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**Special Issue**

on

**INTEGRATING BHARTIYA KNOWLEDGE SYSTEM  
WITH HIGHER EDUCATION**

on the occasion of

**AIU EAST ZONE VICE CHANCELLORS' MEET—2023-24**

hosted by

**THE ASSAM ROYAL GLOBAL UNIVERSITY, GUWAHATI**

on

**NOVEMBER 21-22, 2023**

ASSOCIATION OF INDIAN UNIVERSITIES

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AIU House, 16, Comrade Indrajit Gupta Marg, New Delhi - 110 002

EPABX : 011-23230059 ( Extn. 208 ) DIRECT LINE: 011 23213481

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Vol. 61 No. 47 November 20-26, 2023

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**NOVEMBER 21-22, 2023**

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# EDITORIAL

*The word 'Veda' is not a group of letters in Sanskrit language, but a permanent energy compound that lies in a seed form even at the time of the dissolution of the universe and manifests itself again in the next cycle of creation.* These are the words from *The Divine Life' Magazine*, July 1971, Vol-XXXIII. This view substantiates that 'Knowledge' is eternal. Indian civilization has placed a great deal of value on knowledge as evidenced by the massive body of intellectual repertoire ranging from verbal homilies to written texts, the greatest collection of manuscripts, and the well-documented epics preserving the heritage of great thinkers, seers, rishis on a wide range of subject areas. Bhartiya knowledge systems have a strong foundation in Indian culture, philosophy, and spirituality and have evolved through thousands of years. These knowledge systems, including Ayurveda, Yoga, Vedanta, and Vedic sciences, etc., are still applicable in the modern world in several ways.

Vedas, Upanishads, Puranas, etc., are not merely connotations and denotations; they are suggestive and have a deeper understanding of the realities of life. Particularly *Vedas* and *Mantras* have the power of unifying the words with nature through the resonance created by the vibrations when they are recited with their proper *Swaras* or intonation. By reciting them the cosmos is regenerated by enlivening and nourishing the forms of creation at their base. *Mantras* are considered to be the primordial rhythms of creation and the sounds have their own meaning while reciting them. Therefore, the purity of sounds needs to be maintained while reciting *Mantras* if they are to be efficacious. The energy created while reciting *Mantras* can have miraculous effects on the heart and soul *vis a vis* health and well-being of the people reciting them as well as those who are imbibing them. Isn't it a great lapse on our part to let them go gradually? They are indeed great treasures that ought to be unearthed and exploited by bringing them to the mainstream of present knowledge systems.

The contribution of our ancestors to the field of education and scholarship would leave one wonderstruck. Notable scholars - Panini, Chanakya, Aryabhatt, Bhaskara, and Shakrachraya still serve as role models in our modern scholarship. Educational institutions like Takshashila and Nalanda are witnesses of our magnificent Bhartiya Knowledge System. The main crux of Bhartiya Knowledge System is to develop man's ideal nature of morality which can enable one to control one's animal instinct and develop human ideals and humanity. It aims at blossoming wisdom and knowledge in every aspect and in all manners of life.

The Bhartiya Knowledge Systems are deep-rooted in a pluralistic ethos providing creative expression, value sustenance, belief patterns, and lifestyle to the society. They contribute to the integral development of students' personalities, sensitising them towards the environment and society. With the passage of time, the ability to perceive the inner meaning of education has been lost. Unfortunately, the indigenous cultural and spiritual beliefs are removed from the education system of India resulting in the gradual erosion of those values and ideals which can lead to harmonious sustainable development. Degradation of social and political structure, the decline in socio-cultural ethos, loss of human gratification, the collapse of culture, succumbing to the imperialistic and predatory expansionist hunger of invaders, and other complexities are the features of the current Indian society. The damage is so catastrophic that UNESCO felt it necessary to intervene and create Sustainable Development Goals and Targets to save our planet. Despite such gravity of the situation, the matter of concern is that there seems to be hardly any urge in people to make the best use of the knowledge systems gifted by our forefathers as heritage.

Commending the Indigenous Bhartiya Knowledge System is in no way demeaning the modern knowledge systems or developments that each one of us is enjoying. After all, evolution has its direction and flow which we cannot stop. We can only pause to look back whether we are in the right direction. In this regard the stance of National Education Policy 2020 to evolve an education system deeply

rooted in Indian ethos, driving the transformation of India (Bharat) into a sustainable and equitable knowledge society, is apt. The need of the hour is that the modern world of advanced technological developments and the ancient wisdom of learning must become compatible and supplement each other. We must move ahead and achieve new heights without losing the strong foothold of knowledge dimensions embedded in our indigenous knowledge systems. This is where integrating Bhartiya Knowledge Systems with current Higher Education is pertinent.

This Special Issue on the theme *Integrating Bhartiya Knowledge Systems with Higher Education* is being brought out under the broader topic '*Higher Education@2047*' which is the theme for the AIU Annual Vice Chancellors' Meet. Under this *Integrating Bhartiya Knowledge Systems with Higher Education* is the subtheme on which the present East Zone Vice Chancellors' Meet is being organised. This Special Issue is aimed at providing support material to substantiate the deliberations in the Meet.

No doubt, the Bhartiya Knowledge System has the potential to play an important role in shaping the future of education and the future generations to come and therefore its integration with present education is the need of the hour. But the process of integration is not a seamless handing down or benign transmission; it is also a conflict between the past genius and present aspiration and it has its own challenges. This requires creating readiness in students to accept it and train them to adapt to it. Then only they will internalize it and demonstrate to the world a way of life so fulfilling and harmonious showcasing our great civilization. Hail Bharat; Hail Bhartiya Knowledge Systems!

