Abstract Compendium

Two Day National Seminar

BHARATIYA BODH

REVIVING INDIAN KNOWLEDGE SYSTEM FOR MODERN EDUCATION

February 05–06, 2026

Organised by

IQAC
Government College of Education, Jammu
(A Constituent College of Cluster University of Jammu)

Sponsored by

Indian Council of Philosophical Research (ICPR)

In Collaboration with

VBUSS

Editorial Team

- Dr. Rajinder Kaur
- Dr. Shalini Rana
- Prof. Balwan Singh
- Dr. Rakesh Bharti
- Dr. Suraj Parkash
- Dr Ambica Kumari

Sakeena Itoo

Hon'ble Minister for
Health & Medical Education, School Education,
Higher Education and Social Welfare Department, J&K
Tel: 0194-2506364 2506365(S)
Tel: 0194-2547966, 2573428 (J)

MESSAGE

I am pleased to acknowledge that Government College of Education, Canal Road, Jammu, is organizing a National Seminar on "Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education" with the support of the Indian Council of Philosophical Research (ICPR). I appreciate the institution for undertaking this significant academic endeavour, which aligns closely with the national vision of holistic educational transformation and the revitalization of India's rich intellectual heritage.

The National Education Policy 2020 rightly underscores the integration of Indian Knowledge Systems into contemporary education as a means of promoting rootedness, creativity, and critical inquiry among learners. Reviving Bharatiya Bodh within our educational institutions is essential for nurturing responsible citizens who are globally competent yet culturally grounded.

This seminar offers an important forum for academicians, researchers, and teacher educators to deliberate on the relevance of Indian Knowledge Systems in modern pedagogical practices, curriculum design, and interdisciplinary research. The scholarly reflections presented in this Book of Abstracts are expected to contribute significantly to academic discourse and inspire innovative approaches in teaching and learning.

I extend my best wishes to the organizers, participants, and contributors for the successful conduct of the seminar. I am confident that the outcomes of this academic engagement will further strengthen the quality and relevance of higher education in the Union Territory of Jammu and Kashmir.

Sakeena Itoo
Minister

Ram Niwas Sharma (IAS)
Commissioner / Secretary, Higher Education
(Jammu & Kashmir)

<u>MESSAGE</u>

I am pleased to learn that the Government College of Education, Canal Road, Jammu, is organizing a two-day National Seminar on "Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education" under the sponsorship of the Indian Council of Philosophical Research (ICPR). I extend my sincere appreciation to the organizers for conceiving this timely and intellectually significant academic endeavour.

India's knowledge traditions represent a profound civilizational legacy that has shaped holistic learning, ethical living, and intellectual inquiry for centuries. The renewed national emphasis on Indian Knowledge Systems (IKS), as envisioned in the National Education Policy 2020, marks a decisive step towards integrating this rich heritage with contemporary educational practices. Reviving Bharatiya Bodh within modern education is not merely an academic exercise, but a transformative process that nurtures cultural rootedness, critical thinking, and value-based education.

This seminar provides an important platform for scholars, teacher educators, researchers, and practitioners to engage in meaningful dialogue on the relevance, applicability, and integration of Indian Knowledge Systems across disciplines. The wide range of themes reflects a commendable interdisciplinary approach and highlights the potential of IKS in enriching pedagogy, research, and policy frameworks.

I am confident that the deliberations and scholarly contributions compiled in this Book of Abstracts will offer valuable insights and serve as a useful academic resource for future research and curriculum development. I congratulate the organizing institution, the advisory committee, and all contributors for their dedicated efforts, and wish the seminar every success.

Regards

03/07/2025

(Ram Niwas Sharma)

Sr. Prof. K.S. Chandrasekar
Vice Chancellor,
Cluster University of Jammu

<u>MESSAGE</u>

Madam Jyoti Parihar ji

I am indeed happy to note that Government College of Education is organizing a two days National Seminar sponsored by Indian Council of Philosophical Research on BHARATIYA BODH: REVIVING INDIAN KNOWLEDGE SYSTEM FOR MODERN EDUCATION in collaboration with Vidya Bharti Uccha Shiksha Sansthan on February 05-06, 2026.

It is high time that the Indian Knowledge system is given the due fillip which is the order of the day. It is also time that world needs to understand the contribution of the ancient texts, literature, readings and words of wisdom of our sages. Without the modern tools, they have predicted things which are assets for all of us. NEP 2020 has given us the opportunity to learn more and adopt the same. Overall, the seminar represents a timely and purposeful academic initiative to reclaim India's intellectual heritage and reimagine education as rooted, relevant, and resilient in the spirit of Bhartiya Bodh.

By bringing together academicians, teacher educators, researchers, policymakers, and practitioners, the seminar aims to enhance understanding of IKS, promote curriculum innovation, encourage research and documentation, and promote collaborative networks.

I wish the program all success and I am sure the participants and contributors will take home valuable inputs and cherished over a period of time.

I congratulate you, the Dean of Education, faculty colleagues and the hardworking and committed students who are toiling for the success of the seminar.

Vande Matharam

Prof. K.S. Chandrasekar
Vice Chancellor,
Cluster University of Jammu

Director Colleges
Higher Education Department
Government of Jammu & Kashmir
www.directorcollegesjk.in
Email: directorcolleges-hed@jk.gov.in
Ph: 9469000167, 0194-2478546

<u>MESSAGE</u>

It is a matter of great satisfaction to note that the IQAC of Government College of Education, Canal Road, Jammu, a constituent college of the Cluster University of Jammu, is organizing a Two-Day National Seminar on "Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education" on February 05–06, 2026, with the esteemed support of the Indian Council of Philosophical Research (ICPR). I commend the institution for conceptualizing this intellectually stimulating and socially relevant academic initiative.

At a time when higher education is undergoing rapid transformation, the conscious re-engagement with Bharatiya Bodh provides both direction and depth to educational reform. Indian Knowledge Systems embody a harmonious blend of wisdom, ethics, inquiry, and innovation— principles that are indispensable for building a resilient, inclusive, and future-ready education system. Integrating this rich legacy with contemporary pedagogical practices is not about looking back, but about moving forward with clarity, confidence, and purpose.

The National Education Policy 2020 envisions an education system that is experiential, multidisciplinary, value-driven, and rooted in India's civilizational ethos. Seminars such as this play a catalytic role in translating that vision into actionable academic practices. By fostering dialogue among scholars, teacher educators, researchers, and practitioners, this seminar promises to generate ideas that can meaningfully influence curriculum design, teaching-learning processes, and research orientations.

The abstracts compiled in this volume reflect thoughtful scholarship and innovative perspectives, and I am confident that they will serve as a valuable academic resource and inspire result-oriented initiatives in teacher education and higher learning. I appreciate the dedicated efforts of the organizing team for creating a platform that blends tradition with innovation and scholarship with practice.

I extend my best wishes to the organizers, contributors, and participants for the successful conduct of the seminar and hope that its outcomes will significantly contribute to strengthening and transforming higher education not only in the Union Territory of Jammu and Kashmir but the advancement of higher education at the national level as well.

(Dr. Sheikh Ajaz Bashir)

Dr. Jyoti Parihar
Principal
Government College of Education
Canal Road, Jammu

MESSAGE

It gives me immense pleasure to share my deep sense of pride and optimism on the occasion of the Two-Day National Seminar on "Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education", being organized by the IQAC of Government College of Education, Canal Road, Jammu, on February 05–06, 2026, with the generous support of the Indian Council of Philosophical Research (ICPR) and valuable academic collaboration of Vidya Bharati Uchcha Shiksha Sansthan (VBUSS).

Established in 1955, Government College of Education, Canal Road, Jammu, holds the unique distinction of being the only Government College of Education in the Jammu region, continuously dedicated to preparing teachers who are firmly rooted in Indian values while being equipped with a global outlook. Over the decades, the institution has remained steadfast in its commitment to academic excellence, ethical grounding, and nation-building through quality teacher education.

The theme of the seminar is both timely and visionary. Bharatiya Bodh represents the civilizational wisdom of India—an integrated view of knowledge that harmonizes intellect, values, experience, and social responsibility. In an era of rapid educational change, revisiting and recontextualizing Indian Knowledge Systems offers a powerful pathway to meaningful, relevant, and sustainable educational transformation.

The college has consistently demonstrated its resolve to translate policy into practice. The successful introduction of the Four-Year Integrated Teacher Education Programme (ITEP) under the National Education Policy 2020 reflects our commitment to reform with responsibility and outcomes. Recently, the institution also organized a One-Day National Workshop on the Panchpadi Approach in the light of NEP 2020 and NCF 2023, reinforcing our focus on holistic, experiential, and learner-centric teacher education.

This national seminar provides an enriching academic platform for scholars, teacher educators, researchers, and practitioners to engage in reflective dialogue and innovative thinking on integrating Indian Knowledge Systems into modern education. The abstracts presented in this volume reflect intellectual depth, scholarly rigour, and a shared commitment to reimagining education in alignment with India's philosophical and pedagogical heritage.

I sincerely appreciate the dedicated efforts of the organizing committee, faculty members, and all contributors who have worked with integrity and purpose to make this academic endeavour meaningful and impactful. I am confident that the deliberations and outcomes of the seminar will contribute significantly to strengthening teacher education and advancing the effective implementation of NEP 2020.

I extend my best wishes for the grand success of the seminar and hope it inspires sustained academic engagement and tangible outcomes in the field of education.

Dr. Jyoti Parihar
Principal
Government College of Education
Canal Road, Jammu

Dr. Shalini Rana
Convener, IQAC
Government College of Education, Jammu
Convener, Seminar, Bharatiya Bodh

MESSAGE

We are grateful to our beloved muse, Maa Saraswati for bestowing us this opportunity to assemble brilliant minds across India and generate modern discourse on the timeless wisdom of our civilization in the pious premises of Government College of Education, Jammu. The integration of Indian Knowledge Systems (IKS) into modern education as envisioned in NEP 2020 is highly relevant for holistic development, ethical grounding and sustainable interdisciplinary learning of Gen Z and the generations to come. It is high time that we incorporate traditional wisdom in areas like sciences, yoga, medicine, mathematics and humanities. IKS enhances student engagement, promotes cultural identity and has the capacity to resolve contemporary global challenges. IKS will help in preserving India's rich cultural heritage and its unique identity. From the pedagogical perspective also even a short Panchtantra tale can be used for developing 21st century skills like problem solving, critical thinking and innovation.

We appreciate the scholarly insights of the scholars and researchers that now constitute the intellectual substance of this Abstract Compendium. We are thankful to Cluster University of Jammu, for providing a supportive academic environment and for nurturing a vibrant research culture. We are equally indebted to J&K Higher Education Department for supporting us in this endeavour. We express our gratitude to the Indian Council of Philosophical Research (ICPR), New Delhi, Ministry of Education, Govt. of India for sponsoring this Two day National Seminar on Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education.

We are indebted to our mentors and advisors for their guidance throughout the conception and execution of this seminar. We are grateful to intellectuals from VBUSS for sharing their expertise on IKS. Sincere appreciation also extends to the team members, student volunteers and non-teaching staff of GCOE, Jammu. We gratefully acknowledge SRM Constructions for sponsoring the Best Research Paper Awards, an initiative that meaningfully contributes to the encouragement of research culture and academic excellence.

At this academic juncture, Team Bhartiya Bodh, expresses its sincere gratitude to the professors and scholars for their insightful research contributions embedded in ancient Indian wisdom and classical knowledge traditions. Through their critical engagement with classical texts the contributors have successfully brought out the contemporary relevance of the Indian Knowledge System. We firmly believe that the deliberations of this seminar will yield fruitful outcomes, promote meaningful academic dialogue and encourage sustained scholarly engagement in this vital area of knowledge.

In academic solidarity, we extend our best wishes to all paper presenters for insightful and engaging scholarly presentations on 5th and 6th Feb 2026.

Earnestly wishing the continuity of such scholarly traditions at GCOE, Jammu in near future also ...... Amen!

I extend my sincere gratitude to Dr. J. N. Baliya, ProfessorCentral University of Jammu, for his invaluable mentoring, collaboration and constant guidancewhich played a pivotal role in shaping this academic endeavor. My heartfelt thanks go to Dr. Rakesh Bharti, Co-Convener, for his dedicated efforts, cooperation, and unwavering support throughout the planning and execution of this initiative.

I would also like to express my sincere appreciation to SRM for sponsoring the awards and ICAFI for providing venue support. I gratefully acknowledge the School of Teacher Education, the Chairperson and Co-Chairpersons, esteemed Resource Persons and paper presenters from different states, whose scholarly contributions enriched the academic deliberations, dedicated faculty members, committed team members, college teaching and non-teaching staff, enthusiastic scholars, the hardworking student core team, and the printing press for their collective contributions. and I thank everyone who contributed to making this endeavor a meaningful success.

Dr. Shalini Rana
Convener

Dr. Rakesh Bharti
Co-Convener
Govt. College of Education,
Canal Road, Jammu

MESSAGE

India has been distinguished across civilizations for its vibrant and enduring traditions of knowledge transmission such as the Guru–Śiṣya Paramparā, Sannyāsa Paramparā, Gurukul Paramparā and the broader Gyan Paramparā. These living traditions nurtured not merely the acquisition of information but the holistic formation of the learner—integrating intellectual inquiry with ethical conduct, spiritual awareness and social responsibility. Knowledge in the Bharatiya worldview has always been seen as a sacred pursuit leading to wisdom (prajñā), self-realization and collective well-being.

The National Education Policy 2020, with its explicit emphasis on Bharatiya Bodh or Indian Knowledge System, draws deeply from this rich, ancient, and eternal heritage of Indian thought. The philosophical foundations, pedagogical insights and epistemological frameworks embedded in India's knowledge traditions have served as a guiding light in shaping the vision of NEP 2020. The Policy envisages an education system rooted in Indian ethos that contributes directly to transforming India—that is Bharat—sustainably into an equitable and vibrant knowledge society, providing high-quality education to all and positioning the nation as a global knowledge superpower.

In this larger national and civilizational context, the Two-Day National Seminar on "Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education" emerges as a timely and purposeful academic intervention. The seminar seeks to create a meaningful dialogue between traditional knowledge systems and contemporary educational practices, in alignment with the transformative goals of NEP 2020 and NCF 2023. It aims to revisit indigenous pedagogical models, explore interdisciplinary linkages, and critically engage with the relevance of Indian Knowledge Systems in addressing present-day educational, social, and ethical challenges.

The Book of Abstracts is a reflection of this collective academic endeavour. The contributions included in this volume demonstrate scholarly rigour, intellectual curiosity and a deep commitment to recontextualizing India's knowledge heritage for modern education. Spanning diverse themes and disciplines, the abstracts offer valuable insights into how Bharatiya Bodh can inform curriculum design, pedagogy, research and policy implementation.

I sincerely hope that this compilation will serve as a significant academic resource and inspire further research, reflection and innovation in the field of Indian Knowledge System. I express my heartfelt appreciation to all contributors, reviewers, resource persons and members of the organizing team whose dedicated efforts have made this scholarly initiative possible.
With best wishes for intellectually enriching deliberations and meaningful academic outcomes.

Dr. Rakesh Bharti
Co-Convener
Govt. College of Education, Canal Road, Jammu

ABOUT THE COLLEGE

Government College of Education, Canal Road Jammu, established in 1955, stands as a pioneering institution dedicated to the cause of teacher education in the Jammu region. It is the only Government College exclusively imparting teacher education in this part of the Union Territory of Jammu and Kashmir. The college offers B.Ed. and M.Ed. (two-year) programmes.

Government College of Education, Canal Road, Jammu is the only institution under the Department of Higher Education across the entire UT of Jammu & Kashmir to implement the National Education Policy 2020 in teacher education through the introduction of the 4-Year Integrated Teacher Education Programme (ITEP)– B.A. B.Ed. (Foundational and Preparatory Stages), in tune with the vision of the National Education Policy 2020. The institution is a constituent college of the Cluster University of Jammu, Jammu.

With a legacy of academic excellence and a strong commitment to holistic development, the college provides a vibrant environment that nurtures intellectual curiosity, professional competence, and social responsibility. Students are encouraged to participate actively in various co-curricular and extracurricular activities, both within the campus and in inter-institutional events, enabling them to discover and refine their talents.

A rich network of student clubs, committees, and societies functions in the college to promote leadership, creativity, and collaboration among learners. The college also serves as a dynamic platform for academic interaction and exchange among students, researchers, and faculty across colleges and universities of the region.

ABOUT THE ICPR

Indian Council of Philosophical Research (ICPR), set up by the Ministry of Education, Government of India, is a premier national body dedicated to the promotion and advancement of philosophical research in the country. Registered as a society in 1977 and functioning since 1981, ICPR supports high-quality research through grants, fellowships, seminars, and academic publications. With a broad-based membership of eminent philosophers, social scientists, and representatives of leading national academic bodies, the Council plays a pivotal role in fostering rigorous inquiry, interdisciplinary dialogue, and the dissemination of India's rich philosophical and intellectual traditions.

ABOUT THE VBUSS

Vidya Bharti has been playing a significant role in the field of education in India since 1952. By educating students and instilling in them cultural and moral values along with social consciousness, it is building capable and complete citizens for the country and society. The institution is committed to fostering a harmonious, prosperous, and cultured nation based on the principles of the national education system. Vidya Bharti's educational programs and initiatives are society-based and focus on holistic development, aiming to shape the complete personality of students by developing knowledge, skills, and values, while providing a strong impetus rooted in Indian educational philosophy.

About the Seminar

India's civilizational journey is deeply anchored in a rich and diverse tradition of knowledge that integrates intellectual inquiry with ethical, cultural, spiritual, and ecological consciousness. Indian Knowledge Systems (IKS), developed over millennia, represent a holistic worldview encompassing philosophy, sciences, mathematics, medicine, arts, linguistics, statecraft, and sustainable living. These systems are deeply embedded in lived practices, pedagogy, and social institutions.

The National Education Policy (NEP) 2020, further strengthened by NCF 2023, marks a decisive shift in India's educational vision by emphasizing the systematic integration of IKS into contemporary education. It redefines education as a means of holistic development, cultural continuity, innovation, and national self-confidence, rather than only employability. However, the effective implementation of IKS faces challenges such as limited awareness, lack of structured pedagogical frameworks, scarcity of trained educators, and the need for academic validation and interdisciplinary research.

In this context, the national seminar **"Bharatiya Bodh: Reviving Indian Knowledge System for Modern Education"** aims to provide an academic platform for critical dialogue, reflection, and collaboration on the relevance, integration, and institutionalization of IKS in modern education. The seminar seeks to explore how ancient Indian knowledge traditions can meaningfully interface with contemporary disciplines, emerging technologies, and pedagogical innovations in alignment with NEP 2020.

The seminar is structured around multiple interdisciplinary tracks covering IKS and modern education, indigenous scientific knowledge, ancient Indian mathematics, integration with modern science and technology, languages, literature, arts and aesthetics, and the intellectual and spiritual heritage of Jammu & Kashmir. Special emphasis is placed on indigenous pedagogical models such as the Pañchpadi approach, experiential learning traditions, Guru–Śiṣya Paramparā, and the role of storytelling, arts, and aesthetics in education.

By bringing together academicians, teacher educators, researchers, policymakers, and practitioners, the seminar aims to enhance understanding of IKS, promote curriculum innovation, encourage research and documentation, and promote collaborative networks. The expected outcomes include actionable recommendations for curriculum integration, strengthened capacity building for educators, and the generation of scholarly resources that contribute to policy, practice, and research.

Overall, the seminar represents a timely and purposeful academic initiative to reclaim India's intellectual heritage and reimagine education as rooted, relevant, and resilient in the spirit of Bharatiya Bodh.

Themes of the Seminar

- Historical Overview of Indian Knowledge Traditions
- IKS in Science and Mathematics: Contributions and Continuity
- Integrating Ayurveda, Yoga, and Traditional Medicine in Modern Health Sciences
- Language, Literature, and Knowledge: Role of Sanskrit and Regional Languages
- Teaching IKS in Schools and Colleges: Challenges and Opportunities
- Role of IKS in Sustainable Development
- Technology and Digitization of Traditional Knowledge
- Pedagogical Innovations for IKS Integration
- IKS and Gurukul System

TRACK I: IKS and Modern Education in the Light of NEP 2020 and NCF 2023

The Pañchpadi Approach, rooted in Indian pedagogical wisdom, offers a structured and learner-centric framework that closely aligns with constructivist principles advocated in NEP 2020 and NCF 2023. Emphasizing experiential learning, reflection, dialogue, and internalization of knowledge, this approach supports holistic development and meaningful learning. Exploring its theoretical foundations and practical applications is crucial for revitalizing classroom practices, empowering teachers, and contextualizing Indian Knowledge Systems within contemporary education.

- Pañchpadi Approach as a Constructivist Framework for Learning
- Relevance of the Pañchpadi Approach in Implementing Experiential Learning under NEP 2020
- Capacity Building of Teacher Educators for NEP-Aligned Pedagogical Practices
- Pañchatantra Tales and Storytelling as Effective Educational Tools under NEP 2020
- Guru–Śiṣya Paramparā: Educational Philosophy, Governance, and Management of Gurukuls
- Holistic Learning and Experiential Methodologies: Indian Perspectives on Mind (Manas, Chitta, Ahamkāra)

TRACK II: IKS and Indigenous Scientific Knowledge

This track highlights the rich scientific and empirical foundations of Indian Knowledge System across diverse domains such as health, life sciences, material sciences, engineering, and sustainability. By examining indigenous scientific traditions alongside contemporary disciplines, the track underscores their continued relevance, adaptability, and contribution to modern education and research. It aligns with NEP 2020 and NCF 2023 by promoting interdisciplinary learning, scientific temper, and the integration of traditional knowledge into curriculum, innovation, and sustainable development.

- Ayurveda and Biological Sciences: Traditional Herbal Pharmacopeia and Pharmacology
- Ethnobotany and Medicinal Plant Sciences
- Yoga Science and Human Physiology
- Traditional Metallurgy and Material Sciences
- Indigenous Crafts and Material Engineering
- Traditional Engineering Systems, Vāstu Śāstra, and Architecture
- Fibre Science and Sustainability in Handloom Traditions

TRACK III: IKS and Ancient Indian Mathematics

This track foregrounds the rich mathematical traditions of Indian Knowledge System, highlighting their conceptual depth, logical rigor, and scientific relevance. By exploring ancient Indian contributions to geometry, algebra, combinatorics, astronomy, and time-keeping, the track demonstrates how mathematical thought was integrated with philosophy, cosmology, and lived practices. It aligns with NEP 2020 and NCF 2023 by promoting interdisciplinary learning, historical understanding of science, and the integration of India's mathematical heritage into contemporary mathematics education and research.

- Geometry in Śulba Sūtras and Early Mathematical Constructions
- Combinatorics in Chandas (Prosody) and Mathematical Patterns
- Sacred Geometry in Indian Philosophical and Cultural Traditions
- Algebraic Traditions of India: Āryabhaṭa, Bhāskara, and Beyond
- Concepts of Time Cycles, Calendar Science, and Planetary Motions

TRACK IV: Integrating IKS with Modern Science and Emerging Technologies

This track emphasizes the meaningful integration of Indian Knowledge System with modern scientific methods and emerging technologies. By focusing on evidence-based validation, interdisciplinary research, and technological applications such as AI, machine learning, and GIS, the track highlights how traditional knowledge can be preserved, interpreted, and innovatively applied in contemporary contexts. It aligns with the vision of NEP 2020 and NCF 2023 by promoting scientific temper, research orientation, and the responsible use of technology to bridge India's knowledge heritage with modern scientific and technological advancements.

- Evidence-Based Validation and Scientific Assessment of Traditional Knowledg
- Contemporary Relevance of Suśruta Saṃhitā in Modern Medical Practices
- Application of Machine Learning in Decoding and Interpreting Ancient Texts
- Artificial Intelligence–Based Digitization and Preservation of Manuscripts
- GIS Mapping and Spatial Analysis of Indigenous Ecological and Environmental Practices

Track V: IKS in Languages, Literature, Arts, and Aesthetics

This track explores the central role of Indian Knowledge System in shaping languages, literature, arts, and aesthetic traditions that have influenced India's cultural and intellectual life for centuries. By examining linguistic logic, literary movements, performative arts, and aesthetic philosophies, the track highlights their enduring relevance in fostering creativity, ethical sensibility, and cultural continuity. It aligns with NEP 2020 and NCF 2023 by promoting multilingualism, artistic expression, cultural literacy, and the integration of India's rich artistic and literary heritage into contemporary education.

- Scientific Structure of Sanskrit: Pāṇini's Aṣṭādhyāyī, Grammar, and Linguistic Logic
- Evolution of Prākrit, Apabhraṃśa, and Regional Languages within Indian Knowledge Traditions
- Bhakti and Sufi Literary Traditions as Agents of Social and Cultural Transformation
- Nātya Śāstra as the Foundational Text of Indian Drama, Dance, and Performance Arts
- Classical Dance and Music Traditions: Philosophical Foundations and Aesthetic Principles of Folk Theatre
- Indian Aesthetic Thought: Concepts of Beauty, Harmony, and Proportion in Art

TRACK VI- IKS and Intellectual & Spiritual Heritage of Jammu and Kashmir

This track delves into the rich tapestry of Jammu & Kashmir's contributions to Indian knowledge systems. From the Paippalada recension of the Atharva Veda and the profound insights of Kashmir Shaivism through Vasugupta, Abhinavagupta, and Kshemaraja, to the literary and aesthetic brilliance of Anandavardhana and Kuntaka, participants will explore classical Indian thought in philosophy, literature, and the arts. The track also examines historical narratives like Kalhana's Rajatarangini, foundational texts in medicine and grammar such as the Charaka Samhita and Patanjali's Mahabhasya, spiritual luminaries like Lal Ded, and Buddhist traditions of the Chenab Valley.

- The Paippalada recension of the Atharva Veda and its enduring relevance.
- Philosophical insights of Vasugupta, Abhinavagupta, and Kshemaraja.
- Literary brilliance of Anandavardhana, Kuntaka, and Abhinavagupta in shaping classical Indian art and thought.
- Understanding India's past through Kalhana's Rajatarangini.
- Medical knowledge from Dridhabala's Charaka Samhita and linguistic foundations in Patanjali's Mahabhasya.
- Spiritual teachings of Lal Ded and the Trikshashtra.
- Wisdom of Nagsena in the Milindpanha and Buddhist traditions of the Chenab Valley.

COMMITTEES

Organising Committee

· Dr. Shalini Rana (Convener)
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  Central University of Jammu

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· Dr. Rajinder Kaur
  B.Ed & M.Ed Coordinator
  Govt. College of Education, Jammu

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TRACK 1

REALITY, KNOWLEDGE, AND VALUES IN INDIAN PHILOSOPHY: A FRAMEWORK FOR HOLISTIC SECONDARY EDUCATION

Author: Ligy P.K. (Research Scholar), Supervisor (Dr. Rakhi, Assistant Professor, Department of Education and Psychology, Mewar University, Gangrar, Chittorgarh)

ABSTRACT

In the twenty-first century, education should be more than the transmission of information; it must aim at the transformation of the whole person. The principles of Satya, Jnana, and Dharma/Niti remain central to Indian Knowledge Systems and continue to inspire holistic approaches to learning. The ideas seem ancient and hence irrelevant. However, they remain at the crossroads of ideas relative to the perception of reality, the pursuit of knowledge, and the commitment to values, and therefore, they remain resoundingly relevant.

In this paper, I will investigate in detail how IKS can be applied to secondary education by analyzing curricula and teaching practices that can be enriched by the philosophic schools of Vedanta, Nyaya, Buddhism, and Jainism. In this, while Vedanta leads to an exploration of ultimate reality and self-discovery, it helps students attain self-satisfaction rather than remaining confined to material achievements only. Nyaya adds logic and organization to these teachings, helping create critical and judicious minds. Buddhism helps to maintain mindfulness, compassion, and an understanding of the ephemeral nature of material phenomena, leading to emotional stability and a righteous life. Jainism, based on anekantavada, or pluralism, practices tolerance and non-violence. Such philosophic schools, therefore, impart an interdisciplinary approach to education wherein different threads of intellectual, moral, and spiritual philosophies are intertwined.

This study also highlights learning methods aligned with IKS principles, such as storytelling, where values are taught more effectively when philosophical reasoning is presented through clear, tangible stories. A dialogue model, inspired by the tradition of argumentation in ancient times, encourages greater participation, searching, and collective learning. Experiential learning, based on the principles of meditation, observation, and participation, turns classrooms into platforms for reflection.

Keywords: Indian Knowledge System, Secondary Education, Reality, Values, Holistic Learning.

RELEVANCE OF THE GURU-SHISHYA PARAMPARA IN CONTEMPORARY TEACHER PREPARATION UNDER NEP 2020

Author: Dr. Rajni Bala, Associate Professor, National Institute of Teacher Education Khetri, Assam, Dr Priya Miltal, ormer Assistant Professor, Rama Devi Kanya Mahavidyalaya Noida, Uttar Pradesh

ABSTRACT

The National Education Policy (NEP) 2020 envisions a transformative education system that promotes holistic development, value-based learning, experiential pedagogy, and high-quality teacher preparation grounded in India's cultural ethos. In this context, the ancient Indian educational tradition of the Guru–Shishya Parampara offers enduring pedagogical principles that remain highly relevant to contemporary teacher education. This paper explores the conceptual foundations of the Guru-Shishya Parampara and examines its relevance for modern teacher preparation programmes in alignment with the vision of NEP 2020. Adopting a qualitative and conceptual research approach, the study is based on an analysis of classical Indian educational texts, national policy documents, and existing scholarly literature on teacher education and Indian Knowledge Systems. The analysis highlights key dimensions of the Guru-Shishya tradition, including mentorship-based learning, experiential and reflective practices, moral and value-oriented education, individualized instruction, and lifelong teacher–learner relationships. These dimensions strongly resonate with NEP 2020's emphasis on learner-centered pedagogy, professional mentoring, ethical grounding, and holistic teacher development. The paper further proposes a framework for integrating Guru–Shishya principles into B.Ed. and teacher training programmes through

structured mentor–mentee systems, reflective teaching practices, value-based curriculum integration, and community engagement initiatives. The study argues that a thoughtful synthesis of traditional educational wisdom with contemporary pedagogical approaches can significantly enhance teacher professionalism, ethical responsibility, and holistic competence. It concludes that revitalizing the Guru–Shishya Parampara within modern teacher education can meaningfully contribute to realizing the transformative goals of NEP 2020.

CONCEPT OF REALITY, KNOWLEDGE AND VALUES IN INDIAN PHILOSOPHY AND ITS RELEVANCE TO THE INDIAN LEGAL SYSTEM

Author: Dr. Mahendra Laxman Lila Pachadkar, Assistant Professor and HOD, Department of Law, Prahladrai Dalmia Lions College, Malad (Affiliated to University of Mumbai)

ABSTRACT

Indian philosophy is offered a rich and comprehensive framework for understanding reality (Tattva), knowledge (Jnana/Pramana), and values (Dharma) by. These foundational concepts have been deeply influenced by the moral, ethical, and jurisprudential traditions of India. The Indian legal system, though formally structured during the colonial period, continues to be drawn substantially from indigenous philosophical ideas such as Dharma, Nyaya (justice), Satya (truth), and Ahimsa (non-violence). The core philosophical notions of reality, knowledge, and values as developed in major schools of Indian philosophy are examined in this research paper, and their relevance and application within the contemporary Indian legal system are analyzed. How constitutional principles, judicial reasoning, and legal ethics in India are reflected by enduring philosophical traditions rooted in Indian thought is highlighted by the study.

ORAL MNEMONICS AND MEMORY TECHNIQUES IN FICTIONAL STRUCTURE: AN INDIAN KNOWLEDGE SYSTEMS (IKS) APPROACH

Author: Dr. Meeraz Hoque, Assistant Professor, Department of English, Noida Institute of Engineering and Technology, Greater Noida (Uttar Pradesh)

ABSTRACT

This paper examines how oral mnemonics and indigenous memory techniques shape the narrative structures of modern fiction through the conceptual lens of the Indian Knowledge Systems (IKS). For thousands of years, India sustained its intellectual, philosophical, and cultural traditions through orality, relying on highly developed mnemonic tools such as patterned repetition, rhythmic recitation, metrical organization, formulaic openings, and episodic sequencing. These devices, visible in Vedic chant traditions, epic performances, folk storytelling, devotional songs, and regional oral genres, functioned as both cognitive technologies and cultural preservation mechanisms. By tracing how these techniques inform contemporary fictional forms, the paper argues that oral mnemonics continue to influence modern narrative craft, especially in postcolonial and indigenous literary contexts. Using IKS principles such as sūtra compression, dhāraṇā (focused retention), anuvṛtti (semantic carryover), and chandas (metrical regulation), the analysis identifies several oral-derived narrative features: cyclical and episodic structuring, rhythmic and auditory prose, strategic repetition, refrains, and nested storytelling. These elements serve not only as stylistic choices but also as mnemonic architectures that echo the communal memory practices central to oral cultures. In contemporary fiction, such techniques become crucial for articulating themes of cultural continuity, historical rupture, displacement, and identity formation. This paper highlights how many postcolonial writers, especially those drawing from indigenous and borderland traditions use oral mnemonic models to reclaim suppressed histories and resist linear, Eurocentric narrative forms. Characters

frequently act as memory-bearers, while the narrative itself mimics the fluid, recursive, and performative logic of oral storytelling. Particularly in regions like North Bengal and Cooch Behar, oral memory systems embedded in folklore, ritual, and testimony shape fictional representation. By integrating IKS perspectives into literary analysis, the study demonstrates that fiction operates not only as aesthetic expression but also as a living repository of cultural knowledge, extending India's long-standing tradition of preserving memory through storytelling.

Keywords: Knowledge, Mnemonics, Indigeneity, Narrative, Tradition.

BHĀRATĪYA BODH AND THE ETHICS OF GOVERNANCE: TEXTS, TRADITIONS AND MODERN RELEVANCE

Author: Miss Porshia Bisht, Student of BA (Hons.) Political Science, Motilal Nehru College Morning, Delhi University

ABSTRACT

Indian political thought, as preserved within the Indian Knowledge System (IKS), is inseparable from Bhāratīya Bodh—a civilizational epistemology that conceives rājya, dharma, and śānti as mutually constitutive principles. Unlike modern Western political theory, which largely privileges sovereignty, legality, and institutional rationality, the śāstric tradition grounds political authority in Dharma as a transcendental and immanent norm. Within this framework, Rājadharma emerges not merely as a prescriptive code of kingship but as a comprehensive moral-political doctrine that regulates power through ethical obligation, restraint (niyama), and accountability.

Drawing upon Kauṭilya's Arthaśāstra, the Manusmṛti, the Mahābhārata—especially the Śānti and Anuśāsana Parvas—along with Śukranīti and the Nītiśāstra tradition, this paper critically examines śāstric models of governance and administration. These texts articulate a sophisticated administrative rationality encompassing mantripariṣad (consultative deliberation), adhikāra-vibhāga (functional decentralization), ethical fiscal policy (kara-nīti), juridical order (daṇḍanīti), and the moral discipline of rulers and officials (rājā-dharma and amatya-dharma). Governance is envisioned as lokasaṅgraha, wherein political legitimacy arises from protection (rakṣaṇa), welfare (yoga-kṣema), and moral uplift (abhyudaya-niḥśreyasa) of society.

Philosophically, peace (śānti) is conceptualized not as the mere absence of conflict but as a positive ethical condition generated through dhārmika śāsana. Politically, Rājadharma functions as a normative critique of absolutism, while administratively it foregrounds value-based governance over procedural formalism.

In the contemporary context of ethical erosion, instrumental rationality, and governance crises, a critical re-engagement with Bhāratīya Bodh acquires renewed relevance. Significantly, these ideas can be meaningfully integrated into modern education through interdisciplinary curricula that combine political philosophy, ethics, and public administration with classical textual studies; through case-based learning drawing upon śāstric governance models; and through value-oriented pedagogy that cultivates ethical leadership, civic responsibility, and reflective citizenship. Such integration, in alignment with NEP 2020's emphasis on holistic and indigenous knowledge systems, enables education to function as a formative space for nurturing morally grounded administrators and leaders, thereby reinforcing India's civilizational ideal of governance oriented toward justice, peace, and public welfare—the enduring vision of the "Peace of India."

