



भारतीय शिक्षक प्रशिक्षण संस्थान  
Indian Institute of Teacher Education

A State Public University Established by Government of Gujarat



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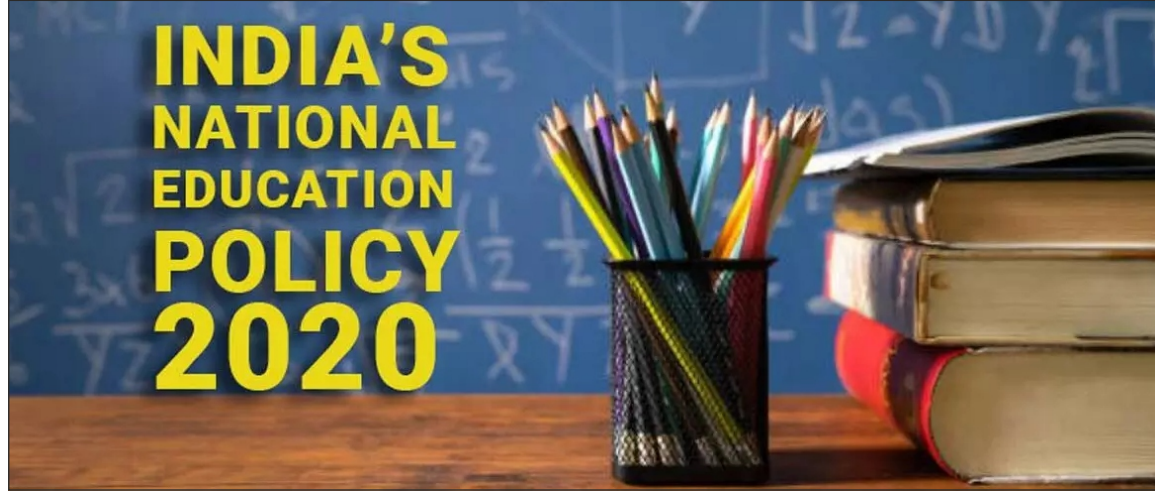
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# Message From the Vice Chancellor



**Dear Readers,**

The National Education Policy (NEP) 2020 marks a new chapter in India's educational journey. It envisions a system that is holistic, flexible, multidisciplinary, and firmly rooted in the values of our culture and knowledge traditions. At IITE, we see NEP not merely as a policy document, but as a guiding framework that continues to shape our academic vision and practice.

Long before the introduction of NEP 2020, IITE had already embraced many of its core principles. Since its inception, the University has advanced a model of teacher education that integrates Indian Knowledge Systems, value-based learning, and holistic development. Courses in yoga, culture, and philosophy, offered alongside modern pedagogy and research, embody the very spirit that NEP later articulated. In many ways, IITE has been a pioneer—living out the policy's vision even before it was formally announced.

The implementation of NEP at IITE is therefore a natural progression. Our programmes emphasize learning in the mother tongue and regional languages, encourage innovative pedagogy, and provide multidisciplinary exposure. We ensure that future educators develop not only professional competence but also ethical values and cultural rootedness, preparing them to guide the next generation with both wisdom and innovation.

As we move ahead, IITE remains committed to strengthening this alignment with NEP 2020 and to serving as a model institution for its effective implementation. With the collective efforts of faculty, students, and stakeholders, we aspire to demonstrate how education can be truly transformative when it is rooted in heritage and directed towards the future.

With best wishes

**-Prof. R.C. Patel**

Vice Chancellor

Indian Institute of Teacher Education, Gandhinagar





# भारत की विविधता : संस्कृति और विरासत की समृद्धि

भारत एक विविध और समृद्ध सांस्कृतिक विरासत का देश है। हमारी संस्कृति में विभिन्न भाषाओं और परंपराओं का मेल है। भाषा, संस्कृति और विरासत हमारे समाज की पहचान और धरोहर है। ये तीनों हमारी जड़ों को मजबूत बनाने में महत्वपूर्ण भूमिका निभाते हैं। भाषा हमारी विचारधारा को व्यक्त करने का एक माध्यम है, जबकि संस्कृति के लिए हमारे पथदर्शक, परंपराएं, मूल्य और रीति-रिवाज की दृष्टांतें हैं।

भाषा एक लिपि, संस्कृति एक पहचान और विरासत एक परंपरा है, जो व्यक्ति की पहचान कराती है, जो व्यक्ति को व्यक्ति से जोड़कर रखती है।

तौर पर मजबूत किया जा सकता है।

जहां बच्चे न केवल सीखें, बल्कि महत्वपूर्ण सोच और समस्या समाधान में विकसित हो। पाठ्यक्रम में कला, शिल्प, खेल, भाषण, साहित्य, संस्कृति और मूल्य शामिल होने चाहिए ताकि सभी पहलुओं और क्षमताओं का विकास हो सके।

राष्ट्रीय शिक्षा नीति 2020 भारतीय भाषाओं और सांस्कृतिक विरासत व उनके मूल्यों को महत्व देती है। यह नीति का उद्देश्य 21वीं सदी की शिक्षा के अनुकूल

संस्कृति और जीवन दर्शन को आधार बनाया गया है। यह शिक्षा नीति मातृभाषा और क्षेत्रीय भाषाओं को बढ़ावा देती है। छात्र जब अपनी मातृभाषा सीखते हैं, तो उस के साथ-साथ वह भाषा से अपनी संस्कृति और विरासत की भी पहचान करते हैं। यह पहचान केवल भाषा तक ही सीमित नहीं है, वह भाषा के साथ-साथ अपनी परंपरा व आस्था को भी लेकर चलता है।

यह राष्ट्रीय शिक्षा नीति एक ऐसी शिक्षा प्रणाली की कल्पना करती है, जो हमारी सांस्कृतिक रत्न जैसे समाज में स्थायी रूप से संचालन में योगदान करती है। भाषा, संस्कृति और विरासत एक दूसरे से अटूट रूप से जुड़े



भाषा एक प्रकार की बोली नहीं है। भाषा का रूप, प्रकार अलग-अलग

देश में अलग-अलग अपने ढंग से जानते हैं। भारत में भाषा और संस्कृति का गहरा संबंध है। भाषा हर दूसरे राज्य में अपनी संस्कृति और कला में बदलती है। हर राज्य की अपनी पहचान होती है। भारतीय भाषाएं अपने भीतर नीतियों, राष्ट्रीय संगीत, कविताओं, लोककथाओं और बोलचालियों को समेटे हुए हैं। एक पीढ़ी से दूसरी पीढ़ी में जाती हुई विरासत हमारी ऐतिहासिक और पुरानी धरोहर को संजोने का एक तरीका है।

कोई भी भाषा को दर्शाने के लिए, वह भाषा कैसे बोली जाती है, कहां से आई है, यह सब जानना उस संस्कृति और विरासत को उस भाषा पर बहुमूल्य प्रभाव डालता है। अब भाषा का ऐसा प्रभाव देखा जा सकता है, जहां भाषा की शिक्षा से जोड़कर पाठ्यक्रम को बुनियादी

गुणवत्तापूर्ण और समावेशी एक नई शिक्षा प्रणाली बनाना है। यह शिक्षा नीति प्रत्येक व्यक्ति की रचनात्मक क्षमता के विकास पर विशेष जोर देती है। भाषा का महत्व देते हुए यह इस बात पर जोर देती है कि बच्चे कक्षा 8वीं तक अपनी मातृभाषा में पढ़ें। जब बच्चे अपनी मातृभाषा में बेहतर ढंग से समझते और सीखते हैं, तब उनमें बड़े बदलाव आते हैं।

जिससे छात्र को और अधिक अवसर मिलता है। यह शिक्षा नीति भारत की प्राचीन भारतीय ज्ञान प्रणाली (IKS) को महत्व देती है। भारत की प्राचीन भारतीय ज्ञान प्रणाली में भारतीय ज्ञान, विज्ञान, कला, साहित्य, भाषा,

हुए हैं। भाषा संस्कृति को आकार देती है। भारत की प्राचीन परंपराएं और सभ्यताओं की पीढ़ियों

के लिए भी प्रेरणास्रोत बने रहते हैं। भाषा, संस्कृति और विरासत से शिक्षा को एक नया और बेहतर रूप मिलता है। कोई भी व्यक्ति को जोड़कर, भाषा और शिक्षा के रूप को रूपांतरित करते हुए पहले अपनी भाषा, संस्कृति को सीखता है। भारत एक दृढ़ देश है जिसकी शाखा संस्कृति, मूल्यों, परंपरा, भाषा, विरासत से फैली हुई है।

शिक्षा नीति प्राचीन और भारतीय ज्ञान और विचार की समृद्ध विरासत को एक मार्गदर्शक सिद्धांत के रूप में मान्यता देती है। भारतीय ज्ञान प्रणाली ज्ञान, विज्ञान और जीवन दर्शन से बनी है, जो अनुभव, प्रयोग से विकसित हुई है। इसका महत्व शिक्षा, कला, प्रशासन और कानून सहित जीवन के सभी पहलुओं में देखा जा सकता है। ■



એક સમયે ભારત દેશ “સોને કી ચિડિયા” તરીકે ઓળખાતો. માત્ર આર્થિક સમૃદ્ધિમાં નહીં, પણ જ્ઞાન, સંસ્કૃતિ અને જીવનમૂલ્યોમાં પણ વિશ્વનું નેતૃત્વ કરતો દેશ હતો. અહીંની ગુરુકુલ પરંપરા, યોગ તથા તત્ત્વજ્ઞાન આધારિત શિક્ષણપદ્ધતિ એ માનવ વિકાસને માત્ર દૈહિક નહીં પરંતુ માનસિક, બુદ્ધિગમ્ય અને આધ્યાત્મિક ઊંચાઈએ પહોંચાડ્યો. વિશ્વના ખૂણેખૂણે રહેલા વિદ્વાનો ભારતીય વિશ્વવિદ્યાલય જેવી કે તક્ષશિલા, નાલંદા અને વલ્લભીથી જ્ઞાન મેળવવા આવતા. ભારતનું શિક્ષણ એ “સા વિદ્યા યા વિમુક્તયે” - એટલે કે મુક્તિની દિશામાં લઈ જતી વિદ્યા હતી. પરંતુ ઉપનિવેશિક શાસન દરમિયાન પાશ્ચાત્ય સંસ્કૃતિની જ્ઞાનધારા વિસર્જિત થઈ ગઈ, અને આ અભિગમે શિક્ષણને નોકરીકેન્દ્રિત અને મૂલ્યવિહીન બનાવી દીધું, શિક્ષણનું પણ

# શિક્ષણનું ભારતીયકરણ – NEP 2020 અને ભારતીય જ્ઞાન પરંપરા

આધુનિકીકરણ થવાના કારણે ભારતીય જ્ઞાન પરંપરા આધારિત શિક્ષણ હાંસિયામાં ધકેલાઈ ગયું. જો કે તાજેતરની નીતિગત પહેલો, ખાસ કરીને રાષ્ટ્રીય શિક્ષણ નીતિ -૨૦૨૦ થકી એકવીસમી સદીમાં ભારતીય પરંપરા આધારિત શિક્ષણ પર ભાર મૂકવામાં આવ્યો છે.