Let's all gear up to the task!

**Sistla Rama Devi Pani**



# Setting the Tone for AIU East Zone Vice Chancellors' Meet on Integrating Bhartiya Knowledge System with Higher Education

Pankaj Mittal\* and Sistla Rama Devi Pani\*\*

The Association of Indian Universities (AIU), one of the premier higher education institutions in India, was established in 1925. It plays a vital role in shaping Indian higher education by being a research-based policy advice institution to the Government of India in the fields of Higher Education, Sports, and Culture. One of the key activities of the AIU is to convene the Vice Chancellors' Meets at the Zonal and National levels to discuss various issues related to higher education. India is a country with a large geographical area, for ease of reaching out, AIU has grouped the member HEIs into 5 zones—East, West, North, South, and Central. Each zone is constituted of HEIs located in 5-6 States grouped in that Zone. Thus, 5 Zonal Meets and one National Vice Chancellors' Meet are organized annually. These Meets are important platforms not only to discuss the significant issues of higher education but also to play a catalytic role in finding solutions for different problems of higher education through collective wisdom. Further, AIU carries forward the voice of the participating leaders of higher education to appropriate agencies and authorities for their dispensation. Every year in the Annual Vice Chancellors' Meet, a specific theme that is of topical significance for the higher education community is taken up for discussion. As a run-up, subthemes related to the main theme are discussed in the Zonal Vice Chancellors' Meets.

## AIU Vice Chancellors Meet –2023-24

Projecting the landscape of higher education in the year 2047 shall involve a lot of speculation, as the future will depend upon the complex interplay of social, technological, economic, and cultural factors. Based on current trends and potential developments, it is the right time to discuss on theme related to prospective Higher Education in 2047, to provide a

\* Secretary General, Association of Indian Universities, New Delhi-110002. E-mail: sgoffice@aiu.ac.in

\*\*Editor, University News, Association of Indian Universities, New Delhi-110002. E-mail:rama.pani2013@gmail.com/ramapani.universitynews@gmail.com

glimpse into the potential directions higher education could take by the year 2047, when India celebrates 100 years of independence. The *Amrit Kaal* from 2022 to 2047 holds a lot of potential, in terms of shaping our higher education to meet the challenges of the 21<sup>st</sup> century. Therefore, for the year 2023-24, AIU has chosen the main theme as '**Higher Education@2047**'. Under this overarching theme, the following themes are proposed for the AIU's Zonal Conferences:

North Zone: ***Globalization and Internationalization of Higher Education***

South Zone: ***Digital Transformation in Higher Education***

East Zone : ***Integrating Bhartiya Knowledge System (BKS) with Higher Education***

West Zone: ***Future of Work and Skill Development***

Central Zone: ***Nurturing Research and Innovation Ecosystem***

## East Zone Vice Chancellors' Meet on 'Integrating Bhartiya Knowledge System (BKS) with Higher Education'.

Integrating the rich and diverse Bhartiya Knowledge System (BKS) with higher education is a pivotal step towards fostering a holistic and inclusive learning environment. BKS, with its ancient roots and contemporary relevance, offers a wealth of wisdom encompassing fields such as Ayurveda, Yoga, Mathematics, and Philosophy. By incorporating BKS into higher education curricula, we can empower students to appreciate the interconnectedness of traditional knowledge and modern disciplines. This integration not only preserves our cultural heritage but also equips the youth with a broader perspective, promoting innovative thinking and problem-solving. Moreover, it paves the way for interdisciplinary research and collaborations that can address pressing global challenges while celebrating the timeless wisdom embedded in India's ancient traditions. In

doing so, we ensure that higher education remains dynamic, inclusive, and forward-looking while preserving the profound insights of our ancestors.

The two-day event will include the following 3 Technical Sessions to discuss the concerned topics:

- **Technical Session--1: Using Bhartiya Knowledge System-based Approach for Teaching-learning for Holistic Development.**
- **Technical Session-2: Bhartiya Knowledge System in Sustainable Development.**
- **Technical Session-3: Embedding Bhartiya Knowledge System for Futuristic Education.**

### **Using Bhartiya Knowledge System-based Approach for Teaching-learning for Holistic Development.**

Harnessing the Bhartiya Knowledge System-based approach for teaching and learning is a transformative journey towards achieving holistic development. India, with its rich heritage of ancient wisdom and philosophical traditions, offers a unique perspective on education that extends far beyond the mere acquisition of knowledge.

At its core, this approach recognizes that true learning involves not just the mind but also the heart and soul. It encompasses a diverse array of disciplines, including yoga, meditation, Ayurveda, and spiritual insights, which, when integrated into modern education, can lead to profound personal growth and holistic development. The Bhartiya Knowledge System acknowledges the interconnectedness of all knowledge, emphasizing the importance of ethics, values, and social responsibility. It encourages students to not only excel academically but also to become compassionate and socially conscious individuals. By adopting this approach, we pave the way for an education that nurtures not just the intellect but also the emotional and spiritual dimensions of human existence. It equips learners with the tools to navigate life's challenges with resilience, empathy, and a profound sense of purpose. In a world that often prioritizes material success, the Bhartiya Knowledge System reminds us that true wisdom lies in the holistic development of the self – a timeless lesson for both students and educators alike.