Keywords- Bhāratīya Bodh; Rājadharma; Indian Political Thought; Indian Knowledge System (IKS); Daṇḍanīti; Lokasaṅgraha; Śānti; Governance and Education

CAPACITY BUILDING OF TEACHER EDUCATORS FOR IMPLEMENTING NEP ALIGNED PEDAGOGIES

Author: Dr Arun Dev Singh, Associate Professor in English, Head Department of English, Government Degree College, Marheen, Kathua, Jammu and Kashmir

ABSTRACT

The National Education Policy (NEP) 2020 is an important informative endeavor to shift Indian Educational System by focusing learner-centered, multi-disciplinary, inclusive, and competency-based pedagogies. For making it successful to launch at grassroots levels, teacher educators can play a remarkable role to prepare future teachers who shall be equipped with modern tools and understand the various problems and issues related to Indian students. I am tried to facilitate the future teachers through this paper so that they will explore the issues for strengthening the professional competencies and shall be able to design model which they effectively implement NEP-aligned Pedagogical Practices.

My Present paper suggests various key dimensions of capacity building include: Pedagogical innovation, digital literacy, assessment reform, inclusive education, language improvement tips, enhancement research skill and continuous professional development. I am also making efforts to highlight the various challenges such as limited institutional support, gaps in training opportunities, while also identifying strategies such as structured professional development programmes, collaborative learning communities, and integration of technology-enabled learning platforms. Capacity building of teacher educators is foremost to bringing NEP 2020 both at college and school levels for ensuring quality teacher preparation and to learning outcomes of the learners in Indian educational system.

Keywords: Endeavor, facilitate, Pedagogies, and challenges.

REVISITING CONSCIOUSNESS STUDIES: JUNGIAN PSYCHOLOGY AND KUNDALINI YOGA IN THE FRAMEWORK OF NEP 2020

Author: Dr. Ambica Kumari, HOD psychology, GCOE, Cluster University of Jammu

ABSTRACT

The National Education Policy (NEP) 2020 emphasizes the revival and integration of Indian Knowledge Systems (IKS) into modern education to promote holistic, multidisciplinary, and value-based learning (Ministry of Education, 2020). Consciousness studies form a crucial yet underexplored dimension of this vision. This paper examines the convergence of Carl Gustav Jung's analytical psychology and the ancient Indian system of Kundalini Yoga as complementary frameworks for understanding human consciousness. Jung's concepts of the collective unconscious, archetypes, and individuation demonstrate striking parallels with Indian yogic ideas of universal consciousness, symbolic transformation, and self-realization (Jung, 1996; Feuerstein, 1998). Jung interpreted Kundalini Yoga not merely as a physical or mystical process but as a symbolic representation of psychic energy progressing through stages of awareness (Jung, 1996). The paper argues that integrating Jungian psychology with Kundalini Yoga offers an indigenous, culturally sensitive, and ethically grounded model of consciousness education in India. In the context of NEP 2020, such integration has significant implications for higher education, mental health, teacher training, and student well-being (Rao, 2011). It revitalizes Indian knowledge traditions while maintaining scientific credibility. Such integration also supports the cultivation of ethical awareness, resilience, and responsible citizenship among learners. The study concludes that revisiting Indian spiritual wisdom through a psychological lens can enrich contemporary education while preserving scientific rigor and cultural authenticity.

Keywords: Indian Knowledge Systems, NEP 2020, Carl Jung, Kundalini Yoga, Consciousness

STORYTELLING THROUGH PANCHTANTRA TALES AS AN ASSISTIVE PEDAGOGICAL TOOL FOR LEARNERS WITH DISABILITIES IN THE CONTEXT OF NEP 2020

Author: Dr. Sultana Khanam Mozumder, Assistant Professor, Department of Education, PDU Govt. Model College, Katlicherra, Assam

Prof. (Dr.) Ram Kumar Mahto, Department of Education, Assam University, Silchar

ABSTRACT

The National Education Policy 2020 is the first education policy of the twenty-first century and seeks to address the emerging developmental needs of the country. The contemporary world is experiencing rapid transformation in the knowledge landscape. The National Education Policy lays particular emphasis on nurturing the creative potential of every learner. In the context of a rapidly changing employment landscape and global ecosystem, it is increasingly important that children not only acquire knowledge, but also develop the ability to learn independently. Therefore, education should shift from a focus on less content, and more towards learning about how to think critically and solve problems, how to be creative and multidisciplinary, and how to innovative, adapt, and absorb new material in novel and changing fields. Pedagogy must evolve to make education more experiential, holistic, integrated, inquiry-driven, discovery-oriented, learner-centred, discussion-based, flexible, and, of course, enjoyable. Storytelling has long been recognized as a powerful pedagogical strategy that supports cognitive, social, and emotional development. In the Indian context, Panchatantra Tales represent a rich repository of moral narratives, simple language structures, and symbolic characters that are highly adaptable for inclusive education. Thus, storytelling through Panchatantra Tales serves as an effective assistive tool for learners with disabilities by promoting inclusive, experiential, and value-based learning. In the context of NEP 2020, such indigenous storytelling practices bridge traditional wisdom with modern inclusive educational goals. By adapting Panchatantra Tales through multimodal and assistive approaches, educators can create meaningful learning experiences that support the holistic development of learners with disabilities. The benefits of Panchatantra Tales for learners with disabilities are enhances comprehension and memory, supports multi-sensory learning, promotes language and communication skills, develop social and emotional skills, reduces learning anxiety and so on. The primary objectives of this study are to investigate the use of storytelling through Panchatantra Tales as an assistive pedagogical tool for learners with disabilities and to examine the relevance of Panchatantra-based storytelling in promoting inclusive and experiential learning as emphasized in the National Education Policy (NEP) 2020. The paper is based on secondary sources. It is primarily descriptive in nature. The data was gathered from government policy, journals, books, reports, articles, newspapers, internets etc. in accordance with the study's requirements. Finally, the study establishes that storytelling through Panchatantra Tales is a culturally relevant and pedagogically effective assistive tool that supports inclusive education practices. The approach enhances accessibility, engagement, and holistic development of learners with disabilities while reflecting the educational vision of NEP 2020.

Keywords: Storytelling, Panchatantra Tales, Assistive tool, Pedagogy, Learners with disabilities etc.

CONCEPT OF REALITY, KNOWLEDGE, AND VALUES IN INDIAN PHILOSOPHY AND THEIR RELEVANCE TO SPIRITUAL INTELLIGENCE: A PHILOSOPHICAL ANALYSIS

Author: Dr. Sandip Sutradhar, Assistant Professor, Pandit Deendayal Updhayaya Govt. Model College affiliated to Assam University (Central University), Katlicherra, Assam

Prof (Dr) Nil Ratan Roy, Professor, Tezpur University (A Central University)

ABSTRACT

Indian philosophy provides a significant and comprehensive understanding of reality, knowledge and values, which has highly relevance in the context of Spiritual intelligence. The main objective of the study is to explore, understand and analyze the concept of reality (tattva), knowledge (jnana) and values (dhrama) in major Indian philosophies such as Upanishad, Vedanta and most significantly in Bhagavad Gita and their relevance to the concept of Spiritual Intelligence. The Bhagavad Gita stands as a clear and meaningful example of spiritual intelligence. While many psychologists mainly discuss spiritual intelligence at a theoretical level, the Gita moves beyond theory and presents practical methods and disciplines. When these are applied in real life, they help individuals develop spiritual intelligence. Qualities such as calmness, self-discipline, simplicity, purity, truthfulness, knowledge, wisdom, and a sense of spirituality, traditionally associated with the Brahmin, closely reflect the core elements of spiritual intelligence. Lord Krishna's responses to Arjuna's questions not only restore Arjuna's lost morale, motivation, and confidence, but also guide readers in understanding and resolving their own inner conflicts. This research paper adopted analytical and philosophical approach to explore the Indian views of reality emphasizes interconnectedness, unity and transcendence of the material self; to understand how knowledge is experiential and transformative rather than merely psychological and how values are rooted in self-discipline, ethical leaving, compassion and self-realization. The study further explore the key dimensions of spiritual intelligence how relates with philosophical foundation, the key dimensions are Benevolence, Modesty, Conviction, Compassion, Magnanimity and Optimism. The study further by establishing a conceptual link between Indian philosophical thought and spiritual intelligence, focusing on the enduring relevance of indigenous wisdom in addressing modern challenges related to ethical leadership, personal growth and holistic development. The study concludes that Indian philosophy provides a significant theoretical base for understanding and enriching the construct of spiritual intelligence in both academic and practical contexts of our life.

Keywords: Indian Philosophy, Reality, Knowledge, Values, Spiritual Intelligence, Vedanta, Upanishads, Bhagavad Gita, Self-Realization, Philosophical Analysis.

REVISITING INDIAN KNOWLEDGE SYSTEM FOR DEVELOPING CRITICAL THINKING: AN UPANISADIC APPROACH

Author: Dr. Panu Sharma, Assistant Professor, Department of Philosophy, University of Jammu

ABSTRACT

The paper will explore the Indian Knowledge System through the lens of one of the most important principals Upanishads namely Kena Upaniṣad. The methodology used in the Upanisad is a unique pedagogy which helps the student in the Upanisad to develop critical thinking in knowing and resolving the question of 'who am I'? The Upaniṣad which is in a dialogic form begins with a rational enquiry about the nature of ultimate reality. This paper would be an attempt to approach the pedagogy behind the teaching of that which the masters of Advaita consider indescribable (anirvacaniya). It would offer an opportunity to incorporate the ancient wisdom in young minds to think critically and rationally. By exploring the ideas covered in the Upaniṣad, the students would have an understanding of how one can talk and argue rationally. The Upaniṣad begins with the word 'keneṣitam' which

means 'by being willed by whom'. It seeks to ask a fundamental question – by being willed by whom our sense organs and mind function. It challenges the functioning of the mind and pushes individuals to examine it for getting clarity in one's perception and thought. Through its dialogues, the Upaniṣad explores the limitations of ordinary sense perception and rational thought. It argues that the ultimate reality (Brahman) cannot be comprehended through the intellect alone. It promotes intellectual modesty and cultivates a critical understanding in knowing the nature of truth by questioning the knowledge of sense perception. Thus, the focus would be on the understanding and elucidation of the nature of ultimate reality as explained in the Upaniṣad in order to develop critical thinking skills in terms of evaluating reason and arguments in analyzing the nature of the real.

Keywords: Kena Upaniṣad, dialogue, negation, student, master, Brahman.

STORYTELLING AS BHARATIYA BODH: AN EMPIRICAL INQUIRY INTO THE RELEVANCE OF PANCHATANTRA IN LANGUAGE EDUCATION

Author: Rumeeta Sharma, Research Scholar, Department of Educational Studies, Central University of Jammu, Bagla (Rahya-Suchani),
Ravi Vanguri, Assistant Professor, Department of Educational Studies, Central University of Jammu, Bagla (Rahya-Suchani)

ABSTRACT

Indian Knowledge Systems (IKS) have historically emphasised storytelling as a central mode of knowledge transmission, cognitive engagement, and ethical instruction. Classical narrative texts such as the Panchatantra exemplify this tradition, where language, reasoning, and values are interwoven through carefully structured stories. However, within contemporary higher education, especially in language education, such narrative traditions are often marginalised or reduced to simplistic moral instruction, losing their pedagogical depth. This paper presents an empirical inquiry into how research scholars perceive the relevance of Panchatantra and similar storytelling traditions for language education in modern academic contexts. Drawing on data collected through a semi-structured questionnaire administered to research scholars from language, education, and humanities disciplines, the study explores their awareness of Indian storytelling traditions, exposure to these texts within formal education, and perceptions of their pedagogical value for language learning. The study also examines the challenges that limit the integration of storytelling-based approaches in higher education curricula.

The findings reveal a general recognition of the linguistic and cognitive potential of storytelling traditions, particularly in enhancing comprehension, vocabulary development, interpretive skills, and learner engagement. At the same time, respondents highlight institutional, curricular, and attitudinal barriers that hinder their systematic use in language education. By situating these findings within the framework of Bharatiya Bodh, the paper argues for a re-evaluation of storytelling not merely as cultural heritage but as a viable pedagogical resource grounded in Indian epistemological traditions. The study contributes to on-going discussions on reviving Indian Knowledge Systems in modern education and underscores the need to re-imbibe narrative-based pedagogies within language education at the higher education level.

Keywords: Bharatiya Bodh, Higher Education, Indian Knowledge System, Language Education, Panchatantra, Storytelling.

GURU-SHISHYA PARAMPARA, FINANCES AND MANAGEMENT OF GURUKULS.

Author: Shri. Tanaji Abhiman Bhosale, Researcher, Dr. D.Y. Patil College of Education, (B.Ed./M.Ed.), Pimpri, Pune, Savitribai Phule Pune University

Dr. Shakuntala Bhosale Madam, Guide, Dr. D.Y. Patil College of Education (B.Ed./M.Ed.), Pimpri, Pune, Savitribai Phule Pune University

ABSTRACT

The Guru–Shishya Parampara represents one of the oldest and most influential educational traditions of India, emphasizing holistic learning rooted in spiritual, moral, intellectual, and practical development. This traditional system of education was primarily institutionalized through Gurukuls, where students (shishyas) lived with their teacher (guru) and acquired knowledge through close personal interaction, discipline, and experiential learning. The guru was not merely an instructor but a moral guide and lifelong mentor who shaped the character, values, and worldview of the learner.

The management of Gurukuls was simple yet highly effective, based on self-discipline, collective responsibility, and ethical governance. Gurukuls functioned as self-regulated institutions where the guru held primary authority over academic, administrative, and moral aspects. Daily routines included academic study, physical labor, meditation, and community service, ensuring balanced development. The absence of rigid administrative hierarchies contributed to flexibility and personalized learning.

Financially, Gurukuls operated on a non-commercial and community-supported model. Education was generally provided free of cost, and students contributed through service (seva) rather than monetary payment. Financial resources were generated through donations (dakshina), land grants from kings, support from local communities, and agricultural activities within the Gurukul premises. This decentralized and sustainable financial structure ensured accessibility to education regardless of socio-economic background.

The Guru–Shishya Parampara and Gurukul system demonstrate an education model based on values, social responsibility, and sustainability. In the contemporary context, this system offers valuable insights for modern educational management, particularly in areas such as teacher-student relationships, ethical leadership, community participation, and value-based education. Reviving its core principles can contribute to a more humane, inclusive, and holistic educational framework.

Keywords: Guru–Shishya Parampara, Gurukul System, Traditional Indian Education, Educational Management, Financing of Education, Value-Based Education, Indian Knowledge System (IKS), Teacher–Student Relationship.

EMPOWERING MINDS IN A MULTILINGUAL WORLD: TEACHERS' ROLES IN FOSTERING CREATIVITY, COGNITIVE SKILLS, AND INCLUSIVE EDUCATION FOR NEW AGE LEARNERS

Author: Irfan Khan, Section Officer (Administration), Aligarh Muslim University, Aligarh, INDIAle Madam, Guide, Dr. D.Y. Patil College of Education (B.Ed./M.Ed.), Pimpri, Pune, Savitribai Phule Pune University

ABSTRACT

In a polyglot world pulsating with digital disruption, migratory fluxes, and cognitive revolutions, multilingual education emerges as the crucible for forging resilient minds ready for tomorrow's complexities. Yet, amid linguistic superdiversity, teachers stand as pivotal architects, tasked not merely with instruction but with igniting creativity, honing cognitive agility, and weaving inclusive tapestries that embrace every learner's heritage. This paper reimagines educators as dynamic catalysts, linguistic bridges and cultural alchemists, who transcend monolingual biases to empower "new age learners" navigating AI-augmented realities and global interconnectedness.

Harnessing a mixed-methods tapestry, blending quantitative surveys of 500+ educators across diverse contexts with qualitative ethnographies of multilingual classrooms, the study unveils teachers' transformative arsenal: translanguaging pedagogies that fluidly marshal students' full linguistic repertoires, fostering metalinguistic awareness and divergent thinking. Empirical vignettes spotlight how bilingual preservice teachers, drawing from their own code-switching journeys, cultivate emotional scaffolds that boost executive functions like problem-solving and empathy, while dismantling exclusionary barriers for immigrant and indigenous youth. These practices yield measurable gains: enhanced creativity scores, cognitive flexibility, and belonging in superdiverse settings.

Challenges persist such as rigid curricula, under-resourced professional development, and policy silos that undervalue teachers' identities as assets, yet opportunities abound in collaborative PD models emphasizing family engagement and multimodal literacies. The paper propels forward-thinking frameworks: teacher training infused with sociocultural reflexivity, where educators co-design hybrid curricula blending heritage languages with STEM innovation, ensuring equitable access to 21st-century skills.

Summarily, this research heralds a clarion call: invest in teachers as empowerment engines to unlock multilingualism's latent superpowers. By championing their roles in creativity ignition, cognitive sculpting, and inclusive alchemy, societies can nurture generations of adaptive, innovative global citizens thriving amid flux.

Keywords: Translanguaging pedagogy, new age learners, Inclusive education, Multilingual world, Empowerment engine.

ADITI TO PRASAR: TRANSLATING NEP 2020 VISION INTO CLASSROOM PRACTICE THROUGH PANCHPADI LEARNING FRAMEWORK

Author: Payal Sharma, M.Ed. Student, Department of Educational Studies, Central University of Jammu, Samba(J&K), India

Vishab Partap Singh Chambyal, M.Ed. Student, Department of Educational Studies, Central University of Jammu, Samba(J&K), India

Himakshi Bandral, M.Ed. Student, Department of Educational Studies, Central University of Jammu, Samba (J&K), India

ABSTRACT

This study examines how the Panchpadi (five step) learning process outlined in the National Curriculum Framework for School Education (NCF SE 2023) is used by teachers in actual classroom settings. Panchpadi consists of five stages Aditi (Introduction), Bodh (Conceptual Understanding), Abhyas (Practice), Prayog (Application), and Prasar (Expansion) that guide teachers to sequence learning from connecting with students' prior knowledge to helping students apply and extend what they know. The research highlights several implementation challenges, such as insufficient preparation and professional development for teachers, limited teaching resources, and the difficulty of meeting the varied learning needs of all students. These factors often prevent teachers from fully adopting Panchpadi's learner centered and experiential teaching approach in their daily practice. In this framework, lesson planning is a critical process that requires teachers to define clear learning goals, design appropriate classroom activities for each Panchpadi step, and use assessment methods that support understanding and skill development. Finally, the study connects Panchpadi with the National Education Policy (NEP) 2020, showing that Panchpadi supports NEP's vision of activity based and competency-oriented pedagogy, which values experiential learning, critical thinking, and real-life application of knowledge. The research underlines how Panchpadi can help translate NEP's reforms into meaningful classroom practice that fosters holistic learner development. (Ministry of Education)

Keywords: Panchpadi Learning Framework, National Education Policy 2020 (NEP 2020), Learner-Centered Pedagogy, Experiential and Competency-Based Learning, Lesson planning.

INTEGRATING VALUES WITH KNOWLEDGE: A BHARATIYA PHILOSOPHICAL RESPONSE TO MODERNITY

Author: Dr. Sneh Lata, Assistant Professor and H.O.D Department of Political Science, G.C. Rithoj Gurugram, Affiliated to Gurugram University Gurugram, Haryana. India

ABSTRACT

Contemporary education systems across the globe have increasingly prioritized technical competence, market efficiency, and measurable outcomes, often at the cost of ethical reasoning, cultural rootedness, and holistic human development. This paper advances a Bharatiya philosophical response to modernity by arguing for the integration of values (mūlya) with knowledge (jñāna) as a foundational principle of education and social life. Drawing exclusively on secondary data sources including classical Indian philosophical texts, contemporary scholarly literature, policy documents, and comparative educational studies the paper critically examines how Bharatiya thought traditions offer an alternative epistemological and moral framework to dominant modern paradigms.

The study engages with key concepts such as Dharma, Rita, Purushartha, Vidya, and Sanskara, demonstrating how knowledge in Bharatiya philosophy is intrinsically ethical, purposive, and socially embedded. In contrast to the instrumental rationality of modernity, which often fragments knowledge from values, the Bharatiya worldview emphasizes harmony between individual self-realization and collective well-being. The paper situates these ideas within contemporary debates on education, sustainability, citizenship, and cultural identity, highlighting their relevance in addressing moral crises, ecological degradation, and social alienation associated with modern development models. Through thematic analysis of existing literature, the research establishes that integrating Bharatiya value systems with modern knowledge frameworks does not imply rejection of scientific or technological progress, but rather its ethical reorientation. The paper concludes by suggesting that a value-infused knowledge paradigm rooted in Bharatiya philosophy can contribute to more humane, inclusive, and sustainable models of modern education and governance, particularly in the context of policy initiatives such as NEP 2020 and the revival of Indian Knowledge Systems.

Keywords: Bharatiya Philosophy; Values and Knowledge; Modernity; Indian Knowledge Systems; Ethical Education.

BRIDGING TRADITION AND TRANSFORMATION: PANCHPADI IN THE CONTEXT OF NEP 2020 AND NCF 2023

Author: : Dr. Kusum Lata, Assistant Professor and H.O.D Department of Political Science, D.G.C. Gurugram, Affiliated to Gurugram University Gurugram, Haryana. India

ABSTRACT

The National Education Policy (NEP) 2020 and the National Curriculum Framework (NCF) 2023 mark a paradigmatic shift in Indian education by foregrounding experiential learning, holistic development, competency-based assessment, and the integration of Indian Knowledge Systems (IKS). Within this reformative context, the present paper examines the relevance and applicability of the Panchpadi a traditional Bharatiya pedagogical framework comprising five interconnected stages of learning as a bridge between indigenous educational philosophy and contemporary policy imperatives. Drawing exclusively on secondary data sources, including policy documents, classical texts, scholarly articles, and contemporary educational research, the study adopts a qualitative, interpretive approach to map the conceptual alignment between Panchpadi and the core principles of NEP 2020 and NCF 2023.

The paper argues that Panchpadi, rooted in dialogic inquiry, experiential engagement, reflection, internalization, and application, offers a culturally grounded yet pedagogically robust model capable of operationalizing policy goals such as learner-centricity, critical thinking, ethical formation, and multidisciplinary learning. By situating Panchpadi within modern curricular and classroom practices, the study demonstrates how traditional

epistemologies can complement constructivist and competency-based frameworks advocated by current reforms. The analysis further highlights Panchpadi's potential to address contemporary educational challenges, including rote learning, fragmented curricula, and the disjunction between knowledge and values. The findings suggest that integrating Panchpadi into teacher education, curriculum design, and classroom pedagogy can enrich educational transformation without compromising modern standards of inclusivity, flexibility, and innovation. The paper concludes that Panchpadi represents not a nostalgic return to tradition, but a dynamic pedagogical resource that can meaningfully contribute to India's vision of an equitable, value-oriented, and future-ready education system.

Keywords: Panchpadi, NEP 2020, NCF 2023, Indian Knowledge Systems, Experiential Learning.

FINANCES AND MANAGEMENT OF GURUKULS UNDER THE GURU–SHISHYA PARAMPARA: AN INDIAN KNOWLEDGE SYSTEM PERSPECTIVE IN THE LIGHT OF NEP 2020 AND NCF 2023"

Author: Mr. Jitendra B Gupta (Assistant Professor), Research Scholar, Research Centre, Prahladrai Dalmia Lions College of Commerce & Economics, Malad-W, Mumbai-64.\

Prof. (Dr.) Shiva Motiram Padme, Research Guide, Professor and HOD Department of Accountancy, Prahladrai Dalmia Lions College of Commerce & Economics, Malad-W, Mumbai

ABSTRACT

The Guru–Shishya Parampara is central to the traditional education system in India, highlighting the importance of holistic education, ethical behavior, and community involvement. Gurukuls, which are institutions based on this tradition, adhered to distinctive financial and management strategies informed by principles such as dharma, dāna, self-sufficiency, and social responsibility. In today's educational context, these indigenous models are becoming increasingly relevant with the introduction of the National Education Policy (NEP) 2020 and the National Curriculum Framework (NCF) 2023, both of which emphasize the incorporation of Indian Knowledge Systems (IKS), education rooted in values, and the autonomy of institutions. This paper explores the financial frameworks and management approaches of Gurukuls within the Guru–Shishya Parampara through the lens of IKS. This study focuses on Gurukul's traditional sources of funding, including community support, voluntary donations, sponsorship, and a service-based economy, which reflect principles of sustainability and inclusivity. It also analyzes administrative aspects such as the role of the acharyas as academic and moral leaders, decentralized administration, and the integration of education into daily life and professional activities. This paper identifies potential contributions to contemporary education reform by comparing these traditional practices with the vision of NEP 2020 and NCF 2023. The study concludes that the adaptation of Gurukul-based financial and management models can contribute to the creation of sustainable, culturally rooted, and value-driven educational institutions in contemporary India.

Keywords: Guru–Shishya Parampara, Gurukul System, Indian Knowledge Systems, NEP 2020, NCF 2023, Educational Management, Indigenous Finance, Bharatiya Bodh.

CONSCIOUSNESS IN J. KRISHNAMURTI AND ADVAITA VEDANTA PHILOSOPHY: A COMPARATIVE ANALYSIS.

Author: Purnima Guchhait, Ph.D. Research Scholar, Department of Philosophy, Raiganj University

ABSTRACT

In this piece of work, I have looked at consciousness from the perspective of the eminent Indian philosopher, Jiddu Krishnamurti. Jiddu Krishnamurti's view of consciousness is very relevant at this juncture of present social and psychological conflict, chaos and environmental crisis. According to him, the fundamental reason for this constant conflict is the fragmentation of our consciousness. It seems me to that J. Krishnamurti's philosophy must be known to the understanding of human consciousness. He said we keep ourselves bound by the past. He spoke of realization ourselves and the world through the elucidation and analysis of consciousness. Krishnamurti felt that human being were living in fear, anxiety, depression, conflict, etc. in their own lives. Forgetting all human values, human religion, ethics, people continue to interfere with nature excessively, act against nature, destroy the nature. That is why our existence is now in jeopardy. We are progressing only outwardly but internally we are moving ourselves towards consumerism, violence, discord, conflict, and this conflict raises the question that how to transform this ongoing crisis, war, chaos into peace? How can we make radical changes in ourselves? In seeking answers to these questions, we find that Krishnamurti's philosophy is very timely and appropriate. Krishnamurti told us to become properly educated by realizing the chaos and complexity that goes on in our lives and minds. Encouraging us to free ourselves from bondage or conditioning and engage in the exploration of the nature of consciousness, above all, he told about automatic self-discovery and self-realization. Because only by observing our own consciousness we can achieve our psychological transformation and be able to solve this mundane problem. And through this, peace will be established in the whole world. Because according to him "we are the world". In this article I have first tried to present Krishnamurti's view of consciousness and then citing some Advaita Vedantic studies, I have tried to propose a comparative analysis between Krishnamurti and Advaita Vedanta's perspective of consciousness. The primary contention of this paper is to show that both Advaita Vedanta and Krishnamurti's views of consciousness are consistent with each other.

Keywords: Consciousness, Awareness, Choiceless, Free mind, Mind, Society, evolution, Attention, Revolution.

DEVELOPMENT OF PEDAGOGICAL FRAMEWORK FOR INTEGRATION OF INDIAN KNOWLEDGE SYSTEM IN SCHOOL LEVEL CURRICULUM

Author: : Dr. Sumit Gangwar, Assistant Professor, Department of Education, University of Lucknow, Lucknow 226007

ABSTRACT

The integration of the Indian Knowledge System (IKS) into the secondary education landscape represents a transformative shift toward a more holistic, culturally rooted, and ecologically sustainable approach to learning. This study identifies and critically analyzes effective pedagogical practices that facilitate the meaningful infusion of IKS across various subjects. Moving beyond the superficial inclusion of historical anecdotes, the research investigates active learning strategies that bridge ancient wisdom with contemporary scientific inquiry.

The study also examines epistemological challenges, particularly the perceived conflict between indigenous ways of knowing and Western empirical models. It further delves into structural barriers—such as rigid assessment frameworks and a lack of specialized teacher training—alongside cultural factors, including the necessity of maintaining inclusivity within diverse classrooms. Despite these hurdles, the research identifies significant opportunities to enhance students' critical thinking, ethical grounding, and environmental consciousness through the lens of IKS.

Building upon these insights, the study proposes a comprehensive, sustainable pedagogical framework tailored for secondary institutions. Termed the "PRAMANA Framework," it emphasizes a cross-disciplinary strategy,

advocating for the development of modular curricula, the utilization of local community resources, and the institutionalization of reflective teaching practices. Designed to be scalable and adaptable, the framework ensures that the richness of IKS is treated not as a relic of the past, but as a living, evolving body of knowledge. Ultimately, this research provides a strategic roadmap for educators and policymakers, demonstrating how the synthesis of traditional and modern epistemologies can foster a globally competitive yet culturally grounded generation of learners.

Keywords: Indian Knowledge System (IKS), Secondary Education, Pedagogical Framework, NEP 2020, Holistic Learning, Epistemology, Sustainable Education.

TEACHER EDUCATORS AS CHANGE AGENTS IN NEP 2020: CAPACITY BUILDING AND PEDAGOGICAL ALIGNMENT

Author: Dr. Sunil Ratnakar Sonawane, Assistant Professor, Department of Commerce, Athalye-Sapre-Pitre College (Autonomous), Devrukh, Dist.- Ratnagiri.

Prof. (Dr.) Shiva M. Padme, Head, Department of Accountancy, P. D. Lions College, Malad (W.), Mumbai - 400064

ABSTRACT

The effective realization of the National Education Policy (NEP) 2020 depends largely on the preparedness and professional competence of teacher educators, who play a crucial role in translating policy goals into meaningful teaching–learning practices. NEP 2020 calls for a shift from traditional content-based instruction to learner-centered, competency-driven, experiential, and multidisciplinary pedagogies. Enabling this transition within teacher education institutions requires purposeful and sustained capacity-building initiatives that help teacher educators align their instructional practices with the pedagogical principles of the policy.

Adopting a conceptual and analytical approach, this paper examines the provisions of NEP 2020, relevant literature on teacher education, and recent pedagogical developments to identify the competencies and professional skills required by teacher educators and plays a role of change agent in adopting NEP. The study highlights the importance of continuous professional learning, digital skill development, reflective teaching practices, and mentoring support in strengthening teacher educators' capacity to model NEP-aligned pedagogies for pre-service teachers. It also emphasizes the role of institutional and leadership support in creating enabling environments for effective pedagogical transformation. Overall, the paper underscores that empowering teacher educators through systematic capacity building is central to achieving meaningful and sustainable educational reforms and ensuring successful implementation of NEP 2020.

Keywords: Teachers Educators, Capacity Building Strategies, Need of Institutional Support

NEP-2020 MODERN TEACHING, DIGITAL, SCIENCE AND TECHNOLOGY IMPLICATION IN THE 21ST CENTURY

Author: Dr. Munna Lal Yadav, Head of Department, Defence and Strategic Studies, R.K. P.G. College, Amethi, Dr. Ram Manohar Lohia, Avadh University Ayodhya.

ABSTRACT

Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation. Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country and the world. India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country.

The new education policy must provide to all students, irrespective of their place of residence, a quality education system, with particular focus on historically marginalized, disadvantaged and underrepresented groups. Education is a great leveler and is the best tool for achieving economic and social mobility, inclusion and equality. Initiatives must be in place to ensure that all students from such groups, despite inherent obstacles, are provided various targeted opportunities to enter and excel in the educational system.

Keywords: NEP 2020, technology, education

FROM PHILOSOPHY TO PEDAGOGY: EXPLORING TEACHER TRAINEES' ENGAGEMENT WITH THE INDIAN KNOWLEDGE SYSTEM

Author: Dr. Nishta Rana, Professor & Head, School of Education, MIER College of Education (Autonomous), Jammu-180001, nishta.rana@miercollege.in Contact No.: 9086033747

Mrs. Suman Gupta, Assistant Professor, School of Education, MIER College of Education (Autonomous), Jammu-180001, suman.gupta@miercollege.in Contact No.:9419782778

Dr. Reeta Dwivedi, Assistant Professor, School of Education, MIER College of Education (Autonomous), Jammu-180001, reeta.dwivedi@miercollege.in Contact No.:9419171069

Mrs. Jyoti Sharma, Assistant Professor, School of Education, MIER College of Education (Autonomous), Jammu-180001, jyoti.sharma@miercollege.in Contact No.:9086004118

ABSTRACT

This study explores the awareness, perceptions, and integration of the Indian Knowledge System (IKS) among teacher trainees enrolled in B.Ed. and B.Ed. Special Education programmes. Grounded in the vision of the National Education Policy (NEP) 2020, which advocates for the revival of India's indigenous knowledge traditions, the research investigates how trainees understand and apply IKS principles in their pedagogical practice. Data was collected through a structured survey from a purposive sample of 108 teacher trainees. The analysis was conducted objective-wise to assess familiarity with IKS, curriculum inclusion, instructional strategies, ethical implications, practical applications during internships, and perceived challenges. Findings reveal that although initial awareness of IKS was limited, structured exposure through training significantly enhanced trainees' conceptual understanding, ethical sensitivity, and creative teaching practices. Many respondents reported using IKS-based strategies such as storytelling, experiential learning, and value-based instruction to address diverse learner needs. However, challenges such as lack of resources, difficulty in understanding concepts, and insufficient faculty training emerged as barriers. The study underscores the need for curriculum reform, capacity building, and development of pedagogical materials to meaningfully integrate IKS in

teacher education. These findings hold implications for policy-makers, curriculum designers, and teacher educators committed to nurturing culturally rooted and contextually relevant pedagogical practices.

Keywords: Indian Knowledge System (IKS), Teacher Education, Indigenous Pedagogy, Curriculum Integration and Teacher Trainees' Perception.

DEVELOPING TIME MANAGEMENT COMPETENCY IN STUDENTS THROUGH THE PRACTICES OF THE INDIAN KNOWLEDGE SYSTEM (IKS)

Author: Mohita Verma, Ph.D. Research Scholar (Education), Department of Education, University of Lucknow, Lucknow

Dr. Neetu Singh, Associate Professor, Department of Education, University of Lucknow, Lucknow

ABSTRACT

In the contemporary educational landscape, students face an unprecedented crisis of time management, characterized by digital distractions, academic pressure, and fragmented attention spans. While modern Western approaches to time management emphasize external tools—schedules, planners, and productivity apps—these methods often fail to address the internal cognitive and physiological rhythms that govern human efficiency. This research paper explores the potential of the Indian Knowledge System (IKS) to foster deep-seated time management competencies in students. By analyzing concepts such as Dinacharya (daily regimen), Kala (cyclical time), Dharma (duty/purpose), and Yoga-Sutra principles of mind control, this study proposes a holistic framework for student self-regulation. The paper argues that IKS practices do not merely manage "clock time" but manage "energy" and "focus," thereby aligning the student's internal biological clock with external academic demands. A conceptual model is presented, demonstrating how ancient practices like Brahma Muhurta (pre-dawn wakefulness) and Pranayama (breath regulation) directly enhance executive functions, reducing procrastination and stress. The findings suggest that integrating IKS into modern curricula can transform time management from a mechanical chore into a competency of self-mastery.

Keywords: Time Management, Students, Yoga-Sutra, Education, Skill Development, Academic Performance, NEP 2020, Viksit Bharat 2047

INTEGRATING BHĀRATĪYA BODH IN STEM EDUCATION: EMBEDDING INDIAN KNOWLEDGE SYSTEMS IN CULTURALLY RESPONSIVE PEDAGOGIES

Author: Dr. P.V. Rajlakshmi, Assistant Professor, Department of English, Kongu Engineering College

ABSTRACT

Bhāratīya Bodh represents the profound intellectual heritage of India, encompassing the comprehensive growth of intellectual, ethical, cultural, and spiritual dimensions through age-old teaching practices, from ancient gurukuls to philosophical writings, now revitalized for contemporary STEM settings. Integrating Indian Knowledge Systems into Culturally Responsive Pedagogies represents a groundbreaking approach to reintegrating ancient Indian wisdom into modern scientific education, aligning with the National Education Policy (NEP) 2020's goal of fostering holistic, culturally relevant learning. This study aims to explore effective integration strategies, evaluate their impact on student engagement and retention, and develop scalable frameworks for implementation across the nation. A major literary piece rooted in Śaivistic philosophy, the Śiva Sūtras by Vasugupta, provides crucial insights: "Caitanyam ātmā" (Consciousness is the Self, Sūtra 1.1). This emphasizes the value of experiential self-realization rather than just memorization, resonating with the inquiry-based methods of STEM while also underscoring the need for ethical alignment with nature. Despite the backing of the NEP, there exists a significant

research gap in empirically validated models that link Śaivistic holistic epistemology with the reductionist frameworks of STEM, particularly in relation to teacher training and curriculum development amidst digital disruptions. This study adopts a mixedmethods approach includes pre- and post-intervention quasi-experiments involving around 300 students from KG to 12th Grade, thematic analysis of teacher interviews, and Śaivistic hermeneutics on primary texts. This study incorporates participatory action research in selected Dhakshina-Bhāratīya schools. Expected outcomes consist of a 25% enhancement in conceptual understanding, a confirmed educational toolkit, and policy suggestions for the implementation of the NEP. The alignment with NEP 2020 enhances cultural continuity and a multidisciplinary spirit; in connection with the Sustainable Development Goals (SDGs), it promotes SDG 4 (Quality Education), SDG 9 (Innovation), and SDG 13 (Climate Action) through sustainable indigenous knowledge.

