations, providing funding opportunities, and encouraging the integration of research into the curriculum. This emphasis on research can enhance the quality of education, attract talented faculty, and contribute to the overall development of the nation.

Reference

1. Aithal, P. S.; Aithal, Shubhrajyotsna (2019). "Analysis of Higher Education in Indian National Education Policy Proposal 2019 and Its Implementation Challenges". International Journal of Applied Engineering and Management Letters. 3 (2): 1–35. SSRN 3417517

2. Nandini, ed. (29 July 2020). "New Education Policy 2020 Highlights: School and higher education to see major changes". Hindustan Times.

3. Jebaraj, Priscilla (2 August 2020). "The Hindu Explains | What has the National Education Policy 2020 proposed?". The Hindu. ISSN 0971-751X

4. Chopra, Ritika (2 August 2020). "Explained: Reading the new National Education Policy 2020". The Indian Express.

5. Rohatgi, Anubha, ed. (7 August 2020). "Highlights | NEP will play role in reducing gap between research and education in India: PM Modi". Hindustan Times.

6. Krishna, Atul (29 July 2020). "NEP 2020 Highlights: School And Higher Education". NDTV.

7. Naidu, M. Venkaiah (8 August 2020). "The New Education Policy 2020 is set to be a landmark in India's history of education". Times.

8. Chudhury, A., and Baruah, P. (2021). Addressing Regional Disparities: A Case Study of NEP Implementation in Assam's Higher Education. Indian Journal of Educational Development, 45(2), 203-218.

9. Deb, S., and Mahanta, S. (2022). NEP and Skill Development: A Study of Mizoram's Higher Education. Journal of Educational Planning and Administration, 38(3), 278-292

10. M., and Gupta, S. (2022). Impact of NEP on Employability and Entrepreneurship in the North East Region. Indian Journal of Higher Education, 40(3), 2201-216.

11. Agrawal (2020) Understanding the Status of Computer Education in the State of Uttarakhand: A Case Study of Roorkee , Proceedings of the International Conference on Research in Management & Technovation pp. 19–30 DOI 10.15439/2020KM25 ISSN 2300-5963 ACSIS, Vol. 24

◆◆

Importance of Vedic Mantras in Mathematics

Raghawendra Mishra,* Deepa Makholia,** Amit Kumar,*** Bharat Pandey****

[*Vedic mathematics is a collection of important methods or formulas to solve numerical calculations quickly. In which there are total 16 sutras and 13 sub-sutras. Which can be used to easily solve problems in arithmetic, algebra, geometry, calculus, conics etc. Vedic Mathematics is a book written by Jagadguru Swami Bharati Krishna Tirtha in 1965, in which alternative and concise methods of arithmetic calculations are given. In this paper we have discussed some special types of multiplication. In which Vedic sutras are mentioned with some examples*.]

Vedic mathematics is the gift of ancient Indian texts, which were rediscovered from the Vedas by the most revered Shri Bharati Krishna Tirthaji between 1911 and 1918. And according to his study of Vedas, sixteen sutras and 13 sub-sutras have been discovered in the Vedas for mathematics. Which are used for important calculations of mathematics. All these formulas contribute significantly to increasing the logical and intellectual level of the students. Using these formulas, addition, subtraction, multiplication, division, square root, cube root etc. can be calculated very easily. The most important feature of the Vedic system is its simplicity and coherence. In general multiplication method, multiplication takes place in very less time by using important formulas like Antyayoreva and Sopantyadamantyam.

Researchers in Vedic Mathematics have provided formulas and methods to solve mathematical problems by using Veda Sutras for subtraction, Divisibility, Matrix Multiplication, Solution of Linear equation, base multiplication, digital root, and finding the square. In this article we have given the method of multiplication.

Vedic Maths Sutras: Vedic formulas and sub-sutras used in mathematical calculations, using which mathematical problems are solved, are given in the following table.