### **Bhartiya Knowledge System in Sustainable Development**

The Bhartiya knowledge system offers invaluable insights and practices that can contribute

significantly to sustainable development in today's world. Rooted in millennia-old wisdom, this system has always emphasized the interconnectedness of all life forms and the importance of living in harmony with nature. For example, Ayurveda, the ancient Bhartiya system of medicine, focuses on maintaining and restoring balance in the body and mind. By emphasizing preventive healthcare, a holistic approach to well-being, and the use of natural remedies, Ayurveda encourages sustainable health practices. Yoga fosters mindfulness, reduces stress, and encourages conscious living. This mindfulness extends to our relationship with the environment, fostering a greater sense of responsibility towards sustainable practices and ecological preservation.

Similarly, India has a long history of sustainable agricultural practices, such as organic farming and crop rotation. These methods not only ensure food security but also help preserve soil fertility and biodiversity. Traditional knowledge about monsoon patterns, crop varieties, and water management can be invaluable in addressing contemporary climate change challenges. Promoting traditional agricultural knowledge can contribute to sustainable and eco-friendly food production. Indian villages have historically relied on community-based practices for resource management and decision-making. The practices, such as communal water management systems and village councils, promote sustainability by ensuring that resources are used judiciously and for the benefit of all.

### **Embedding Bhartiya Knowledge System for Futuristic Education**

Embedding the Bhartiya Knowledge System into futuristic education is a visionary step towards equipping the next generation with holistic, adaptable, and culturally rich learning experiences. India's ancient wisdom, encompassing philosophy, science, and spirituality, offers profound insights that resonate with the demands of the rapidly evolving world. The Bhartiya knowledge system emphasizes holistic development, nurturing not only intellectual growth but also emotional, moral, and physical well-being. This approach addresses the pressing need for students to develop emotional intelligence, resilience, and a sense of purpose alongside academic excellence. India's diverse cultural heritage, including its art, music, literature, and philosophy, can be woven into the curriculum to foster cultural appreciation and

global awareness. This not only enhances cultural literacy but also encourages creativity and critical thinking.

Ancient Bhartiya scientists and mathematicians made groundbreaking discoveries that can inspire a spirit of innovation and scientific inquiry among students. Learning about the contributions of Aryabhata, Sushruta, and others can ignite a passion for science and technology. The Bhartiya Knowledge System is inherently interdisciplinary, blending science, spirituality, and philosophy. Encouraging interdisciplinary approaches in education can prepare students for the complex challenges of the future, where cross-disciplinary thinking is often required. By integrating Bhartiya knowledge into education, students gain a global perspective that acknowledges the interconnectedness of cultures and civilizations. This perspective is essential in today's interconnected world.

Incorporating the Bhartiya knowledge system into futuristic education does not mean rejecting modern knowledge; rather, it enriches it with ancient wisdom. It empowers students to navigate an uncertain future with resilience, creativity, and a deep understanding of their place in the world. By fostering holistic development, sustainability, and cultural awareness, this approach paves the way for a more enlightened and harmonious society, where education becomes a transformative journey towards personal and collective well-being.

### **Participation and Organization**

Vice Chancellors of Indian Universities, Experts from the Government of India, Apex Bodies of Higher Education, and Academia will be speakers and Session Chairs. Experts from international organizations will also be invited to contribute. Discussions will be conducted in English. Sessions will be in a blended mode. The speakers, chairs, and participants need to be informed in advance about the mode through which they would like to participate in the Meet.

### **Format and Approach**

The Sessions will be of 1 Hour and 30 Minutes each. In each Session, there will be experts from Government, HEIs, and ICT. Presentations will be followed by interaction, Question and Answer, and

Discussion. On the basis of deliberations, a commitment statement will be framed for the universities to further the cause of Higher Education in India. In addition to academic deliberations, capacity development initiatives will be taken by forming a group of Vice Chancellors who will work on various dimensions of Transformative Higher Education.

### **Conclusion**

Integrating the Bhartiya Knowledge System with Higher Education will not only lead to sustainable development initiatives but also offer practical and holistic solutions to the pressing global challenges of our time. By blending ancient wisdom with modern science and technology, we can create a more sustainable and harmonious future for our planet and its inhabitants. This integration will help us to achieve the vision of NEP---2020 to develop an education system deeply rooted in Indian ethos, driving the transformation of Bharat into a sustainable and equitable knowledge society through holistic education so that Bharat attains the *Vishwaguru* position once again.

It is therefore need of the hour for higher education institutions to take the baton and lead the institutions to work toward the integration of the Bhartiya Knowledge System with Higher Education. It is in this context that this AIU East Zone Vice Chancellors' Meet is very significant. The recommendations of this Conference will constitute the discussions in the Annual Meet. On the basis of the recommendations of this theme in the Annual Meet, '*University Action Plan on Integration of Bhartiya Knowledge System with Higher Education*' will be prepared which will be a handy guide not only for Higher Education Institutions of the Country but also for the universities of other countries. A Policy Document will also be prepared and presented to the Government of India.

We anticipate a fruitful and meaningful interaction toward the resolution and realization of a common agenda for academic excellence through transformative higher education. This Vice Chancellor's Meet is but a stepping stone in the direction of building a new higher education system to build the New India.