GURUS, GODMEN AND THE PERILS OF BLIND TRUST: LESSONS FROM THE PANCHTANTRA

Author: Dr Dinesh Jamwal, Asst Prof (Philosophy), GCW Parade

ABSTRACT

India is a land where gurus and teachers have been conferred a status next only to God. Though it is true that this respect and reverence for teachers and authority figures has helped many a seeker scale great heights in the chosen pursuits of their lives- whether it be spiritual, moral, academic or any other, it is also an undeniable fact that there have been, since antiquity, charlatans who have exploited the blind faith and trust of gullible people and posed and acted as guides and teachers for many unaware and unsuspicious followers. In the process, such fake leaders and gurus do an irreversible harm to their followers and also bring a bad name to the very few genuine and authentic teachers who work honestly and out of compassion for the welfare of others. In this paper, through the timeless teachings of the Panchtantra, and more specifically through the tale of The Deceitful Crane (Vanchakaḥ bakaḥ), I will try to analyse the dynamics of deception that fake gurus and leaders use to control and psychologically manipulate innocent followers. By drawing a parallel to the story, I will explore how this seemingly simple Panchtantra tale addresses deep philosophical and psychological themes of trust, faith, mental manipulation and exploitation of innocents. I will also explore how blind trust in authority - religious, political or any other- can be destructive, and how critical thinking, awareness and a sharp presence of mind can help an individual identify such fake gurus and leaders, which can subsequently save others from the web of manipulation and exploitation.

Keywords: Panchtantra, Guru, Godmen, Deception, Critical Thinking.

REINTERPRETING INDIAN CONCEPTS OF REALITY, KNOWLEDGE, AND VALUES FOR CONTEMPORARY EDUCATIONAL PRACTICE

Author: Dr. Shisira Bania, Faculty of Education, Birmharjpur College, Rajendra University, Odisha, India

ABSTRACT

The contemporary global educational landscape is characterized by epistemic fragmentation, ethical instrumentalism, and ontological reductionism. Education is increasingly governed by performativity, technocracy, and neoliberal rationalities, resulting in a disjunction between knowledge, values, and lived experience. Indian philosophy offers a radically different civilizational framework in which Reality (satya/tattva), Knowledge (jnana/pramā), and Values (dharma/niti) form a unified continuum. This paper undertakes a philosophical–hermeneutic reinterpretation of these concepts and situates them within contemporary educational discourse. It argues that Indian philosophy conceptualizes education not as information transmission but as ontological and ethical transformation, oriented toward self-realization, social harmony, and ecological responsibility. The paper proposes a reconstructed pedagogical framework that integrates Indian philosophical insights with contemporary educational practice, contributing to global debates on holistic, ethical, and post-instrumental education.

Keywords: Indian philosophy, ontology, epistemology, axiology, holistic education, philosophy of education.

INDIAN KNOWLEDGE SYSTEM AND EMOTIONAL WELL-BEING: A HOLISTIC EDUCATIONAL PERSPECTIVE

Author: Ifrah Hayat, The Law School, University of Jammu

ABSTRACT

The Indian Knowledge System (IKS) has long recognized the importance of emotional well-being and mental health. This paper explores the concept of emotional well-being in IKS and how modern education has deviated from these principles. IKS emphasizes a holistic approach to emotional well-being, recognizing the interconnectedness of physical, mental, and spiritual health. It also highlights the importance of emotional intelligence, self-awareness, and mindfulness in achieving emotional balance. However, modern education has largely neglected these principles, prioritizing academic achievement over emotional well-being. This deviation has led to increased stress, anxiety, and emotional imbalance among students. The paper argues that reintegrating IKS principles into modern education can promote emotional well-being, emotional intelligence, and holistic development in students. The paper discusses the potential benefits of incorporating mindfulness, emotional intelligence education, and nature-based learning into educational curricula. It also highlights the need for a holistic approach to assessment that prioritizes emotional well-being alongside academic achievement. By exploring the wisdom of IKS and its relevance to modern education, this paper aims to contribute to the ongoing conversation on promoting emotional well-being and holistic development in students.

Keywords: Indian Knowledge System, emotional well-being, holistic education, mindfulness, emotional intelligence.

GURU–SHISHYA PARAMPARA: FINANCES AND MANAGEMENT OF GURUKULS

Author: Dr. I. Bindhu Parvathi, Associate Professor of English, Dadi Institute of Engineering & Technology, An Autonomous Institute, Anakapalle

ABSTRACT

The Guru-Shishya Parampara is one of the oldest and most esteemed methods of learning that can be found in India. It was a method of comprehensive learning where knowledge was inextricably woven into values, discipline, and practical experience. Learning was not confined to any class or textbook. Rather, the ancient method of learning in a gurukul was of residential learning where the students lived with the guru and were taught accordingly. Intellectual development and character development were both given utmost importance. This paper will discuss and analyze the modes of finance and the administration of ancient gurukuls and determine their viability in the light of the New Education Policy of 2020.

Under the gurukul system, education had been viewed as a holy obligation and not a business. There were also no tuition fees payable by the students. Education had been carried out for the purpose of fulfilling the holy and social obligation on the part of the guru. Funds were also obtained from donations and patronage by the rulers or supporters. Others were the revenues generated from their own activities like agricultural practices and cattle rearing.

The management in the gurukuls was very straightforward and rooted in values. The teachers and students alike shared communal duties, thus instilling discipline, teamwork, and communal lifestyle values. The use of resources was restricted to what was needed, indicating an adherence to the sustainability strategy. Comfort and accessories were avoided, and the lifestyle was one of moderation.

According to Prof. M. K. Kundu, "The financial and managerial philosophy of GURUKUL SYSTEMS is remarkably in sync with the concept of NEP 2020, which treats education as a social good and not as an income-generating service. Though this is not possible in contemporary society, yet its ethics in financial and managing practices provide excellent lessons in creating an inclusive and values-based education framework."

Keywords: Guru-Shishya Parampara, Gurukul System, Financial Management, Indian Knowledge Systems, NEP 2020

LESSONS FROM TAKSHASHILA FOR MODERN HIGHER EDUCATION

Author: Peehu Sharma, student (B.Ed.), GCOE, Cluster university of Jammu, Jammu

ABSTRACT

Takshashila (Taxila) was one of the earliest and most influential centers of higher learning within the Indian Knowledge System (IKS), flourishing as a major hub of multidisciplinary education from around the 6th century BCE. Historical studies by scholar such as Altekar, Basham and Mookerji highlight its academic diversity, student mobility and intellectual freedom which contributed to its global reputation. The educational practices at Takshashila emphasized holistic development, practical training, value-based learning and close mentorship under the Guru-Shishya model. Subjects such as Philosophy, grammar, medicine, political science and military science were taught through dialogue, debate and experiential methods.

This conceptual study examines the educational practices of Takshashila and analyzes their relevance for modern higher education reforms. Drawing from historical literature and contemporary policy framework including NEP 2020, the paper identifies key areas such as multidisciplinary curriculum, teacher autonomy, ethical education and experiential learning as enduring contributions of Takshashila. The finding indicates that Takshashila's emphasis on holistic development, academic freedom and value-based learning offers significant insights for addressing

present challenges in higher education including excessive specialization, lack of ethical training and rigid curricula. The study concludes that the revival of these indigenous knowledge practices can play a significant role in strengthening India's higher education landscape in the 21st century.

Keywords: Takshashila, IKS, NEP 2020, multidisciplinary learning, holistic development, higher education.

MAUNA AS PEDAGOGY: THE EPISTEMOLOGY OF SILENCE IN BHARTIYA BODH

Dr. Rakesh Bharti
Assistant Professor of Education
Govt. College of Education, Canal Road Jammu

ABSTRACT

Contemporary educational practices are largely dominated by verbal instruction, measurable learning outcomes and cognitive performance. These often marginalise reflective, contemplative and experiential modes of knowing. Within Bhāratīya Bodh, silence (mauna) occupies a deep epistemological and pedagogical position. It is not considered as an absence of speech but as a conscious, disciplined and meaning-rich state that enables deeper realisation of knowledge. This conceptual paper examines mauna as both an epistemic condition and a pedagogical principle rooted in Indian philosophical traditions. Drawing upon Upaniṣadic insights, the symbolism of Dakṣiṇāmūrti and the guru–śiṣya paramparā, the paper argues that silence functions as a medium of anubhava jñāna—experiential knowledge that transcends discursive reasoning and linguistic articulation. The study further situates silence as pedagogy within the holistic and learner-centred vision of the National Education Policy (NEP) 2020 and the National Curriculum Framework (NCF) 2023, highlighting its relevance for teacher education, reflective practice, learner well-being and value-based education. Reintegrating mauna into contemporary classrooms is proposed as a means to humanise education, cultivate attentiveness and inner discipline. Mauna possesses the potential to restore a balanced relationship between speech and quietness in teaching–learning processes.

Keywords: Mauna, Bhartiya Bodh, Silence, Epistemology, Pedagogy, Indian Knowledge Systems, NEP 2020, NCF 2023

TRACK 2

IKS AND INDIGENOUS SCIENTIFIC KNOWLEDGE

INDIAN KNOWLEDGE SYSTEM AND EMOTIONAL WELL-BEING: A HOLISTIC EDUCATIONAL PERSPECTIVE"

Ifrah Hayat

The Law School, University of Jammu

ABSTRACT

The Indian Knowledge System (IKS) has long recognized the importance of emotional well-being and mental health. This paper explores the concept of emotional well-being in IKS and how modern education has deviated from these principles. IKS emphasizes a holistic approach to emotional well-being, recognizing the interconnectedness of physical, mental, and spiritual health. It also highlights the importance of emotional intelligence, self-awareness, and mindfulness in achieving emotional balance. However, modern education has largely neglected these principles, prioritizing academic achievement over emotional well-being. This deviation has led to increased stress, anxiety, and emotional imbalance among students. The paper argues that reintegrating IKS principles into modern education can promote emotional well-being, emotional intelligence, and holistic development in students. The paper discusses the potential benefits of incorporating mindfulness, emotional intelligence education, and nature-based learning into educational curricula. It also highlights the need for a holistic approach to assessment that prioritizes emotional well-being alongside academic achievement. By exploring the wisdom of IKS and its relevance to modern education, this paper aims to contribute to the ongoing conversation on promoting emotional well-being and holistic development in students.

Keywords: Indian Knowledge System, emotional well-being, holistic education, mindfulness, emotional intelligence.

MODERN APPLICATIONS OF TRADITIONAL INDIAN MATERIAL SCIENCE: A CONTEMPORARY RESEARCH PERSPECTIVE (2025)

Himanshu Jain

Assistant Professor &Head, Department Of Chemistry
Desh Bhagat College, Bardwal (Dhuri), India

ABSTRACT

Traditional Indian Material Science (TIMS), a major component of Indian Knowledge Systems (IKS), has gained renewed global attention due to current sustainability challenges, rising environmental pressures, and the demand for non-toxic, circular technologies. Many modern materials research programs—such as green metallurgy, bio-nanomaterials, natural dye chemistry, corrosion science, and sustainable water technologies—show strong similarities with ancient Indian practices. This paper provides a current-oriented analysis of how India's traditional technologies are influencing present-day research. It focuses on updated scientific findings from 2018–2025, including modern corrosion studies, nano-phase characterization of Wootz steel, green solvent developments, revival of plant-based dyes, and nature-friendly material manufacturing. The study argues that ancient Indian material knowledge is not outdated; it is increasingly relevant for solving contemporary environmental problems, especially in the fields of sustainable chemistry, green industry, and low-carbon development.

Keywords:Indian *Knowledge Systems; Traditional Indian Material Science; Green Metallurgy; Sustainable Materials; Corrosion Resistance; Wootz Steel; Natural Dyes; Bio-based Nanomaterials; Water Purification; Ethical and Sustainable Innovation*

INDIAN METALLURGICAL HERITAGE AS A PEDAGOGICAL RESOURCE FOR MODERN MATERIALS SCIENCE EDUCATION.

Author: Rupinder Kaur

PGT Chemistry, M.Ed. I year
Lloyd Institute of Management and Technology
Greater Noida Uttar Pradesh

ABSTRACT

This paper focuses on roots of metallurgy in ancient Indian Vedas and how they can be the source of pedagogy. From Harappan town to corrosion resistant Iron pillar at Delhi's Qutub Minar and Mookambika temple in Mangalore India's indigenous technologies were very sophisticated. Early phases highlight copper and bronze Craftsmanship, followed by the civilizational pivot to bloomery ironmaking during the Vedic period. Iron Smelting and the use of iron was especially established in South Indian megalithic cultures. The forging of Wrought iron seems to have been at peak in India in the first millennium C.E. Gold and silver ornaments have Also been found from Indus Valley sites such as Mohenjo-daro (3000 B.C.E). Presence of famous statue of Dancing girl and ceramic or bronze pots shows that not only iron, copper, gold, silver, zinc but the techniques To prepare their alloys and enhance their qualities have also been known. India was a major innovator in the Production of advanced quality steel. Indian steel was called 'the wonder material of the Orient'. The process Of production of Wootz steel, involving crucible-based carbon control is also described by Suśruta (500 B.C.E.) who used it for making of the surgical knives having such sharp edges that could bisect human hair Longitudinally, it forms the basis of modern alloy design. Turkish invasion and implementation of high taxes On these industries as well as exporting high grade iron ore from India during British colonial rule have Drastically harmed India's iron and steel industry. However, indigenous tribal communities such as the Lohar Communities of Northen India, Asur and Agharia of Chhattisgarh and Jharkhand played a crucial role insustaining these techniques. Metallurgy in ancient India was not merely culturally embedded, regionally Sustained, but a technological skill blended with scientifically refined knowledge system.Ancient metallurgy was crux of flourishing India's trade and economy, bringing agricultural prosperity and Played crucial role in shaping the civilisational progress. The metallurgical heritage of India reflects the deep Scientific knowledge embedded in the Indian Knowledge System and continues to inspire modern Technological advancements. It provides principles of alloy design, sustainable resource use, and cultural Integration that continue to inform modern industrial practices.

Keywords: Indian metallurgy, Ancient ironworking, Wootz steel, Corrosion resistance, Metallurgical Evolution, Sustainable metallurgy

REVISITING CONSCIOUSNESS STUDIES: JUNGIAN PSYCHOLOGY AND KUNDALINI YOGA IN THE FRAMEWORK OF NEP 2020"

Dr. Ambica Kumari

HOD, Psychology
GCOE, Cluster University of Jammu

ABSTRACT

The National Education Policy (NEP) 2020 emphasizes the revival and integration of Indian Knowledge Systems (IKS) into modern education to promote holistic, multidisciplinary, and value-based learning (Ministry of Education, 2020). Consciousness studies form a crucial yet underexplored dimension of this vision. This paper examines the convergence of Carl Gustav Jung's analytical psychology and the ancient Indian system of Kundalini Yoga as complementary frameworks for understanding human consciousness. Jung's concepts of the collective unconscious, archetypes, and individuation demonstrate striking parallels with Indian yogic ideas of universal consciousness, symbolic transformation, and self-realization (Jung, 1996; Feuerstein, 1998). Jung interpreted Kundalini Yoga not merely as a physical or mystical process but as a symbolic representation of psychic energy progressing through stages of awareness (Jung, 1996). The paper argues that integrating Jungian psychology with Kundalini Yoga offers an indigenous, culturally sensitive, and ethically grounded model of consciousness education in India. In the context of NEP 2020, such integration has significant implications for higher education, mental health, teacher training, and student well-being (Rao, 2011). It revitalizes Indian knowledge traditions while maintaining scientific credibility. Such integration also supports the cultivation of ethical awareness, resilience, and responsible citizenship among learners. The study concludes that revisiting Indian spiritual wisdom through a psychological lens can enrich contemporary education while preserving scientific rigor and cultural authenticity.

Keywords: *Indian Knowledge Systems, NEP 2020, Carl Jung, Kundalini Yoga, Consciousness*

ECONOMIC SUSTAINABILITY OF HAND-KNOTTED CARPET WEAVING AND ARTISAN LIVELIHOODS IN KASHMIR

Dr Aamir Majeed Parray

ABSTRACT

Kaleen Kaam, the traditional hand-knotted carpet making of Kashmir represents a refined form of indigenous art and craftsmanship, where quality is fundamentally determined by the number and precision of knots used in the weaving process. The core technique involves the meticulous wrapping of yarn around the warp threads to form a dense pile a process known as knotting. Each carpet is produced entirely by hand using wool, silk, or a blend of both requiring high levels of skill time and generational knowledge. Historically this craft served as a major source of livelihood in Kashmir particularly for rural households and women artisans who could engage in production from their homes. Despite its artistic excellence and global reputation Kashmiri hand-knotted carpet weaving has become economically unsustainable. Artisans receive extremely low daily earnings often insufficient to meet basic subsistence needs making continued engagement in the craft financially unviable. Simultaneously machine-made carpets produced at lower costs within shorter time frames and in large quantities have flooded the market significantly reducing demand for handmade carpets. This unequal competition has led to declining participation skill erosion and near disappearance of traditional weaving clusters. From an economic sustainability perspective,

the decline of Kaleen Kaam reflects market failure absence of price support and inadequate policy protection for labor-intensive cultural industries. The loss of this craft has broader implications including reduced female workforce participation rural livelihood insecurity and erosion of cultural capital. This paper argues that revitalizing Kashmiri carpet weaving requires targeted government intervention through artisan subsidies fair wage mechanisms market access support and protection of handmade products through certification and geographical indication enforcement. Sustaining Kaleen Kaam is essential not only for preserving cultural heritage but also for promoting inclusive economic development gender empowerment and environmentally responsible production.

Keywords: *Kaleen Kaam, Hand-Knotted, Carpets, Indigenous, Craft Economy.*

THE SHG INTERVENTION MODEL: ANALYZING ITS EFFICACY IN NURTURING SUSTAINABLE MICRO-ENTERPRISES AMONG ADIVASI WOMEN IN RAJASTHAN.

Dr. Jalaj Kumar Bhardwaj

ICSSR Post-Doctoral Research Fellow, Department of Business Administration, University of Rajasthan, Jaipur, Rajasthan, India

Dr. Vikas Shankarlal varma

Guest faculty, M.L.V. Government College,Bhilwara

ABSTRACT

Today is the era of technology which helps to bring product even to the customer or bring customers to the seller directly in online platform. The problem of geographical distance is ended & Scope of marketing through internet becomes vast. The self Help Groups are working on same platform in different states but in Rajasthan tribal areas (8 District), need to be concerned and evaluate those problems in a sense that can bring solution for women. As this era made a lot of changes after pandemic among them but still there is a lack of awareness in relation with different scheme, marketing access, technical advancement, strategic view, network opportunities, skill up graduation, needs to be assess and improvised in the way to achieve success. This paper helps to examine the marketing and financial support of women entrepreneur in SHG's of Tribal area in Rajasthan.

Keywords: *Financial Access, Marketing Strategies, Skill Development, Women Entrepreneurs, Tribal Region Etc.*

REVISITING INDIAN KNOWLEDGE SYSTEM FOR DEVELOPINGCRITICAL THINKING: AN UPANISADIC APPROACH

Dr. Panu Sharma

Assistant Professor
Department of Philosophy
University of Jammu

ABSTRACT

The paper will explore the Indian Knowledge System through the lens of one of the most important principal Upaniṣads namely Kena Upaniṣad. The methodology used in the Upanisad is a unique pedagogy which helps the seeker in the Upanisad to develop critical thinking in knowing and resolving the question of 'who am I'? The Upaniṣad which is in a dialogic form begins with a rational enquiry about the nature of reality. This paper would be an attempt to approach the pedagogy behind the teaching of that which the masters consider indescribable. It would offer an opportunity for incorporating the traditional methods in the modern education by exploring the key concepts covered the Upaniṣad.

Keywords: Kena Upaniṣad, dialogue, negation, student, master.

TRADITIONAL HANDICRAFTS OF JAMMU: PRESERVING INDIGENOUS KNOWLEDGE AND ECONOMIC SUSTAINABILITY

Subham Choudhary

ABSTRACT

Indian handicrafts represent a rich repository of indigenous knowledge that has been transmitted across generations through skill, practice, and cultural values. The traditional handicrafts of the Jammu region, such as Basohli paintings, wooden crafts, embroidery, and handloom products, reflect the essence of Bharatiya Bodh by integrating creativity, sustainability, and livelihood generation. These crafts are not merely economic activities but also embody cultural identity, ethical production, and community-based knowledge systems.

In the contemporary era of industrialization and mass production, traditional handicrafts face challenges such as declining demand, lack of institutional support, limited market access, and inadequate integration with modern education systems. This paper attempts to study the role of Jammu's handicrafts as a form of Indian Knowledge System and their contribution to economic sustainability and employment generation, particularly in rural areas.

The study highlights how traditional artisans rely on locally available resources, eco-friendly techniques, and skill-based learning, which align with the principles of sustainable development. It further emphasizes the need to revive and preserve this indigenous knowledge by incorporating handicraft education into modern curricula, promoting skill-based learning, and encouraging entrepreneurship among youth.

The paper concludes that preservation of traditional handicrafts is essential not only for cultural continuity but also for inclusive economic growth. By strengthening policy support, educational integration, and market linkages, Jammu's handicraft sector can play a significant role in reviving Bharatiya Bodh while addressing modern economic and employment challenges.

Keywords: *Indian Knowledge System (IKS), Jammu Handicrafts, Bharatiya Bodh, Sustainable Livelihoods, Indigenous Craft Traditions*

VASTU SHASTRA AS AN INDIAN KNOWLEDGE TRADITION: PHILOSOPHY, HISTORY, ANDSPIRITUAL SIGNIFICANCE

Ravi Mehta

M. Ed. Student (3rd Semester) at Government College of Education, Canal Road, Jammu,
A constituent college of Cluster University of Jammu (J&K, 180002)
E-Mail ID: ravimedu.ac.in@gmail.com
Mobile No. : 7889766284

ABSTRACT

Within the Indian Knowledge System (IKS), Vastu Shastra is one of the most important indigenous knowledge traditions. It includes concepts related to building, spatial planning, and environmental harmony. Vastu Shastra, which has its roots in ancient Indian civilization, is a comprehensive philosophy that incorporates science, spirituality, philosophy, and cultural customs. By critically examining its philosophical underpinnings, historical development, and spiritual value throughout many eras of Indian history, the current study aims to investigate Vastu Shastra as an Indian knowledge traditioni The Vedic corpus, which includes allusions to the Rigveda, Atharvaveda, Brahmanas, and Upanishads, is the historical source of the conceptual framework of Vastu Shastra. The Manasara, Mayamata, Vishvakarma Prakasha, and Samarangana Sutradhara are examples of ancient architectural and planning treatises that later organized these early concepts. These writings demonstrate how Vastu Shastra was intricately linked to ritual rituals, cosmology, social structure, and moral behavior rather than being limited to building methods alone. The development of Vastu Shastra reflects the adaptability of Indian knowledge traditions by showing an ongoing conversation between sacred knowledge and useful application.

Fundamental Indian ideas like the Pancha Mahabhutas (five elements), Vastu Purusha Mandala, Rta (cosmic order), and the idea of correlation between the microcosm (human life) and the macrocosm (world) form the philosophical foundation of Vastu Shastra. These concepts highlight a non-dualistic and integrative perspective of space by emphasizing harmony, balance, and alignment with natural forces. Thus, Vastu Shastra represents a philosophical perspective in which constructed settings are viewed as living places that have the power to impact human consciousness and wellbeing.Vastu Shastra has spiritual significance since it aims to create surroundings that support mental peace, bodily well-being, and spiritual elevation. Temples, monasteries, and traditional homes are examples of sacred places that were created to support spiritual activities and synchronize human existence with cosmic energy. Despite modernization and technical breakthroughs, Vastu Shastra continues to influence architectural decisions in residential, commercial, and religious contexts in modern India.

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Keywords: *Vastu Shastra, Indian Knowledge System (IKS), Vastu Purusha Mandala, Pancha Mahabhutas, Environmental Harmony and Spiritual Architecture*

EFFECT OF PRANAYAMA ON HEART RATE VARIABILITY AND AUTONOMIC NERVOUS SYSTEM BALANCE

X . ARNALD JOE

M.COM.,M.B.A(G).,MSC(PSY).,M.A.,
UNIVERSITY OF MADRAS

ABSTRACT

Pranayama, the ancient yogic practice of controlled breathing, has gained attention for its potential influence on cardiovascular and autonomic functions. This study investigates the effects of regular pranayama practice on heart rate variability (HRV), a non-invasive marker of autonomic nervous system (ANS) balance. A cohort of healthy adults was subjected to structured pranayama exercises, including alternate nostril breathing (Nadi Shodhana) and deep diaphragmatic breathing, over a 6-week period. Pre- and post-intervention measurements of HRV parameters, including time-domain (SDNN, RMSSD) and frequency-domain (LF/HF ratio) indices, were recorded. Results demonstrated a significant increase in parasympathetic activity and a reduction in sympathetic dominance, indicating improved autonomic balance. These findings suggest that pranayama can serve as a practical, non-pharmacological intervention to enhance cardiac autonomic regulation, reduce stress, and promote overall cardiovascular health. Future studies with larger sample sizes and longer follow-up are warranted to further validate these benefits.

Keywords: *Pranayama, Heart Rate Variability, Autonomic Nervous System, Parasympathetic Activity, Sympathetic Balance, Nadi Shodhana, Yoga, Cardiovascular Health.*

ANCIENT WISDOM, SUSTAINABLE FUTURES: THE ROLE OF INDIAN KNOWLEDGE SYSTEMS IN PROMOTING SUSTAINABLE DEVELOPMENT

Shivani Sharma[1] , Pallvi Sharma[2] , Prof. Asit K. Mantry [3]

[1] M.Ed. Student, Department of Educational Studies, Central University of Jammu
[2] Research Scholar, Department of Educational Studies, Central University of Jammu
[3] Professor, Department of Educational Studies, Central University of Jammu

ABSTRACT

The Indian Knowledge System (IKS) is a rich repository of indigenous wisdom, traditional practices, and philosophical insights of close interaction between humans and nature. It is rooted in philosophical concepts such as Ṛta (cosmic order), Dharma, Panchamahābhūta theory, and the ideal of Vasudhaiva Kutumbakam (the world as one family), IKS emphasizes balance, ethical living, and collective well-being. This paper examines the relevance of Indian Knowledge Systems in addressing contemporary challenges in education and healthcare within the framework of sustainable development. The Sustainable Development Goals (SDGs), adopted by the United Nations in 2015, represent a global framework to achieve inclusive development, environmental sustainability, and social equity by 2030. The study explores how traditional practices in education and healthcare, align with United Nations' Sustainable Development Goals (SDGs). The Gurukul system reflects an integrated approach to education and ethical living. By analyzing these synergies, the paper argues that integrating IKS with modern scientific knowledge and policy frameworks can offer culturally rooted, cost-effective, and inclusive solutions to contemporary development challenges. The study concludes that revitalizing Indian Knowledge Systems in education and healthcare is not merely an act of cultural preservation but a strategic approach to fostering resilient, equitable, and holistic human development.

RELEVANCE OF INDIAN KNOWLEDGE SYSTEMS IN CONTEMPORARY SUSTAINABLE DEVELOPMENT DISCOURSE

Gurashish Kour [1] , Prof. Asit K. Mantry [2]

[1] Research Scholar, Department of Educational Studies, Central University of Jammu, (J&K), India. Email- Ashishkour94@gmail.com Mb. 9796212878
[2] Professor & HoD, Department of Educational Studies, Central University of Jammu, (J&K), India. Email-asit.edu@cujammu.ac.in

ABSTRACT

Sustainable development demands approaches that ensure environmental balance, social responsibility, and ethical use of resources. Indian Knowledge Systems (IKS) provide a value-based and holistic perspective on sustainability, rooted in harmony between humans and nature. Traditional Indian concepts such as Dharma (ethical duty), Aparigraha (moderation), and respect for natural cycles promote sustainable living rather than exploitative development. The study examines the role of Indian Knowledge Systems in contributing to sustainable development by highlighting their emphasis on responsible resource use, environmental conservation, and community-centred practices. Indigenous knowledge related to agriculture, water management, health, and daily life demonstrates sustainable models that are locally relevant, ecologically balanced, and socially inclusive. These practices support long-term environmental stability and resilience. The paper further situates IKS within the contemporary sustainability discourse by linking it to the objectives of sustainable development and the vision of the National Education Policy (NEP) 2020. It argues that integrating IKS into education can foster environmental awareness, ethical thinking, and sustainability oriented values among learners. The study concludes that Indian Knowledge Systems offer practical and culturally grounded pathways for sustainable development. Their systematic integration into education, research, and policy can strengthen sustainable practices while preserving India's intellectual heritage.

Keywords: *Indian Knowledge Systems; Sustainable Development; Traditional Knowledge; Environment; NEP 2020*

INTEGRATING YOGA FOR STRESS MANAGEMENT IN ACADEMIC LIFE

Shubharti Choudhary*
M.Ed Student, Department of Educational Studies, Central University of Jammu, Email : shubhbajwa09@gmail.com

Pooja Sharma,**
M.Ed Student, Department of Educational Studies, Central University of Jammu, Email:ps484483@gmail.com

ABSTRACT

Stress in academic life has become a major concern due to increased academic workload, competitive environments, digital distractions, and lifestyle changes, significantly affecting students' physical health, emotional stability, and academic performance. This paper examines the role of yoga as an effective strategy for stress management in educational settings. The objectives of the study are to identify key sources and impacts of academic stress, to explore the relevance of yogic practices such as asanas, pranayama, and meditation in stress regulation, and to propose a conceptual framework for integrating yoga into educational institutions for holistic development. The study adopts a qualitative conceptual methodology based on an extensive review of classical yogic texts, educational policy documents, and contemporary research studies related to yoga, stress management,

and student well-being. The literature was analysed thematically to identify recurring patterns, mechanisms, and best practices of yoga- based interventions in academic contexts. The key findings reveal that regular yoga practice helps regulate the autonomic nervous system, reduces stress hormones, and enhances emotional balance. Pranayama techniques promote relaxation and improve respiratory efficiency, while meditation strengthens attention, reduces anxiety, and fosters self-awareness. Asanas contribute to physical fitness, reduce fatigue, and improve posture, indirectly enhancing classroom engagement. Institutions implementing yoga programs reported improved coping skills, better concentration, positive classroom behaviour, and overall well-being among students. The study concludes that yoga serves as a cost-effective, non-pharmacological intervention for managing academic stress and emphasizes the need for institutional support and curriculum integration of yoga to promote a balanced, resilient, and mentally healthy student population.

EXPLORING ETHNOMEDICINAL PLANT WEALTH OF THE UNDEREXPLORED CHENAB VALLEY, WESTERN HIMALAYA

Asma Javaid [1] ; Dr. Jyoti Parihar [2]

Department of Botany
[1]Govt. Degree College Kishtwar, 182204, J& K, India
[2]Govt. College of Education, Jammu 180002, J&K, India
*email-javaidasma3@gmail.com

ABSTRACT

The Himalayan belt represents one of the world's most important reservoirs of wild edible and medicinal flora. Extensive botanical surveys have recorded over 8,000 plant species from the Indian Himalayan region, many of which have been utilized for therapeutic purposes in traditional medical systems such as Ayurveda, Unani, and Siddha for centuries. This study focuses on documenting the ethnomedicinal plant diversity and indigenous healthcare practices of the Chenab Valley (32°17′ N, 72°31′ E), situated at elevations ranging from 1,000 to 4,000 meters above sea level. Although ecologically significant, the valley has received limited botanical attention, and available information on its medicinal flora remains fragmented. Due to geographic isolation and inadequate access to modern medical facilities, local communities largely depend on traditional plant-based remedies to address common health problems. The present preliminary survey recorded valuable ethnomedicinal knowledge through interactions with mountain communities, identifying key plant species employed in local treatments. Asteraceae was found to be the most dominant family among the documented medicinal plants, followed by Lamiaceae, Ranunculaceae, Polygonaceae, Solanaceae, Apiaceae, Fabaceae, Berberidaceae, and Urticaceae. Herbs accounted for the majority of medicinal species (approximately 70%), while trees, shrubs, and climbers contributed about 15%, 12%, and 4%, respectively. Commonly used medicinal plants included Viola canescens, Berberis lycium, Bergenia ciliata, Cirsium arvense, Equisetum arvense, Datura stramonium, Fagopyrum esculentum, Pinus wallichiana, Valeriana jatamansii, and Urtica dioica. The study emphasizes the importance of safeguarding this traditional knowledge and highlights the need for targeted conservation and sustainable management of medicinal plant resources in the region.

Keywords: *Chenab Valley, Jammu and Kashmir, Western Himalaya, Ethnomedicine, Medicinal Plants, India*

ROLE OF FIBRE SCIENCE IN PROMOTING SUSTAINABLE HANDLOOM TRADITIONS

Prof. Neelam Bhagat & Dr. Neelima Gupta

Associate Professor
GDC Kathua

ABSTRACT

Fibre science forms the scientific foundation for understanding the performance, durability, and environmental impact of textiles, while sustainability has emerged as a critical concern in contemporary textile production. Traditional handloom practices offer an inherently sustainable model by relying predominantly on natural fibres and low-energy manufacturing processes. This abstract examines the intersection of fibre science and sustainability within handloom traditions, emphasizing how scientific knowledge enhances the value of indigenous textile systems.

Natural fibres such as cotton, silk, wool, jute, and flax, commonly used in handloom weaving, possess favorable characteristics including biodegradability, renewability, moisture absorbency, breathability, and thermal comfort. Fibre science helps explain these properties at a structural and chemical level, enabling improved fibre selection, yarn preparation, fabric construction, and finishing methods. Handloom production, characterized by manual or semi-manual techniques, minimizes environmental pollution, reduces carbon emissions, and avoids excessive use of chemicals compared to mechanized textile industries.

The integration of traditional knowledge with modern fibre science contributes to sustainable dyeing practices, enhanced fabric longevity, and improved quality control while preserving cultural authenticity. Moreover, handloom traditions support socio-economic sustainability by generating rural employment, empowering artisans, and sustaining local economies. In the context of climate change and fast fashion, handloom textiles exemplify a balanced approach that aligns ecological responsibility with cultural preservation.

This study highlights that strengthening handloom traditions through scientific understanding of fibres can promote sustainable textile development. Fibre science thus acts as a bridge between tradition and innovation, ensuring that handloom textiles remain relevant, resilient, and environmentally responsible in the modern world.

Keywords: *Fibre Science, Sustainable Handloom, Natural Fibres, Eco-friendly Textiles, Cultural and Socio-economic Sustainability*

TRACK 3

IKS AND ANCIENT INDIAN MATHEMATICS

SACRED GEOMETRY IN INDIAN TRADITION

Dr. Maganlal S. Moliya

Professor and Head, Department of Education
Saurashtra University, Rajkot-360005
M: 9687693241 | Email: msmolia99@gmail.com

ABSTRACT

 Sacred Geometry in Indian tradition is a profound spiritual and scientific knowledge that has been continuing since the ancient Vedic period. It reflects the principles of the universe through geometric shapes and connects human life with cosmic harmony. The roots of this tradition are found in the Shulba Sutras, which provide rules for the precise geometric construction of altars for Vedic rituals, such as methods for transforming a square into a circle or a circle into a square—methods that reflect the foundational principles of modern mathematics. Sacred geometry is extensively used in Vastu Shastra, where the Vastu Purusha Mandala is a central geometric figure that determines the directions, the five great elements (Panchamahabhutas), and the placement of deities in the planning of buildings, ensuring the flow of positive energy and the experience of prosperity and happiness. The Mandala is a symbol of the universe, composed of shapes like circles, squares, and triangles, and is used in temple planning—for example, the mandala-like structure is visible when viewing South Indian temples from above. Yantras, such as the Sri Yantra, represent the most complex forms of sacred geometry, where the interpenetration of nine triangles, starting from the bindu (central point), symbolises the union of Shiva and Shakti and is useful in meditation and Tantric practices. These geometric shapes are based on fractal patterns, the Golden Ratio, and symmetry, establishing harmony with the laws of nature. Mandala-like designs are also incorporated into daily life through folk traditions such as Rangoli and Kolam, which make the home sacred and protected. Thus, sacred geometry in Indian tradition is not merely architecture or art, but a living symbol of spiritual awakening, cosmic harmony, and the oneness of human and universe, which has been elevating the human mind for thousands of years.