ભારતીય શિક્ષણપ્રણાલીમાં ગુરુ શિષ્ય પરંપરા હતી, શ્રવણ, મનન અને ચિંતન જ્ઞાન પ્રાપ્ત કરવાની પદ્ધતિ હતી. વેદ, ઉપનિષદ, નીતિશાસ્ત્ર, યોગશાસ્ત્ર, ન્યાયશાસ્ત્ર, મીમાંસા તથા ચોસઠ કળા વગેરે જેવા વિષયોનું અધ્યયન કરાવવામાં

આવતું. આ ઉપરાંત, સ્વયંઅનુશાસન, સેવા, સત્ય, અહિંસા જેવા મૂલ્યોનું શિક્ષણ પણ આપવામાં આવતું. આમ, ભારતનો ઇતિહાસ સાક્ષી છે કે ભારતીય શિક્ષણે ઉદ્દેશ્યો, અધ્યયન - અધ્યાપન શિક્ષણ પદ્ધતિઓ, અભ્યાસક્રમ, શિક્ષણનું કેન્દ્રબિંદુ અને શિક્ષણના વહીવટમાં આમૂલ પરિવર્તન કરવાની પ્રક્રિયાને આત્મસાત કરવાનો સફળ પ્રયત્ન કર્યો છે. શિક્ષણમાં ભારતીયકરણ શબ્દનો ઉપયોગ મહર્ષિ અરવિંદના વિચારો અને શિક્ષણના સંદર્ભમાં વ્યક્ત થયેલા વિચારો પછી થવા લાગ્યો. મહર્ષિ અરવિંદે કહ્યું કે “આધુનિક શિક્ષણ ન તો આધુનિક છે, ન ભારતીય છે, ન તો શિક્ષણ. ■

“The past is our foundation, the present our material, the future our aim and summit.” - Sri Aurobindo

ઉપર્યુક્ત વાક્યને શિક્ષણ સંદર્ભે જોઈએ તો ભારતીય પરંપરા આધારિત શિક્ષણને પાયો બનાવી, નવી રાષ્ટ્રીય શિક્ષણ નીતિ- ૨૦૨૦ને સાધન બનાવી ભવિષ્યના સાધ્યને પ્રાપ્ત કરી શકીએ છીએ. આમ રાષ્ટ્રીય શિક્ષણ નીતિ માત્ર માળખાગત પરિવર્તન જ નહિ, પરંતુ ભારતીય જ્ઞાન પ્રણાલીને પુનર્જીવિત કરવાનો પ્રયાસ છે.

ભારતીય શિક્ષણ પ્રણાલીમાં ગુરુકુળ અને પાઠશાળામાં જાતિ, લિંગ, વર્ગ કે ધર્મનો ભેદભાવ રાખ્યા વિના તમામ શિષ્યોને શિક્ષણ આપવામાં આવતું. નવી રાષ્ટ્રીય શિક્ષણ નીતિ- ૨૦૨૦ પણ સમાનતા, સમતા અને સમાવિષ્ટતાના સિદ્ધાંત આધારિત છે. નવી રાષ્ટ્રીય નીતિ સમગ્રલક્ષી શિક્ષણ વડે થતાં સર્વાંગી વિકાસને મહત્ત્વ આપે છે. સાથે સાથે પાયાના તબક્કા (foundational stage) થી ઉચ્ચતર માધ્યમિક (secondary stage) ના તમામ વિદ્યાર્થીઓમાં ઉંમર આધારિત પંચકોષ વિકાસ- અન્નમય, પ્રાણમય, મનોમય, વિજ્ઞાનમય અને આનંદમય પર પણ ભાર મૂકવામાં આવ્યો છે. પ્રાચીન ભારતમાં શિક્ષણના પ્રમુખ કેન્દ્રો તરીકે બહુવિધ વિદ્યાશાખા યુનિવર્સિટી જેવી કે વિક્રમશીલા, નાલંદા, વલ્લભી અને તક્ષશિલા કે જ્યાં દેશ – દુનિયા માંથી તજજ્ઞો શિક્ષણ મેળવવા આવતાં. ત્યાં રાજનીતિશાસ્ત્ર, વિજ્ઞાન, આયુર્વેદ, વિધિજ્ઞાન, વ્યાકરણ વગેરે મુખ્ય વિષય શીખવવામાં આવતા હતા અહીં વિશેષજ્ઞતા માટે જ વિદ્યાર્થીઓ આવતા હતા.

જાયરે નાલંદા વિદ્યાપીઠમાં બૌદ્ધ ધર્મની મહાયાન શાખાનું શિક્ષણ, યોગ, ચિકિત્સા, વેદ, ગણિત વગેરેનું શિક્ષણ પણ આપવામાં આવતું હતું, નવી રાષ્ટ્રીય શિક્ષણ નીતિમાં પણ આવી બહુવિધ વિદ્યાશાખા યુનિવર્સિટી (MERUs) કે જ્યાં વિવિધ શૈક્ષણિક વિષયોની શાખાઓ તથા વ્યવસાયિક શાખાઓનું શિક્ષણ પણ આપવામાં આવતું હોય તેનો વિકાસ કરવાની વાત કરવામાં આવી છે.

ભારતીય દૃષ્ટિકોણે શિક્ષણનું મુખ્ય લક્ષ્ય છે – આત્મસાક્ષાત્કાર અને મોક્ષ. “જ્ઞાનં મુક્તિં પ્રયચ્છતિ”- જ્ઞાન એ મુક્તિ સુધી લઈ જાય છે. “જ્ઞાન એ માત્ર માહિતી મેળવવાનું સાધન નથી, તે તો આત્માના બોધ માટેનું દ્વાર છે. જેટલું શિક્ષણ વ્યક્તિને બહારથી વિકસાવે છે, તે કરતાં વધુ તેનો આંતરિક વિકાસ કરવું એ જ મૂલ્યશિક્ષણનો લક્ષ્યાંક છે.” મૂલ્યઅધારિત શિક્ષણ એ એવું શિક્ષણ છે, જે માત્ર પુસ્તકજ્ઞાન પૂરું પાડતું નથી, પરંતુ શિષ્યના ચરિત્રમાં નૈતિકતા, જવાબદારી, કરુણા, શાંતિ, સહિષ્ણુતા અને સત્યની ભાવનાનું વાવેતર કરે છે. રાષ્ટ્રીય શિક્ષણ નીતિ આ દૃષ્ટિએ શિક્ષણમાં ભારતીયીકરણ લાવીને માત્ર ઔપચારિક શિક્ષણ નહિ, પણ જીવનઘડતર માટેનું શિક્ષણ પ્રદાન કરવાનો પ્રયાસ કરે છે. ભારતીય શિક્ષણ પ્રણાલી મુજબ જો ગુરુ શબ્દ ને છૂટો પાડીએ તો “ગુ” એટલે અંધકાર અને “રુ” એટલે પ્રકાશ; એટલે ગુરુ એ છે જે અજ્ઞાનને દૂર કરી જ્ઞાન તરફ લઈ જાય. આ દ્રષ્ટિએ શિક્ષકને એ રીતે તાલીમ

આપવામાં આવે કે તે માત્ર વિષયવિદ ન રહી જાય, પરંતુ એક સારો મિત્ર, માર્ગદર્શક, તત્ત્વચિંતક, સંસ્કારદાતા તથા જીવનનો શિલ્પી બની શિષ્યના આંતરિક વિકાસ માટે માર્ગદર્શન આપી શકે. સમગ્રલક્ષી શિક્ષણ, સર્વાંગીક શિક્ષણની સાથે સાથે મૂલ્યાંકન પદ્ધતિ પણ કેવળ પરીક્ષા આધારિત જ નહીં પણ સર્વાંગી હોવી જોઈએ જેમાં સર્જનાત્મકતા, વહીવટી કુશળતા, નૈતિકતા, વ્યવહારિકતા અને કૌશલ્યના માપદંડો પણ ઉમેરવા જોઈએ.

રાષ્ટ્રીય શિક્ષણ નીતિ અંતર્ગત ભારતીય જ્ઞાન પરંપરાને શિક્ષણમાં સમાવિષ્ટ કરવાની દૃષ્ટિએ દેશભરમાં અનેક પહેલ થઈ રહી છે. જેમ કે, ગુજરાતમાં ધોરણ 6 થી 8 માટે ભગવદ્ગીતા આધારિત પાઠ્યપુસ્તકો શરૂ કરવામાં આવ્યા છે, જેમાં શ્લોકો અને તેમના જીવન ઘડતરના મૂલ્યો પર આધારિત અભ્યાસ સામેલ છે. ઉત્તર પ્રદેશ અને મધ્ય પ્રદેશમાં પણ પ્રાથમિક શાળાઓમાં રામાયણ અને મહાભારતના નૈતિક પ્રસંગોને શિક્ષણમાં લાવવામાં આવ્યા છે. આ ઉપરાંત દેશમાં વૈજ્ઞાનિક અને આધ્યાત્મિક પાસાઓનું સંકલન કરવાં માટે શાંતિનિકેતન જેવા સફળ પ્રયાસો થઈ રહ્યા છે. અરવિંદના પોંડિચેરી આશ્રમ, માલવિયજીની કાશી યુનિવર્સિટી, ગાંધીજી દ્વારા સ્થાપિત ગૂજરાત વિદ્યાપીઠ વગેરે એ શિક્ષણ ક્ષેત્રે ભારતીયકરણ માટે અનુકરણીય કાર્ય કર્યું છે.