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# The Assam Royal Global University, Assam: A Profile

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**The Assam Royal Global University, Assam is hosting the East Zone Vice Chancellors' Meet— 2023-24 of the Association of Indian Universities (AIU), New Delhi on November 21-22,2023.**

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The Assam Royal Global University (RGU), a State Private University, established by The Assam Royal Global University Act 2013, notified by the Government of Assam Gazette on 20/08/2013, is in its 6th year of academic excellence offering a total of 130 courses under 24 schools in diverse fields. Established in July 2009 as Royal Group of Institutions, which has now been merged into The Assam Royal Global University, the University is located opposite to Tirupati Balaji Temple on National Highway and spans across 37,000 square meters (4 lakh square feet) of built-up centrally air-conditioned structures.

The Assam Royal Global University is putting three major areas of focus under the lens: Academic Excellence, Institutional Growth, and Partnership. There has been a steady growth in all the areas of institutional development, mainly research and projects, student enrollment and university events. The academic year saw a commendable growth in the campus infrastructure in terms of classroom space, laboratories, instruments, library, sports arena. The University has expanded its collaborative enterprises such as eminent national as well as international educational institutes through MoU's. As on date we have more than 86 MoU's signed for the teaching, research collaboration, student, and faculty exchange.

The year 2022-2023 has been promising in terms of academic growth fuelled by an increasing impetus to research and development. Besides publications of repute and a host of academic events like conferences, workshops, faculty development programs, lecture series and webinars, the institute also emphasized upon newer modes of learning through experience and practice. There was a significant increase in outreach programs, educational excursions, field visits and most significantly placement opportunities. With 24 schools, more than 380 permanent faculty members, 254 doctoral research scholars, 42 Departments and as many as 130 programs and courses, the university has registered a slow but steady growth in academics. University has more than 85 high-end labs which includes functioning of 05 new laboratories--Physiotherapy, Microbiology, Biosciences Research Lab, Optometry and Radiology. These laboratories and workstations boost institutional infrastructure and help train students professionally.

## Awards and Recognitions

The university takes to its credit in more than 300 publications in reputed books, or national and international journals from faculty members and research scholars across different departments in the last annual year. Of important note is the Royal School of Languages' accomplishment of the release of two ISBN publications, Spring Orchestra, an anthology of poems and Penman's Palette, an annual magazine. Spring Orchestra is a collection of fifty best poems contributed from students across universities for an Inter University Poetry Competition organized by the department.

During this academic session, various project proposals from different departments and schools were submitted to funding organizations like CSIR, DST-SERB, DST amongst others. A total of 26 projects were submitted. Students of The Assam Royal Global University have made their mark by qualifying in national as well as state competitive examinations like NET, SLET, GATE, APSC, CAT, to mention a few. As on date more than 50 students have achieved professional accolades by clearing these exams. Eight students have been conferred with the Doctoral degree in the annual year and there are more students who are nearing the accomplishment of the degree of the highest order. Noteworthy few among other student achievements are—Barsha Das from the Royal School of Information Technology qualified CAT 2022; Harsh Raj Sharma from the Royal School of Languages, 1 Assam Battalion, NER DTE, bagged the Best Cadet Award in Advanced Leadership Camp held in Rangia; Riya Mishra from Social Work, got through the prestigious Gandhi Fellowship; Hiyaman Kalita and Asif Mondal from Department of Chemistry won the 1st prize in Inter-School Quiz Competition under G20-Y20 Program; and Petrus Baraik from the Royal School of Fine Arts won the second prize in the National Level Art Exhibition and Competition at Yashwantrao Chavan Natyagraha Kaladalan at Pune, organized by Kalamaharshi Baburao Painter Art Foundation.

The University achieved an NSS Grant amounting to INR 149,400 from the Office of Sports and Youth welfare, Govt. of India. There were several sports events and tournaments organized at the university and inter-university levels throughout the year. Two Inter University Table-Tennis Tournaments—3 Day East Zone Inter University Table-Tennis (Women)

Tournament and Three-Day East Zone Inter University Table Tennis (Men) Tournament with more than thirty teams participating from the entire eastern zone were organized besides intra-university tournaments of Cricket, Football, Arm wrestling, Carom and Badminton to name a few. Competitions on debate, art, essay writing and quiz also attracted lots of students.

On the academic and research front, many international and national conferences were organized across the university. The International Symposium of South-East Asian Culture was organized on 5th of December by the Cultural Club in association with Northeast Aashirvad Foundation. Dr. Dayananda Buragohain, former Chairperson AHSEC, was the Chief Guest and other personalities included Dr. Dilip Kakati, Director ABILAC, Govt. of Assam, and, Debojit Khanikar, Joint Secretary, Govt. of Assam, Khagen Sarma, Secretary, North East Aashirvad Foundation. Students and faculty members from Thailand and Guwahati made the event successful.

### **Research Centres**

The quest for knowledge is the basic principle behind research. And therefore, The Assam Royal Global University always strive its faculty members, research scholars and students towards good quality research. The quality of research work directly translates to the quality of teaching and learning in the classroom, thereby benefiting the students, the society and the country. RGU always promotes interdisciplinary research so that the scholars can collaborate with guides from different departments and can contribute towards some new innovative work which can help the society as a whole. A total of 45 research scholars are pursuing their Ph.D. in this session which makes the total count of PhD scholars to 125.

During this academic session, various project proposals from different departments and schools were submitted to different funding organizations like NEEPCO Guwahati, DST-SERB, DBT project under Societal Development Scheme, amongst others. Various project proposals from different departments and schools were submitted to different funding organizations like NEEPCO Guwahati, DST-SERB, DBT project under Societal Development Scheme, amongst others.