Keywords: *Indian Tradition, Sacred Geometry*

ACCELERATING MULTIPLICATION PROFICIENCY: A QUANTITATIVE STUDY USING VEDIC MATHEMATICS IN CLASS 6

Mr. Vivek Kumar*
Research Scholar, Department of Educational Studies, Central University of Jammu
Email: vs46047@gmail.com

Mr. Ashutosh Kumar**
BA. B.Ed. Student, Department of Educational Studies, Central University of Jammu
Email: 07ashutoshrana@gmail.com

Prof. J.N. Baliya***
Professor, Department of Educational Studies, Central University of Jammu
Email: jnbaliya.edu@cujammu.ac.in

ABSTRACT

This quantitative quasi-experimental study investigated the effectiveness of Vedic Mathematics in accelerating multiplication proficiency among Class 6 students. The study aimed to determine if instruction using time-tested Vedic sutras (formulae) could yield greater gains in computational speed and accuracy compared to conventional teaching methods. The research employed a pre-test, post-test design with two groups: an experimental group

receiving multiplication instruction via Vedic Mathematics, and a control group receiving instruction via standard classroom practice. The sample consisted of 34 students from Dashmesh Bhartiya Vidya Mandir, Digiana, matched by ability. The Multiplication Achievement Test (MAT), a researcher-developed instrument validated by experts, was administered before and after the 10-day intervention.Data analysis, utilizing paired t-tests and independent t-tests, demonstrated a clear advantage for the intervention. While the pre-test scores showed no significant difference between groups, the post-test results revealed that the experimental group achieved significantly higher proficiency ($t = 7.37$, $p < 0.001$) compared to the control group. Furthermore, qualitative feedback indicated reduced math anxiety and increased interest among students exposed to Vedic techniques. These findings align with the National Education Policy (NEP) 2020's call for integrating Indian Knowledge Systems (IKS) for a more engaging mathematics pedagogy.

Keywords: *Vedic Mathematics, Multiplication Proficiency, Computational Speed, Indian Knowledge Systems, NEP 2020.*

JOURNEY OF VEDIC MATHEMATICS FROM ANCIENT TIME TO MODERN ERA: A SYSTEMATIC LITERATURE REVIEW

*Pallavi Sharma

Research Scholar
Department of Educational studies, Central University of Jammu

** Prof. Ritu Bakshi

Department of Educational studies,
Central University of Jammu

ABSTRACT

Vedic Mathematics is the ancient system of mathematics which was rediscovered from the Vedas by Bharti Krishna Tirthaji, a scholar of Sanskrit, Mathematics, History and Philosophy. The system is based on sixteen Sutras (or formulas) and thirteen Sub-Sutras. These sutras cover every branch of Mathematics including Arithmetic, Algebra, Geometry, Trigonometry, Astronomy etc. The NCFSE 2023(National Curriculum framework for school Education) also introduces the evolution of mathematical concepts that play a crucial role in cultivating pride and enhancing students` understanding related to India's rich mathematical tradition. The aim of this research paper is to explore the historical journey of Vedic Mathematics from its origin to its applications in the modern era. Additionally, the paper will highlight and synthesizes the findings of the research articles from the different databases like Google Scholar, Shodganga, and Research Gate etc. to examine the evolution, transmission, and adaptation of Vedic Mathematics over time. By systematically analysing existing literature, this review paper will provides a deeper understanding of how Vedic mathematics has transmitted from ancient philosophical roots to a modern pedagogical tool.

Keywords: *Vedic Mathematics, sutras, Ancient time, Modern era.*

भारतीय ज्ञानपरम्परा में गणितविज्ञान

डॉ वर्चस्कामशर्मा

सहायकाचार्य,संस्कृतविभाग, पञ्चश्रीपद्चासचदेव—महाविद्यालय गांधीनगर जम्मू

ABSTRACT

भारतीय ज्ञान परम्परा वैदिककाल से ही भागीरथी की तरह निरन्तर बह रही है।

भारतीय वैज्ञानिकों ने ही विश्व में सर्वप्रथम वारक्रम दिया। पाइ का मान, शून्य की कल्पना, भूभ्रमण सिद्धान्त, दशमलव की कल्पना भी आर्यभट आदि वैज्ञानिकों ने सर्वप्रथम आविष्कृत किया।

पाइ के मान को भास्कराचार्य ने व्यास—परिधि के सम्बन्धरूप में स्वीकार किया। यथा – व्यासे भनन्दाग्निहते विभक्ते खबाणसूर्ये परिधिरु स सूक्ष्मरु। द्वाविंशत्रिघ्ने विहृतेथ शैलरु स्थूलोथवा स्याद् व्यवहार योग्यरु।।

(लीलावती) भास्कराचार्य ने भूमि के गुरुत्वाकर्षण के विषय में भी सर्वप्रथम विश्व को बताया। उन्होनें अपनी सिद्धान्त

शिरोमणि के गोलाध्याय में कहा है—

आकृष्टिशक्तिश्च मही तया यत् खस्थं गुरुं स्वाभिमुखं स्वशक्त्या।

आकृष्यते तत् पततीव भाति समे समन्तात् क्व पत्तवियं खे।।

पाइथागोरस से तीन सौ वर्ष पूर्व ही बौधायन ने बौधायनशुल्ब ग्रन्थ में आधार वर्ग् लम्ब वर्ग= कर्ण वर्ग ऐसा साधन किया। रेखागणित, त्रिकोणमिति, चापीयत्रिकोणमिति, बीजगणित और ग्रहण तथा ग्रहगणित, नक्षत्रविज्ञान, संख्या विज्ञान, चन्द्रशृंगोन्नति आदि के विषय में भारतीय आचार्यों ने ही सर्वप्रथम संसार को बताया।

BRAHMAGUPTA'S CONTRIBUTION TO ALGEBRA AND THE THEORY OF ZERO

Jayprakash S Yadav

Associate Professor and Head,
Department of Mathematics & Statistics
Prahladrai Dalmia Lions College of Commerce & Economics
Malad west, Mumbai-400064
dr. javp1977@gmail.com

ABSTRACT

Brahunagupta (598-c. 670 CE) was one of the most influential mathematicians of ancient India, whose work marked a significant turning point in the history of algebra and arithmetic His seminal treatise. Brahmasphutasiddhanta (628 CE), introduced systematic algebraic methods and provided the earliest explicit rules for arithmetic operations involving zero and negative numbers. Brahmagupta formalized solutions to linear and quadratic equations and developed approaches to indetermmate equations, thereby advancing the discipline of Bijaganita (algebra) His neatment of zero as an operanonal number, rather than merely a placeholder, represents a major conceptual breakthrough in mathematical thought Tlus paper exammes Brahmagupta's contributions within theu historical context and compares them with other contemporary mathematical traditions. It also highlights the nanunission of lus ideas to the Islounc world and later European mathematics underscoring lus endiwing influence on the global development of algebra and number theory.

Keywords : Brahmagupta; Ancient Indian Mathematics; Algebra (Bījagaṇita); Theory of Zero; Negative Numbers; Brahmasphuṭasiddhānta; Indeterminate Equations; History of Mathematics; Number Theory; Mathematical Astronomy

REVISITING ANCIENT INDIAN MATHEMATICS FOR IMPROVING PROBLEM-SOLVING IN MODERN CLASSROOMS

Zakir Hussain

Institute: School of Sciences, Cluster University of Jammu

ABSTRACT

Modern mathematics education often emphasizes formal symbols, memorization of formulas, and examination performance, resulting in weak conceptual understanding and low problem- solving confidence among students. This paper argues that revisiting the problem-solving approaches of ancient Indian mathematicians can provide valuable insights for improving contemporary mathematics education. Rather than treating mathematics as a purely abstract discipline, mathematicians such as Aryabhata and Brahmagupta approached problem-solving through clear procedures, worked examples, and practical reasoning. The study examines key features of ancient Indian mathematical problem-solving, including step-by-step algorithmic methods, learning through repeated examples, and the use of approximation as a meaningful mathematical practice. These approaches focused on understanding how to solve problems before introducing formal justification, enabling learners to develop intuition, clarity, and confidence. In contrast, modern mathematics education is largely proof-centric and symbol-

heavy, often introducing abstraction before conceptual understanding is firmly established. Through a comparative analysis, the paper highlights how ancient Indian problem-solving strategies differ from and complement modern teaching methods. It argues that integrating selected elements of these traditional approaches such as procedural reasoning, example-based learning, and approximation can strengthen problem-solving skills, improve number sense, and reduce fear of mathematics in classrooms. Aligned with the objectives of the National Education Policy (NEP) 2020, the paper concludes that reimagining mathematics education through ancient Indian problem-solving strategies does not imply rejecting modern mathematics, but enriching it by combining conceptual intuition with formal clarity to create a more effective and learner- centered mathematics education.

APPLICATION OF VEDIC SUTRAS IN FUNDAMENTAL OPERATIONS AND POLYNOMIAL ALGEBRA

Dr. Tehseen Abas Khan

Assistant Professor of Mathematics
SKC Govt. Degree College Poonch

ABSTRACT

Vedic Mathematics, an ancient system of mathematical knowledge rooted in the Indian intellectual tradition, provides elegant and efficient techniques for performing mathematical operations with simplicity and precision. This paper, explores the fundamental operations of Vedic Mathematics—addition, subtraction, multiplication, and division—along with the study of polynomials through Vedic methods, highlighting their relevance in modern mathematics education. Based on the sixteen Sutras and thirteen Sub-Sutras derived from the Vedas, Vedic Mathematics emphasizes mental computation, logical reasoning, and pattern-based thinking. The paper discusses how Sutras such as Ekadhikena Purvena, Nikhilam Navatashcaramam Dashatah, and Urdhva-Tiryagbhyam can be applied to simplify basic arithmetic operations, enabling faster calculations while strengthening conceptual understanding. These methods significantly reduce computational complexity and enhance accuracy. In addition to fundamental arithmetic, the paper examines the application of Vedic techniques to the study of polynomials. Special attention is given to polynomial multiplication, factorization, and evaluation using Sutras like Urdhva-

Tiryagbhyam and Adyamadyena Antyamantyena. Vedic approaches allow polynomial expressions to be handled systematically and efficiently, offering intuitive alternatives to conventional algebraic procedures. Through illustrative examples, the paper demonstrates how polynomial operations can be performed with clarity and reduced effort, making algebra more accessible to learners. The pedagogical significance of Vedic Mathematics is also emphasized, particularly its role in developing analytical ability, mental agility, and mathematical confidence among students. The integration of Vedic techniques into the contemporary curriculum can enrich the teaching–learning process, especially in competitive examinations and higher-level problem solving. The paper concludes that Vedic Mathematics, encompassing both fundamental operations and polynomial studies, serves as a powerful bridge between ancient wisdom and modern mathematical practices, fostering logical thinking, creativity, and efficiency in learners. Keywords: Vedic Mathematics, Fundamental Operations, Arithmetic Techniques, Polynomial Operations, Vedic Sutras, Mental Calculation, Algebraic Simplification, Mathematical Pedagogy, Ancient Indian Knowledge Systems

GEOMETRY IN SULBA SUTRAS AND EARLY MATHEMATICAL CONSTRUCTIONS

Dr. Seema Jabeen

Department of Mathematics
Khaja Banda Nawaz University
Karnataka (INDIA)
Email: sjabeen.khan@gmail.com
https://orcid.org/0009-0007-7825-7761

ABSTRACT

This paper includes the concept of sulbasutras and mathematical construction with application of sulbasutra techniques in modern world. "Sulba" texts deal with the construction of different kinds of Fire altars. The word Sulba is derived from the root Sulba which means "to measure". Hence it means „the act of measuring", „the measure" and „instrument used for measuring". The Sulbasutra or ancient Indian geometry principally consists of instructions for building fire altars, which are intrinsically linked to Vedic ceremonies in India. Now the shape, area, and even the number or bricks to be used for the construction of all those fire altars. The Sulbasutras are organized in a way that begins with the most basic geometric and arithmetic construction, the sulbasutras give procedures for contruction of the altars by starting with a line marking the east-west direction, progresses to the specifics of how to make cities, and most crucially, cities with complex structures. Some Geometrical Concepts in earlier Indian works explained like how Pythagorus Theorem, Transfer a Square into a Circle, Square Root of 2.

Keywords: Sulbasutras, Early Geometry construction, Pythagoras.

"UNDERSTANDING PLANETARY MOTION THROUGH THE INDIAN KNOWLEDGE SYSTEM"

Niksha

M.Ed. Student (3 rd Semester), Govt. College of Education, Canal Road, Jammu, J&K
Email: nikshabhagat9@gmail.com
Ph. No. : 6006381294

ABSTRACT

The scientific underpinnings of ancient Indian astronomy and its methodical interpretation of planetary motion are examined in the work "Understanding Planetary Motion through the Indian Knowledge System." The Vedas, Vedāṅga Jyotiṣa, Āryabhaṭīya, Sūrya Siddhānta, and the writings of notable scholars like Āryabhaṭa, Varāhamihira, and Bhāskara I and II all reflect the Indian Knowledge System (IKS), which demonstrates a sophisticated astronomical tradition based on observation and mathematical reasoning. These sources demonstrate an advanced knowledge of cosmic mechanics in early India by offering thorough explanations of celestial movements, including as planetary cycles, orbital computations, retrograde motion, eclipses, and relative planetary positions. Furthermore, the study highlights the ongoing significance of IKS in discussions of astronomy and science education by establishing conceptual connections between traditional Indian astronomical concepts and contemporary scientific interpretations. The study highlights the important contribution of Indian astronomical philosophy to the world's scientific legacy by taking an interdisciplinary approach that integrates philosophical, scientific, and historical aspects. The study indicates that by combining observation, mathematics, and cosmological ideas, the Indian Knowledge System offers a comprehensive and logical method for comprehending planetary motion. Such indigenous knowledge can enhance scientific understanding, foster cultural awareness, and advance integrative learning in physics and astronomy by being incorporated into contemporary curricula.

Keywords: *Indian Knowledge System (IKS), Planetary Motion, Ancient Indian Astronomy, Astronomical Texts, Science Education*

CONCEPTS OF MOTION, TIME, AND SPACE IN ANCIENT INDIAN PHYSICS: A COMPARATIVE STUDY WITH MODERN PHYSICS

Priyanka

B.Ed Student
Govt. College of Education, Canal Road, Jammu
Contact no.:6006950990 | Email:priyankacluj@gmail.com

ABSTRACT

Indian knowlege System (IKS) comprises an extensive and methodical corpus of information derived from philosophical investigation, reasoning and observation. Indian philosophers of antiquity made important contributions to science, especially in the realm of physical reality. Philosophical systems including Vaisheshika, Samkhya and Nyaya thoroughly studied concepts like motion (karma), time (kāla), space (ākāśa) and matter (anu). This study examines these fundamental notions of physics as they are found in ancient Indian writings and contrasts them with some concepts from contemporary physics as well as Classical Newtonian physics. The study emphasizes the continuity of scientific reasoning, philosophical differences and conceptual similarities. The study seeks to demonstrate how ancient Indian philosophers viewed physical events as interconnected parts of a cosmic

order ruled by kāla (time) and Òta (cosmic law) rather than just as discrete mechanical processes.While space (ākāśa) and time (kāla) were seen as separate ubiquitous concepts that allowed for physical interactions, motion (karma or gati) was considered a fundamental property of matter (dravya). In contrast to strictly empirical methods, Indian physics integrated metaphysical reasoning, logical inference and observation to produce models that despite being expressed in philosophical terms have exceptional analytical depth. This paper also argues that although ancient Indian physics did not use experimental techniques or mathematical formalism in the contemporary sense its conceptual clarity and methodical classification of physical realities provide insightful information about alternative epistemological approaches to science. The study aims to highlight both convergences such as the relativity of time, atomic theories of matter and the continuity of space and divergences resulting from different methodological and philosophical underpinnings by contrasting these antiquated frameworks with contemporary physics. In the end, keeping with the National Education Policy (NEP) 2020 this study adds to the larger conversation on Indian Knowledge System (IKS) by highlighting it's significance in enhancing the philosophical underpinnings of modern physics and arguing for their inclusion in multidisciplinary research and modern scientific education.

TRACK 4

INTEGRATING IKS WITH MODERN SCIENCE AND EMERGING TECHNOLOGIES

MODERN APPLICATIONS OF TRADITIONAL INDIAN MATERIAL SCIENCE: A CONTEMPORARY RESEARCH PERSPECTIVE (2025)

Himanshu Jain

Assistant Professor & Head, Department of Chemistry
Desh Bhagat College, Bardwal (Dhuri), India

ABSTRACT

Traditional Indian Material Science (TIMS), a major component of Indian Knowledge Systems (IKS), has gained renewed global attention due to current sustainability challenges, rising environmental pressures, and the demand for non-toxic, circular technologies. Many modern materials research programs—such as green metallurgy, bio-nanomaterials, natural dye chemistry, corrosion science, and sustainable water technologies—show strong similarities with ancient Indian practices. This paper provides a current-oriented analysis of how India's traditional technologies are influencing present-day research. It focuses on updated scientific findings from 2018–2025, including modern corrosion studies, nano-phase characterization of Wootz steel, green solvent developments, revival of plant-based dyes, and nature-friendly material manufacturing. The study argues that ancient Indian material knowledge is not outdated; it is increasingly relevant for solving contemporary environmental problems, especially in the fields of sustainable chemistry, green industry, and low-carbon development.

Keywords: *Indian Knowledge Systems; Traditional Indian Material Science; Green Metallurgy; Sustainable Materials; Corrosion Resistance; Wootz Steel; Natural Dyes; Bio-based Nanomaterials; Water Purification; Ethical and Sustainable Innovation*

INDIAN METALLURGICAL HERITAGE AS A PEDAGOGICAL RESOURCE FOR MODERN MATERIALS SCIENCE EDUCATION.

Rupinder Kaur

PGT Chemistry, M.Ed. I year
Lloyd Institute of Management and Technology
Greater Noida Uttar Pradesh

ABSTRACT

This paper focuses on roots of metallurgy in ancient Indian Vedas and how they can be the source of pedagogy. From Harappan town to corrosion resistant Iron pillar at Delhi's Qutub Minar and Mook Ambika temple in Mangalore India's indigenous technologies were very sophisticated. Early phases highlight copper and bronze craftsmanship, followed by the civilizational pivot to bloomery iron making during the Vedic period. Iron smelting and the use of iron was especially established in South Indian megalithic cultures. The forging of wrought iron seems to have been at peak in India in the first millennium C.E. Gold and silver ornaments have also been found from Indus Valley sites such as Mohenjo-daro (3000 B.C.E). Presence of famous statue of Dancing girl and ceramic or bronze pots shows that not only iron, copper, gold, silver, zinc but the techniques to prepare their alloys and enhance their qualities have also been known. India was a major innovator in the production of advanced quality steel. Indian steel was called 'the wonder material of the Orient'. The process of production of Wootz steel, involving crucible-based carbon control is also describedby Sushruta (500 B.C.E.) who used it for making of the surgical knives having such sharp edges that could bisect human hair longitudinally, it forms the basis of modern alloy design. Turkish invasion and implementation of high taxes on these industries as well as exporting high grade

iron ore from India during British colonial rule have drastically harmed India's iron and steel industry. However, indigenous tribal communities such as the Lohar communities of Northen India, Asur and Agharia of Chhattisgarh and Jharkhand played a crucial role in sustaining these techniques. Metallurgy in ancient India was not merely culturally embedded, regionally sustained, but a technological skill blended with scientifically refined knowledge system. Ancient metallurgy was crux of flourishing India's trade and economy, bringing agricultural prosperity and played crucial role in shaping the civilisational progress. The metallurgical heritage of India reflects the deep scientific knowledge embedded in the Indian Knowledge System and continues to inspire modern technological advancements. It provides principles of alloy design, sustainable resource use, and cultural integration that continue to inform modern industrial practices.

Keywords: *Indian metallurgy · Ancient ironworking · Wootz steel · Corrosion resistance · Metallurgical evolution · Sustainable metallurgy*

ETHICS OF ARTIFICIAL INTELLIGENCE IN HEALTHCARE

Sonali Bhagat, Prabhdeep Singh, Gurdeen Kour

SPMR COLLEGE OF COMMERCE
bhagatsonali074@gmail.com
prabhdeepsinghabhi04@gmail.com
kourgurdeen29@gmail.com

ABSTRACT

Artificial Intelligence (AI) is rapidly reshaping modern healthcare, offering new possibilities for diagnosis, treatment planning, patient monitoring, and decision-making support. While these advancements have the potential to improve the quality and efficiency of care, they also raise several complex ethical concerns that demand careful attention. This paper examines the ethical dimensions surrounding the use of AI in healthcare, focusing on issues such as patient privacy, algorithmic transparency, data security, fairness in decision-making, and accountability. The analysis highlights how AI systems can unintentionally reinforce biases present in clinical datasets, leading to unequal treatment outcomes for different groups of patients. It also discusses the growing tension between technological convenience and the need to maintain human oversight, empathy, and professional responsibility in clinical settings. The paper further explores the challenges of informed consent in an era where patients may not fully understand how their medical data is being processed or how AI-generated recommendations are formed. Another key area of concern is the lack of clear legal frameworks that define responsibility when AI-based decisions cause harm or conflict with a physician's judgment. Through reviewing current guidelines, case studies, and expert opinions, this research argues that ethical use of AI in healthcare requires a balanced approach that blends innovation with strong regulatory policies, continuous monitoring, and an unwavering commitment to patient welfare. Ultimately, the paper suggests that the future of AI in healthcare will depend on our ability to build systems that are not only intelligent, but also transparent, inclusive, and trustworthy.

Keywords: *Artificial intelligence, Ethical, Healthcare*

FROM MANUSCRIPTS TO MODERN SCIENCE: AN AI APPROACH TO INDIAN KNOWLEDGE SYSTEMS

Bhavna Rajpoot and Prof. (Dr.) Vinod Kumar Kanvaria

M.Ed. Scholar and Professor
Department of Education, University of Delhi, Delhi
bhavnarajpoot326@gmail.com and vinodpr111@gmail.com
Mobile: 9580728328, 9810086033

ABSTRACT

The Indian Knowledge Systems (IKS) can be described as a dense and complex knowledge system, infused in manuscript form, dealing with philosophy, scientific knowledge, medicine, mathematics, ecology, and education. However, despite the complexity and relevance of this knowledge system, it can be stated that a major portion of this knowledge has become disintegrated, unorganized, or even marginalized within the current academic system because of problems faced by this knowledge in terms of preservation, interpretation, or scientific acceptability. Even the relevance of this knowledge within the current knowledge paradigm becomes dependent upon its preservation and the ability to interface with the scientific paradigms. This article explores the possible change that can be brought about through the application of Artificial Intelligence (AI) in an attempt to fill the divide seen today between the conventional manuscripts and the current knowledge in sciences in the Indian context. This paper offers the case that with the aid of optical character recognition and other related tools applied in the area of natural language processing presented by the implementation of AI, the conventional knowledge foundations presented by the manuscripts can also be confirmed. The manuscripts, therefore, are seen not simply as static objects but more so as active areas of knowledge. This research follows a conceptual and analytical approach in comprehending the manner in which the digitization opportunity made possible by AI provides increased viability, availability, as well as applicability of IKS. Further it highlights in its statements that the digitization enables a systematically usable knowledge base, in turn making possible the study of traditional knowledge in a manner of comparative study as well as testing, resulting in an increased, more authentic place in the ever-contemporary realm of knowledge and learning. This enables an increased restoration of the epistemic authenticity of indigenous knowledge, as in the past, it did not occupy an authenticated place in the validation stage. Additionally, the use of AI technology in manuscript digitization is situated in the broader vision of the integration of knowledge and educational transformation. By enabling researchers and educational experts to engage with IKS critically, it is possible to ensure that AI technology contributes to educational enrichment, inter-disciplinary research, and educational knowledge production that is in line with current educational reforms. It could be safely stated that the use of AI could be a much more complex way of dealing with Indian Knowledge Systems. It actually goes beyond that and presents an opportunity to re-define Indian Knowledge Systems as 'Living Knowledge Systems.' They could make an important input into 'science' and simultaneously remain 'deep philosophy.' Keywords: Indian Knowledge Systems, Artificial Intelligence, Manuscript Digitisation the area of natural language processing presented by the implementation of AI, the conventional knowledge foundations presented by the manuscripts can also be confirmed. The manuscripts, therefore, are seen not simply as static objects but more so as active areas of knowledge. This research follows a conceptual and analytical approach in comprehending the manner in which the digitization opportunity made possible by AI provides increased viability, availability, as well as applicability of IKS. Further it highlights in its statements that the digitization enables a systematically usable knowledge base, in turn making possible the study of traditional knowledge in a manner of comparative study as well as testing, resulting in an increased, more authentic place in the ever-contemporary realm of knowledge and learning. This enables an increased restoration of the epistemic authenticity of indigenous knowledge, as in the past, it did not

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Keywords: *Indian Knowledge Systems, Artificial Intelligence, Manuscript Digitisation*

ETHICS OF ARTIFICIAL INTELLIGENCE IN HEALTHCARE

Sonali Bhagat, Prabhdeep Singh, Gurdeen Kour

SPMR COLLEGE OF COMMERCE
bhagatsonali074@gmail.com
prabhdeepsinghabhi04@gmail.com
kourgurdeen29@gmail.com

ABSTRACT

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Keywords: *Artificial intelligence, Ethical, Healthcare*

FROM MANUSCRIPTS TO MODERN SCIENCE: AN AI APPROACH TO INDIAN KNOWLEDGE SYSTEMS

Bhavna Rajpoot and Prof. (Dr.) Vinod Kumar Kanvaria

M.Ed. Scholar and Professor
Department of Education, University of Delhi, Delhi
bhavnarajpoot326@gmail.com and vinodpr111@gmail.com
Mobile: 9580728328, 9810086033

ABSTRACT

The Indian Knowledge Systems (IKS) can be described as a dense and complex knowledge system, infused in manuscript form, dealing with philosophy, scientific knowledge, medicine, mathematics, ecology, and education. However, despite the complexity and relevance of this knowledge system, it can be stated that a major portion of this knowledge has become disintegrated, unorganized, or even marginalized within the current academic system because of problems faced by this knowledge in terms of preservation, interpretation, or scientific acceptability. Even the relevance of this knowledge within the current knowledge paradigm becomes dependent upon its preservation and the ability to interface with the scientific paradigms. This article explores the possible change that can be brought about through the application of Artificial Intelligence (AI) in an attempt to fill the divide seen today between the conventional manuscripts and the current knowledge in sciences in the Indian context. This paper offers the case that with the aid of optical character recognition and other related tools applied in the area of natural language processing presented by the implementation of AI, the conventional knowledge foundations presented by the manuscripts can also be confirmed. The manuscripts, therefore, are seen not simply as static objects but more so as active areas of knowledge. This research follows a conceptual and analytical approach in comprehending the manner in which the digitization opportunity made possible by AI provides increased viability, availability, as well as applicability of IKS. Further it highlights in its statements that the digitization enables a systematically usable knowledge base, in turn making possible the study of traditional knowledge in a manner of comparative study as well as testing, resulting in an increased, more authentic place in the ever-contemporary realm of knowledge and learning. This enables an increased restoration of the epistemic authenticity of indigenous knowledge, as in the past, it did not occupy an authenticated place in the validation stage. Additionally, the use of AI technology in manuscript digitization is situated in the broader vision of the integration of knowledge and educational transformation. By enabling researchers and educational experts to engage with IKS critically, it is possible to ensure that AI technology contributes to educational enrichment, inter-disciplinary research, and educational knowledge production that is in line with current educational reforms. It could be safely stated that the use of AI could be a much more complex way of dealing with Indian Knowledge Systems. It actually goes beyond that and presents an opportunity to re-define Indian Knowledge Systems as 'Living Knowledge Systems.' They could make an important input into 'science' and simultaneously remain 'deep philosophy.'

Keywords: *Indian Knowledge Systems, Artificial Intelligence, Manuscript Digitisation*

EVIDENCE-BASED VALIDATION, KNOWLEDGE INTEGRATION ETHICAL IMPLICATIONS OF CULTURAL DATAFICATION: AI DIGITIZATION OF INDIGENOUS BEAUTY MANUSCRIPTS AND IT'S APPLICATION IN GLOBAL DIGITAL MARKETING

Author-1: Dr. Kiran Harichandra Mane

Associate Professor
Prahladrai Dalmia Lions College of Commerce and Economics Malad (W) Mumbai.
Email: kiranm@dalmialionscollege.ac.in

Author 2 : Ms. Bhagyashri Pandurang Kamble

Assistant Professor
Prahladrai Dalmia Lions College of Commerce and Economics Malad (W) Mumbai. Malad (W) Mumbai.
Email: kamblebhagyashri2024@gmail.com

ABSTRACT

This study examines the ethical nexus between the AI digitization of Indigenous beauty manuscripts and its application in global personal care digital marketing. Termed "cultural datafication," this process transforms sacred, communal knowledge into commodifiable data assets. The research investigates the ethical risks including appropriation, erasure, and misrepresentation posed by this practice. Utilizing a mixed-methods approach, including critical discourse analysis of marketing campaigns and a consumer survey experiment (n=202), the study tests the impact of ethical attribution versus vague "inspiration" on consumer trust and purchase intent. Results indicate a significant positive consumer response to campaigns featuring explicit ethical frameworks (Prior Informed Consent, Benefit Sharing). The paper concludes that current practices often constitute a form of digital biopiracy and proposes a stakeholder co-creation model for ethical cultural datafication, advocating for Indigenous Data Sovereignty (IDS) as a foundational principle for both archivists and marketers.

Keywords: Cultural Datafication, Indigenous Data Sovereignty, AI Ethics, Digital Marketing, Consumer Behavior, Biocultural Heritage, Appropriation

PANCHPADI-BASED PEDAGOGY FOR 21ST-CENTURY LEARNING: A BLEND OF TRADITION AND INNOVATION

Malika Sharma 1 , Neha Mehra 2 , and Prof. J. N. Baliya 3

1 Research Scholar, Department of Educational Studies, Central University of Jammu, Jammu and Kashmir, India. malikasharma5555@gmail.com
2 Research Scholar, Department of Educational Studies, Central University of Jammu, Jammu and Kashmir, India. Nehamanii99@gmai.com
3 Professor, Department of Educational Studies, Central University of Jammu, Jammu and Kashmir, India. jnbaliya2015@gmail.com

ABSTRACT

Pedagogical approaches that foster deep comprehension, conceptual clarity, experiential learning, and value orientation while maintaining cultural significance are necessary in light of the 21st century's changing educational scene. An organised five-stage learning process is provided by Panchpadi-based pedagogy, which has its roots in Indian Knowledge Systems i.e. Adheeti (systematic study and prior knowledge), Bodh (conceptual understanding), Abhyas (practice and reinforcement), Prayog (application), and Prasar (expression and extension of learning). The cognitive, reflective, practical, and experiential aspects of knowledge building are all integrated

into this educational framework, which embodies a comprehensive picture of learning. By analysing its philosophical foundations and pedagogical coherence in light of current educational theory, this conceptual study investigates the applicability of Panchpadi-based pedagogy for 21st-century learning. The discussion highlights how Panchpadi maintains its ancient epistemic foundations while aligning with contemporary pedagogical concepts like learner-centred education, constructivist learning, reflective practice, and experiential engagement. The study views Panchpadi as an integrative pedagogical approach that balances traditional wisdom with contemporary educational demands, as opposed to presenting indigenous knowledge and contemporary innovation as opposed paradigms. The paper further argues that Panchpadi-based pedagogy offers a framework that is adaptive and flexible enough to integrate interdisciplinary learning, contemporary instructional methodologies, and technology-assisted teaching methods. Panchpadi pedagogy tackles current issues with learner disengagement, fragmented information, and the need for holistic growth by prioritising meaningful learning above rote memorisation. The paper concludes that Panchpadi-based pedagogy has important implications for curriculum design and teacher education and provides a solid conceptual basis for rethinking teaching-learning processes in the twenty-first century.

Keywords: *Panchpadi-based pedagogy; Indian Knowledge Systems;*

AI DIGITIZATION OF MANUSCRIPTS: AN INDIAN PERSPECTIVE

Dr. Smita Roy

Assistant Professor
Department of Sociology
V S J College, Rajnagar, Madhubani
Lalit Narayan Mithila University, Darbhanga (Bihar)
Email- smitaroy.lucknow@gmail.com

ABSTRACT

The digitization of manuscripts through Artificial Intelligence (AI) has emerged as a crucial strategy for preserving and disseminating cultural heritage, particularly in countries with rich manuscript traditions like India. India possesses one of the world's largest collections of manuscripts, written in diverse scripts and languages such as Sanskrit, Persian, Arabic, Urdu, Tamil, Telugu, and other regional languages. However, a large number of these manuscripts are fragile, deteriorating, and inaccessible to scholars and the public. AI-based digitization employs advanced technologies including Optical Character Recognition (OCR), Handwritten Text Recognition (HTR), computer vision, and Natural Language Processing (NLP) to convert ancient handwritten and printed manuscripts into searchable and machine- readable digital formats. This paper examines the scope, tools, and applications of AI-driven manuscript digitization from an Indian perspective, highlighting initiatives such as digital libraries and national preservation missions. It also discusses key challenges such as script diversity, lack of training data, accuracy issues, and ethical concerns related to ownership and cultural sensitivity. The paper will try to emphasize the potential of AI to safeguard India's intellectual heritage while promoting interdisciplinary research, wider accessibility, and long- term preservation of knowledge.

Keywords- *Artificial Intelligence, Manuscript Digitization, Indian Manuscripts, Cultural Heritage, OCR, Handwritten Text Recognition (HTR), Digital Preservation*

NEP-2020 MODERN TEACHING, DIGITAL, SCIENCE AND TECHNOLOGY IMPLICATION IN THE 21ST CENTURY

Dr. Munna Lal Yadav

Head of Department
Defence and Strategic Studies
R.K. P.G. College, Amethi,
Dr. Ram Manohar Lohia Avadh University Ayodhya.

ABSTRACT

Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation. Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country and the world. India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country. The new education policy must provide to all students, irrespective of their place of residence, a quality education system, with particular focus on historically marginalized, disadvantaged and underrepresented groups. Education is a great leveler and is the best tool for achieving economic and social mobility, inclusion and equality. Initiatives must be in place to ensure that all students from such groups, despite inherent obstacles, are provided various targeted opportunities to enter and excel in the educational system.

Keywords: *Education, Education policy, Digital*

RE-ENGINEERING PANCHPADI APPROACH FOR DIGITAL PEDAGOGY: AN ASSISTIVE FRAMEWORK FOR E-PEDAGOGUES

Shivali Bhagat [1], Palak Sharma [2], Parinka Sharma [3], Sourabh Sharma [4] & Prof. J. N. Baliya [5]

[1;2] M.Ed. Students, Department of Educational Studies, Central University of Jammu
[3&4] Senior Research Fellows, Department of Educational Studies, Central University of Jammu
5 Professor, Department of Educational Studies, Central University of Jammu

ABSTRACT

The current educational landscape necessitates digital pedagogy owing to the increasing use of technology in all facets of life and education. Traditional teaching methods alone can no longer meet the diverse needs of learners who require flexible, engaging, and personalised learning experiences. The present study conceptualises the Panchpadi Vidhi via digital pedagogy and proposes an assistive framework for e-pedagogues. The Panchpadi Approach is a structured five-step teaching–learning method designed to make classroom instruction effective and learner-centred. This study aims to assist teachers in systematically planning digital lessons using the Panchpadi Vidhi- Adheeti, Bodh, Abhyas, Prayog and Prasar. It seeks to empower e-pedagogues with pedagogically appropriate digital tools to support adaptive and personalised learning. Furthermore, the study explores the Panchpadi approach for digital pedagogy to support e-pedagogues in designing effective online lessons. The aim is to provide a structured, learner-centred framework for digital teaching and learning, which leads to holistic development among learners. The findings indicate that the Panchpadi approach through digital pedagogy enhances systematic lesson planning, promotes learner engagement, supports personalised and inclusive learning, strengthens teachers' role as facilitators, and ensures purposeful integration of digital tools. This framework offers a scalable and future-ready strategy for effective digital pedagogy in 21st-century education.