# ભારતીય જ્ઞાન પરંપરા દ્વારા શિક્ષકોને સશક્ત બનાવવા શ્રીમદ્ ભગવદ્ ગીતા પાસેથી મળતા પાઠો



ભારતનું શિક્ષણતંત્ર નેશનલ એજ્યુકેશન પોલિસી (NEP) 2020થી પરિવર્તનના માર્ગે છે. નવી નીતિમાં એક મહત્વપૂર્ણ બાબત એ છે કે, આપણે આપણા સાંસ્કૃતિક મૂળને ફરીથી જોડવાનો પ્રયત્ન કરીએ. જેને આજે આપણે "ભારતીય જ્ઞાન પરંપરા" કહીએ છીએ. આ જ્ઞાન પરંપરાનો કેન્દ્રબિંદુ છે, આપણા શાસ્ત્રો, વેદો, વેદાંત, ઉપનિષદ, બ્રહ્મસૂત્ર, મહાકાવ્યો, ગીતાજી વગેરેને આધુનિક શિક્ષણ પદ્ધતિમાં કેવી રીતે પુનઃ પ્રસ્થાપિત કરવા પર ધ્યાન આપવામાં આવ્યું છે. આ શાસ્ત્ર શતાબ્દીઓથી ભારતીય ચિંતનને આકાર આપતા આવ્યા છે. તેમાંથી ગીતાજીમાં શ્રીકૃષ્ણ દ્વારા દર્શાવેલ જીવનલક્ષી ઉપાયો સમાજના દરેક વ્યક્તિને ઉપયોગી બને છે. શિક્ષકોને પણ ગીતા પાસેથી માર્ગદર્શન મળી શકે છે. તેમને શ્રેષ્ઠ શિક્ષક બનવામાં, વિદ્યાર્થીઓ સાથે જોડાવામાં અને પોતાના મનને શાંત રાખવા માટે. IKS માત્ર શાસ્ત્રો અથવા રિવાજો વિશે નથી, એ છે જીવવાની ઢબ અને શિક્ષણનો અર્થ. તેમાં વિજ્ઞાન, કલા, નૈતિકતા અને આધ્યાત્મિકતાનો સુંદર સંગમ છે. NEP 2020 આપણને આ જ્ઞાન પરંપરાને ફરીથી જીવંત બનાવવાનો સંદેશ આપે છે. આ દિશામાં જોવામાં આવે તો, શિક્ષક માત્ર વિષય શિક્ષણમાં જ નહીં, પરંતુ જીવનમૂલ્યો અને આત્મિક વિકાસના પ્રવાહમાં પણ માર્ગદર્શક બની શકે છે.

NEP 2020ની ભૂમિકા (પૃષ્ઠ 4) સ્પષ્ટપણે જણાવે છે:

"ભારતની ઐતિહાસિક તથા સદૈવ અપાર જ્ઞાનસંપત્તિ અને વિચારોની સંસ્કૃતિએ આ નીતિને દિશા આપનાર પ્રકાશ તરીકે કાર્ય કર્યું છે."

અને શાળા શિક્ષણના પાઠ્યક્રમ વિભાગ હેઠળ 4.27માં આપવામાં આવ્યું છે: "ભારતીય સંસ્કૃતિ અને જ્ઞાનપદ્ધતિઓના વિવિધ પાસાઓ (શાસ્ત્રો, યોગ, વિજ્ઞાન, ગણિત, તર્ક, તત્ત્વજ્ઞાન, ભાષાઓ વગેરે)નું શિક્ષણ સાથે એકીકરણ કરવામાં આવશે." ગીતા માત્ર ધાર્મિક પુસ્તક નથી. એ તો સંવાદ છે અર્જુન અને કૃષ્ણ વચ્ચેનો સંવાદ. આજે શિક્ષકો પણ અર્જુન બની જતા હોય છે ગભરાયેલાં, કંટાળેલાં, અટવાયેલાં. કૃષ્ણ તેમને આ ભૂલભૂલેયામાંથી બહાર લાવવામાં મદદ કરે છે.

શિક્ષકો તેમાંથી મળતા પાઠોને આ રીતે ઉપયોગમાં લઈ શકે.

**કર્મણ્યેવાધિકારસ્તે મા ફલેષુ કદાચન ।**

**મા કર્મફલહેતુર્મૂર્તાતે સઙ્ગોઽસ્ત્વકર્મણિ ॥ (2.47)**

આ શ્લોક દરેક શિક્ષક માટે એક મજબૂત સંદેશ આપે છે કે, શિક્ષણમાં સફળતા કે નિષ્ફળતા કરતાં કર્મને મહત્વ આપવું જોઈએ. શિક્ષક પોતાનું શ્રેષ્ઠ આપવા પ્રયત્ન કરે અને પરિણામો પર બંધાયેલા ન રહે, એ વિચારધારા શિક્ષકને દબાણથી મુક્ત કરે છે. પરિણામનો દબાણ દૂર થવાથી શિક્ષક વધુ આત્મવિશ્વાસ સાથે કાર્ય કરી શકે છે અને વર્ગખંડમાં વધુ તંદુરસ્ત વાતાવરણ ઊભું થાય છે.

**યોગસ્થઃ કુરુ કર્મણિ સઙ્ગં ત્યક્ત્વા ધનઞ્જય ।**

**સિદ્ધયસિદ્ધયોઃ સમો ભૂત્વા સમત્વં યોગ યચ્ચતે ॥ (2.48)**



આ શ્લોક શિક્ષકને ભાવનાત્મક રીતે સ્થિર રહેવા માટે પ્રેરણા આપે છે. સફળતા અને નિષ્ફળતા બંનેને સમતાવાન દૃષ્ટિથી જોવી એ શિક્ષક માટે આવશ્યક છે. દરેક વર્ગખંડમાં બદલાતા પરિપ્રેક્ષ્યોમાં સ્થિરતા જ શિક્ષકની સાચી શક્તિ બને છે. આવી સમતાની ભાવના શિક્ષકના શૈક્ષણિક સંબંધને ગાઢ બનાવે છે અને વિદ્યાર્થીઓમાં પણ નકારાત્મકતાને ટાળવા મદદરૂપ થાય છે.

**શ્રેયાન્સ્વધર્મો વિગુણઃ પરધર્માત્સ્વનુષ્ઠિતાત્ ।**

**સ્વધર્મેનિધનં શ્રેયઃ પરધર્મોભયાવહઃ ॥ (3.35)**

દરેક શિક્ષકની ભૂમિકા અનોખી હોય છે. અન્ય કોઈના માપદંડ પર પોતાને માપવા કરતાં પોતાનો ધર્મ સમજવો અને તેને શ્રદ્ધાપૂર્વક પાળવો એ શિક્ષક તરીકેનો આત્મબોધ છે. પોતાનું શિક્ષણપદ્ધતિ શાંતિપૂર્ણ હોય કે ઊર્જાવાન એ સ્વીકારવું એ જ વિકાસનો માર્ગ છે. આ શ્લોક શિક્ષકના અસ્તિત્વને સ્વીકારવા અને પોતાની રીતે શ્રેષ્ઠ બનવા માટે પ્રેરણા આપે છે.

NEP 2020 મૂલ્યો, નૈતિકતા અને સર્વાંગી વિકાસ પર ભાર આપે છે. ગીતા પણ એ જ કહે છે જ્ઞાન માત્ર માહિતી નહીં, પરિવર્તન છે. શિક્ષક જો આ પાઠ્યના કેન્દ્રમાં મૂકાય અને ગીતા જેવી શાશ્વત મુદ્દાઓના આધારે માર્ગદર્શન મેળવે, તો માત્ર શિક્ષણ નહીં, શિક્ષણપદ્ધતિ પણ રૂપાંતરિત થશે. શિક્ષકોનું કાર્ય પોતાનાં આત્મ-જ્ઞાન અને મુલ્યબોધ સાથે સંકળાય તો એ યથાર્થ શિખામણ બની શકે. કલ્પના કરો કે શાળાની પ્રાર્થનાસભાની શરૂઆત સૌપ્રથમ શ્લોકોના ઉચ્ચારણથી શરૂ થાય અને તેનું પાલન પણ ધીમે-ધીમે થઈ રહ્યું છે, જે હરિચાણા સરકારએ અમલમાં મૂકી દીધું છે, દરેક શૈક્ષણિક તાલીમમાં આત્મબોધ અને શાંતિના પાત્ર બનાવવાના અભ્યાસો થાય. શાળા માત્ર શિક્ષણનું નહીં, ઊર્જાનું કેન્દ્ર બની જાય. ગીતાના દૃષ્ટિકોણથી શિક્ષક માત્ર જાણનારો નહીં, પણ જીવતા મૂલ્યોનો પ્રવાહક બની જાય. અભ્યાસક્રમમાં ગીતાના મૂલ્યોનો સમાવેશ શિક્ષણને વધુ માનવીય અને ભાવનાત્મક બનાવે છે. જેનું પાલન શિક્ષકો એવી રીતે કરવી શકે છે, અઠવાડિયામાં એક શ્લોક વાંચવો અને તેની અર્થઘટના કરવું, સહશિક્ષકો સાથે ચર્ચા વૃત્ત શરૂ કરવી, મૂલ્ય શિક્ષણ માટે ગીતાના ઉદાહરણો ઉપયોગમાં લેવી, પૃથ્વીદિન, યોગદિન જેવા અવસરો પર ગીતાના આધારે વિચારવિમર્શ કરવો.