The list of Vadic Sutras and Subsutras

S.No	Sutras	Sub-sutras
1	Ekadhiken Purvena	Anurupyena
2	Nikhil am Navatacharamam Dasatah	Sisyate Sesajnah
3	Urdhva-tiryagbhyam	Adyamadyenantya-mantyena
4	Paravartya Yojayet	Kevalaih Saptakam Gunyat
5	Sunyma Samyasamuchaye	Vestanam
6	(Anurupye) Sunyamanyat	Yavadunam Tavadunam

* Department of mathematics, S.B.S.G.P.G. College Rudrapur.

** (Corresponding Author), Department of mathematics, M.B.G.P.G. College Haldwani Nainital.

*** Department of mathematics, M.B.G.P.G. College Haldwani Nainital.

**** Department of chemistry, S.B.S.G.P.G. College Rudrapur.

7	Sankalana-vyavakalamnabyam	Yavadunam Tavadunikrtya Varganca Yojayet
8	Puranapuranabhyam	Antyayoradaskaepi
9	Chalana-Kalanabhyam	Antyayoreva
10	Yavadunam	Samuccayagunitha
11	Vyastisamastih	Lopanasthapanabhyam
12	Sesanyankena Caramena	Vilokanam
13	Sopantyadvayamantyam	Gunitasamuccayah Samuccayagunitah
14	Ekanyunena Purvena	
15	Gunitasamuccayah	
16	Gunakasamuccayah	

Benefits and uses of Vedic mathematics

The importance of Vedic mathematics can be understood through the solution of numerical problems and by comparing them with modern calculation methods. Along with this, it can also be seen that sometimes the Vedic formula for simplifying large numerical calculations can be easily derived verbally.

Some important benefits of Vedic mathematics formulas are as follows:

● Mathematical calculations are done easily and briefly.

● Vedic formulas reduce the time for mathematical calculations.

● Creates interest in students and removes fear of mathematics from their mind

● Eliminates mental stress of students

● The results obtained based on the formula can be easily verified by the general method.

Types and method of multiplication

Multiplication by 9: we use the vadic sutra (No.-1) Ekanyunenapurvena. And sutra (No.-2) Nikhilam Navatacharamam Dasatah. The application of both Vedic Mantra is very easy,the meaning of both the mantras mentioned above is as follows

● Ekanyunenapurvena- by one less than one before

● Nikhilam Navatacharamam Dasatah-All from nine and last from ten

There are three different types of methods for multiplying by number 9:

● Case -1: when the number of digit in multiplicand and multiplier are same

Example 1- 543×999= 542457= (543-1) (Complement of 543) =542457

Step I- Divide the answer into two part say "R" and "S" where R is less than the one of multiplicand and S is compliment of multiplicand

Step II- By writing together all the digits from R and S we get the answer (RS)

Example 2- 867×999= (867-1) (Complement of 867)=866133

Example 3- 8345×9999= (8345-1) (Complement of 8345)=83441655

● Case II-In this case the number of digit in multiplier are more than the total digit in the multiplicand

Example 4- 24×999= (024-1) (Complement of 024)=23976

Step I- Make our number of digit in multiplicand and multiplier are same (replacing 23 by 023)

Step II- Divide the answer into two part say "R" and "S" where R is less than the one of multiplicand and S is compliment of multiplicand

Step III- By writing together all the digits from R and S we get the answer (RS)

Example 5- 325×9999= (0325-1) (Complement of 0325)=3249675

Example 6- 6789×99999= (06789-1) (Complement of 06789)=678893211

● Case III- In this case the number of digit in multiplier are less than the total digit in the multiplicand

Example 7- 532×99=52668

Step I- we divide multiplicand into two part say "L" and "R".

Step II- In "R" has the same number of digits as the number of 9's in multiplier (532=L|R=5|32)

Step III- We add 1 in L (L+1=5+1=6)

Step IV- Subtract above number from the whole multiplicand (532-6=526)

Step V- We write the complement of the R (100-32=68)

Answer: 52668

Example 8- 8465×999=8456535

Step I- we divide multiplicand into two part say "L" and "R".