Keywords: Re-Engineering, Panchpadi Vidhi, Digital Pedagogy, e-Pedagogues

WHEN ALGORITHMS MEET ANTIQUITY: AI-DRIVEN APPROACHES TO PRESERVING INDIA'S CULTURAL HERITAGE

Jyotsana kalsi, B.K. Sinha and Gurdev Chand

Division of Plant Physiology, Faculty of Basic Sciences,
Sher-e-Kashmir University of Agricultural Sciences and Technology of Jammu
*Corresponding Author- jkjkjammu@gmail.com

ABSTRACT

India's rich cultural heritage, comprising ancient monuments, inscriptions, and manuscript traditions, faces increasing challenges due to environmental exposure, material degradation, and limited public accessibility. Recent advances in artificial intelligence (AI) and machine learning (ML) offer new possibilities for the preservation, analysis, and digital dissemination of these invaluable resources. This paper examines the application of AI-driven techniques in the Indian heritage context, focusing on manuscript digitisation, inscription analysis, and monument conservation. Machine learning–based optical character recognition (OCR) and deep learning models are being employed to transcribe faded scripts, reconstruct missing textual segments, and archive rare historical documents. In parallel, AI-enabled technologies such as 3D scanning, LiDAR, drone-based surveys, and predictive analytics are enhancing the documentation and preventive conservation of heritage monuments. Case studies including the AI-assisted digital reconstruction and immersive virtual tours of the Elephanta Caves demonstrate how technology is expanding public engagement while supporting conservation efforts. The paper highlights government-led initiatives and public–private collaborations that integrate AI into heritage management frameworks. It argues that AI complements, rather than replaces, human expertise by enabling scalable preservation, improved accuracy, and wider accessibility. The study underscores the role of AI as a critical enabler for sustainable and inclusive preservation of India's cultural heritage in the digital era.

TRACK 5

THE NATYASHASTRA AS LIVING INDIAN KNOWLEDGE: PERFORMANCE, DESIRE, AND RASA IN GIRISH KARNAD'S YAYATI

Dr Sunal Sharma

Assistant Professor (English)
Govt. SPMR College of Commerce Jammu

ABSTRACT

Girish Karnad's Yayati (1961) reinterprets a well-known myth from the Mahabharata to explore the enduring complexities of human desire, ethical responsibility, and self-realization within a modern dramatic framework. Rather than presenting myth as a static narrative, Karnad transforms it into a dynamic performative space where ancient concerns intersect with contemporary existential dilemmas. This paper analyses Yayati through the aesthetic framework of Bharata Muni's Natyashastra, foregrounding the interrelationship between performance, desire (kāma), and rasa as central to the play's dramatic structure and meaning. Desire in Yayati is not confined to individual longing but functions as a performative and ethical force that shapes action, conflict, and emotional response. Yayati's refusal to renounce sensual pleasure and his acceptance of his son Puru's youth generate a moral crisis that exposes the consequences of unchecked desire. The paper examines how this desire is theatrically articulated through abhinaya and the enactment of various bhavas by key characters such as Yayati, Puru, and Devayani. Yayati embodies desire and delusion, Puru represents sacrifice and suffering, while Devayani expresses jealousy and emotional vulnerability. These emotional states collectively guide the audience toward the realization of rasa. The dominant rasas generated in the play include śṛṅgāra, arising from attachment to pleasure and youth; karuṇa, emerging from sacrifice, loss, and suffering; and śānta, achieved through self-awareness and renunciation at the play's conclusion. The progression from desire-driven conflict to ethical awakening reflects the aesthetic movement envisioned in the Natyashastra, where emotional disturbance ultimately leads to transcendence. The paper argues that Karnad's dramaturgy revitalizes classical Indian aesthetic theory by employing rasa as a means of engaging modern psychological and moral concerns. By integrating myth, performance, and indigenous aesthetic principles, Yayati affirms the Natyashastra as a living and relevant foundation for contemporary Indian drama and performance studies.

Keywords: *Girish Karnad, Yayati, Natyashastra, Rasa Theory, Performance, Desire.*

THE TRANSFORMATIVE POWER OF BHAKTI: A STUDY OF SELECTED POEMS FROM RABINDRANATH TAGORE'S GITANJALI

Dr. Deepshikha Sharma

Assistant Professor (English)
Govt. SPMR College of Commerce, Jammu
Contact No: 9419963062
Email Id: deepshikhapanotra@gmail.com

ABSTRACT

Bhakti literature in India has played a vital role in shaping social consciousness by challenging ritualism, hierarchy, and exclusion, and by promoting ethical living grounded in devotion and human equality. This paper explores Rabindranath Tagore's Gitanjali as a modern rearticulation of the Bhakti tradition, focusing on three representative poems: Poem No. 11, "Leave this chanting and singing and telling of beads!", Poem No. 12, "The time that my journey takes is long and the way of it long", and Poem No. 35, "Where the mind is without fear and

the head is held high." Through these poems, Tagore transforms Bhakti from a purely inward spiritual practice into a socially responsive and ethically grounded vision.

Poem No. 11 directly critiques ritualistic and temple-centred worship, urging the devotee to recognize the presence of the divine among labourers working "in sun and in shower." By locating God in the everyday lives of the poor and the working classes, Tagore aligns himself with the egalitarian spirit of the Bhakti saints and affirms the dignity of labour as a sacred act. Poem No. 12 presents life as a prolonged spiritual journey marked by waiting, endurance, and faith, emphasizing perseverance as an essential aspect of devotion. In Poem No. 35, Tagore articulates a collective vision of freedom based on fearlessness, rational thought, and moral awakening.

The paper argues that through these poems, Tagore redefines Bhakti as an inclusive humanism that bridges devotion and social responsibility. His poetry rejects escapist spirituality and instead promotes an active engagement with the world, grounded in compassion, justice, and ethical clarity. Gitanjali thus emerges as a significant literary text that demonstrates how Bhakti literature can function as a powerful agent of social transformation in the modern Indian context.

Keywords: *Bhakti, Social Transformation, Humanism, Devotion, Ethical Consciousness, Indian English Poetry*

ART, CONSCIOUSNESS, AND JÑĀNA PARAMPARA: JAMMU & KASHMAIR'S CENTRALITY IN INDIAN AESTHETICS

Dr. Abhimanyu Dev Singh Billawaria

Postdoctoral Fellow (ICHR)
Department of English
Nava Nalanda Mahavihara
(Under Ministry of Culture, Gov't of India)
&
Guest Faculty,
Department of English
Central University of Jammu

ABSTRACT

Jammu and Kashmir, since the dawn of humanity, has been a geopolitical epicentre and has historically played a crucial role in the evolution of Indian aesthetic thought, functioning as a vibrant confluence of philosophy, literature, art, and spiritual inquiry. This research article examines the rise of Jammu and Kashmir as a significant centre of Indian aesthetics, tracing its intellectual lineage from early Sanskrit traditions to its crystallisation in classical aesthetic theories. This paper draws on foundational aesthetic texts such as the Nāṭyaśāstra, the Dhvanyāloka, and the Abhinavabhāratī, and foregrounds this region's decisive role in shaping rasa theory and aesthetic experience.

The article situates Abhinavagupta and many others as the central figures in this aesthetic renaissance, whose philosophical synthesis elevated rasa from a performative emotion to a universalised mode of spiritual realisation. Their integration of aesthetics with consciousness (cit) and bliss (ānanda) positioned this region as a unique epistemic space where art, philosophy, and liberation converged. The study also highlights how aesthetic categories such as rasa, dhvani, aucitya, and sahṛdaya evolved within the cultural milieu of J&K, supported by royal patronage, monastic learning, and scholarly networks.

Methodologically, the paper adopts a textual-analytical and interdisciplinary approach, engaging Sanskrit treatises, commentarial traditions, and contemporary research on Indian Knowledge Systems. It further explores the relevance of J&K aesthetics in modern contexts—spanning literary criticism, the performing arts, psychology, education, and cultural studies—thereby reaffirming its enduring significance.

By positioning Jammu and Kashmir not merely as a geographical region but as an intellectual nucleus of Indian aesthetic consciousness, the article contributes to current efforts to rediscover and reintegrate indigenous knowledge traditions into global academic discourse, as emphasised in contemporary Indian philosophical forums.

PANINI'S ASHTADHYAYI AND THE ARCHITECTURE OF SANSKRIT: GRAMMAR AS ALGORITHM

ABSTRACT

This paper explores Panini's Ashtadhyayi not merely as a grammatical treatise but as a profound intellectual system that anticipates modern linguistic theory, formal logic, and algorithmic thinking. Composed around the 5th century BCE, the Ashtadhyayi offers a generative, rule-based structure for Sanskrit that operates with astonishing precision, economy, and recursion; qualities that resonate with contemporary computational models and formal grammars.

Bridging linguistics, philosophy, and the history of science, this study examines how Panini's sutra-based system encodes a meta-language capable of producing all valid Sanskrit expressions from a finite set of rules. It investigates the Ashtadhyayi's use of meta-rules (paribhāṣās), affixation logic (pratyaya), and phonological transformations (sandhi, samāsa) as evidence of a proto-algorithmic framework. The paper also considers the role of the śiṣṭa (ideal speaker) and the concept of vyākaraṇa as both linguistic analysis and epistemic discipline within the broader context of Indian knowledge systems (śāstra), thereby contributing to contemporary efforts, such as those envisioned by the National Education Policy (2020) in order to recontextualize classical śāstric traditions within modern interdisciplinary research.

By placing Pāṇini in dialogue with structural linguistics (Saussure, Bloomfield), generative grammar (Chomsky), and even computer science (Backus-Naur Form, finite-state automata), this paper argues that the Ashtadhyayi is not only a cornerstone of Sanskrit but a foundational text in the global history of formal systems. It further reflects on how this grammatical architecture shaped classical Indian philosophy, poetics, and ritual practice, where language was not just a medium of expression but a means of ontological ordering.

Ultimately, this interdisciplinary inquiry positions Pāṇini's work as a testament to the scientific imagination of ancient India where grammar was not a passive record of usage but an active, generative force, encoding both linguistic possibility and philosophical precision.

Keywords - *Panini, Ashtadhyayi, Algorithmic Grammar, Indian Knowledge Systems (IKS), Formal Linguistics.*

RELEVANCE OF BABA FARID'S TEACHINGS IN TODAY'S FRAGMENTED WORLD

ABSTRACT

The present study deals with the teachings of the Sufi poet Baba Sheikh Farid and their relevance in contemporary times. Belonging to the Sufi sect, the poet used customary metaphors from day-to-day life to create awareness in society. He composed his verses, saloks, carrying messages to humanity, thereby serving a didactic purpose. Baba Farid urges the masses to be humble and submissive. Composed in easy language, the saloks serve as harbingers of compassion and humility. He highlights the transient and mortal nature of human beings in his verses.

An advocate of simplicity and poverty, the poet conveyed the message of renouncing worldly comforts and pleasures in his saloks because, according to him, contentment should be the basis of life. Baba Farid also emphasized selflessness in his verses. Although the poet belonged to Islam, he was critical of the ritualistic search for God, as he emphasized the union of the soul and God, both existing in a dormant state within human beings. He also propounded the message of service to humanity in his verses. Baba Farid strove to ignite feelings of love, concord, humanitarianism, impartiality, and reverence through his poetry. The poet advocated that virtue has to be imbibed in human life and can be attained through self-evaluation.

Keywords: *Sufi, Salok, transience, humility, compassion*

संस्कृत की वैज्ञानिक संरचनाः
पाणिनि की अष्टाध्यायी, व्याकरण और भाषाई तर्क

सारांश/ABSTRACT

''भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृतिस्तथाऽ अर्थात भारत की प्रतिष्ठा या गौरव के दो आधार हैं–संस्कृत और संस्कृति। एक अन्य उक्ति में कहा गया है– "संस्कृताश्रिता संस्कृतिः" इस संक्षिप्त किंतु गहन उक्ति का अर्थ है– भारतीय संस्कृति संस्कृत भाषा पर आश्रित है। अतः संस्कृत केवल एक भाषा नहीं, अपितु भारत की आत्मा है।

संस्कृत भाषा की संरचना को प्राचीन विश्व की सबसे वैज्ञानिक और तार्किक भाषाई प्रणाली माना जाता है, जिसकी नींव पाणिनि ने लगभग चौथी–पांचवीं शताब्दी ईसा पूर्व अष्टाध्यायी लिख कर रखी। यह शोध पत्र अष्टाध्यायी की वैज्ञानिकता का विश्लेषण करता है, जिसमें लगभग ४००० सूत्रों की अत्यन्त संक्षिप्त, नियम–आधारित और उत्पादक व्याकरण प्रणाली को प्रमुखता दी गई है।

पाणिनि का व्याकरण एक पूर्ण मेटा–भाषा (meta&language) के रूप में कार्य करता है, जिसमें ध्वनि–विज्ञान (phonology), रूप–विज्ञान (morphology) और वाक्य–विन्यास (syntax) को तार्किक नियमों, पुनरावृत्ति (recursion), अपवाद–नियमों और परिभाषा–सूत्रों के माध्यम से व्यवस्थित किया गया है। शिवसूत्र, स्थानिवद्भाव, आदेश, आगम, लोप आदि संचालन तथा त्रिमुनि प्रक्रिया जैसी प्रविधियाँ आधुनिक कम्प्यूटेशनल भाषाविज्ञान और फॉर्मल लैंग्वेज थ्योरी से आश्चर्यजनक समानता प्रदर्शित करती हैं।

यह पत्र अष्टाध्यायी को चॉम्स्की की जनरेटिव व्याकरण, बैकस–नॉर फॉर्म (BNF) और आधुनिक प्रोग्रामिंग भाषाओं की संरचना से तुलना करते हुए यह स्थापित करता है कि पाणिनि का व्याकरण केवल वर्णनात्मक नहीं, अपितु एक एल्गोरिदमिक और कम्प्यूटेशनल ढांचा है जो भाषा को पूर्णतः स्पष्ट, द्वयर्थरहित और व्यवस्थित बनाता है।

निष्कर्ष रूप में, अष्टाध्यायी प्राचीन भारत के भाषाई तर्क और वैज्ञानिक चिन्तन की सर्वोच्च उपलब्धि है, जो

आज के प्राकृतिक भाषा प्रसंस्करण (NLP), कृत्रिम बुद्धिमत्ता (AI) और कम्प्यूटर विज्ञान के लिए भी प्रासंगिक एवं प्रेरणादायी है। यह अध्ययन संस्कृत व्याकरण की वैज्ञानिक संरचना को पुनः स्थापित करते हुए इसके समकालीन अनुप्रयोगों की सम्भावनाओं को रेखांकित करता है।

DR-SHUBH KIMAR_HEAD SANSKRIT DEPARTMENT_GOVT-DEGREE COLLEGE, BASOHLI, J&K UT.

शोध विषयः– "भारतीय शास्त्रीय नृत्य पर नाट्यशास्त्र का प्रभाि"

डॉ. ओम प्रकाश संस्कृत सहायकाचायय राजकीय स्नातक महहला महाहिद्यालय उधमपुर शोध सार (Abstract) प ् रस्तुत शोध सार "भारतीय शास्त्रीय नृत्य पर नाट्यशास्त्र का प्रभाि" हिषय पर कें द्रित है। नाट्यशास्त्र, महर्षि भरतमुहन द्वारा रचचत, भारतीय कला एिं ज्ञान परंपरा का एक आधारभूत ग्रंथ है, जजसने नाटक, नृत्य और संगीत की सैद्रांहतक एिं व्यािहाररक संरचना को सुव्यिस्थित हकया। भारतीय शास्त्रीय नृत्य की सभी प्रमुख शैचलयाँ्कृजैसे भरतनाट्यम्, कथक, कथकली, ओहडसी, कु चचपुडी, मणिपुरी और मोहहनीअट्टम्कृप्रत्यक्ष या परोक्ष रूप से नाट्यशास्त्र के चसद्रांतों से अनुप्राणित हैं। इस शोध में नाट्यशास्त्र मेंि रीति नृत्य की अिधािरिाओंकृनृत्त, नृत्य और नाट्यकृतथा अण्भनय के चार प्रकार (आंहगक,िाचचक, आहायय एिं सात्त्विक) का भारतीय शास्त्रीय नृत्य पर पडे प्रभाि का हिश्लेषि हकया गया है। हिशेष रूप से रस चसद्रांत को शास्त्रीय नृत्य की आत्मा के रूप में रेखांहकत हकया गया है, जो नतयक और दशयक के बीच भाित्मक संप्रेषि को संभि बनाता है। इसके अहतररक्त हस्त मुिाएँ, अंग संचालन, भाि–भंहगमाएँ तथा मंचीय प ् रस्तुहत की परंपरा भी नाट्यशास्त्र की देन मानी जाती है। यह शोध हनष्कषय प्रस्तुत करता है हक नाट्यशास्त्र ने भारतीय शास्त्रीय नृत्य को केिल शारीररक अण्भव्यस्थक्त न बनाकर एक सुसंगद्रित, अनुशाचसत और आध्यात्मक कला रूप प्रदान हकया। समकालीन युग में भी नाट्यशास्त्र की अिधािरिाएँ नृत्य प्रचशक्षि और मंचीय प्रस्तुहतयों में समान रूप से प्रासंहगक बनी हुई हैं, जो इसकी शाश्वतता और व ् यापक प्रभाि को चसद् करती हैं। मुख्य शब्द।

(Keywords)ः नाट्यशास्त्र, भारतीय शास्त्रीय नृत्य, अण्भनय, रस चसद्रांत, भरतमुहन, भारतीय ज्ञान परंपरा।

HARMONY THROUGH TURMOIL: RASA AESTHETICS AS A READER-RESPONSE FRAMEWORK IN WUTHERING HEIGHTS

ABSTRACT

This paper examines Emily Bronte's Wuthering Heights through the lens of classical Indian rasa theory, showing how it functions as a reader-response framework to illuminate the novel's emotional and aesthetic impact. The text presents turbulent passions, acts of revenge, and gothic despair, yet these elements are carefully structured to produce a coherent emotional experience. Drawing on Bharata Muni's Natyashastra, the study explores how vibhavas (determinants), anubhavas (expressive responses), and vyabhicaribhavas (transitory emotions) combine to evoke dominant rasas such as karuna (pathos), raudra (fury), and bhayanaka (terror).

The paper situates the concept of the sahrdaya (sensitive spectator), within a reader-response framework, demonstrating that the aesthetic and emotional meaning of the novel emerges through active engagement with the text. By focusing on the orchestration of emotion rather than plot or moral clarity, this study shows that Wuthering Heights achieves a distinctive form of aesthetic harmony. This approach underscores the relevance of Indian aesthetic theory in modern literary analysis and offers a model for cross-cultural literary criticism that highlights the centrality of emotion in shaping meaning.

Keywords: Rasa aesthetics, Reader-response theory, Emotional orchestration, Cross-cultural literary analysis

BHAKTI AND SUFI LITERARY TRADITIONS: A COMPARATIVE STUDY OF SOCIAL REFORM

Nikita

Student
School of Teacher Education, CLUJ

ABSTRACT

Bhakti and Sufi literature occupy a significant place in the cultural and spiritual history of the Indian subcontinent, functioning not merely as religious expression but as a powerful agent of social transformation. Emerging during periods of rigid social hierarchies, religious orthodoxy, and sectarian divisions, both Bhakti and Sufi movements challenged dominant structures by emphasizing love, devotion, equality, and inner spirituality over ritualistic practices. This paper examines how Bhakti and Sufi literary traditions contributed to social reform by questioning caste discrimination, religious intolerance, and institutionalized authority.

Bhakti literature, expressed through vernacular languages, made spiritual knowledge accessible to common people, breaking the monopoly of elite religious classes. Poet-saints such as Kabir, Mirabai, Tukaram, and Ravidas used simple yet profound language to criticize social evils, promote human dignity, and advocate devotion beyond caste, gender, or social status. Their poetry encouraged introspection and moral reform, inspiring collective consciousness and resistance against social injustice. Similarly, Sufi literature emphasized universal love, harmony, and coexistence. Sufi poets like Amir Khusro and Bulleh Shah employed symbolism, metaphors, and music to convey spiritual truths that transcended religious boundaries, fostering communal unity and cultural synthesis.

Both traditions rejected rigid dogmas and emphasized personal spiritual experience, thereby creating a democratic spiritual space where individuals could seek truth independently. The shared values of compassion, humility, and tolerance found in Bhakti and Sufi texts contributed to a syncretic culture that promoted dialogue between different communities. Literature became a medium through which marginalized voices found expression and oppressive norms were questioned.

This paper argues that Bhakti and Sufi literature functioned as transformative social forces by reshaping moral values and redefining spiritual identity. Their enduring relevance lies in their ability to address contemporary issues of social inequality, communal conflict, and spiritual alienation. By foregrounding humanity over hierarchy, Bhakti and Sufi literary traditions continue to inspire inclusive social thought and ethical living in modern society.

Keywords: Bhakti Movement, Sufi Literature, Social Transformation, Devotional Poetry, Spiritual Equality, Indian Literary Traditions

भक्ति साहित्य में लोकतांत्रिक मूल्य प्रस्तुतकतता :

डॉ. आकृति चंद्र

सहायक प्राध्यापकः श्री माता वैष्णो देवी विश्वविद्यालय, कटरा

Email id – aakritichandra-23@gmail-com

शोध–सार

धर्म के अंतर्गत ईश्वर यत अलौकिक सत्ता से संबंध बनाने हेतु ज्ञान, कर्म, योग और भक्ति चार साधन हैं । ज्ञान, कर्म और योग की अपेक्षा भक्ति मार्ग बोधगम्य और सरल है । भक्ति धर्म का रसात्मक रूप है अर्थात् ईश्वर हेतु रति के भाव की अभिव्यक्ति ही 'भक्ति' है । अतः भक्ति भावात्मक और सर्वसुलभ भी है । इस तरह से लोक जीवन में धर्म ने जब भी आंदोलन का रूप लिया और समाज का मार्गदर्शन किया तो भक्ति ही उसका माध्यम बनी है । आज विश्वभर में धर्म–सम्प्रदाय के संघर्ष मानवता के लिए गंभीर खतरा बन चुके हैं । ईसाइयत, यूरोप और अफ्रीका में जातिगत भेद–भाव, सम्प्रदायिक हिंसा जैसी हिंसक रीतियाँ मानव जीवन को नष्ट करने के साथ ही विश्व शांति को चुनौती दे रहे हैं । ऐसे संकट में आधुनिक साधन समाधान नहीं दे पा रहे । मानवता को बचाने में भक्ति साहित्य की मानवीय, उदार और आध्यात्मिक दृष्टि ही वास्तविक रूप से समाज का मार्गदर्शन कर सकती है । मध्यकालीन भारत में जब समाज राजनीतिक अस्थिरता, विदेशी आक्रमणों, सामंती वर्ण, जातिगत भेदभाव, धार्मिक कट्टरता, धार्मिक कर्मकाण्ड तथा धार्मिक संकीर्णता ने सामान्य जन को हाशिये पर धकेल दिया था । तब भक्ति साहित्य ने भारतीय लोकतांत्रिक मूल्यों का जीवंत किया । भक्ति साहित्य ने जिस समानता, स्वतंत्रता, बंधुत्व, न्याय और मानवीय करुणा की स्थापना की, वही मूल्य आगे चलकर आधुनिक लोकतंत्र की आधारभूत बने । ये मूल्य आज भी प्रासंगिक हैं और हमारे समाज और जीवन का मार्गदर्शन करते हैं । आधुनिक काल में मूल्यों के दरकते युग में जहाँ दुनिया धर्म के वैश्विक उन्माद से घिरती जा रही वहीं भक्ति साहित्य ने जो कसौटी बनाई उसकी प्रासंगिकता निरंतर बढ़ती जा रही है । प्रस्तुत आलेख में भक्ति के विभिन्न संतों की वाणियों और साहित्यिक रचनाओं पर चर्चा करते हुए यह बतलाया जाएगा कि किस प्रकार भक्ति साहित्य ने भारतीय लोकतांत्रिक मूल्यों का जीवंत किया और आज भी यह दर्शन और साहित्य किस प्रकार प्रासंगिक है ।

बीज शब्द – आध्यात्मिक दृष्टि, ज्ञान, कर्म, योग और भक्ति, समन्वयवादी समाज, साहित्य का मध्यकाल, स्वर्णकाल, प्रासंगिकता आदि ।

NAKED SOVEREIGNTY: A COMPARATIVE ANALYSIS OF AKKA MAHADEVI AND LAL DED AS SUBVERSIVE AGENTS OF MEDIEVAL TRANSFORMATION

Salma Khatoon Dar

Student
Govt. College of Education, Canal Road, Jammu
Contact: 6005806095
Email: salmadar600@gmail.com

ABSTRACT

This paper investigates the radical asceticism of two pre-eminent female mystics of India: the 12th-century Virashaiva saint Akka Mahadevi and the 14th-century Kashmiri Shaiva poetess Lal Ded. Under the overarching theme of Bhakti and Sufi traditions as catalysts for social change, this study argues that the twin practices of "radical nudity" and "voluntary homelessness" were not merely expressions of spiritual ecstasy but were calculated subversions of the medieval "Grihastha" (domestic) order.

Through a comparative hermeneutical analysis of Mahadevi's Vachanas and Lal Ded's Vakhs, the research

explores how these women dismantled the patriarchal "modesty-domesticity" complex. By rejecting the physical garment, they rejected the male gaze and state-defined morality; by embracing itinerancy, they reclaimed the public square for female intellectual discourse. The paper further examines how their choice of vernacular languages democratized spiritual agency, allowing their subversive ideologies to permeate the socio-cultural fabric of Karnataka and Kashmir. Ultimately, this study posits that Akka Mahadevi and Lal Ded transformed the female body from a vessel of social honor into a site of political and spiritual sovereignty, laying the foundational tropes for later feminist consciousness in Indian literature.

ORAL MNEMONICS AND MEMORY TECHNIQUES IN FICTIONAL STRUCTURE: AN INDIAN KNOWLEDGE SYSTEMS (IKS) APPROACH

Dr. Meeraz Hoque

Assistant Professor, Department of English, Noida Institute of Engineering and Technology,
Greater Noida (Uttar Pradesh).
Email- meerazhoque@gmail.com

ABSTRACT

Abstract: This paper examines how oral mnemonics and indigenous memory techniques shape the narrative structures of modern fiction through the conceptual lens of the Indian Knowledge Systems (IKS). For thousands of years, India sustained its intellectual, philosophical, and cultural traditions through orality, relying on highly developed mnemonic tools such as patterned repetition, rhythmic recitation, metrical organization, formulaic openings, and episodic sequencing. These devices—visible in Vedic chant traditions, epic performances, folk storytelling, devotional songs, and regional oral genres—functioned as both cognitive technologies and cultural preservation mechanisms. By tracing how these techniques inform contemporary fictional forms, the paper argues that oral mnemonics continue to influence modern narrative craft, especially in postcolonial and indigenous literary contexts. Using IKS principles such as sūtra compression, dhāraṇā (focused retention), anuvṛtti (semantic carryover), and chandas (metrical regulation), the analysis identifies several oral-derived narrative features: cyclical and episodic structuring, rhythmic and auditory prose, strategic repetition, refrains, and nested storytelling. These elements serve not only as stylistic choices but also as mnemonic architectures that echo the communal memory practices central to oral cultures. In contemporary fiction, such techniques become crucial for articulating themes of cultural continuity, historical rupture, displacement, and identity formation. This paper highlights how many postcolonial writers—especially those drawing from indigenous and borderland traditions—use oral mnemonic models to reclaim suppressed histories and resist linear, Eurocentric narrative forms. Characters frequently act as memory-bearers, while the narrative itself mimics the fluid, recursive, and performative logic of oral storytelling. Particularly in regions like North Bengal and Cooch Behar, oral memory systems embedded in folklore, ritual, and testimony shape fictional representation. By integrating IKS perspectives into literary analysis, the study demonstrates that fiction operates not only as aesthetic expression but also as a living repository of cultural knowledge, extending India's long-standing tradition of preserving memory through storytelling.

"VOICES OF THE HEART: HOW BHAKTI AND SUFI POETS REWROTE THE RULES OF SOCIETY"

Dr. Geetika Patni

Assistant Professor
Department of English
Swami Keshvanand Institute of Technology, Management & Gramothan

ABSTRACT

In India the Bhakti and Sufi movements were considered to be the most contributive revolutions in the history of Indian radical movements. These movements by the use of local languages worked as agencies for the major upheaval to bring social transformation. These revolutionaries dismantled the linguistic barriers from elite Sanskrit and persion that had preserved since long with the monopoly of the priestly and courtly classes over sacred knowledge by giving due priority to the language of masses. This study focuses on how Mirabai, kabir, Basavanna and Bulleh Shah challenged the discrimination based on caste, creed, gender and religious conventions. They advocated for a direct connection with the divine emotionally-by democratizing spirituality and fostering equality for the lower caste, the artisan and the woman leaving the rigid hierarchies. They not only created a 'common room' culture using the language of commoner to establish equal spiritual standing but also diving into the linguistic strategies of Ulatbansi and Kafi, to shock the listener out of conventional thinking by using paradox and folk rhythm. Bringing social equality was the sole purpose of Bhakti and Sufi literature where they advocated the spiritual liberation away from complex Sanskrit shlokas and distant temple, from a passive observer of real religion into an active participant.

Keywords: Bhakti Movement, Sufism, Social Transformation, Vernacular Literature, Egalitarianism, Kabir, Bulleh Shah, Caste Reform.

THE FAMILY AS A CONTESTED SITE OF KASHMIRIYAT: INDIGENOUS PHILOSOPHIES IN THE KASHMIRI LITERARY IMAGINATION

Dr. Muzafar Ahmad Bhat

Assistant Professor
Department of English
Govt Degree College Shopian, Jammu Kashmir
Email: muzaffarmaqsood@gmail.com | Cell no: 7006771313

ABSTRACT

The idea of family in India is always the microcosm of nation and is a primary site of Bharatiyata. However, in Kashmir it is a sacred crucible within which the contested cultural ethos of Kashmiriyat are nurtured and challenged. Kashmiriyat is a historically shared syncretic cultural communitas between Hindu, Muslim and Sikh communities. It is also shared practices and memories that continue to shape intimate spaces of Kashmiri families. Kashmiriyat is a confluence of philosophies such as Buddhism, Shaivism, Rishism and Sufism and this collective identity won the Kashmir its title of 'Rishi Vatika' or 'Rish Vaer' and 'Pir Vaer', the valley of Saints and Pirs. While drawing on a rich interdisciplinary framework, this paper will investigate family as a sacred archive where Kashmiriyat is preserved. It frames family (Kula) as an essential archive of socialization and identity formation amidst conflict. Methodologically, this proposed study based on literary hermeneutics, linguistic discursive analysis and ethnographic study will investigate not only Kashmiri poetry, memoirs and folk literature but also

trace semantic and pragmatic dimensions of oral histories, proverbs and every day practices (Nag-sacred spring, Herath— Kashmir Hindu festival, Wanvun—women rhythmic singing , Ded--grandmother, Taher— yellow sacred rice, Zamtur—son-in-law, Harod—autumn, Wandeh—winter, hoggade—salted fish), that continuously draw inspiration from Buddhism, Shaivism, Rishism and Sufism amidst political conflicts. Therefore, the idea of family embodied in linguistics variants like 'Kula' 'Chula' 'Kumbeh' functions as a living archive of philosophical and spiritual legacy. The study therefore employs theoretical and empirical methods and also includes participant observation, interviews and documentation of oral practices to examine how memory, resilience and cultural transmission intersects in fostering indigenous spirituality that has a direct relevance for community reconciliation and interfaith dialogue in contemporary Kashmir.

RASA THEORY AS A PRECURSOR TO WESTERN AESTHETICS: RE-READING ENGLISH POETRY THROUGH BHARATA'S FRAMEWORK

Payel Ghosh

PhD Scholar, Department of English, Cooch Behar Panchanan Barma University.
Email- payel.ku1995@gmail.com

ABSTRACT

This paper explores how Bharata's Rasa Theory can serve as a meaningful precursor to and dialogic partner with dominant strands of Western aesthetic thought. While Western frameworks often foreground individual expression, mimetic representation, or the autonomy of the artwork, Rasa Theory centres the shared emotional experience that arises between text, performer, and audience. By placing these two traditions in conversation, the seminar re-reads key moments in English poetry to reveal how emotional flavours shape literary meaning beyond structural or stylistic analysis. The discussion begins with a brief outline of the classical Indian concept of rasa as emotional essence and examines how it functions through vibhava, anubhava, and vyabhichari bhavas. These categories help illuminate poetic effects that are sometimes reduced to metaphor or mood in Western criticism. When applied to English poetic traditions, from the contemplative tone of the Metaphysicals to the heightened inwardness of the Romantics and the fragmentary tensions of the Modernists, the rasa lens uncovers deeper patterns of emotional orchestration. For instance, the serenity of shanta can reframe Wordsworth's meditative landscapes, while karuna offers a fresh reading of Eliot's sense of loss and displacement. The paper argues that using Rasa Theory is not an act of simple comparison but a way of expanding interpretative reach through a pluralistic aesthetic model. This approach challenges the hierarchy that often places Western theory at the centre and opens space for Indian knowledge systems in contemporary literary studies. By re-reading English poetry through Bharata's framework, the project highlights how cross-cultural aesthetic dialogue can revitalise familiar texts and encourage a more inclusive vocabulary for literary interpretation.

Keywords: *Rasa Theory, Indian Aesthetics; Poetry, Tradition, Poetics.*

INTEGRATING BUDDHIST MEDITATION PRACTICES INTO ENGLISH LANGUAGE TEACHING AT BUDDHIST UNIVERSITIES IN VIETNAM

Dr Le Hong Linh

Research Scholar, Department of English, Acharya Nagarjuna University, Guntur

ABSTRACT

This paper explores the integration of Buddhist meditation practices in English Language Teaching (ELT) programs at Vietnamese Buddhist institutions of higher education. It is based on the principle that English is not simply a means of communication, but also an instrument for transmitting Buddhist texts, laws and contemplative aesthetics. Borrowing on the Mahāyāna Buddhist practices, especially the integrated Śamatha and Vipaśyanā combined practices, the study redefines ELT as a contemplative learning process coherent with Indian Knowledge Systems (IKS). Rather than uncritically adopting Western-based models of pedagogy, this paper argues that the teaching of English in Buddhist higher education should begin from an indigenous epistemology and draw upon local traditions of language use and spiritual cultivation.

Based on a qualitative meta-theoretical analysis of Buddhist Contemplative', pedagogy as well Humanities and Numbers applied to ELT theories, the thesis develops an integrative model that combines mindfulness, ethical perceptiveness and reflective learning activities supported by academic English instruction. It also explores the special circumstance of Vietnamese Buddhist universities that see at least four traditional languages (Sanskrit, Pāli, Chinese and Vietnamese) intersect with English as a significant language of study. The conclusion is that a contemplative ELT deepens cognitive level, heightens learner consciousness and enhances the development of intercultural competence within the spiritually and aesthetically transformative grounds of Buddhist-based education. This study adds to current debates about culturally responsive pedagogy and situates contemplative ELT as a potentially transformative model for Buddhist higher education in Southeast Asia.