### **Research Collaborations**

The University, with the purpose of promoting research and inter-institutional collaboration, has recently signed MoUs with Dr. Bhubaneswar Boroah Cancer Institute (BBCI), The Institute of Chartered Accountants of India (ICAI), Incubation Agreement with Globotask IT Consultancy Services Pvt.Ltd., Incubation Agreement

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### **Outcome Based Education**

At RGU, the entire course structure is based upon Learning Outcome-Based Education (OBE). OBE is an educational approach that focuses on defining specific learning outcomes that students will be able to demonstrate at the end of a specific learning period.

The University focusses upon Student-Centred Learning with Academic Flexibility along with clearly defined Learning Outcomes aligned to Curriculum with periodic assessment of Outcomes. The overall system focuses upon Continuous Improvement along with Transparency and Accountability with special attention to Real-world Applications.

The University has successfully implemented the National Education Policy 2020 to its truest essence from AY 2023-24. The curriculum focusses on Multidisciplinary Holistic Education with a blend of Technology Integration and Digital Education. All students at the University will be awarded a Four-year Undergraduate Program which will be associated with the Academic Bank of Credits.

### **Performance Benchmarks**

In accordance with the guidelines of University Grants Commission (UGC), the Human Research Development Centre (earlier known as Academic Staff College) has been formed at RGU in the very first year. The Centre is responsible for continuously striving towards further enhancing the teaching standards of the university. It has been conducting training programs (FDP) and workshops to train teachers of RGU with the help of in-house senior faculty members and also teachers from other reputed institutes of higher education. The Human Resource Development Centre (HRDC), RGU engages a formal process for evaluating Faculty presentations. Judges nominated for the Annual Research-Work Presentation at RGU include esteemed Professors (Internal). The committee uses evaluation forms developed with criteria that best reviews originality, knowledge, content and overall presentation.

Following the guidelines of MHRD, Government of India, an Institutional Academic Integrity Panel (IAIP) was formed at The Assam Royal Global University. It strives to create awareness about responsible conduct of research, thesis, dissertation, promotion of academic integrity and prevention of misconduct including plagiarism in academic writing among student, faculty,

researcher and staff; to establish institutional mechanism through education and training to facilitate responsible conduct of research, thesis, dissertation, promotion of academic integrity and deterrence from plagiarism; to develop systems to detect plagiarism and to set up mechanisms to prevent plagiarism and punish a student, faculty, researcher or staff of HEI committing the act of plagiarism.

### **Central Library**

Spread over 743 square meter (8000 square feet), the Central Library of RGU is a well-furnished, centrally air- conditioned, duplex-type library. Situated in first and second floors of B block, the library is a hub for academic queries and research activities. The library is fully computerized and provides essential information on knowledge related to engineering, management, architecture, law, commerce, fashion, fine arts, etc. The total collection stands at 7,048 titles and 22,051 volumes of printed books, 3,048 e-books, 26 printed and 67,125 e-journals. The various e-resources available include: e-journals, e-books and e-databases under different areas. The database for the entire collection can be accessed through Online Public Access Catalogue (WebOPAC). Apart from this, the library holds special collection on North-East, competitive and fiction/non-fiction corners. The library subscribes to eight daily newspapers and a number of reputed magazines. The library management is done by ILMS SOUL 2.0 server platform and barcode system (January, 2013). As a member of DELNET, the library avails various facilities of member institutions through resource sharing, on demand from the users, as and when required. It provides ready reference service like Content List Service, using both offline and online sources of information to the users.

### **Entrepreneurship Development Cell**

The Entrepreneurship Development Cell (EDC) at Royal Global University serves as a dynamic hub for fostering innovation, nurturing entrepreneurial spirit, and empowering aspiring business leaders. Committed to promoting a culture of entrepreneurship, the EDC plays a pivotal role in the university's ecosystem. The EDC organizes a spectrum of activities, including pitch sessions, hackathons, business plan competitions, and networking events, fostering an entrepreneurial culture that transcends academic boundaries, and thrives on the principles of:

**Incubation and Support:** The EDC provides a conducive environment for budding entrepreneurs, offering incubation facilities, mentorship, and resources essential for transforming innovative ideas into successful ventures.

**Skill Development:** Through workshops, seminars, and training programs, the EDC equips students with practical skills, knowledge, and a mindset conducive to entrepreneurial endeavours.

**Networking Opportunities:** Facilitating connections with industry experts, successful entrepreneurs, and investors, the EDC helps students and alumni build valuable networks that can prove instrumental in the growth of their ventures.

**Resource Mobilization:** The cell assists entrepreneurs in accessing funding opportunities, government schemes, and other resources critical for the establishment and growth of startups.

**Ecosystem Building:** Collaborating with industry partners, government bodies, and other stakeholders, the EDC contributes to building a robust entrepreneurial ecosystem within and beyond the university.

The Entrepreneurship Development Cell at Royal Global University stands as a testament to the institution's commitment to nurturing entrepreneurial talent. By providing a platform for ideation, incubation, and growth, the EDC contributes significantly to the development of a vibrant and sustainable entrepreneurial ecosystem.