Step II- In "R" has the same number of digits as the number of 9's in multiplier (8465=L|R=8|465)

Step III- We add 1 in L (L+1=8+1=9)

Step IV- Subtract above number from the whole multiplicand (8465-9=8456)

Step V- We write the complement of the R (1000-465=535)

Answer: 8456535

Multiplication by 11: we use the vadic sub- sutra (No.-9) Antyayoreva. The application of this Vedic Sab Mantra is very easy, we just need to add the last two digits, and we get the same answer as we would get by multiplying the number by 11. Will try to understand through example-

Example 9- 2568×11=28248

Let us understand the above multiplication step by step.

Step I- We put a star on both ends of our numbers and turn it into a star, and while adding, solve the problem by considering the star as zero.

2568= *+8=8, 8+6=14(carry 1)=4, 6+5=11(+1 carry over)=12(carry 1)=2, 5+2(+1carry over)=8, *+2=2

Step II- By writing together all the digits from the last digit to the first digit, we get the answer

Example 10- 3764897×11=41413867

Let us understand the above multiplication step by step.

Step I- We put a star on both ends of our numbers and turn it into a star, and while adding, solve the problem by considering the star as zero.

3764897=   *+7=7, 9+7=16(carry 1)=6, 9+8=17(+1 carry over)=18(carry 1)=8, 8+4(+1carry over)=13(1carry)=3,6+4+(1 carry over)=11(1 carry)=1,7+6+(1 carry over)=14(1 carry)=4,7+3+(1carry over)=11(1 carry)=1, *+3+(1carry over)=4

Step II- By writing together all the digits from the last digit to the first digit, we get the answer

Multiplication by 12: we use the vadic sutra (No.-13) Sopantyadvayamantyam: Using this Vedic mantra we are doing addition here instead of multiplication and we will still get the same answer as we would have got if we had multiplied the number by 12.we make a star sandwich and then just add the last digit and twice the second digit. Let us understand this with the help of example.

Example 11-   326×12= 3912

Step I- We put a star on both ends of our numbers and turn it into a star, and while adding, solve the problem by considering the star as zero

326

Step II- we add the last digit (*=0) + (twice the second digit 6)=0+12=12=2 (carry 1)

Again 6+ (twice of second digit 2)=6+4 +(1 carry over)=11=1 (carry 1), 2+(twice of second digit 3)=2+6 +(1 carry over)=9, 3 + (twice of second digit *=0)=3

Step III- By writing together all the digits from the last digit to the first digit, we get the answer

Conclusion

Through the multiplication method given in this paper, we can see how Vedic Mantra is useful.In this paper Ekanyunenapurvena, Nikhil am Navatacharamam Dasatah, Antyayoreva. And Sopantyadvayamantyam mantras have been used which makes every type of multiplication easy. The method given in this paper is useful only for multiples of 11, 9, 12, but in future research can be done for different types of multipliers and multiplicands.

References

1. Bruce Schneier, "Applied Cryptography: Protocols, Algorithms and Source Code in C" – Second Edition.

2. Jagadguru Swami Sri Bharath Krishna Tirthaji, "Vedic Mathematics or Sixteen Simple Sutras from Vedas", Motilal Bhandaridas, Varanasi (India), 1986.

3. Mr. Dharmendra Madke, Prof. Sameena Zafar, "Polynomial Multiplication Using Karatsuba and Nikhilam Sutra"- International Journal of Advanced Research in Computer Science and Software Engineering (IJARCSSE), Vol-4, Issue-6, June-2014, pp. 1423- 1428.

