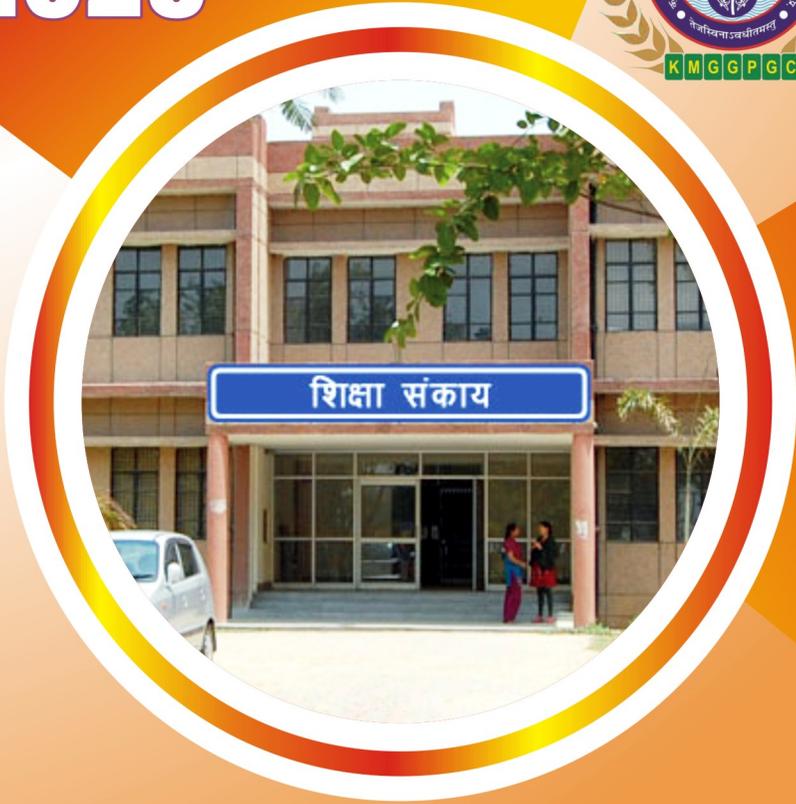# 2023

शिक्षा संकाय

"Aazadi ka Amritkaal : Global Welfare Through Indian Knowledge System"
Volume -1

Patron
Prof. (Dr.) Divya Nath

Managing Editor
Prof. (Dr.) Dinesh C. Sharma

Editor-in-Chief
Dr. Sanjiv Kumar

Editors

Mrs. Shilpi   Lt. (Dr.) Meenakshi Lohani

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ISO 9001-2015 certified
Km. Mayawati Government Girls P.G. College,
Badalpur - Gautam Buddha Nagar (U.P.)
College Recognized under section 2 (f) & 12 (b) of UGC

FOREWORD

The phase referred to as Azaadi ka Amrit Kaal represents a meaningful milestone in India's post-independence journey. Beyond commemorating the progress achieved since independence, it also offers an opportunity to reflect on the nation's evolving role in contributing to a more balanced and humane global order. As India moves forward during this significant period, it becomes increasingly valuable to revisit the intellectual and cultural foundations that have shaped its civilization for centuries. The volume "Aazaadi ka Amrit Kaal: Global Welfare Through Indian Knowledge System" is therefore both timely and relevant, especially when the global community is searching for sustainable and ethically grounded models of development.

India possesses a rich legacy of knowledge traditions that have been cultivated and transmitted across generations. These traditions emphasize harmony between individuals, society, nature, and the larger cosmos. At the heart of this worldview lies the idea that humanity is interconnected and that collective well-being should guide social and intellectual pursuits. Such perspectives promote empathy, cooperation, and responsibility toward both society and the environment. In the contemporary world, where societies face complex challenges such as environmental degradation, social inequality, and ethical dilemmas in governance, these enduring principles provide valuable insights.

This edited volume brings together a range of scholarly contributions that explore different dimensions of the Indian Knowledge System. The chapters examine diverse areas including philosophy, education, governance, health traditions, scientific thought, and ecological understanding. By engaging with these themes from academic and interdisciplinary perspectives, the contributors demonstrate how traditional knowledge can remain relevant in addressing contemporary questions. The dialogue created between historical wisdom and modern inquiry enriches our understanding of how knowledge evolves and adapts across time.

One of the strengths of this compilation lies in its effort to position Indian knowledge traditions within the broader framework of global welfare. Rather than viewing them solely as elements of cultural

heritage, the authors highlight their potential to inform new ways of thinking about development, policy, and social responsibility. The interdisciplinary approach adopted in the book encourages readers to appreciate the interconnected nature of knowledge and its capacity to guide meaningful change in society.

The idea of Amrit Kaal calls for renewed confidence in India's intellectual and cultural resources while simultaneously embracing a sense of global responsibility. As India continues to participate actively in international discussions on development, sustainability, and cooperation, the values embedded in its knowledge traditions—such as balance, inclusivity, and collective welfare—become increasingly significant. Scholarly works like this volume play an important role in fostering awareness and critical engagement with these traditions.

It is hoped that this book will inspire researchers, students, and thoughtful readers to explore the enduring relevance of the Indian Knowledge System. Through deeper reflection and continued scholarship, the insights contained in these traditions may contribute not only to India's intellectual growth but also to the broader pursuit of human well-being.

May this volume encourage meaningful dialogue and further research on how the wisdom preserved in India's knowledge heritage can help guide humanity toward a more equitable, sustainable, and peaceful future.

Dr. Sanjiv Kumar
Editor-in-Chief

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India's Traditional Wisdom and Contemporary Practices for Environmental Conservation

Sheetal Prajapati
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Every knowledge system is unique in itself. As science students, we cannot consider the future of science without traditional knowledge. In the present time, activities done by human beings are majorly affecting the environment (Crimmins *et al.*, 2016). Traditional knowledge can be considered as a model that always shows that the environment is very precious to all (living beings & non-living beings), at that time practices are being used which are in favor of environment to conserve it (Mazzocchi, 2006).

Environment is very important for the survival of homosapiens so, as human beings we need to take care of nature, with this Spiteri in 2021 found that there is a correlation between a gleaming environment and maintaining human health. By managing the environment in a good manner provides more benefits to us and improves the quality of our life. For this, proper educational programs should be developed in order to protect the environment.

Traditional knowledge (TK) is an important part of most local groups and communities. It is an essential component of a community's cultural and physical setting, and it is our responsibility to preserve it (Protecting India's Traditional Knowledge, 2011). It is the source

of creativity and having a holistic view. Traditional knowledge innovations and practices are crucial parts of developing countries. Traditional knowledge is more based on practical aspects not on theoretical aspects for example the knowledge of Dhanush (Dhanurvidya) obtained by Arjuna that was totally based on the practical aspects no theory existed at that time & which led to lifelong learning. This is one of the examples of experiential learning on which we are focusing nowadays. The widespread misconception regarding traditional knowledge is that it is unscientific, outdated, and opposed the modern-day progress or development. Surprisingly, humans are manipulating & exploiting the natural resources. As a result, the wealth of traditional knowledge was also destroyed (Indigenous Knowledge Definitions, Concepts and Applications, 1998). Traditional knowledge is influenced by environmental factors also. Now, the policies are looking at those aspects of education.

Practices for Environmental Conservation in the field of Agriculture, Ayurveda, celebrating festivals, Yoga, and teaching subjects

Even in today's scenario, traditional knowledge has a place in this modern world. In India, there are traditional rituals & religious celebrations that give rise to environmental conservation also (Šoryte & Pakalniškiene, 2019). Like in agriculture, people are moving towards organic farming, also called ecological farming or biological farming, in which synthetic substances (synthetic fertilizers, pesticides, etc.) are totally excluded from farming, which is a good practice for environmental conservation. For maximum production, farmers use synthetic fertilizers because it helps in the fastest growth of crops in a short duration but this affects the environment more. Nowadays, more people are enjoying organic farming & also there are other benefits of organic farming such as it makes the soil more fertile, balances the soil ecology, zero-intervention of chemicals, more environmental friendly, no byproducts left as artificial compounds, & slow delivery of nutrients but sustainable. In India at present, there are 10 approved organic fertilizers by FCO (Fertilizer Control Order) under the Ministry of Agriculture & Farmer Welfare.
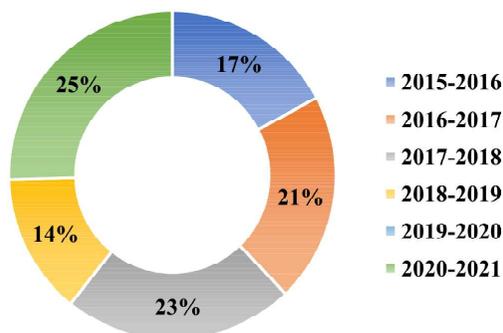
Source:file:///C:/Users/acer/Downloads/http%20__ cdn.cseindia.org_ attachments_0.83876400_1650428452_ state-of-biofertilizers-and-organic-fertilizers-in-india-2.pdf

Fig. 1 Production of Bio-fertilizers (Carrier-Based Solid Fertilizers) in Tonnes
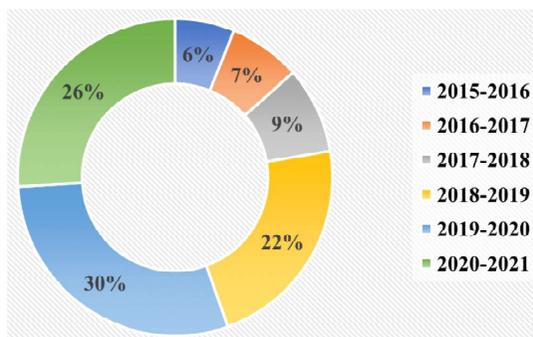
Source:file:///C:/Users/acer/Downloads/http%20__ cdn.cseindia.org_attachments_0.83876400_1650428452_state-of-biofertilizers-and-organic-fertilizers-in-india-2.pdf

Fig. 2 Production of Bio-fertilizers (Liquid Bio-fertilizer) in Kiloliters

The above Fig. 1, 2 shows that the production of bio-fertilizers in India is increasing year by year. Bio-fertilizers are of two types i.e., Carrier-based solid fertilizers & liquid bio-fertilizers. The above fig. shows the percentage of production Year-wise from 2015 to 2021.

In India, the government has taken various initiatives in favor of environmental conservation which promotes the use of organic fertilizers & for the better production.

Initiatives taken by the government of India from 2018 – 2021 and funds spent under these schemes:

•   Paramparagat Krishi Vikas Yojana (Rs 994 crore)

- Mission Organic Value Chain Development for North Eastern Region (Rs 416 crore)

- National Food Security Mission (Rs 4 crore)

- National Mission on Oilseeds and Oil Palm

Studies shows that bio-fertilizers are more efficient in production as compared to synthetic fertilizers (Reddy, 2020, Seufert, et al., 2012) because after COVID-19 people are moving towards organic food (Paul et al., 2023). Consequently, there is no harm to the environment.

The medicinal field also moving towards Ayurveda which is also a traditional practice for the treatment of various diseases. Ayurveda is a field that is widely practiced in India. The origin of Ayurveda is Atharva Veda. Ayurvedic principles are founded on human behavior and fundamental reasons that haven't changed with time, making it the most relevant therapeutic approach even in the current fast-paced, connected, and highly digitalized community. Ayurveda combines physical, psychological, and spiritual health & is considered an extremely effective healing system. It determines the real cause of the health issues, improves the body's natural ability to resist sickness, maintains optimum health, and happiness. Ayurvedic treatment is not for physical health only but also for maintaining happiness in life and for better health.

India is well known for its celebration of the festivals. In ancient times, people used diyas for lightning purposes on the occasion of Diwali but after several years, like in the Middle time, people used firecrackers which caused a lot of air pollution & noise pollution.

Source: https://pib.gov.in/PressReleasePage.aspx? PRID =1888090
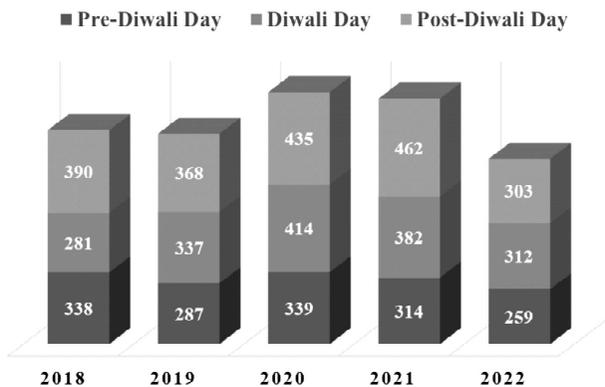
Fig. 1 Air Quality Index of Previous Years on Diwali

The above diagram of air quality index shows that in 2022 the quality of air becomes better as compared to previous years from 2018 to 2021. Because now people are more aware about the conservation of the environment for this, they are using less firecrackers & more lighting of diyas and candles. Also, on the occasion of Holi, nobody wants to be colorless because this is the festival of colors only but there are some negative effects of synthetic colors that are harmful to the skin. The synthetic color consists of copper, iron, lead, silica, etc., which causes severe irritation. Now it is the time to celebrate eco-friendly festive in which people are moving towards organic colors because they don't react to our skin, free from itching, and are also environmental friendly.

The environment is the total of all external variables impacting living thing's life, their growth, and survival (Jacob & Rao, 2016). Most of us are already aware of the benefits of Yoga, it is having a very close link between the inner peace of human beings and the external environment. This will happen if the environment is positive, with this Yoga is one of the sincere fields because it covers 360-degree peaceful lifestyle. Now, educational institutions are also offering Yoga as a subject at the school level as well as in higher educational institutes as mentioned in NEP 2020.

Nowadays, Vedic Mathematics is becoming from primary level because it enhances the skills and calculation speed. This is a traditional practice developed in 1957, discovered by Jagadguru Sri Bharathi Krishna Thirthaji Maharaja with a viewpoint that mathematics becomes an enjoyable adventure. It increases creativity & logical thinking skills among the students. Vedic maths is easy to understand and apply, boosts I.Q., & improves concentration. People in India were less aware of Vedic mathematics (Rani, S., 2015). But now the policy documents are also focusing on Vedic maths and implementing successfully at the school level.

These all practices develop complex thinking that brings new insight and contributes small steps towards environmental conservation. Such traditional knowledge is increasingly being employed not just to discover new medications, but also to develop new concepts that may aid in reconciling empiricism and science (Iaccarino, 2003).

6
Conclusion

Humans are the primary polluter and the most harmful polluter to Mother Nature and our beautiful environment. Buddha attained enlightenment by just sitting under a tree and he established a connection between his internal environment and the external environment through meditation (Jacob & Rao, 2016). Issues like global warming can be reduced by using traditional practices and traditional knowledge for environmental protection (Honig & Mennerich, 2012). NEP 2020 emphasizes on environmental conservation and environmental education should be offered as a subject at the school level and also in higher educational institutes because the environment plays a crucial role in the holistic development of living beings and non-living things. This will help to build their personalities and contribute to their overall growth as productive citizens of the country.

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2.

Teacher Competence and Wisdom

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John Locke, in his Essays Concerning Human Understanding (1689) calls human mind tabula rasa. According to him, whatever a child becomes is based on his/her learning and experience. Education plays a crucial role in the overall development of a person. Both informal and formal learning shape an individual holistically. The role of a teacher, thus, becomes a critical responsibility. There are majorly three expectations from a teacher: to assess child's existing knowledge, enhance his/her knowledge base and to impart skills too. A teacher is considered to be a preserver of the past and a maintainer of the present.

Additionally, the following also need to be transmitted by the teacher:

1. Positive Attitude towards life and learning
2. Emotional regulation and maturity
3. Values and morals
4. Traditions
5. Good behaviour
6. Regulated behavioural patterns

Education is a process which is not confined to an age group or a local setting merely. Education is a lifelong and comprehensive process. Wisdom is an integrated concept of several constructs that provide a person with good judgement, intelligence and reasoning

in various situations of life. The applicability of these constructs varies with the varying contexts and situations in life. The effective and balanced use of the appropriate dimension or group of dimensions of wisdom is what requires proper training and experience.

Learning and Objectives of Education:

The traditional educational system has prioritized mastery of basic literacies, disciplinary fundamentals (such as mathematics, logic, and music), and citizenship and morality education from a religious perspective (Gardener 1991, 1999) However, with the shift towards globalization and global citizenship in the 21st century, the focus of educational pedagogies and methodologies has shifted to be more child-centered. This is necessary to adapt to the changing times and avoid rigidity in the current system. New challenges have arisen with technological advancements, such as the digital divide, virtual realities, social networks, and friendships. While these can be leveraged for educational purposes, they also pose potential distractions that could hinder learning and lead to social misconduct, particularly in light of declining morality, strained international relations, uncontrolled population growth, and nuclear threats. As educators, it is crucial that we ethically address these challenges and instil the right attitude and understanding in our learners.

Teacher and Teacher Competence:

As Gijubhai Badheka said, the real purpose of education is to have a teacher that understood the children he/she is teaching. A teacher is condemned to be an ideal person. He/she is not merely an instructor but a guide and a living example of what ought to be learnt, a person whom a child can look up to in time of need or confusion. No test has yet been developed which is perfect enough to test and filter the right kind of teacher. According to the current teacher training norms, a good teacher can be built by field expertise and microteaching skills.

Bruce Joyce and Marsha Weil (1980) have grouped teaching models into four families:

1. Information processing models: focuses on intellectual capacity
2. Personal model: focuses on personal development of individuals

3. Social interaction models: focuses on relationship of individual to the society

4. Behaviour modification models: focuses on changing the observable behaviour of learner

Sub-components of Teacher Competence

Research has shown that innovative teaching performance is related to educational competency, social competency and technological competency of teachers (Zhu C., Wang D., Cai YH., & Engels N. 2013). It has also been showed that a supportive colleague relationship is important for teachers' innovative teaching performance. Research has also been conducted to decipher various factors or core competencies of teachers. Kiymet Selvi (2010) identified nine aspects of teaching competence as:

(i) Field competence

(ii) Research competence

(iii) Lifelong learning competencies

(iv) Communication competencies

(v) Curriculum competencies

(vi) Information and communication technology competencies

(vii) Social- cultural competencies

(viii) Emotional competencies and

(ix) Environmental competencies

B.K. Passi and M.S. Lalitha (1976) constructed a teaching competency scale in which they used the 21 skills to assess the competence of teachers. These skills can be grouped into five major aspects of classroom teaching skills namely, planning, presentation, closing, evaluation and managerial skills. It can be seen that teaching competence is not restricted to being a knowledge expert or exceptionally intelligent individual, nor it can be confined to it, apart from being a subject knowledge expert, also needs to be socially, mentally and emotionally competent for effective teaching learning process and all round development of children.

What is Wisdom?

According to Epictetus, "Men are not influenced by things but by their thoughts about things". The training of mind to direct regulated

and balanced thoughts in every situation of life, demands the need for wisdom. Wisdom, often referred to as Phronèsis in philosophical literature, goes beyond mere knowledge or understanding. It is a combination of virtuous intelligence and ethics that leads to deliberative excellence. Researchers have been interested in defining and conceptualizing wisdom for centuries, with contributions from both philosophers and psychologists. Robert J. Sternberg has distinguished wisdom from other cognitive abilities like intelligence and creativity by highlighting how knowledge is applied differently among these categories. Intelligent individuals recall, analyze, and apply knowledge effectively. Creative people push the boundaries of what is currently known. However, wise individuals delve deeper into knowledge to uncover its underlying meaning (Sternberg, 1990).

James Birren and Laurel Fisher (1990) conducted a review of empirical studies on wisdom and proposed their own definition: "Wisdom is the integration of affective, conative, and cognitive aspects of human abilities in response to life's tasks and problems. It involves a balance between opposing valences of intense emotion and detachment, action and inaction, and knowledge and doubts." They also highlighted the importance of perspectival aspects of meta-cognition (PMC) in wisdom, as they are required for implementing abstract moral concepts, help people see illusions and self-deception, and aid in survival-oriented coordination and long-term planning. Wisdom is a multifaceted construct that encompasses various aspects of human abilities. It involves the integration of emotional, cognitive, and conative components, which are essential for navigating life's challenges effectively. The balance between these opposing forces is crucial in achieving wisdom, as it allows individuals to respond appropriately to different situations without being overwhelmed by intense emotions or social and contextual differences.

Wisdom and Education:

According to Vivekananda, "Education is the manifestation of the perfection already in man". A person is potentially capable enough to be tackling all kinds of problems and critical life situations s/he comes across at any point in life and time. However, to be able to recognise one's hidden strengths and practice and polish them requires experience and proper guidance. Here, education plays an extremely crucial role. A well planned education, ranging from

necessary incorporations into the objectives of education to the use of efficient evaluation techniques, wisdom can be brought into an active state within each individual. Research has shown that teaching can have a significant impact on the reasoning abilities of children. Advising not only benefits students but also provides opportunities for mutual learning and growth between advisors and receivers (Schotter & Sopher, 2003). Wisdom comes into play not only in a specific area of life but its utility spans wide into all the physical, mental, emotional, social as well as spiritual aspects of life. A good education of wisdom calls for a good teacher who is an expert in understanding the individual needs of the children, the best way to facilitate them learn, their need for proper advice, help them maintain a balance between different problem areas of their lives and teach them how to live a happy and mindful life. For this a good teacher needs to be well equipped with all the necessary resources. According to Schotter and Sopher, becoming an effective advice-giver is crucial to facilitate socio-cultural learning. However, it's important to note that research in this area is ongoing, and there is still much to be discovered about the best practices for that.

Teachers Wisdom: Need of Wisdom for effective teaching

Teaching wisdom has been an integrative part of ancient Indian education system since Vedic period. Teaching was not merely instructional or classroom bound but involved learning by example, reflective learning, experiential learning as well as learning by insight and introspection. A thorough review of the existing research quantum on the conceptualisation and assessment of wisdom, it becomes evident what important role wisdom plays in the efficacy of teaching. Achenbaum & Orwoll (1991) defines wisdom in the dimensions of cognition (thought), affect (feeling), and conation (behavior). Ardelt (2003) also keeps a similar three-dimensional approach in defining wisdom integrating cognition, reflection and compassion. Some other academicians conceptualised wisdom as a multi-dimensional construct. Webster (2003) defined wisdom as a multidimensional combination of five mutually interdependent factors: critical experience, emotional regulation, reminiscence (reflectiveness), openness, and humor. Baltes and Smith (1990) identify five characteristics that they believe are present in any "wisdom-related" body of knowledge. These characteristics include:

rich factual knowledge which means having a comprehensive understanding of the subject matter within the body of knowledge, rich procedural knowledge i.e. the ability to apply and manipulate the information within the body of knowledge, life span contextualism which means having an awareness that life events and development are influenced by multiple factors across different stages of life, including thematic and temporal relationships. This includes recognizing that life events may not always be coordinated or harmonious but can involve tension and conflict, relativism i.e. a willingness to consider and appreciate differences in individual and cultural goals, values, and priorities. This involves being sensitive to the perspectives of others and showing value flexibility when interpreting life histories and decisions and insight into uncertainties and doubts surrounding life matters which points to recognizing that many aspects of life are uncertain or doubtful, including the recognition of uncertainty itself. This includes being able to navigate these uncertainties in a thoughtful and reflective manner.

Wisdom can thus be seen as a multi-dimensional and multifaceted construct which finds its roots in different domains of human mind. The mind requires proper training and discipline to be developed positively in all these aspects. As a major objective of education is training of the mind, enhancement of wisdom becomes important.

How can wisdom be enhanced?

Researchers have discussed three key issues related to the concept of wisdom: whether anyone can possess wisdom, if people can be equally wise in all situations, and whether a fool can become wise (Zhang, K., Shi, J., Wang, F. et al., 2023). The answer to these questions is not straightforward, and researchers have proposed different perspectives on each issue. Firstly, the question of whether wisdom can be possessed by everyone raises an interesting debate. Some argue that wisdom is innate and cannot be taught or acquired through external means. However, others propose that wisdom can indeed be learned and developed over time with effort and practice. According to Grossmann (2017), a constructivist approach to understanding wisdom suggests that it must be created, bestowed, and maintained in order for an individual to reach their full potential.

Secondly, the question of whether people can be equally wise in all situations is also open to interpretation. While some believe that certain individuals are naturally wiser than others, Sternberg (2001) proposes 16 principles of wisdom education that focus on educating students on how to think critically and make informed decisions rather than simply memorizing facts or knowledge. This approach suggests that anyone can become wiser with the right training and practice. Current Indian wisdom teachers propose that every individual has an innate potential to be wise. It is through right knowledge and experience that one can invoke their latent wisdom. The spiritual wisdom teachers consider meditation and introspection to be the most crucial practices to enhance wisdom within. According to them body discipline and mind discipline both contribute to realisation of one's hidden potential. Once they are recognised, a person can work on them and progress without having a need for constant external training.

Conclusion

Wisdom has been observed to be playing a major role in overall well-being and happiness of a person by philosophers, psychologists and academicians. Major life problems appear easy when one has a wise outlook towards it. To be able to keep a wise approach and behave wisely, it becomes crucial to provide proper training to the students from an early age through fables (Huynh & Grossmann, 2018), critical experiences in controlled settings with proper guidance and other related exploratory methods. To recognise the individual differences and understand the individual needs of different students, a teacher must first be trained with enhanced wisdom traits and skills and be made capable and resourceful enough to facilitate and guide students in their training to be wise individuals themselves.

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3.

Artistic Heritage of Indian Modern Painting

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Indian painting reached almost a dead end towards the close of the 19th century the late Mughal and Pahari schools had both exhausted their vitality in short and added lack of spirit and male formalism pervaded Indian art at that time.

In reaction Indian creativity begin to study again in the late 19th and early 20th centuries it was not yet the beginning of a new National Art but at least an interpretation of Indian life and vision through Indian eyes. The Indian modern art is very productive and revolutionary period of Indian art history. It created a milestone for the further generation of contemporary painters. Modern painters had their individual art style and did not follow any particular style or subject. They all were very innovative in their own way and left impeccable artistic heritage behind them which were the epitome of rich art culture of India.

Indian modern Painters and their Artistic heritage

The role of Indian modern painting and artists is very crucial in creating and preserving artistic heritage of India and this journey begins with the entry of Raja Ravi Varma, in the history of Indian modern painting.

The champion of this first renaissance was Raja Ravi Varma, famous for his mythological and epic works such as Ravana and Jatayu has been criticized for standing at the threshold of Indian art as a historic

failure: his heroes seem little more than the bourgeois, his gods badly dressed- up Yatra actors, his lovers look cloyingly sentimental and his tragic scenes lack the dignified self - restraint of genuine heroic art. However, it will always stand to his credit that he re-introduced Indian subjects and cherished national ideals and visions.

The next step forward, from National themes to a national style, proved to be more difficult. To a certain extent this was achieved by establishing government schools of Art in the presidency towns of Madras, Calcutta, Bombay and Lahore. The coming of E. B. Havell as principal of the Calcutta school of Arts infused a vital element into Indian painting. He was the first Englishman to appreciate Indian art for its own values.

Rajput miniature and Ajanta murals, hitherto little known, were at last published. Sir Alexander Cunningham, James Fergusson and others began to survey the monuments of the artistic past. In 1902 the archaeological survey of India was founded and its reports did much to awaken in Europe as well as India an appreciation of the beauties of Indian art and the ideals which inspired it. At the same time Indian artists turned for inspiration to the truly native tradition.

The Bengal school originated with the work of Abanindranath Tagore in 1895, and soon became national. The name Bengal school applies to a style rather than a regional development or period of time. This school represents the first important art movement in modern india.

Abanindranath Tagore was born at Jorasanko, the Tagore residence in Calcutta. Creative activity formed a part of daily life in the Tagore household. The presence of Rabindranath Tagore probably exercised the greatest influence and the poet's encouragement meant a great deal to Abanindranath. When Shantiniketan was well established, Rabindranath introduced the teaching of art as a separate department called Kala Bhavan.

Abanindranath's formal education consisted of some years spent at the Sanskrit college. From this stems his understanding and love of Indian classics. At this stage he also came across a few Irish illustrations and an album of Mughal miniatures, and between these two trends of art, one foreign and the other partly indigenous, Abanindranath's discerning eye found some strange affinity, and a new gate to the world of art opened wide before him. Thereupon, he

created a new series of Radha Krishna paintings, born out of this fresh enthusiasm.

His teaching methods were widely appreciated. He was tolerant but insisted that the students should have a sound knowledge of their own historic culture.

In a way, Abanindranath's career as an artist began after he came into contact with Havell who inspired him to pursue the technique followed in the Mughal miniatures. By the time he had achieved artistic maturity both in ideas and execution, he became acquainted with the noted Japanese connoisseur, Okakkura, through whom he got an opportunity to understand the art and culture of China and Japan. The impact of Japanese influence on his works shows up quite often in extraneous decoration. A study of his techniques in the death of Shah Jahan reveals the evolution of his style. From the Mughal tradition he inherited the qualities of line and sensitive modelling but these never formed the technical base exclusively, for his technique has the transparent, liquid quality of an aquarelle or water colour. In support of the statements made above, the paintings on Omar Khayyam serve as examples. In this series, inspired by a literary theme, his genius reveals itself in the way he handles colour. His light casts no shadows and his space is organised without any conventional perspective.

He uses only a few primary colours, usually flat and sometimes graded; but his contours, in black, are bold and heavy. Though the subject matter remains traditional, he adopts some features of the folk style also.

After Abanindranath, Nandlal Bose is acknowledged as the major painter of the Bengal School. He had great respect for the Indian tradition not only in art but also in life and so he treated mythological themes more realistically. His constant reference to reality gives added vigour to his paintings. In 1910 he visited Ajanta and the Bagh caves. His best work is undoubtedly rooted in Indian art in spite of his many eclectic paintings. At first he adopted the wash-technique of Abanindranath. He adopted a second style, based on linear expression and the reinterpretation of traditional forms.

Kshitindranath Majumdar one of Abanindranath's early followers, shows an impressive simplicity in his pictures which reflect the joys

and sorrows, the customs and gatherings, the religious leaders and the people of the rural Bengal where he grew up. The spirituality of his simple and austere childhood remained with him and permeated his work, such as his depiction of the life of Sri Chaitanya and Shri Krishna.

Employing the wash technique of Abanindranath Tagore, Kshitindranath's skill manifests itself in the emotive quality of his line: geometric, angular and tight where austerity is required as in Sri Chaitanya; or exuberant, swirling and sensuous where vivacity and abandon are portrayed as in 'Radha embracing the Tamal vriksha'. His artistic talent will always be cherished for its naive realism and gentle Indian flavor.

K. Venkatappa, a pure traditionalist, lacks the clarity of style of his master abanindranath Tagore. His strength, however, lies in an unaffected and deeply religious tone which infuses his paintings.

Asit Kumar Haldar, a distinguished disciple of AbanindranathTagore, deferred from his colleagues in his wealth of style and subject matter. Early in his career he made numerous copies of the paintings at Ajanta, Bagh and Jogimara. For his medium he used tempra, oil or water colour according to the requirement of the subject. In addition he discovered a special technique - lacquered painting on wood.

The early style of the Bengal school, dominated by Abanindranath Tagore, took the lead till about 1930. Later many hardy versions replace the gentle, charming, somewhat feminine style of the originator. Even during the first half of the twentieth century a number of painters remained independent of the Bengal school, among them Gaganendra nath Tagore, Rabindranath Tagore, Amrita Shergil and Jamini Roy. They took greater interest in the folk arts and in the potential of rural India as subjects for painting.

Gaganendra nath Tagore, an elder brother of Abanindranath, started painting quite late in life merely for his own pleasure. His works reveal versatility in choice of subjects and their interpretation. He was the first in India to caricature social facts and evils. In 'Priest and pilgrim' he comments on the exploitation of the common man by religious personages. He also did the large number of portraits with the brush drawing technique. His landscapes, in monochrome or soft dull shades, are the most naturalistic of his works. In his

later semi - abstract works he portrays the exteriors of houses, silent and uninhabited, such as the 'Desolate house'. Abstraction takes over completely in his cubist work where the elements cannot be recognized. Small angular shapes are manipulated in such a way as to create the impression of movement on the canvas. Amrita Shergil was undoubtedly the greatest among these rising young artists. Of mixed Sikh- Hungarian parentage, she was trained in Paris and master therefore of Western technique but wholly Indian in spirit. However the artists whose work influenced her most were not Indians. From Cezanne she learnt to strive for 'simplified naturalism', and from Gauguin, not his sensibility but rather his melancholy.