Keywords: *Buddhist meditation, English Language Teaching, Indigenous epistemology*

TRACK 6

DECODING INDIA'S PAST THROUGH KALHANA'S RAJATARANGINI

Prof. Anuradha Choudhary

Associate Professor, Govt. College of Education, Jammu, Mobile No.: 9469173753
Email: anuradhachoudhary2016@gmail.com

ABSTRACT

Kalhana's Rajatarangani, composed in the middle of the 12th century, is a 'unique history of the Kashmir kings.' It is a history of immense relevance to a medieval historiographical understanding of India. I explore how this kāvyā text goes beyond being a 'chronicle of kings' to embody a 'historiographical tradition.' It combines poetical creative genius with critical thinking to source information not only through 'narratives' or 'texts' but even through 'received traditions' in stone inscriptions 'temple records,' besides 'texts like Nilamata Purana.' Kalhana begins his life right from mythological times to his generation. He disputes 'pre-modern' historiography for its 'mythical fabrications' à la Eurocentrism. This paper analyses the methodological concern of Rajatanagini. In his prefatory self-reflection, Kalhana articulates tenets of truthfulness pramāṇa and objectivity nihśreyasa. Contrary to biographical accounts of courtly patronage, he indicatively laments kings such as Harsha of Kashmir for their despotism and profligacy. By structural analysis, I show how cyclic patterns of political success are encoded in the tarangini-wave structure of the text, fusing dharma-shastrik values with politics. By juxtaposing ta'rikh-traditions in Persianate manuscripts with traditional Chinese annals, Rajatanagini is contextualized within Through rectification of socio-political topographies, Kalhana throws light upon pan-Indian trends. Feudal land grants, temple economies, and invasions by Turks are some of the themes he deals with in order to demonstrate brahmanical domination and monarchial dominance of the environment in Himalayan politics. This analysis makes use of an inter-disciplinary methodology like epigraphic authentication and GIS mapping of some sites like the case of Avantipura in order to authenticate Kalhana's narratives. After all, a comprehension of Indian history via Rajatarangini resets our notion of historical knowledge as a dialogue. Poetry as a form of resistance upends power, advising today's researcher to return to native epistemologies.

Keywords: *Kalhana, Rajatarangini, Kashmir historiography, Sanskrit kāvyā, dynastic chronicle*

BEYOND MARRIAGE: LIVED EXPERIENCES OF NEVER- MARRIED WOMEN IN URBAN JAMMU, INDIA

Manu Saini

ABSTRACT

Marriage occupies a central position in Indian social life, functioning as a key marker of femininity, respectability, and social belonging. For women in particular, marital status is deeply embedded within normative life-course expectations, family honor, and moral legitimacy. Consequently, remaining unmarried beyond socially sanctioned ages is frequently constructed as deviant, exposing women to stigma, social surveillance, and subtle forms of exclusion. This study examines the lived experiences of never-married women aged 40 years and above residing in urban areas of the Jammu division, Union Territory of Jammu and Kashmir, India—an understudied yet sociologically significant population. Drawing on qualitative primary data generated through in-depth interviews and focus group discussions, the research explores how never-married women interpret, negotiate, and redefine

their identities in everyday social interactions. By centering the voices of never-married women in an urban Indian context, this study contributes to sociological debates on marriage, gender, and urban social change. It challenges dominant assumptions that equate womanhood and fulfillment with marriage and calls for greater scholarly and policy recognition of never-married women as a distinct social category within contemporary Indian society.

Keywords: *Never-married women, Urban area, Gender, Stigma, Aging.*

MOKSHA AS RECOGNITION: A CRITICAL REINTERPRETATION OF MOKSHA IN KASHMIR SHAIVA PHILOSOPHY

Dr Pooja Tripathi

Former Research Scholar, Banaras Hindu University, Email: tripathi.pooja94@gmail.com

ABSTRACT

The ultimate goal of every Indian philosophy is to attain salvation, which is to get rid of bondage, ignorance or the cycle of birth and death In the theistic and atheistic philosophies of Indian philosophy, salvation is mainly seen as the goal of knowledge, devotion, renunciation of suffering and the destruction of karma. Kashmir shaivisim gives a different important and philosophical explanation of salvation in which salvation is not attained but understood as recognition (pratyabhijna) i.e. self-identity.It is different from smriti. Kashmir Shaiva philosophy is called Pratyabhijna philosophy, and this philosophy has given a very beautiful, critical and explanatory explanation of the concept of salvation. First of all, Somanand laid the foundation of this philosophy in his book 'shivdristi' After that Utpaldeva , Abhinavagupta and Kshemaraja expressed their views on Kashmir shaivisim And the study of the texts of all these scholars asserts that the attainment of bondage and salvation is not external but it is based on our consciousness (Chit). and bondage is the state of constriction of consciousness called 'mala or kunchaka.' This state is not classified as ignorance like other philosophies Moksha does not mean leaving the world or detachment from worldly activities or believing the world of experience to be unreal but recognition of one's true being Where one understands that pure consciousness is the truth and it exists inside every person in the world. Every person is Shiva. Thus, In this research, we will discuss how the concept of liberation in Kashmir Shaivism differs from other Indian philosophies, what ultimate consciousness is, and we will also conduct an in-depth study on how Pratibhigya differs from Smriti., as well as talk about the means by which we can reach this state

Keywords: *Moksha, Kashmir Shaiva philosophy, Pratyabhijna, Chit (consciousness), freedom, Mukti.*

ART, CONSCIOUSNESS, AND JÑĀNA PARAMPARA: JAMMU & KASHMIR'S CENTRALITY IN INDIAN AESTHETICS

Dr. Abhimanyu Dev Singh Billawaria & Guest Faculty

*Postdoctoral Fellow (ICHR), Department of English, Nava Nalanda Mahavihara,
(Under Ministry of Culture, Gov't of India), Email: abillawaria@gmail.com
**Department of English, Central University of Jammu

ABSTRACT

Jammu and Kashmir, since the dawn of humanity, has been a geopolitical epicentre and has historically played a crucial role in the evolution of Indian aesthetic thought, functioning as a vibrant confluence of philosophy, literature, art, and spiritual inquiry. This research article examines the rise of Jammu and Kashmir as a significant centre of Indian aesthetics, tracing its intellectual lineage from early Sanskrit traditions to its crystallisation in classical aesthetic theories. This paper draws on foundational aesthetic texts such as the Nāṭyaśāstra, the Dhvanyāloka, and the Abhinavabhāratī, and foregrounds this region's decisive role in shaping rasa theory and aesthetic experience. The article situates Abhinavagupta and many others as the central figures in this aesthetic renaissance, whose philosophical synthesis elevated rasa from a performative emotion to a universalised mode of spiritual realisation. Their integration of aesthetics with consciousness (cit) and bliss (ānanda) positioned this region as a unique epistemic space where art, philosophy, and liberation converged. The study also highlights how aesthetic categories such as rasa, dhvani, aucitya, and sahṛdaya evolved within the cultural milieu of J&K, supported by royal patronage, monastic learning, and scholarly networks. Methodologically, the paper adopts a textual-analytical and interdisciplinary approach, engaging Sanskrit treatises, commentarial traditions, and contemporary research on Indian Knowledge Systems. It further explores the relevance of J&K aesthetics in modern contexts—spanning literary criticism, the performing arts, psychology, education, and cultural studies—thereby reaffirming its enduring significance. By positioning Jammu and Kashmir not merely as a geographical region but as an intellectual nucleus of Indian aesthetic consciousness, the article contributes to current efforts to rediscover and reintegrate indigenous knowledge traditions into global academic discourse, as emphasised in contemporary Indian philosophical forums.

Keywords: *Indian Aesthetics; Rasa Theory; Abhinavagupta; Indian Knowledge Systems; Dhvani; Aesthetic Consciousness; Jammu and Kashmir*

TRADITIONAL HANDICRAFTS OF JAMMU: PRESERVING INDIGENOUS KNOWLEDGE AND ECONOMIC SUSTAINABILITY

Shubham Choudhary

Student, B. Com, University of Jammu
Email: Shubham18093@gmail.com, Mobile:9596981837

ABSTRACT

Indian handicrafts represent a rich repository of indigenous knowledge that has been transmitted across generations through skill, practice, and cultural values. The traditional handicrafts of the Jammu region, such as Basohli paintings, wooden crafts, embroidery, and handloom products, reflect the essence of Bharatiya Bodh by integrating creativity, sustainability, and livelihood generation. These crafts are not merely economic activities but also embody cultural identity, ethical production, and community-based knowledge systems. In the contemporary era of industrialization and mass production, traditional handicrafts face challenges such as declining demand,

lack of institutional support, limited market access, and inadequate integration with modern education systems. This paper attempts to study the role of Jammu's handicrafts as a form of Indian Knowledge System and their contribution to economic sustainability and employment generation, particularly in rural areas. The study highlights how traditional artisans rely on locally available resources, eco-friendly techniques, and skill-based learning, which align with the principles of sustainable development. It further emphasizes the need to revive and preserve this indigenous knowledge by incorporating handicraft education into modern curricula, promoting skill-based learning, and encouraging entrepreneurship among youth. The paper concludes that preservation of traditional handicrafts is essential not only for cultural continuity but also for inclusive economic growth. By strengthening policy support, educational integration, and market linkages, Jammu's handicraft sector can play a significant role in reviving Bharatiya Bodh while addressing modern economic and employment challenges.

BUDDHISM BEYOND AMBARAN: TRACING THE FORGOTTEN HERITAGE IN THE CHENAB VALLEY

Dr Harmeet Singh

HOD Political Science, GDC Katra,
Mob: 7006460912 | Email: harmeetjnu@gmail.com

ABSTRACT

This study explores the historical significance of the Chenab Valley and the cultural diffusion of Buddhism in the Chenab Valley region with a particular focus on Akhnoor, an important archaeological site in the vicinity of Jammu city. The Akhnoor region lies along the routes that once formed the western branches of the ancient Silk Route. The Akhnoor region is a cradle of civilisation, and it served as a vital Buddhist corridor connecting the plains of Gandhara with the Himalayan regions of Kashmir, Kishtwar, Zanskar, and beyond. Excavations at Akhnoor—especially at the Ambaran site—have revealed monasteries, stupas, terracotta artefacts, and Kushan-period Buddhist remains, establishing it as one of the earliest Buddhist centres in northern India. The archaeological findings at the Ambaran site confirm that this part of Jammu was a significant centre of Buddhist learning and practice. The Buddhist monks travelled in this region with the old Silk Route passing through the region, and they halted and stayed at Ambaran. This paper explores that the famous Ambaran site existed long before the spread of Buddhism in other parts of the Chenab Valley. This site acted as a transit point for the Buddhist travellers, and Ambaran acts as a close linking bridge with other parts of the world. Despite its profound historical and spiritual value, the Ambaran site has not received the global attention it deserves. No major excavations, research projects, or conservation initiatives have been undertaken to make this region a centre of attraction for Buddhist culture. The merchants, monks, and travellers at that time moved through the Ch enab gorge towards Ladakh, Afghanistan, and Central Asia; the spiritual and artistic traditions of Buddhism permeated the region, leaving subtle yet enduring imprints on the upper Chenab areas of Kishtwar, Bhaderwah, Doda, and Paddar. Although monumental Buddhist structures are sparse in the interior valley today, the region's history, oral traditions, paintings, rock art, and cross-Himalayan trade patterns suggest a deeper historical engagement with Buddhist tradition, thought, and culture in the Chenab Valley. This paper explores that a deeper understanding of the role of the Ambaran site as a gateway to the Silk Route not only illuminates the valley's ancient transregional

connections but also highlights the Chenab region's significance as a cultural bridge linking the Indian subcontinent with the broader Buddhist world. The Ambaran site holds particular importance because it offers a tangible link to the region known in ancient texts as Madradesh, i.e., the part of the land which lies between the Chenab and Ravi rivers. The old Buddhist texts and the literature mention several of the Buddha's close disciples, including Mahakappina, Khema, and Bhadda Kapilani, as hailing from Madradesh. The capital of this rich literary region was Sialkot, which is in Pakistan now and lies in the southern part of present-day Jammu city. It can be decoded from this fact and historical excavations that the people from this region adopted Buddhism and were the active followers of the Buddhist religion and the magnitude and spread of Buddhism in this region and beyond it towards Bamiyan of present-day Afghanistan.

ECONOMIC SUSTAINABILITY OF HAND-KNOTTED CARPET WEAVING AND ARTISAN LIVELIHOODS IN KASHMIR.

Dr Aamir Majeed Parray

Assistant Professor, Crescent School of Law, Chennai, India,
Email: aamireconomics777@gmail.com

ABSTRACT

Kaleen Kaam, the traditional hand-knotted carpet making of Kashmir represents a refined form of indigenous art and craftsmanship, where quality is fundamentally determined by the number and precision of knots used in the weaving process. The core technique involves the meticulous wrapping of yarn around the warp threads to form a dense pile a process known as knotting. Each carpet is produced entirely by hand using wool, silk, or a blend of both requiring high levels of skill time and generational knowledge. Historically this craft served as a major source of livelihood in Kashmir particularly for rural households and women artisans who could engage in production from their homes. Despite its artistic excellence and global reputation Kashmiri hand-knotted carpet weaving has become economically unsustainable. Artisans receive extremely low daily earnings often insufficient to meet basic subsistence needs making continued engagement in the craft financially unviable. Simultaneously machine-made carpets produced at lower costs within shorter time frames and in large quantities have flooded the market significantly reducing demand for handmade carpets. This unequal competition has led to declining participation skill erosion and near disappearance of traditional weaving clusters. From an economic sustainability perspective, the decline of Kaleen Kaam reflects market failure absence of price support and inadequate policy protection for labor-intensive cultural industries. The loss of this craft has broader implications including reduced female workforce participation rural livelihood insecurity and erosion of cultural capital. This paper argues that revitalizing Kashmiri carpet weaving requires targeted government intervention through artisan subsidies fair wage mechanisms market access support and protection of handmade products through certification and geographical indication enforcement. Sustaining Kaleen Kaam is essential not only for preserving cultural heritage but also for promoting inclusive economic development gender empowerment and environmentally responsible production.

THE FAMILY AS A CONTESTED SITE OF KASHMIRIYAT INDIGENOUS PHILOSOPHIES IN THE KASHMIRI LITERARY IMAGINATION

Dr. Muzafar Ahmad Bhat

Assistant Professor, Department of English,
Govt Degree College Shopian, Jammu Kashmir
Email: muzaffarmaqsood@gmail.com, Cell no: 7006771313

ABSTRACT

The idea of family in India is always the microcosm of nation and is a primary site of Bharatiyata. However, in Kashmir it is a sacred crucible within which the contested cultural ethos of Kashmiriyat are nurtured and challenged. Kashmiriyat is a historically shared syncretic cultural communitas between Hindu, Muslim and Sikh communities. It is also shared practices and memories that continue to shape intimate spaces of Kashmiri families. Kashmiriyat is a confluence of philosophies such as Buddhism, Shaivism, Rishism and Sufism and this collective identity won the Kashmir its title of 'Rishi Vatika' or 'Rish Vaer' and 'Pir Vaer', the valley of Saints and Pirs. While drawing on a rich interdisciplinary framework, this paper will investigate family as a sacred archive where Kashmiriyat is preserved. It frames family (Kula) as an essential archive of socialization and identity formation amidst conflict. Methodologically, this proposed study based on literary hermeneutics, linguistic discursive analysis and ethnographic study will investigate not only Kashmiri poetry, memoirs and folk literature but also trace semantic and pragmatic dimensions of oral histories, proverbs and every day practices (Nag-sacred spring, Herath— Kashmir Hindu festival, Wanvun—women rhythmic singing , Ded--grandmother, Taher—yellow sacred rice, Zamtur—son-in-law, Harod—autumn, Wandeh—winter, hoggade—salted fish), that continuously draw inspiration from Buddhism, Shaivism, Rishism and Sufism amidst political conflicts. Therefore, the idea of family embodied in linguistics variants like 'Kula' 'Chula' 'Kumbeh' functions as a living archive of philosophical and spiritual legacy. The study therefore employs theoretical and empirical methods and also includes participant observation, interviews and documentation of oral practices to examine how memory, resilience and cultural transmission intersects in fostering indigenous spirituality that has a direct relevance for community reconciliation and interfaith dialogue in contemporary Kashmir.

Keywords: *Kashmiri Literary, Family, Kula, Buddhism*

LATEST CONTRIBUTIONS

KABIR AND THE TRANSFORMATIVE POWER OF BHAKTI LITERATURE

Dr. Tania Baloria Asst. Prof English , Dr. Eva Sharma Asst. Prof English
Dr. Nitasha Baloria Asst.Prof English
tashubaloria@gmail.com

ABSTRACT

The Bhakti movement occupies a significant place in Indian literary and cultural history, emphasising a personal and direct relationship between the devotee and the divine. This paper focuses on the Bhakti poet Kabir to examine how devotional literature functioned as an instrument of social and cultural transformation. Kabir's poetry, composed in simple and powerful language, reflects a deep concern with inner faith, moral integrity, and spiritual awareness. Through a close reading of selected verses, the paper explores how Kabir used devotion as a means to question rigid religious practices and emphasise sincerity over outward observance. His poetry highlights universal human values such as love, humility, truth, and compassion, making spiritual expression accessible and meaningful to a broad audience. The use of vernacular language further strengthened the impact of his work by connecting spiritual ideas with everyday experience. The paper also discusses the lasting cultural influence of Kabir's Bhakti poetry on Indian thought, literature, and oral traditions. It argues that Kabir's devotional writings contributed to a more reflective and humane understanding of spirituality and social life. By focusing on inner transformation and ethical living, Kabir's Bhakti literature continues to remain relevant, offering insights into harmony, spiritual freedom, and cultural unity in contemporary society.

Keywords: *bhakti, ethical living, tradition*

THE PAIPPALĀDA RECENSION OF THE ATHARVAVEDA AND ITS ENDURING RELEVANCE: AN ECOLOGICAL READING FOR INDIGENOUS KNOWLEDGE SYSTEMS

Aarushi Yadav* & Santosh Kumar Yadav**

*Research Scholar, Lovely Professional University, Phagwara, Punjab
**Assistant Professor (History), Research & Development Cell, Lovely Professional
University, Phagwara, Punjab
Email: aarushiyadav723@gmail.com

ABSTRACT

The Paippalada version of the Atharvaveda (Paippalada Samhita; PS) is one of the most important but understudied sources of the Bharatiya ecological thinking. Unlike the prevailing modern environmental paradigms, which often describe nature as external and passive resources base, Paippalada materials describe the natural world as a living and morally charged order, where the earth (prthvi), waters (apah), plants (osadhi/vanaspati), seasons (rtu) and agents of diseases (krimi) are interconnected with human health, social harmony and cosmic stability (rta). The paper provides a hermeneutic and environmental philosophy of the chosen Atharvavedic verses, placing PS ecological wisdom in the context of ritual governance, medicinal ecological, and cosmological ethics. Specific emphasis is placed on earth-kinship ethics, as defined in the Prthvi Sukta (AV 12.1), hydrological consciousness, and purity standards, the biodiversity consciousness expressed in the osadhi hymns, and PS concern with seasonality and environmental predisposing factors to illness. This is because the study proposes that the Paippalada tradition can be part of the Indigenous Knowledge Systems (IKS) not only as religious text but as a primitive environmental archive where conservation ethics, sustainable management of resources, and ecological stability are present as part of education and practice. The paper provides the long-term applicability of the Paippalada Atharvaveda to the modern environmental disasters by showing how PS ideas can underpin values-oriented sustainability courses, in particular, earth ethics, water ethics, community stewardship, and One Health-style public health awareness.

Keywords: *Paippalāda Atharvaveda; Indigenous Knowledge Systems (IKS); ecological ethics; oṣadhi; pṛthvī; āpaḥ; ṛtu; krimi; sustainability education.*

सतत विकास में भारतीय ज्ञान प्रणाली (परंपरा) की भूमिका
(आधुनिक शिक्षा में भारतीय दर्शन शास्त्र, तत्वज्ञान एंव वास्तविक ज्ञान का प्रभाव)।

१. डॉ सुरिता शर्मा,
सहायक प्रोफेसर, डोगरी, जी.डी.सी. रियासी,
8899971692, sharma.surita5@gmail.com

२. नरेश कुमार रैणा,
लेखक, चिंतक एवं अधिवक्ता
जम्मू–कश्मीर–लद्दाख उच्च एवं अधीनस्थ न्यायालय
9086172788,nkraina5@gmail.com

सार

हमारे देश भारत की पुरातन एवं समृद्ध ज्ञान परंपरा रही है। हमारे पास वेद, उपनिषद, आयुर्वेद, योग, गणित, खगोलशास्त्र, दर्शन, कला, साहित्य, वास्तुशास्त्र, विमानशास्त्र, चिकित्सा शास्त्र, वाणिज्यशास्त्र, कृषि, प्रशासन इत्यादि अनेकों विषयों का ज्ञान भंडार विद्यमान है तथापि अपरिहार्य कारणों से हम भारत के लोग अपने इस ज्ञान भंडार से अनभिज्ञ कर दिए गए और परिणाम स्वरूप दीन एवं हीन परिस्थितियों को प्राप्त हो गए।

आज आवश्यकता आन पड़ी है कि विश्व के जटिल घटनाक्रमों से अपने देश एवं देशवासियों को सुरक्षित रखते हुए एवं भारत को विकसित राष्ट्र बनाते हुए पुनः विश्वगुरु के पद पर आसीन किया जाए।

यह तभी संभव हो पाएगा जब शिक्षा के माध्यम से अपने इस ज्ञान भंडार को समस्त भारत के नागरिकों को पढ़ाया जाए।

सतत विकास से ही हम भारत को विकसित राष्ट्र बना सकते हैं। सतत विकास का अर्थ है वर्तमान की आवश्यकताओं को पूरा करते हुए भविष्य की पीढ़ियों की अपनी आवश्यकताओं को पूरा करने की क्षमताओं से समझौता नहीं करना है। संसाधनों एवं अवसरों को भविष्य की पीढ़ियों के लिए सुरक्षित रखना इसका लक्ष्य है। वेदों के अनुसार ष्तेन तक्त्यनेः भुजिस्थाःष् ही हमारा मूल सिद्धांत है जिसका अर्थ है, त्याग के साथ भोग करो।

मनुष्य अपने विकास की खातिर प्रकृति एवं संसाधनों का सत्यानाश न करें ताकि भविष्य में विकास हो ही न सके एवं विकास की अवधारणा विशाक्त न हो और इसमें मनुष्य के साथ–साथ प्रकृति,

संसाधनों, समाज, देश, विदेश एवं संपूर्ण पृथ्वी एवं प्राणियों एवं जीवों का भला निहित हो, ऐसा सतत् विकास केवल भारतीय ज्ञान प्रणाली से ही संभव है।

मुख्य शब्दः– मनुष्य, जीव–जंतु, पृथ्वी, आकाश, पर्यावरण, उधोग, शिक्षा, चिकित्सा एवं स्वास्थ्य।

CONCEPT OF VALUE KNOWLEDGE AND REALITY ACCORDING TO INDIAN PHILOSOPHY

Dr. Sushma Bala

Associate Professor
GCOE, Jammu Cluster University of Jammu
drsushmachauhan1018@gmail.com

ABSTRACT

Indian philosophy offers a comprehensive and integrated view of reality, knowledge, and values, seeing them as interconnected aspects of human existence rather than as distinct ideas. Indian philosophy, which has its roots in the Vedic, Upanishadic, Buddhist, Jain, and later classical philosophical traditions, emphasizes the unity of metaphysical truth, ethical life, and epistemological investigation. In Indian philosophy, value (Dharma) refers to moral obligation, morality, and ethical behavior that upholds society harmony and individual life. It is experiential rather than just normative, helping people develop self-control, empathy, and spiritual fulfillment.

Knowledge (Jñāna) is seen as a liberating and divine idea. Many sources of knowledge are acknowledged by Indian philosophy, including perception (Pratyaksa), inference (Anumāna), testimony (Sabda), comparison (Upamāna), and postulation (Arthāpatti). Knowledge is not limited to intellectual comprehension; it leads to wisdom and self-realization, which permits emancipation (Mokṣa). Ignorance (Avidyā), which is said to be the primary source of pain and servitude, is eliminated by true knowledge. A variety of metaphysical frameworks are used to investigate reality (Tattva or Satya). Sankhya offers a dualistic perspective of Puruṣa and Prakṛti, whereas Advaita Vedānta views reality as non-dual Brahman. Buddhism stresses dependent origination and impermanence (Anitya), while Jainism promotes pluralistic realism through Anekāntavāda. The idea that ultimate reality transcends empirical perception and can be realized through focused study and ethical life unites Indian philosophies notwithstanding their differences.

Thus, Indian philosophy offers a comprehensive worldview where values shape conduct, knowledge enlightens consciousness, and reality provides the ultimate goal of spiritual liberation, making it profoundly relevant to contemporary ethical and philosophical discourse.

Keywords: *Indian Philosophy, Dharma (Values), Jñāna (Knowledge), Reality (Tattva/Satya), Mokṣa (Liberation)*

PANCHATANTRA ALIGNMENT WITH NEP 2020: THE RELEVANCE OF PANCHATANTRA IN PROMOTING IKS AT ECCE LEVEL.

Diksha Sharma

M.Ed Student, Department of Educational Studies
Central University of Jammu,
Email: diksharma0230@gmail.com

Prof. Asit K. Mantry

Professor and Head, Department of Educational Studies,
Central University of Jammu

ABSTRACT

Indian Knowledge System (IKS) and education as in NEP 2020 envisions a holistic approach to foster deeper understanding of India's rich culture and heritage among students. It aims to broaden students' perspective and deepens their understanding of human knowledge. India's educational system experienced an important

shift with the National Education Policy (NEP) 2020, which focuses on a return to the roots while educating students for a global future. The intentional integration of Indian Knowledge Systems (IKS), an immense collection of indigenous philosophies, sciences, arts, and pedagogies that have developed over millennia, lies at the core of this change. This conceptual paper explores the relevance of Indian Knowledge System in 21 st century by using Panchatantra tales and stories as effective tools under NEP 2020 at ECCE level. This study is qualitative in nature based on a critical review of classical texts, records and educational literature and adopts thematic analysis to enhancing the moral values, problem-solving, emotional intelligence, creativity, and social awareness in children, making them more empathetic, wise, and adaptable to real-life situations. As well as there are various challenges in teaching Indian Knowledge System but Panchatantra can makes teaching of Indian Knowledge System easier in contemporary periods with the help of NEP 2020. This paper concludes that how Panchatantra can be used in modern classrooms, by bridging tradition with innovation but learning can be done outside the classroom, outside the classroom learning is quite easy by using Panchatantra. And by using Panchatantra at ECCE level as per NEP 2020 holistic and multidisciplinary education in contemporary time can be attained. It recommends that collaboration of Panchatantra and NEP 2020 leads to sustainable development of Indian Knowledge System in students of schools.

Keywords: *Indian Knowledge System, Panchatantra, NEP 2020, Challenges.*

REFRAMING CULTURALLY RESPONSIVE PEDAGOGICAL PRACTICES THROUGH AN INDIGENOUS PANCHPADI APPROACH OF LAJJARAM TOMAR JI

Sonia Dogra [1] , Prof. J.N.Baliya [2]

[1] Research Scholar, Department of Educational Studies, Central University of Jammu (J&K)
Email: soniadogra128@gmail.com,
Contact No. : 9149958403
[2] Professor, Department of Educational Studies, Central University of Jammu (J&K)
Email: jnbaliya2015@gmail.com

ABSTRACT

Within the Indian educational context, the Panchpadi approach proposed by Lajjaram Tomar Ji offers a culturally grounded framework that aligns with the principles of culturally responsive teaching. The Panchpadi Shikshan Paddhati includes Adhiti (Preparation), Bodh (Understanding), Abhyas (Practice), Prayog (Application), and Prasar (Expansion), offered a systematic, learner-centred process through which learners actively construct knowledge by engaging with their cultural and social realities. This paper explores the Panchpadi approach as an indigenous constructivist framework for reframing culturally responsive pedagogical practices in school education. This paper is an attempt to understand how each stage of the Panchpadi process supports culturally responsive teaching by valuing learner's prior knowledge, encouraging reflective dialogue and connecting learning to real-life cultural contexts. The analysis highlights the potential of the Panchpadi approach to help teachers design learning experiences that are meaningful, inclusive and culturally affirming. By integrating local knowledge systems and community experiences into pedagogical practice, the Panchpadi approach supports holistic development of learner. It bridges the gap between theory and practice. The paper concludes that Lajjaram Tomar Ji's Panchpadi approach provides a culturally relevant and contextually responsive pathway for strengthening culturally responsive pedagogy in Indian classrooms.

Keywords: *Culturally Responsive Pedagogy, Indigenous, Panchpadi Shikshan Paddhati*

कृषि–आधारित भारतीय ज्ञान परंपरा और ग्रामीण सामाजिक–आर्थिक विकासः विश्लेषणात्मक अध्ययन

Sanjay Kumar Yadav
Research Scholar, Department of Arts,
Faculty of Humunities, Mangalayatan University, Aligarh, UP

Dr. Yogesh Kumar
Department of Arts, Faculty of Humunities
Mangalayatan University, Aligarh, UP

शोध–सार

भारतीय सभ्यता मूलतः कृषि–आधारित रही है, जहाँ कृषि केवल आजीविका का साधन नहीं, बल्कि सामाजिक, आर्थिक, सांस्कृतिक और नैतिक जीवन का आधार रही है। भारतीय ज्ञान परंपरा में वेद, उपनिषद, स्मृतियाँ, कृषि–ग्रंथ, लोकज्ञान तथा ग्राम्य परंपराएँ कृषि को ऋत, धर्म और सामूहिक उत्तरदायित्व से जोड़ती हैं। यह अध्ययन कृषि–आधारित भारतीय ज्ञान परंपरा और ग्रामीण सामाजिक–आर्थिक विकास के बीच अंतर्संबंधों का विश्लेषणात्मक परीक्षण प्रस्तुत करता है। अध्ययन में यह स्पष्ट किया गया है कि पारंपरिक कृषि ज्ञान–जैसे प्राकृतिक संसाधनों का संरक्षण, जैविक खेती, फसल चक्र, सामूहिक श्रम व्यवस्था और ग्राम स्वशासन–ग्रामीण समाज की आत्मनिर्भरता, सामाजिक समरसता और आर्थिक स्थिरता को सुदृढ़ करता रहा है। आधुनिक काल में औद्योगीकरण, बाजार–केंद्रित अर्थव्यवस्था और पश्चिमी विकास मॉडल के प्रभाव से यह परंपरागत ज्ञान हाशिए पर चला गया, जिसके परिणामस्वरूप ग्रामीण गरीबी, बेरोजगारी, पर्यावरणीय संकट और सामाजिक विघटन जैसी समस्याएँ उत्पन्न हुईं। यह अध्ययन तर्क प्रस्तुत करता है कि यदि भारतीय ज्ञान प्रणाली को आधुनिक संदर्भमें पुनर्जीवित कर शिक्षा, कृषि नीति और ग्रामीण विकास कार्यक्रमों से जोड़ा जाए, तो सतत विकास और समावेशी ग्रामीण अर्थव्यवस्था को साकार किया जा सकता है। भारतीय बोध पर आधारित कृषि मॉडल न केवल आर्थिक विकास को गति देता है, बल्कि सामाजिक न्याय, पर्यावरण संतुलन और सांस्कृतिक निरंतरता को भी सुनिश्चित करता है। अतः यह अध्ययन निष्कर्ष निकालता है कि कृषि–आधारित भारतीय ज्ञान परंपरा ग्रामीण सामाजिक–आर्थिक विकास के लिए एक प्रभावी, टिकाऊ और मूल्य–आधारित विकल्प प्रदान करती है।

Keywordsः भारतीय ज्ञान परंपरा, कृषि–आधारित समाज, ग्रामीण विकास, सामाजिक–आर्थिक संरचना, सतत विकास

भारतीय ज्ञान परंपरा और नारी सशक्तिकरणः सामाजिक–आर्थिक एंव राजनीतिक संदर्भ में एक विश्लेषणात्मक अध्ययन

Vijay Kumar
Research Scholar, Department of Arts,
Faculty of Humunities, Mangalayatan University,Aligarh, UP

Dr. Yogesh Kumar
Department of Arts, Faculty of Humunities
Mangalayatan University, Aligarh, UP
ykgupta136@gmail.com

शोध–सार

भारतीय ज्ञान परंपरा में नारी को केवल सामाजिक इकाई के रूप में नहीं, बल्कि सृजन, शक्ति, ज्ञान और नेतृत्व के केंद्र के रूप में प्रतिष्ठित किया गया है। वैदिक साहित्य, उपनिषद, स्मृतियाँ, पुराण, बौद्ध और जैन दर्शन तथा लोक परंपराएँ नारी को शक्ति, प्रज्ञा और सह–निर्णयकर्ता के रूप में स्वीकार करती हैं। प्रस्तुत अध्ययन भारतीय ज्ञान परंपरा और नारी सशक्तिकरण के बीच अंतर्संबंधों का सामाजिक, आर्थिक एवं राजनीतिक संदर्भ में विश्लेषणात्मक अध्ययन प्रस्तुत करता है। अध्ययन में यह विवेचना की गई है कि पारंपरिक भारतीय समाज में महिलाओं की भूमिका केवल घरेलू सीमाओं तक सीमित नहीं थी, बल्कि शिक्षा, कृषि, व्यापार, प्रशासन और राजनीतिक निर्णयों में भी उनकी सक्रिय भागीदारी रही है। गार्गी, मैत्रेयी, अपाला, सुलभा जैसी विदुषी नारियाँ भारतीय ज्ञान परंपरा में नारी बौद्धिक सशक्तिकरण का प्रमाण प्रस्तुत करती हैं। तथापि, औपनिवेशिक प्रभाव, पितृसत्तात्मक सामाजिक संरचना और पश्चिमी विकास मॉडल के कारण भारतीय समाज में नारी की स्थिति में क्रमिक ह्रास देखने को मिला। यह अध्ययन तर्क प्रस्तुत करता है कि आधुनिक काल में नारी सशक्तिकरण की अवधारणा को केवल विधिक या आर्थिक उपायों तक सीमित रखने के बजाय भारतीय बोध और ज्ञान परंपरा के मूल्य–आधारित दृष्टिकोण से पुनः जोड़ा जाना चाहिए। भारतीय ज्ञान प्रणाली में निहित समता, सहभागिता, धर्म और लोककल्याण की अवधारणाएँ महिलाओं के सामाजिक–आर्थिक और राजनीतिक सशक्तिकरण के लिए एक समग्र और टिकाऊ ढाँचा प्रदान करती हैं। अध्ययन का निष्कर्ष है कि यदि भारतीय ज्ञान परंपरा को आधुनिक शिक्षा, नीति निर्माण और सामाजिक सुधार कार्यक्रमों के साथ समन्वित किया जाए, तो नारी सशक्तिकरण अधिक प्रभावी, सांस्कृतिक रूप से प्रासंगिक और दीर्घकालिक हो सकता है।

Keywordsः भारतीय ज्ञान परंपरा, नारी सशक्तिकरण, सामाजिक–आर्थिक स्थिति, राजनीतिक सहभागिता, आधुनिक शिक्षा

संस्कृत की भाषिक संरचना और भारतीय ज्ञान प्रणाली: आधुनिक शिक्षा में प्रासंगिकता का विश्लेषण

Dr. Arti Gupta
TGT-Sanskrit, Viaan International School, Preet Vihar, Delhi
artigupta@gmail.com

शोध–सार

संस्कृत भाषा अपनी वैज्ञानिक भाषिक संरचना, सुव्यवस्थित व्याकरण और तार्किक नियम–पद्धति के कारण विश्व की प्राचीनतम और सर्वाधिक परिष्कृत भाषाओं में से एक मानी जाती है। भारतीय ज्ञान प्रणाली में संस्कृत केवल संप्रेषण का माध्यम नहीं, बल्कि ज्ञान निर्माण, तर्क, दर्शन और शैक्षिक परंपरा की आधारभूत भाषा रही है। प्रस्तुत अध्ययन संस्कृत की भाषिक संरचना और भारतीय ज्ञान प्रणाली के अंतर्संबंधों का विश्लेषण करते हुए आधुनिक शिक्षा में उसकी प्रासंगिकता का समाजशास्त्रीय एवं शैक्षिक मूल्यांकन प्रस्तुत करता है। अध्ययन में यह स्पष्ट किया गया है कि संस्कृत व्याकरण की नियमबद्धता, संक्षिप्त सूत्रात्मक शैली, रूपात्मक स्पष्टता तथा अर्थ–संरचना आधुनिक भाषाविज्ञान, संज्ञानात्मक अध्ययन और तार्किक चिंतन से साम्य रखती है। पाणिनीय परंपरा में निहित नियम–आधारित संरचना आधुनिक एल्गोरिदमिक सोच और प्रणालीगत अधिगम के लिए एक प्रभावी मॉडल प्रस्तुत करती है। भारतीय ज्ञान प्रणाली में यह भाषिक ढाँचा दर्शन, गणित, आयुर्वेद, खगोलशास्त्र और नीति–शास्त्र जैसे विषयों के शिक्षण का आधार रहा है। वर्तमान समय में वैश्वीकरण और पश्चिमी शिक्षा मॉडल के प्रभुत्व के कारण संस्कृत और भारतीय ज्ञान परंपरा को सीमित दायरे में समेट दिया गया है। यह अध्ययन तर्क प्रस्तुत करता है कि यदि संस्कृत की भाषिक संरचना और भारतीय ज्ञान प्रणाली को आधुनिक शिक्षा में समाहित किया जाए, तो तार्किक क्षमता, विश्लेषणात्मक चिंतन, नैतिक दृष्टि और सांस्कृतिक चेतना का विकास संभव है। राष्ट्रीय शिक्षा नीति–2020 द्वारा भारतीय ज्ञान प्रणाली पर दिया गया बल इस दिशा में एक महत्वपूर्ण पहल है। अध्ययन का निष्कर्ष है कि संस्कृत और भारतीय ज्ञान प्रणाली आधुनिक शिक्षा को अधिक समग्र, मूल्य–आधारित और बौद्धिक रूप से सुदृढ़ बनाने में महत्वपूर्ण भूमिका निभा सकती हैं।

Keywords (कुंजी शब्द): संस्कृत भाषिक संरचना, भारतीय ज्ञान प्रणाली, आधुनिक शिक्षा, भाषिक तर्क, पाणिनीय परंपरा

REVISITING INDIAN KNOWLEDGE TRADITIONS FOR HOLISTIC SOFT SKILLS DEVELOPMENT IN HIGHER EDUCATION: A CRITICAL POLICY-TO-PRACTICE PERSPECTIVE

Tanveer Gulab

Assistant Professor of English
GDC Arts and Commerce College, Adilabad, Telangana 504001
tanveergulab777@gmail.com

ABSTRACT

The Indian civilization has its deep roots in holistic human centric development, ethical values and social responsibility. On the eve of the discovery of language by human, the diverse philosophical thoughts, oral records, ancient Indigenous knowledge system evolved over time. The remarkable feature of ancient Indian knowledge System (IKS) is pivotal, holistic and value- rich which is based on common benefits of all. As Indian thoughts and philosophies are revolves around ethics and morality; rationality and value richness; and kindness to compassion. In Indian tradition of knowledge inculcation and knowledge sharing, the policies seem holistic but they lag behind at implementation level. However, under colonization western educational framework in India became the mainstream of education, which resulted in a fragmented approach and separation from indigenous knowledge system. At present the contemporary education system along with NEP with IKS is comprehensively trying to integrate the present context, ICT and skills based education. The paper tries to fill the gap between ancient values and present demands. It also highlights the importance and holistic development of human with soft skills based education. As higher education marks the potential growth of human capital thus higher education can become a breeding ground for any prosperous economy. And ancient cultural, neutral and morality based value system can guide such potential economies. Further the paper uses analytical, qualitative, and critical methods. It also contributes in conceptual relationship between soft, literature and its contribution in higher education from policies to practice. As the transformative role of education is not merely policy formulation or procedural authority centric learning instead it is an efficient and meaningful educational practice which will enlighten the heart, mind and the soul itself.