4. Shri Prakash Dwivedi, "An Efficient Multiplication Algorithm Using Nikhilam Method"- arXiv:1307.2735v1 [cs.DS] 10 Jul 2013

5. Krzysztof Jankowski, Pierre Laurent, Aidan O'Mahony, "Intel Polynomial Multiplication Instruction and its Usage for Elliptic Curve Cryptography" –White paper, April 2012

◆◆

A Critical Analysis of History and Nature of Indian Education System

Dr. Surendra Vikram Singh Padiyar* Tanuja Panday**

[*Indian knowledge tradition has its unique history. It has immense power to provide complete humanity to man. But today's man has left his basic knowledge and is attracted to the Western culture in his desire to become materialistic. Our goal of equipping humans with Indian knowledge of culture was left behind. Still, now NEP 2020 has once again made a full effort to highlight its heritage by bringing forward the Indian knowledge tradition. In this, a resolution has been taken to take the learning to the level of divine knowledge. This policy has been prepared keeping in mind the ancient and eternal Indian knowledge and tradition. This Indian knowledge tradition, which has been going on since the Vedic and Upanishad periods, also continued in the Buddhist and Jain periods, which is reflected in the establishment of various universities (Takshashila, Nalanda) and the education system. Our Indian knowledge has positively influenced the world. There is an ocean of knowledge in Vedas, Upanishads, and other Indian scriptures which is in dire need of being preserved and flourished. Indian philosophy provides a reasonable perspective to man which includes solutions to countless problems of the world. The search for truth and moral and spiritual development has been the core of Indian philosophy. So why don't we irrigate this basic knowledge within man? Indian knowledge should be developed in such a way that man can recognize himself and develop with his discretion and interest.*]

Indian knowledge contains the belief that provides self-satisfaction by solving the complicated life of man. For some time, man was abandoning his real-life education and running towards a pretend life, but now the National Education Policy 2020 has once again taken up the responsibility of reviving the Indian knowledge tradition. *The current Indian knowledge tradition will include indigenous and traditional methods and include mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, language, science, literature, sports, politics, ayurveda, astrology, grammar, economics, and conservation.* The Indian knowledge tradition which existed in the Vedic period also existed in the Buddhist and Jain periods. This is reflected in the establishment of various universities and the education system. The current Indian knowledge tradition will include indigenous and traditional methods and include mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, language, science, literature, sports, politics, ayurveda, astrology, grammar, economics, and conservation. Will be. The Indian knowledge tradition which existed in the Vedic period also existed in the Buddhist and Jain periods. This is reflected in the establishment of various universities and the education system. At that time the Guru-disciple relationship was full of deep affection and closeness, but at present this relationship has remained only formal. At that time education used to emphasize on the all-round development of man (physical, mental,

* Department of Mathematics, Sardar Bhagat Singh Government Post Graduate College Rudrapur Uttarakhand India.
** Assistant Professor, Pal College of Technology and Management, Haldwani, Nainital.

emotional, social, spiritual, and moral) but today's education emphasizes earning money due to which man sees only material happiness. There is an ocean of knowledge in the Vedas, Upanishads, and other Indian scriptures, which need to be preserved, disseminated, and propagated. Indian philosophy provides positivity to humans. NEP 2020 has been created with the resolve to take learning to the level of divine knowledge. *This ancient saying "New is nine days old, old is hundred days" proves to be true today, so why don't we irrigate this basic knowledge within humans?*

Objectives of Study

The main aim of the present study is to understand the true meaning of the history and nature of the Indian knowledge system, for this the researcher has given special emphasis on some important points which are as follows: -

● To study the existence of the Indian knowledge system.

● History and nature of the Indian knowledge system.

● To compare the Indian knowledge system in ancient times and present times.

Vedic Period Education

Vedic education is considered to begin from the Vedas and Vedas are considered the first source of knowledge. *Veda means "to know"*. Information about the basic facts of all arts and sciences has been provided in the Vedas. The basic objective of Vedic education was to attain salvation. Along with this, the all-round development of the students was done through devotion to God, character building, personality development, civic and social duties, improvement of social skills, and making them useful members. We get practical knowledge from the Vedas of surgery, medicine, music, archery, building construction, etc. Rigveda, Yajurveda, Samaveda, and Atharvaveda, these four Vedas

were considered the basis of knowledge. In the Vedic period, before starting education, Vidyaarambh Sanskar was performed at the age of 5 years. After this, Upanayan Sanskar was performed. On completion of education, Samavartan Sanskar was performed. The Guru used to give Samavartan sermons to the disciples, some part of which is as follows: O disciple! Always speak the truth. To perform one's duty. Don't neglect your self-study.