Other young artists, in reaction to the Bengal school, turned to the villages not only for their subjects but also for their technique. Such, in Bengal, was Jamini Roy. He grew dissatisfied with the academic style and with city life and turned to the folk art of Bengal for his inspiration. At first the bazaar paintings of Kalighat, a suburb of Calcutta, drew his attention. From about 1925 he started painting in the glowing colours and flowing curves of this style, those subjects that really mattered to him. Yet while the manner was there daringly simple, the composition had all the subtlety of the mature artist. He left academic portraiture for the painting of village scenes, especially among the Santhals. Disgust with the sordidness of city life led him to return to the simple virtues of this primitive tribe remembered from his childhood.

Another individual artist should be mentioned, mainly the poet Rabindranath Tagore, who took up the brush instead of the pen in his old age- he was over sixty five. Completely untrained, his style is all his own, though it had been compared to that of Paul Klee because both had a strong sense of rhythm which informed their painting as much as their writing and also because with both of them painting expressed subconscious impulses - for the picture came first, the subject second, and the title if any, last. In fact it was only with reluctance that Tagore gave names to his pictures at all. Between 1928 and 193, his best picture have three essential features in common: they are unmistakably modern in style and feeling, entirely individual and at the same time very Indian.

Before and since the attainment of independence, various groups of painters have grown up in different cities. They must be mentioned,

though a detailed examination of the artists involved must be left to the art critic, for their development is too recent for the art historian to obtain a true perspective. In Calcutta, besides Jamini Roy, Rathin Mitra, Pradosh Das Gupta, Gopal Ghosh, N. Majumdar and others have been experiencing in evolving and individual style.

In Bombay, K. K. Hebbar, V. S. Gaitonde, Akbar Padamsee, F. N. Souza, Raza, M. F. Hussain and others are developing their individuality.

Krishna Hebbar came from a scenic village in South India. From his childhood days he had a predilection for village festivals which were enriched with folk culture. This is reflected in his art. During his formative years his style was electic, being a mixture of impressionism, Indian Mughal, Rajput and Ajanta painting.

Lines are the chief means of expression for Hebbar and these are sensitively rendered. A good example is the 'Bali dance'. His subjects are mainly village scenes and for this reason his works are filled with builders, farmers, fisher - folk etc. The people in his paintings never pose but are always natural like the artist himself.

Shiavax Chavda came from Gujarat and studied in Bombay at Sir J. J. School of art. From his childhood he was familiar with the Indian way of life. He always studied the characteristics, features, postures and movements of people as well as animals. All these are rendered with the bare minimum of lines, simple shading and with very little colour combination. The sensitivity and the vitality with which he rendered the dancers are superb. The art of Chavda lies in his rendering of lines.

In Baroda, N. S. Bendre is one of the most promising younger artists. His early paintings were mainly landscapes with rustic Indian scenes done in a mixed style of wash and gouache. His brush strokes are bold and the colours are brilliant and rich. He also has a predilection for lines and these together with the colours are the vital elements of his works throughout.

Bendre's restlessness led him to experiment with various techniques and he soon grew away from his early subjects of landscapes. He was also influenced by Cubism, and the feature which struck him most in this movement was the reduction of the three - dimensional world to confirm with the two - dimensional surface of the canvas.

Some of his most striking works are Boats, Cow and calf, Sunflower and Thorn

In Delhi the most prominent painters are Satish Gujral, Ramkumar, Shailoz Mukherjee, K. S. Kulkarni and Kanwal Krishna.

Shailoz Mukherjee, born in Calcutta, was influenced by the Bengal school. His main medium of painting is oil. His subject matter is always very clear and includes landscapes, women at work, rustic scenes.

Shailoz Mukharjee uses the medium of oil with great understanding. He applies colour very finely, not thick as an impasto. The colours are luminous and his combinations show great skill. In his landscapes he creates space by the artistic use of colours rather than by perspective. His arrangement of the entire work is usually asymmetrical but well balanced - a good example being 'The Windy day'.

In the south, especially in Madras, we have K. C. S. Paniker, K. Madhava Menon, P. L. Narasimhamurthy, K. Srinivasulu and Kokkapati Krishna Murthy.

K. C. S. Paniker, born at Coimbatore, developed the southern school. He had a passion for rich and pure colours and this became a characteristic feature of his work. His figures are not conceived as masses but rendered continuously, having a rhythmic movement. His red interior reminds one of Matisse with its rich exuberance of colours and its composition. Although there appears to be a massing of colours, they are delicately superimposed. Paniker was undoubtedly a great master of colour.

K. Srinivasulu was born in Madras. His father was an amateur toy maker and this influenced him a great deal in his art. Srinivasulu also had an opportunity to copy the murals at Lepakshi and this too proved to be another influencing factor. He also copied Jaina miniatures, and the beauty of their designs and rich colours left an indelible mark on him. Jamini Roy's simplicity of design also influenced him. A good illustration of the various influences is the Krishna Leela. Here we find the simplicity of design of Jamini Roy, the rich colours of Jaina miniatures and the toy - like rendering of

the figures. The rich overall design of the whole composition reflects the Lepakshi murals.

Maqbool Fida Hussain of Solapur belongs to the progressive artist group. Early in life he began making portraits and in the evening he painted landscapes by lantern light. With these landscape paintings he developed a sharp memory and an uncanny feeling for colour.

Hussain is also a fine draughtsman, and for him line is never a separate element but exists side by side with form and colour. His figure types derive from wooden toys, which he distorts for greater expression. His medium is mainly oil, but he also makes pen and ink sketches.

Conclusion

After studying the Indian modern painting and painters one can come to the conclusion that the modern period of Indian art history bears a profound mark of its cultural heritage. The richness and diversity of modern Indian art is nothing but an extension of ancient and medieval art styles. Though its subject matter and focal point kept changing in every era, nevertheless, it never lost its ethos and Indianness. During the colonial rule, it no doubt was degenerated into the clenches of foreign influences, yet, it was never a photographic imitation, rather it was an imaginative reconstruction of reality. For a short time one could feel that the content and style to some extent bore the western influence but the expression and manner of representation was purely Indian in spirit. This cultural heritage gave birth to a new style and form, which helped a lot in the emergence of modern Indian art. The present day artists of India are world class artists and they feel very proud over the artistic excellences of their past. In their tradition and artistic past, they try and search an identity for themselves and for the nation both.

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4.

Education and Global Welfare

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Global education is an integration of the existing education system and global issues to enlarge the view of kids so that they explore more worldly problems. It generally focuses on the development of various skills, knowledge and values in kids, which are very much needed for their self-development. Global education provides us with an opportunity of global exposure where we come to know about different cultures and rituals followed by different countries. It helps us to be little close and also to respect others irrespective of their different cast, creed and races. Global education promotes skills, values, and knowledge that are crucial to a student's development. According to the Global Education Census 2018- students felt that their teachers are the most important source of information on global issues. However, this same group also reported receiving a very large part of their global information from the internet and television. Perhaps as a result of relying on informal means of education, students lacked a comprehensive understanding of global issues: of those students surveyed, roughly half were unfamiliar with developing world debt, were unable to name a country in which human rights abuses take place, and could not name an NGO that is actively addressing global issues.

The 21st century has seen an explosion in research, curricula, and organizations dedicated to promoting global education. The Global Education First Initiative led by the United Nations has emphasized the importance of fostering global citizenship under its main agenda. Changes in school systems across the world ideas, values and

knowledge are changing the roles of students and teachers, and producing a shift in society from industrialized to an information-based society. The rise of a global society, driven by technology and communication developments is shaping children into global citizens. There is an emerging world community to which we all belong.

As Socrates once quoted– "I am not an Athenian or a Greek, but a citizen of the world." Global education carries the seed of a world that we all want. There is a strong relationship between welfare and education. Education can be a key factor in determining an individual's level of welfare, as it can provide them with the necessary skills and knowledge to improve their economic prospects and overall well-being.

Global Education - Key takeaways

- The purpose of education is to teach basic knowledge, values, skills, and culture to the children in society.

- Globalization in education has greatly changed the way in which we are educated.

- The main issues faced globally in education are discrimination, skewed teaching content, lack of universal access, and varying amounts of time spent in education.

- Statistically, around the world education has improved drastically in the past 50 years.

The main solutions to issues in education are to provide free education and quality lessons; however, this is difficult with a lack of money and resources.

Different issues faced by the world

The world is full of living beings as well as problems. Some problems are small while others are big. Global education helps us to understand different problems faced by the world as well as how to deal with them. Global problems are problems faced by each and every country. If we work together, we might be able to solve these issues.

Highly qualified teachers

We get a chance to get learned from highly educated global teachers who have much knowledge on the subject they teach providing deeper understanding of the topic to their students. Not only this, they also motivate us to learn more and participate in solving the global issues.

Develop leadership skills

It helps us to develop leadership skills within us. A leader is a person who has deep knowledge about worldly problems, and that is why he or she is able to lead the world. When we come to know about different problems, we think of different solutions and the person who can think and implement his or her thoughts are the leaders. Global education helps us to think about a problem from a different perspective and then come to a solution; this is how critical thinking and problem solving skill is developed among students.

Financial Independence

Various skill set are developed which help us to earn our living, making us economically independent. Nobody wants to be dependent on the other either physically or financially. Global education provides us with an opportunity to learn, as well as help us to get a job for ourselves after completing our learning.

Understanding one's own self

Knowing one's own self is very important to achieve success in the future. Trusting ourselves and loving ourselves helps us to believe in ourselves. When we believe, we can accomplish an Global Education refers to the extent to which global development issues are integrated within the formal curriculum. Global education is seen as a way of extending students' views of the world by exploring their perceptions and connections. It helps them to recognize and think critically about different cultural, economic and social perspectives. New communication technologies have allowed students to connect with global cultures. The most pressing world problems, such as climate change, terrorism, and arms control, will require unprecedented levels of international cooperation. Globalization has affected students on a local, national, and

international level, and our education system must prepare students for these new realities.

Global Education Gives Students a Better Understanding of the World

Global education as a teaching approach broadens a student's perspective and helps them see the bigger picture. The United Nations Educational, Scientific and Cultural Organization (UNESCO) said that learners can become active supporters of social issues if they were taught about it at any age. UNESCO identified inequality, poverty and human rights violations as issues that threaten the world's peace and stability. UNESCO campaigns for global citizenship education to help close the gap.

Global Education Encourages Students to Take on Challenges Faced by Other Countries and welfare

Educators make crucial contributions to the development and well-being of children and youth. Due to their close relationships with children and families, educators can play a key role in the prevention of child abuse and neglect and, when necessary, support children, youth, and families involved with child welfare. This guide for educators provides an overview of child welfare, describes how educators and child welfare workers can help each other, and lists resources for more information. Global education gives students the opportunity to have an active participation in making the world a better place. According to UNESCO, technology progressed in making the world interconnected but inequality, poverty and human rights violations remain. Students taught through a global education approach and/ or through a global education system who consider themselves as global citizens are equipped with the mindset to help address social issues and will choose careers to find solutions for social issues.

Role of Education in Global Welfare

(1) **Progressive Development of Innate Powers**- According to the educationists who emphasizes the significance of psychology in the field of education, the progressive development of the innate powers of the child is the main function of education. According to the famous educationist, Pestalozzi, the main

function of education is to develop innate powers such as curiosity, love, self prestige, imagination, reasoning etc., of the child. In the words of Pestalozzi, "Education is defined as the natural harmonious and progressive development of man's innate powers".

(2) **Personality Development-** Most of the modern educationists of the modern age is of the opinion that education should not only aim to develop the innate powers of the child but should aim at the 'complete development' of the child. Education should aim to develop the personality of the child. In the words of Wood-worth "Personality is the total quality of an individual behavior". In other words, personality includes physical, emotional, mental and ethical aspects of the individual. It is the function of education to develop these aspects of the individual. In this connection, K. Bhatia and B. D. Bhatia also write, "In the educational system, there is provision for the complete and all-round development of the child's personality".

(3) **Control Redirection and Sublimation of Instincts-** Yet another function of education is the control, redirection and sublimation of instincts. It is necessary because without it the child will not be able to work for his own welfare as well as for the welfare of the society. In this connection, Daniel Webster writes, "The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired".

(4) **To prepare the child for Adult Life-** In the words of a famous poet, "Child is the father of man". This saying means that the child of the present has to perform social, political, and family duties in future. Education is the means which prepares the child for adult life. In the words of B. D. Bhatia, "Education prepares the educand for the responsibility and privileges of adult life".

(5) **Satisfaction of Needs-** One of the important functions of education is to enable the educand to satisfy his needs. These needs may be biological, social, psychological, economic, ethical and spiritual. Although in the modern period, emphasis is laid on the biological needs of food, clothes, houses etc., yet the educationists will also have to keep in view the social,

psychological, physical and spiritual needs so as to enable the educand to live as a social and ethical being.

(6) **Improvement of Vocational Efficiency-** The improvement of vocational efficiency of the educands is also an essential function of the education. This will help them to adopt some suitable profession after finishing their education. They will, thus, be able to solve the problem of their livelihood.

(7) **Achievement of Self-Sufficiency-** Yet another function of education is to make the educands self-sufficiency in every sphere of their lives. This will not only help them to lead their lives with peace and prosperity but will also enable them to help other members of society. In this connection, Milton, the famous English poet writes, "I call a complete education that which fits a man to perform justly all the offices, both private and public, of peace and war".

(8) **Achievement of Material Prosperity-** In the materialistic world of today, it is necessary for every individual to achieve sufficient material prosperity. It is the earnest wish of parents that their children should achieve sufficient material prosperity in their lives. It is, therefore, necessary that education should enable the educands to achieve sufficient material prosperity in their lives.

(9) **Character Formation and Development of Morality-** Character formation and development of morality occupy an important place among the functions of education. Education enables the educands to know the supreme values of life viz., truth, beauty and goodness and thereby the educands endeavor to maintain good conduct and morals. In the words of Mahatma Gandhi, "Moral education is the prime most function of education to provide if it is to be worthy of its name".

(10) **To put on continuity of Life-** While propounding the Principle of Natural Selection, a famous scientist, Charles Darwin has pointed out that in order to maintain life every creature has to face some struggle against nature and environment. In other words, on the one hand, there are many things conducive for one's life; on the other hand, there are some elements such as cold, heat, rains, storms, wild animals, even unsocial men etc.,

who are a menace to the existence of man on earth. But education enables man to conquer these elements and to put on continuity of life by using the power of nature. According to L. R. Shukla, "Without education, a man would not only remain speechless and thoughtless but would not even survive in the world which on all sides presents to him a struggle for existence".

(11) **Guidance-** In the present age, every man needs some guidance so that he may be acquainted with different spheres of life and may be able to earn his livelihood with peace and happiness. It is the function of education to provide such guidance.

(12) **Reorganization and Reconstruction of Experiences-** Last but not least, the function of education is the reorganization and reconstruction of the experiences of the individual. This function of education will enable the educand to take the help of the past in order to prepare for his future. According to Dewey, "It is the chief business of light at every point to make a living contribution to an enrichment of its own perceptible".

Thus, we see that the function of education in human life is to develop all the powers, and capacities of every individual of the society so as to ensure complete development to enable them to advance towards the cherished goal. Emerson has rightly remarked, "Education

Conclusion

As a result, the importance of education in economy and development was not emphasized in this study. Societies, with the increase in the level of education, contribute to the society in which the individual lives in the measure of productivity and the education he receives. The quality level of educational activities expresses the economic, social, political and cultural development of the society in which the individual lives. Scientific research has revealed that there are linear relationships between education level, economic growth, political and social development. Human resources, especially social development and, accordingly, its contribution to economic development is enormous. According to educational economists, education is the cornerstone of economic development. The purpose of education is to meet all kinds of wishes and needs of people. In

order to contribute to sustainable development, cooperation protocols should be made with relevant sector representatives; ministries, universities and non-governmental organizations, and education stakeholders should be informed and motivated on this issue.

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5.
Digitization of Ancient Indian Texts and Knowledge Preservation

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India's ancient texts, spanning millennia, encompass a profound repository of knowledge that transcends the boundaries of time and geography. These texts, composed in languages such as Sanskrit, Pali, and Prakrit, cover an astonishing array of subjects, including philosophy, science, medicine, literature, and spirituality. Yet, the fragility of traditional manuscripts, coupled with the relentless passage of time, threatens the preservation of this invaluable heritage.

As technology advances, the digitization of ancient Indian texts emerges as a transformative means of safeguarding and revitalizing this heritage. Digitization involves the systematic conversion of physical manuscripts, inscriptions, and oral traditions into digital formats, ensuring their accessibility and longevity for generations to come. It represents a critical step toward bridging the gap between the past and the future.

This paper delves into the multifaceted landscape of digitization in the context of ancient Indian texts, shedding light on its significance, challenges, and implications. By harnessing the capabilities of Optical Character Recognition (OCR), text encoding, and digital libraries, digitization not only preserves these texts but also facilitates comprehensive research, cross-cultural exchange, and a deeper understanding of India's intellectual legacy.

Furthermore, the digitization of ancient Indian texts prompts collaboration across disciplines, fostering innovative research methodologies and computational analyses. This collaborative spirit is essential to addressing the challenges of standardization, metadata management, authenticity, and ethical considerations associated with digitization.

In the words of Rabindranath Tagore, "The past speaks to us in a thousand voices, warning and comforting, animating and stirring to action." This research explores how digitization amplifies those voices, ensuring that the wisdom of ancient Indian texts continues to resonate in the digital age.

Literature Review

The digitization of ancient Indian texts represents a critical intersection of cultural preservation, technology, and scholarship. This section reviews the existing literature on this topic, highlighting key themes and contributions.

- **Cultural Significance**: Ancient Indian texts are revered for their cultural and historical significance. Works like the Vedas, Upanishads, and classical epics contain profound philosophical insights and spiritual teachings (Olivelle, 2008). These texts are not only repositories of knowledge but also windows into India's diverse cultural tapestry.

- **Previous Digitization Efforts**: Early digitization initiatives in India were led by institutions like the National Mission for Manuscripts (NMM), which aimed to preserve and promote India's manuscript heritage (Pandey, 2017). These efforts laid the foundation for broader digitization endeavors.

- **Digital Humanities and Text Encoding**: Digital humanities methodologies have played a pivotal role in text digitization. Encoding standards such as TEI (Text Encoding Initiative) facilitate the structured representation of textual data, enabling semantic analysis and advanced search capabilities (DeRose et al., 1990).

- **Access and Accessibility**: One of the primary benefits of digitization is enhanced accessibility. Digitized texts can be disseminated globally, making them accessible to scholars,

researchers, and enthusiasts worldwide (Dhavamony, 2013). This accessibility democratizes knowledge.

- **Challenges and Ethical Considerations:** Digitization efforts encounter challenges related to funding, standardization, and quality control (Vogel & Kapse, 2016). Additionally, ethical considerations, including intellectual property rights and cultural sensitivities, must be addressed (Kaur, 2019).

- **Interdisciplinary Collaboration:** Successful digitization projects often involve collaboration among scholars, librarians, archivists, and technologists (Dobreva et al., 2012). This interdisciplinary approach ensures comprehensive digitization and effective preservatio

This literature review underscores the profound importance of digitizing ancient Indian texts for knowledge preservation and dissemination. It sets the stage for the subsequent sections, which delve into the methodology, results, and implications of these digitization efforts.

Methodology

The digitization of ancient Indian texts is a multifaceted process that requires careful planning and execution. This section outlines the methodology employed in this research to undertake the digitization of these invaluable texts.

Selection of Texts: The initial step involved selecting a diverse range of ancient Indian texts for digitization. This selection process considered the historical significance, thematic diversity, and scholarly interest in these texts. Manuscripts, inscriptions, and oral traditions were identified as primary sources.

Digitization Techniques: Optical Character Recognition (OCR) technology played a pivotal role in the conversion of physical texts into digital formats (Smith & Wilhem, 2016). OCR software, specialized for Indic scripts, was employed to recognize characters accurately. Additionally, text encoding following the Text Encoding Initiative (TEI) guidelines ensured structured representation (DeRose et al., 1990).

Data Collection: Manuscripts were sourced from renowned repositories, libraries, and institutions specializing in ancient Indian texts. Collaboration with experts in philology, linguistics, and digital

humanities facilitated access to rare and fragile manuscripts. The digitization process was conducted with utmost care to preserve the integrity of the original texts.

Quality Control: Rigorous quality control measures were implemented to ensure the accuracy of digitized content. Manual verification and correction of OCR output were carried out by trained experts. Metadata, including manuscript provenance and historical context, were meticulously documented.

Ethical Considerations: Ethical principles guided this research, particularly concerning intellectual property rights and cultural sensitivity (Kaur, 2019). Permission and collaboration agreements were sought from relevant custodians of ancient texts and repositories.

Interdisciplinary Collaboration: Collaboration with experts from diverse fields, including philology, linguistics, digital humanities, and cultural preservation, was instrumental in addressing the complex challenges associated with digitization (Dobreva et al., 2012).

This methodology ensured a comprehensive and systematic approach to the digitization of ancient Indian texts, enabling the preservation of their cultural and intellectual heritage for future generations.

Results

The digitization of ancient Indian texts has yielded profound outcomes, both in terms of preservation and accessibility. This section presents the key findings from our research, outlining the impact and implications of these digitization efforts.

- **Preservation of Fragile Manuscripts**: Through digitization, numerous fragile and decaying manuscripts have been rescued from the ravages of time and environment. Manuscripts that were on the brink of deterioration are now preserved in digital formats, ensuring their longevity (Pandey, 2017).

- **Enhanced Accessibility**: Digitized texts have become accessible to scholars and enthusiasts worldwide, transcending geographical barriers. This increased accessibility democratizes knowledge, fostering cross-cultural understanding and scholarly collaboration (Dhavamony, 2013).

- **Scholarly Advancements**: The digitization of ancient Indian texts has paved the way for innovative research methodologies and interdisciplinary collaboration. Scholars can now engage in semantic analysis, computational research, and cross-textual studies, unearthing new insights and connections (DeRose et al., 1990).

- **Cultural Heritage Revitalization**: Digitization efforts have contributed to the revitalization of India's cultural heritage. These texts are not merely archived but actively disseminated and integrated into educational curricula, exhibitions, and cultural events (Kaur, 2019).

- **Challenges and Ethical Considerations**: Our research also highlights the challenges that persist, including the need for standardized formats, metadata management, and ethical considerations regarding intellectual property rights (Vogel & Kapse, 2016).

In conclusion, the digitization of ancient Indian texts has not only preserved a priceless cultural and intellectual legacy but also ushered in a new era of exploration and scholarship. It has transcended physical boundaries, bringing these texts to the global stage and enriching our understanding of India's rich heritage.

Discussion

The digitization of ancient Indian texts presents a dynamic intersection of technology, culture, and academia, with profound implications for knowledge preservation. This section delves into the implications and challenges posed by digitization efforts, as well as the broader discourse surrounding the preservation of cultural heritage.

- **Reviving Cultural Heritage**: Digitization breathes new life into India's rich cultural heritage. By making these texts accessible, digitization fosters a renewed appreciation for India's historical wisdom, spirituality, and intellectual contributions. This cultural revival is crucial for preserving identity and tradition (Kaur, 2019).

- **Cross-Cultural Understanding**: Digital accessibility transcends geographical and linguistic boundaries, facilitating cross-

cultural exchange and understanding. Scholars and enthusiasts from diverse backgrounds can engage with and learn from these texts, contributing to global appreciation of India's contributions to world knowledge (Dhavamony, 2013).

- **Research Advancements**: Digitized texts empower scholars with computational tools for advanced linguistic and interdisciplinary research. The ability to analyze linguistic patterns, conduct comparative studies, and uncover hidden connections within texts opens up new avenues for scholarship (DeRose et al., 1990).

- **Interdisciplinary Collaboration**: The successful digitization of ancient Indian texts underscores the importance of interdisciplinary collaboration. Experts from fields ranging from linguistics to digital humanities must work together to navigate challenges such as metadata management and ethical considerations (Dobreva et al., 2012).

- **Challenges Persist**: Despite the successes, challenges persist. Standardization of digitization processes, comprehensive metadata management, and addressing ethical dilemmas, including intellectual property rights, are ongoing concerns that require attention (Vogel & Kapse, 2016).

In conclusion, the digitization of ancient Indian texts heralds a promising era of knowledge preservation and dissemination. It not only safeguards cultural heritage but also opens doors to cross-cultural dialogue and innovative scholarship, ultimately enriching our global intellectual tapestry.

Conclusion

The digitization of ancient Indian texts stands as a testament to the synergy of technology, cultural preservation, and scholarly exploration. In this research, we have witnessed how digitization has breathed new life into India's diverse and profound intellectual heritage. The implications of these efforts are far-reaching and transformative.

Through digitization, cultural heritage has been preserved, protecting ancient texts from the inexorable march of time (Pandey, 2017). Beyond preservation, digitization has bestowed upon these

texts a global audience, fostering cross-cultural understanding and dialogue (Dhavamony, 2013). Knowledge once confined by geographic and linguistic barriers now flows freely.

Scholars, researchers, and enthusiasts have harnessed the power of digitized texts to advance interdisciplinary research and computational analysis (DeRose et al., 1990). The insights gleaned from these texts have illuminated hidden connections and enriched our understanding of India's contributions to the world's intellectual tapestry.

Yet, challenges endure. The need for standardization, robust metadata management, and ethical considerations surrounding intellectual property rights persist (Vogel & Kapse, 2016). Overcoming these challenges requires ongoing collaboration and vigilance.

In closing, the digitization of ancient Indian texts has transcended preservation to become a catalyst for cultural revitalization, cross-cultural dialogue, and cutting-edge scholarship. It is a testament to the enduring relevance of India's intellectual heritage and a bridge to a future where the wisdom of the ancients continues to inspire and inform.

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6.
Our Vedic Cultural Heritage and Science : A Guiding Path

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The education system which was evolved first in ancient India is known as the Vedic system of education. Vedas have laid the foundation upon which the entire Hindu culture and civilization has been building up through the ages.During this period education was divided into two kinds of vidhya (knowledge) Para-this worldly and Apra-other worldly. Basic Indian culture lies in four Vedas Rig-Veda, Samveda, Yajurveda, and Athareveda..

Classification of Vedas

THE RIG VEDA	• The Book of Mantras • Consists of 1017 hymns or suktas
THE SAMA VEDA	• The Book of Song/ Melodies • Almost drawn from the Rig Veda
THE YAJUR VEDA	• The Book of Ritual • guide book for the priests who executes sacrificial acts/ Yagja
THE ATHARVA VEDA	• The Book of Speed • Consists of spells and charms prevalent at its time

Sources of the Vedic Education-

The Vedic literature represents the most important and intrinsic part of life of the Indian peoples. Vedic literature consists of the following-

1.   Four Vedas
2.   Six Vedangas
3.   Four upvedas
4.   Four Bhramanas
5.   One hundred and eighty upanishads

Vedic Heritage

In ancient time our Vedic heritage were - Taxila, Nalanda, Vallabhi, Vikramshila, Odantapuri and Jagaddala. These universities developed in connection with the viharas.

Student life in Vedic education began with upanayana, when the student goes to his chosen teacher called Acharya.The place of learning was called Gurukula. This upanayana ceremony, unfolds his mind and soul. After this ceremony, the pupil was called as a Brahmachari, a new and changed individual, both internally and externally, from which he began his student life. The age limit for upanayan ceremony was eight years, eleven years and twelve years, respectively for Brahmins, Kshatriyas and Vaishyas.

The curriculum during Vedic period was dominated by the study of the Vedas and Vedic literature, spiritual and moral lessons. The other subjects of teachings were philosophy, grammar, language, literature, astrology and logic. Students had to learn riding, archery, wrestling, hunting, jumping, dancing etc. Some professional and technical subjects like Ayurveda or Chikitsavidya (medicine and surgery), astronomy, mathematics, Arthashastra etc. were given due importance in the curriculum.

There were mainly three steps of learning according to Vedic system. Sravana, the first step meant listening towards the texts as uttered by the teacher. By this method of education, knowledge was conserved and transmitted to the oncoming generation. The second step was Manana i.e. to internalize or to assimilate what was given to the pupil. The third step was Nididhyasana (Meditation) by which

truth is realized and attained. It was considered indispensable for the realization of the Supreme Reality.

The ancient system of teaching was listening (Shruti). Perception was the direct method of learning. Lecture, dialogue, debate, discussion, question-answer, sight-seeing etc. were adopted as the methods of teaching. On the whole both intuitive and empirical methods, both Yogic and Scientific methods were adopted for acquisition of knowledge and skills.

Cultural Heritage

The English word 'Culture' is derived from the Latin term 'cult or cultus' meaning tilling or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as 'Sanskriti' of the Sanskrit language. Culture is a way of life.

Culture refers to the patterns of thought and behavior of people. These are carried from one generation to the next by formal as well as informal processes. Culture has two types: (i) material, and (ii) non-material. The first includes technologies, instruments, material goods, consumer goods, household design and architecture, modes of production, trade, commerce, welfare and other social activities. The later includes norms, values, beliefs, myths, legends, literature, ritual, art forms and other intellectual-literary activities. Indian culture is an invaluable possession of our society. Indian culture is the oldest of all the cultures of the world. Culture is the soul of nation.

Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. For example, we differ in our ways of greeting others, our clothing, food habits, social and religious customs and practices from the West. In other words, the people of any country are characterized by their distinctive cultural tradition.

Cultural development is a historical process. Our ancestors learnt many things from their predecessors. With the passage of time, they also added to it from their own experience and gave up those which they did not consider useful. We in turn have learnt many things

from our ancestors. As time goes, we continue to add new thoughts; new ideas to those already existent and sometimes we give up some which we don't consider useful any more. This is how culture is transmitted and carried forward from generation to next generation. The culture we inherit from our predecessors is called our cultural heritage. This heritage exists at various levels. Humanity as a whole has inherited a culture which may be called human heritage.

The Treasures of Cultural heritage-

The TajMahal, Jain caves at Khandagiri and Udayagiri, Bhubaneswar, Sun Temple Konarak, Jagannath Temple, Puri, Lingaraja Temple, Bhubaneswar, Red Fort of Agra, Delhi's Qutub Minar, Mysore Palace, Jain Temple of Dilwara (Rajasthan) ,Nizamuddin Aulia's Dargah, Golden Temple of Amritsar, Gurudwara Sisganj of Delhi, SanchiStupa, Christian Church in Goa, India Gate etc., are all important places of our heritage and are to be protected by all means. In Indian context the contributions of Baudhayana, Aryabhatta, Bhaskaracharya in the field of Mathematics, Astronomy and Astrology; Varahmihir in the field of Physics; Nagarjunain the field of Chemistry, Susruta and Charak in the field of Medicines and Patanjali in the field of Yoga are profound treasures of Indian Cultural heritage.

Importance of Cultural Heritage-

Cultural Heritage plays a very important role in our life. It is what keeps us attached to our religion, traditions, & beliefs. In today's context we refer to cultural identity which means (feeling of) identity of a group or culture, or of an individual as far as he or she is influenced by his belonging to a group or culture. So, some of the important of culture heritage are as follows:

It gives connection to younger generation-

Cultural heritage can give people a connection to certain social values, beliefs, religions and customs. It allows them to identify with others of similar mindsets and backgrounds. Cultural heritage can provide an automatic sense of unity and belonging within a group and allowed us to understand about previous generations and the history of where we come from.

It gives us the communal support-

Those that identify strongly with a certain heritage are often more likely to help others in that same community. Cultural heritage is made up of many things large and small. We can see it in the buildings, townscapes, and even in archaeological remains. Culture can be perceived through natural sources as well: the agriculture and landscapes associated with it. It is preserved through books, artifacts, objects, pictures, photographs, art, and oral tradition. Cultural heritage is in the food we eat, the clothes we wear, the religions we follow, and the skills we learn. Sometimes we can touch and see what makes up a culture; other times it is intangible.

Provides a sense of belongingness-

Cultural Heritage keeps us attached to our religion, traditions, and beliefs and prevents younger generation from joining the wrong company.

Sense of unity -

Culture is one of the key measures that provide an automatic sense of unity within groups. The media and public culture states that, "Culture provides sense of unity in the community. It helps our children to understand better about the character of their parents and grandparents.

Sense of personal identity-

Cultural heritage acts as a special identity for a country. Our parents have worked hard to protect the unique culture and not to let the upcoming citizens to bear in finding and knowing their own identity.