### **Cultural and Sports Activities**

Apart from its in-house events, Royal Global University hosted East Zone Inter-University Tennis (W) Championship from 5<sup>th</sup> to 7<sup>th</sup> November, 2019, All India Inter- University Baseball (M) Tournament from the 27<sup>th</sup> to 31<sup>st</sup> March 2020, East Zone Inter-University Badminton (W) Tournament from 17<sup>th</sup> to 19<sup>th</sup> December, 2021, East Zone Inter-University Badminton (M) Tournament, 27<sup>th</sup> to 31<sup>st</sup> December, 2021, All India Inter-University Baseball (W) Tournament, 6<sup>th</sup> to 10<sup>th</sup> January, 2022, The East Zone Inter-University Table Tennis (W) Tournament from 5<sup>th</sup> to 8<sup>th</sup> December 2022, and The East Zone Inter-University Table Tennis (M) Tournament from 19<sup>th</sup> to 22<sup>nd</sup> December 2022. The All-India Inter-University Baseball (M) Tournament was held from 14<sup>th</sup> to 18<sup>th</sup> February, 2023, and The All India Inter-University Baseball (W) Tournament was held from 24<sup>th</sup> to 28<sup>th</sup> February, 2023. Further, AIU has allocated AIU Zonal UNIFEST 2023-24 to RGU, which it is scheduled to hold in February 2024. RGU also participated in All India Inter-University Karate (M) Championship by Kurukshetra University held from 14<sup>th</sup> to 17<sup>th</sup> March (2021-22), All India Inter-University Grappling sports (M) Demonstration by MDU Rohtak held from 31<sup>st</sup> March to 4<sup>th</sup> April, 2022, East Zone Inter-University Basketball (M/W) Tournament by USTM, Meghalaya, held from 15<sup>th</sup> to 5<sup>th</sup> November, 2022.

Students from Royal Global University also participated in the AIU 36th Inter-University Northeast Zone Youth Festival (4-8<sup>th</sup> January 2023) at USTM, and the 37<sup>th</sup> AIU National Youth Festival held at Jain University, wherein they bagged the Bronze Medal in Western group song and in Collage Making, along with Silver in Western solo instrumental and in Elocution.

- **Consensio:** The annual youth festival of Royal Global University, is a three-day extravaganza with a platter of stimulating and challenging inter-college competitions, discussion forums, workshops, cultural evenings by celebrity artists and many more to offer. It is a fest for the youth and offers the student community of the nation a platform to compete and prove their mettle, Consensio has already tagged itself as one of the leading college fests of the region and the huge response of the crowd stands testimony to it.
- **Carn-Evil Royale:** The annual Halloween Festival organised by various clubs of RGU. Events such as Hocus-Pocus (movie screening), Ghoul's Gala (Cosplay competition) and Night of the Spirits (DJ night) are organised. Various stalls like food stalls, face painting and thrift stalls are also put up by the students at Royal Global University. Huge student participation makes the event a great success.
- **Christmas Jamboree:** Christmas is a time of love, cheer, and joy and RGU celebrates the festival with gaiety. The fete sees open-air outdoor meals, games, live music, and craft stalls including jewellery, snacks, bags etc. It is an event for students to make lasting memories with their friends.
- **North East Cultural Fest:** is a carnival that showcases the vibrant & rich culture of our eight North Eastern States of India including traditional delicacies, folk music, live art, ethnic drinks, drama, organic food, photography exhibition, cultural & folk dances, exhibition of handloom & handicrafts etc. to promote the cultural heritage & tourism of North Eastern States of India at one platform thereby helping student artisans to promote their talent.
- **Karmotsav:** Actions affect life and positive Karma is the moral force that orders the universe, it's the power that keeps the world in motion and society ticking. RGU-KARMOTSAV, the 35th Inter University East Zone Youth Festival (UNIFEST) for the year 2019-2020 was held at The Assam Royal Global University, Guwahati in November 2019. The festival was organized under the aegis of Association of Indian Universities (AIU). The UNIFEST is a festival of the youth and provides a unique platform for showcasing their immense talents. RGU-KARMOTSAV aims to embark on an odyssey of

discovery by serving as a definitive platform to help participants deep dive into the cultural plethora of the world. The fest highlights the opportunities to create and revive the spirit of youth, with a perfect mix of learning and entertainment.

- **River Talks:** River Talks is a literary fest organized by Royal Global University. The first edition of River Talks was organized in October 2016. River Talks was a conglomeration of acclaimed writer, literary enthusiasts and budding writers. The fest was marked by panel discussions, meet-the-author sessions, book Launches, documentary screening and a host of literary competitions for students like debate, story writing, poster presentation and the Like. The galaxy of authors who have enriched River Talks with their participation are Padmashree Ruskin Bond, Upamanyu Chatterjee, Padmashree Geeta  
Dharmarajan, Bat Sahitya Awardee Rashmi Narzary, Padmashree Patrician Mukhim, Jerry Pinto, Sanjoy Hazarika, Preeti Gill, Champak Borbora, Pankaj Thapa, Robin Ngangom, Shinie Anthony, Dr. Rakhee Kalita, Dr. Srutimala Duara, Arup Dutta, Mamang Dai, Jahnabi Barua, Wasbir Hussain, Ashes Gupta, Tayebam Bijoy Kumar Singh, Dhruva Hazarika, Anuradha Sarma Pujari, Bhaskar Dutta Barua, Dr. Bibhas Choudhury, Bandita Phukan, Monalisa Changkiza. Panel discussions on issues of concern as North East Perspectives: Outsider or Insider, Children's Literature: Fairy Tale or Reality, Fictionalization Facts, Graphic Novels and Comics as tools for Learning, and Traditional Printing viza-viz Digital Printing. Padmashree Ruskin Bond launched the book by Ankush Saikia, Remember Death in the book Launch programme arranged in the cruise across the mighty river Brahmaputra. The interactive sessions with Ruskin Bond and Upamanyu Chatterjee were the key attractions of River Talks: attended in hundreds by admirers of their works and Literary Lovers across all ages. The fest was jointly organized by Royal Global University and the North East Writers' Forum.
- **Alumni Night:** A time and event for old relationships to be cherished, celebrated and refreshed and new ones to be formed. New bridges were built as it was time of reflecting, remembering the good old times. Alumni Reunion, was celebrated in grand manner for all ex-students. All alumni were welcomed back to the campus with full fervour.
- **Aedificatoria:** the annual event of Royal School of Architecture, a part of Royal Global University, is an innovative and creative initiative for igniting young minds. The event focuses on bringing forth novel