આજનું વર્ગખંડ એક યુદ્ધભૂમિ છે લડાઈ માટે નહીં, પણ પસંદગીઓ, વિચારધારાઓ અને ભાવનાઓ વચ્ચે. શ્રીમદ્ ભગવદ્ ગીતા એ શાંતિનો માર્ગ બતાવે છે. એ શીખવે છે કે "શિક્ષક તરીકે તમારું મહત્ત્વ છે. તમારું કામ માત્ર પેઢી ઘડવાનું નથી, પણ આત્માને ઘડવાનું પણ છે." NEP 2020ના પાંચ વર્ષ ઊજવતા આપણે આપણા મૂળની ઊંડાણથી પણ ઉછાળ લઈએ. શિષ્ય અને ગુરુ વચ્ચેના સંબંધને ગીતાની દૃષ્ટિએ નવી દિશા આપીએ. કારણ કે જ્યારે શિક્ષક આગળ વધે છે, ત્યારે સમાજ અને રાષ્ટ્ર પણ ઉજળતું જાય છે. શિક્ષણને માત્ર એક વ્યવસાય નહિ, પરંતુ ધર્મરૂપે જોવું અને તેને જીવનની યાત્રામાં એક સહાયક સાથી તરીકે સ્વીકારવું એ ગીતાનું મર્મ છે. આજના સમયમાં જ્યારે શિક્ષકો પાસે સમયની પણ કમી છે અને શિસ્તતા પણ પડકાર છે, ત્યારે ગીતાનું માર્ગદર્શન એક અંતઃસ્થ પ્રકાશરૂપ બની શકે છે. એ શિક્ષકને માત્ર શિક્ષક નહીં રાખે, પણ એક ઉદ્યમી, સંવેદનશીલ અને જીવનમૂલ્યો ધરાવતા માણસ તરીકે ઊભો કરે છે. શિક્ષક જ્યારે ગીતા વાંચે છે ત્યારે એ માત્ર શાસ્ત્ર નહીં વાંચે, એ પોતાને ઓળખવાનો પ્રયાસ કરે છે. ગીતા એ દર્પણ છે. જેમાં શિક્ષક પોતાનું સાચું ચહેરો જોઈ શકે છે. શિક્ષકનો આત્મિક વિકાસ એ જ શિક્ષણની સાચી સફળતા છે અને એ તરફ ગીતા એક શાંત, પ્રકાશમય રસ્તો છે. ■

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भारतेन्दु हरिश्चंद्र की ये पंक्तियाँ न केवल भाषा के महत्व को दर्शाती हैं, बल्कि इस बात की ओर भी संकेत करती हैं कि किसी भी राष्ट्र की प्रगति उसकी जड़ों और मूल ज्ञान में निहित होती है। भारत एक प्राचीन सभ्यता है जिसकी जड़ें वेद, उपनिषद, योग, आयुर्वेद, गणित, खगोल शास्त्र और वास्तुशास्त्र जैसी समृद्ध ज्ञान परंपराओं में गहराई से जुड़ी हुई हैं। सदियों तक यह भारतीय ज्ञान प्रणाली (Indian Knowledge System - IKS) न केवल भारत की आत्मा रही, बल्कि पूरी दुनिया के लिए ज्ञान का प्रकाश स्तंभ भी बनी रही।

**“हम कौन थे, क्या हो गए हैं और क्या होंगे अभी,  
आओ विचारें आज मिलकर, यह समस्याएँ सभी!”**

मैथिलीशरण गुप्त की यह पंक्ति हमें हमारी खोई हुई सांस्कृतिक और

है। यह केवल भाषा नहीं, बल्कि आत्मा और संस्कृति की पहचान है। महाभारत में भी स्पष्ट कहा गया है —

**“जननी जन्मभूमिश्च स्वर्गादपि गरीयसी।”**

जिस प्रकार माँ और जन्मभूमि सर्वोच्च हैं, वैसे ही मातृभाषा भी आत्मा की गहराई से जुड़ी होती है। मातृभूमि और मातृभाषा दोनों का गौरव शिक्षा में वापस लाया जा रहा है। इसी प्रकार, योग और आयुर्वेद को शिक्षा में विषय रूप में शामिल करने का उद्देश्य है समग्र स्वास्थ्य और मानसिक संतुलन। कौटिल्य का वचन है —

**“शरीरमाद्य खलु धर्मसाधना।”**—अर्थात् शरीर ही सारे कर्मों और धर्मों का मूल साधन है। NEP 2020 योग और आयुर्वेद को केवल स्वास्थ्य विषय न मानकर एक जीवनदृष्टि के रूप में प्रस्तुत करता है। पतंजलि योगसूत्र में भी कहा गया है — “योगः

# “शिक्षा का स्वदेशी स्वर: जड़ों से जड़ी शिक्षा”

## “निज भाषा उन्नति अहै, सब उन्नति को मूल”

बौद्धिक विरासत की याद दिलाती है। यह नई शिक्षा नीति 2020 की प्रासंगिकता को रेखांकित करती है, जो स्वदेशी ज्ञान, भाषाओं और मूल्यों से पुनः जुड़ने का अवसर प्रदान करती है — ताकि हम अपने अतीत से सीखकर भविष्य की दिशा तय कर सकें।

भारतीय ज्ञान प्रणाली (IKS) केवल शास्त्रों का अध्ययन नहीं, बल्कि जीवन जीने की एक वैज्ञानिक, नैतिक और सांस्कृतिक प्रणाली है। चरक संहिता कहती है: “आरोग्यं मुलमुत्तमम्”, जबकि पतंजलि बताते हैं: “योगश्चित्तवृत्तिनिरोधः” — जो स्वास्थ्य और मानसिक अनुशासन दोनों को ज्ञान का मूल बनाते हैं। वेद और उपनिषद आत्मज्ञान को सबसे श्रेष्ठ मानते हैं — “आत्मानं विद्धि।” IKS में रस को कलाओं की जननी माना गया है, जो हमारी संस्कृति, संगीत और शिल्प परंपरा को शक्ति देता है। हिंदी साहित्य के द्रष्टा दिनकर हमें चेतावनी देते हैं कि विवेक का लोप ही विनाश की शुरुआत है। ऐसे में, IKS एक ऐसी समग्र परंपरा है जो मानव के तन, मन और आत्मा को संतुलित करने वाली पूर्ण जीवन दृष्टि प्रदान करती है।

नई शिक्षा नीति 2020 केवल पाठ्यक्रम में परिवर्तन नहीं, बल्कि भारत की बौद्धिक आत्मा को पुनः जीवित करने का एक क्रांतिकारी प्रयास है। इसके अंतर्गत मातृभाषा में शिक्षा को प्राथमिकता दी गई है, क्योंकि जैसा गजानन माधव मुक्तिबोध कहते हैं।

**“भाषा के बल से ही बड़े, जन-जन में आत्मज्ञान।**

**संस्कृति की जड़ है यही, यही राष्ट्र का मान।”**

भाषा केवल संप्रेषण का साधन नहीं, बल्कि आत्मबोध और संस्कृति की जड़

चित्तवृत्तिनिरोध।” मन की चंचलता को नियंत्रित करना ही योग है, जो विद्यार्थी जीवन में अत्यंत आवश्यक है। यह परिभाषा यह संकेत देती है कि योग केवल व्यायाम नहीं, बल्कि मन की वृत्तियों को नियंत्रित करने की कला है — जो विद्यार्थियों में अनुशासन और मानसिक शांति को जन्म देती है। शिव संहिता में यह भी कहा गया —

“यथा पिण्डे तथा ब्रह्माण्डे।” जिसका आर्य है कि जो कुछ हमारे भीतर है, वही ब्रह्मांड में भी है — यह भारतीय खगोल, जेव और ध्वनि विज्ञान की आधारभूत सोच रही है। यह सिद्धांत दर्शाता है कि मनुष्य का शरीर (पिण्ड) और ब्रह्मांड (ब्रह्माण्ड) समान रचनात्मक तत्वों से बना है — जो आधुनिक सूक्ष्म और स्थूल जगत की परिकल्पना के बराबर है।

इसके अतिरिक्त, NEP 2020 केवल अकादमिक ज्ञान नहीं, बल्कि नैतिक, भावनात्मक और सामाजिक मूल्यों को भी शिक्षा का हिस्सा मानता है — जैसे कि पारंपरिक गुरुकुल प्रणाली में होता था। हितोपदेश में कहा गया है—

**“विन्द्या चाविन्यं चैव, विनयं च प्रशान्तातम।**

**प्रशान्ताचुतिम आप्रोति, श्रुतात्तत्त्व विज्ञानती॥”**

इस श्लोक का अर्थ है — विद्या के साथ विनम्रता आती है, विनम्रता से शांति मिलती है और शांति से ज्ञान की प्राप्ति होती है। यही है शिक्षा का आदर्श पथ। यह शिक्षकों केवल सूचनात्मक नहीं, बल्कि चारित्रिक और चिंतनशील बनाती है।

इस प्रकार, NEP 2020 भारतीय शिक्षा को फिर से भारतीय बनाकर, आधुनिकता के साथ परंपरा का संतुलन स्थापित करती है। NEP 2020 भारतीय





शिक्षा को उसकी जड़ों से जोड़ते हुए, परंपरा और आधुनिकता का संतुलन स्थापित करती है—यह केवल पाठ्यक्रम नहीं, बल्कि एक नई, आत्मबोध युक्त और वैश्विक दृष्टिकोण वाली पीढ़ी का निर्माण है।

नई शिक्षा नीति 2020 केवल एक नीतिगत बदलाव नहीं, बल्कि भारतीय आत्मा और मूल्यों का पुनरुत्थान है। यह नीति भारतीय ज्ञान प्रणाली (IKS) को शिक्षा के केंद्र में लाकर ऐसी पीढ़ी तैयार करना चाहती है जो आधुनिक विज्ञान से सुसज्जित हो, पर अपनी जड़ों से जुड़ी हो। उपनिषद् का “सा विद्या या विमुक्तये” और मुक्तिबोध की पंक्ति “भाषा के बल से ही बढ़े, जन-जन में आत्मज्ञान” इसी उद्देश्य को दर्शाती हैं। कोटील्य से लेकर पतंजलि और ऋग्वेद तक, यह नीति योग, आयुर्वेद, मातृभाषा, शोध और वैश्विक दृष्टिकोण को साथ लेकर चलती है। गुरुकुल परंपरा को पुनर्जीवित कर यह शिक्षा को नौकरी नहीं, व्यक्तित्व निर्माण का साधन मानती है। अंततः, जब मौलाना आजाद कहते हैं — “तालीम इंसान को सिर्फ कामयाब नहीं बनाती, उसे बेहतर इंसान भी बनाती है,” — तो यह कथन नई शिक्षा नीति 2020 की आत्मा को पूरी तरह अभिव्यक्त करता है। यह नीति केवल ज्ञान या नौकरी के लिए नहीं, बल्कि ऐसे नागरिकों के निर्माण के लिए है जो मुल्यनिष्ठ, संवेदनशील, और सांस्कृतिक रूप से जागरूक हों।

शिक्षा में भारतीय ज्ञान प्रणाली (IKS) का एकीकरण जितना प्रेरणादायक है, उतना ही चुनौतीपूर्ण भी। यद्यपि नीति के स्तर पर IKS को पुनर्स्थापित करने की पहल अत्यंत प्रशंसनीय है, परंतु धरातल पर इसके प्रभावी क्रियान्वयन में अनेक बाधाएँ हैं। सबसे बड़ी चुनौती है — ऐसे शिक्षकों की कमी, जो न केवल IKS की