Education was given in Gurukul. Guru-disciple lived like father and son. Education was free and universal but after completion of education, every student could give anything like money, land, animals, food, etc. to the Guru as Dakshina. There was a practice of giving punishment in the form of discipline. This included explaining, extinguishing, fasting, preaching, etc. Thus, Vedic education was the foundation of Indian existence.

Buddhist Period Education

The ideals, aims, and principles of Buddhism were very different from those of the Vedic religion. *The aim of Buddhist education was the all-round development of the child and attaining nirvana.* Buddhist monks attached Buddhist temples for serving double purposes. One for imparting education and the other for training to the priests. Here education was wide, open, and available to people from all walks of life. In Buddhism, Pabajja Sanskar was performed to become a Buddhist monk. The main teaching methods of that time were: lecture method, conference method, question-answer method, Desha tan method, dramatic method, self-study, meditation, contemplation, etc. Moral life, exercise, language knowledge, Ayurveda, surgery, agriculture, animal husbandry architecture, etc. were included in the curriculum.

For discipline, the teacher and disciple had to follow the rules as per the scriptures. In the Buddhist period, there was a proper system of education for women and children. There were learned women like Anupama, Sumedh,

Vijayanka, Shubha etc. The education centers were called Math or Vihar and Sangh. Since at that time, institutions were residential therefore the relationship between teacher and student was cordial. Morality, contemplation, and wisdom were three aspects of Buddhist education.

Medieval Period Education

While on one hand education during the Buddhist period was progressing in the right direction, on the other hand, Muslim rulers had started establishing their dominance over India, had also destroyed universities like Nalanda and Takshashila, and propagated Muslim education and religion. had started spreading. At that time education was also given free of cost in madrassas and maktabs. *The main objective of Muslim education was to propagate and spread the religion and culture of Islam.* Along with this, emphasis was also laid on the development of knowledge, training in arts and skills, and attainment of worldly opulence.

The curriculum was divided into two parts, secular and religious. The secular curriculum included Arabic and Persian languages and their literature, arithmetic, geometry, history, geography, economics, politics, ethics, astrology, Islamic law, and education of various arts, skills, and professions. Quran Sharif, Islamic literature, Sufi literature, and Shariat (Islamic law) were given a place in the religious curriculum. Imitation method, practice method, logic method, speech method, lecture, demonstration method, etc. were used in the teaching methods. Teacher Islam Those who believed in religion were knowledgeable in Arabic and Persian. The students lived under strict discipline and followed the teacher's orders. There was no arrangement for public education. There was primary education for girls but no higher education. Arrangements for education for the princesses were made behind the scenes in the palace itself. During this period, there was a lot of development in the fields of music, dance and painting, muslin-making and embroidery skills, and building art. The Taj Mahal of Agra and Qutub Minar of Delhi are living proof of this fact.

British Period Education

The British education system is also called the modern education period, at that time it was under the rule of the India Company. There were three representatives of modern education: -

● British Government

● Christian missionary

● Indian social reformer and scholar

The main objective of the British rulers was to expand education not for the public good but for personal gain. In 1835, Lord Macaulay implemented the "filtration principle" under the Education Act. Macauley advocated the shutting down of all colleges where Eastern philosophy and subjects were taught, he established the need of impart English education to the natives by claiming its superiority over other traditional knowledge. The purpose of education during the British period was to develop and propagate European literature and to educate and train Indians to help the British rule. Along with this, their intellectual, moral, and economic development also became possible. He established English schools which were called Anglo-Vernacular. Universities were established in Bombay, Madras and Calcutta.

In the curriculum, more importance was given to European literature and science along with subjects like history, geography, mathematics, social studies, agriculture, technology, business, etc. Mother tongue was kept as the medium of primary education and English was made the medium at secondary and higher levels. To make teaching effective, lecture and experimental methods were used. The system of training of teachers also started from here. There was no

intimacy between teachers and disciples like in ancient times.