Vedic Science

The core foundation of Hindu belief is that Vedas contain source of all knowledge – physical or metaphysical. Vedas and Puranas, which were revealed more than 5,000 years ago, mentioned facts only recently discovered or proven by scientists. The Vedas address all aspects of existence through Dharma, the natural laws that uphold the universe, which reflect not only matter and energy but life, mind and consciousness. As such, the Vedas constitute what could be called a science in the modern sense of the word and much more. We can find among the Vedic sciences a whole range of sciences from

astronomy and chemistry to psychology and surgery, extending to astrology and to the science of Yoga itself. We can call this integral approach to both the spiritual and material sciences as 'Vedic science.'

In India, science and spirituality have always gone together. Experiential spirituality through Yoga and Vedanta has always been conceived of as a science, a way of knowledge to be approached with reason and experimentation through Yoga and meditation leading to the direct perception of truth. Other Indic systems of thought like Buddhism and Jainism have shared similar views.

The science contains in the vedas is the science of vedas. Ancient science is the science of Veda. The ancient sanskrit word Veda means science. Ancient science is the science of knowledge. The veda or knowledge is the source of all the sciences.

We as Indians have failed to understand the deep and real meaning of the holy Vedas and Hindu culture texts written by the great sages and our ancestors. . Advances in science and technology are the main reason for the growth of human civilization. India has been contributing in the field of science and technology since ancient times. Even today what we call "traditional knowledge" is based on scientific reasoning. Our Vedas connect everything scientifically in our day-to-day life .

Science behind Physics-

The concepts of atoms, molecules and substances can be traced back to the Vedic age. Moreover, the concepts of astronomy, metaphysics and spirituality are described in the Rig Veda, the ancient Hindu scriptures of the Vedic period. Eternal Santana Hindu culture gave them wisdom, intelligence, hard work, spirituality and most importantly progress in the field of research, the purpose behind which was to make humanity prosperous and peaceful.

Hindu places of worship are temples whose architecture is another science.

Science behind visiting temples-

Magnetic and electric waves are constantly moving inside the earth; when we build a temple, architects and engineers choose a piece of land where these waves are abundant. The main idol is placed in the center of the temple; The plates are engraved with the Vedic script; These copper plates absorb magnetic waves from the earth and

radiate to the surrounding area. Therefore, if a person regularly visits the temple and moves around the idol clockwise, his body absorbs these magnetic waves and increases the positive energy to live a healthy life.

Science behind not to eat food during eclipse-

During an eclipse, the sun is obstructed by the moon or the earth, so that the wavelengths of ultraviolet rays and blue light do not reach the earth sufficiently. Therefore, the level of bacteria in cooked food increases. If we eat the same food, it can lead to illness. Kush or Darbha grass is kept with food items, the nanoparticles of which destroy the toxic rays.

Science behind not to sleep with head facing north-

Our body has its own magnetic field, also called the heart's magnetic field. Similarly, the earth also has its own magnetic field, which extends from south to north. If we sleep with our head facing north, we are letting our magnetic field become asymmetrical in the earth's magnetic field. This can lead to problems related to blood pressure and your heart has to work harder to overcome this disparity of magnetic fields.

Science behind wearing brides' rings?

In Indian culture, brides are required to wear a ring. In the Indian tradition, wearing a silver ring on the second toe has been practiced for thousands of years. It is a symbol of a woman's marital status and also of its social significance.

Science behind Ayurveda-

According to ancient studies, the second toe is directly related to pregnancy. Therefore, the ring in the toe creates acupressure, which leads to a healthy pregnancy. It also helps the bride to be mentally stable. The specific nerve where the ring produces acupressure is connected to the uterus. This keeps the parameters in and around the uterus stable, making the pregnancy healthy and stable. Our ancestors never used the surgical method "caesarian". In recent times, its use for delivery has increased as many women have stopped preferring the ring. Menstruation is also controlled by time intervals resulting in a married woman having higher chances of conceiving.

Conclusion

In this paper we have discussed about cultural heritage. Our Vedic, cultural and scientific heritage plays a very important role in our life. In science, all ideas (especially the important ones!) must stand up to rigorous scrutiny. The culture of science does not value dogma. Scrutinizing, questioning, and investigating important ideas helps ensure that only ideas supported by evidence and based on sound reasoning are accepted by the community. In today's fast-paced and often stressful world, the ability to find inner peace and a sense of well-being is more valuable than ever. Vedic teachings provide a framework for understanding the nature of the self and the mind and offer practical techniques for developing mindfulness and meditation. Vedic knowledge also has a lot to offer in terms of science and technology. Vedas contain a wealth of knowledge on subjects such as mathematics, astronomy, and medicine, which are still studied and applied today. These ancient texts were also an early source of knowledge of natural phenomena like solar eclipses, the planets and constellations, which were recorded by their observations in Vedic times.

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7.
Indian Knowledge System and National Education Policy 2020

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According to Kautilya, Education shall aim at three outcomes as characteristics in graduates like विद्या which means Creation of New Knowledge, विवेक which means Wisdom to use the right knowledge in right time and place for right purpose, and विचक्षणता is the skillsets to get the proper results of knowledge in real life. These outcomes are possible only when the education system is properly balanced with the integration of knowledge and skills in an appropriate manner. In 21st century education, organisation of knowledge content "what to know" has taken over the best of knowledge seeking 'inquiry', that is "how to know". The entire Indian knowledge tradition has always focused on 'how' rather than 'what' and also the advent of new technologies has pushed the humanity into a big trouble. Human existence has been severely challenged. natural human skills are in question. In order to handle this difficult situation, new skill sets are to be skilfully introduced in the new education system and not only the skills to use the technologies, but also the life skills to use the knowledge in life, are very important. Disproportionate skilling in education has damaged the process of creation of knowledge. Mere knowledge sans practice has taken it to death and ancient Indian wisdom plays very important role in this balancing act and integration of IKS brings such a balance in Indian Education for life. Education is the basic means of mental development and through this man can develop his powers and make

himself a civilized and capable citizen, that is why it becomes necessary for every person in the society to get education and that's why, understanding the importance of education, the development of education became possible gradually. After many gradual developments, the NEP was brought in 1986, which was going on till today under the modern education system and the formulation of the NEP was a step towards achieving the goal to make the most out of the available resources and bring change to all sections of the society. For the first time after independence, so much importance was given to education at the national level and it was determined to implement a related plan of education for the nation and it was not only a good effort to improve the quality, needs and aspirations of the society. For the first time, a nationwide structure was created for education by the policy.

Objectives of the Study

- To study the concept of Indian knowledge system and its importance
- To assess Indian Knowledge System towards Main Stream Education
- To know briefly about NEP 2020 aims, importance, resolutions, etc.
- To discuss Indian Knowledge System and National Education Policy 2020

Methodology

The study has been conducted based on the method of document review in accordance with the qualitative approach of research and has been done on the basis of the secondary sources of data like books, research journals, newspaper articles, websites, etc. towards "Indian Knowledge System and National Education Policy 2020."

Indian Knowledge System

IKS is a collective range of Indian Knowledge that has exhibited in systematised ways of knowing. Starting from the oldest compositions of knowledge i.e, the Vedic literature to the country's native and tribal folklore, the Indian Knowledge is spread as a spectrum. There is a vast repository of knowledge available not only in Sanskrit, Pali and Prakrit, but also in all native Indian languages. This has been

remaining unexplored for the last several decades. Indian knowledge encompasses the Foundational knowledge, Science, Engineering & Technology, Humanities, Social Sciences, etc. through a structured classification. IKS has evolved over millenniums. It has a wide range of several beaches such as Astronomy, Ayurveda & Yoga like Health and Well-being, Mathematics and Computing, Languages and Linguistics, Metallurgy, Rasa-Shastra, Public Administration, War Technology. Management Science and many more. IKS contributions to the various fields include understanding planetary movements, solar-centric world, shape and diameter of the earth and nature of plants and herbs, skills of surgical procedures like discovery of zero, decimal system of numerals, and approximation algorithms for computation of Pi and Panini's universal grammar, method of steel-making, Good Governance and Taxation and what not? Eighteen Vidya Sthanas like schools of learnings were part of Ancient Indian education which were taught in Nalanda, Takshashila and other centres of learning. The Art and Architecture, Science and Technology, Craft and Engineering, Philosophy and Practices, etc. had been the source of India's reputation in the world. That attracted not only learners to gain but also the invaders to ruin India. Knowledge was the power and wealth of our country and 21st century knowledge base is much needed for knowledge diplomacy which is going to rule the international relations in future world which brings the power to any country. India has such a treasure of knowledge that enriched the Indian civilisation for millennia. The Ministry of Education has created a special cell for IKS at the All-India Council for Technical Education (AICTE), which oversees the entire technical education in the country, with its help, the AICTE has launched a faculty development programme on IKS and has instructed engineering colleges to introduce courses on it. It has also advised universities and engineering institutions to introduce courses like Sanskrit for Technical Knowledge, Value Education, Stress Management by Yoga, Personality Development through Life Enlightenment Skills, etc. Therefore, it seems improving various areas of education is not a matter of importance to the people in political power and by influencing the mindset of 21st century students with a particular fundamentalist ideology appears to be the prime objective of the NEP 2020 and the proponents of IKS believe that in the ancient Vedic age, there were aeroplanes, the internet,

stem-cell technology, plastic surgery that can place an animal's head on a human torso, and so forth.

Indian Knowledge System and Main Stream Education

IKS, being a vast and undivided source of knowledge and unattended for many decades, has been disassociated from the societal memories, though some parts of IKS were continued in teaching and learning in Sanskrit and other traditions, this kind of isolation made it inaccessible. Just revival or reinforcement of IKS in education will create a new compartment of learning which is more dangerous than the preservation. It is, therefore, desired to integrate the IKS content into the contemporary knowledge in harmonious way. Such integration demands a lot of labour and clarity. Kautilya's following classification of schools of learning makes it explicit that every contemporary knowledge stream has a link with the ancient Indian knowledge tradition.

Trayii: It is the trio of fundamental Sciences including hard and soft sciences constitutes the school of science learning like Vijnana-vidya.

Vaarta: It is nothing but commerce which includes production and distribution of wealth through trading and other means.

Danda Neeti: It studies in polity, society, state security etc. and become part of school of Human or social sciences.

Anveekshiki: It is science of all branches of learning covers mathematics, logic, language, art and so on and this is common to all. All learners of different branches of learning must be exposed to these foundation programs and in this model, new education system should be connected to various branches of Indian knowledge system. Education system in India is a very unique system because it is the culmination of ancient, middle and modern age systems. So it is very difficult to precure our cultural values and to go to modern era of education where we could compete to the world and the philosophical problems, sociological problems, political problems, economic problems, pedagogical problems, ethical problems etc. and 21st century era is a machine era, today everyone is running like a machine and things around him are changing very fast. Increasing population and ecological imbalance is another serious problem of today's time and to be more concerned about this because only

through education we can bring changes in the society and it is a big responsibility to reach education to all, because in spite of all the problems it becomes necessary for us to deliver the education to all. Implementation of New Education Policy 2020 is an important step in this direction. Successful implementation of the NEP 2020 which will require a variety of interventions, including coordination and cooperation between the Center and the States, enactment of new laws or amendments to existing laws. Other legislative interventions including amendments, augmentation of financial resources and regulatory reforms etc. In this new education policy, many important changes have been proposed in the curriculum, infrastructure, teaching etc. and however, the resources to implement these changes are to be discovered. For successful implementation of NEP 2020, the government will have to enhance credibility through transparent methodology and participation of all stakeholders and develop effective principles of management. The implementation of the NEP will be headed by different bodies like MHRD, CABE, Union and State Governments, education-related Ministries, State Departments of Education, Boards, NTA, the regulatory bodies of school and higher education, NCERT, SCERTs, schools, and HEIs.

NEP Resolutions

- 10 plus 2 plus 3 education structure was recommended which was implemented and accepted all over India
- Primary level for first 5 years
- Upper primary level for 3 years
- High school for 2 years
- Intermediate for 2 years
- Degree level for 3 years
- Designing of national curriculum
- Ensuring equality of educational opportunity
- Comparability of education quality
- Effective educational system
- Making technical and management education effective
- Expanding sports, creative work and cultural facilities

- Developing and disseminate teaching learning resource materials
- Granting of academic, administrative, financial independence, etc. to selected institutions
- More responsibility of the central government
- Upgrading the quality of primary education and universalization of elementary education
- Setting up rural universities
- Emphasis on computer knowledge
- Establishment of district education and training institute
- Pace setting schools
- Meeting manpower requirements
- Emphasis on adult education, etc.

Important Foundations of New Education Policy 2020

- Recognition and development of the unique abilities of each and every 21st century student.
- Highest priority is given to foundational literacy and numeracy.
- Flexibility to choose courses as per one's interest.
- Ensuring removal of harmful hierarchies and mutual distances and prosperity for knowledge sectors.
- The development of multidisciplinary and holistic education
- Emphasis on conceptual understanding.
- The promotion of creative and innovative power and innovation
- Inculcate the compassion, respect for others, cleanliness, etiquette, democratic spirit, spirit of service, for public property, scientific thinking, responsibility, equality and justice among all the students.
- Promotion of language and language power.
- Emphasis on continuous evaluation for learning.
- Use of technology as much as possible.
- A respect for the diversity of the local context and the local environment.
- Keeping education within the reach and affordability of the people.

- Convergence of education courses across all subjects from school education to higher education.

- Excellent arrangements for the recruitment and preparation of teachers to ensure their continuous development and positive work promise and service conditions.

- Excellence in research for quality education and development.

- Keeping students tied to Indian roots and pride.

- Expose the students to the rich and diverse ancient and modern culture and knowledge systems and traditions of India.

- Access of every child to quality education, etc.

Aims and Functions of New Education Policy 2020

- To achieve the goal of universalization of education from pre-school to secondary level with 100% ger in school education by 2030.

- Re-inclusion of out-of-school children into the mainstream.

- Bridging the gap between academic streams, extra-curricular activities and vocational education in schools.

- Starting vocational education from class 6 with internship.

- Ensuring education in mother tongue or in regional languages at least till fifth standard.

- Improve assessment process and track student progress with development cards.

- Higher education to be increased to 50% by 2035.

- Diversity in the curriculum of higher education.

- Enrolment or exit in the middle of the course is allowed with proper certification.

- Establishment of transfer of credit facility.

- Promoting a sound research culture.

- Having a system of easy but strict regulation of higher education.

- Abolition of affiliation system with autonomy to higher education colleges in a phased manner in 15 years.

- The use of technology according to the need.

- Establishment of special education sectors for disadvantaged areas and groups.

- Promoting multilingualism both in school and higher education.

- Progressive development of innate powers.

- Enable the citizens to meet their needs.

- Acquisition of professional skills.

- Maintaining the continuity of life.

- Develop a balanced personality.

- Control of basic instincts

- Attainment of material wealth etc.

Indian Knowledge System and National Education Policy 2020

Like any other civilisation in the world, we also have a rich history of cultivating knowledge. The Harappan civilisation distinguished itself in terms of the technological development necessary for urbanisation: brick-built houses, the grid pattern of roads, drainage system, public bath and granary etc. After this urban civilisation disintegrated, the Vedic age started, characterised by a high standard of literature: the Vedas, Vedanga, Vedanta, Puranas, Upanishad, etc. We see some development in geometry in this period, as evidenced in the Sulvasutras. The major advancements in ancient India happened in the post-Vedic or Siddhantic period. In medical science, we see the work of Susruta and Charaka. Panini formalised the Sanskrit grammar and gave it a formal structure to make it easier to learn. Kautilya made important contributions to the political organisation of society. Zero and the place value system of writing numbers were introduced in the 2nd-3rd century CE, after which mathematics advanced in leaps and bounds. Aryabhata, Varahamihira, Brahmagupta, Sridhara, Bhaskara-II and many other mathematicians made seminal contributions to arithmetic, algebra and trigonometry. Ideas in astronomy developed hand-in-hand with the advancements in mathematics. Firstly, these claims have always been made after modern science invented something. There have been no claims on ancient aircraft before the Wright Brothers invented the aeroplane and they came to common use. Nobody claimed that Sanjaya gave a running commentary of the Mahabharata

war using internet live steaming before the internet was invented in the 1980s. Nobody talked about Karna's birth as a result of stem cell technology before modern science started research on stem cells and if modern science and technology were truly there in ancient texts, one could have made inventions by following these texts. Not a single invention has happened that way. And, any development of technology requires the prior development of basic sciences. Aircraft could be built only after we acquired an adequate knowledge in aerodynamics, thermodynamics, engines, properties of materials, solid mechanics, navigational technologies, etc., and then combined these knowledges coming from different branches. In order to claim that there were aircraft in ancient India, one at least has to show that the laws of thermodynamics or Bernoulli's principle were known in that period. Internet could not have been invented before transistor switches, logic gates and digital technology were developed. That is why, to claim that there was internet in ancient India, one has to show that this knowledge existed in the first place. Apart from tall claims, no one bothers to back them with proof that such technologies existed back then and no physical evidence of any such aeronautics technology has been found at any archaeological site. If aircraft really flew over the Vedic skies, some remnants should have been found in an archaeological site. If modern weapons were used in the Mahabharata war, some fragments should be found in the excavations in Kurukshetra. None has been found. Indian Knowledge Systems or Sanskrit Knowledge Systems are just matters of fanciful imagination based on a blind belief that all modern science and technology existed in ancient India. The real danger in this is that it could lead to the emergence of a generation of students steeped in such blind belief. Such a deliberate design at adulteration of science education with such myths in the name of glorifying the past with false claims will not only discredit the actual achievements that were made in different branches of knowledge in those times, but have dire consequences on the development of scientific temper and critical thought among students in their most impressionable years. Moreover, creating knowledge and imparting that knowledge to students are two different things and a book written for a learned audience may not be the right material as a class textbook. Pedagogy demands specific treatments to develop, step by step, an integrated understanding of a subject. The New Education Policy 2020 seeks

to introduce unscientific ideas and pseudo-science in the school and college curricula in the name of Indian Knowledge Systems and it is an attempt to change the narrative of Indian history and its intellectual contributions. The protagonists of this policy want to establish that Vedic India is the cradle of all civilizations. That explains their attempt to push back the Vedic period by 10000 years or more and 21st century science-loving people in general and the scientific community in particular should launch a movement to save the education system from all issues and difficulties.

Conclusion

Education has had an important place in Indian society since ancient times and after getting independence, we have made a lot of progress in our education policies and their form and gradually we are moving towards a knowledge society. Many of our institutions have left their excellent and unique mark in many places in the world and this is the result of our education policies. Seeing the meaningful contribution of education in the development and prosperity of the nation, the NEP 2020 emerged and it is dreaming of making India stand in the line of developed nations and through the this it will be able to connect all sections of the Indian society with the available educational opportunities and education will be available to all. The changes through the this it will be able to give the quality education to all. Through these reforms, we have a resolution to improve admission, teaching, evaluation, examination related improvements and it aims at achieving educational excellence. Its goal is not only to provide knowledge, understanding and skills available to the students, but its goal is to achieve academic excellence while wishing for the well-being and welfare of the society, the nation and all the creatures of the world, at the same time. IKS in simple words teaches us how to inquire? In what way? To what extent? Fundamental sutras will guide and re-orient our thinking process. IKS creates a new world view that is rooted in axiomatic faith that "Vasudhaiva Kutumbakam" where the whole universe is a family) and "Sarve Bhavantu SukhinaH" and may all be happy. Integration process involves the basic introduction to IKS, it's nature and structure, Scope and History, amalgamation of fundamental IKS concepts into the modern textbooks, and finally developing Indian Thought Models based on available IKS literature, and their application into various contemporary problems solving methods. In other words, IKS should

not be taught in isolation for mere preservation purpose. Instead, it should be made part of larger missions of the country like 'Space-Science', 'Svastha-Bharat', 'Atma-Nirbhar-Bharat' missions and the mission-mode IKS integrity will serve the purpose. Change of mode "from Preservation to Utilisation" will accomplish our goal to create Bharat as hub of emerging knowledge and the integration of all disciplines will help us to achieve the main objective of NEP 2020 to develop a holistic education through which Bharat attains Vishwaguru position once again.

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8.

Effects of Yoga on Health

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In a classroom, there are three. main requisites for learning to happen: presence of a teacher, a student and a curriculum. Every education policy talks more of curriculum changes ignoring the human resource in the whole gamut of things which are the teacher and the student. Readiness, alertness and strong commitment for teaching as well as learning are very crucial. For this, Yoga and Yogasana can be one of the important catalysts.

When we use the word 'Yoga' these days, we are actually referring to Yogasana or Hatha Yoga. In the real sense, the term Yoga denotes a way of life, a discipline of orienting our mind and intellect towards a higher purpose of life. Whereas yogasana is a discipline prescribed for our physical body to keep it healthy and make it a better instrument to serve the needs of the mind and intellect.

There is a major argument: if we can keep our body fit by playing sports, going to gym, by swimming, then what is the need for Yogasana? While we should pursue all these activities, there is an added advantage in doing Yogasana. One, do we ever turn our body fully including taking upside down when we play sports and games, walk, swim or being in gym or acrobatics? No. In Yogasana there is a headstand -standing on the head; there is shoulder stand- standing on the shoulders. In these postures, blood flow is well regulated to the brain, which is the control room to ensure proper metabolism, digestion, appetite and good sleep. Many other such postures improve functioning of liver, lungs, kidneys, muscles and bones.

Two, in games and other activities, we need more than one person. Here we need our own self only. Three, there is a lot of noise during the course of all these activities but Yogasana is performed silently and in calm surroundings. Four, heavy and irregular breathing is needed during various games and sports. Slow and deep breathing is practised during Yoga. Five, in other activities, we may need many accessories for a gym, swimming pool and sports. Here for Yogasana, we just need a mat, a clean and quiet place with fresh air. Six, Yogasana is the only physical exercise which has deep impact on our mind. Mind becomes calm to think correctly and take right decisions. Memory and concentration will also improve considerably. All these are prerequisites for any good student, teacher or a professional. One gets double benefit if a game is pursued alongside Yogasana.

Now coming to Yoga, our ancient Rishis have researched the components present in the human being, which are mainly body, thoughts, emotions and reasoning. They opined that each of these components, if used to their perfection, can be a liberating force. For use of body and actions, they labelled it Karma Yoga. It entails doing our work continuously, skilfully, not bothering about the consequences as long as it is done for right purpose, for general good and without any bad motive, to work freely, and finally by abandoning the sense of doing. Sun and fruit-bearing trees are perfect examples of this yoga. Dhyana Yoga is to control our thoughts and mind; also to cultivate positive thoughts and develop concentration, and to improve mind's productivity for benefiting those around us. Bhakti Yoga is converting emotions into devotion to God and loving God's creation wholeheartedly. Jnana Yoga is to reason out correctly as to what is temporary and what is permanent in life; and how to practice attachment and detachment wherever needed.

Effects of Yoga

Mental Health

- **Gives you peace of mind** :- Yoga quells the fluctuations of the mind, according to Patanjali's Yoga Sutra. In other words, it slows down the mental loops of frustration, regret, anger, fear, and desire that can cause stress. And since stress is implicated

in so many health problems from migraines to heart attacks, if you learn to quiet your mind, you'll be likely to live longer and healthier

- **Boosts your immune system functionality**:- Asana and pranayama probably improve immune function, but, so far, meditation has the strongest scientific support in this area. It appears to have a beneficial effect on the functioning of the immune system.

- **Maintains your nervous system**:- Some advanced yogis can control their bodies in extraordinary ways, many of which are mediated by the nervous system. Scientists have monitored yogis who could induce unusual heart rhythms, generate specific brain-wave patterns, and, using a meditation technique, raise the temperature of their hands by 15 degrees Fahrenheit.

- **Releases tension in your limbs** :- As you practice yoga, you begin to notice where you hold tension: It might be in your tongue, your eyes, or the muscles of your face and neck. If you simply tune in, you may be able to release some tension in the tongue and eyes.

- **Increases your self-esteem** :- Many of us suffer from chronic low self-esteem. If you take a positive approach and practice yoga, you'll sense, initially in brief glimpses and later in more sustained views, that you're worthwhile or, as yogic philosophy teaches, that you are a manifestation of the Divine. If you practice regularly with an intention of self-examination and betterment-not just as a substitute for an aerobics classyou can access a different side of yourself.

Physical Health

- **Improves your flexibility** :- Improved flexibility is one of the first and most obvious benefits of yoga. During your first class, you probably won't be able to touch your toes, never mind do a backbend. But if you stick with it, you'll notice a gradual loosening, and eventually, seemingly impossible poses will become possible. You'll also probably notice that aches and pains start to disappear.

- **Perfects your posture :-** Your head is like a bowling ball—big, round, and heavy. When it's balanced directly over an erect spine, it takes much less work for your neck and back muscles to support it. Move it several inches forward, however, and you start to strain those muscles. Hold up that forward-leaning bowling ball for eight or 12 hours a day and it's no wonder you're tired. And fatigue might not be your only problem. Poor posture can cause back, neck, and other muscle and joint problems. As you slump, your body may compensate by flattening the normal inward curves in your neck and lower back. This can cause pain and degenerative arthritis of the spine.

- **Ups your heart rate :-** When you regularly get your heart rate into the aerobic range, you lower your risk of heart attack and can relieve depression. While not all yoga is aerobic, if you do it vigorously or take flow or Ashtanga classes, it can boost your heart rate into the aerobic range. But even yoga exercises that don't get your heart rate up that high can improve cardiovascular conditioning.

Social Health

Social health is the ability to be happy within oneself and to be able to make others happy. It means to nurture genuine contact and communication with other people, to assume responsibility within society and to work for the community. To do valuable and constructive work for our neighbours and the community, to preserve nature and the environment and work for peace in the world. To practice Yoga means to be active in the most positive sense and to work for the welfare of all of mankind. Social health is also the ability to relax and experience life in all its beauty

Spiritual Health

The main principle of spiritual life and the highest precept of mankind are "AHINSA – PARAMO- DHARMA". This precept embraces the principle of non-violence, in thought, word, feeling and action. Prayer, meditation, Mantra, positive thinking and tolerance, lead to spiritual health. Humans should be protectors, not destroyers. Those qualities that really make us human are the ability to give, understand and forgive. To protect life and respect the individuality

and independence of all forms of life is a primary practice of the Yoga teachings.

Self-Realization

Moksha is the summumbonum of life. It is freedom from births and deaths. It is not annihilation. It is annihilation of this little 'I'. It is obtained through knowledge of the Self. You will have to know the Truth through direct intuitive experience. You will have to cut asunder the veil of ignorance by meditation on the Self. Then you will shine in your pristine purity and divine glory.

Conclusion

If we can gradually induct Yoga and Yogasana into our daily lifestyle, a lot of physical and mental problems can be prevented or cured even without visiting a doctor. A healthy body and mind so achieved will be conducive for transferring and receiving knowledge, skills and values in respect of students and teachers for building a robust educational system..

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9.
Aspects of Traditional Indian Knowledge System In Reference to Nature and Environment Conservation

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Environmental conservation is deeply rooted in Indian traditional knowledge systems, which have evolved over thousands of years. Traditional and indigenous knowledge systems pertaining to biodiversity conservation form the basis of human life, particularly in village and remote areas (Langton and Rhea 2005). Natural resources conservation has been a vital aspect of India's ancient education systems, particularly in texts like the Vedas, Upanishads, and various other traditional teachings. In Indian philosophy, water, earth, fire, air, and space are considered as divine elements (panchabhuta). The ancient Vedic Period is where the culture of protecting the environment first emerged. The Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda are the four Vedas, and all four contain hymns honouring the superiority of diverse natural beings (Sarmah 2015). Sun worship is of vital importance in Vedic worship, even today offering water to sun early in morning is a holy practice in Hindu religion. Today it is scientifically proved that solar energy is the ultimate source of energy that play main role in regulation of the energy flow through the food-chain and cycling of materials via

various nutrient cycles. So the regulation of the ecosystem in nature was much earlier is recognized by the ancient people than us. This understanding promoted a deep respect for the natural resource as divine entities, fostering a sense of responsibility in their use.

The Convention on Biological Diversity (CBD) is the main international agreement that explicitly recognizes the contribution of indigenous and local communities' traditional knowledge, innovations, and practices in the preservation and sustainable development of biodiversity (Kannaiyan 2007). According to Article 8(j) of the convention, each contracting party subject to its national legislation is required to respect, preserve, and maintain knowledge, innovations, and practices of indigenous and local communities tangible or visible lifestyles relevant for conservation and sustainable use of biological resources, as well as to promote the wider application of such knowledge, innovations, and practises with the approval and involvement of their holders and to encourage the use of such knowledge, innovations, and practices.

Communities have carried on a long legacy of adoration and respect for nature in various places of India. Religious teachings, behaviours, and traditions have been significant in this regard (Chapple 1998). They advocated for laws that would guarantee ordinary people close relationships with and a sense of connection to nature. The believers were given instructions on how to carry out specific ceremonies and rituals in order for it to become a way of life. The messages of environmental preservation and protection can occasionally be subtle. Nowadays when severe ecological crisis and environmental deterioration is going on across the globe, it is our duty to comprehend these traditions today for saving our future generations (Negi et al. 2023). Here, some key aspects showing importance of nature and environment conservation in Indian traditional knowledge is discussed below:

Concept of Dharma: The concept of "dharma" in Indian philosophy includes the duty to protect and preserve the environment. It is considered a moral and ethical responsibility to live in harmony with nature and not harm it. Before law and statutory laws arose to regulate and govern human behaviour and activities, dharma served as a person's guiding principle. In general, rivers are referred to as holy, and some particular rivers are thought to be sacred enough to

wash away a person's sins if they take a holy bath in them. There are tales and folk songs extolling the importance and origin of the rivers and distributaries from the vast Himalayas, which are regarded as pious (Atharvaveda). In the Sankha 16, it is said that flowing water is always pure and that both water pollution and water purity have been considered.

Respect for All Life Forms: Indian traditional knowledge promotes respect for all forms of life, from plants and animals to rivers and mountains. Many animals, plants, and natural elements are considered sacred, and harming them is discouraged. Some direct and indirect instructions were given in manu-samhita for conserving biodiversity and their sustainable uses (Sharma 2016).

Sacred Natural Sites: In Indian traditional knowledge, certain natural sites such as forests, rivers, mountains, and groves are considered sacred. The sacred groves consist of a bunch of old trees, generally at the outskirts of villages, the cutting of trees was prohibited in these areas These sacred natural sites are protected and conserved as they are believed to be inhabited by deities or spirits. This cultural and spiritual connection to nature has helped preserve these areas over generations. Sacred natural sites (SNS) perform multiple functional in nature and contribute to variety of ecosystem services for human well-being and environmental sustainability (Singh et al. 2022).

Traditional Ecological Knowledge: Indigenous communities in India have developed intricate knowledge systems about their local ecosystems. This knowledge includes information about plant and animal species, their habitats, and sustainable resource management practices. This knowledge has been passed down through generations and is essential for the sustainable use of natural resources. As for water conservation practices includes efficient irrigation techniques, rainwater harvesting, and the use of traditional water management systems like step wells (baolis). Slowly global recognition of traditional ecological knowledge is increasing day by day as it is based on the natural resources conservation as well as their utilization in a sustainable manner. Das et al. (2023), reviewed the different traditional methods practiced by indigenous communities of the north east India, in context to natural resource management.

Traditional Farming Practices: Indian agriculture has a history of diverse and sustainable practices, including organic farming, mixed cropping, and agroforestry. These methods prioritize soil health and biodiversity conservation. Agriculture has always been a crucial part of Indian society. Ancient educational institutions, such as ashrams and gurukuls, taught agricultural practices that emphasized water conservation. This included crop rotation, soil moisture conservation, and the efficient use of irrigation water (Patel 2020).

Vedic Literature: The Vedas, the oldest sacred texts of Hinduism, contain verses that highlight the importance of natural resources and their conservation. The oldest and simplest form of nature-worship and environmental awareness finds expression in Vedic texts (Sarmah 2015). The Vedas are the oldest monumental scriptures and represent fountain of wisdom and knowledge. These are four in number –Rigveda, Samaveda, Yajurveda and Atharvaveda. Gayatri mantra of the Rig-Veda, which is chanted by people on daily, admires properties of the sun. Similarly, the Atharva-Veda has a beautiful hymn dedicated to applaud of the earth. The other ancient scriptures include – Brahmans, Upanishads, Smritis, Samhitas, Aranyaks, Purans, etc. (Verma 2020).