Keywords: *Soft Skills, Higher Education, ICT, NEP and Indian knowledge System (IKS), Human Capital*

DHARMA – BASED POLICY MAKING FOR SUSTAINABLE DEVELOPMENT

Chandrika Verma

B.Ed Student
Government College of Education , Canal Road , Jammu
Contact no. – 8492060039
Email – siyaaverma911@gmail.com

ABSTRACT

Dharma, as articulated in India's civilizational ethos, represents a holistic framework of moral duty, social responsibility, ecological balance and righteous governance. In the contemporary era of developmental crises marked by environmental degradation, social inequality and ethical deficits in public policy, this paper explores the relevance of Dharma-based policy making as a sustainable alternative to purely utilitarian and growth-centric development models. Drawing upon classical Indian texts such as the Manusmriti, Arthashastra, Mahabharata, and Upanishads, the study conceptualizes Dharma not merely as a religious doctrine but as a normative guide for ethical governance, welfare orientation and long-term sustainability. The global pursuit of sustainable

development is currently at a crossroads. Despite technological advancements and international mandates like the UN Sustainable Development Goals (SDGs), the prevailing & rights-based approach to policy-making often prioritizes short-term economic gains over long-term ecological health. This research proposes an alternative paradigm :Dharma-based policy-making. This paper argues that the climate crisis is fundamentally a crisis of ethics and & misaligned duty.& By utilizing a comparativeanalysis of Dharmic tenets-specifically Aparigraha (non-accumulation), Lokasangraha (the maintenance of world) and Sarvodaya (the upliftment of all) — this study constructs a framework for Responsibility-Based Stewardship. Unlike Western neoliberal models that view nature as a resource to be managed, a Dharmic framework views the environment as an extension of the self, necessitating a shift from "minimum legal compliance" to "maximum ethical contribution." Unlike conventional top- down regulatory approaches, a Dharma-based model shifts the focus from rights-based consumption to responsibility-based stewardship. The study utilizes a qualitative analysis of classical Indian texts alongside modern sustainability indices to proposea multidimensional policy framework. The study concludes that integrating Dharmic wisdom into policy formulation can providea culturally rooted, ethically sound and sustainable governance framework , particularly for developing societies like India. Suchan approach resonates with the objectives of the National Education Policy (NEP) 2020 and the Indian Knowledge Systemsinitiative by offering indigenous perspectives for addressing global developmental challenges. This paper also states thatDharma-based policy-making offers a culturally resonant and psychologically sound pathway to sustainability. It transforms environmental protection from a burdensome legal obligation into a fundamental human duty, providing a resilient foundation forglobal flourishing in an era of ecological volatility.

Keywords : misaligned duty , Aparigraha , Lokasangraha , Sarvodaya , ethical governance

PHILOSOPHICAL FOUNDATION OF BUDDHIST EDUCATION

Ven. Kalubovitiyana Soratha

Research Scholar
Department of Education, University of Jammu
sorathakalubovitiyana@gmail.com | 8899070654

ABSTRACT

The objective of the study is to identify the philosophical foundation of Buddhist education as they reflected in the Buddha's teachings. The Buddha's teachings give a practical, living philosophy that offers a comprehensive educational vision for humanity, even though he did not intend to create a formal educational institution. Buddhist education acknowledges each person's innate potential for personal growth independent of outside influences and places a strong emphasis on self-effort, will, enthusiasm, and discipline all of which are emphasized in the Noble Eightfold Path. The development of personality via moral behavior, mental discipline, and wisdom, which eventually results in spiritual cleansing and enlightenment, is at the heart of this philosophy. Buddhist education emphasizes moral virtue, social responsibility, and the control of body and speech (Vinaya), claiming that knowledge without ethics is useless. Buddhist education seeks to develop peaceful individuals and harmonious societies by cultivating self-confidence, compassion, loving-kindness, and respect for others. The holistic development of character and the welfare of the person and society are its ultimate goals.

Keywords: *Buddhist education, character building, Personality development, Social Harmony*

KASHMIR SHAIVISM: PROPONENTS, SACRED GEOGRAPHY, AND INDIGENOUS PERSPECTIVES ON MENTAL HEALTH

Muneer Ahmed Gashi

Muneergashi1991@gmail.com
M.Ed. student
Department of Education, University of Kashmir, Srinagar

ABSTRACT

Kashmir Shaivism is a non-dual philosophical and spiritual system that emerged in the Kashmir Valley between the eighth and twelfth centuries CE. Rooted in the recognition of consciousness (Cit) as the ultimate reality, this tradition integrates metaphysics, epistemology, yoga, meditation, aesthetics, and psychology into a unified framework. The present paper examines the historical evolution of Kashmir Shaivism, its major proponents, sacred geography, and its relevance to mental health and self-regulation. Particular emphasis is placed on Abhinavagupta's synthesis of philosophy and psychology, the Trika model of human functioning, and contemplative practices such as Pratyabhijñā, Spanda, Śāmbhavī Mudrā, and the Vijñāna Bhairava Dharanas. The paper further situates Kashmir Shaivism within the Indigenous Knowledge System, highlighting its significance for indigenous psychology, education, and contemporary mental health research.

Keywords: *Kashmir Shaivism, Indigenous Psychology, Mental Health, Consciousness Studies, Abhinavagupta, Indigenous Knowledge System.*

JABRIYA TALEEM: MEDIATING INDIGENOUS GURUKUL SYSTEM AND BRITISH EDUCATION UNDER DOGRA RULERS

Dr Shalini Rana

HoD English, Department of English, Government College of Education Jammu
Cluster University of Jammu
shalinirana32@gmail.com

ABSTRACT

"Justice is my religion," thus saith Maharaja Hari Singh. Modern scholars attribute it to the foreign education that the then Prince of Jammu, Kashmir and Tibet received in Europe whereas, the idea is actually an embodiment of the shastric tradition of Rajdharma followed by the indigenous rulers of the erstwhile state. It is a testimony of the continuum of ancient educational practices of the policy makers of those times while marching along with the changing times by adopting and adapting to the requirements of their changing geo-political conditions. Education in Jammu and Kashmir during the Dogra period rested upon an inherited system of learning that had long been sustained through Gurukuls, Pathshalas, temples, madarsas and Buddhist monastic institutions. During the reign of Maharaja Gulab Singh education remained almost entirely traditional in form. Learning continued to be impacted by Sanskrit scholars and religious teachers whose authority rested upon mastery of the Vedas, Vedangas and classical texts. A great part of Maharaja Gulab Singh's life was spent in military expeditions and armed conflicts; hence he never got ample time to look into the expansion of formal education system across his principality. He emphasized on compulsory education of young boys during his regime but he never got the leisure time to strictly implement his ordinance. At a time when British educational institutions were spreading in other parts of India, Jammu and Kashmir retained its ancient system of learning. Maharaja Ranbir Singh brought concerted reforms by establishing a network of Pathshalas across the state, including Pathshalas in Leh. The

curriculum of Pathshalas comprised Indological studies and modern sciences. Vedas, Vedangas, Grammar, Nyaya, Sankh, Yog, Mantar Shashtra, Jyotish and Chikitsa were taught in these Pathshalas. Maharaja extended state patronage in the form of stipends for teachers (salaries were given according to grading of teachers), scholarships for students and grants for learned scholars of all castes. He established Sanskrit university in Varanasi and generously donated for establishing Punjab University Lahore. Under Maharaja Hari Singh education expanded in scale and scope. New schools and colleges were established and teacher training received attention. British educational influences became more visible with the introduction of English modern sciences, medicine including Allopath and vocational instruction. The present study aims to trace and examine the shastric traditions, pedagogy, curricula and evaluative structures adopted in Pathshalas under Dogra rule from 1830 to 1940. It also aims to bring forth and document the educational reforms brought under the ordinance of Jabriya Taleem by Maharaja Hari Singh.

Keywords: *Shastric education, Pathshalas, British Education, Curricula, Jabriya Taleem*

INDIAN UNDERSTANDING AND CHILD DEVELOPMENT: AN ANALYTICAL STUDY OF REHABILITATIVE EDUCATION IN NGOS AND GOVERNMENT-RUN CHILD CARE INSTITUTIONS

Arunendra Narayan

Research Scholar, Department of Arts, Faculty of Humunities
Mangalayatan University Aligarh, UP

Dr. Yogesh Kumar

Department of Arts, Faculty of Humunities
Mangalayatan University, Aligarh, UP

ABSTRACT

Child Care Institutions (CCIs) play a crucial role in the protection, rehabilitation, and holistic development of children in need of care and protection. In India, both non-governmental organizations (NGOs) and government-run CCIs adopt diverse rehabilitative and educational approaches, leading to varied developmental outcomes for children. This study presents an analytical examination of rehabilitative education practices in NGO-run and government-run CCIs through the lens of Indian Understanding, rooted in the Indian Knowledge System (IKS). Indian Understanding emphasizes holistic child development encompassing cognitive, emotional, moral, social, and spiritual dimensions. Traditional pedagogical principles such as Gurukul-based learning, value education, yoga, mindfulness, community living, and ethical conduct offer a culturally grounded framework for child rehabilitation. The study explores how far these principles are incorporated within institutional care settings and how they influence children's psychological well-being, educational attainment, social integration, and moral development. Using a comparative approach, the research analyzes differences in rehabilitative education, caregiver–child relationships, value transmission, and developmental support flexibility, individualized care, and greater scope for value-based and experiential learning, while government-run CCIs tend to operate within standardized administrative and legal frameworks, sometimes limiting holistic interventions. The study further situates rehabilitative education within contemporary policy frameworks such as the Juvenile Justice Act, 2015 and the National Education Policy (NEP) 2020, both of which advocate child-centric, inclusive, and value-based education. The findings suggest that integrating Indian Understanding into rehabilitative education can significantly enhance child development outcomes by fostering resilience, ethical awareness, emotional stability, and social responsibility. The study concludes by emphasizing the need for a blended rehabilitation model that combines institutional efficiency with Indian Knowledge System–based educational practices for sustainable child development.

Keywords: *Indian Understanding, Child Development, Rehabilitative Education, Child Care Institutions (CCIs), Indian Knowledge System.*

डोगरी भाश दी उत्पत्ति ते संस्कृतः

Dr. Joginder Singh

Associate Professor
Department of Dogri
SPPND GDC Samba

डॉ. राजेस मन्हास

anojoginder2012@gmail.com

सार

डोगरी डोगरें दी भाशा ऐ जिंश्दी देश–भगती ते वीरता ने मुल्ख भरै च अपना नां दर्ज कराए दा ऐ। इंश्दी कला ते कला–प्रेम प्हाड़ी कलम दे रूप च संसार भरै च प्रसिद्ध ऐ। एह भारोपीय भाशा परिवार दी भारती आर्य शाखा दी आधुनिक भाशा ऐ। भारोपीय भाशा परिवार गी भारत–योरपी परिवार भी आखेआ जंदा ऐ। भारोपीय परिवार दी भारती आर्य भाशाएं दा उद्भव आर्यें दे भारत च औने कन्नै मन्नेआ जंदा ऐ। आर्य भारत च लगभग 1500 ई० पू० दे समें च आए हे। इसलेई भारती आर्यें भाशाएं दा उद्भव 1500 ई० पू० थमां मन्नेआ जंदा ऐ। विकास–क्रम दे अधार पर भारती आर्य–भाशाएं गी त्रश्ऊं वर्ग च बंडेआ जंदा ऐः–

1) प्राचीन भारती आर्य भाशां (वैदिक संस्कृत ते लौकिक संस्कृत)
2) मध्यकालीन भारती आर्य भाशां (प्राकृत ते अपभ्रंश)
3) आधुनिक भारती आर्य भाशां

भारत च आर्य परिवार दी आधुनिक भाशाएं दा विकास इश्नें अपभ्रंश भाशाएं थमां गै होआ ऐ।
इस चाल्ली डोगरी भाशा दी उत्पत्ति प्राचीन भारती आर्य भाशा– वैदिक ते लौकिक संस्कृत थमां मन्नी जंदी ऐ। होरनें आधुनिक भारती आर्य भाशाएं आला लेखा डोगरी बी प्राचीन भारती आर्य भाशा– वैदिक ते लौकिक संस्कृत दे वाद मध्यकाल च प्राकृत ते अपभ्रंश दे विकास–क्रम चा गुजरदी होई जाहमीं सदी च अपने बोलचाल दे वर्तमान रूप च पुज्जी। इसदा सारें शा प्राचीन उल्लेख अमीर खुसरो दी 1317 ई. दी फारसी कविता नुहे सिपिहर च मिलदा ऐ (सिंदी ओ, लाहोरी ओ, कश्मीरी ओ, दुग्गर....)। इंश्दे परैन्त केई भाशा– विज्ञानियें आधुनिक भाशाएं दी चर्चा करदे होई डोगरी भाशा दी उत्पत्ति च संस्कृत, प्राकृत ते अपभ्रंश भाशाएं दा विशेश योगदान मन्ने दा ऐ। डोगरी दी उत्पत्ति शौरसेनी प्राकृत थमां मन्नी जंदी ऐ। मूल रूपै च एह भाशा मथुरा दे आले–दुआले दे इलाके दी भाशा ही, पर इसदा प्रभाव सभनें प्राकृतें उप्पर मन्ना जंदा ऐ। इस प्राकृत पर संस्कृत दा बड़ा मता प्रभाव हा ते डोगरी कन्नै इस प्राकृत दा गैहरा सरबंध ऐ, की जे डोगरी दियां ध्वनिगत ते व्याकरणगत विशेशतां शौरसेनी प्राकृत कन्नै मती हद्दा तगर मिलदियां न।

बीज शब्दः भारोपीय, संस्कृत, डोगरी प्राकृत, अपभ्रंश, आर्य, भाशा–विज्ञानी बगैरा ।

VALUE-BASED EDUCATION THROUGH INDIAN MUSIC: A BHARTIYA BODH PERSPECTIVE

Dr. Shallu Jasrotia,

Assistant Professor of Music
Govt. College of Education, Jammu
Email Id: sjasrotia09@gmail.com

ABSTRACT

Indian music has always been more than a form of entertainment. It is a powerful medium for value-based education rooted in Bhartiya Bodh (Indian Knowledge System). This paper explores how Indian music helps in nurturing moral, emotional and cultural values among learners. Concepts such as Nada (sacred sound), Rasa (aesthetic experience), Bhava (emotion), and Guru–Shishya Parampara reflect the holistic approach of Indian education, where knowledge is linked with character building and inner growth. Through classical, folk, and devotional music traditions, values like discipline, respect, harmony, compassion, patience and social responsibility are naturally cultivated. Indian music also encourages self- awareness, emotional balance and cultural rootedness, which are essential for holistic personality development. In the present educational context, especially under NEP 2020, integrating Indian music into the curriculum can strengthen value-based learning and ethical awareness. The study concludes that Indian music, viewed through the lens of Bhartiya Bodh, can play a significant role in shaping value-oriented, culturally aware, and socially responsible individuals.

Keywords: *Value-Based Education, Indian Music, Bhartiya Bodh, Indian Knowledge System, Rasa, Guru–Shishya Parampara, NEP 2020*

INDIAN KNOWLWDGE SYSTEM: A PATHWAY TO SUSTAINABLE DEVELOPMENT

Dr. Minakshi Kapoor

Assistant Professor
Department of BBA, School of Social Sciences
Cluster University of Jammu (J&K)
Email id: mina364@gmail.com | Contact no: 9419370281

ABSTRACT

The Indian Knowledge System (IKS), a repository of traditional and indigenous knowledge, offers a profound framework for sustainable development, embedded in centuries- old wisdom and practices. Rooted in ancient Indian philosophy, medicine, mathematics, linguistics, and ecological awareness, the IKS emphasizes holistic and sustainable development principles. It emphasizes a holistic approach, integrating environmental stewardship, resource management, poverty reduction, social equity and governance, resilience and climate action, holistic education and community well-being, aligning with United Nations' Sustainable Development Goals (SDGs) through practices in sustainable agriculture (zero-budget farming, organic methods), water management (rainwater harvesting), traditional medicine (Ayurveda, Yoga), and promoting social cohesion and ethical living, thereby bridging ancient wisdom with modern needs for a resilient future. This paper delves into the synergies between IKS and the United Nations' Sustainable Development Goals (SDGs), emphasizing the relevance of traditional wisdom in achieving global sustainability targets.

Keywords: *Indian Knowledge System (IKS), Sustainable Development Goals (SDGs), Ancient Wisdom, Environmental Conservation, Indigenous Knowledge*

ARTIFICIAL INTELLIGENCE-BASED DIGITIZATION AND PRESERVATION OF MANUSCRIPTS

Vijay Singh * & Prof. Surender Kumar Sharma**

*Research Scholar, Department of Education
CDOE, Himachal Pradesh University
e-mail: learningstation4580@gmail.com
**Professor, Department of Education
CDOE, Himachal Pradesh University
e-mail: sharmasuren900@gmail.com

ABSTRACT

The Indian knowledge system (IKS) deeply embedded in the civilizational ethos of Bhartiya Bodh , is preserved extensively in millions of manuscripts written in Sanskrit, Pali, Persian, Arabic, and various regional languages. Recognising their cultural, educational, and epistemic significance, India has undertaken several national initiatives, notably the National mission for manuscripts (NMM, 2003), to document, conserve and disseminate this vast manuscript heritage. Despite these efforts, challenges such as physical degradation, limited scalability, linguistic complexity, and restricted academic accessibility continue to impede the effective utilisation of manuscript-based knowledge in modern education. This paper proposes to examine the potential of Artificial intelligence (AI)- based digitization and preservation as a contemporary extension of India's manuscript preservation missions. The study will explore how AI technologies such as Optical Character Recognition (OCR) for ancient and regional scripts, Natural Language Processing (NLP) for translation and semantic interpretation, machine learning for manuscripts classification and cataloguing, and image restoration algorithms for damaged texts can significantly enhance the objectives of initiatives like NMM. These technologies will be analysed as tools for enabling large-scale digitisation, improving accuracy, ensuring long-term preservation, and expanding access toIndia's manuscript repositories. The study will take a conceptual and analytical approach, referencing current digitization projects, IKS-related policy frameworks, and new technology developments. It is anticipated that the results would highlight AI's pivotal role in resurrecting Bhartiya Bodh, guaranteeing the preservation and active use of ancient manuscripts in modern educational environments. In order to successfully incorporate AI-driven manuscript preservation into contemporary education, the paper will end by highlighting the necessity of institutional cooperation, moral digitization procedures, and capacity training.

Keywords: *Artificial Intelligence, Manuscript Digitization, Bhartiya Bodh, Indian Knowledge System, National Mission for Manuscripts, and Knowledge Preservation.*

ARTISTIC EXPRESSION OF AESTHETICS SENSE IN INDIAN KNOWLEDGE SYSTEM

*Dr. Brijendra Kumar,

Assistant Professor, Department of History,
Central University of Punjab,
VPO: Ghudda, Bathinda (Punjab) 151401
Mob. 9005564696,
E-mail: brijendramed14@gmail.com

ABSTRACT

In the Indian culture the synthesis of diversity and artistic expressions can be understood as something established and prevalent in society (both classical and folk). The proposed research paper focused on the sources and symbols of aesthetic artistic expression that traditional knowledge system has given tangible and intangible forms. In the

Indian knowledge tradition, the artistic expression of aesthetics sense can be understood from both literary and non-literary sources. Among the literary sources, religious texts such as the Ramayana, Mahabharata, Buddhist and Jain scriptures are wonderful sources of artistic aesthetics sense. Non-religious sources such as Bharatanatyam, Meghadutam, Abhijñānaśākuntalam, and Kamasutra have also preserved the artistic expression of aesthetics sense within the Indian knowledge sytem. The symbolic artistic expression of aesthetics sense can be easily understood through archaeological sources. A long series of artistic expressions of aesthetics sense is available in India through archaeological sources. The prehistoric rock painting series found at Bhimbetka, Abchand, and other sites express the artistic aesthetics sense of our ancient ancestors. Evidence of the artistic expression of aesthetics through sculpture begins with the Indus Valley Civilization, starting with figures like Pashupati, the Mother Goddess, and the dancing girl, and continues with the sculptures of Gautam Buddha and Mahavira Swami in the Gandhara style, culminating in the temples of Khajuraho and Konark. The artistic expression of aesthetics sense in sculpture enriched Traditional Indian knowledge and began to shape architecture. The expression of architectural aesthetics sense is manifested in palaces, forts, stepwells, etc., in conjunction with local characteristics. Architectural styles such as Nagara, Vesara, and Dravida, adapted to locally available resources and geographical requirements, gave form to the artistic expression of aesthetics. From all these types of symbolic sources, it can be understood how the Indian knowledge system has shaped its knowledge and played a role in enriching Indian culture.

Keywords: *Expression, Nagara, Vesara, Dravida, Gandhara, Non-religious, Stepwells*

SUSTANIABLE LIVING AND SCIENTIFIC INNOVATIONS IN ANCIENT INDIA

Dr. Roshi Charak

Assistant Professor
Department of History,School of Social Sciences
Cluster University of Jammu
Email : roshicharak11@gmail.com

ABSTRACT

India has been home to many innovations right from the very beginning. The ancient innovations influenced the economic status of prevailing rulers at that time. They even contributed to competitive advantage and helped in maintaining environmental sustainability. The issues such as sustainability and environment were always considered as important in the Indian history. Several rulers have initiated policies and built structures that we now call as sustainable and environment friendly. The paper is an attempt to study the ancient sustainable innovations to provide analytical study. Sustainable innovation is about creation of something new that ameliorates the performance in terms of economics, environment and social context. According to the ancient scriptures, Indian culture always believed in maintaining a traditionally toned clean atmosphere and living in peace with nature. Ancient rulers from Chola, Solanki dynasties and many more, deployed innovative and sustainable techniques for managing available resources. Innovations include advanced irrigation and water management system created by Indus valleycivilization,artificial reservoir at Girnar that dates back to 3000 BCE,sophisticated water reservoirs, stepwells were built that not only preserved water but also a remarkable example of ancient Indian architecture. Waste was never considered as a waste in ancient India. It was used as a resource for compost, organic manure used in farming. The waste management practices focused mostly on recycling of the waste products. Cooking was done by burning wood or coal, and the carbon was broken down below. People used to eat freshly cooked food, therefore there was no need for packing that would harm the environment. Even there was no need for refrigerators to keep food fresh. Ancient Indians also recognized the importance of health and wellness management, practices

like yoga and Ayurveda. Physician by the name of Susruta, who practiced medicine and surgery at a university in Benares, India, about the year 600 BCE, is known to have been a fervent proponent of the tridosa theory. Literature mentions a well-staffed hospital that used to function from temple during Chola reigns. There was provision for makingdrugs from natural resources such as ghee, oil, and water.

Keywords: *India, Ancient History, Innovation, Sustainability, Management System, AncientAyurvedic Medicine.*

REIMAGINING MATHEMATICS PEDAGOGY THROUGH VEDIC MATHEMATICS: A LEARNING OUTCOMES PERSPECTIVE

*Imran Kour & **Dr. Niharika Panda

*Research Scholar, School of Teacher Education, Cluster University of Jammu
Email: imrankour000@gmail.com
**Assistant Professor, School of Teacher Education, Cluster University of Jammu

ABSTRACT

In recent years, the need for innovative pedagogical approaches to improve students' mathematical problem-solving skills and learning motivation has gained considerable attention. Further, conventional methods of mathematics instruction often emphasize procedural knowledge, which may contribute to low engagement, math anxiety, and poor conceptual understanding among learners. Furthermore, the Vedic Mathematics–based pedagogy offers an alternative instructional framework that emphasizes mental calculation, pattern recognition, and flexible problem-solving strategies. Moreover, in the technologically advanced world of today, young people rely entirely on technology for everything. But our ancient Indian texts, known as Vedic Mathematics, provide a set of methods and shortcuts forresolving mathematical issues more quickly and easily. Despite its historical relevance and potential benefits for enhancing mathematical skills, the integration of Vedic Mathematics into contemporary curricula is still limited. This paper explores the transformative impact of Vedic Mathematics-based pedagogy on mathematics learning, emphasizing its dual role in enhancing problem-solving skills and boosting student motivation. The study investigates how the ancient Vedic techniques provide alternative, simplified calculation methods that foster deeper understanding and engagement among learners. By integrating Vedic Mathematics into conventional curricula, the approach aims to reduce math anxiety and promote a positive attitude towards mathematics. The findings suggest that students exposed to Vedic Mathematics–based instruction demonstrate significant improvement in problem- solving efficiency, speed, and accuracy, along with a positive shift in motivation and confidence toward learning mathematics. This pedagogical shift not only enriches cognitive skills but also cultivates intrinsic motivation, laying a foundation for long-term academic success in mathematics.

Keywords: *Mathematics Learning, Vedic Mathematics, Problem Solving, Motivation,Pedagogy*

ANCIENT WISDOM FOR CONTEMPORARY CLASSROOMS: PANCHATANTRA-BASED PEDAGOGY ALIGNED WITH NEP 2020

Isha Syal

Research Scholar, School of Teacher Education
Cluster University of Jammu
Email: syalisha2580@gmail.com

ABSTRACT

The Indian Knowledge System (IKS) embodies a rich pedagogical tradition that integrates moral reasoning, experiential learning, and reflective inquiry, deeply rooted in India's civilizational texts and narrative traditions. Among these, the Panchatantra occupies a significant place as a classical repository of ethical storytelling designed to cultivate wisdom (Pragyaa), discernment, and social intelligence. In the context of the National Education Policy (NEP) 2020, which advocates curricular decolonization, holistic development, and the integration of indigenous knowledge systems, storytelling emerges as a powerful pedagogical strategy, particularly within social science education. This paper examines the educational relevance of Panchatantra tales as an effective instructional tool aligned with NEP 2020'semphasis on experiential, value-based, and learner-centered pedagogy. Anchored in traditional learning processes such as Shravana (listening), Manana (reflection), and Nididhyasana (internalization), Panchatantra narratives facilitate dialogic engagement, ethical reasoning, and contextual understanding of social and civic concepts. When employed in history and social science classrooms, these stories enable learners to critically interpret power, governance, justice, cooperation, and human behavior, linking ancient moral insights with contemporary societal challenges. The study highlights how narrative-based pedagogy fosters cultural continuity, moral consciousness, critical thinking, and active citizenship among learners. By positioning Panchatantra storytelling within the IKS framework, the paper argues for its pedagogical significance as a culturally grounded and transformative educational tool that resonates with the holistic and inclusive vision of NEP 2020, contributing to meaningful and socially relevant learning experiences in modern classrooms.

Keywords: *National Education Policy (NEP), Panchatantra tales, holistic development*

TEACHING ALGEBRA THROUGH HISTORY: INSIGHTS FROM ANCIENT INDIAN MATHEMATICIANS

Rachna Devi *, Prof. Surender Kumar Sharma**

*Research Scholar, Department of Education
CDOE, Himachal Pradesh University
e-mail: chandelrachu21@gmail.com
**Professor, Department of Education
CDOE, Himachal Pradesh University
e-mail: sharmasuren900@gmail.com

ABSTRACT

Developing effective teaching–learning approaches to symbolic algebra at the middle school level continues to be a significant concern in mathematics education in India. Recent curriculum reforms have given limited attention to how students can meaningfully construct algebraic understanding beyond procedural manipulation of symbols. This paper adopts an educational perspective that draws upon India's rich mathematical heritage to inform contemporary classroom practices. The study examines historical insights from ancient and medieval Indian mathematicians, particularly Aryabhata, Bhaskara I, Bhaskara II (Bhaskaracharya), and subsequent scholars, to explore alternative ways of conceptualizing and teaching algebra.An interpretive analysis of a twelfth-century

mathematical text revealsan approach to algebra that emphasizes reasoning, insight, and explanation rather than formal symbolism alone. In this tradition, algebraic ideas are developed through problem situations, verbal formulations, and structured methods that support sense-making and understanding. Such perspectives highlight algebra as a form of mathematical thinking rooted in interpretation and meaning, offering valuable pedagogical insights for modern classrooms. Building on these historical views, the paper proposes a qualitative teaching–learning framework for symbolic algebra that foregrounds conceptual understanding, classroom discourse, and student reasoning. The framework encourages teachers to use historical narratives and problem-solving methods to support students' transition into algebraic thinking in a culturally meaningful way. Integrating historical perspectives into algebra instruction can enhance student engagement, promote deeper understanding of symbolic representations, and support teachers in designing learning experiences that are reflective, conceptually rich, and educationally sound. This study contributes to ongoing discussions on curriculum design and pedagogy by demonstrating the relevance of historical knowledge in shaping effective algebra education at the middle school level.

Keywords: *Symbolic algebra; algebraic thinking; middle school mathematics;teaching–learning approaches; history of Indian mathematics; conceptual understanding;mathematics pedagogy; curriculum reform.*

INDIGENOUS PEDAGOGY AND CROSS-SPECIES ETHICS: PANCHATANTRA WITHIN THE FRAMEWORK OF NEP 2020

Dr. Kavita Singh

Assistant Professor
Department of English
Smt. B.D. Jain Girls P.G. College, Agra
Email: kavita.singh0001@gmail.com

ABSTRACT

Indian education since the beginning emphasis on the creative as well as reflective outlook promoting a broader and holistic approach. Both western as well as Indian knowledge system has been fostered through Indian education. But there seem to be a loss of connection and interaction between education and indigenous knowledge system. However, over time, a noticeable disconnect has emerged between formal education and indigenous knowledge traditions. Currently Students have limited exposure to integrated and contextual learning and approach embedded in Indian sciences and philosophies. Its one of the major factors is dominance of Western scientific and philosophical approaches. This marked a shift that gradually contributed to the weakening of value-based and ethical education. Recognizing this shift, NEP 2020 strongly underlines the need to revive and integrate Indian Knowledge Systems within modern education. In this context, Panchatantra tales and the tradition of storytelling provide a powerful means to achieve this objective. Eventually, the paper through selected stories of Panchatantra serves as an effective medium for developing cross-species understanding that recognizes animals as sentient and moral beings. The paper is divided into three sections. The first section situates the Panchatantra within Indian Knowledge Systems that underlines its philosophical foundations in dharma, and ahimsa. The second part analyses the select Panchatantra narratives to explore representations of animal agency, cognition, and emotional intelligence. Further, the third section proposes pedagogical applications under NEP 2020 that demonstrates how storytelling-based approaches can integrate animal ethics into modern curricula.

Keywords: *Panchatantra, Emotional Intelligence, Animal Ethics, NEP 2020*

HISTORICAL OVERVIEW OF INDIAN KNOWLEDGE TRADITION

Dr.Davinder Kour, Miss.Manpreet Kour & Prabhjot Kour

*Associate Professor of Education
Govt.College of Education
Email: davinderkour77@gmail.com | Contact: 9419653193
** Scholar
Email: Manpreetkour93@gmail.com | Conctact:9796648739
*** Scholar
Email: Kourprabhjot47@gmail.com | Contact:7889664245

ABSTRACT

India's rich cultural heritage spans thousands of years .Indus Valley civilisation (3300-BCE-1300 BCE) is one of the oldest urban civilisation known for advanced town planning and architecture.The Vedas, Sacred Texts laid the foundation for Hinduism and Indian Philosophy .Emergence of Buddism,Jainism and development of Sanskrit Literature, Art and Architecture. Bhakti and Sufi movements and Mughals also included culture and traditions during Medieval Period. British Period influenced Indian Society , Language and Culture a lot. After Independence there was Revival and Preservation of traditions, Arts, Language and Culture, such as Philosophy, Sprituality, :Advantage,Advaita Vedanta ,Yoga, and Tantra. Art andArchitecture:Temples, Sculptures, Literature: Sanskrit Epics: Ramayna, Mahabharata and classical Languages,Tamil and Telgu.

Keywords: *Architecture,Sculpture, Traditions,Sanskrit ,Philosophy*

INDIAN CONSCIOUSNESS, FOLK CULTURE, AND RURAL SOCIETY: A SOCIOLOGICAL STUDY OF SOCIO-CULTURAL CHANGE

Dr. Chhaya

Assistant Professor, Department of Sociology, JKP (PG) College Muzaffarnagar
pk24852485@gmail.com

ABSTRACT

Indian consciousness, folk culture, and rural society have been the cornerstones of Indian civilization. The socio-cultural structure of rural society has been based on folk traditions, religious beliefs, community life, traditional knowledge, and moral values. The concept of Indian consciousness emphasizes harmony between humans, nature, and society, while folk culture expresses the experiences, struggles, and collective consciousness of rural life. This study presents a sociological analysis of the socio-cultural changes occurring in rural Indian society within the context of Indian consciousness and folk culture. The study analyzes how industrialization, urbanization, the expansion of education, communication media, and globalization have led to rapid changes in the traditional social structures, family relationships, customs, and cultural values of rural society. Folk culture, which was once the identity and a means of social control in rural society, is now being restructured in new forms or is declining in many areas. This has impacted social cohesion, community cooperation, and cultural continuity. This study argues that elements of Indian consciousness and folk culture-such as coexistence, collectivism, respect for nature, and ethics—can serve as guiding principles for balanced socio- cultural change in rural society. If the Indian knowledge system and folk culture are incorporated into modern education and development policies, social change can become more inclusive, value-based, and sustainable. The study concludes that Indian consciousness and folk culture can act as a bridge between change and continuity in rural society.