design ideas and concepts on various parallels in the field of Architecture, Planning and Design. The event hosts exhibition of students' academic work and various lecture series and panel discussion by eminent personalities and industry experts. During the event, the campus comes alive with various works of fine arts by the students. Every year the students displays several innovative designs using different kinds of materials. This year the students are working on the concepts of 3 R's: Reduce, Reuse and Recycle that sensitizes them to become better designers.

- **Knoxis:** The conception of KNOXIS Design Fest aims to elevate the communal spirit and foster an understanding of the vital role that Design plays in cultivating culturally robust societies, devising sustainable solutions to problems, and offering alternative perspectives towards life. The creative divisions of the university (Royal School of Architecture & Design in association with Royal School of Fine Arts and Fashion Design & Technology) have formulated inter-house and open-to-all competitions, events, workshops, and panel discussions that will enable all to connect with their peers, younger generations, and provide the university with exposure to the national creative community.
- **Technophilia:** The Royal School of Engineering and Technology (RSET) and Royal School of Information Technology (RSIT) organized its 2 days Technical Fest - 'Technophilia' 3.0. It is an annual gathering of bright young minds and tech enthusiasts from our university and beyond. It serves as a platform for students to showcase their innovative projects, participate in technical competitions, and engage in enriching discussions and workshops led by experts from various fields. This event not only fosters creativity and innovation but also promotes collaboration and knowledge sharing among participants.

### **Technology Based Incubation Centre**

Ministry of Education (MoE), Govt. of India has established Institution's Innovation Council in the year 2018. Different educational institutions of the country are part of this initiative. The motive of this program is to systematically foster the culture of innovation amongst all Higher Education Institutions (HEIs). The Assam Royal Global university became a part of this initiative in the year 2019 and established the IIC-RGU. The IIC-RGU has achieved 3 Star rating out of 4 Star in the year 2021 result published by MoE, AICTE. The primary mandate of IIC-RGU is to encourage, inspire and nurture young

students by supporting them to work with new ideas and transform them. The Royal Innovation Incubator was established in the year 2021 under IIC-RGU. The Managing Director of NRL inaugurated the Royal Innovation Incubator. The focus of the incubator is to create an ecosystem of innovation and entrepreneurship development.

### **Hostel Accommodation**

The Assam Royal Global University provides its hostel boarders with all the comforts one's home. Situated in the midst of an eco-friendly and green campus, the separate in-campus hostels Aditya House, Heyans House and Harsha House, Samaya House (Girl's Hostels) are equipped with adequate facilities for holistic mental and physical growth of students. The hostel environment will help each boarder get the most of their time during the period of stay. Centrally air conditioned, the hostel rooms are laid out in beautiful clusters offering plenty of buddy time. It provides 24 hour electricity, water supply and internet which make the environment in the hostel conducive for living, learning and growing. Other facilities include gymnasium, TV sets in each cluster, round the clock infirmary and medical help, comfortable study area, storage racks for books and belongings, etc. An experienced warden takes on the role of guardians for all the boarders of the RGU hostel.

### **University Social Responsibility**

The University acknowledges its social responsibility and has adopted various schemes and initiatives. Hon'ble Chancellor's Royal Anna Seva, wherein wholesome meal is distributed to one hundred and one (101) underprivileged people every day and Royal Swasthya Seva, where a clinic with a qualified doctor and nurse is available in the University for free consultation and free medicine by the people of the neighbouring locality. Students of the University are also regularly taking teaching sessions at the Tetelia L.P. School, which the University had adopted. The University also provides for subsidized facilities for X-Ray, diagnostics, physiotherapy and radiology services for the local community. Royal Vastra Sewa is a cloth donation initiative by the university which aims to collect clothes for all age groups on the university campus, and the community at large, which will be distributed to the people in need. We believe that this initiative can create a positive impact on our society and make a substantial difference in people's lives.