Ayurveda and Traditional (Herbal) Medicine: Ayurveda, a natural system of medicine, originated in India more than 3,000 years ago. The term Ayurveda is derived from the Sanskrit words ayur (life) and veda (science or knowledge). Thus, Ayurveda translates to knowledge of life (Ayurveda _ Johns Hopkins Medicine.html). Ayurveda, the traditional Indian system of medicine, is truly based on natural ingredients like herbs and minerals. The conservation of medicinal plants and their sustainable uses are core of the heart of Ayurvedic practice. Traditional healers (vaidyas) often have great comprehension of plant conservation and collection methods (Shi et al. 2021).

Moral and Ethical Education: The ancient Indian education system aimed not only to impart academic knowledge but also to instill moral and ethical values in students (Begum 2022). These values often included teachings about the responsible use of resources, including water, and the need to protect the environment. Air is mentioned as the guru, water as father, and earth as the great mother of all in 'Guru Granth Saheb'.

Water Management Techniques: Ancient texts and treatises on various subjects, including agriculture, architecture (Vastu Shastra), and urban planning, contained guidelines for efficient water management. The practice of yajnas, or sacrificial rituals, was common in ancient India. These rituals often required the use of water in various forms, and they emphasized the importance of using water judiciously and not wasting it. Techniques for rainwater harvesting, groundwater recharge, and efficient irrigation were part of this knowledge. Specific texts like the "Arthashastra" by Chanakya and various texts on agriculture and irrigation engineering contained detailed instructions on water management and conservation practices. Water conservation messages were often conveyed through traditional art forms, folklore, and stories. These creative methods helped reinforce the importance of water conservation in a culturally relevant way.

Community and Village Wisdom: Traditional education in ancient India often took place in village settings or under the guidance of gurus (teachers) in ashrams (hermitages). This allowed for the transmission of local wisdom and practices related to water conservation. Communities had their own methods for managing water resources sustainably. Bishnois community of Khejrali village of Rajasthan is well known for their love towards khejri trees (Prosopis cineraria) as in Rajasthan about 363 young and old men and women embraced the Khejri tree to protect them from being felled by the local King'men. One of the leading women of the movement was Amrita Devi Bishnoi. Many indigenous and tribal communities in India have a strong tradition of community-based conservation efforts. They often manage local forests, watersheds, and other natural resources collectively, using traditional knowledge to sustainably extract resources while preserving the ecosystem. Bain (2017) reviewed traditional knowledge, beliefs and practices impacts on conservation of nature and environment in India and highlighted how the tribes of India utilize their knowledge and practices for conserving the environment, plants and animals.

Integrated Curriculum and Practical Training: The ancient Indian education system was holistic, covering a wide range of subjects. Subjects like environmental science and ecology were integrated with spiritual and moral teachings, instilling a deep sense of

responsibility toward the environment, including water resources. Education often included hands-on training in water management, such as constructing and maintaining water storage structures, which helped students understand the practical aspects of water conservation.

Teachings of Buddhism, Jainism, Saints and Philosophers: Jainism promotes total nonviolence, or Ahimsa; it holds all living things on earth, including the smallest insects or bacteria, in equal regard and forbids their destruction by any means. This attitude significantly contributed to the preservation of biodiversity. Jainism advocates total nonviolence, while Buddhism takes the middle road and advises against killing animals or cutting down trees unless absolutely necessary (Narayan and Kumar 2003). Philosophers and saints like Mahatma Gandhi emphasized the importance of simple living and the responsible use of natural resources. Their teachings had a profound impact on societal values and behavior.

Biodiversity Conservation Practices: Various indigenous and local communities in India have developed practices for conserving biodiversity. These include rotational farming, seed saving, and crop diversity management. These practices not only ensure food security but also help maintain a healthy ecosystem. Recently Negi et al. (2023) attempted to document the need of mainstreaming the Indigenous Knowledge for biodiversity conservation and sustainable use of bio-resources particularly in the Indian Himalayan Region.

Animal Protection: Traditional knowledge systems in India include practices that protect wildlife. For example, some communities consider certain animal species as totems or sacred, which prohibits their hunting or harm. This has contributed to the conservation of various species. Wild animals and even domesticated ones were also given pride of place and respect in the ancient tradition. Numerous Hindu deities have a particular animal or bird serving as their vhana, or chariot. These animals include lions, tigers, elephants, bulls, horses, swans, owls, vultures, oxen, mice, and more. In India, wild animals were preserved for a very long time due to the connection between such animals and peoples' religious beliefs.

Waste Management: Traditional practices often include the efficient use of resources and minimal waste generation. For example, the

concept of "Aparigraha" in Jainism promotes non-possessiveness and non-wastefulness. Ecological harmony is revealed in the Vedas, Upanishads, Smritis, and Puranas, ancient Indian texts. Since ancient times, Indian culture and lifestyle have been inextricably linked to the 3Rs (Reduce, Reuse, and Recycle) and Zero-Waste Management. Recently Chauhan et al. (2022) attempted to explore a few sustainability and waste management ideas that are currently in vogue but have their historical roots in the Vedic Scriptures. These ideas include the circular economy, ecosystem understanding, conservation of forests and wildlife, rainwater harvesting, organic farming, composting, and many others.

Yoga and Meditation: Practices like yoga and meditation, rooted in Indian tradition, foster a deep connection with nature and promote mental and emotional well-being, which can lead to greater environmental awareness and conservation efforts.

Festivals and Rituals: Many traditional festivals and rituals in India involve acts of conservation, such as tree planting, cleaning rivers, or protecting wildlife during specific seasons. These rituals serve as reminders of the importance of environmental preservation. For example the practice of yajnas, or sacrificial rituals, was common in ancient India. These rituals often required the use of water in various forms, and they emphasized the importance of using water judiciously and not wasting it. The worship of the pipal tree (also known as Boddhi tree, asvattha in Sanskrit, Ficus religiosa) became a folk ritual, and the pipal was called the king of trees in Brahma Pura?a. In our local communities, we saw many such plants and trees were worshipped according to deities associated with them. The upanayaya (initiation) ceremony with papal tree and the marriage ritual between the banyan tree and neem tree are showing how deeply nature is involved with ancient people lives.

Legal Recognition: Manusmrti contains references to both explicit and oblique directives regarding the preservation of plants and animals. It imposes special penalties for endangering animals or trees. In recent years, there has been an effort to incorporate traditional knowledge into formal conservation and environmental policies in India (Jose and Manchikanti 2021). Various laws and regulations recognize the role of indigenous and local communities in conservation efforts and seek their participation.

Our understanding of the need to maintain the flora and fauna is enlightened by Indian traditions, practises, and religious beliefs. One key ecological theory they instill in us is that each living thing in the biosphere plays a crucial part in the movement of energy. Cycling of nutrients sustains life on Earth. Therefore, environmentalists have begun realizing the importance of culture as a centre on traditional knowledge systems and a force for conservation. Religious Teachings and cultural customs could be positively interpreted for the conservation of the ecology and the environment. In summary, nature conservation has been deeply integrated into Indian traditional knowledge systems for centuries. These systems emphasize the interconnectedness of humans and nature and provide valuable insights into sustainable resource management and biodiversity conservation. Recognizing and respecting these traditional practices is crucial for modern conservation efforts and the overall well-being of both nature and society in India. In conclusion, nature and environment conservation was an integral part of the ancient education system in India. These knowledge systems provide valuable insights into sustainable resource management and serve as a source of inspiration for modern environmental conservation efforts in India and around the world.

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10.
Footprints of Ancient Indian Economic Thoughts in Contemporary Economic Planning and Policies

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The history of Indian economic thought gives a good insight into economic problems and the work of Indian thinkers. A study of the history of economic thought in India provides the first overview of economic thought in the subcontinent. Sources for the study of ancient Indian economic philosophy include the Vedas, Upanishads, epics Ramayana and Mahabharata, Smritis and Niti Treatises, especially Manu and Shukla. The two most famous Indian texts are Arthasastra and Manusmriti. Kautilya was an important thinker and his Arthashastra is considered the most authoritative work on ancient Indian economic thought. It is worth saying that ancient Indian thinkers did not have a clear understanding of business, their thoughts were mixed with politics, morality and commerce.

India's fiscal outlook is unknown both in India and elsewhere. The study of ancient Indian economic philosophy can provide a deeper understanding of India's culture, traditions and national characteristics. The main sources of economic thought of Indian writers are the Vedas, Arthashastra, Ramayana and Mahabharata, Manusmriti, Sukraniti and many other ancient Indian texts. Many researchers, especially in the first half of the 20th century, have attempted to provide an objective and fair assessment of vague or unrealistic business ideas in ancient Indian writings. Indian

economic thought has certain characteristics that require a separate study of Indian economic thought. The unique features of India's economic strategy are:

1. **Explanation:** Financial strategies are descriptive rather than analytical. Indian thinkers give more importance to practical and realistic issues.

2. **Confused with politics:** Financial ideas are confused with politics and influenced by politics.

3. **Less emphasis on wealth:** Indian thinkers are contradictory and economical, giving less importance to wealth and health. They also care about the integrity of life. The impact of this research on Indian economic thought is undoubtedly great. It provides an economic explanation for our history; It allows us to explain the economic motivations of our ancestors.

The word commonly used at that time was Varta, meaning national trade. The country's economy consists of agriculture, animal husbandry and trade. Later, lending and handicrafts were also brought under Varta rule. The king was expected to have a good understanding of Varta or business. The term Arthasastra has a broader scope than Vartha and is a combination of economics, politics and law. Asthasatra is a science that explains the behaviour and rule of kings according to the teachings of revelation and law and the righteous way of life. Performance or material success is necessary for relationships, organizations, and organizations to work.

The economic policy of the Indian government includes taxation as well as national budget and not only that but also interest and interest rates. Entrepreneurship and state ownership are part of India's economic policy. India has many economic policies including trade policy, trade policy, monetary policy, monetary policy, Indian agricultural policy, labor policy domestic agriculture, trade policy, Indian international trade policy, exchange rate regulation and import and export policy.

Economic planning was first implemented in India in 1947. Following the economic crisis in 1991, the Indian government reformed India's monetary policy.

Historic Background

Ancient Indian Economic Thoughts

Kautilya says artha (sound economy) is the most important thing, kindness and work are also the most important thing. Trust him. Therefore, the king must take part in the management of the economy. The source of wealth is (economic) activity, the absence of which leads to scarcity. Without (business virtue) current success and future growth will be hindered. A king can achieve his desired goals and great wealth through (successful) business. The word Artha (wealth), one of the Purusharthas, has an important place in the economic thought of the Vedic period. Alsa's wealth or prosperity is essential to the stability and maintenance of social structures and institutions that provide opportunities and opportunities for a good life.

Kautilya

Kautilya was a professor of politics at Takshashra University in ancient India and later became the leader of the Chandragupta Maurya dynasty, which ruled the powerful Indian Empire in the 4th century BC. He wrote Arthashastra (Sanskrit for "Science of Material Interest" or "Science of Political Economy"). Traditionally both names share the same name as Kautilya. He was known by the name Kautilya as he was an expert in politics and politics. "Arthashastra" covers all aspects of political, economic and social administration and is the oldest administrative book in the world. Arthashastra describes the economy and philosophy of the time. It also includes information on law, agriculture and more. win on time. He also talks about the virtue and discipline that a wise and virtuous king should have. Kautilya believed that the happiness of a king lies in the happiness of his people and the prosperity of the king lies in the welfare of his people. Kautilya has detailed the administrative procedures and functions of kings, ministers and government officials in his book Arthashastra. It covers almost all aspects of business philosophy and practice. It also affects the nature and purpose of wealth, Varta - agriculture and animal husbandry, respect for work, business, public finance, public, social slavery, the welfare state, security, interest, price control, social economy and urban planning. His book contains rich ideas about health. We can briefly

describe the economic thought in ancient India as explained by Kautilya.

Thiruvalluvar

Thiruvalluvar is a famous Tamil poet and the economic thought of ancient India would be incomplete without the idea of money. Creator of Thiruvalluvar. His famous work "Tirukural" is one of the important works of the Sangam period and is also a work of ethics. It deals with the basics of life. Valois's teachings were addressed to the people, and he was not only a scholar but also a prophet to his people. Thiruvalluvar is thought to have lived between the 2nd century BC and the 8th century AD. Thiruvalluvar's key business ideas are found in four chapters of Thiruvalluvar, one of the oldest texts in Tamil. It is considered a "religion" that guides people's morality and the development of life. Thirukkural is a compound word formed by combining the words Thiru (meaning respect) and Kural (a type of poem similar to Ballad in English poetry). Thirukkural is divided into three parts: The first part deals with Alam ethics ("morals"), reason and respect; the second deals with Porul, the great way to lead the world; The third is about Inbam, the relationship between man and woman. hanger. While the two chapters, Alam and Inbam, are devoted to a person's private life, more than half of the couples in Thirukulal come to Porur, which talks about morality in public life. Thiruvalluvar therefore gave more importance to justice in public life. According to Thiruvalluvar, the four principles of social progress are (i) belief in God, (ii) economics, (iii) spirituality and (iv) cultural ethics. Thiruvalluvar's financial theory can be seen in the second chapter of Kural called Porutpal (dealing with wealth).

Traces of ancient economic thoughts

Agriculture

Ancient Indian scientists gave importance to agriculture, including animal husbandry. It is seen as the main source of new wealth. Agriculture is the highest occupation in society. Agriculture is a vital part of the economy. Three main occupations such as krsi (agriculture), pasupalya (cattle) and vanijya (business) are believed to provide income to men. What we unite is varta (from vritti - life). At that time, the state and society were responsible for the development of agriculture and the renewal of barren lands. Land

neglected by landowners cannot be taken and given to farmers for more profit. Avoid no tax or over taxation when it comes to agricultural taxes.

Valluvar is very important for agriculture. He encourages people to become members and opposes no-show hosts. According to him, everyone depends on agriculture for food.

Agriculture is known as the backbone of the Indian economy as 60% of India's population is involved in agriculture and raw materials for industries such as food processing companies, textile industry and others related to agriculture. Agriculture is the main economy of the country. It provides employment opportunities to rural agriculture and non-agricultural sectors. It also plays an important role in the import and export activities of the international market. A large part of the country's population makes their living from agriculture. Agriculture accounts for approximately 14% of the country's gross domestic product. Although agriculture plays an important role in the Indian economy, this rate has declined while services have improved.

Public Finance

It is considered only one of the most important sources of income of the country. Ancient Indian scholars argued that taxation was for beneficial purposes rather than wasteful government. The two principles that must be followed in applying the tax are: (i) it should be taxed annually and should not be burdensome; (ii) payment of tax should be based on ability to pay. Kautilya's discussion on taxation has several principles: The power of the state to tax should be limited, taxes should not be excessive or excessive, taxes should be progressive, and tax should be paid at the appropriate place, time and manner, at the tax level. must be fair and reasonable. Ideally, the government should tax them like bees sucking honey from flowers so that both can survive. Kautilya's tax plan included tax relief, direct benefits to taxpayers, income redistribution (including government care for the poor), and tax support for required investment. Kautilya recommended compulsory borrowing to meet the budget deficit.

According to Thiruvalluvar, the state has four functions; These are revenue generation, revenue collection, revenue management and

public expenditure. He does not accept paying taxes and prefers a balanced budget.

Public finance has a significant impact on business because it can be used to achieve business goals. This includes ensuring equal income for the population and the distribution of wealth. It also helps allocate resources, thus encouraging some industries while restricting others. For this purpose, organizations were created and investments were made. Strategic planning through taxation can fund large-scale projects that will support business acquisition during a crisis. Public finance contributes to overall macroeconomic growth and the well-being of society. This has led to continued growth as time goes on for full transparency.

Welfare State

The state increases people's welfare by controlling their lives. Economic development, agriculture, water, mines, animal health, etc. should provide financial support on these issues. Various regulations regarding financial transactions, weights and measures, economic importance, money and exchange, public employment, adultery, usury, and other matters indicate optimal health. In Kautilya's literature, good governance focuses on ensuring the welfare of the people. "The happiness of the king's people is happiness, their health, his health, no matter how much he pleases himself, he does not think about the good, what makes his people happy should think about the good. Improving the education and health of the people. He believed that people should be saved from hunger, this would lead to a healthy society. Therefore It is an advocate of the welfare state.

Welfare state is a country committed to ensuring the greatest happiness of the people living in its territory. The purpose and purpose of the welfare of the state is clearly stated in the National Law. This statement makes it clear that the goal of Indian culture is the welfare state and that the state has a great responsibility to ensure social and economic justice and dignity of individuality for its citizens.

Social Equality and Justice

1. The Education Act provides that all children between the ages of 6 and 14 should receive free education in all public and state-aided schools.

2.   Special scholarships are given to the poor and financial groups. Additionally, there are reservations for Scheduled Castes and Scheduled Tribes in the areas of employment and education.

3.   Immunity is prohibited and punished by law.

Economic Prosperity

1.   The government abolished the zamindari system and launched a land reform program to eliminate the old feudal structure in rural India.

2.   Nationalize banks, insurance companies, and some important businesses to ensure that community members' resources are allocated to best serve the public.

3.   The government has launched many programs like IRDP and RLEGP to help the poor. 4. The National Food Security Act ensures food and nutrition security by ensuring that quality food is available at affordable prices so that people can live a good life.

Trade

Gold or bullion is considered a valuable commodity and is a resource for business. India was a free market then. Tolls, fees, and tariffs are all used for revenue purposes. The laws passed by the country show that the economy reached a high level in ancient India.

Globalization helps expand services in foreign markets. The main features of India's foreign trade are maritime trade, export diversification, interstate trade, exchange rate, trade deficit or trade deficit. There are three main types of foreign trade: reverse trade, import trade and export trade. Most of India's exports consist of ready-made garments (RMG), linoleum, seafood and engineering products. India's foreign trade plays an important role in the development of agriculture. India is successful in exporting vegetables, fruits, cotton and rice to many countries every year, and these exports help farmers become rich.

Foreign trade has many advantages because it improves business in the field of production, increases employment, reduces business turnover, increases income and expands the product range. India exported goods worth approximately $279 billion in 2020. Foreign

trade plays an important role in the economy of any country and contributes significantly to the country's GDP. International trade helps expand foreign markets for goods and services and increase income. Promotes new products, efficient products and equipment. India's foreign trade helps improve farmers' practices and encourages them to improve services. In this study, foreign trade policy and the importance of foreign trade are discussed. And it can be said that the governments of all countries are focused on improving GDP and overcoming the economic losses caused by the epidemic. Meeting the expectations of the Foreign Trade Policy (2021-2026) should be planned effectively.

Private Property

The institution of private property is supported by ancient economic thinkers. Individuals and families can own land, and land rights can be transferred and sold. The state controls every aspect of the property and levies taxes and fines when necessary.

With the entry into force of the 44th Amendment of the Constitution in 1978, the right to housing ceased to be a fundamental right. This is the law under Section 300A. Section 300A requires the state to follow due process and law to deprive a person of property. The Supreme Court said the right of citizens to own property is a human right. In the statement, it was stated that the state cannot confiscate without complying with the legal process and the law. The state cannot seize a citizen's private property and claim ownership by default.

Production and Consumption

The best Paleo Indian diet starts with embracing the Four Principles of Life. These are Dharma, Artha, Kama and Moksha. At that time, four factors of production (land, labor, capital, and organization) were obtained. The land is seen as the source of all wealth.

In India, spending mostly focuses on food at 30-32%, followed by transportation at 15-17%. This is followed by housing and utilities (13-14%). Clothing, education and health account for 5% each. In general, the share of services is around 48-49%, followed by weak goods with 44%.

India is the world's largest producer of milk, pulses and jute; It is the second-largest producer of rice, wheat, sugar, fruits, vegetables, berries and cotton. It is also one of the major producers of spices, fish, poultry, livestock and crops. Resources used to produce goods and services. There are four types of production. Land, labour, physical capital and human capital are factors of production.

Town Planning and Social Security

Town Planning, with the routing of main roads and streets and the way urban areas are subdivided, was very developed, especially during the Mauryan period. The city was built with detailed and careful planning, as well as sanitation and fire protection. Kautalya believes that it is the fundamental responsibility of the state to protect the disadvantaged groups in society, provide job opportunities to the unemployed, and build poor housing and institutions.

Urban areas are the largest sources of income, so urban planning is very important for every country. Studies also show that Indian cities will contribute 70% of India's GDP by 2030. According to the World Bank, India will need to invest $840 billion in the next 15 years due to the rapid growth of its urban population. These findings are evident as cities across the country face rising costs. Although this is a change due to rapid economic growth, it also causes difficulties in life. A closer look at these challenges reveals the city's limits.

Conclusion

Ancient economic thought especially Kautalya's economic and political thoughts still play a very important role in economic planning and policies not only domestically but also at the international level. India is a welfare nation and there are hundreds of schemes for vulnerable sections and poor people which is the fundamental principle of Kautilya and Thiruvalluvar. For economic development, kautilya's and Thiruvalluvar's economic thoughts are used in contemporary economic planning and schemes. These ancient economic thoughts could have and could be very fruitful for economic development if they had been used in a better manner.

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11.

Sustaining Traditions and Values: Exploring the Indian Family System in the context of the Civilization, Rites and Eternal Religion

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The Indian Family System is a cornerstone of Indian culture, deeply rooted in tradition, spirituality, and social structure. It plays an integral role in the lives of millions, transcending generations and influencing various aspects of Indian society. This system is characterized by its close-knit nature, encompassing not only immediate family members but also extended relatives within a joint family structure. Within the Indian Family System, roles and responsibilities are well-defined, emphasizing respect for elders, interdependence among family members, and the preservation of cultural and religious values. It serves as the primary support system for individuals, providing emotional, financial, and social stability. Central to understanding the Indian Family System are the concepts of the School of Civilization, rites, and eternal religion. The School of Civilization, often referred to as "Dharma Shastras," comprises a vast body of ancient Indian texts that offer guidelines for righteous living. These texts provide a moral and ethical framework, shaping family dynamics and individual behavior. Rites and rituals are essential components of the Indian Family System, marking significant life events such as birth, marriage, and death. These rituals serve as a bridge between the temporal and spiritual realms, reinforcing the family's connection to its eternal religious beliefs, often referred to as "Sanatana Dharma." The purpose of this research is to delve into the intricate interplay between the Indian Family System, the School of Civilization, rites, and eternal religion. By examining their historical origins, evolution, and contemporary

relevance, this study aims to shed light on the enduring significance of these concepts in Indian society. It seeks to explore how these aspects continue to shape family structures, social norms, and individual identities, while also adapting to the challenges posed by modernization and globalization. The significance of this research lies in its contribution to a deeper understanding of the cultural and spiritual foundations that underpin Indian families. It offers insights into the resilience of the Indian Family System in the face of changing dynamics, highlighting its role in maintaining continuity with the past while embracing the opportunities of the present. Moreover, it underscores the importance of preserving and celebrating cultural heritage in an increasingly interconnected world, where traditional values can provide a sense of stability and belonging amidst rapid change.

History of Indian Family -The historical origins of the Indian Family System can be traced back to ancient India, where it evolved over millennia, incorporating elements from various periods, cultures, and philosophical traditions. Its roots are deeply intertwined with the rich tapestry of India's history and diverse religious and social influences.

Vedic Period (1500 BCE - 600 BCE): The earliest origins of the Indian Family System can be found in the Vedic period. During this time, society was organized into clans or tribes, and the family unit played a vital role in agricultural and pastoral communities. The concept of "grhapati" or household head was central, and the family was responsible for various rituals and offerings to gods.

The Dharmashastras (300 BCE - 200 CE): The concept of dharma, or righteous living, gained prominence during this period. Texts like Manusmriti and Yajnavalkya Smriti provided guidelines for family life, roles, and duties. Joint families were encouraged, with an emphasis on fulfilling religious and social obligations.

The Gupta and Maurya Empires (4th - 6th century CE): The Indian Family System continued to evolve during these empires. Joint families remained common, and the idea of "varnashrama dharma" emphasized one's duty based on caste and stage of life.

Medieval Period (7th - 18th century CE): The medieval period brought significant changes with the rise of different dynasties and

the advent of Islam in India. Islamic influence introduced the concept of "purdah" (seclusion of women) and the practice of polygamy among certain sections of society. However, these practices were not universally adopted, and many regions retained their traditional family structures.

British Colonial Rule (18th - 20th century CE): The colonial era saw further transformations. British policies impacted the Indian Family System, including changes in property rights and inheritance laws. The influence of Western education also led to shifts in social norms.

Post-Independence (20th century - present): After gaining independence in 1947, India embarked on a path of modernization and economic development. Urbanization, nuclear families, and changing gender roles became more prevalent. Yet, the Indian Family System remains resilient, adapting to these changes while preserving its core values.

Throughout its evolution, the Indian Family System has demonstrated remarkable adaptability while retaining its emphasis on family cohesion, respect for elders, and adherence to cultural and religious traditions. Today, it encompasses a diverse range of family structures, from traditional joint families to nuclear families, reflecting the complexities of modern Indian society. This historical journey illustrates the enduring significance of the Indian Family System, as it continues to serve as the bedrock of Indian culture and spirituality, offering a unique blend of tradition and adaptation to the challenges of each era.

Components of Indian Family - The structure of an Indian family is deeply rooted in tradition, with well-defined roles and responsibilities for each family member. It reflects the values of interdependence, respect for elders, and the importance of preserving cultural and religious traditions. The Indian family structure can vary, but a traditional family often consists of several generations living together in an extended or joint family system.

- **Structure of an Indian Family:**

  - **Elders:** The eldest members of the family, typically grandparents or parents, hold a position of authority and respect. They are responsible for making important

decisions, offering guidance, and ensuring the family's well-being.

- **Parents**: The parents are at the core of the family structure. They provide financial support, oversee the upbringing of their children, and manage household affairs. The father is often seen as the primary breadwinner, while the mother manages the home and cares for the children.

- **Children:** Children, both married and unmarried, are expected to show respect and obedience to their parents and elders. Married children may continue to live with their parents, contributing to the family's resources and sharing in the responsibilities.

- **Extended Family:** The extended family includes uncles, aunts, cousins, and other close relatives. They often live in close proximity or within the same household, forming a joint family structure. This extended family provides a broader support network and shares in the responsibilities of the household.

- Extended families and the joint family system play a crucial role in Indian society for several reasons:

- **Emotional Support:** The presence of multiple generations and relatives offers emotional support during both joyful and challenging times. It creates a sense of belonging and security.

- **Economic Stability:** Sharing resources within the family helps in economic stability. Joint families pool their financial resources, making it easier to manage expenses and save for the future.

- **Education and Child-rearing**: In a joint family, the responsibility of raising and educating children is shared among family members. Elders pass down cultural and moral values to the younger generation.

- **Cultural Continuity:** Extended families ensure the continuity of cultural and religious traditions. Festivals,

rituals, and customs are observed collectively, strengthening the family's cultural identity.

- **Care for the Elderly**: With a growing aging population, joint families provide care and support for elderly members, allowing them to age with dignity and without feeling isolated.

- **Role of Religion and Spirituality within the Family**:

  - **Rituals and Worship**: Families often have a dedicated space for daily worship and rituals, such as lighting a lamp or incense, offering prayers, and reciting scriptures. These rituals instill a sense of discipline and spirituality in family members.

  - **Festivals and Celebrations**: Indian families celebrate a multitude of religious festivals with great enthusiasm. These occasions bring the family together, reinforcing their shared religious beliefs and cultural heritage.

  - **Teaching Values**: Parents and elders use religious stories and scriptures to impart moral and ethical values to the younger generation. These teachings guide their conduct and decision-making.

  - **Pilgrimages and Spiritual Journeys**: Many Indian families embark on pilgrimages or spiritual journeys together. These experiences deepen their spiritual connection and strengthen family bonds.

  - **Caring for the Less Fortunate**: Acts of charity and community service, guided by religious principles, are often encouraged within the family. This instills a sense of compassion and social responsibility.

Civilization and influence

The concept of the School of Civilization, often referred to as "Dharma Shastras," held profound significance in ancient India. These texts comprised a comprehensive body of knowledge that provided guidelines for righteous living, ethics, morality, and the duties of individuals in society. The Dharma Shastras played a pivotal role in shaping the Indian Family System by offering a moral and ethical

framework for family life.

- Dharma and Duty: Central to the Dharma Shastras was the concept of "dharma," which refers to one's duty and righteousness. These texts outlined the duties of individuals based on their varna (caste) and ashrama (stage of life). This included specific guidelines for family members regarding their roles and responsibilities.

- Marriage and Family: The Dharma Shastras extensively discussed the institution of marriage and the family. They emphasized the importance of the "grhastha ashrama" (householder stage) and provided rules for selecting a spouse, conducting marriage ceremonies, and maintaining harmony within the family.

- Role of Women: While these texts often reflected the patriarchal norms of the time, they also outlined the rights and responsibilities of women within the family. Women were expected to be devoted to their husbands, manage the household, and participate in religious and cultural activities.

- Inheritance and Property: The Dharma Shastras addressed matters of inheritance, property rights, and the division of family assets. These guidelines were aimed at ensuring fairness and the well-being of family members.

- **The Dharma Shastras exerted a profound influence on the Indian Family System in several ways:**

  - **Moral and Ethical Framework:** These texts provided a strong moral and ethical foundation for family life. They emphasized values such as truthfulness, compassion, and self-discipline, which were considered essential for maintaining harmony within the family.

  - **Family Cohesion:** The Dharma Shastras stressed the importance of family cohesion and unity. They discouraged conflicts within the family and promoted the idea of joint families where several generations lived together, upholding collective responsibilities.

  - **Religious and Cultural Practices:** These texts prescribed various religious and cultural practices that families were

expected to follow. This included rituals, festivals, and ceremonies, which reinforced the family's spiritual connection and cultural identity.

- **Social Hierarchy**: The Dharma Shastras also reflected the social hierarchy of the time, with different duties and responsibilities assigned based on one's caste and stage of life. While this hierarchy has evolved over time, it continues to influence the structure of Indian families.

Rites and Rituals

Rites and rituals are integral components of the Indian Family System, playing a crucial role in maintaining family cohesion and spiritual connections. These rituals are deeply rooted in tradition and are celebrated with great significance throughout an individual's life journey.

1. **Marriage Ceremonies**: Marriage is a sacred institution in India, and the wedding ceremony is one of the most elaborate and significant rituals. It involves a series of ceremonies and rituals, such as the exchange of vows, the tying of the mangalsutra (a sacred necklace symbolizing the union), and the circumambulation of the sacred fire. These rituals are not just a celebration of the union of two individuals but also a symbol of the union of two families. They reinforce the importance of familial bonds and signify the beginning of a new family unit. Moreover, these ceremonies often involve blessings from elders and prayers for a harmonious and prosperous life together.

2. **Birth Ceremonies**: The birth of a child is a joyous occasion in an Indian family, and it is marked by various ceremonies. One common ritual is the naming ceremony, where the infant is given a name with cultural or religious significance. Another important ritual is the "annaprasana," where the baby is introduced to solid food for the first time. These ceremonies not only celebrate the arrival of a new family member but also serve to strengthen family ties as relatives come together to bless and welcome the child into the family. They also carry spiritual significance, as they often involve prayers and blessings for the child's well-being and future.

3. **Death Rituals:** Death is an inevitable part of life, and Indian culture places great importance on proper funeral and death rituals. The rituals vary across regions and religious communities but typically involve bathing the deceased, performing last rites by cremation or burial, and subsequent mourning rituals. These rituals help the family cope with the loss and provide closure. They also have spiritual significance, as they are believed to help the departed soul transition peacefully to the afterlife. The presence of family members and the collective mourning process provide emotional support and solidarity during a difficult time.

- **The significance of these rituals in maintaining family cohesion and spiritual connections is multifaceted:**

  - **Preservation of Tradition:** Rites and rituals are a way of preserving cultural and religious traditions. They pass down values, beliefs, and practices from one generation to the next, reinforcing the family's cultural identity.

  - **Familial Bonding:** These ceremonies bring family members together, strengthening the bonds of love and affection. They provide opportunities for family members to interact, share stories, and reconnect.

  - **Spiritual Connection:** Many of these rituals have a strong spiritual component, involving prayers, blessings, and offerings to deities. They serve as a reminder of the family's spiritual beliefs and connections to the divine.