विषयवस्तु को जानें, बल्कि उसकी भावनात्मक गहराई और सांस्कृतिक संदर्भों को भी समझें। इसके अतिरिक्त, ऐसे पाठ्यक्रमों का अभाव है, जो आधुनिक विज्ञान और पारंपरिक भारतीय दृष्टिकोणों के बीच संतुलन बना सकें। साथ ही, तकनीकी संसाधनों, डिजिटल मंचों और गहन शोध कार्यों की भी अभी बहुत आवश्यकता है। इन चुनौतियों का समाधान केवल सरकार की नीतियों से नहीं, बल्कि शिक्षण संस्थानों, समाज और स्वयं

शिक्षको की संलग्नता और समर्पण से ही संभव है। जैसा कि निराला ने कहा था — “बिना श्रम के कुछ नहीं, सृजन भी तप है।” ठीक वैसे ही, IKS का पुनरुत्थान भी संयुक्त प्रयासों, दीर्घकालिक दृष्टि और सांस्कृतिक चेतना से ही संभव हो सकेगा।

भारतीय ज्ञान प्रणाली (IKS) हमारी सांस्कृतिक चेतना, दार्शनिक गहराई और व्यावहारिक जीवनशैली का प्रतिबिंब है। नई शिक्षा नीति 2020 ने इसे शिक्षा की मुख्य धारा में स्थान देकर न केवल पाठ्यक्रम में बदलाव किया है, बल्कि भारत को पुनः अपनी आत्मा से जोड़ने का प्रयत्न किया है। IKS का पुनर्जागरण एक शिक्षक सुधार नहीं, बल्कि भारत के सांस्कृतिक पुनर्निर्माण की चिंगारी है — एक ऐसा यज्ञ, जिसमें ज्ञान, परंपरा, नवाचार और राष्ट्रनिर्माण समान आहुति बनकर उभरते हैं। जैसे कवि रामधारी सिंह दिनकर ने कहा था:

**“जो भरा नहीं है भावों से, बहती जिसमें रसधार नहीं,  
वह हृदय नहीं है पत्थर है, जिसमें स्वदेश का प्यार नहीं।”**

आइए, IKS के माध्यम से शिक्षा को भावों से भरें और भारत के नव-निर्माण की नींव रखें। ■ **Kartik Joshi**



# A Historical Trajectory of Educational Reforms in India: Reclaiming Bharatiya Wisdom through Cultural and Policy Transformation

## Introduction:

India that is Bharat. Bharat's complex educational landscape presents embroidery woven of decades of post-independence reforms initiatives, and millennia of Indian Knowledge System that is Bhartiya Gyan Pranali. A recurring conflict between maintaining cultural authenticity and embracing global modernity can be seen in Bharat's educational history, from gurukul system of antiquity to the thriving educational institutes at Nalanda and Takshashila to the current National Educational Policy of 2020. This historical trajectory shows a fundamental struggle to recover and reintegrate our wisdom within frameworks that can meet the demands of rapidly changing socioeconomic landscape, rather than just a series of policy changes.

## Tragedy, Transformation and Trajectory:

Although the British empire's initial commitment to Indian education was signalled by the charter act of 1813 the Orientalist Anglicist controversy was sparked by the act's ambiguity regarding pedagogical direction. Orientalists, like H.H. Wilson, promoted a respectful study of Arabic and Sanskrit customs, acknowledging them as highly developed cultural archies. Anglicists, like Thomas Macaulay in his 1835 Minutes on Education, on the other hand promoted a colonial educational model based on Western epistemology, rejecting our literatures and aiming to create a class of middlemen who were "Indian in blood and colour, but English in taste". After lord William Bentinck's resolution embraced Macaulay's vision, it sparked an epistemic revolution that academics now refer to as "cognitive imperialism" – the systematic replacement of Bharat's experiential, spiritual and character developing knowledge with rational,



secular, and empirical Western knowledge structures.

This dark path was widening over the light of "our knowledge system" but it was unable to fuse the light of "our knowledge" in terms of intellect world sees Bharat as Guru from ancient times. Under regressive behaviour of British raj towards every sector of nation, our people were always on the peak of understanding and creation of knowledge. Pioneers such as Ishwar Chandra Vidyasagar, Profulla Chandra Ray, Srinavasa Ramujan, Jagdish Chandra Bose, Jamsetji Tata, Abindranath Tagore, Sarojini Naidu and many more unknown underrated intellectuals of our nation who were Carving, creating, and contributing in the global knowledge. These luminaries did not merely preserve Indian knowledge; they expanded it, remixed it, and asserted its relevance in the modern world. More importantly, countless unnamed thinkers, writers, teachers, and scientists—far from the corridors of power—quietly shaped the intellectual landscape of their communities. Their legacy reflects an unyielding resolve: even when shrouded in imposed darkness, the light of Indian thought continued to flicker, echoing the soul of a

civilization that had always sought wisdom not as power, but as harmony and liberation. During the dark age our knowledge was the light but the flame was being covered by the western glasses of Lantern.

The era of British raj ends India's independence in 1947 marked a turning point for educational reforms, creating immense opportunity while exposing the shortcoming of the colonial system that had excluded the masses. With various reforms starting with The University Education Commission (1948-49), chaired by Dr. Radhakrishnan, offered the first post-independence blueprint. The secondary Education Commission (1952-53) or Mudaliar Commission. A watershed moment arrived with the Kothari Commission (1964-66). The National Policy on Education (1968) institutionalized many of these recommendations, marking the beginning of a sustained policy framework. A more progressive revision came with the NPE of 1986 (modified in 1992), which responded to global technological shifts while remaining committed to inclusion and equity. From Operation Blackboard to skill and vocational education every aspect of education was being considered in the various post-





independence reforms. Ultimately, despite visionary frameworks and increased investments, implementation gaps persisted. Illiteracy and educational inequity remained entrenched.

The National Education Policy of 2020 represents a paradigmatic shift in Indian educational thinking, explicitly acknowledging the limitations of previous approaches while articulating a comprehensive vision for educational transformation. The policy document's opening sections pay homage to India's ancient educational traditions, positioning contemporary reforms within a broader historical narrative of educational excellence. This framing represents more than symbolic gesture it reflects a fundamental

reconceptualization of the relationship between traditional wisdom and modern educational requirements.

The reclamation of our wisdom through educational reform represents more than policy change, it reflects broader processes of cultural decolonization and identity reconstruction that extend well beyond educational institutions. As India continues to navigate the complexities of global integration while maintaining cultural distinctiveness, educational policies will play crucial roles in shaping the knowledge, values, and capabilities of future generations.

The historical trajectory from Vedic education through colonial disruption to contemporary reform efforts provides valuable insights for

understanding both the challenges and possibilities inherent in this ongoing transformation

### Our New Normal

Our knowledge system was somewhere struggling to emerge from the knit ball in the form of the woven fabric. Fabric of our knowledge and values with global competence consisting threads of Vedic Technology to Modern AI Technology. Form the ancient era to 21th century the NEP 2020 seems to shape our New Normal where education is not just about education but about the character development through Character Development - Nation Development, Through Nation development - Social development. ■

**Dev Yogeshbhai Karelia**  
**M.Sc - M.Ed ( Semester- 3)**

# LANGUAGE , CULTURE AND HERITAGE

## INTRODUCTION

India's National Education Policy 2020, or NEP 2020, is a new plan for the country's education system. It focuses a lot on using multiple languages, respecting cultural traditions, and valuing the country's educational history. This policy was officially announced on July 29, 2020. It brings big changes to make sure education in India matches the diverse languages, customs, and traditional knowledge of the nation. The main goal is to help students learn not only in subjects but also to understand their culture, be good at ethics, and have a better understanding of their surroundings.

## LANGUAGE POLICY AND MULTILINGUALISM

### ● Mother-Tongue as Medium of Instruction

The NEP 2020 highlights the importance of teaching children in their mother tongue or regional language, at least up to Grade 5, and preferably through Grade 8 and beyond.

Studies have found that learning in a language a child is already familiar with helps them understand better and perform well in their studies. The policy clearly states that no single language will be forced on anyone. The guidelines are suggestions, allowing states and schools to decide how to follow them based on their own needs.

### ● Three-Language Formula

1. A key part of NEP 2020 is the three-language formula, which requires students to learn:

2. Their first language, like their mother tongue or regional language;
3. A second Indian language, such as Hindi or another regional language, depending on the state;
4. And a third language, which could be English, a foreign language, or another Indian language.
5. Teaching in multiple languages is thought to help students think more flexibly, improve their problem-solving skills, and better understand different cultures.

### ● Resources and Teacher Training

The New Education Policy (NEP) highlights the need for training teachers, creating good teaching materials, and using teaching methods that are sensitive to different languages.

These efforts are key to helping classrooms where students speak many languages. Without these supports, the policy might not work well in bringing back regional and endangered languages.

### ● School-Level Promotion of Cultural Literacy

Different states have taken different approaches. For instance, Maharashtra requires all students to learn Marathi and follows the NEP's three-language system, where Hindi or another Indian language is the third language. Schools offer online lessons or have special teachers based on what they need.

## CULTURE AND HERITAGE IN THE CURRICULUM



### •Including Arts, Literature, and Local Traditions

The NEP 2020 calls for a curriculum that is hands-on, rich in humanities, and connected to culture.

Schools are asked to include arts, crafts, literature, traditional games, and local cultural knowledge along with subjects like science and math. Curriculum plans also suggest bringing in local artists or artisans as "Artists-in-Residence," especially in rural or tribal schools.

These artists can teach traditional skills, folklore, music, theatre, and stories as part of a combined learning approach.

### •Ek Bharat Shreshtha Bharat (EBSB) Clubs

New guidelines based on NEP require schools to set up EBSB Clubs.

These clubs help students from paired states interact, learn about each other's cultures, and practice different languages. This helps students understand and value the diversity and unity of India.

### •Value-Based Assemblies and Cultural Knowledge

In Uttarakhand, schools and our college now include daily recitations of Bhagavad Gita verses and moral teachings during morning assemblies.

This reflects the NEP's emphasis on teaching traditional values and philosophical heritage as part of the daily school routine.

### •Reviving Traditional Games:

### Bharatiya Khel

The NEP 2020 encourages "fun-filled learning" with less need for big setups. The Bharatiya Khel program brings in 75 traditional Indian games, such as gilli-danda and langdi, into school lessons. Each month, one game is highlighted, and there are competitions between schools that give recognition for taking part and coming up with new ideas. At first, only about 1,500 schools joined in, but the plan is to make it a big national effort to promote traditional physical activities, teamwork, and creativity.