Post Independence Education

After independence, there were many commissions and policies in the direction of education in India (University Education Commission 1948, Secondary Education Commission 1952, Kothari Commission 1964, National Education Policy 1986, National Education Policy: Action Plan 1992, SSA 2001, RMSA 2009, Samagra Shiksha Abhiyan. 2018, etc.) were implemented. Under this, the aim of orientation of education at all levels was set. The dream of 100% registration at primary and secondary levels was also cherished, for which the government made tireless efforts. Revolutionary changes took place in technical education, vocational education, women's education, inclusive education, etc. due to which the level of education continued to progress at an uninterrupted pace. With the result of so many policies, education covers different levels of education and different types of learning such as primary education, secondary education, higher education, vocational education, etc. Before independence education was available only to the elites but now it become available to all. The establishment of institutions like the Indian Institute of Technology (IIT) and the Indian Institute of Management (IIM) underscored India's commitment to fostering excellence in higher education

Present Education System

Indian knowledge system has given education the flavor of quality, equality, and affordability. NEP 2020 has created education based on 5+3+3+4 and by showing awareness of subjects like Indian logic, linguistics, architecture, astrology, medicine, yoga, astronomy, etc., it has elevated Indian education as a global knowledge superpower. Today's education is based on psychology and inclusion. In this, the child gets an opportunity to adjust himself to the environment and his imagination gets a basis. There is no feeling of separation between arts and science classes. In this, literature, music, art, etc. will get special recognition. The new education policy has further strengthened education by taking initiatives like Nipun and Parakh. In the present time, the concept of inclusive education is a big step under which children of all castes, religions, classes, general and disabled children will be able to sit together and get an education. This will suppress discrimination and inferiority complex among them. Women's existence is getting a new direction.

The teacher-student relationship is no longer as sweet as it was in ancient times, rather the exchange of knowledge between them has become a formality. Emphasis is being laid on self-discipline rather than physical punishment. India is at the peak of development with the advent of technology.

Conclusion and Discussion

Indian knowledge tradition has a unique place in the field of education. Indian knowledge is complete and capable in itself. In ancient times, students used to imbibe the knowledge given by Guruji which was reflected in their conduct throughout their lives, whereas at that time there was a shortage of materials like pen and paper. There used to be Shastrartha in the form of an examination based on which pass or fail was declared. Presently interviews take place on the same lines. Yoga, Ayurveda, astrology, music, art, astronomy, etc. were given place in the curriculum of that time. At that time, yoga was given special importance and it was linked to human faith so that the students remained physically and mentally healthy. If seen in today's context, the Yoga process is being given a lively form again. At that time, man was able to express his feelings and activities easily by using his mother tongue Sanskrit, Pali, Prakrit, Hindi, etc. Similarly, in