  - **Life Transitions:** These rituals mark significant life transitions such as birth, marriage, and death, helping individuals and families navigate these crucial moments with a sense of purpose and meaning.

Eternal Religion

The concept of eternal religion, known as "Sanatana Dharma" in India, is a foundational and unchanging set of spiritual and moral principles that has guided Indian society for millennia. It plays a

profound role in the Indian Family System by serving as the bedrock for moral and ethical values within families.

Sanatana Dharma is not a specific religion in the conventional sense but rather a way of life rooted in the eternal and universal principles that transcend any particular faith. It encompasses a diverse range of beliefs and practices, including Hinduism, Buddhism, Jainism, and Sikhism, among others. What unites these diverse traditions is the shared belief in the eternal and unchanging nature of certain moral and spiritual principles.

- **Sanatana Dharma has a significant impact on the Indian Family System in several ways:**

  - **Moral Compass:** Sanatana Dharma provides a moral compass for individuals and families. It outlines the principles of righteousness, truth, compassion, and non-violence, which are fundamental to leading a virtuous life within the family.

  - **Family Values:** The concept of dharma within Sanatana Dharma underscores the importance of fulfilling one's familial duties and responsibilities. Family members are expected to treat each other with respect, care for elders, and support one another emotionally and financially.

  - **Cultural Continuity:** Sanatana Dharma is deeply intertwined with Indian culture. It guides the observance of various family rituals, customs, and traditions, including daily worship, festivals, and rites of passage. These practices maintain cultural continuity within the family and pass down spiritual wisdom from one generation to the next.

  - **Spiritual Connection:** Sanatana Dharma emphasizes the spiritual dimension of life. Family members are encouraged to engage in spiritual practices together, fostering a shared sense of spirituality and a connection to the divine.

  - **Karma and Dharma:** The concepts of karma (the law of cause and effect) and dharma (one's duty) are integral to Sanatana Dharma. They influence decision-making within

the family, guiding individuals to act ethically and fulfill their responsibilities.

- Guiding Moral and Ethical Values: Sanatana Dharma guides moral and ethical values within the family by providing a framework for ethical conduct and personal development. It teaches family members to:

  i.   Practice honesty and integrity in all aspects of life.

  ii.   Show compassion and empathy toward others, especially family members in need.

  iii. Respect elders and support their well-being.

  iv.   Uphold the sanctity of marriage and family bonds.

  v.   Cultivate self-discipline and self-control to avoid harming others.

  vi.   Seek spiritual growth and self-realization through meditation and self-reflection.

Challenges and Modernization

The Indian Family System, deeply rooted in tradition, has faced a multitude of challenges in the modern era due to changing social norms, urbanization, and globalization. Despite these challenges, families have demonstrated remarkable adaptability while preserving core values.

- **Changing Social Norms**: Modern India has witnessed a shift in social norms, with greater emphasis on individualism, career aspirations, and personal freedom. This shift challenges traditional family roles and hierarchical structures. Younger generations often seek more autonomy in choosing life partners and making career decisions.

- **Urbanization**: The rapid urbanization of India has led to a surge in nuclear families as people migrate to cities in pursuit of job opportunities. This trend often results in physical distance from extended family members and a decrease in the practice of joint family living.

- **Globalization**: Globalization has exposed Indian families to a diverse range of cultures and lifestyles. This exposure can lead to conflicts between traditional values and new, more liberal ideas.

- Despite these challenges, Indian families have displayed resilience and adaptability:

    i. **Modified Family Structures:** Families have adapted to changing demographics by embracing nuclear or semi-joint family structures while still maintaining close ties with extended family members. They find ways to stay connected despite physical distances.

    ii. **Balancing Tradition and Modernity:** Many families strike a balance between traditional values and modern aspirations. This involves respecting cultural practices and rituals while also encouraging individual growth and personal choices.

    iii. **Education and Awareness:** The younger generation is often better educated and more aware of global perspectives. They leverage this knowledge to engage in open dialogues with elders, leading to a gradual evolution of mindset.

    iv. **Financial Independence:** Economic self-sufficiency has given family members more autonomy in decision-making. Women, in particular, have gained greater financial independence, altering traditional gender roles.

    v. **Cultural Adaptation:** Families adapt rituals and traditions to suit modern lifestyles. They continue to celebrate festivals and observe rituals but may do so with greater flexibility and simplicity.

Conclusion

In conclusion, the research on the Indian Family System, the School of Civilization, rites, and eternal religion reveals a rich tapestry of tradition, spirituality, and cultural values deeply ingrained in the fabric of Indian society. The key findings underscore the enduring significance of these interconnected elements in contemporary Indian life. The Indian Family System, characterized by its hierarchical structure, joint family bonds, and adherence to moral and ethical values, remains a bedrock of stability and support for millions of families. While it has adapted to the challenges of modernization and urbanization, it continues to foster family cohesion, respect for elders, and the preservation of cultural heritage.

The School of Civilization, represented by the Dharma Shastras, has left an indelible mark on Indian family life. These ancient texts continue to guide individuals and families in their pursuit of righteous living, ethical conduct, and the fulfillment of duties within the family.

Rites and rituals associated with the Indian Family System, including marriage ceremonies, birth celebrations, and death rituals, not only maintain cultural continuity but also provide a spiritual connection to the divine. These rituals serve as anchors in the fast-paced modern world, bringing families together and reinforcing their cultural and religious identities.

Eternal religion, or Sanatana Dharma, serves as the moral compass for Indian families, guiding them in matters of ethics, compassion, and spiritual growth. It bridges the past with the present, offering a timeless framework for navigating life's complexities.

In contemporary Indian society, these elements continue to play a vital role in preserving the essence of Indian culture and spirituality. While the external dynamics of families may change, the enduring significance of the Indian Family System, the School of Civilization, rites, and eternal religion lies in their ability to provide a sense of identity, purpose, and values in an ever-evolving world. They serve as a testament to the resilience and continuity of India's cultural heritage and the enduring bond that families share across generations.

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12.

A Comprehensive Study of Indian Knowledge Systems in Ayurveda, Yoga, Environmental Science and Vedic Mathematics

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India is home to an ancient cultural and intellectual heritage that spans several millennia, offering profound insights into various realms of knowledge. This comprehensive study seeks to explore the depth and significance of Indian knowledge systems, focusing on four key areas - Ayurveda, Yoga, Environmental Science, and Vedic Mathematics. These ancient systems are not only repositories of traditional wisdom but also continue to resonate in contemporary contexts, influencing global perspectives on holistic well-being, sustainable living, and mathematical innovation. Ayurveda, known as the "Science of Life," is an ancient healthcare system that traces its roots to the Vedas. This segment of the study will delve into the fundamental principles of Ayurveda, exploring its holistic approach to health, disease prevention, and personalized wellness. By understanding the intricate balance of "doshas" (bioenergetic forces) and the importance of diet, lifestyle, and herbal remedies, we aim to showcase Ayurveda's enduring relevance in fostering a harmonious connection between the body, mind, and spirit. Yoga, which means "union" in Sanskrit, is a spiritual and physical discipline that transcends cultural boundaries. This study will explore the origins of Yoga in ancient Indian scriptures such as the Yoga Sutras of Patanjali and the Bhagavad Gita. We will highlight the multifaceted nature of Yoga, encompassing physical postures (asanas), breath control (pranayama), meditation, and ethical principles (yamas and

niyamas). We will also emphasize the integration of Yoga into modern lifestyles as a holistic approach to mental and physical well-being. Ancient Indian texts such as the Vedas and Puranas contain profound insights into environmental conservation and sustainable living practices. This section of the study aims to uncover the ecological wisdom embedded in these scriptures, emphasizing the interconnectedness of all living beings and the environment. By drawing parallels between traditional Indian ecological principles and contemporary environmental science, we seek to demonstrate the timeless relevance of these age-old insights in the context of global environmental challenges. Vedic Mathematics, which is rooted in the Vedas, presents a unique and efficient system of mathematical calculations. This segment of the study will explore the foundational principles of Vedic Mathematics, showcasing its simplicity, coherence, and applicability to a wide range of mathematical problems. By examining specific techniques, such as sutras (aphorisms) and sub-sutras, we aim to elucidate how Vedic Mathematics provides alternative perspectives and methodologies for mathematical exploration.

Objectives of Research Paper:

The research paper aims to achieve the following objectives:

- To comprehend the philosophical foundation of Ayurveda, Yoga, Environmental Science, and Vedic Mathematics.

- To investigate the interdependencies among these fields of knowledge.

- To evaluate the present-day significance and practical applications of these systems in the modern world.

Ayurveda and Traditional Medicine:

Ayurveda, the traditional Indian system of medicine, offers holistic approaches to healthcare. Integrating Ayurvedic principles with modern medicine can provide comprehensive healthcare solutions. Research and development of herbal medicines and alternative therapies rooted in Indian traditional medicine can contribute to global healthcare. Ayurveda and traditional medicine in India constitute a rich and ancient knowledge system that has evolved over thousands of years. This holistic approach to health and well-

being is deeply rooted in the philosophies of Ayurveda, which means "knowledge of life" in Sanskrit. Here are key elements of the Indian knowledge system as it pertains to Ayurveda and traditional medicine:

1. **Doshas:** Ayurveda categorizes individuals into three doshas: Vata, Pitta, and Kapha. These doshas represent the fundamental energies that govern various physiological and psychological functions in the body. An individual's constitution is determined by the predominance of these doshas.

2. **Prakriti:** Prakriti refers to an individual's unique constitution, determined by the balance of doshas at the time of birth. Understanding one's Prakriti is crucial for personalized health recommendations and treatments.

3. **Panchamahabhutas:** Ayurveda identifies five basic elements (Panchamahabhutas) - Earth, Water, Fire, Air, and Ether - as the building blocks of the universe. These elements combine to form the three doshas and influence the composition of the human body.

4. **Holistic Healing:** Ayurveda emphasizes a holistic approach to health, considering the interconnectedness of the body, mind, and spirit. Treatment strategies include dietary recommendations, herbal remedies, lifestyle adjustments, and practices like yoga and meditation.

5. **Herbal Medicine:** Ayurvedic medicine relies heavily on herbal remedies. The system recognizes the therapeutic properties of numerous herbs and formulations, often combining multiple ingredients for synergistic effects.

6. **Yoga and Meditation:** Yoga, with its physical postures (asanas) and breath control (pranayama), is an integral part of Ayurvedic practices. Meditation is also emphasized for mental well-being and stress reduction.

7. **Dietary Guidelines:** Ayurveda provides personalized dietary recommendations based on an individual's dosha and overall constitution. Foods are classified according to their tastes (rasa) and their effects on doshas.

8. **Seasonal Living**: Ayurveda recognizes the influence of seasons on health. Guidelines for seasonal living include adjustments in diet, daily routine, and lifestyle practices to maintain balance.

9. **Pulse Diagnosis (Nadi Pariksha)**: Ayurvedic practitioners often use pulse diagnosis to assess the balance of doshas in the body. This ancient technique involves feeling the pulse to gather information about the individual's constitution and imbalances.

10. **Panchakarma**: Panchakarma is a set of therapeutic procedures designed to cleanse the body of toxins and restore balance. It includes treatments such as massage, herbal steam therapy, and detoxifying enemas.

11. **Ethical Living**: Ayurveda emphasizes ethical and moral living as essential components of overall well-being. This includes practicing virtues such as truthfulness, non-violence, and compassion.

12. **Cultural and Spiritual Context**: Traditional medicine in India is deeply intertwined with cultural and spiritual practices. Healing is often seen as a holistic process that involves aligning oneself with the rhythms of nature and the divine.

13. **Modern Integration**: While rooted in ancient traditions, there is ongoing effort to integrate Ayurveda with modern healthcare. This integration aims to combine the strengths of traditional wisdom with scientific validation and evidence-based practices.

Yoga and Mental Well-being:

Yoga, originating from ancient Indian philosophy, has gained global recognition for its physical, mental, and spiritual benefits. Promoting yoga practices for mental health and well-being can be part of global efforts to address the rising concerns related to stress and mental health. The Indian knowledge system of Yoga has a rich history deeply intertwined with mental well-being. Yoga is a holistic approach to health that encompasses physical postures (asanas), breath control (pranayama), meditation, ethical principles, and lifestyle practices. The ancient texts that form the basis of yogic philosophy and practices include the Vedas, Upanishads, Bhagavad Gita, and the Yoga Sutras of Patanjali. Yoga and Mental Well-being includes:

- **Asanas (Physical Postures):** The physical postures in yoga are designed not only to enhance flexibility and strength but also to create a balance between the body and mind. Regular practice is believed to release tension, improve circulation, and promote a sense of well-being.

- **Pranayama (Breath Control):** Breath is considered a vital life force in yoga. Pranayama techniques involve conscious control and regulation of breath, which has a direct impact on the mind. Deep, slow breathing is believed to calm the nervous system, reduce stress, and enhance mental clarity.

- **Meditation:** Meditation is a key component of yoga for mental well-being. It involves focusing the mind, often through concentration on the breath, a mantra, or an object. Meditation is seen as a powerful tool for reducing stress, promoting emotional balance, and developing greater self-awareness.

- **Mindfulness:** Yoga emphasizes being present in the moment, cultivating mindfulness. This awareness is extended to daily activities, promoting a non-judgmental and accepting attitude toward thoughts and feelings. Mindfulness practices are integral to managing stress and enhancing mental resilience.

- **Yamas and Niyamas:** These are ethical and moral principles outlined in the Yoga Sutras. They provide a framework for right conduct and personal observances, fostering mental well-being by promoting virtues such as truthfulness, non-violence, contentment, and self-discipline.

Philosophical Foundations of Yoga and Mental Well-being:

- **Vedanta:** The philosophical foundation of Vedanta teaches the oneness of all existence and the interconnectedness of mind, body, and spirit. This perspective promotes a holistic approach to mental well-being, recognizing the interplay between individual well-being and the broader cosmic order.

- **Bhagavad Gita:** This ancient scripture, part of the Indian epic Mahabharata, contains teachings on duty, righteousness, and the nature of existence. It emphasizes the importance of equanimity in the face of life's challenges, contributing to mental resilience.

- **Yoga Sutras of Patanjali**: Patanjali's Yoga Sutras are a fundamental text in yogic philosophy. They provide a systematic guide to the practice of yoga, including the Eight Limbs of Yoga. The practices outlined in the Sutras aim at the integration and mastery of the mind, leading to mental stillness and well-being.

Modern Applications of Yoga and Mental Well-being:

- **Therapeutic Yoga**: Yoga is increasingly used as a complementary therapy in mental health treatment. Practices like mindfulness-based stress reduction (MBSR) and yoga therapy have shown positive effects in managing conditions such as anxiety, depression, and PTSD.

- **Yoga in Education:** Some educational institutions in India are incorporating yoga into their curriculum to enhance students' mental well-being. Practices like meditation and mindfulness are being introduced to help students manage stress and improve concentration.

Environmental Sustainability

Traditional Indian ecological practices, as seen in concepts like "Ahimsa" (non-violence) and "Prakriti" (nature), can inspire sustainable living and environmental conservation globally. Traditional agricultural practices such as organic farming and permaculture can contribute to global efforts to achieve sustainable food production. The Indian knowledge system of environmental sustainability is deeply rooted in the country's cultural, religious, and philosophical traditions. Traditional wisdom and practices in India have long recognized the interconnectedness of humans and nature, emphasizing the importance of living in harmony with the environment. Here are some key aspects of the Indian knowledge system of environmental sustainability:

- **Vedic Wisdom:** The Vedas, ancient Indian scriptures, contain hymns and verses that express reverence for nature and its elements. There is a recognition of the sacredness of the Earth and a sense of environmental stewardship.

- **Ayurveda and Ecology:** Ayurveda, the traditional system of medicine in India, is closely linked to ecological principles. It

emphasizes a holistic approach to health that considers the balance between individuals and their environment. Ayurvedic practices often involve the sustainable use of herbs and plants for medicinal purposes.

- **Sacred Groves and Biodiversity Conservation:** In various parts of India, there is a tradition of maintaining sacred groves—protected areas of forest that are considered sacred. These groves serve as biodiversity hotspots and contribute to local ecosystem conservation.

- **Ahimsa (Non-violence) and Vegetarianism:** The principle of ahimsa, or non-violence, is central to many Indian philosophies, including Jainism and aspects of Hinduism. This principle extends to a vegetarian lifestyle, which is considered more environmentally sustainable as it involves lower ecological footprints compared to meat-based diets.

- **Traditional Agriculture Practices:** Traditional agricultural practices in India, such as organic farming and permaculture, are often aligned with principles of sustainability. These practices focus on maintaining soil health, using natural fertilizers, and preserving water resources.

- **Water Conservation:** Ancient texts, including the Arthashastra, provide insights into water management and conservation. Traditional water harvesting methods such as building stepwells (baolis) and tanks have been employed for centuries.

- **Yogic Philosophy and Environmental Consciousness:** Yogic philosophy encourages a deep connection with nature and emphasizes the concept of "Prakriti" (nature) as an expression of the divine. Practitioners of yoga often develop a heightened awareness of their ecological impact and may adopt more sustainable lifestyles.

- **Gandhian Principles:** Mahatma Gandhi's principles of self-sufficiency (Swadeshi) and decentralized rural economies align with environmental sustainability. Gandhi advocated for simple living and a balanced relationship between human needs and the resources of the Earth.

- **Traditional Crafts and Sustainable Living**: - Many traditional crafts in India, such as handloom weaving and pottery, are sustainable practices that use local materials and have a minimal environmental impact. These crafts contribute to the preservation of cultural heritage and sustainable livelihoods.

- **Community-based Conservation:-** Traditional communities in India often have established practices for sustainable resource management. This includes community-based conservation efforts and collective decision-making to ensure the responsible use of natural resources.

In recent years, there has been a renewed interest in integrating traditional knowledge with modern environmental science and policies to address contemporary sustainability challenges. The Indian knowledge system of environmental sustainability continues to play a vital role in shaping conservation practices, sustainable agriculture, and ecological consciousness in the country.

Vedic Mathematics and Science:

Ancient Indian mathematical and scientific contributions can inspire innovative thinking and problem-solving. Promoting Vedic mathematics can enhance mathematical education globally and contribute to the development of advanced computational methods. Vedic Mathematics and Science refer to ancient mathematical and scientific knowledge found in the Vedic texts, which are a collection of ancient Indian scriptures. The Vedas, particularly the "Rigveda," "Samaveda," "Yajurveda," and "Atharvaveda," are considered the oldest sacred texts in Hinduism. The study of Vedic Mathematics and Science involves exploring mathematical and scientific concepts embedded in these ancient texts and understanding their relevance and applications.

Vedic Mathematics:

- **Sutras (Formulas):** Vedic Mathematics is known for its concise and algorithmic approach to mathematical problem-solving. The system is based on a set of 16 Sutras (formulas) and 13 sub-Sutras that cover a wide range of mathematical operations, from basic arithmetic to algebra and calculus.

- **Versatility:** Vedic Mathematics is often praised for its versatility and efficiency in solving mathematical problems. The Sutras

are designed to simplify complex calculations and provide shortcuts for mental math.

- **Application**: While Vedic Mathematics has been widely popularized in recent times, its historical roots can be traced back to ancient Indian mathematical texts such as the "Sulba Sutras." These texts contain geometric principles and methods for constructing altars for Vedic rituals, indicating the practical application of mathematical knowledge in ancient India.

Vedic Science:

- **Cosmology**: The Vedas contain hymns and verses that discuss cosmological concepts, including the nature of the universe, celestial bodies, and the cycles of creation and destruction. The "Nasadiya Sukta" from the Rigveda, for example, raises philosophical questions about the origin of the cosmos.

- **Astronomy**: Vedic texts, including the "Jyotisha Vedanga" (limb of Vedic knowledge related to astronomy), provide insights into ancient Indian astronomy. Concepts such as Nakshatras (lunar mansions) and the movement of celestial bodies are discussed in these texts.

- **Medicine**: The "Ayurveda," a part of the Atharvaveda, is an ancient system of medicine that includes information about anatomy, physiology, and the medicinal properties of various herbs and substances. Ayurvedic principles emphasize the balance of bodily humors (doshas) for health.

- **Environmental Science**: The Vedas express a deep understanding of the interconnectedness of nature. The "Atharvaveda" contains hymns related to the preservation of the environment, indicating an early awareness of ecological balance and sustainable living.

- **Metallurgy and Technology**: The Rigveda contains references to metals and metallurgical processes, reflecting an understanding of early metalworking technologies. The "Ayas" hymns in the Rigveda, for instance, mention the extraction and use of metals.

Challenges and Interpretation:

- **Interpretation and Understanding**: The study of Vedic Mathematics and Science faces challenges due to the

complexity of ancient texts, linguistic nuances, and variations in interpretations. Scholars may have different views on the intended meaning and application of certain concepts.

- **Historical Context**: Understanding the historical context in which these texts were written is crucial. While they contain valuable insights, they must be interpreted with an awareness of the cultural, religious, and philosophical contexts of ancient India.

- **Integration with Modern Knowledge**: Scholars and mathematicians debate the extent to which Vedic Mathematics can be integrated with modern mathematical understanding. Some consider it a valuable supplement for mental math, while others argue for caution in applying ancient methods without a thorough understanding of their foundations.

Spiritual Wisdom and Ethics: Indian philosophical traditions, such as Vedanta and Buddhism, offer insights into ethics, morality, and human values. Integrating these values into educational systems globally can foster a sense of social responsibility and contribute to building a more ethical and compassionate world.

Art and Culture: India's diverse art forms and cultural heritage can foster global understanding and appreciation for diversity. Promoting Indian arts, dance, music, and literature can contribute to the enrichment of global cultural landscapes.

Technology and Innovation: Building on India's contributions to mathematics and astronomy, there can be continued collaboration in scientific research and technological innovation on a global scale. Encouraging research partnerships and knowledge exchange can lead to advancements in various fields.

Philanthropy and Social Initiatives: The concept of "Seva" (selfless service) and philanthropy ingrained in Indian traditions can inspire global efforts towards social justice and equitable development.

Conclusion

This research aims to deepen our understanding of India's rich cultural and intellectual heritage by conducting a comprehensive study of Ayurveda, Yoga, Environmental Science, and Vedic Mathematics. The ultimate goal is to achieve global welfare through

the integration of traditional wisdom with contemporary knowledge and practices. Collaboration, open dialogue, educational programs, research initiatives, and international partnerships that leverage the strengths of both traditional and modern knowledge systems are essential to achieve this goal. The Indian knowledge system of Ayurveda and traditional medicine continues to inspire holistic health practices and gain recognition globally. Similarly, the Indian knowledge system of yoga provides a comprehensive approach to mental well-being, aiming to cultivate self-awareness, emotional balance, and inner peace. Finally, the study of Vedic Mathematics and Science involves exploring ancient Indian mathematical and scientific knowledge. While the practical applications of Vedic Mathematics are widely discussed, interpreting and integrating Vedic Science with modern knowledge requires careful consideration and scholarly analysis.

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13.
Role of Indian Yoga Tradition in World Welfare: Development from Inheritance

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Yoga, often perceived as a contemporary wellness trend, is rooted in an ancient and profound tradition that originates in India. Its historical origins are deeply intertwined with the spiritual, philosophical, and cultural fabric of the Indian subcontinent. To understand the essence and evolution of yoga, it is essential to delve into its historical background.

- **Early Beginnings**: The origins of yoga can be traced back over 5,000 years to the Indus Valley Civilization, one of the world's oldest urban civilizations. Archaeological excavations have revealed depictions of figures in yogic postures on ancient seals, suggesting that yoga practices were part of the culture during this period.

- **Vedic Period**: The Vedic texts, such as the Rigveda, which date back to around 1500 BCE, contain references to ascetic practices and the pursuit of spiritual knowledge. While these texts do not explicitly mention yoga as we know it today, they lay the groundwork for the later development of yogic philosophies.

- **Upanishads**: The Upanishads, a collection of philosophical texts dating from around 800 BCE, introduced the concept of "Brahman" (universal consciousness) and "Atman" (individual soul), foundational ideas in yogic thought. The Upanishads

explored the nature of the self and the universe, paving the way for deeper spiritual exploration.

- **Yogic Philosophy in the Mahabharata and Bhagavad Gita:** The Indian epic Mahabharata, composed between 400 BCE and 400 CE, contains references to yoga, and it is within this epic that the Bhagavad Gita is found. The Bhagavad Gita, a dialogue between Lord Krishna and Prince Arjuna, addresses various paths of yoga and the pursuit of self-realization.

- **Classical Yoga Systems:** The classical systems of yoga began to take shape in the post-Vedic period, primarily through the codification of yogic practices in texts like Patanjali's Yoga Sutras. Patanjali's work, dating back to around 200 BCE to 200 CE, systematized the philosophy and practices of yoga, emphasizing the eight-fold path as a guide to achieving self-realization and inner peace.

- **Tantric Influence:** Yoga also evolved through the Tantric traditions, which emerged around the 6th century CE. Tantra introduced more esoteric and ritualistic practices, including the use of mantras, mudras, and visualization techniques to attain spiritual goals.

- **Modern Revival:** Yoga faced periods of decline but experienced a resurgence in the late 19th and early 20th centuries. Figures like Swami Vivekananda and Paramahansa Yogananda played pivotal roles in introducing yoga to the Western world, sparking its globalization and transformation into a global phenomenon.

Evolution of Yoga as a Global Phenomenon:

The evolution of yoga as a global phenomenon is a fascinating journey that has transformed an ancient Indian practice into a widely recognized and embraced phenomenon worldwide. This evolution can be understood through key milestones and factors that have contributed to its global reach:

- **Early Global Exposure (Late 19th to Early 20th Century):** Yoga's global journey began with the influence of key figures such as Swami Vivekananda, who introduced yoga to the West in the late 19th century. His lectures at the World's Parliament

of Religions in Chicago in 1893 sparked interest in Indian spirituality, including yoga. Vivekananda's emphasis on the universality of yoga and its potential for individual and societal transformation laid the foundation for future growth.

- **The Theosophical Society and Textual Dissemination:** The Theosophical Society, led by Helena Blavatsky and Annie Besant, played a significant role in spreading knowledge of yoga to Western audiences. They contributed to the publication of yogic texts and teachings, making them more accessible to Western readers. This dissemination of knowledge laid the groundwork for a growing interest in yoga.

- **Yoga Gurus and Lineages (20th Century):** Throughout the 20th century, several Indian yoga gurus gained international recognition. Figures like B.K.S. Iyengar, Pattabhi Jois, and Paramahansa Yogananda introduced their unique yoga styles and philosophies to the West. Iyengar's emphasis on alignment, Jois's Ashtanga Yoga, and Yogananda's Kriya Yoga found dedicated followers worldwide, further establishing yoga in the global consciousness.

- **Yoga in Popular Culture (Mid-20th Century Onward):** Yoga began to permeate Western popular culture through books, films, and television. The 1960s and 1970s saw the emergence of the "New Age" movement, which embraced yoga as a means of personal and spiritual growth. Iconic figures like The Beatles and actress Jane Fonda publicly endorsed yoga, contributing to its popularity.

- **Yoga Studios and Schools (Late 20th Century):** Yoga studios and schools proliferated in Western countries during the late 20th century, offering structured classes and teacher training programs. This expansion made yoga more accessible to people of all backgrounds and ages, encouraging its practice as a form of physical fitness and relaxation.

- **Digital Era and Global Reach (21st Century):** The advent of the internet and social media further accelerated yoga's global spread. Online yoga classes, tutorials, and communities have connected practitioners worldwide, making it possible for individuals to access yoga from the comfort of their homes.

This digital age has democratized yoga, allowing people to choose from a wide array of styles and instructors.

- **Scientific Validation and Mainstream Acceptance (21st Century):** Yoga's physical and mental health benefits have been extensively researched and documented, leading to its incorporation into healthcare and wellness programs. It is now commonly prescribed for stress reduction, pain management, and overall well-being. Yoga has also found its place in schools, corporations, and healthcare institutions as a means of promoting employee wellness and reducing healthcare costs.

- **Diversity and Innovation:** Yoga has evolved to encompass a wide range of styles and approaches, including hot yoga, aerial yoga, and even yoga therapy. Innovations continue to emerge, catering to diverse preferences and needs. This adaptability has contributed to yoga's enduring popularity and relevance.

Yoga's Integration into Western Society:

The integration of yoga into Western society is a multifaceted phenomenon that has transformed the practice from a niche, esoteric tradition into a mainstream and widely embraced aspect of modern culture. This integration has been driven by various factors and has had a profound impact on Western lifestyles and wellness practices. Here are some key aspects of yoga's integration into Western society:

- **Yoga Studios and Wellness Centers:** The establishment of dedicated yoga studios and wellness centers has been a cornerstone of yoga's integration into Western society. These spaces offer a structured environment for individuals to practice yoga, learn from experienced instructors, and connect with a community of like-minded individuals.

- **Accessible Classes:** Yoga classes are now widely available and accessible across Western countries. They are offered in diverse settings, including yoga studios, gyms, community centers, and even online platforms. This accessibility has made it easier for people from various backgrounds to engage in yoga practice.

- **Mainstream Fitness:** Yoga has become a prominent component of mainstream fitness routines. Many gyms and fitness centers

offer yoga classes alongside other workout options. The physical benefits of yoga, such as improved flexibility, strength, and balance, appeal to fitness enthusiasts.

- **Yoga Clothing and Accessories:** The commercialization of yoga has given rise to a thriving market for yoga-related products, including specialized clothing, mats, props, and accessories. Yoga apparel, characterized by comfort and functionality, has become a popular fashion trend.

- **Yoga for Stress Reduction:** Yoga's emphasis on mindfulness, relaxation, and stress reduction has resonated with Western audiences. Yoga is often recommended as a tool for managing the demands of modern life, reducing stress, and promoting mental well-being.

- **Medical Integration:** Healthcare professionals and therapists increasingly recommend yoga as a complementary therapy for various health conditions, such as back pain, anxiety, and depression. Yoga is integrated into wellness programs, rehabilitation centers, and mental health treatments.

- **Yoga in Education:** Some schools and educational institutions have introduced yoga into their curricula to promote physical activity, stress management, and mindfulness among students. Yoga-based programs for children and adolescents have gained popularity.

- **Yoga Retreats and Tourism:** Yoga retreats, often held in picturesque natural settings, have become a popular choice for individuals seeking a wellness vacation. These retreats offer a holistic experience, combining yoga practice with relaxation, meditation, and healthy nutrition.

- **Yoga in Pop Culture:** Yoga has made its way into mainstream media and popular culture. It is featured in movies, television shows, advertisements, and literature. Celebrities and public figures often endorse yoga, contributing to its visibility and popularity.

- **Online Communities and Resources:** The digital age has further facilitated yoga's integration. Online communities, forums, and social media platforms connect practitioners

worldwide. Online resources, including video classes and tutorials, make yoga accessible to anyone with an internet connection.

- **Yoga's Spiritual and Philosophical Aspects**: While yoga has been largely embraced for its physical and mental benefits in the West, some individuals also delve into its spiritual and philosophical aspects. The teachings of yoga philosophy, including concepts like mindfulness, self-awareness, and non-attachment, resonate with those seeking deeper meaning and purpose.

The Role of Indian Yoga Tradition in World Welfare:

1. **Yoga for Physical Well-Being**: Yoga, rooted in the Indian tradition, has emerged as a potent tool for enhancing physical well-being on a global scale. Its contributions in this regard are significant and multifaceted:

    - **Flexibility and Strength**: Through a series of postures and asanas, yoga systematically improves flexibility, muscular strength, and joint mobility. These physical benefits make it accessible to individuals of varying fitness levels, contributing to overall well-being.

    - **Balance and Coordination**: The practice of yoga often involves balance poses and sequences that challenge practitioners to develop greater physical stability and coordination. This not only improves physical fitness but also aids in injury prevention.

    - **Pain Management**: Yoga is increasingly recognized for its effectiveness in managing chronic pain conditions, such as lower back pain and arthritis. It offers a holistic approach to pain relief by addressing physical imbalances and improving body awareness.

    - **Cardiovascular Health**: Certain yoga styles, like Vinyasa and Power Yoga, provide cardiovascular benefits by elevating heart rate and promoting better circulation. These practices contribute to heart health and fitness.

    - **Enhanced Respiratory Function**: Pranayama, or breath control, is a fundamental aspect of yoga. It improves

respiratory function, enhances lung capacity, and fosters better oxygenation of the body, leading to improved physical vitality.