### IMPLEMENTATION , CHALLENGES & FUTURE STEPS

#### •Uneven Rollout

The implementation of the NEP's language and cultural vision is not consistent across all regions. The Supreme Court has given states the freedom to adopt NEP practices on their own—so states like West Bengal, which have their own education policies, can create their own systems based on local languages and a four-year undergraduate structure without being forced to follow a uniform model.

#### •Institutional Support & Awareness

In Jharkhand, the governor encouraged universities to form task forces and hold workshops to promote the NEP's cultural,

language, and IKS (Indigenous Knowledge Systems) goals.

This shows that raising awareness and working together within institutions is key to making real change happen.

### •Resource Constraints & Teacher Capacity

Studies show that many Indian languages are at risk of disappearing, with nearly 197 declared endangered by UNESCO. For the NEP to work, there needs to be more investment in training teachers, developing resources, and addressing the gap between rich and poor areas—especially in remote parts of the country.

### CONCLUSION

NEP 2020's vision for language, culture, and heritage is big and meaningful. It's not just about changing the way education works, but also about bringing back and keeping alive the cultural values and traditions. The policy encourages learning multiple languages, understanding cultural history, supporting traditional arts, and including the knowledge systems of India. This aims to create students who are good at school subjects and also deeply connected to their culture. For this to work, it needs to be properly carried out. This means training teachers well, making the policy fit for each state, and having the right support systems in place. ■

**Dev Yogeshbhai Karelia**  
M.Sc - M.Ed ( Semester- 3)





# From Forest to Future:

## Vocational Potential of India's Plant Knowledge

India's biodiversity is one of the richest and most remarkable in the world, shaped by its vast landscapes, varied climates and more than 100,000 species of plants and animals. According to the Convention on Biological Diversity and UNEP, India is recognized as one of the 17 megadiverse countries of the world. In the heart of India's rich biodiversity lies a treasure trove of plant-based knowledge that has been passed down through generations. This knowledge holds the key to a greener and more self-reliant future. With the introduction of the National Education Policy 2020 (NEP 2020), India is witnessing a paradigm shift in education. The policy places a strong focus on reviving India's ancient knowledge systems while also encouraging practical, hands-on vocational learning for students. It beautifully states that, "These rich legacies to world heritage must not only be nurtured and preserved for posterity but also researched, enhanced and put to new uses through our education system." Thus, this article explores how India's plant knowledge, especially Traditional Botanical Knowledge (TBK), can be integrated with vocational education to generate sustainable livelihoods, empower rural youth and contribute to national development goals.

India houses nearly 47,000 species of plants, of which around 7,500 are known to have medicinal uses (Ministry of AYUSH, 2023).

Systems like Ayurveda, Siddha, Unani and tribal ethnobotany represent centuries of accumulated knowledge about the pharmacological, nutritional, ecological and spiritual functions of flora. Sacred groves in states like Kerala, Meghalaya and

and Nutrition-Linked Skills, Sustainable Agriculture and Gardening Skills, Environmental Education and Conservation Skills etc. These skills can be taught via: Work Education periods, School Herbal Clubs, Vocational training modules and Integration into science, art and social science classes

Starting from Medicinal and Herbal Knowledge-Based Skills, Herbal Gardening can be used to teach students how to grow and maintain plants like tulsi, aloe vera, brahmi, ashwagandha and neem. Students can learn the preparation of Herbal Medicines like herbal teas, balms and decoctions. Drying and Processing of Medicinal plants including techniques to dry, powder and store herbs, can be taught along with basic labeling and packaging skills for herbal products. For Plant-Based Art and Handicraft Skills, Natural dyeing includes extracting dyes from

turmeric, indigo, beetroot, marigold, etc. and dyeing cloth or paper. Preparation of Herbal Soap and Candle making using oils, petals and extracts to make eco-friendly products can be taught. Handmade paper from banana fiber, water hyacinth or cotton waste and eco-friendly decor using bamboo, palm leaves, dried flowers, etc., along with seed art and jewelry using pods, can be taught. This will help students develop self-reliant health practices and open pathways to careers in AYUSH, herbal entrepreneurship and natural wellness industries. It will also help students gain creative, eco-friendly design

Maharashtra protect endemic and rare species. Agroforestry practices in tribal belts integrate farming with forest conservation. Wild edibles and forest produce support over 100 million forest dwellers (MoEFCC, 2021). This intergenerational wisdom, however, is at risk due to modernization, deforestation and lack of documentation. Reviving this knowledge through education and vocation can secure livelihoods and conservation alike.

Thus, this wide range of knowledge can be used to generate vocational skills like Medicinal and Herbal Knowledge based skills, Plant-based Art and Handicraft skills, Food







skills that can support livelihoods in the sustainable craft and green product sectors.

Food and Nutrition-Linked Skills like Kitchen gardening comprising of growing vegetables and herbs at home or school using organic methods; Herbal Products making like preparing amla candy, tulsi tea, etc. and Plant-based cooking, using seasonal plants in nutritious recipes (e.g., moringa paratha, methi ladoo) can be taught. Lasty Preservation Techniques like Drying, pickling, or fermenting herbs and vegetables using traditional methods. This will help students learn how to create value-added plant-based food products, preparing them for small-scale food enterprises and local market engagement. Sustainable Agriculture and Gardening Skills comprises of Organic Farming Techniques using bio-fertilizers, compost, green manure and vermicompost. Seed Saving and Sowing by collecting indigenous seeds and using storing and sowing techniques. Permaculture and Agroforestry Basics where combining trees and crops for sustainability productivity is included. And Soil Health and Composting by understanding soil nutrients and preparing compost from waste. This will help students build hands-on experience in organic farming and agro-ecological methods, laying a foundation for rural livelihoods and agripreneurship.

Environmental Education and Conservation Skills including herbarium making by collecting, pressing and documenting plant specimens. Sacred Groves/Community Forest Documentation by mapping and documenting local biodiversity practices and Eco-Club Activities like tree planting, seed ball making and medicinal trail walks. Entrepreneurship and Life Skills, which includes Herbal Product Marketing by Learning pricing, branding and selling of eco-products. Setting Up Small Nurseries by cultivating and selling saplings of herbs and native plants. Participation in Local Exhibitions by displaying and selling student-made products and Basic Business Planning by Estimating the cost, profit and

sustainability of plant-based businesses can be taught. This will help students develop entrepreneurial thinking, leadership, and basic business skills that are essential for self-employment and rural innovation.

Lastly, Teaching and Extension Skills for senior students, by Peer Teaching on Plant Knowledge, Community Awareness by organizing sessions in local communities about safe herbal practices and Storytelling and Documentation by recording elders' knowledge about plant-based traditions can be taught. This will help students enhance communication, teaching, and community outreach abilities, preparing them for roles in environmental education and social impact work.

Thus, integrating India's rich botanical knowledge into school vocational education nurtures not just hands-on skills but deep respect for nature, culture and community. It empowers students to grow herbs, craft sustainably, farm organically and think like young entrepreneurs. More than careers, it offers purpose rooted in tradition and relevance to today's world. By sowing these green skills early, we cultivate future citizens who are skilled, self-reliant, and ecologically responsible.

**Patel Maitrikumari J.**  
**M.Sc. M.Ed sem 5**







# Language, Culture, and Heritage: The Soul of Indian Identity

## INTRODUCTION:

India, known for its diversity, is home to a unique mosaic of languages, cultures, and traditions that have evolved over thousands of years. These elements collectively shape the Indian identity and continue to influence the nation's social, educational, and cultural fabric. Language, culture, and heritage are not just markers of the past; they represent the continuity of knowledge systems, philosophies, and shared values that bind communities together. The National Education Policy (NEP) 2020 emphasizes the importance of preserving and promoting this rich legacy while preparing the younger generation for global citizenship.

By integrating these elements into education, NEP 2020 envisions a system that nurtures pride in India's roots while fostering holistic and future-ready learning ((MoE), 2020).

## Body

### 1. The Role of Language in Indian

## Identity

Language is the foundation of communication and an essential carrier of culture and heritage. India is one of the most linguistically diverse countries in the world, with 22 officially recognized languages and hundreds of regional dialects (India, 2011). Each language carries within it centuries of history, literature, art, and local traditions. According to NEP 2020, the promotion of mother tongue and regional languages in education is crucial for strengthening the cultural fabric of the nation. The policy emphasizes that children learn best when taught in their mother tongue or regional language, especially at the foundational stage (MoE, 2020).

The NEP's three-language formula aims to ensure that learners gain proficiency in their mother tongue, along with two additional languages, to foster both local and global connections. This approach not only helps preserve indigenous languages but also equips students

with linguistic versatility, encouraging cultural inclusivity and national unity (Patra, 2021).

### 2. Culture: The Backbone of Social Identity

Culture is the collective expression of a society's values, beliefs, and practices. From classical music, dance, and art to folk traditions, Indian culture reflects the richness of its spiritual and intellectual heritage. NEP 2020 advocates for the integration of cultural studies and arts into the mainstream curriculum to promote a holistic understanding of India's traditions among students ((MoE), 2020).

By incorporating cultural education, NEP 2020 aims to move beyond rote learning and foster creativity, critical thinking, and aesthetic appreciation. Cultural festivals, traditional crafts, and local art forms are encouraged to be integrated into school activities. Such initiatives not only preserve cultural traditions but also create



opportunities for students to explore India's intangible heritage, such as storytelling, performing arts, and handicrafts (Singh, 2022).

### 3. Heritage:

The Link Between Past and Present India's heritage is a blend of tangible and intangible assets, ranging from historical monuments, manuscripts, and architecture to spiritual practices and oral traditions. Heritage connects us to our roots, reminding us of our shared history and collective wisdom. NEP 2020 emphasizes the need for students to learn about India's cultural and historical heritage through experiential and project-based learning ((MoE), 2020).

Heritage education, as proposed in NEP 2020, encourages students to engage with local history, visit heritage sites, and understand the importance of preserving cultural assets. Such exposure helps instill a sense of pride and responsibility towards the nation's cultural wealth. Moreover, NEP 2020 advocates for the use of digital technology to document and disseminate information about India's heritage to a global audience (Narang, 2021).

### 4. The Synergy Between Language, Culture, and Heritage

Language, culture, and heritage are interconnected and form the bedrock of Indian identity. Language transmits cultural values and traditions, while culture gives meaning to heritage. The NEP 2020 recognizes this synergy by promoting a curriculum that balances modern education with traditional knowledge systems.

For instance, the policy highlights the Indian Knowledge System (IKS), which includes ancient sciences, literature, mathematics, and philosophy, as a valuable resource for contemporary learning. Integrating IKS with modern subjects can help students appreciate the depth of India's

intellectual and cultural heritage. Additionally, cultural and linguistic studies encourage empathy, tolerance, and mutual respect qualities essential for a pluralistic society like India (Raina, 2020).