present education also the importance of the mother tongue is being highlighted. Indian knowledge tradition will introduce students to Indian civilization, culture, life values, morality, and traditions that were lost in modernity. *The* *Indian education system has not become so famous and rich yet. Behind this is the hard work of people, traditions, and institutions. here is a chart that shows the key contributors to the history of the Indian education system*
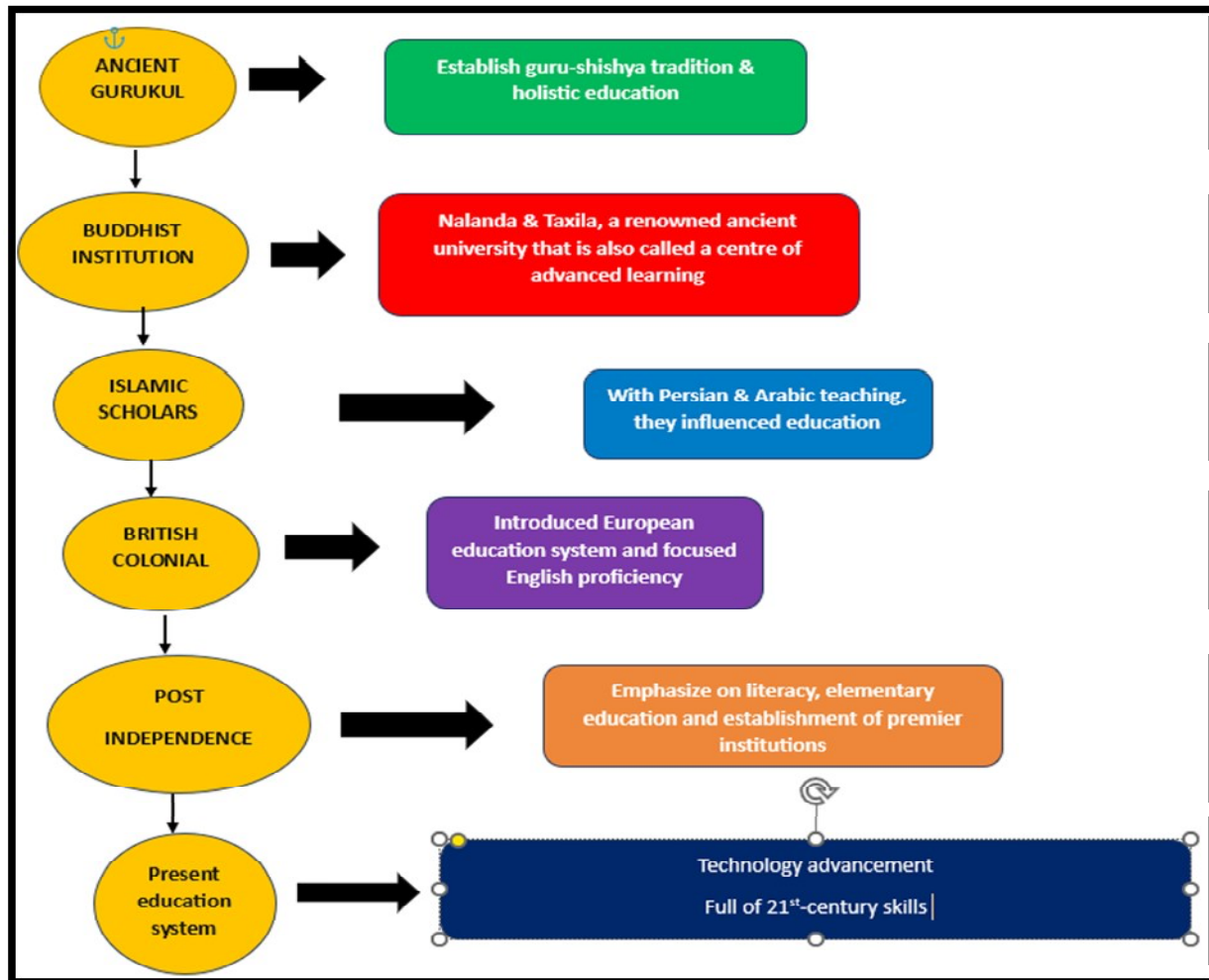

FIG 1.1

The history of education in India is very dynamic. It reflects the nation's cultural heritage and unravels the theory of knowledge. From the ancient gurukul to modern digital classrooms the evolution of education has been shaped by various influences, challenges & innovations. The rich history of India is a reminder of the importance of education for its progress and growth.

Based on the above study, it can be said that in ancient times, students used to take education for skill development, but in today's time, most students intend to show off by getting degrees. Agreed that development is not possible without technology, but does education mandate that

students should study only to earn money? Never, because since ancient times, the main aim of education has been the all-round development of students (physical, mental, moral, social, etc.) Used to be. At present, a small child is carrying the burden of his interest and that of his parents, while his interest is lost somewhere and he needs independence. The medium of instruction should be the mother tongue so that the student can explain his/her thoughts easily, only then his/her intellectual development is possible. The English medium education system has paralyzed most of the students, there is a need for change in it so that rote learning can end. The new education policy 2020 talks about holistic education, under which creativity and logic will develop by changing the rote nature of the child, and the mother tongue will play an important role. Whatever the education system, whatever the policy, our main objective is to develop every individual in the country and together we have to develop India. *As per our prime minister Shri Narendra Modi ji," the seven things that make up the rainbow of India's development are India's strong & deep-rooted family system, agriculture- animal development, India's Matru Shakti, Natural resources (Jal, Jameen, Jangle), youth power, vibrant democracy, and knowledge.*

References and Bibliography

1. Mandal, Rini & Mete, Jayanta. (2024). A Comparative Study of Indian Knowledge System in English Textbooks of Central Board and West Bengal Board Schools.