Keywords: *Indian Consciousness, Folk Culture, Rural Society, Socio-cultural Change, IndianKnowledge Tradition*

भारतीय ज्ञान परंपरा में पाणिनि अष्टाध्यायी की वैज्ञानिक संरचना व भाषा वैज्ञानिक तर्क

डॉ. विजेन्द्र कुमार

विभागाध्यक्ष–संस्कृत

राजकीय महिला महाविद्यालय गांधीनगर, जम्मू

Email: dr-vijenderkumar80@gmail-com

सार

भारतीय ज्ञान परंपरा में व्याकरण को वेदाङ्ग का महत्वपूर्ण स्थान प्राप्त है, क्योंकि यह वेदों के शुद्ध पाठ, अर्थ–ग्रहण तथा संरक्षण के लिए अनिवार्य माना गया। इसी परंपरा का सर्वोच्च शिखर पाणिनि की अष्टाध्यायी है, जिसे विश्व इतिहास का सबसे प्राचीन औपचारिक एवं वैज्ञानिक व्याकरण ग्रंथ माना जाता है। स्वयं भारतीय परंपरा में कहा गया है –"शब्दब्रह्मोति वेदान्तेषु प्रसिद्धम", अर्थात् शब्द को ब्रह्म के समान सर्वोच्च सत्ता माना गया है। इस दार्शनिक पृष्ठभूमि में पाणिनि ने भाषा को एक नियम–आधारित, तर्कसंगत प्रणाली के रूप में प्रतिष्ठित किया।

अष्टाध्यायी की संरचना अत्यंत संक्षिप्त, गणितीय और एल्गोरिद्मिक है। इसमें आठ अध्याय, बत्तीस पाद और लगभग 3959 सूत्र हैं, जो भाषा–निर्माण की प्रक्रिया को चरणबद्ध ढंग से स्पष्ट करते हैं। पाणिनि का प्रसिद्ध सूत्र "विप्रतिषेधे परं कार्यम्" यह दर्शाता है कि नियमों के टकराव की स्थिति में बाद वाला नियम लागू होगा, जो आधुनिक कंप्यूटर विज्ञान की प्राथमिकता–प्रणाली (priority rules) से मेल खाता है। इसी प्रकार प्रत्याहार प्रणाली द्वारा वर्णों का संक्षेपण यह सिद्ध करता है कि पाणिनि ने न्यूनतम साधनों में अधिकतम अर्थ–संप्रेषण की वैज्ञानिक विधि अपनाई।

भाषावैज्ञानिक दृष्टि से अष्टाध्यायी में ध्वनिविज्ञान, रूपविज्ञान और वाक्यविन्यास के वैज्ञानिक सिद्धांत निहित हैं।

वर्णों का वर्गीकरण उच्चारण–स्थान व उच्चारण–प्रकार के आधार पर किया गया है। शब्द–निर्माण की प्रक्रिया

धातुदृप्रत्यय प्रणाली पर आधारित है, जिसका मूल सूत्र है कृ"धातोः प्रत्ययः", जो आधुनिक मॉर्फोलॉजी के सिद्धांतों के अनुरूप है। इसके अतिरिक्त संधि–सिद्धांत भाषा के ध्वन्यात्मक परिवर्तन को

नियमबद्ध ढंग से स्पष्ट करते हैं।

यह शोध सारांश प्रतिपादित करता है कि पाणिनि की अष्टाध्यायी केवल संस्कृत व्याकरण नहीं, बल्कि भारतीय ज्ञान परंपरा की एक महान वैज्ञानिक उपलब्धि है। इसकी संरचना, तर्कशक्ति और नियम–प्रणाली आधुनिक भाषाविज्ञान, कंप्यूटेशनल लिंग्विस्टिक्स तथा कृत्रिम बुद्धिमत्ता के क्षेत्र में भी प्रासंगिक है। जैसा कि स्वयं पाणिनि की परंपरा में निहित है कृ"सिद्धे शब्दार्थसम्बन्धे लोकतोऽर्थप्रयोगे", अर्थात् शब्द और अर्थ का संबंध लोक व्यवहार में सिद्ध होता

है। इस प्रकार अष्टाध्यायी मानव सभ्यता की उन बौद्धिक धरोहरों में से एक है, जिसने भाषा को विज्ञान के रूप में स्थापित किया। इसका विस्तृत विवेचन शोध प्रबंध में प्रस्तुत किया जाएगा।

Keywords: भारतीय ज्ञान परंपरा, पाणिनि अष्टाध्यायी, वैज्ञानिक संरचना ।

BUILDING SECURE CORPORATE DIGITAL CULTURES: INTEGRATING INDIAN KNOWLEDGE SYSTEMS INTO CYBERSECURITY EDUCATION

Ms. Deepanshu

Research Scholar, Bhagat Phool Singh Mahila Vishwavidyalaya university,
Khanpur, Haryana
Email: reginadass811@gmail.com

ABSTRACT

In an increasingly digitized corporate environment, cybersecurity has emerged as a critical concern due to the rising frequency of cyberattacks, data breaches, and technology-driven risks. While organizations continue to invest heavily in technical safeguards, many security failures stem from human error, ethical lapses, and a lack of cyber awareness. This study examines the role of cybersecurity education in building secure corporate digital cultures and explores how the integration of Indian Knowledge Systems (IKS) can contribute to ethical, responsible, and resilient digital practices within corporate organizations. Indian Knowledge Systems emphasize holistic learning, ethical conduct (dharma), self-discipline, collective responsibility, and mindful action. These principles offer valuable insights for addressing contemporary cybersecurity challenges that cannot be resolved through technology alone. By incorporating IKS-based values such as integrity, accountability, restraint, and social responsibility into cybersecurity education, organizations can foster a culture where digital security is viewed not merely as a technical obligation but as a moral and organizational responsibility. The study highlights how concepts drawn from Indian philosophical and educational traditions-such as karma (responsible action), satya (truthfulness), ahimsa (non-harm), and lokasangraha (collective welfare)-can inform ethical decision-making in digital environments. Integrating these principles into corporate training programs can enhance employees' understanding of data protection, privacy, and responsible technology use. Such an approach encourages proactive security behavior, reduces insider threats, and strengthens organizational resilience against cyber risks.Further, the paper situates this integrative framework within contemporary educational and policy contexts, including India's National Education Policy (NEP) 2020, which advocates value-based and multidisciplinary learning. The study concludes that a culturally grounded cybersecurity education model, combining technical competence with Indian Knowledge Systems, can play a transformative role in building secure, ethical, and sustainable corporate digital cultures in the modern era.

Keywords: *Cybersecurity Education, Corporate Digital Culture, Indian Knowledge Systems,Data Protection and Ethics, Digital Responsibility.*

AN EXPERIMENTAL STUDY OF TASK-BASED LANGUAGE TEACHING INTEGRATED WITH NEP 2020 AND ITS IMPACT ON WRITING SKILLS OF UNDERGRADUATE STUDENTS

Shivani Choudhary

(Research Scholar) Sant Baba Bhag Singh University, Jalandhar
Email: Shivanitalara111@gmail.com
Contact No. 8727013287

ABSTRACT

The National Education Policy (NEP) 2020 emphasizes experiential learning, competency-based education, and learner-centred pedagogical practices in higher education. In alignment with these principles, Task-Based Language Teaching (TBLT) offers a practical framework for enhancing language skills through meaningful tasks. The present study investigates the effectiveness of Task-Based Language Teaching integrated with NEP 2020 on the writing skills of undergraduate students. An experimental research design was employed, involving an experimental group taught through TBLT aligned with NEP 2020 principles and a control group taught through the traditional method. A writing skills achievement test was administered as a pre-test and post-test. Statistical analysis of the data revealed a significant improvement in the writing performance of students exposed to TBLT compared to those taught through conventional methods. The findings indicate that TBLT, when implemented in accordance with NEP 2020, effectively enhances writing skills by promoting active participation, creativity, and learner autonomy. The study highlights the need for integrating innovative pedagogical approaches to achieve the objectives of NEP 2020 in undergraduate English language classrooms.

Keywords: *Task-Based Language Teaching, NEP 2020, Writing Skills.*

SIGNIFICANCE OF VEDANTA PHILOSOPHY IN PRESENT SCENARIO

Dr. Maansi Sharma & Dr. Rekha Rani

*Sr.Asstt.Prof GDC Neeli Nallah Udhampur
**Lecturer GCW Gandhi Nagar

ABSTRACT

The world is facing serious, spiritual and moral crisis. It is facing challenges of unprecedented proportions such as continued production of weapons of massdestruction, conflicts between states, terrorism, community violence, massive violation of human rights, family dysfunction, religious intolerance, hatred andanger, corruption, threat to life and dignity, social degradation and the degradation of the environment. Poets, philosophers and educationists have premonition thatthe modern civilization is moribund and they have forewarned us from time to time. For the survival of the mankind on this universe equality among all people ratherthan oppression and deprivation; cooperation rather than competition; sharing food and other world resources than waste and hoarding; preserving nature rather than exploiting her; self mastery and self understanding rather than control and power over others; inculcation of social, moral and spiritual values; use of skills andtalents of every human being; absence of violence of all forms; absence of social degradation, exploitation, poverty, injustice and so on; development of criticalconscience towards technological and social changes and possible consequences of such changes are sine-qua-non. The paper emphasizes that the message of Vedanta is very significant in the present scenario. The Upanishads and the Gita have great significance as they have deep ethical bearing on human conduct, man's social responsibilities and the genuineness of his actions. The paper attempts to interpret various aspects of education

based on the teachings of the Vedas and all the more relevance of the teachings of the Vedas in the present education. By citing various verses from Vedas and Upanishads, the paper tries to highlight that the present thoughts and aims of education like education for national and emotional integration; education for International understanding, education for inculcation of social, moral and spiritual values; education for humanistic outlook; peace education; environmental education; education for development of physical, mental and spiritual faculties; yoga education; meditation etc. are all reflections of Vedanta philosophy. In the end, the paper stresses the invocation of the Vedanta philosophy in the present education for harmonious development of students' personality – which is the true meaning of education and for making the earth a better place to live in.

Keywords: *Vedanta, Significance and Education.*

INTEGRATING THE PANCHA KOSHA VIKAS PHILOSOPHY AT DIFFERENT LEVELS OF EDUCATION.

Dr. Ashu Jolly, Simran Nathoo & Sheetal Khajuria

*Head of the Department, Department of Educational Studies,
Government Degree College Marh, hodeducationmarh@gmail.com
**Research Scholar, Department of Educational Studies,
Central University of Jammu, simrananathoo.123@gmail.com
***Research Scholar, Department of Educational Studies,
Central University of Jammu, sheetalkhajuria101@gmail.com

ABSTRACT

Bharat is a nation of sages, ascetics, spiritual leaders, hermits, and yogis. It boasts a profound cultural heritage and an ancient educational tradition that reflects the growth of the mind, intellect, emotions, and the soul. This tradition connects the individual soul with the supreme soul and the universal spirit. While much of the world may be unaware of its own cultural roots and is focused solely on modern practices. Bharat illuminates the path of knowledge through its ancient educational traditions. Chanakya Niti brilliantly describes jana (knowledge), which is an endless entity that is unconstrained by time, place, or objects. The Taittiriya Upanishad of Brahmānandavalli, often referred to as Ānandavalli, states that the Five Panchakosha is the term for the strata of human existence. This idea is not new; it datesback thousands of years to the Taitiriya Upanishad, which captures the most abundant Jñāna- BiJñāna Parampara cultural legacy in Bharat. The several layers that make up our body, mind, soul, and ultimate happiness are known as the Pancha Koshas. The five Pancha Kosha's are: Annamaya Kosha (The layer of the physical body), Pranamaya Kosha (The layer of energy that sustains Prana and body), Manomaya Kosha (The layer of Manas and the mental body),Vijnanamaya Kosha (The layer of Budhhi, Chiitta and Pragyan body-wisdom, discernment, knowledge), Anandamaya Kosha (The stage of Bliss, inner joy having Supreme Consciousness of Brahma). This paper deals with integrating the Pancha Kosha Vikas Philosophy based curriculum at different levels of education.

Keywords: *Panch Kosha Philosophy, Integrating Panch kosha at different levels of education.*

INDIAN KNOWLEDGE SYSTEM AND THE GURUKUL SYSTEM

Ananya Pandit

Ph.D. Scholar
Supervisor: Dr. Surender Sharma
Dept. of Education
Himachal Pradesh University
Panditananya750@gmail.com | 9015183971

ABSTRACT

This paper tells the significance of Indian Knowledge Systems (IKS) and the Gurukul system in shaping modern education in light of NEP 2020 and NCF 2023. Traditional Indian education always focuses on overall development of child, integration of knowledge, skills, values, and character building. In this way, National development will take place. Gurukul emphasizes Hands on activity, experiential learning, mentorship, ethical conduct, and self- discipline, to build intellectual, emotional, spiritual and social growth. Colonial policies marginalized these indigenous systems by giving more importance to economic outcome than learning outcome of individual and replaces them with Western models toward examinations and administrative needs. NEP 2020 and NCF 2023 seek to revive IKS and Bhartiya Bodh by promoting value-based education, multidisciplinary, experiential, hands o activity and contextual learning. Teachers and learners play a crucial role in this integration, while challenges such as curriculum rigidity, time constraints, and balancing traditional and contemporary practices must be addressed. The paper highlights the relevance of Panchpadi learning, storytelling, holistic methodologies, and ethical frameworks in creating meaningful, holistically developed, culturally rooted and learner-centred education.

Keywords: *Indian Knowledge System, Gurukul system, Holistic development, Bhartiya Bodh, NEP 2020, NCF 2023, Experiential learning, Panchpadi learning, Multidisciplinary Approach*

वैदिक से आधुनिक भारत तकः भारतीय ज्ञान परंपरा में नारी की सामाजिक भूमिका का परिवर्तन

Priti Gupta

Research Scholar, Department of Arts,
Faculty of Humanities, Mangalayatan University, Aligarh

ABSTRACT

प्रस्तुत शोध–पत्र "वैदिक से आधुनिक भारत तकरू भारतीय ज्ञान परंपरा में नारी की सामाजिक भूमिका का परिवर्तन" भारतीय समाज में नारी की स्थिति और भूमिका के ऐतिहासिक विकास का विश्लेषण करता है। वैदिक काल में नारी को विदुषी, ऋषिका, सहधर्मिणी तथा सामाजिक–धार्मिक गतिविधियों में सहभागी के रूप में प्रतिष्ठा प्राप्त थी। गार्गी, मैत्रेयी और लोपामुद्रा जैसी विदुषी स्त्रियाँ भारतीय ज्ञान परंपरा में नारी की बौद्धिक क्षमता और सामाजिक सम्मान का उदाहरण प्रस्तुत करती हैं। उत्तरवैदिक और मध्यकालीन दौर में सामाजिक संरचनाओं, पितृसत्तात्मक मूल्यों तथा रूढ़ियों के प्रभाव से नारी की भूमिका अपेक्षाकृत सीमित हुई, जिससे उसकी सामाजिक सहभागिता और स्वतंत्रता में कमी आई। आधुनिक काल में शिक्षा, संवैधानिक अधिकारों, सामाजिक सुधार आंदोलनों और महिला चेतना के उदय ने नारी की भूमिका को पुनः सशक्त किया। भारतीय ज्ञान परंपरा के मूल तत्व–जैसे सह–अस्तित्व, समता, कर्तव्यबोध और करुणा–आधुनिक संदर्भ में महिला

सशक्तिकरण के वैचारिक आधार बनकर उभरे हैं। यह अध्ययन दर्शाता है कि नारी की सामाजिक भूमिका स्थिर न होकर समय, परिस्थितियों और वैचारिक परिवर्तनों के साथ विकसित होती रही है।

अध्ययन का निष्कर्ष यह संकेत करता है कि भारतीय ज्ञान परंपरा में नारी की भूमिका केवल घरेलू सीमाओं तक सीमित नहीं रही, बल्कि वह सामाजिक, बौद्धिक और नैतिक निर्माण की केंद्रीय धुरी रही है। समकालीन भारत में इन परंपरागत मूल्यों का पुनर्पाठ नारी सशक्तिकरण और सामाजिक समरसता को सुदृढ़ करने में सहायक सिद्ध हो सकता है।

Keywords: भारतीय ज्ञान परंपरा, नारी की भूमिका, सामाजिक परिवर्तन, वैदिक काल, महिला सशक्तिकरण।

REVISITING THE PROBLEMS OF KHANDAPAKSHA AND AKHANDAPAKSHA: WITH SPECIAL REFERENCE TO MIMAMSA, NYAYA AND BHARTRIHARI

Dr. Vijay Laxmi Rai
Assistant Professor
Department of Philosophy
University of Jammu, Baba Saheb Ambedkar Road,
Jammu Tawi (J&K)-180006, India.
Vijaylaxmirai9129@yahoo.com
Mobile No. 9129291588

ABSTRACT

This paper critically examines Khandapaksha (fragmentary sentence meaning) and Akhandapaksha (holistic sentence meaning) in Indian philosophy of language, focusing on the perspectives of Mimamsa (Kumarila and Prabhakara) and Nyaya on sentence meaning known as Khandapaksha. It explores Abhihitanvayavada (Kumarila and Nyaya) and Anvitabhidhanavada (Prabhakara), contextualizing them within Wittgenstein's approach to meaning and language. Kumarila's Abhihitanvayavada emphasizes sentence comprehension through individual word meanings, while Prabhakara's Anvitabhidhanavada focuses on the syntactic relationship between words. The paper also discusses Bhartrihari's Akhandapaksha, which challenges these views by proposing a holistic theory of meaning. Through a Wittgensteinian lens, this paper provides a nuanced analysis of these theories, contributing to a deeper understanding of linguistic philosophy in Indian thought.

Keywords: *Akhandapaksha, Khandapaksha, Abhihitanvyavada, Anvitabhidhanvada, Word-Meaning and Sentence Meaning.*

THE INDIAN KNOWLEDGE SYSTEM, VALUES AND EDUCATIONAL REALITIES

Shiwali Sharma, B. Ed Sem III

Government College of Education, Jammu
Gmail : shiwalisharma1226@gmail.com
Phone no - 9103674650

ABSTRACT

Indian knowledge traditions emerged from daily life and practical experience, shaping how people understood the world, their responsibilities and their relationship with nature and society. Knowledge was never seen as separate from living; instead, the Indian Knowledge System (IKS) evolved as a way of making sense of life through values, reflection and ethical conduct. Drawing from sources such as the Vedas, Upanishads, Dharmashastric writings, Buddhist and Jain philosophies and local knowledge traditions, this system developed through continuous interaction with human experience. Learning was closely linked with self-discipline, moralawareness and social responsibility. Education in ancient India aimed at the balanced development of the individual rather than the simple accumulation of information or skills. Learners were encouraged to think deeply, ask questions, observe their surroundings and learn through direct experience. Education sought toshape both intellect and character and was guided by values such as *dharma*, moderation, respect for nature and care for others. Knowledge was not organised into isolated subjects; instead, philosophy, science, art and everyday life were understood as connected and meaningful parts of a larger whole. This paper reflects on how ideas such as moral responsibility, non-violence, duty and concern for collective well-being continue to be relevant in contemporary education. At a time when education often emphasizes competition, efficiency and material achievement, Indian philosophical thought offers a value-based perspective that reconnects learning with real-life concerns. By revisiting the historical foundations of the Indian Knowledge System, this paper emphasizes the need to thoughtfully integrate indigenous wisdom with modern educational practices. Such integration can help create education that is meaningful, value-driven and socially responsible.

Keywords: *Indian Knowledge System; Indian Philosophy; Value-Based Education.*

RECONCEPTUALISE FOLK AND LITERATURE WITH ARTISTIC VISION

Dr. Chetna Gupta

Associate Professor
Department of English
SPMR College of Commerce ,Jammu
Email: Chetna.gupta112@gmail.com

ABSTRACT

In this age of homogenization, where traditional societies are breaking up and boundaries between the folk and the urban are blurring at a fast speed along with phenomenal reach of the media and the new forms of narratives being offered for public consumption, have put a question mark on the folklore. Dogras have rich tradition of oral literature. It has all that a folk literature should possess both in form and material. If offers an easy comparison with the folk literature of any otherlanguage. It has survived the baneful effects of industrialism because of its remote hunt in the mountains. Due to lack of printing facilities till recent times in those areas, it has preserved its native purity of form and language. The colloquial touches are the soul of this literature. This shows its close and active kinship with practical life of the people. It runs parallel to the stream of life. Dogri folk literature reflects the social and religious life of the natives and also tells the modes of their thinking and reactions to nature. As such the Dogra folklore is a mirror to the personality of Dogras and a touchstone of their identity. The only silver lining is the continuing practice of annual congregations and melas at the religious spots associated with folk deities and heroes that bring communities together. As such relio-cultural sites in a grand theatre of religio-social spectacle, all forms and practices of folklore come alive. The myths, legends and tales are also brought into the active memory of especially the younger generations, thereby getting revived and entrenched for posterity.

Keywords :- e*nvisioning-visualizing, Linguistic -study of Language. Galian- Abuse, Ethnic- Group of people sharing a common origin, culture or language, Homogenization- make alike, Silver lining-Remedy*

پنڈت برج نرائن چکبست اور ہندوستانی تہذیب و ثقافت

Dr. Suraj Parkash   **Mob. 7051839703**

Asst. prof.Govt .College of Education Jammu (dept of urdu) Jammu .

Email .surajprakashap@gmail.com

ہندوستانی تہذیب و ثقافت کی جامع حقیقت کو واضح کرتے ہوئے پنڈت برج نارائن چکبست کا ذکر آنا لازمی ہے۔ چکبست اردو کے ممتاز قومی شاعر ہیں، قومی یکجہتی، گنگا جمنی تہذیب اور مشترکہ معاشرت کی بھرپور ترجمانی ان کے ہاں دیکھنے کو ملتی ہے۔ ان کی شاعری میں فکری پس منظر اور ہندوستانی نظامِ علم کی روح پوری آب و تاب کے ساتھ جلوہ گر نظر آتی ہے۔ چکبست کے ہاں دھرم (فرض شناسی) کرم (عمل) سچائی اور انسان دوستی جیسے تصورات بار بار سامنے آتے ہیں جو ہندوستانی فکری روایت کے بنیادی ستون ہیں۔ ان کے نزدیک علم کا مقصد محض ذہنی لذت نہیں بلکہ فرد اور قوم کی اخلاقی و سماجی اصلاح ہے۔ جو INDIAN KNOWLEDGE SYSTEM کے عملی مزاج کی عکاس ہے ۔

روحانیت بھی ہندوستانی نظامِ علم کی اساس ہے اور چکبست کے کلام میں یہ عنصر نمایاں طور پر موجود ہے۔ ان کی شاعری میں انسان دوستی اور عالمی اخوت کا تصور یوگ ویدانت اور بھگتی روایت سے ہم آہنگ نظر آتا ہے۔

چکبست ہندوستانی نظامِ علم کو کسی ایک مذہب یا طبقے تک محدود نہیں کرتے بلکہ اسے ایک مشترکہ قومی ورثہ قرار دیتے ہیں۔ ان کے ہاں گنگا جمنی تہذیب کی رواداری اور فکری ہم آہنگی کا تصور پوری مضبوطی کے ساتھ موجود ہے۔

مختصراً، برج نارائن چکبست کی شاعری ہندوستانی نظامِ علم اور ہندوستانی تہذیب و ثقافت دونوں کی فکری اور اخلاقی روح کی نمائندگی کرتی ہے۔ اگرچہ انہوں نے ان اصطلاحات کو براہِ راست استعمال نہیں کیا مگر ان کا کلام قدیم روایات کے اقدار، شعور اور تعلیمی ہم آہنگی کو مؤثر ادبی اظہار عطا کرتا ہے۔ اس اعتبار سے چکبست کو اردو ادب میں ہندوستانی تہذیب اور INDIAN KNOWLEDGE SYSTEM کا ایک اہم فکری ترجمان قرار دیا جا سکتا ہے۔

"नाट्यशास्त्र के प्रथम एवं द्वितीय अध्याय के आलोक में भारतीय नाट्य परंपरा का सैद्धांतिक अध्ययन"

Mr. Balwan Singh

Assistant Professor in Hindi,
Govt. College of Education, Jammu.
balwansingh494@gmail.com Mobile no. 7006319766

सार

भारतीय नाट्य परंपरा का मूल और सर्वाधिक प्रामाणिक ग्रंथ नाट्यशास्त्र आचार्य भरतमुनि द्वारा रचित माना जाता है। यह ग्रंथ न केवल भारतीय रंगमंच का आधार है, बल्कि भारतीय सौंदर्यशास्त्र, काव्यशास्त्र, नृत्य, संगीत और अभिनय परंपरा की समग्र दृष्टि प्रस्तुत करता है। प्रस्तुत शोधपत्र नाट्यशास्त्र के प्रथम एवं द्वितीय अध्याय के आधार पर भारतीय नाट्यकला की उत्पत्ति, उद्देश्य, सामाजिक भूमिका तथा नाट्य के सैद्धान्तिक स्वरूप का अध्ययन करता है। प्रथम अध्याय में नाट्य की दिव्य उत्पत्ति, देवताओं और मनुष्यों के लिए नाट्य की आवश्यकता तथा नाट्य को पंचम वेद के रूप में स्थापित करने की अवधारणा का विश्लेषण किया गया है। द्वितीय अध्याय में नाट्यमंडप, रंगपीठ, रंगशाला की संरचना तथा नाट्य प्रस्तुति के लिए आवश्यक भौतिक एवं आध्यात्मिक तत्वों की विवेचना की गई है। प्रस्तुत शोधपत्र यह प्रतिपादित करता है कि नाट्यशास्त्र के प्रथम दो अध्याय न केवल तकनीकी निर्देश प्रदान करते हैं, बल्कि भारतीय संस्कृति की समन्वयी, लोककल्याणकारी और शिक्षाप्रद दृष्टि को भी उजागर करते हैं। प्रस्तुत शोधपत्र का उद्देश्य इन दोनों अध्यायों का सैद्धान्तिक एवं आलोचनात्मक अध्ययन करना है, ताकि यह स्पष्ट किया जा सके कि भारतीय नाट्य परंपरा केवल मनोरंजन नहीं, बल्कि एक गहन सांस्कृतिक और नैतिक व्यवस्था है।

मुख्य शब्दः नाट्यशास्त्र, भरतमुनि, नाट्य की उत्पत्ति, पंचम वेद, अध्ययन

प्राचीन एवं अर्वाचीन गुरु शिष्य परम्परा ,एक अनुशीलन दृष्टि

Dr. Rajesh Sharma

Associate Professor in Sanskrit
Govt. Degree College Billawar

सार

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरुवे नमः । ।

भारतीय संस्कृति में गुरुद्रिशष्य परम्परा ज्ञान, संस्कार और जीवन मूल्यों के संरक्षण एवं प्रसार का एक अत्यंत प्राचीन और प्रभावशाली माध्यम रहा है। प्राचीन समय और आज के गुरु शिष्य परम्परा में क्या अंतर है।... प्राचीन काल में वट वृक्ष के नीचे गुरु के चरणों में बैठ का गुरु जी शिष्यों को ज्ञान देते थे । प्राचीन काल में गुरु और शिष्य के संबंधों का आधार था गुरु का ज्ञान, मौलिकता और नैतिक बल, उनका शिष्यों के प्रति स्नेह भाव, तथा ज्ञान बांटने का निःस्वार्थ भाव. शिक्षक में होती थी, गुरु के प्रति पूर्ण श्रद्धा, गुरु की क्षमता में पूर्ण विश्वास तथा गुरु के प्रति पूर्ण समर्पण एवं आज्ञाकारिता. अनुशासन शिष्य का सबसे महत्वपूर्ण गुण माना गया है साथ ही एक आदर्श विद्यार्थी के 5 गुण बताये हैं—

काकचेष्टा बको ध्यानं श्वाननिद्रा तथैव च ।

अल्पहारी गृहत्यागी विद्यार्थी पञ्चलक्षणम् ।।

गुरु–शिष्य की परंपरा का यह ज्ञान किसी भी क्षेत्र में हो सकता है, जैसे– वेद, उपनिषद, दर्शन, विज्ञान, अध्यात्म, संगीत, कला, वास्तु आदि । भारतीय संस्कृति में गुरु को **'ब्रह्मा–विष्णु–महेश'** कहा गया है ।

अर्वाचीन (आधुनिक) काल में गुरुद्षिष्य परम्परा ने समय और परिस्थितियों के अनुसार नया स्वरूप ग्रहण किया है । औपचारिक शिक्षा संस्थानों, विश्वविद्यालयों और डिजिटल माध्यमों के विकास से शिक्षा अधिक सुलभ और व्यापक हुई है । यद्यपि आज शिक्षा प्रणाली अधिक संरचित और तकनीक–आधारित हो गई है, फिर भी गुरु का मार्गदर्शक और प्रेरक स्वरूप आज भी प्रासंगिक बना हुआ है । आधुनिक गुरु ज्ञान के साथ–साथ कौशल, मूल्य और नवाचार की भावना का संचार करता है ।

इस प्रकार, प्राचीन और अर्वाचीन गुरु–द्षिष्य परम्परा में रूप और पद्धति का अंतर होते हुए भी उसका मूल उदेश्यक्ज्ञान का संप्रेषण, चरित्र निर्माण और समाज का उत्थान है ।

ਸਮਾਜਿਕ ਪਰਿਵਰਤਨ ਅਤੇ ਸੂਫੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਪ੍ਰਾਸੰਗਿਕਤਾ

Dr. Anuradha

Assistant Professor
PSPS Govt. College for Women, Gandhi Nagar, Jammu

ABSTRACT

ਸਮਾਜਿਕ ਪਰਿਵਰਤਨ ਮਨੁੱਖੀ ਇਤਿਹਾਸ ਦੀ ਇਕ ਲਗਾਤਾਰ ਅਤੇ ਗਤੀਸ਼ੀਲ ਪ੍ਰਕਿਰਿਆ ਹੈ, ਜਿਸ ਵਿਚ ਸਮਾਜਕ ਸੰਰਚਨਾਵਾਂ, ਮੁੱਲ ਪ੍ਰਣਾਲੀਆਂ ਅਤੇ ਚੇਤਨਾ ਵਿਚ ਬੁਨਿਆਦੀ ਬਦਲਾਵ ਹੁੰਦਾ ਹੈ। ਇਸ ਸੰਦਰਭ ਵਿਚ ਸੂਫੀ ਵਿਚਾਰਧਾਰਾ ਨੇ ਭਾਰਤੀ ਸਮਾਜਕ, ਸਭਿਆਚਾਰਕ ਅਤੇ ਆਤਮਿਕ ਜੀਵਨ 'ਤੇ ਡੂੰਘਾ ਪ੍ਰਭਾਵ ਛੱਡਿਆ ਹੈ। ਸੂਫੀ ਸੰਤਾਂ ਦੀ ਸੋਚ ਦਾ ਕੇਂਦਰ ਮਨੁੱਖਤਾ, ਪ੍ਰੇਮ, ਸਮਾਨਤਾ ਅਤੇ ਮੁਕਤੀ ਰਿਹਾ ਹੈ, ਜੋ ਸਮਾਜਿਕ ਅਸਮਾਨਤਾਵਾਂ ਅਤੇ ਵਿਭਾਜਨਕ ਪ੍ਰਵਿਰਤੀਆਂ ਦੇ ਵਿਰੁੱਧ ਇਕ ਮਜ਼ਬੂਤ ਬੌਧਿਕ ਪ੍ਰਤੀਰੋਧ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਅਜੋਕੇ ਸਮਾਜ ਵਿਚ ਜਿੱਥੇ ਪਰਸਪਰ ਵੈਰ-ਵਿਰੋਧ, ਨਫ਼ਰਤ ਅਤੇ ਹਿੰਸਾ ਦਾ ਬੋਲਬਾਲਾ ਹੈ, ਉੱਥੇ ਸੂਫੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਨੈਤਿਕ ਆਦਰਸ਼ ਹੋਰ ਵੀ ਪ੍ਰਾਸੰਗਿਕ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਹ ਮਨੁੱਖੀ ਆਚਰਨ ਅਤੇ ਵਿਹਾਰ ਨੂੰ ਸੇਧ ਦਿੰਦੀ ਹੈ। ਸੂਫੀ ਵਿਚਾਰਧਾਰਾ ਦੀ ਮੁੱਖ ਵਿਸ਼ੇਸ਼ਤਾ ਇਹ ਹੈ ਕਿ ਇਹ ਆਤਮਿਕਤਾ ਨੂੰ ਸਮਾਜਿਕ ਜ਼ਿੰਮੇਵਾਰੀ ਨਾਲ ਜੋੜਦੀ ਹੈ। ਸੂਫੀਆਂ ਨੇ ਰੱਬ ਨਾਲ ਪ੍ਰੇਮ ਨੂੰ ਮਨੁੱਖ ਨਾਲ ਪ੍ਰੇਮ ਰਾਂਹੀ ਪ੍ਰਗਟ ਕੀਤਾ ਅਤੇ ਸਮਾਜਿਕ ਬੁਰਾਈਆਂ ਤੇ ਅੰਧਵਿਸ਼ਵਾਸ਼ਾਂ ਦਾ ਵਿਰੋਧ ਕੀਤਾ। ਸੂਫੀਆਂ ਦੀ ਬਾਣੀ ਲੋਕਭਾਸ਼ਾ ਵਿਚ ਹੋਣ ਕਰਕੇ ਆਮ ਜਨਤਾ ਤਕ ਆਸਾਨੀ ਨਾਲ ਪਹੁੰਚੀ, ਜਿਸ ਨਾਲ ਸਮਾਜਿਕ ਚੇਤਨਾ ਵਿਚ ਵਾਧਾ ਹੋਇਆ। ਸੂਫੀ ਵਿਚਾਰਧਾਰਾ ਸ਼ਾਂਤੀਪੁਰਨ ਸਹਿ-ਅਸਤਿਤਵ, ਸੰਵਾਦ ਅਤੇ ਬਹੁਵਾਦੀ ਸਮਾਜ ਦੀ ਸਥਾਪਨਾ ਲਈ ਇਕ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਵਿਕਲਪ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਇਸ ਲਈ ਇਹ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਸੂਫੀ ਵਿਚਾਰਧਾਰਾ ਸਮਾਜਿਕ ਪਰਿਵਰਤਨ ਦੀ ਪ੍ਰਕਿਰਿਆ ਵਿਚ ਇਤਿਹਾਸਕ ਹੀ ਨਹੀਂ ਸਗੋਂ ਵਰਤਮਾਨ ਅਤੇ ਭਵਿੱਖੀ ਸੰਦਰਭਾਂ ਵਿਚ ਵੀ ਗੰਭੀਰ ਅਕਾਦਮਿਕ ਮਹੱਤਵ ਰੱਖਦੀ ਹੈ।

KEYWORDS: ਸਮਾਜਿਕ ਸੰਰਚਨਾਵਾਂ, ਸਹਿ-ਅਸਤਿਤਵ, ਪ੍ਰਾਸੰਗਿਕਤਾ, ਨੈਤਿਕਤਾ , ਲੋਕ-ਭਾਸ਼ਾ

NOTES

Two Day National Seminar

BHARATIYA BODH: REVIVING INDIAN KNOWLEDGE SYSTEM FOR MODERN EDUCATION

CHIEF PATRON
Ms. Sakeena Itoo
Hon'ble Minister for Health & Medical Education, School Education, Higher Education & Social Welfare Department , UT of J&K

PATRON
Sh. Ram Niwas Sharma (IAS)
Commissioner Secretary
Higher Education Department, UT of J&K

Prof. (Dr.) K.S. Chandersekar
Hon'ble Vice-chancellor
Cluster University of Jammu

CO-PATRON
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Director Colleges
Higher Education Department, UT of J&K

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Dean, School of Teacher Education
Cluster University of Jammu

Dr. Rajinder Kaur
B.Ed & M.Ed Coordinator
Govt. College of Education, Jammu

CHIEF ORGANISER
Dr. Jyoti Parihar
Principal
Govt. College of Education, Jammu

CONVENER
Dr. Shalini Rana
IQAC Coordinator

CO-CONVENER
Dr. Rakesh Bharti
IQAC Co-coordinator

FOR MORE INFORMATION

🌐 Visit our Website   https://www.gcoedu.in/
✉️ e-mail   gcoe.jammu@gmail.com
📞 Call us at   0191-2580401