### 5. Challenges in Preserving Language, Culture, and Heritage

Despite efforts, the rapid pace of globalization and urbanization poses challenges to the preservation of India's cultural identity. Many regional languages face the risk of extinction, and traditional art forms struggle to find a place in modern education systems. NEP 2020 addresses these challenges by recommending steps such as:

- Strengthening language learning in schools.
- Promoting digital documentation of endangered languages and cultural practices.
- Encouraging collaboration between educational institutions, cultural organizations, and local communities.

### 6. NEP 2020 and the Vision for the Future

NEP 2020 envisions education as a means of fostering national pride while preparing students for global challenges. It aims to create a generation that is rooted in Indian culture yet open to new ideas and innovations. Through initiatives like bilingual teaching materials, art-integrated learning, and experiential heritage education, the policy lays the foundation for a culturally rich and inclusive educational system.

Moreover, NEP 2020 encourages the use of technology to promote cultural awareness. Virtual tours of museums, interactive digital archives, and online language-learning platforms are some tools that can be leveraged to make language, culture, and heritage more accessible to students across India.

### Conclusion

Language, culture, and

heritage are the soul of Indian identity, reflecting the country's diversity, resilience, and intellectual depth. They are not just remnants of the past but living traditions that continue to shape contemporary India. NEP 2020's emphasis on preserving and promoting these elements is a step toward creating an education system that is both culturally rooted and globally competent.

As we move forward in the 21st century, it is essential to view language, culture, and heritage as dynamic resources that enrich both individual and collective identities. By aligning education with these values, India can build a generation that cherishes its heritage, celebrates its diversity, and contributes meaningfully to a rapidly changing world.

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**PATEL DIYABEN CHETANBHAI**

**- M.Sc. M.Ed. Sem - 5**

# Research and Innovation in NEP 2020: An Action Plan to Transforming India's Higher Education

**"Research is seeing what everybody else has seen, and thinking what nobody else has thought." — Albert Imre**

On 29th July 2020, India introduced a new education policy called the National Education Policy (NEP) 2020, replacing the old one from 1986. This policy isn't just about changing what we study, it's about changing how we learn. One of the most exciting parts of NEP 2020 is its strong focus on research and innovation, which is something India has struggled with for years despite having a massive population of bright students and scholars. India has thousands of colleges and universities, but only a few are known for doing serious research. Most of the time, students are told to memorize facts and pass exams. There hasn't been enough room for questioning things, being curious, or creating something new. NEP 2020 wants to fix that by making research an essential part of education, starting not just at the postgraduate level, but right from undergraduate studies and even school.

The new policy is trying to create a learning environment where students are encouraged to think, explore, and innovate. One big step toward this goal is the setting up of the National Research Foundation (NRF). This body will help fund and support research across different subjects ie, from science and technology to humanities and arts. The idea is to make sure that research isn't limited to big institutions or elite cities, but also reaches small colleges and rural areas. NEP 2020 also pushes for interdisciplinary studies. This means students can mix and match subjects for example, studying computer science along with music, or physics with philosophy. This kind of flexible learning helps students come up with creative solutions to real-world problems by looking at them from multiple perspectives. Another great

thing about NEP 2020 is its focus on hands-on learning. Instead of just reading theories, students will get more chances to work on real projects, conduct experiments, and even participate in activities like hackathons, innovation contests, and startup events. Many colleges are being encouraged to set up incubation centers and innovation labs to support students who want to turn their ideas into reality.

NEP 2020 understands that not all innovations come from academic papers. Sometimes, the best ideas come from people who want to solve practical problems. That's why the policy supports entrepreneurial thinking. Students will be guided on how to launch start ups, design prototypes, and even understand the basics of business models and funding. This approach not only makes learning more exciting but also prepares students for today's job market, where skills like problem-solving, creativity, and adaptability are more important than just book knowledge.

Another important area that NEP 2020 touches upon but isn't always talked about enough is the importance of mentorship and collaboration. Innovation doesn't happen in isolation. When students get to connect with experienced mentors whether they're professors, industry experts, or researchers it becomes easier to turn ideas into actual projects. NEP 2020 encourages partnerships between colleges, research institutions, and even international organizations. This opens up more opportunities for students to work on joint projects, get feedback, and learn from different perspectives. Having the right guidance and working in teams can really boost confidence and help young minds come up with better, more meaningful solutions.

Even though NEP 2020 sounds promising, there are still some roadblocks. For example, many colleges in rural or semi-urban areas lack proper research labs, internet access, or modern equipment. There's also a shortage of trained teachers who can guide students in research-based projects. Some institutions still follow old systems and resist changing how things are done. Another issue is that funding is not equally distributed. Most of the money still goes to top universities, while smaller colleges struggle. One area that hasn't been talked about enough is the role of digital technology in research. With online tools, virtual labs, and AI-based learning platforms, even students in remote areas can now access resources that were once out of reach. Encouraging global partnerships can give students more exposure and help Indian research get recognized on a larger scale.

Lastly, NEP 2020 is more than just an education policy—it's an action plan for India to rethink how learning and discovery should work. It promotes curiosity, innovation, and real-world thinking, which is exactly what our country needs to move ahead. As students, we now have a bigger role to play not just in scoring marks, but in solving problems, creating change, and thinking independently. Most importantly research and innovation are at the heart of the National Education Policy (NEP) 2020, marking a transformative shift toward a knowledge-driven, self-reliant India that encourages students and educators to think critically, develop new technologies, and find sustainable solutions to local and national challenges. ■

**Mavisha Naik**  
- M.Sc. M.Ed. Sem - 1 (E)





**"Imagine a classroom under a tree, where the teacher recites mantras explaining the solar system, while students solve complex maths problems with nothing but sand and a stick. Sounds ancient? It was. But it was also India 'centuries ago' when we taught the world how to think." Today, as the world accelerates with Artificial Intelligence, space tourism and biohacking, India too is marching forward but not by forgetting its roots rather by reconnecting with them. This reconnection is what the National Education Policy (NEP) 2020 attempts to achieve through the Indian Knowledge System (IKS).**

## **'IKS: More Than Just the Past, More Than Just Nostalgia'**

When we speak of the Indian Knowledge System (IKS), we must recognize it not merely as a collection of traditions but as a profound civilizational consciousness. It is a living philosophy that unites science, spirituality, ecology, language, art, architecture and wellness into a single holistic worldview. From the mathematical genius of Aryabhata and Bhaskaracharya to the intricate logic of Nyaya and Mimamsa schools, from Charaka's principles of preventive healthcare to Sushruta's early surgical techniques. India's ancient intellect was not fragmented but deeply interconnected. Vedic cosmology didn't just map the stars; it taught us the cyclical nature of time. Panini's Ashtadhyayi wasn't just about grammar it was a computational system century ahead of its time. Today, as artificial intelligence and sustainability dominate global discourse, India stands at a unique vantage point not as a passive adopter but as a wisdom-rich contributor. The IKS tradition teaches us that knowledge is not static; it evolves with context, adapts with time and deepens with inner reflection. This makes IKS not only timeless but timely especially in our age of information overload and cultural disconnection.

The National Education Policy (NEP) 2020 acts as a bridge between India's intellectual heritage and its aspirations for the future. It reframes education not just as skill acquisition but as character-building rooted in culture, ethics and curiosity. The integration of IKS into formal education is not about glorifying the past it is about empowering the present. By introducing students to Yoga as both physical science and philosophical inquiry, by promoting Ayurveda as a complement to modern medicine, by reviving Sanskrit not only as a liturgical language but as a vehicle of precision thought. NEP is creating a new grammar of learning; it democratizes ancient wisdom. A rural child learning Vedic maths now competes globally in logical reasoning; a city student discovering Bharatanatyam learns physics through motion and symmetry.

NEP's focus on multilingualism, experiential learning and value-based education mirrors the ancient Gurukul model where shiksha was not separated from samskara. By establishing IKS centres and encouraging indigenous research, the policy signals a tectonic shift: from colonial frameworks to civilizational pride. Yet, this transformation is not automatic. It demands teacher training, curriculum reimagination and public awareness campaigns to dismantle long-held misconceptions that equate IKS with superstition or mere nostalgia. Integrating IKS into modern curricula also

presents challenges. There exists a lingering colonial mindset that often dismisses indigenous knowledge as unscientific or outdated. Overcoming this requires not only policy support but a mindset shift among educators, institutions and even parents. Stereotypes must be shattered through research, dialogue and open-minded pedagogy. Digital resources can play a transformative role here by creating interactive IKS modules, virtual heritage tours, multilingual content and youth-driven research platforms. The role of universities and research bodies becomes pivotal in creating peer-reviewed, interdisciplinary content that brings ancient insights into conversation with modern sciences. There is a need for global academic engagement where Indian scholars present IKS not defensively but confidently at international forums, journals and classrooms. Only then can IKS become a universally respected intellectual paradigm rather than just a cultural relic admired from a distance.

In truth, IKS is not nostalgia; it is navigation. It guides us to address 21st-century challenges with inner clarity and outer resilience. As climate change threatens our planet, the ethos of Vasudhaiva Kutumbakam teaches planetary unity. As mental health concerns rise, dhyana and pranayama offer tools for emotional regulation. As youth struggle with identity crises, IKS reminds us that Atman (the self) is not defined by likes and followers but by inner stability. The revival of IKS is not about going backwards it is about spiralling forward with rooted wings and the real torchbearers of this movement are not governments or policies alone but we, the youth. With access to digital archives, open-source platforms, AI tools and global collaborations, we can reinterpret ancient wisdom for contemporary contexts. We can blend Vedanta with virtual reality, Upanishads with neuroscience, temple geometry with environmental design.

Let us not wait for the West to validate what our ancestors already knew. Let us become researchers, educators, designers and innovators who speak the language of tomorrow in the voice of Bharat. The golden dust of Indian knowledge is not meant to settle it is meant to rise again. Not as a museum piece but as a compass. Not as a memory but as a movement. We are not just the inheritors of a great civilization; we are its living pulse. ■

**We are Bharat.  
Kirit B. Patil  
M.Sc. M.Ed. Sem 3**

## INDIAN KNOWLEDGE SYSTEM WHEN THE PAST WHISPERS TO THE PRESENT

# न हि ज्ञानेन सदृशं पवित्रमिह विद्यते

(Truly, there is nothing more purifying than knowledge)

~ Bhagwad Gita (4.38)

India is a country with long surviving civilianization history and practice to mankind. As modern western date the civilization at least 500-8000 years but our civilization goes very back. There is an impression that contemporary society benefits from the knowledge that originated from the west. Since the western civilization is relatively recent in origin compared to Indian or other civilization. There was a time that the Indian knowledge didn't just live in the books but in breath. As it was passed down from guru's lips to disciple's heart and passed on from generations to generations, the time has come to bring our Indian knowledge system back. So the wisdom can knock again.