2. Indian Knowledge Systems (IKS): Challenges of implementing it in. January 5, 2024. https://www.edexlive.com/news/2023/sep/30/indian-knowledge-systems-iks-challenges-of-implementingit-in-classrooms-37911.html

3. National Education Policy 2020. January 3, 2024. https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf Sharma,

4. Mandavkar, Pavan. (2023). Indian Knowledge System (IKS). SSRN Electronic Journal. 10.2139/ssrn.4589986.

5. Banerjee, S. (2022). Indian Knowledge Systems: The Central Plank of the New Education Policy, Breakthrough, Vol.22, No. 3, February 2022

6. A., & Joshi, A. (2018). Impact of Globalization on Education in India: Towards Global Standards or Cultural Imperialism? The Globalization Conundrum—Dark Clouds Behind the Silver Lining, 257–265. doi:10.1007/978-981-13-1727-9_15

7. https://www.epw.in/journal/2023/19/comment/teaching-and-learning-indian-knowledge-systems.html

8. https://www.iiitb.ac.in/indian-knowledge-system-iks-lab

◆◆
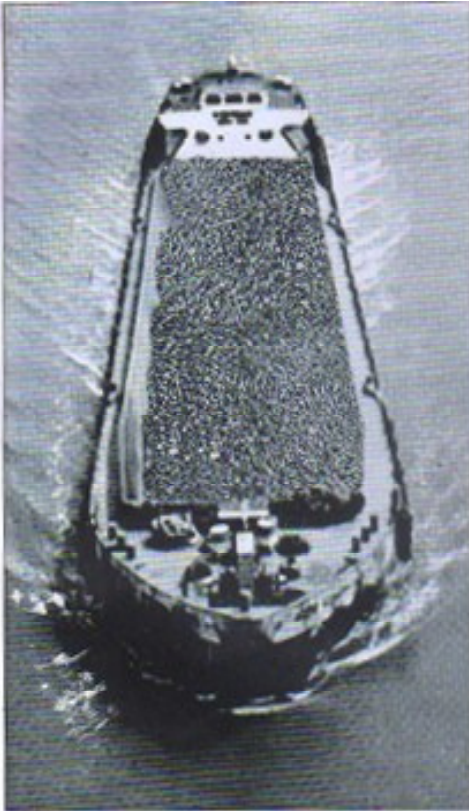
MMTC.
India's leading
and most trusted
trading partner in minerals.

MMTC is a major global player in the minerals trade and it's today, the single largest exporter from India. 'The Golden Super Star Trading House' of India is also the winner of CAPEXIL Award for 10 years in a row.

Our strengths at a glance : • Three decades of global excellence and progressive diversification into new markets.
• Marketing face for Indian minerals - Iron, Manganese and Chrome Ores, Barytes, Mud Chemicals, Bentonite, Gypsum, Feldspar, Silica Sand and other minerals.
• Provides Strategic back-ups, strong logistic support and ensures strict quality control.
• Wide Network - Over 85 regional, sub-regional and post & field offices in the country. Also has strong presence at all the major ports of India.
And an international network covering over 80 nations across Asia, Europe, Africa, Oceania and the US.

MMTC
LIMITED
(A Govt. of India Enterprise)

The hub of Indian trading

Corporate Office: Core-1, "SCOPE COMPLEX", 7, Institutional Area, Lodi Road, New Delhi - 110003. Tel.: 4362200, e-mail: mineral@mmtclimited.com
Website: www.mmtclimited.com; MMTC Orissa: Alok Bharti Complex, Saheed Nagar, Bhubaneshwar - 751007, Tel.: (0674) 510848