- **Holistic Health:** Yoga's holistic approach considers the interconnectedness of the mind and body. By addressing physical health in conjunction with mental and emotional well-being, it promotes comprehensive well-being.

2. **Yoga for Mental Well-Being:** Yoga's role in promoting mental well-being is a testament to its profound impact on individuals' psychological health:

- **Stress Reduction:** Yoga is widely acknowledged for its stress-reduction benefits. The practice encourages mindfulness and relaxation techniques, effectively lowering stress hormones and promoting mental calmness.

- **Anxiety and Depression Management:** Research has consistently shown that yoga can alleviate symptoms of anxiety and depression. The combination of physical postures, controlled breathing, and meditation cultivates emotional resilience and mental clarity.

- **Improved Concentration and Focus:** Regular yoga practice enhances concentration and cognitive function. It sharpens mental acuity, making it a valuable tool for individuals seeking to improve productivity and mental clarity.

- **Mind-Body Connection:** Yoga emphasizes the mind-body connection, encouraging individuals to be more in tune with their emotions and physical sensations. This heightened awareness fosters emotional regulation and self-awareness.

- **Positive Mood Enhancement:** The release of endorphins during yoga practice contributes to an improved mood and sense of well-being. Yoga's emphasis on gratitude and positivity further reinforces a positive mindset.

3. **Yoga for Global Harmony:** The Indian yoga tradition promotes global harmony through its philosophies and principles, fostering intercultural understanding and peace:

    - **Unity and Non-Violence:** Yoga's core philosophy, rooted in the principle of non-violence (ahimsa), advocates compassion and respect for all living beings. This philosophy has profound implications for promoting global harmony by encouraging peaceful coexistence.

    - **Cultural Exchange:** Yoga serves as a bridge between cultures, facilitating cultural exchange and understanding. The practice transcends borders, bringing people of diverse backgrounds together to share a common experience.

    - **Interfaith Dialogue:** Yoga provides a neutral ground for interfaith dialogue and cooperation. It promotes inclusivity, allowing individuals from different religious backgrounds to practice together and learn from one another.

    - **Conflict Resolution:** The mindfulness and introspection cultivated in yoga practice contribute to conflict resolution on both personal and global scales. By fostering emotional intelligence and empathy, it can play a role in reducing conflicts and promoting peaceful resolutions.

    - **Environmental Consciousness:** Many forms of yoga encourage environmental consciousness and sustainable living. This emphasis on responsible stewardship of the Earth aligns with global efforts to address environmental challenges and promote ecological harmony.

Conclusion:

In conclusion, the Indian yoga tradition's evolution from inheritance to a global phenomenon has left an indelible mark on world welfare. Its physical, mental, and philosophical contributions extend beyond individual well-being, promoting a vision of interconnectedness, peace, and harmony among diverse cultures and communities. As yoga continues to evolve and adapt, it remains a powerful force for

fostering a healthier, more harmonious world, enriching the lives of individuals and contributing to the betterment of society as a whole.

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14.
Intangible Cultural Heritage of Humanity: Indian Art and Music

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India, a land of rich cultural diversity and ancient traditions, has bestowed upon the world a treasure trove of intangible cultural heritage that transcends time and borders. Among its most profound contributions to the global cultural tapestry are its traditional arts and music. These art forms are not mere performances or compositions; they are living, breathing entities that have been nurtured and evolved over millennia. As we delve into the exploration of India's intangible cultural heritage, it becomes evident that the arts and music of this nation are not just a source of pride for its people but also an integral part of the shared heritage of humanity.

This research paper aims to delve deep into the captivating world of Indian arts and music, shedding light on their historical significance, cultural contexts, and their enduring relevance in the modern world. By examining the multifaceted dimensions of these artistic traditions, we hope to uncover the essence of what makes them not only culturally significant but also deserving of recognition as intangible cultural heritage by UNESCO.

In this journey of discovery, we will traverse the intricate rhythms of classical music, the vibrant hues of traditional dance forms, and the timeless narratives woven into India's artistic expressions. We will also explore how these art forms have adapted to the changing times while preserving their core essence, serving as a bridge between the past and the present.

Furthermore, we will address the challenges faced by these intangible treasures, including the threats of globalization, digitalization, and the risk of fading into oblivion amidst the rush of modernity. Through this examination, we will underscore the importance of safeguarding and promoting these living traditions for the benefit of future generations and for the enrichment of global cultural heritage.

As we embark on this scholarly journey into the heart of India's intangible cultural heritage of arts and music, we invite you to join us in celebrating the timeless beauty, cultural significance, and enduring vitality of these art forms that have transcended borders and continue to resonate with people across the world.

Intangible Cultural Heritage of Humanity

- Oral traditions, performing arts, social practices, rituals, celebratory events, knowledge and practices about nature and the universe, or the knowledge and abilities to produce traditional crafts are living manifestations inherited from our ancestors and transmitted to our successors. There are examples.

- Intangible cultural heritage, although fragile, is an important aspect in preserving cultural diversity in the face of globalization.

- Intercultural communication and mutual respect for other ways of life are facilitated by awareness of the intangible cultural heritage of diverse societies.

? The value of intangible cultural heritage lies not in the cultural expression itself, but in the wealth of information and skills transmitted from generation to generation.

? The social and economic benefits of knowledge transfer are important for both minority and mainstream social groups

within a state, and are equally important for emerging and developed countries.

1. **Classical Indian Music:** Classical Indian music is a rich and intricate musical tradition that has evolved over thousands of years. It can be broadly categorized into two major styles: Hindustani (North Indian) and Carnatic (South Indian) classical music. Both styles involve intricate melodies, rhythmic patterns, and improvisation. Key instruments include the sitar, tabla, flute, and veena. Vocal music is also an essential component, with a focus on intricate ragas and talas (melodic modes and rhythmic cycles).

2. **Traditional Indian Art Forms:** India boasts a diverse range of traditional art forms, each with its own unique history and cultural significance. Some prominent traditional art forms include:

    • **Bharatanatyam:** A classical dance form originating from Tamil Nadu, characterized by graceful movements, intricate footwork, and expressive storytelling.

    • **Kathakali:** A highly stylized form of dance drama from Kerala, known for its elaborate makeup, costumes, and exaggerated facial expressions.

    • **Madhubani Painting:** A traditional folk art style originating from Bihar, featuring vibrant and intricate paintings often depicting nature, mythology, and daily life.

    • **Tanjore Painting:** A classical South Indian painting style known for its use of gold leaf, rich colors, and depictions of deities and religious themes.

    • **Pattachitra:** A traditional painting style from Odisha, often created on cloth or palm leaves, depicting mythological and folk narratives.

3. **Raga:** In classical Indian music, a raga is a melodic framework that provides the basis for improvisation and composition. Each raga is a unique combination of musical notes, creating a specific mood or emotion. Ragas are characterized by their ascending (Arohana) and descending (Avarohana) note

patterns, as well as specific rules for ornamentation, phrasing, and use of microtones. Ragas are an integral part of both Hindustani and Carnatic classical music, and mastering them is a lifelong pursuit for musicians, allowing them to convey deep emotions and artistic expression through their music.

4. **Carnatic Music:** Carnatic music is a classical music tradition from South India. It is characterized by intricate melodies, rhythmic patterns, and a rich repertoire of compositions. It often involves vocal and instrumental performances, with a focus on devotion and spirituality.

5. **Hindustani Music:** Hindustani music is another classical music tradition, primarily from North India. It emphasizes improvisation and is known for its use of ragas (melodic scales) and talas (rhythmic cycles). It includes vocal and instrumental forms like khayal, dhrupad, and sitar.

6. **Folk Art:** Folk art refers to traditional and indigenous artistic expressions found in various regions and cultures. It encompasses a wide range of art forms, including painting, music, dance, storytelling, and crafts, often reflecting the local customs and heritage of a community.

7. **Dhrupad:** Dhrupad is one of the oldest forms of Hindustani classical music. It features a slow and meditative style of singing, focusing on the purity of ragas and intricate rhythmic patterns. Dhrupad is characterized by its use of syllables like "Dhrupad" in compositions.

8. **Mysore Painting:** Mysore painting is a traditional style of painting that originated in the Mysore region of Karnataka, India. It is known for its intricate details, use of bright colours, and depictions of mythological and religious themes. Mysore paintings often feature gold leaf embellishments.

9. **Kalamkari:** Kalamkari is a traditional Indian art form that involves hand-painting or block-printing on textiles, typically cotton or silk. It originated in Andhra Pradesh and has two distinctive styles, Srikalahasti and Machilipatnam, known for intricate detailing and vibrant colours, often depicting mythological themes.

10. **Gharanas (musical traditions):** Gharanas are distinct musical traditions in India, each with its own style, technique and lineage of performers. These schools of music have greatly influenced classical Indian music. Some of the famous gharanas in Hindustani classical music include the Banaras Gharana, Kirana, Gwalior, Patiala Gharana and the Carnatic music traditions of Tanjore and Palghat Gharana. Banaras Gharana has made significant contributions to the field of Indian classical music, especially Hindustani classical music. Here are some of the major contributions:

(a). **Vocal Tradition:** The Banaras Gharanas are known for their rich vocal tradition. Renowned musicians from this gharana have excelled in various vocal forms such as Khayal, Thumri, Dadra, and Chaiti. Prominent vocalists like Pandit Channulal Mishra and Girija Devi have upheld and enriched this tradition.

(b). **Thumri and Dadra:** This gharana has a special association with the lighter classical forms like Thumri and Dadra. Musicians from Banaras Gharana have played a pivotal role in popularizing and preserving these semi-classical genres, known for their emotive and romantic themes.

(c). **Instrumental Music:** While vocal music is prominent in the Banaras Gharana, it has also produced exceptional instrumentalists, especially in the realm of tabla and sitar. Musicians like Pt. Kishan Maharaj (tabla) and Pt. Ravi Shankar (sitar) have made significant contributions to Indian instrumental music.

- **Pt. Ram Sahai (1780-1826):** He is considered one of the founders of the Banaras Gharana and was a master of the tabla. His compositions and playing style influenced many subsequent generations of tabla players.

- **Pt. Ravi Shankar (1920-2012):** While he is more famously associated with the sitar, Ravi Shankar also received training in the traditional dhrupad style of vocal music from his guru, Allauddin Khan,

who had Banaras Gharana roots. Ravi Shankar's versatility and innovation in Indian classical music have had a significant impact on the genre.

- **Baiju Bawra (circa 1542-1613):** Although from an earlier era, Baiju Bawra was a legendary musician and composer associated with the Banaras Gharana. His compositions are still performed today.

- **Ustad Bismillah Khan (1916-2006):** The shehnai maestro, Bismillah Khan, was instrumental in popularizing the shehnai, a traditional wind instrument, in the Banaras Gharana style. His mastery of this instrument earned him global recognition.

(d). **Teaching and Guru-Shishya Parampara:** Banaras has been a hub for music education for centuries. The gurus (teachers) of this gharana have trained numerous disciples, passing down their musical knowledge and skills through the guru-shishya parampara (teacher-student tradition). This has helped in preserving and propagating the Banaras Gharana's musical legacy.

(e). **Innovation and Fusion:** Musicians from this gharana have also been open to experimentation and fusion, blending traditional classical music with contemporary elements. This openness to innovation has kept the Banaras Gharana vibrant and relevant in the evolving landscape of Indian music.

In summary, the Banaras Gharanas have made significant contributions to Indian music through their vocal and instrumental traditions, preservation of semi-classical forms, teaching, and their adaptability to new musical trends. The Banaras Gharana is a prominent school or lineage of classical Indian music, particularly in the field of Hindustani classical music. These great musicians have contributed to the development and popularization of the Banaras Gharana's unique style and repertoire in Indian classical music. Their influence can still be seen and heard in the performances of musicians today. They continue

to be an integral part of the rich tapestry of Indian classical music.

11. **Baul music:** Baul music is a folk and spiritual music tradition originating from Bengal, India, and Bangladesh. Bauls are wandering minstrels who sing mystical and devotional songs, often with themes of love, spirituality, and seeking the divine within. Their music combines elements of folk, mysticism, and philosophy.

12. **Sufi music:** Sufi music is a genre of devotional music associated with Sufism, a mystical Islamic tradition. Sufi music uses poetry and music to express love and devotion to God. It includes Qawwali, a popular form of Sufi music in South Asia, characterized by powerful vocal performances and often accompanied by traditional instruments like the tabla and harmonium. Sufi music seeks to induce a trance-like state and connect listeners with the divine.

The intangible cultural heritage of India, particularly in the realms of art and music, boasts a rich and diverse history dating back thousands of years. Here's a brief historical overview:

1. **Ancient India (3000 BCE - 300 CE):**

   - During this period, ancient Indian civilization witnessed the emergence of classical music and dance forms. The Natya Shastra, attributed to sage Bharata Muni, was written during this time and laid the foundation for classical performing arts.

2. **Medieval Period (500 - 1500 CE):**

   - The Gupta Empire marked a golden era for Indian art, with notable contributions in architecture, sculpture, and music. Temples like the Ajanta and Ellora caves showcased intricate artistry.

   - Classical music evolved further during this time, with the development of the two major traditions: Hindustani (in North India) and Carnatic (in South India).

3. **Mughal Empire (1526 - 1857):**

   - The Mughal era saw the fusion of Indian and Persian artistic influences. Mughal paintings, with their vivid depictions and intricate designs, became renowned.

- Akbar's court was known for its patronage of the arts, and this period saw significant developments in classical music.

4.   **Colonial Period (17th - 20th century):**

- The colonial period saw various external influences on Indian art and music. British rule brought Western musical styles, leading to an amalgamation of Indian and Western classical music.

- Indian classical dance forms, such as Bharatanatyam, Kuchipudi, Kathak, and Odissi, continued to evolve and gain prominence.

5.   **Post-Independence (1947 - present):**

- After gaining independence, India reaffirmed its commitment to preserving and promoting its intangible cultural heritage. Organizations like the Sangeet Natak Akademi were established to nurture traditional arts.

- Renowned musicians and artists like Ravi Shankar, Lata Mangeshkar, and MF Husain played pivotal roles in popularizing Indian art and music globally.

- UNESCO recognized several Indian art forms as Intangible Cultural Heritage, including Kumbh Mela, Yoga, and classical dance forms like Kathakali and Chhau.

6.   **Contemporary Times (21st century):**

- Indian art and music continue to thrive globally, with artists experimenting and collaborating across various genres.

- Preservation efforts, documentation, and education programs ensure that traditional art forms are passed on to future generations.

Throughout its history, India's intangible cultural heritage in art and music has demonstrated remarkable diversity, adaptability, and resilience, making it a source of pride and inspiration for people worldwide.

What is intangible cultural heritage and why?

The term 'cultural heritage' has changed content considerably in recent decades, partially owing to the instruments developed by

UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

While fragile, intangible cultural heritage is an important factor in maintaining cultural diversity in the face of growing globalization. An understanding of the intangible cultural heritage of different communities helps with intercultural dialogue, and encourages mutual respect for other ways of life.

Representative: intangible cultural heritage is not merely valued as a cultural good, on a comparative basis, for its exclusivity or its exceptional value. It thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities;

Community-based: intangible cultural heritage can only be heritage when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it – without their recognition, nobody else can decide for them that a given expression or practice is their heritage.

The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. The social and economic value of this transmission of knowledge is relevant for minority groups and for mainstream social groups within a State, and is as important for developing States as for developed ones.

Best effective example of Indian Art and Music : For intangible Cultural Heritage of Humanity

An excellent example of Indian art and music recognized as intangible cultural heritage of humanity is "Ramlila," a traditional performance art form that depicts the epic story of Lord Rama from the Hindu epic, Ramayana. Ramlila is particularly famous in North India, and it involves a series of plays, music, and dances performed

in the open, often during the festival of Navaratri.

This centuries-old tradition combines various elements of art and music to narrate the story of Lord Rama, portraying his life, struggles, and victories. It involves elaborate costumes, vibrant music, and skilled actors who play different characters from the epic.

UNESCO recognized Ramlila as an intangible cultural heritage of humanity in 2008, acknowledging its significance in preserving and promoting India's cultural heritage while fostering community cohesion and spiritual development through the arts.

In Indian mythology, art and music hold profound significance as part of the Intangible Cultural Heritage of Humanity. Here's how they are relevant in this context:

1. **Divine Origin:** Indian mythology often attributes the origin of various art forms and musical instruments to divine beings. For example, Lord Shiva is considered the creator of the first musical instrument, the damaru (a small drum), and Lord Brahma is believed to have invented the veena. These divine connections emphasize the sacred nature of these art forms.

2. **Spiritual Expression:** Indian art and music are seen as powerful means of expressing devotion and spirituality. Many mythological stories and epics are conveyed through visual art, dance, and musical compositions, allowing individuals to connect with their faith and cultural heritage.

3. **Rituals and Worship:** Artistic representations and musical performances are integral to religious rituals and worship in Indian mythology. Temples are adorned with intricate artwork depicting mythological scenes, and devotional songs and dances are performed during religious ceremonies, underscoring their importance in spiritual practices.

4. **Mythological Themes:** Indian art and music often draw inspiration from mythological themes, characters, and narratives. Paintings, sculptures, dance dramas, and classical music compositions frequently depict stories from the Ramayana, Mahabharata, and Puranas, reinforcing their cultural and mythological significance.

5. **Preservation of Traditions:** Indian mythology stresses the importance of preserving cultural traditions. Artistic and musical traditions are handed down through generations, maintaining a strong link to the past and ensuring their continuity as part of the intangible cultural heritage.

6. **Universal Appeal:** While deeply rooted in Indian mythology, these art forms have a universal appeal. The themes of love, devotion, heroism, and morality found in Indian art and music resonate with people from diverse backgrounds, contributing to their recognition as a part of the global cultural heritage.

7. **Influence on Daily Life:** Indian mythology, art, and music are not confined to religious contexts but are interwoven into everyday life. Festivals, weddings, and other social gatherings often feature artistic performances and music, making them integral to the fabric of Indian society.

In summary, Indian mythology highlights the intrinsic connection between art and music and the intangible cultural heritage of humanity. These creative expressions are deeply ingrained in the cultural and spiritual identity of India and continue to be celebrated and cherished by people both within and beyond its borders.

Conclusion

In conclusion, the preservation and promotion of India's intangible cultural heritage, including its rich traditions of art and music, are of paramount importance not only to the nation itself but to the world at large. These vibrant expressions of culture embody centuries of history, values, and artistic excellence, serving as a testament to the diversity and creativity of humanity. As we navigate the complexities of the modern world, it is imperative that we continue to recognize, protect, and celebrate these treasures, ensuring that the intangible cultural heritage of India remains a source of inspiration and connection for generations to come. Through collaborative efforts at both the national and international levels, we can ensure that Indian art and music continue to thrive as vital elements of our shared global heritage.

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15.
Nature, Water, and Environmental Conservation in the Indian Knowledge System

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The Indian subcontinent boasts a rich and ancient cultural heritage deeply intertwined with its natural surroundings. For millennia, the people of India have cultivated a profound relationship with nature, water, and the environment, resulting in a unique knowledge system that promotes sustainable coexistence with the natural world. This knowledge system, rooted in ancient traditions, philosophies, and practices, provides invaluable insights into environmental conservation and the preservation of precious resources.

India's indigenous knowledge about nature, water, and environmental conservation is deeply rooted in its spiritual, philosophical, and scientific traditions. These traditions not only emphasize the interconnectedness of all living beings but also stress the importance of living in harmony with nature. In this introduction, we will explore the fundamental principles and components of the Indian knowledge system pertaining to nature, water, and environmental conservation.

Spiritual Foundations: Indian spirituality, as expressed through various religious and philosophical traditions, places a high value on the sanctity of all life forms and the divine presence in nature. Concepts such as 'Vasudhaiva Kutumbakam' (the world is one family) from Hinduism and 'Ahimsa' (non-violence) from Jainism underscore the reverence for all living creatures and ecosystems.

Ayurveda and Traditional Medicine: India has a long history of herbal medicine and holistic healing practices. Ayurveda, a traditional system of medicine, relies on the use of herbs, minerals, and natural remedies, emphasizing the importance of maintaining a balance between the body, mind, and the environment.

Water Management and Conservation: India's ancient texts, such as the Artha Shastra and the Manu Smriti, contain detailed instructions on water management, including the construction of reservoirs, canals, and rainwater harvesting systems. These practices reflect the significance of water conservation in sustaining agriculture and livelihoods.

Biodiversity and Ecology: Indian folklore, mythology, and religious narratives often feature animals and plants, showcasing the country's deep appreciation for biodiversity. The sacred groves (Devara Kadu) found across India exemplify local efforts to protect and preserve specific ecosystems and their inhabitants.

Yoga and Meditation: Practices like yoga and meditation are deeply ingrained in Indian culture and promote a sense of interconnectedness with nature. By fostering mindfulness and inner harmony, these practices encourage individuals to be more conscious of their impact on the environment.

Sustainable Agriculture: Traditional farming methods, such as organic and permaculture techniques, have been practiced for generations in India. These methods prioritize soil health, crop diversity, and minimal environmental impact.

Renewable Energy: Ancient Indian architecture and engineering, as seen in structures like stepwells and passive solar designs, offer insights into harnessing renewable energy sources and sustainable building practices.

In recent years, there has been a resurgence of interest in these traditional knowledge systems as India grapples with modern environmental challenges, including climate change, pollution, and resource depletion. Efforts are underway to blend ancient wisdom with modern science and technology to create innovative solutions for contemporary environmental issues.

This exploration of the Indian knowledge system regarding nature, water, and environmental conservation will delve deeper into these

facets, shedding light on the wisdom that has sustained the subcontinent's relationship with the natural world for millennia. It serves as a testament to the enduring relevance of traditional knowledge in addressing the global environmental crisis.

Nature conservation in Indian knowledge system

Nature conservation has been an integral part of Indian knowledge systems for centuries. India has a rich tradition of ecological wisdom and sustainable living practices deeply rooted in its culture and philosophy. Here are some key aspects of nature conservation in the Indian knowledge system:

Ahimsa (Non-violence): Ahimsa, the principle of non-violence, is a core concept in Indian philosophy, particularly in Jainism and Buddhism. It emphasizes not causing harm to any living being, including animals and plants. This principle has influenced various conservation efforts by promoting a harmonious relationship between humans and nature.

Vedic Wisdom: The Vedas, ancient Indian scriptures, contain verses that reflect reverence for nature. They describe nature as divine and advocate the protection of the environment. This reverence is still evident in rituals, festivals, and customs that promote ecological balance.

Sacred Groves: India has a tradition of sacred groves, which are areas of forests or natural landscapes protected by local communities due to their spiritual and ecological significance. These groves serve as biodiversity hotspots and have been preserved for generations.

Ayurveda: Traditional Indian medicine, Ayurveda, emphasizes the use of natural resources for healing. It recognizes the importance of preserving medicinal plants and has guidelines for sustainable harvesting to ensure the conservation of these valuable resources.

Biodiversity Hotspots: India is home to several biodiversity hotspots, such as the Western Ghats and the Eastern Himalayas. These regions are recognized for their unique ecosystems and rich biodiversity. Conservation efforts in these areas aim to protect endangered species and their habitats.

Wildlife Sanctuaries and National Parks: India has established numerous wildlife sanctuaries and national parks to protect its

diverse flora and fauna. These protected areas are managed to conserve biodiversity and provide opportunities for ecotourism and research.

Traditional Agriculture: Traditional farming practices in India, such as organic farming and crop rotation, are often more sustainable and environmentally friendly than modern industrial agriculture. These practices help maintain soil fertility and reduce the use of harmful chemicals.

Community-Based Conservation: Many Indian communities have practiced community-based conservation for centuries. They have their own rules and regulations for managing natural resources sustainably, which often prove effective in conserving local ecosystems.

Environmental Ethics: Various Indian philosophies, including Hinduism, Buddhism, and Sikhism, promote environmental ethics and emphasize the interconnectedness of all living beings. These philosophies encourage responsible stewardship of the environment.

Legislation and Policies: India has enacted several laws and policies for nature conservation, such as the Wildlife Protection Act and the Forest Conservation Act. These legal frameworks aim to protect wildlife and forests while promoting sustainable development.

Environmental Education: Indian knowledge systems have increasingly recognized the importance of environmental education. Schools and institutions now incorporate environmental studies into their curricula to raise awareness and promote conservation practices among future generations.

In summary, nature conservation in the Indian knowledge system is deeply rooted in cultural, philosophical, and traditional practices. These principles, combined with modern conservation efforts and policies, contribute to the preservation of India's rich natural heritage.

Water conservation in Indian knowledge system

Water conservation has been a critical aspect of Indian knowledge systems for thousands of years due to the country's dependence on water for agriculture, daily life, and religious rituals. Here are some key elements of water conservation in the Indian knowledge system:

Ancient Water Management Systems: India has a long history of constructing sophisticated water management systems, such as stepwells (baolis) and tanks (kunds). These structures were designed to harvest rainwater and store it for agricultural and domestic use.

Traditional Water Harvesting Techniques: Traditional knowledge systems in India emphasize the importance of rainwater harvesting. Techniques like building check dams, contour trenches, and rooftop rainwater harvesting have been practiced for centuries to recharge groundwater and conserve rainwater.

Agricultural Wisdom: Indian farmers have developed water-efficient agricultural practices over generations. Crop rotation, mixed cropping, and the use of drought-resistant crop varieties are examples of strategies that help conserve water in agriculture.

Sacred Rivers and Water Bodies: Many rivers and water bodies in India are considered sacred, and the belief in their sanctity has contributed to their protection. This spiritual reverence has led to efforts to keep these water bodies clean and prevent pollution.

Water Management in Traditional Texts: Ancient texts like the Artha Shastra, Manu Smriti, and various Puranas contain guidelines for responsible water management. They stress the equitable distribution of water and the importance of maintaining water sources.

Community-Based Water Management: In rural areas, community-based water management systems are prevalent. Villagers often collectively manage and maintain water sources like ponds and wells, ensuring their sustainability.

Tank Irrigation Systems: Southern India, in particular, is known for its traditional tank irrigation systems. These systems involve the creation of interconnected tanks to store rainwater and provide a continuous water supply for agriculture.

Modern Water Harvesting Initiatives: In recent years, there has been a resurgence of interest in rainwater harvesting and water conservation in India. Government and non-governmental organizations have promoted these practices through campaigns and subsidies.

Water Conservation Legislation: India has enacted laws and policies to regulate water use and promote water conservation. The National Water Policy and the Water (Prevention and Control of Pollution) Act are examples of legal frameworks aimed at sustainable water management.

Awareness and Education: Educational institutions and environmental organizations in India have taken steps to raise awareness about the importance of water conservation. They organize workshops, seminars, and awareness programs to educate the public about water-saving techniques.

Efforts to Reduce Water Pollution: Water pollution is a significant concern in India, and various initiatives are aimed at reducing it. Efforts include wastewater treatment plants, pollution control boards, and campaigns to reduce industrial and domestic pollution.

In conclusion, water conservation in the Indian knowledge system is deeply embedded in the culture, traditions, and historical practices of the country. While modern challenges such as population growth and industrialization have strained water resources, there is a continued effort to draw upon traditional wisdom and implement innovative solutions to address water scarcity and ensure sustainable water management.

Environment conservation in Indian knowledge system

Environmental conservation has long been a part of the Indian knowledge system, deeply rooted in the country's culture, philosophy, and traditions. Here are some key elements of environmental conservation within the Indian knowledge system:

Concept of Dharma: The concept of "dharma" in Indian philosophy encompasses a sense of duty, responsibility, and ethical conduct. It includes the duty to protect and preserve the environment for the well-being of present and future generations.

Ahimsa (Non-violence): Ahimsa, the principle of non-violence, extends to all living beings, including animals and plants. It promotes respect for all life forms and discourages actions that harm the environment.

Vedic Wisdom: The Vedas, ancient Indian scriptures, contain verses that revere nature and its elements. They emphasize the

interconnectedness of all life forms and advocate for the protection of the environment.

Yajna (Sacrifice) and Rituals: Hindu rituals and yajnas often involve offerings to deities through the use of natural elements like fire, water, and grains. These rituals traditionally encouraged the conservation and sustainable use of natural resources.

Sacred Natural Sites: India has numerous sacred natural sites, including rivers, mountains, and forests, which are revered and protected due to their spiritual significance. Pilgrimages to these sites often involve rituals that emphasize environmental preservation.

Ayurveda and Herbal Medicine: Ayurveda, the traditional Indian system of medicine, relies heavily on the use of medicinal plants. The sustainable harvesting and preservation of these plants are integral to Ayurvedic practices.

Traditional Agriculture: Traditional farming practices in India, such as organic farming, crop rotation, and intercropping, prioritize the health of the soil and ecosystems. These methods promote sustainable and environmentally friendly agriculture.

Biodiversity Conservation: India's diverse ecosystems and wildlife have been a source of inspiration and reverence. Efforts to protect endangered species and their habitats have been integrated into Indian cultural and conservation practices.

Community-Based Conservation: Many Indian communities have their own traditional rules and regulations for managing natural resources sustainably. These community-based conservation practices have been effective in protecting local ecosystems.

Water Conservation: As mentioned earlier, India has a rich history of water conservation practices, including the construction of stepwells, tanks, and traditional rainwater harvesting techniques.

Legal Frameworks: India has enacted various laws and policies to regulate environmental conservation, such as the Wildlife Protection Act, the Forest Conservation Act, and the National Environment Policy. These legal frameworks aim to protect the environment and promote sustainable development.

Environmental Education: Environmental education is increasingly integrated into the Indian educational system. Schools and institutions educate students about environmental issues and sustainable practices to instil a sense of responsibility towards the environment.

Green Initiatives: Modern environmental movements and initiatives in India focus on issues such as reforestation, waste management, renewable energy, and pollution control. These efforts combine traditional knowledge with modern technology and strategies to address contemporary environmental challenges.

In summary, environmental conservation in the Indian knowledge system is deeply ingrained in cultural, philosophical, and traditional practices. These principles, combined with contemporary conservation efforts and policies, contribute to the preservation of India's diverse and ecologically significant environment.

Conclusion

Conclusion, this research paper has delved into critical aspects of nature, water, and environmental conservation, shedding light on the urgent need to protect our natural resources and preserve our environment for future generations. Our study has revealed several key findings:

Water Scarcity, Ecosystem Services, Biodiversity Loss, Conservation Strategies, Global Collaboration. In the grand scheme of things, our research underscores the undeniable interdependence between nature, water, and the environment. It is evident that our actions have profound consequences on these interconnected systems, and it is our moral duty to act as responsible stewards.

As we conclude this study, it is crucial to recognize that the work is far from over. The challenges we face in conserving nature and safeguarding our water resources are complex and multifaceted. However, our research has provided valuable insights and suggested avenues for action. It is now incumbent upon governments, organizations, communities, and individuals to take meaningful steps towards conservation and sustainability.

In the years ahead, it is our hope that this research paper serves as a catalyst for increased awareness, policy development, and concrete actions to protect and restore our natural environment. Only through

concerted efforts can we hope to secure a future in which nature thrives, water is abundant, and our environment remains a nurturing home for all living beings.

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16.

Yoga and Health: Evolution from Heritage

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Yoga, an ancient practice with its roots in India, has evolved over millennia from a spiritual discipline to a global phenomenon deeply intertwined with health and well-being. This Paper explores the evolution of yoga from its heritage as a spiritual practice to its modern-day role as a holistic approach to health, encompassing physical, mental, and spiritual aspects.

The word "yoga" originates from the Sanskrit word "yuj," which means to unite or join. Yoga's origins can be traced back over 5,000 years to the Indus Valley Civilization in ancient India. Initially, yoga was primarily a spiritual practice, aimed at achieving a union between the individual soul (atman) and the universal consciousness (Brahman). The earliest mention of yoga can be found in the ancient text, the Rigveda, dating back to 1500 BCE, where it is described as a method for harnessing the mind and body to attain spiritual enlightenment.

Yoga's early evolution was marked by the development of various branches and schools, each with its unique approach to spiritual and physical transformation. The classical text "Yoga Sutras," compiled by the sage Patanjali around 400 CE, laid the foundation for what is now known as classical or Raja yoga. These sutras provided a systematic guide to achieving mental and spiritual mastery through meditation, ethical practices, and physical postures (asanas).