### The Soul of a Civilization

The Indian Knowledge System is a generic phrase that covers practically everything about Indian knowledge; it is not just theoretical, it is rooted in deep ethics, balance and nature. The term Indian means the indigenous knowledge source generated from Indian society, Knowledge which is obtained from the experiences or means of intense observation of events, analysis etc. and System means a structure methodology.

As we all know, once knowledge didn't live in books but was passed and was visible in the society from kitchen to every part of our society. The children recited the Vedas not as rote learning but as a rhythm. The mother treated her child's fever with Tulsi, Haldi(turmeric) etc. The Indian Knowledge System contained all the knowledge that was necessary without even taking the class or going to school.

Our traditional education system was more focused on holistic development such as physical, mental and spiritual growth which was replaced. The Gurukul System focused in the deep holistic learning, close mentorship. Thus the Indian Knowledge System is not just a subject but it woven into life (Dhawan, 2024).

### How was it lost?

In earlier days, education in India was a crucial part of daily life not only as a form of passing the exam and gaining degrees. It was primarily connected with the Gurukuls and included subjects like Ayurveda , moral values , Guru-Shishya Parampara etc. more focused on the close interaction and connection between the Guru-Shishya.

But as the time shift there were different eras that took place in India and with time major changes that took place. One of the most crucial shifts that took place was after the Britisher came to India. With the English education act (1835) there were major changes in the education system and sidling the traditional institutions like Gurukuls, pathshalas etc. The younger youth began to abandon Sanskrit, folk arts (Ji, 2023). Even though the western influenced the knowledge system of India it is not all lost, deep down the ancient knowledge is still within us and is practiced everyday from households to workplaces. Oral storytelling tradition is still continuing to pass wisdom from generation to generation.

In recent years, yoga which was practiced in the ashrams but now practiced worldwide, ayurveda is gaining recognition for its holistic

approach to health and emphasis on balance and prevention rather than just treating the disease (Dhawan, 2024).

### The Revival

The Indian Knowledge once sidelined by the western reforms is now again getting revived by the national policy, institutions and public awareness National Educational Policy 2020 promotes the Indian Philosophy, Yoga, Ayurveda, Sanskrit and all the indigenous knowledge. Dr. Sanjay Kavishwar also highlighted the NEP's shifts towards the experiential learning, multidisciplinary and value based education which are the pillars of Indian Knowledge System (Ahmed, 2025). The universities are promoting and offering Indian Knowledge programs. At the grassroots level the tribal communities are preserving ecological knowledge through the traditional practices, the art and culture are given importance at every level and work is being done to revive the Indian Knowledge System. These will help to reflect the ancient wisdom to be reinterpreted into the modern relevance and ensure the shifts from relic to mainstream living knowledge.

### Need of IKS

In Modern Life In today's world of climate instability and growing cultural detachment the Indian Knowledge offers a sense of rootedness and resilience. It gives practical solutions for the global challenges such as sustainability, education, health, ethics and identity.

For mental health yoga, meditation and pranayama are proven to enhance psychological





resilience in modern lifestyles (Sharma & Tiwari, 2023). Indian Knowledge System for emphasizing the dharma(moral duty), community are for the growth of the personal as well as the nation (Excelsior, 2025). It will cultivate pride in Indian heritage, strengthens identity and encourages the young mind to stay connected to their roots. The Indian Knowledge System is refining our relationship with the environment and to co-exist with it. The Indian Knowledge System not only provides the information but as a lifelong and outer transformation.

### Conclusion

The Indian Knowledge System is not a relic from the past but it is a reservoir for the future and also an integral part of each and every person as well as a community. For generations we gazed out mistaking borrowed light for progress. It offers tools to heal our body, guide our mind and connect through nature. As today effort is being made to integrate the Indian Knowledge System into the modern education not just to

preserve but also to shape the future (Koley, 2025)

. Thus, the revival is very much necessary in today's situations and preserving the soul of India. So that we can embrace the spark and finally understand its value.

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- M.Sc. M.Ed. Sem - 5 (E)



# ACTIVITIES AT A GLANCE



An orientation session on Teachers' Tune – Internet Radio for Educators was conducted on 3rd July 2025 as a part of activity under MOU signed between IITE and CRU. Faculty members and students actively participated, exploring meaningful ways to contribute as Orators and content creators for the platform.



We successfully organized a lecture on "Laws Related to Female Rights" under the Internal Complaint Cell at IITE. The session was graced by the esteemed advocate Shree Sonal Joshi, who shared valuable insights on legal rights and protections for women on 8th July 2025.



IITE actively participated in #SundaysOnCycle, where 60 students rode from Mahatma Mandir Gate No. 5 to Swarnim Park Garden. The event was graced by the Hon'ble Minister of Youth Affairs and Sports -Shree Mansukh Mandaviya on 13th July 2025.



On the Birth Anniversary of Hon'ble Lady Governor Smt. Darshana Devi, NSS Volunteers and NCC Cadets of IITE participated in a Blood Donation Camp at Raj Bhavan, Gandhinagar on 15th July 2025.



The Center of Training at the Indian Institute of Teacher Education (IITE) commenced the 42-day Induction Training – Batch 4 (2025) for newly appointed teachers of New Sainik Schools across India. The inaugural ceremony was held on 14th July 2025, marking the beginning of a comprehensive national-level training program designed to blend theoretical knowledge with experiential learning. A total of 69 teachers from 33 New Sainik Schools are participating in this structured hybrid training program. This training initiative reflects IITE's commitment to empowering educators with the skills, values, and vision aligned with the national goals of education under the NEP 2020 framework.





# ACTIVITIES AT A GLANCE



As part of the celebrations marking 5 Glorious Years of NEP 2020, IITE hosted an inspiring expert talk by Dr. Arpan Yagnik, renowned Creativity Coach and faculty at Penn State University, USA. He delivered his lecture on “Education in the Age of AI: Creative Leadership, Fear Mastery, and Original Learning,” The session, held on 16th July 2025



NCC cadets of IITE along with ANO Lt. Megha Tadvi has given orientation session under “**दिक्षारंभ**” initiative at Gujarat Vidyapith. A captivating drill by 36 cadets from IITE showcased discipline, unity, and leadership in action. Session held on 18th July 2025.



**भारतीय शिक्षक प्रशिक्षण संस्थान, गुजरात**  
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**MALAVIYA MISSION**  
**TEACHER**  
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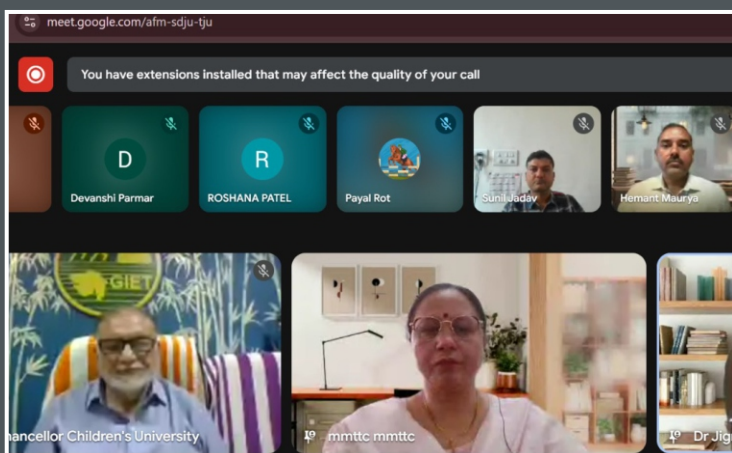
**9th NEP Orientation & Sensitization Programme**  
Training Programme ID: MMC-141-2025-JUL-B-05377

**No Registration Fees**

<b>MMTTC Director</b> : Prof. Divya Sharma	<b>Date:</b> : 21-29 July, 2025 (Online)	
<b>Programme Dy. Director</b> : Dr. Hemant Maurya	<b>Time</b> : 02:00 PM to 05:00 PM	
<b>Programme Coordinator</b> : Dr. Hemant Maurya	<b>Online Registration</b> : <a href="#">Click Here</a>	



9th NEP Orientation & Sensitization Programme, scheduled on 21st July 2025. The event will be graced by Prof. R. C. Patel, Hon'ble Vice Chancellor of IITE. This enriching programme aims to deepen educators' understanding of NEP 2020 through expert-led sessions. Prof. S. K. Yadav, Former Head of Teacher Education at NCERT, New Delhi, will deliver a session on Multidisciplinary Education and NEP 2020, while Dr. Manish Kumar Gautam, Assistant Professor at the University of Allahabad, will speak on Holistic Education and NEP 2020. The programme is organized by MMTTC, IITE. All educators and stakeholders are cordially invited to join this insightful event.





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**MALAVIYA MISSION**  
**TEACHER**  
**TRAINING PROGRAMME**

**Programme**

**Programme: 6 Short Term Programme (STP)/ Faculty Development Programme (FDP)**  
"Innovative Pedagogy for NEP 2020: Fostering Teachers' Role in Children's Holistic Development"

**Title**

<b>MMTTC Director</b> : Prof. Divya Sharma	<b>Date:</b> : 14-19 July, 2025 (Online)	
<b>MMTTC Deputy Director</b> : Dr. Hemant Maurya	<b>Time</b> : 10:00 AM to 05:00 PM	
<b>Programme Coordinator</b> : Prof. Jignesh Patel	<b>Online Registration</b> : <a href="#">Click Here</a>	
<b>Google Meet</b> : <a href="#">Click Here</a>	<b>No Registration Fees</b>	

6th Short Term Programme (STP)/ Faculty Development Programme (FDP) successfully completed in collaboration with Children's Research University on “Innovative Pedagogy for NEP 2020: Fostering Teachers' Role in Children's Holistic Development” during 14 to 20 July 2025 in online mode. We were privileged to host 24 distinguished experts from across the country, whose insights enriched the sessions, and welcomed 185 dedicated participants from various academic and professional backgrounds. This impactful initiative reaffirms MMTTC's unwavering commitment to advancing educational excellence and teacher empowerment.