Yoga Chitta Vritti Nirodhah" - Chitt – mind, Vritti – functioning of mind, Nirodha –control Yoga is to control the functioning of the mind. We have our thoughts, emotions, feelings and conditionings in the mind. It is very difficult to control. Yoga is the technique to control all these functions of the mind.

Historical Roots of Yoga

The historical roots of yoga can be traced back thousands of years to ancient India. The practice of yoga has evolved over time, and its origins are intertwined with Indian philosophy, spirituality, and culture. Here's a brief overview of its historical development .The exact origins of yoga are uncertain, but it likely began in the Indus Valley civilization. Archaeological findings suggest that people in this region practiced various forms of meditation and ritualistic exercises. The early Vedic texts contain references to rituals and ascetic practices that resemble aspects of yoga. The Rigveda, for example, mentions the word "yoking" or "joining" as a metaphorical concept, which is thought to be an early reference to yoga. The Upanishads, a collection of philosophical texts, introduced the concept of "Brahman" (universal consciousness) and "Atman" (individual soul). These ideas laid the foundation for yogic philosophy, emphasizing the union of the individual self with the universal consciousness.

This era saw the systematic development of yoga practices. Two key texts emerged: the "Yoga Sutras" by Patanjali, which codified the philosophy and practices of classical yoga (known as Raja Yoga), and the "Bhagavad Gita," which integrated yoga into a broader spiritual context.

During this time, various schools of yoga emerged, each with its own approach and emphasis. These included Hatha Yoga, which focused on physical postures and breath control, and Tantra Yoga, which incorporated rituals and meditation. Yoga gained popularity in the West in the late 19th and early 20th centuries. Swami Vivekananda and other Indian teachers introduced yoga to Western audiences. This led to the development of various modern yoga styles, such as Vinyasa, Bikram, and Ashtanga, each with its own approach to physical postures and breathing exercises.

Yogas Holistic approach to Health

Yoga is a holistic approach to health that transcends mere physical exercise; it encompasses the mind, body, and soul. At its core, yoga seeks to create harmony and balance within these aspects of an individual's being, leading to a state of overall well-being.

Physical health is a fundamental component of yoga, with various postures (asanas) designed to enhance flexibility, strength, and posture. These poses also stimulate the body's organs and systems, promoting better circulation, digestion, and immune function. Additionally, yogic breathing techniques (pranayama) oxygenate the body, reducing stress and increasing vitality.

Mental well-being is another crucial facet of yoga. Through meditation and mindfulness practices, individuals can cultivate inner peace, reduce anxiety, and improve concentration. Yoga encourages self-awareness, allowing practitioners to better understand and manage their emotions.

Yoga's holistic approach extends to spiritual development as well. While not inherently religious, it invites individuals to explore their inner selves, fostering a sense of purpose and connection to something greater. This spiritual dimension can provide solace, purpose, and a profound sense of fulfillment.

In essence, yoga goes beyond the physical realm, addressing the entirety of human existence. Its holistic philosophy and practices empower individuals to achieve harmony in mind, body, and soul, resulting in improved overall health and a deeper understanding of the self.

Role of Yoga in Mind Body Connection

Yoga plays a pivotal role in nurturing the mind-body connection, fostering holistic well-being. This ancient practice encompasses a rich tapestry of physical postures, breath control, meditation, and ethical principles that harmonize the mental and physical aspects of our existence.

At its core, yoga encourages mindfulness, enabling individuals to become acutely aware of their bodily sensations, thoughts, and emotions. Through the practice of asanas (physical postures), yogis

develop flexibility, strength, and balance, which in turn heightens body awareness. This heightened awareness fosters a deeper connection between the mind and body.

Yoga's emphasis on pranayama (breath control) further strengthens this connection. Conscious, controlled breathing not only oxygenates the body but also calms the mind, reducing stress and anxiety. As individuals learn to regulate their breath, they gain mastery over their physiological responses to stressors.

Meditation, a core component of yoga, trains the mind to focus and become more present. It cultivates mental clarity and emotional stability, helping individuals better understand their thoughts and feelings in relation to physical sensations.

Moreover, yoga promotes ethical principles like non-violence (ahimsa) and self-discipline (niyamas), fostering a sense of inner peace and harmony that extends to the body.

Yoga and Modern Life style

One of the most significant contributions of yoga to modern life is its ability to reduce stress. Through a combination of physical postures, breathing techniques, and meditation, yoga helps individuals manage the pressures of daily life. This has become crucial in an era marked by hectic schedules and constant connectivity to technology.

Moreover, yoga promotes physical fitness and flexibility, countering the adverse effects of sedentary jobs and lifestyles. Regular practice can alleviate common ailments such as back pain and improve posture, enhancing overall quality of life.

Mental health is another domain where yoga has made significant inroads. It provides a valuable tool for managing anxiety, depression, and enhancing mindfulness. As modern life often leads to information overload and constant distractions, yoga offers a respite by fostering mental clarity and focus.

Yoga serves as a beacon of balance and wellness in the modern world. It addresses the physical, mental, and emotional aspects of our lives, helping us navigate the challenges of contemporary living with greater resilience and tranquility. Its integration into daily routines

is a testament to its enduring relevance in modern lifestyles.

Conclusion

In conclusion, the journey of yoga and its profound impact on health has evolved significantly from its ancient heritage. Yoga, rooted in the spiritual and philosophical traditions of India, has transcended cultural boundaries to become a global phenomenon, recognized for its multifaceted health benefits. As we reflect on this evolution, it is evident that yoga's enduring appeal lies in its ability to foster a harmonious relationship between the individual and their environment. Whether one embraces yoga for its physical benefits, mental clarity, or spiritual connection, its rich heritage continues to guide us toward a healthier and more balanced existence, ensuring that the legacy of yoga endures for generations to come.

Yoga's evolution from its heritage as a spiritual practice to its current role as a holistic health approach reflects its timeless relevance. It has adapted to meet the changing needs of individuals across different cultures and eras. Today, yoga stands as a testament to the interconnectedness of physical, mental, and spiritual well-being, offering a path to health and harmony for those who seek it. Its journey from ancient heritage to modern wellness exemplifies its enduring value in an ever-evolving world.

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17.
Nature, Water and Environmental Conservation in Indian Knowledge Tradition: An Overview

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India, the seventh largest country in the world, has three of the world's biological hotspots and various national parks and wildlife sanctuaries. In addition, various traditional knowledge is evolving through the flora and fauna of India's biodiversity. Any patent or copyright arising from such traditional knowledge will hamper the growth and rights of indigenous and local communities. Therefore, these communities are opposed to such patenting of traditional knowledge. In order to protect such rights over traditional knowledge, the Patents (Amendment) Act, 2002, the Protection of Plant Varieties and Farmers' Right Act, 2001 and the Biological Diversity Act, 2002 have been enacted by the Indian Parliament. Hindu philosophy provides a solid foundation for the doctrine of Ahimsa (non-violence) and this presupposes the doctrines of karma and rebirth. The Hindu belief in the cycle of birth and rebirth, in which a person may return as an animal or a bird, means that Hindus not only respect other species but also revere them. This provides a solid foundation for the doctrine of ahimsa - non-violence (or non-harm) towards animals and humans alike, and Hindus have a deep belief in this doctrine. The soul can return in different life forms and with this belief there is a deep opposition to the institutionalized killing of animals, birds and fish for human consumption. Hinduism regards nature as 'the body of God'.

Nature

Nature has always been very vibrant, giving and resilient. As Indians, we are proud of our strong cultural heritage. Religion protects and nurtures nature. If we look at Hinduism, we worship the sun, the wind, the land, the trees, the plants and the water, which is the very basis of human survival. Similarly, respect and conservation of wildlife - garuda, lion, peacock and snake - has been part of our cultural ethos since time immemorial. Almost the entire life of God Ram and Goddess Sita was very close to nature. In addition, ancient texts written in Sanskrit, Pali or other languages can provide important details. For example, the Sanskrit scripture Vishnu Samhitâ contains some direct instructions on the conservation of biodiversity.

At the international level, the Convention on Biological Diversity, signed at the Rio Earth Summit in 1992, aims to promote sustainable development. It recognizes that biodiversity is about more than plants, animals and micro-organisms and their ecosystems - it is about people and our need for food security, medicines, fresh air and water, shelter and a clean and healthy environment in which to live. At the national level, Article 48(A) of the Indian Constitution imposes a constitutional obligation on the state to protect and improve the environment and to conserve the forests and wildlife of the country. Article 51(A)(g) imposes a constitutional obligation on the citizens of India to protect and improve the natural environment, including forests, lakes, rivers and wildlife, and to have compassion for all living creatures. We also have laws to deal with air pollution, emission of greenhouse gases and use of ozone-depleting substances, such as the Water Act, the Air Act and the Environment Protection Act, but their strict implementation is needed.

The Convention for the Safeguarding of the Intangible Cultural Heritage, adopted by the 32nd session of the General Conference of UNESCO in September 2003, calls for the safeguarding of knowledge and skills that are recognised by communities, groups and, in some cases, individuals as forming part of their cultural heritage; that are transmitted from generation to generation and continually renewed; that are essential to the sense of identity and continuity of communities and groups; and that are consistent with human rights,

mutual respect and sustainable development. This is commonly referred to as traditional or indigenous knowledge. The UN Declaration on the Rights of Indigenous Peoples, endorsed by the UN Human Rights Council in June 2006, recognizes that "respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and to the proper management of the environment".

In India, the Traditional knowledge had always contributed to modern medicine and health care. Further for centuries, indigenous communities were used to surviving and adjusting their agriculture, fishing and hunting in the event of changes in climate. It is ironical that now when the threat of climate change is so imminent we are looking for solutions outside. However, there is another threat looming large, that is, of losing these communities to outright annihilation or due to their amalgamation in the mainstream. Moreover, with the commercialization of even natural resources, traditional knowledge that managed to maintain sustainable levels of harvest has been sidelined. Issues of privatization, alienation and 'bio-piracy' are major areas of concern. With globalization these pressures are stronger than ever. The existing policy and legal mechanisms to protect traditional knowledge usually does not involve these communities themselves. Hence they do little to safeguard local community needs, values and customary laws relating to traditional knowledge and genetic resources of indigenous and local communities. We have to preserve this aspect of culture and amalgamate it with modern methods to work towards environmental conservation.

Water's Fundamental Importance

Water is one of the most widely occurring substances on Earth. It covers seventy percent of the planet's surface. Water is the only substance that exists naturally in all three states—solid (ice), liquid, and gas (water vapour and steam). Waterfalls as various types of precipitation—rain, hail, sleet, snow—and collects on the surface in glaciers, lakes, marshes, rivers, and oceans. It can be suspended in the air or found deep underground. Its presence helps regulate Earth's temperature. Water is essential for all living species. Humans drink water and use it for agriculture, for industry, and for recreation.

It is also valued in aesthetic and spiritual ways. In most of the world's major religions, water has an important symbolic or ceremonial role. Not surprisingly, the development of human civilization has been closely linked to the presence of water. Historically, people settled or moved between places where water was plentiful and good for drinking. These two factors—water's quantity and its quality—continue to shape how we use, manage, and discuss water today

The Water Cycle

Water that is found on the Earth's surface—in streams, lakes, rivers, and oceans —is called surface water. If it is underground, it is called groundwater. In nature, water's major pattern of movement is the water cycle (or hydrological cycle). The sun, by heating ocean water, is the main source of energy propelling this cycle. Surface water evaporates into the atmosphere, falls back again in some form of precipitation, and moves over or under the surface of the Earth in response to the force of gravity. Because of this cycle of movement and return, fresh water is considered one of Earth's few non-living renewable resources. As water passes through the water cycle it is naturally cleaned of some impurities. The cleansing of water by the environment, called self-cleaning, can be scientifically studied and assessed.
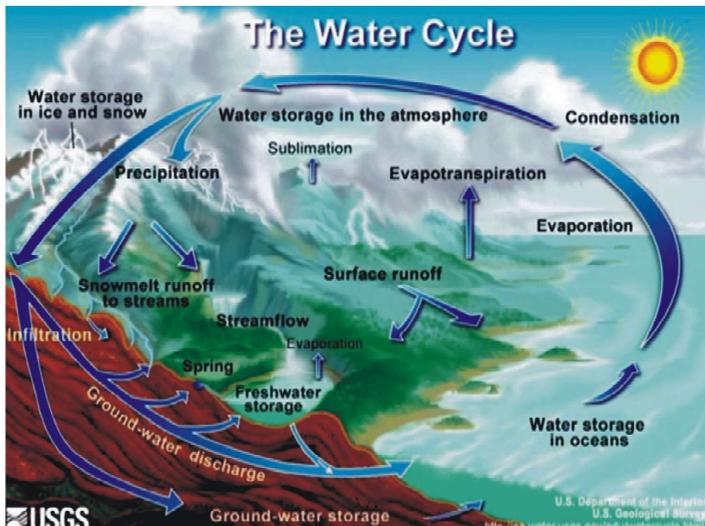
Our Complex Relationship with Water

Today, the world's water resources are under increasing pressure because of population growth and humanity's call for more water in more places for more uses. According to the World Health Organization (WHO), about 1.1 billion people in the world do not have access to safe drinking water and 2.4 billion people do not have access to adequate sanitation. In 2003 alone, diseases related to poor water quality killed more than six thousand children every day. In addition, about 3,800 cubic kilometers of fresh water is withdrawn each year from the world's lakes, rivers, and aquifers—that's twice the volume withdrawn just fifty years ago. The demands for water in Newfoundland and Labrador are also growing. Compared to other places in the world, we have plenty of water suitable for drinking and other purposes. We are, however, also facing challenges, including having one of the highest per-capita water use rates in the country

The Demand for Water

At Home and In Our Communities Water plays a big role in our lifestyles. At home, we use it to cook, wash, drink, water plants, and remove human wastes. This is often referred to as "domestic water use". Outside the home, water is used in similar ways in schools and the workplace. Environment estimates that for domestic purposes alone, the typical uses about 350 litres of water per day. Here are some of the statistics:

- Toilet flush:15 – 19 litres

- Five minute shower: 100 litres or 50 litres with a low-flow shower head

- Bath tub: 60 litres

- Automatic dishwashing: 40 litres

- Dishwashing by hand: 35 litres

- Hand washing: 8 litres (with tap running

- Brushing teeth: 10 litres (with tap running)

- Outdoor watering: 35 litres /min

- Washing machine: 225 litres

Environmental Conservation

The cultural heritage of India shows a deep concern for the protection and preservation of the environment. Indian tradition considered the earth as 'Mother'. Education can help people acquire the knowledge, skills, values, and attitudes that enable them to understand and appreciate the natural environment and its interconnections with human activities. Education can also foster critical thinking, problem-solving, and creativity, which are essential for finding innovative and sustainable solutions to environmental challenges. Moreover, education can promote civic engagement, ethical responsibility, and global citizenship, which can motivate people to take action and participate in environmental movements and initiatives. Peace to all elements of nature and mankind and harmony between them. Indians applied the culture lessons at two levels. First at the level of relationship between society and nature and second between people within the society. The Indian society was ecoculturally socialized. Renewability and sustainability were the second lesson. It is based on the recognition that sustenance comes from the forest not from the man made cities: from the fields, not from factories. Thus 'environmentalism' is a part and parcel of the Indian culture.

Environmental education is a process that allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions.

The components of environmental education are:

- Awareness and sensitivity to the environment and environmental challenges

- Knowledge and understanding of the environment and environmental challenges

- Attitudes of concern for the environment and motivation to improve or maintain environmental quality

- Skills to identify and help resolve environmental challenges

- Participation in activities that lead to the resolution of environmental challenges

Environmental education does not advocate a particular viewpoint or course of action. Rather, environmental education teaches individuals how to weigh various sides of an issue through critical thinking and it enhances their own problem-solving and decision-making skills.

The National Environment Education Act of 1990 requires EPA to provide national leadership to increase environmental literacy. EPA established the Office of Environmental Education to implement this program.

The National Environment Policy of 1997 acts as a framework for environmental decision making in India. The policy objectives are to achieve the following:

- Ensure sustainable and equitable use of resources without degrading the environment or risking health or safety.

- Prevent and control degradation of land, water, vegetation and air.

- Conserve and enhance natural and man-made heritage, including biological diversity of unique ecosystems.

- Improve condition and productivity of degraded areas.

- Raise awareness and understanding of the link between environment and development.

- Promote individual and community participation.

- Promote international cooperation.

- Use ecofriendly resources.

Environment" is a difficult word to define. Its normal meaning relates to surroundings, but obviously that is a concept which is relatable to whatever object it is which is surrounded. Einstein had once observed, "the environment is everything that itself me" Environment is a polycentric and multifaceted problem affecting the human

existence. Progress and pollution go together; there can be no end to progress, and consequently, no escape from pollution. It industry is a necessary evil, pollution is the surest sufferance. Another words "pollution" means the direct or indirect discharge by man of substance or energy into the aquatic environment resulting in hazard to human health to living resources and aquatic ecosystem, damage to amenities on interference with other legitimate uses to water.

The protection of environment is a global issue and it is not an isolated problem of any area or nation. The problem of environmental pollution in an increasing small world concerns all countries irrespective of their size, level of development or ideology. The problem of environmental pollution is not new in its origin. It is as old as the emergence of Homo sapiens on the planet and it was realized in the times of Plato 2500 years ago. However, different dimensions of the problem of environment protection and its management have taken a serious turn in the present era. Today, society's interaction with nature is so extensive that the question of environment has assumed proportions affecting all humanity.

Conclusion

India has an ancient tradition of protecting the environment. Most ancient texts teach us that it is the Dharma of each individual in any society to protect nature. This is why people have always worshipped the objects of nature. Trees, water, land and animals have an important mention in our ancient texts. In Hinduism, we find that Vedas, Upanishads and other ancient scriptures of the Hindu religion have given great importance to trees, plants and wildlife and also to their value to human beings. A perusal of Hindu religious scriptures called the Vedas, Upanishads, Smritis, Puranas, Ramayana, Mahabharata, Gita, mythological literature including stories, social and moral codes, and political rules reveal that the following were the general guiding principles to be observed by all in their daily life. In ancient times well developed mechanism regarding the protection of environment was established in our culture. Human conduct was mended according to the protection of environment. Our ancient legal codes such as Vedas, Upnishads, and Puranas etc. protected the environment. We are required to adopt our ancient environmental protection system. India is the second

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most populated country in the world. As a result there is immense pressure on the existing natural resources and this has led to a drastic increase in the levels of all forms of pollution be it air, water, soil or any other form. Pollution has become a serious issue especially in developing countries due to rapid industrialization and weak regulations or their ineffective implementation. Environmental pollution is a major concern and needs to be addressed urgently. In order to understand the impacts from climate change and strategies for adaptation, the applicability of traditional ecological knowledge should be linked with socioeconomic and adaptive human responses to environmental change can make an important contribution.

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18.

How Yoga is Associated with Good Health

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In westernized global, the time period "yoga" typically refers back to the current form of hatha yoga and the posture-primarily based blessings of yoga. Bodily fitness, strain, and rest techniques, in most cases, along with asanas; This differs from conventional yoga, which focuses on meditation and freedom from worldly attachments. 19. It turned into taught via Indian masters after the fulfillment of Swami

Vivekananda's yoga version of the Asanas within the overdue nineteenth century and early 20th century. Vivekananda introduced the Yoga Sutras to the West, and they became distinguished with the achievement of Hatha Yoga inside the 20th century. The phrase "Yoga" is derived from the Sanskrit root "Yuj," which means "to enroll in," "to bind," or "to unite." in keeping with yoga scriptures, the exercise of yoga ends in the merging of one's focus with the customary cognizance, demonstrating the appropriate dating among mind and body, man and nature. in accordance with trendy scientists, the whole lot inside the universe is the result of the same quantum universe. the person that realizes this reality is known as a yogi, and the person that reaches the country of liberation called "moksha, " "nirvana," or "moksha" is called a yogi therefore, the aim of yoga is self-consciousness, overcoming all styles of struggling and as a consequence accomplishing the "nation of liberation" (Moksha) or "liberation" (Kaivalya). dwelling freely in all regions of life, health, and harmony are the primary desires of yoga. "Yoga" also refers to humans's inner search via various methods to understand this agency

and control their personal destiny. Yoga is broadly considered the "immortal way of life" of India's Saraswati Valley Civilization - courting again to 1000 B.C. It dates back to 2700 BC and has proven its capacity to gain its goal of both the usage of and supporting human beings. primary human values are the essence of Yoga Sadhana.

A Brief History and Development of Yoga-

The practice of yoga is believed to have started at the sunrise of civilization. The origins of the science of yoga date lower back lots of years, long earlier than the emergence of human civilization. the primary faith or religion became born. In yoga lore, Shiva is considered the primary Yogi or Adi Yogi and additionally the first Guru or Adi Guru. heaps of years in the past, on the beaches of Kandy Sarovar Lake inside the Himalayas, Adi Yogi found out his amazing information of the mythical "Seven Sages." The saints added this notable artwork of yoga to all components of the sector, which includes Asia, the Middle East, North Africa, and South the United States. interestingly, present-day students have noticed and marveled at the similarities among historical cultures around the world. however, the yoga approach reveals its complete expression in India. Agastya changed into a set of 7 guys who traveled throughout India and created a culture around the yogic lifestyle. Yoga is found in people way of life, Indus Valley Civilization, Vedic and Upanishad historical past, Hindu and Jain traditions, Darshanas, Mahabharata and Ramayana epics, Shiva Theistic lifestyle regulations of Vaishnava, Vaishnava and Tantric traditions. there may be additionally critical or pure yoga that exists within the mystical traditions of South Asia. At that point, yoga became practiced underneath the direct guidance of a guru and changed into given unique religious cost. it is a part of Upasana, and yoga practices are integrated into their gadget. for the duration of the Vedic duration, the solar turned into given the most importance. The practice of "Surya namaskara" might also have been advanced later because of this impact. Pranayama is a part of day by day rituals and sacrifices. despite the fact that yoga has been practiced for the reason that pre-Vedic instances, the sage Maharshi Patanjali, thru his Yoga Sutras, developed and updated the yoga practices, meanings and expertise possessed at that point. After Patanjali, many saints and

yoga masters contributed to the upkeep and development of the field with their exceptional literature and writings. Yoga is also often understood as a remedy or exercise for health and fitness. even though physical and mental health are an end result of yoga, the motive of yoga is much deeper. "Yoga is ready harmonizing oneself with the arena. it is the system of uniting one's geometry with the world to attain a higher stage of understanding and reconciliation." Yoga has no

association with any religion, belief, or community. ; It has constantly been seen as an inherently healthy era. every person who practices yoga can advantage from it, no matter faith, race, or lifestyle. extraordinary colleges of Yoga: these different philosophies, traditions, culture and Gurushisha faculty of yoga gave upward thrust to distinct faculties of yoga along with Jnana Yoga, Bhakti Yoga, Karma Yoga, Dhyana Yoga, Patanjali Yoga, Kundalini Yoga, Hatha Yoga, Mantra Yoga, Laya Yoga, Raja Yoga, Jain Yoga, Bouddha Yoga, etc.

Why was the International Day of Yoga created-

international Yoga Day become proposed by using Indian top Minister Narendra Modi in his deal with to the United countries widespread assembly on 27 September 2014. In his speech he stated: "Yoga is a useful gift from the historic traditions of India, This tradition has a history of 5,000 years. action; manipulate and contentment; concord speak among human beings and nature; an awesome way to fitness and well-being, it isn't approximately exercise, it is about discovery. This is not a count number of electricity, it's far a depend of sensitivity. This isn't a competition, it is a partnership. This isn't always self-attractiveness, that is fitness. This isn't violence however peace. Yoga can open new horizons of peace and harmony. "He advised that June 21, the date permitted by the United international locations general meeting, be declared worldwide Yoga Day.

Importance of Yoga-

Yoga has a superb technique to maintain good health, which helps to cope with troubles, consistent concerns and fitness problems with a clear and positive mind. via yoga, you can actually improve

attention, improve intellectual strength, provoke healing, open the mind and heart, circulate the body and sell flexibility, and breathe nicely. Yoga isn't always most effective essential for achieving bodily and mental health, it additionally helps enhance relationships because it makes humans kind, aware, approachable, kind and mild. It creates concord and encourages love. folks that exercise yoga regularly start to manage their emotions better and live a healthful and happy existence. Yoga can increase energy and persistence, improve muscular tissues, enhance immunity, and teach humans to live a yoga lifestyles.

Benefits of Yoga-

Yoga as a exercise gives many advantages for physical and intellectual fitness, boom and recovery. Yoga works nicely in treating joint pain, muscle pain, or returned pain. It enables lower blood pressure, improve mind function, coronary heart feature and lung capability, muscle energy, balance and versatility, and so forth. allows enhance. Yoga promotes bodily health.

Yoga for Physical Health-

1) enhance flexibility and balance: by means of practising yoga asanas and postures, the frame actions in various instructions, which facilitates in growing frame flexibility.. additionally, yoga asanas assist hold weight and body balance and boom concentration.

2) enhance muscle electricity: Yoga asanas assist enhance center electricity and muscle tone. Normal exercising improves endurance, upper frame and muscle energy

3) improve the cardiovascular system: Yoga practice improves coronary heart health and oxygenation inside the frame and reduces the hazard of heart ailment. while a person practices yoga asanas and pranayama regularly, he can reduce coronary heart charge, blood pressure, ldl cholesterol stage and frame weight. thanks to Pranayama, respiratory is taken below control and the lungs work higher by way of increasing the full lung ability.

4) promote blood: Yoga asanas and pranayama can enhance the body's oxygen and vitamins and enhance the frame's blood. excellent blood movement improves the health of your frame and makes your skin glowing.

5) improving the body: Practicing yoga asanas allows humans understand their bodies and themselves higher. This way, people will start paying more attention to their our bodies and the manner they sit down, stand and stroll. Yoga asanas help stability and manage. It makes human beings happy and healthful.

6) beef up immunity: Yoga allows toughen immunity and give a boost to each cell within the frame. Thanks to yoga, the body turns into stronger, more healthy and stays away from sicknesses.

Yoga for mental health-

1) **Reduces stress:** Stress is one of the causes of many physical and mental problems. By doing yoga, the stress level called "cortisol" decreases and the happiness chemical called "serotonin" increases. Yoga can help relieve stress and anxiety. Yoga asanas, pranayama and meditation help change the perception of negative emotions in the present. It can reduce symptoms of depression and anxiety.

2) **Improves sleep quality:** Yoga helps release "melatonin", a substance that helps with sleep and good sleep. By practicing yoga asanas and pranayama, the mind calms down and reaches a state of rest, eventually preparing the body and mind for sleep.

3) **Increases focus and awareness:** Whether at work or at home, attention and focus are two things people try to control. Listening and focus are always affected due to the mind constantly chattering. There are always a lot of thoughts in my mind, my thoughts are scattered, I have difficulty staying still. Through yoga asanas, pranayama and meditation practices, people learn to focus and become aware of their thoughts, words and actions. When a person develops

mindfulness, he or she becomes alert and in the moment, thus increasing demand and increasing productivity.

4) **Develops self-acceptance and self-love:** In the digital world, everyone seeks external approval through likes, comments and praise. The perception of others has a huge impact on how we feel about ourselves. Yoga teaches us to love, accept and respect ourselves. People can learn about their own strengths and weaknesses by practicing yoga asanas. It makes the person feel confident and increases their self-confidence.

5) **Gains strength and reduces fatigue:** You will not feel tired or exhausted after practicing yoga asanas. The person is full of energy and feels strong. Yoga makes people active, not lazy.

6) **Anger management and peace of mind:** One of the most important benefits of yoga is that it helps control anger and become a kind and relaxed person. Yoga can expand the mind, clear blockages, and lead to greater awareness and understanding of the emotions of others. This will help increase awareness, reduce anger, and help people act calmly and collectedly in the face of a situation. Yoga is an art that must be practiced regularly to get good results. Once you start practicing, you will witness changes at every level and experience an overall improvement.

Improving quality of life during illness-

Some evidence suggests that yoga may improve the quality of life of people with the following diseases:

Prostate cancer- Research has shown that attending yoga classes twice a week during radiation therapy for cancer can reduce fatigue and improve sexual function and urination.

Stroke- Yoga can improve balance and motor skills after a stroke, even if a person begins practicing yoga 6 months or more after a stroke.

Ulcerative colitis- Attending weekly yoga classes for 12 weeks improves quality of life and reduces colitis activity in patients with ulcerative colitis.

Rheumatoid arthritis- Taking an eight-week yoga class improves physical and psychological symptoms and reduces pain in rheumatoid arthritis patients.

Conclusion

Today, many yoga experts teach yoga in schools, yoga institutes, yoga colleges, university yoga departments, naturopathic colleges, foundations and associations. There are many yoga clinics, yoga therapy and training centers, yoga preventive care, yoga research centers, etc. in hospitals, pharmacies, hospitals and clinics. was established. Today, millions of people around the world benefit from the yoga practice, which has been protected and promoted by great yoga masters since ancient times. The practice of yoga is rapidly growing and continues to grow. Get stronger every day with Yoga.

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19.

The Values Defining the Adolescent Girls

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Some say thy fault is youth,
Some wantonness
Some say thy grace is youth
And gentle sport.

- William Shakespeare

A young person is thinking, feeling and doing individual. She constantly is attempting to gain self-realization through self-actualization and so must give over expression to his inner drives. Further, she does not live in a vacuum but in a world peopled with many different kinds of individuals. If she is to achieve a nice balance between self-serving & others serving attitudes and activities, she must develop ideals by which her behavior can be guided towards attainment of his goals. At no time in life are people more concerned about these ideals or values than during adolescence as the increased cognitive capacities of adolescent's foster greater awareness of values and more sophistication in dealing with them. At the same time, the demands placed upon adolescents by the society are changing at an accelerated rate and this is in itself requires a continuing reappraisals of values and beliefs-particularly in a society as filled with conflicting pressures and values as our own.

Values govern the life of an individual and are affective techniques in molding behavior pattern and also influence the self concepts of a person because as values changes there will be a change in the adolescents' concept of self. If high value is placed on social acceptance, the adolescent who is not popular in peers will feel inadequate. Thus values may be described as system of personality traits which are in accordance with the values approved by the society and it is the process of valuing what we go through when we make judgments about things, events and place we encounter in our day to day life. Also this process of valuing ranges in degree from the mere simple acceptance of a value to more complex level of commitment. Values are the one of the important component for both personality and self development of the adolescents. A value reinforces the adolescents' attitudes and behaviors.

Adolescents values do not always represent rational decisions logically arrived at because while during childhood period, parental values are accepted in passive manner due to inadequate experience of society; during adolescence, when individuals' self and mental capacities are fully developed, she moves towards new values because now she is able to construct a moral philosophy i.e. system of values.

The primary source of information concerning values is the social environment of the adolescence. Values are taken in from significant persons such as parents, teachers and peer group leaders. As she steps into adolescence, she faces various changes in her environment and has to face a turbulent phase. This turmoil is aggravated by her struggle with her own values, her parents and her society and also the changes accompanying modernization. The upsurge of her drives at this stage is the key cause of this struggle because these put his previously developed values to severe test. The values held during childhood cannot be termed as personal values to their passive receptions while values internalized by the adolescent and adult are personal values because of their active reception. Values are often chosen by adolescents for reasons having to do with personal conflicts and motives, many of which are unconscious.

Also as a result of more advanced cognitive and moral development, adolescents begin to question the social and political beliefs of their parents and other adults. Furthermore their personal values and

opinions become less, absolute and more relative and therefore in accordance with the continuing emphasis over the past decade on the "freedom to be me", many young people showed a heightened interest in their own physical well-being, as evidenced in jogging, conditioning program's and concern for nutrition.

As we all know, "a civilized man cannot live by bread along". In order to realize the full potentialities of his perceptual, emotional and social assets, one must develop an organized system of aesthetic values, so as to channel a reasonable portion of one's energy and physical resources into an appreciative support of the various arts: music, literature, graphic arts & like. Thus adolescents need to be guided towards greater appreciation of non-materialistic life values.

Like with aesthetic values; religious value are important as they play an important role in establishing moral or ethical codes of behavior. The young person's religious beliefs are likely to become more abstract and less liberal between the age of 12 and 18. They also become more tolerant and less dogmatic (Conger and Peterson, 1984). While most young people still express a general belief in God or a Universal spirit there was a erosion from the 1970's in the percentage of young people who viewed religion as a very important personal value (Yankelovich,1974). As we all know everyone needs some religious faith and he feels it a necessity in one form or the other. She needs religious faith to attain mental peace because during adolescence her mental condition changes rapidly and his mind remains disturbed. However an adolescent always wants to view religion on the basis of his experiences.

Furthermore from 1980's many young people have become more concerned with personal material success and financial security and less with philosophical and social issues than the earlier generations (Astin,1983) i.e. there is a diminished concern for the welfare of others, particularly the disadvantaged and of society itself (Astin 1983; Bachman.et.al.,1982; Conger,1981). But contradictory research given by Jana 1983 reported that youth attached more importance to the welfare of people and society.

The patterns of values formation may vary widely among particular adolescents, as a result of influences that range from parent-child relationships to cultural or sub-cultural pressure and even the rate

of social change (Conger&Peterson,1984) and this is motivated by a need for the maintenance and enhancement of self-esteem and by a need for consistence of self and one's beliefs, attitudes, values and behavior (Rokeach, 1968). (Smith I.L.et.al., 2021) stated that during adolescence there is a correlation between the values and the friendship as both are dependent on each other during this phase of life. The study even focused that there is little association between the values and its impact on the metabolic health of the adolescents (Sasaki, N.et.al., 2020). (Giordano, P.C.2003) reported that the adolescents are more attracted to those people who are more likely to match with their personalities. Academic teaching of value education has also a positive impact on the behavior development of the adolescents (Kanika, 2016). Adolescents give more importance towards conformity, security, self-direction and kindness than their parents. They are more intended towards self-focused behavior and need independency during thus phase (Moskvicheva,N.et.,al. 2016). Adolescents girl were more prone towards leisure values as compare to civic sense and moral values. Values can be remitted through school education and discipline through family environment (Sridevi,E. and Ranjit, L. 2017). Furthermore, it was stated by (Dumontheil,I. 2014) that the thinking process of adolescents tends to be more abstract and fine as they develop a sense of self-concept and tries to understand their values in a more comprehensive way. (Fleming,M. 2005) stated that the adolescents' value more of autonomy and keep themselves separated from their families. They try to make their own identity on the stake of their self-esteem. As a contradictory to family, friends plays an important role in the value formation of adolescents' they more look alike with their friends in terms of value formation. Self direction, comfort ability and autonomy make them more susceptible to take their own decision (Solomon,S. and Knafo,A. 2007).

Conclusion

Adolescence is a transitional phase and have various psycho-social and cognitive changes. This phase of life is more likely to be intended towards peers and acquaintances. Value formation during this stage is self-centric and abstract. Adolescents start focusing to make themselves superior by making their own individual identity. Value

formation often depends upon the information acquire by their families. Thus factors like education, social class, caste and socialization, all play an important role in determining the set of personal values an individual comes to possess as he become an adult.

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20.
Contributions of Indian Knowledge for Global Welfare

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Introduction-

India is one of the oldest civilizations in the world, with a rich tradition of knowledge that has developed over thousands of years. This knowledge is not limited to science or philosophy alone; it includes spirituality, medicine, mathematics, environmental understanding, social harmony, and ethical values. Indian knowledge systems were developed with the aim of promoting harmony between humans, nature, and the universe. The central idea behind many Indian traditions is that the welfare of one is connected with the welfare of all. This philosophy has allowed Indian knowledge to contribute significantly to global welfare.

In the modern world, where humanity faces challenges such as climate change, mental stress, health problems, social conflict, and environmental degradation, many ideas from traditional Indian knowledge are gaining renewed importance. Practices like yoga and meditation are widely accepted across the world. Ancient Indian scientific contributions in mathematics, astronomy, and medicine laid the foundation for many modern developments. Indian philosophies also promote peace, tolerance, and respect for diversity. Therefore, the contributions of Indian knowledge play an important role in promoting the well-being of people across the globe.

The Concept of Indian Knowledge Systems-

Indian knowledge systems are a collection of intellectual traditions developed in India over many centuries. These traditions are found in ancient texts, oral teachings, cultural practices, and scientific works. Unlike many modern systems that separate science, philosophy, and spirituality, Indian knowledge integrates all these aspects together. Knowledge was considered meaningful only when it helped in improving human life and maintaining harmony with nature.

Ancient Indian scholars believed that knowledge should lead to wisdom and ethical living. The concept of "Vasudhaiva Kutumbakam," which means "the world is one family," reflects this universal outlook. It encourages people to think beyond national, religious, or cultural boundaries and work for the welfare of all humanity. This idea is highly relevant in today's interconnected world.

Contributions in the Field of Health and Medicine-

One of the most important contributions of Indian knowledge to global welfare is in the field of health and medicine. The traditional medical system of India, known as Ayurveda, is one of the oldest systems of medicine in the world. Ayurveda focuses on maintaining balance in the body, mind, and spirit. Instead of only treating diseases after they occur, Ayurveda emphasizes prevention and healthy living.

Ayurvedic practices include balanced diet, daily routines, herbal medicines, yoga, and meditation. Many Ayurvedic herbs and treatments are now studied scientifically and used in various parts of the world. People are increasingly interested in natural and holistic methods of healing, which makes Ayurveda highly relevant today.

Another important Indian practice that contributes to global health is yoga. Yoga is a system that combines physical postures, breathing techniques, and meditation. It helps improve physical fitness, mental clarity, emotional stability, and spiritual awareness. Today, millions of people around the world practice yoga to reduce stress, improve flexibility, and maintain overall health. International recognition of

yoga has increased awareness about the importance of mental and physical balance in modern life.

Meditation, which has deep roots in Indian traditions, is also widely practiced globally. Scientific studies show that meditation can reduce anxiety, improve concentration, and promote emotional well-being. In many countries, meditation is used in schools, workplaces, and healthcare centers to help people manage stress and improve mental health.

Contributions to Mathematics and Science-

Ancient India made remarkable contributions to mathematics and science that continue to benefit humanity. One of the most important contributions is the concept of zero. The invention and use of zero revolutionized mathematics and made complex calculations possible. Without zero, modern mathematics, computing, and digital technology would not exist in the form we know today.

Indian mathematicians also developed the decimal system, which is now used throughout the world. This system made calculations simpler and more efficient. It later spread to other parts of the world through trade and scholarly exchange.

In addition to mathematics, Indian scholars contributed to astronomy. Ancient Indian astronomers studied planetary movements, eclipses, and the structure of the universe. Their observations and calculations helped in developing accurate calendars and understanding celestial phenomena.

Indian knowledge also includes early developments in metallurgy and engineering. For example, ancient Indian craftsmen created advanced metal structures that have lasted for centuries without significant corrosion. These achievements show the high level of scientific understanding present in ancient India.

Contributions to Philosophy and Spiritual Thought-

Indian philosophy has had a deep influence on global thought. It offers profound insights into the nature of reality, consciousness, and human existence. Philosophical traditions from India emphasize self-knowledge, ethical living, and spiritual growth.

One important idea from Indian philosophy is the concept of karma. According to this idea, every action has consequences. This principle encourages individuals to act responsibly and ethically. It promotes the idea that people should contribute positively to society.

Another important philosophical idea is the pursuit of inner peace and self-realization. Indian traditions teach that true happiness comes from understanding oneself and living in harmony with others. These ideas have inspired thinkers, scholars, and spiritual leaders around the world.

Indian philosophies also promote tolerance and respect for different beliefs. Throughout history, India has been home to many religions and cultural traditions. This environment encouraged dialogue and mutual respect among different communities. Such values are essential for promoting peace and harmony in the global community.

Environmental Wisdom in Indian Traditions-

Indian knowledge systems contain deep respect for nature. Ancient Indian texts and cultural traditions emphasize the importance of protecting the environment. Nature is often viewed as sacred, and humans are seen as part of the natural world rather than separate from it.

Traditional Indian practices encourage sustainable living. For example, many communities followed agricultural methods that preserved soil fertility and water resources. Sacred groves, where trees and plants were protected due to religious beliefs, helped preserve biodiversity.

The idea that humans must live in harmony with nature is especially important today as the world faces environmental challenges such as climate change, pollution, and loss of biodiversity. Indian environmental wisdom encourages people to use resources responsibly and maintain balance in ecosystems.

Education and Knowledge Sharing-

Ancient India also made important contributions to education. Early centers of learning attracted students from different regions and cultures. Education in ancient India focused not only on academic knowledge but also on character development and ethical values.

Students were encouraged to develop discipline, respect for teachers, and responsibility toward society. The aim of education was to create individuals who were knowledgeable, wise, and socially responsible. This holistic approach to education can inspire modern educational systems that often focus only on technical skills.

Knowledge sharing was an important part of Indian tradition. Scholars translated and transmitted ideas across cultures, which helped spread knowledge beyond geographical boundaries. This openness to knowledge exchange contributed to global intellectual development.

Contributions to Social Harmony and Ethics-

Indian knowledge traditions place strong emphasis on ethical values and social harmony. Concepts such as truth, non-violence, compassion, and self-discipline are central to many Indian teachings. These values encourage peaceful coexistence and mutual respect among individuals and communities.

The principle of non-violence, for example, promotes the idea that conflicts should be resolved through dialogue and understanding rather than aggression. This idea has inspired many movements for peace and social justice across the world.

Indian cultural traditions also emphasize the importance of family and community support. Social structures were designed to promote cooperation, responsibility, and care for others. Such values are essential for building stable and compassionate societies.

Relevance of Indian Knowledge in the Modern World -

In today's fast-changing world, many people are searching for ways to balance technological progress with emotional well-being and environmental sustainability. Indian knowledge systems offer valuable guidance in this regard.

Yoga and meditation provide practical tools for managing stress and improving mental health. Ayurvedic principles encourage healthy lifestyles and preventive healthcare. Philosophical teachings promote inner peace, ethical behavior, and social responsibility.

Environmental wisdom from Indian traditions can guide sustainable development. Instead of exploiting nature for short-term benefits, these traditions encourage long-term balance between human needs and ecological protection.

Moreover, the inclusive and universal outlook of Indian philosophy can help address global conflicts and cultural misunderstandings. By promoting dialogue, respect, and cooperation, Indian knowledge traditions contribute to building a more peaceful and united world.

Conclusion -

The knowledge developed in India over thousands of years represents a valuable heritage for humanity. It includes scientific discoveries, medical systems, philosophical insights, environmental wisdom, and ethical teachings. These contributions have influenced global thought and continue to benefit people across the world.

Indian knowledge systems emphasize harmony between body and mind, humans and nature, and individuals and society. They encourage people to seek wisdom, practice compassion, and live responsibly. In a world facing many social, environmental, and psychological challenges, these teachings offer meaningful solutions.

The contributions of Indian knowledge for global welfare are not limited to the past. They remain relevant and useful in the present and the future. By studying, preserving, and applying this knowledge, humanity can move toward a more balanced, healthy, and peaceful world.

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21.
Concept of Adhyayana in Indian Knowledge System

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The term Adhyayana commonly connotes the meaning as 'the study'. It can be used as a verb (to study) and as a noun (the study). Grammatically it is formed with the root 'In '1 to study and prefix 'Adhi' and suffix 'Lyut' to be changed to 'Ana'. The peculiarity with this root is that it is essentially to be used along with the prefix 'Adhi' so the final form will be Adhi + In (Aya) + Lyut (Ana). Commonly Adhyayana stands for every type of study: Scripture—dharam-shastras, shastras— common literature, classical literature, technical literature and any other type of material, ancient or modern.

In Jain system, according to the book Nisith-Chrni,2 it is provided that the student after completing the study from his teacher should go to the other teacher of the same area. Sometimes a teacher not knowing the book completely advised the student to go to a better teacher, a specialist in a particular branch of knowledge. Upanishads also confirm the same tradition when Narada went to Bhardwaj for Vedantic studies he further advised him to go to a better teacher.3 Mahapuran (Adipuran) of Jain cult provides that one should study

grammar, prosody and poetics along with other literature under Adhyayana.

Meaning of Swadhyaya

The term Swadhyay can be derived in two ways—Swa + Adhyaya and Su + Adyaya. The term Swadhyaya commonly means self-study. 'Swa stands for self and 'Adhyaya' from the root 'In' to study with the prefix 'Adhi' and suffix 'ghan '.4 It can give so many shades of the meaning; self-study, study without any outside help, study without any outside pressure, study as per own need, study as per own desire.

The school of Mimamsa explains that Swa means Shakha of one's own tradition and Adhyaya, study. The study of shakha of a person is therefore, called Swadhyaya. The second derivation is from the root 'In' 'to study' with three prefixes 'su', 'a' and 'adhi' and a suffix 'ghan'. This means su = well, a = repeatedly or from all sides and adhi = incompleteness 'In' to study and suffix ghan in its own form (Bhava). The total meaning of the term will be 'a well repeated study'.

Technically the term stands for the study of scripture, i.e., Veda and Vedic literature. The study of Veda in two or more repetitions is called Swadhyaya. Amar Singh, the author of Namabidhan Kos (Amar Kos) gives the equivalent of Swadhyaya as 'jap' and Yadava Prakash author of Jayanti Abhidhana Kos gives the synonym of Swadhyaya as japa. According to Shabd-Ratnawale, the correct recitation of scripture is called Swadhyaya. They ask the reader to do other deeds but definitely along with Swadhyaya, study and pravachan (oration).

Tattriya Upanishad says that one should perform Ritam (duty) along with Swadhyaya and Pravachana, one should speak satyam (the truth) along with Swadhyaya and Pravachana, one should perform tapah (penance) along with Swadhyaya and Pravachana, one should perform damah (selfcontrol) along with Swadhyaya and Pravachana, one should serve the agni (fire) along with Swadhyaya and Pravachana and one should perform Agnihotram (sacrifice) along with Swadhyaya and Pravachana.

Swadhyaya and Ashrams

Swadhyaya is to be performed in all the four ashrams, orders of life. Brahamcharya (celibacy), Grahastha (stage of householder),

Vanaprastha (hermit-hood order) and Sanyasa (ascetic-hood order). One can understand this from the reading of Tattriya Upanishad quoted above. One should do Swadhyaya in his celibacy. According to Tattriya Upanishad, the teacher, after teaching the Vedas to the student advises him to speak the truth, observe dharma and not to be lazy in swadhyaya5. After the completion of study, in the convocation the students are advised to observe the truthfulness and dharma in the stage of household and continue studying. The teacher asks the students that he should not forget the scriptures and should not break the thread that he tied with his Guru through the study of scriptures. In hermit-hoodorder also one is supposed to perform the Swadhyaya. As Manu says during Vanaprastha (a person living in the forest after completion of household stage) one should perform swadhyaya everyday and should be broad-minded, a friend of all, alert, giver of donations but not one taking any type of donation and should be sympathetic to all human beings, flora and fauna.6 During sanyasa ashrama also one may leave all other types of work but not swadhyaya.

In Swadhyaya, repetition alone is not sufficient. One should understand the meaning of scriptures also. As Patanjali says in Yoga Darshan, japa of scriptures includes the understanding of it. Yaska in his monumental work Nirukta says that a person who reads without understanding the meaning of Vedas is just like dry wood. He will not get the benefit of study, spiritualism.7

Satpatha Brahmana says that Swadhyaya is Bhrama Yojna.8 A person who performs Swadhyaya and Pravachana has a sound mind. He is not subordinate to anyone. He enjoys the benefit everyday. He has sound sleep. He controls his senses, he enjoys the bliss and increases his intelligence9. Further, Satpatha Brahmana explains, sun, moon and planets move or rotate and do not stop at anytime, so as one should perform Swadhyaya everyday. If he is not able to recite full scripture, let him recite one richa (verse) from Rigveda, one Yaju (verse or line) from Yajurveda, sama (verse) from samaveda and gatha, a story or a saying from Vedic literature, so that his practice of Swadhyaya is not broken.10

Yogadarshana says that from swadhaya one goes to yoga and from yoga one goes to Swadhyaya. When Swadhyaya and Yoga are

combined one can obtain Paramatma, the supreme Godll. Manu observes that one can purify his body by Swadhyaya, fasts and sacrifices.12

According to Indian traditions one should perform Yamas and Niyamas everyday as a part of his daily duty. Yamas are counted as nonviolence, truth, non-stealing, celibacy, nonpossession and Niyamas are purity, contentment, penance, Swadhyaya and meditation of God. In Indian tradition it is believed that one is indebted by three debts at the time of one's birth: Devrina (debt to God), Pitrirna (debt towards forefathers) and Rishirina (debt towards sages). A person can get rid of devrina by performing devapuja and he can be relieved of pitrina by producing a son and he can be free from rishirina by Swadhyaya only. Manu says that one can worship Rishis and sages by Swadhyaya. Manu further adds that a person with Swadhyaya can burn his sins as fire burns the objects falling into it with its heat. According to Yaju-Pratiskhya one must put efforts to do Swadhyaya. Explaining the term effort, Uvata says that while doing the Swadhyaya, one must be in pure form. One should clean his hands, feet and face and only in pure form one should do Swadhyaya. Katyayan in Yaju-Pratiskhya says that during Swadhyaya one must sit in a clean place, in an easy posture. He further adds that one should do the Swadhyaya as per the season too. He advises to study during the fourth part of night in autumn. It means that in other seasons one must not study at night time. Manu remarks that a person not doing Swadhyaya may come to the lowest order of social structure.13 Adipurana of Jain cult says that one can control his organs by Swadhyaya.14

Meaning of Anadhyaya

Anadhyaya is a negative form of Adhyayana or Swadhyaya. It denotes that there are some occasions, some dates, sorne situations some places when one should not perform Adhyayana or Swadhyaya. We observe in modern times also that there are some occasions when educational institutions are closed and formal teaching is stopped. However there is no practice or provision to prevent a person to study on his own at his house or at any place available to him. But in traditional system one is prohibited from doing self-study as they

make adverse effect on the person, the teacher, parents, relatives, family, village, town or humanity at large. Manu says that a teacher should not teach on Ashtami, Chaturdashi, Amavasya and Purnima, i.e. eighth and fourteenth days of a fortnight of lunar month and full moon night and complete dark night.15 Bhodhayana says that study on Ashtami will kill the teacher, and on Chaturdashi, and on Purnima and Amavasya will kill the Vidya, the knowledge itself.16 Manu also confirms it.17 We know that some institutions in India are closed on Pratipada (first day of fortnight), Ashtami, Amavasya and Purnima. There are certain occasions when Anadhyaya should be observed, when there is a earthquake18 or breaking of fire,19 there is a dead body in the village, death of king, teacher, parents or a near relative, on certain occasions or functions when foul smell is coming, when a guest comes in school or house, when there is theft in the house or neighbourhood, when there is a quarrel in the house.

One must not study near cremation or burial ground20, on Rath Yatra (car festival) of Lord Jagannath and of other Gods. Similarly there are some prohibitions for particular postures, timings like lying on bed, after taking meal, eating egg, fish during morning and evening, at midnight, when one is impure, at times of fear, at different sounds, while offering shraddha (annual post-death rituals) to forefathers, after eating in shraddha ceremony, accepting gifts in a shraddha ceremony, etc.21 Taking precautions to avoid accidents the reader is advised not to study on the road, on the crossing of the roads22, in water, etc. He is prohibited to study in the temple.

Ramayana says that one should not study on the first day of the Pratipada. The poet puts forth a simile that Sita has become weak like the vidya of a person who studies on pratipada. There are some 'commemorable ' days on which due to the sadness of the occasion anadhyaya should be observed.

In Bhadra-Bahu-Samhita it is mentioned that there should be anadhyaya when there is famine or a wild wind is blowing, the dust is falling, the hailstones are pouring or some foul smell is spreading in the area24. According to Dhawala the book of Jain cult, there should be anadhyaya when sound of drum is being heard, blood is flowing from some part of the body, the reader is suffering from

dysentry. Swadhyaya should not be done at the death of some great Guru, when the body of the reader is not pure or he is in some impure place or when there is solar or lunar eclipse.25

Conclusion

It is worthy to note that Manu observes that swadhyaya does not come under the purview of anadhyaya as he says that swadhyaya and performance of daily rituals are the instruments of reader. So they do not fall under the purview of anadhyaya, they should continue, observing the other features of purity etc. Manu says that a person doing year-long swadhyaya gets all the benefits of life, and milk, butter and honey flow to him providing him all the facilities of life.26 Here the meaning of swadhyaya has been taken in the strict form of reciting of one's own sakha of Veda.

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22.
Importance of Ancient Vedic Education in Present Era

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The Vedas were of utmost importance to people's lives in ancient India. They were regarded as holy books that outlined the proper course for living. The Vedic education system was India's original method of instruction, and it involved teaching the Vedas to high caste Brahmin and Kshatriya youngsters while they were in Gurukul. During Vedic education, the four Vedas—Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda—were studied. One of the oldest civilizations and cultures in the world is the Vedic culture. India was the first nation in the world to have a very reliable educational system during the Vedic era. This educational approach is referred to as the Vedic system of education. Our seers created a method of education that is wholly human-making thousands of years ago. As a result of globalization, everyone now wants to make money, and every educational institution encourages its pupils to do so. That indicates that the current educational system teaches us just self-cantered information. Every sector loses sight of its moral principles, and corrupt practices, fanaticism, malnutrition, nepotism, etc. are the results of valueless educational systems. These are the solutions modern culture uses.

Ancient Education and the Vedas

Ancient education and the Vedas: The Vedas served as the foundation for the ancient educational system, which was also known as Vedic education. The four Vedas together represent a tremendous body of information and philosophical thought, and Vyasa's approach to them

is particularly intriguing. The Vedas are known as the world's oldest literary works and are where ancient Indian philosophy of life originated. By studying the Vedas, we can gain a thorough understanding of both Indian philosophy of life and the entirety of ancient Indian civilization.

Education in the Rigveda :-

The Rig-Veda is a collection of 1,017 hymns drawn from a large body of literature that has been accumulating over a long period of time. It is currently available to us in this form. The Samhita's editors had to consider the organizing principles for the hymns when the Rigvedic texts were so set and appropriated for its objectives. These exhibit outstanding writing talent, creative design, and awareness of religious concerns. Six separate Mandalas were created using the works of six different Rishis, who were truth-seekers. Gritsamada, Visvamitra, Vamadeva, April, Bharadvaja, and Vasistha are the names of these Rishis.

Education in the Sama Veda :-

Only 75 of the 1875 verses in the Sama Veda are new; the remainder are Rig Vedic verses. The Sama Veda is put to music, and priests with specialized training recite its lines aloud. The Atharva Veda may be towards the end of the Vedic chronology. The Yajur Veda contains 1975 verses divided into 40 Chapters and introduces new deities, such as Prajapati. approximately one-fifth of its 5977 verses, or approximately, come from the Rig Veda. It discusses remedies, charms, and spells designed to stave against illness and distress. The aforementioned information clearly shows that the Rig Veda is the earliest and the main source of the other Vedas' content.

Contribution of the Vedic system of education to the growth of the contemporary Indian educational system:-

Past events lay the groundwork for the present. Our contemporary educational system is built on the Vedic-era educational system that emerged in our nation. Even though the Vedic system of education was replaced by the Buddhist, Muslim, and lastly the British systems of education, the Vedic system of education still exists today and is still being used in some form. Many Gurukulas and Sanskrit schools that were founded on the Vedic educational system are still in operation. Although they are substantially different in substance

and from the Ashrams and Gurukula of the Vedic era, they have the same underlying principles:-

1. **The beginning of the state and society's involvement in education organization**: Although the state was not in charge of education organization throughout the Vedic period, teachers still managed to influence kings, the state, and the subjects (the wealthy) to do so. The end effect was enormous donations to Gurukula from rulers and wealthy members of society. In the current circumstances, the state now bears responsibility for organizing education, but it is unable to carry out this task without the active support of society. The involvement of the state and society in the management of education in our nation dates back to the Vedic era.

2. **The process of classifying education into many levels has begun**: Even though there were only two degrees of education structured throughout the Vedic period—primary and higher education—the first stone for breaking up education into levels was actually laid at this time. Education today is split into four levels: early childhood, primary, secondary, and higher education. This division is based on that theoretical underpinning and psychological knowledge.

3. **Meanings of education**: The word "Education" was employed in both its narrower and larger senses during the Vedic period. Both of these definitions are still utilized. The only distinction is that, whereas education was once synonymous with knowledge and skill, it is now seen as a process of acquiring knowledge and expertise.

4. **Creation of Universal Educational Goals**: During the Vedic era, there were many different educational goals. Education at Gurukulas, even if today various forms of education are organized in various sorts of schools, colleges, and universities, the truth is that its basis was also set in the Vedic era. For the delivery of various higher education programs, there were various Gurukulas throughout that time. On the basis of this, many school kinds are currently formed to meet the demands of various age groups and curriculums. We would succeed if we built contemporary schools in unpolluted settings like to

the Gurukulas of the Vedic era, established noble traditions there, and made room for samskara-focused activities.

5. **Discipline**: The accurate definition of discipline has been developed. In the early Vedic time, discipline meant exercising physical, mental, and spiritual restraint. In the later Vedic period, it came to imply adhering to the directives of instructors and the guidelines of Gurukulas. Internal discipline (acceptance of moral principles and internal drive towards their adherence) and exterior discipline (moral behaviour in accordance with ethics) are the two categories into which we currently split the Vedic concept of discipline. While the world has since created a number of conceptions of discipline, in our nation the internal and exterior facets of discipline are given equal weight in the context of education. It is a unique gift from the Vedic era to our contemporary Indian schooling.

6. **Vocational training**: By caring for his teacher's cows and helping him in a variety of ways, students received training in jobs such as animal husbandry, agriculture, dairy farming, etc. Ancient Indian education was grounded in practical knowledge as well as theory. The very heart and soul of education in ancient India was the idea of Learning by Doing as it is currently understood in the West. Many wonderful traditions were created as a result of educational experiments conducted on life. Similar to this, the students' begging for alms to support themselves and their devotion to the Guru cultivated in them humanitarian characteristics.

7. **Personality development**: The basic aim of any education system should be the overall development of personality and the Brahmanical system of education stood firmly on this ground as its primary aim was aimed at personality development and character building of the students. The building of moral strength and moral excellence was of great importance and are lacking in present days of education and the moral stature of our educated people is miserably low and leads to this present state of development. The moral values are at stake and the old values which act as a bond in society to bind the people together are disappearing which in turn gives rise to an irresponsible society.

8.   **Beginning of the academic year:** In the traditional educational system, children went to a teacher for instruction and the maximum age for entry into a gurukul varied depending on caste and community. The length of the Vedic Ancient education was at least 12 years for one Veda, and the academic sessions were formally opened on Guru Purnima (full moon in Shravana) with a ceremony called "Upkarman" and solemnly terminated on Rohini (full moon in Pausha) with "Uutsarjan". Holidays were taken during the entire academic term, notably on new moon and full moon days of the Indian calendar month.

9.   **Free Education:** In ancient India, all education was provided without charge, and it was the king's duty to ensure that everyone received an education. It was free because no student had to pay any fees, and there was true autonomy regarding outside interference with educational concerns. In the past, no outside authority, beneficiary, or political figure was allowed to visit a Gurukul, and there was no cost to the student in exchange for their education. The pupils' talent, not their riches, determined their access to the best education.

10.   **Acceptance of the Importance of Mass Education:** Although Vedic culture did not originate the idea of mass education. It did accept the necessity of education by referring to knowledge as the third eye of man. The idea of mass education evolved in modern times as a result of how important education is.

11.   **Free Education:** In ancient India, all education was provided without charge, and it was the king's duty to ensure that everyone received an education. It was free because no student had to pay any fees, and there was true autonomy regarding outside interference with educational concerns. In the past, no outside authority, beneficiary, or political figure was allowed to visit a Gurukul, and there was no cost to the student in exchange for their education. The pupils' talent, not their riches, determined their access to the best education.

12.   **Emphasis on religious and moral education:** It is true that throughout the Vedic period, the greatest emphasis was placed on religious and moral education, however today, we are avoiding any form of religious instruction under the guise of secularism. However, the character and moral decay that has

occurred is no longer a secret in the absence of religious and moral education. As a result, the country is once more feeling the need for religious and moral education. We owe a debt of gratitude to the Vedic educational system in this regard as well.

13. **Paved the way for the development of the most effective teaching techniques:**

There is no doubt that India had already developed many effective teaching techniques when education had not even started among other human races of the world, such as imitation, lecture, question and answer, discussion, logic, drama and storytelling, listening-learning, and practice. Emphasis was placed on making learning engaging and effective. Even if we have created a number of effective teaching techniques currently based on our understanding of psychology and scientific and technology advancements, if we look closely at them, it becomes clear that they were inspired by the teachings of Vedic gurus. We have to acknowledge the foundation's importance.

14. **Lesson from unpleasant situations:** Even the inadequacies of the Vedic educational system have taught us much, and we see this as a contribution to the advancement of the contemporary Indian educational system. Vedic period education was not governed by the state; as a result, mass education in this nation could not be organized during that time. Our nation lagged behind other nations in the materialistic race because the Vedic age placed too much focus on religious and moral growth. Pure Sanskrit was used as the educational medium throughout the Vedic era, making it impossible for children of common women to attend school. We have now eliminated all of these flaws. This is a way that the Vedic educational system has indirectly influenced current Indian culture.

A Modern Prespective on Ancient Vedic Education

This conceptual research goes into great detail about the Vedic educational system and its importance in the modern educational system. Because the major goal of this study is to investigate the

impact of holistic learning influenced by the Vedantic (Hindu) theory of Epistemology. An ethnographic research technique is required as the best method for gathering, analysing, and interpreting data. As a result, the search for answers to the issues identified by the study will be more flexible and transparent. This research is defined as a combination of discovery, interpretation, and critical social research. The method of critical social science is necessary for advancement. As I must use the information at hand to determine an important material evolution, my inquiry is likewise empirical in nature. It was amazing to outline the requirements and needs for maintaining and developing Vedic notions in the future. Given that I offer what I have observed in society, it is not a theoretical approach. We all understand that the current era is full of problems and that Vedic values are the only way to make things better for everyone, thus there is no need for speculative reasoning.

Suggestions:-

The finest education is one that not only imparts information but also transforms our lives so that they are in harmony with the rest of creation, according to Rabindranath Tagore. There are many aspects of Vedic education that can be included into the current educational system. Training is a planned activity. In ancient India, spiritualism was the ideal way of life. The academic objective established the meaning of life. Consequently, the goal of education is to realize oneself, Brahma, or the absolute. As a result, we can utilise several facets of vedic education to effect change in our current culture, such as:-

Moral Education.

As I mentioned before, how to handle various forms of behavioural issues among students has grown to be a major concern for established institutions. In actuality, institutions lack a thorough understanding of how and when to teach pupils moral principles. Man is a social species, thus he must learn to behave in a variety of social ways, including showing respect for women, the elderly, and teachers. A distinct department for moral education should be present in the established institutions.

Discipline:

The current generation has adopted the antithesis of the simple life and high standards of living that Vedic scholars have always adhered to. The Vedic student regards his father as his teacher. During the Vedic era, there existed a very good kind of mutual understanding between teacher and pupil. The universe is renowned for its sense of discipline and for the friendly interaction between teacher and student throughout the Vedic era. Discipline issues have led to the current poisonous atmosphere in academia. The sense of discipline can be generated if teacher-pupil relationships are made to resemble the ideal teacher-pupil relationship.

Curriculum:

Access to Vedic education must be established. In the Vedic era, training had a dual focus on character development and knowledge acquisition. The participant has been given provisions for their eternal happiness in the other world, not for their enjoyment in this life. The educational system in place today is completely different. The main purpose of today's education is to prepare students for the future. According to Rig-Veda, training helps a man become more selfless and self-assured.

Self-sufficiency Education

The Upanishad states that the end result of education is salvation. Indian traditional education is not just a way to make a living; it is also not just a nursery for ideas or a school for citizenship. It is induction into human souls in the search for the truth and in the practice of religion. The idea of self-sufficiency education was accepted by the previous schools. Present-day education places a strong emphasis on students' preparation to get ready for their future. Modern courses have been incorporated into the curriculum in an effort to vocationalise education, but there is still more work to be done in this area before the goal can be reached.

Conclusion

The fundamental goal of education is to develop all of our potential for greatness and beauty in both the body and the soul. The current scenario is different; nearly everything that previous generations had inherited from us has been lost. The order, the cordial pupil-

teacher relationship, and the moral and personal ideals instilled in education during the Vedic era were all utterly gone. There are several Vedic educational ideas that still hold true in the modern educational system, even though we can't follow all of its practices. We all need to understand our roles in society and make some sort of contribution.

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