Several other initiatives like Blood donation camps, flood relief, etc. were also undertaken by the university. Additionally, the University contributes to a healthy environment by producing Vermicompost for use in the University as well as for the staff and faculty members. □



# Bhartiya Knowledge System and North-East India

S P Singh\*

The Bhartiya Knowledge System (BKS) have a strong foundation in Indian culture, way of life, spirituality and have evolved through years of experimentation and analysis. These knowledge systems that include Studies of Indian origin like Ayurveda, Yoga, Vedanta, and Vedic sciences, are extremely applicable in the contemporary world in various ways. The Bhartiya Knowledge System, a balanced system, which had been suppressed for centuries lost its glory in the long run. However, BKS has become imperative at this point of time to regain a broad spectrum of our knowledge system based on our heritage and culture and thus portray to the world its significance. Doing this will help young Indians feel connected to their heritage and thus enable today's generation to know their culture. People have now started becoming aware of the fact that the purpose of life is not only in acquiring material pleasures but to lead a happy and healthy life which is possible only through blending traditional knowledge system with the new developed knowledge on different aspects of life, science and culture. There is a requirement of integrating Bhartiya Knowledge System (BKS) with Higher Education so that students read about it in their curriculum and imbibe a sense of belonging to their roots and above all towards their motherland, BHARAT. UGC has been aggressively endorsing ways to preserve the rich heritage of the Bhartiya Knowledge System in diverse disciplines so as to integrate the values and teaching of BKS in the course curriculum, especially in higher education level. The National Education Policy 2020 has also emphasized the same regarding promotion of Indian culture, art and legacy by through the Bhartiya Knowledge System. By blending the ideas derived from BKS into the higher education system, academic institutions can help the youth of the country in inculcating a sense of social responsibility and a feeling of oneness towards their roots and traditions.

The NEP, 2020 recognizes the rich culture and tradition of the Indian knowledge System and have adopted the same as a guiding theory. The Indian Knowledge Systems comprise of Jnan, Vignan, and Jeevan Darshan that have evolved out of experience and understanding of the roots of the traditional culture. This has enormously impacted the education system, arts, music, language and everything related to our

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\*Vice Chancellor, The Assam Royal Golbal University Guwahati-781035. E-mail: vice-chancellor@rgu.ac

daily lives. Indian Knowledge system thus includes our understanding that we have gained from the past, through generations, through ideas and experiences and also through trials and errors. All this have potential to shape today's India and strategized building future India by bringing back the BKS in our culture and blend it with latest scientific discoveries and show the world a new path of sustainable lifestyle for attaining highest human potential to achieve more success with good health and everlasting happiness.

The Northeast region (NE) of India comprises the eight states of Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland, Tripura and Sikkim. Northeast India is rich in bioresources which makes it a prospective centre for economic growth of the country. But that requires proper management and efficient tapping of the natural resources for sustainable growth. North East India has a connection with Bharat since ages as apparent from the references made of this region in different literary works as early as the *Satapathabrahmana* (keeping in view the Agni-Videgha Mathava episode), the *Aiteraya Brahmana*, the *Gopatha Brahmana* and the *Samkhayana Grihasamgraha* as followed by the secular literary works of the scholars. The NE region has a very strong traditional knowledge system. Traditional knowledge is passed on from generation to generation through the family tree. The traditional Indian Knowledge system is found in areas of astronomy, medicine, architecture etc. that adds in revolution and progresses which are gained during the passage of this knowledge from a long period. In North East India, this traditional knowledge are considered as sacred and secret since it is derived from the roots, i.e the family traditions. The traditional communities that have existed for thousands of years, have built a rich knowledge bank about the use of the natural resources of the region.

## Traditional Medicine and North East

Traditional knowledge includes types of knowledge about traditional technologies of survival and are generally based on accumulations of experiential reflections and dealings with the environment.

Indigenous knowledge, inherent to specific societies or communities, holds exclusive insights that transcend boundaries. Its lessons, integral to sustainable living, have universal relevance. This local wisdom,

unique to diverse cultures, offers invaluable guidance for fostering a more sustainable existence on our planet.

This knowledge system varies from the international knowledge system developed by various academic institutions and organisations. This adaptation to the international knowledge system have created a risk of extinction of the indigenous beliefs and ways of livelihood.

In Northeast India, traditional wisdom extends far beyond farming and irrigation, encompassing water management, soil conservation, and crop protection. With around 200 distinct tribal groups, each steeped in rich cultural heritage, these communities possess diverse expertise. This indigenous knowledge, passed down through generations, offers sustainable approaches to environmental challenges. It's not just about agriculture; it's a holistic ethos that includes preserving biodiversity, maintaining ecological balance, and mitigating environmental risks. This deep-rooted wisdom represents an invaluable resource, showcasing the harmonious relationship these tribes have cultivated with their environment over centuries.

Northeastern part of the country have a very rich tradition of herbal medicines used in the treatment of various ailments. Different unique methods of traditional healing practices were used by the local communities of the region. Surveys have been conducted on many folk medicinal plants and folk healers of tribal communities where ethnic groups are living since time immemorial. Such medicines have been shown to have significant healing power, either in their natural state or as the source of new products processed by them. These medicines are being used till the present day irrespective of the fact that medical science has taken a huge leap in terms of drug discovery. With the reservoir of medicinal plants in the Northeastern Region, slowly and steadily it has been observed that this traditional medicinal knowledge has also made their way to Indian and foreign markets. Palakapya Muni who was born at the Himalayas was the author of *Hastyaayurveda* which is an widespread compilation of Sanskrit verses on the treatment of elephants. This collection has 160 chapters covering *Moharoga* (principal diseases), *Kshudraroga* (minor diseases), *Salya* (surgery), and *Uttarasthana* (Therapy, Bath, Dietics, etc.). Northeast India has a rich tradition of herbal medicines which is used in the treatment of various diseases. Tribal communities practice different types of healing processes using locally available herbs for treatment. Till this date, diseases like malaria and jaundice are treated by traditional healers using commonly occurring plants. Herbs like *Centella asiatica*,

*Houttuynia cordata*, *Phyllanthus emblica* etc. are used as protective medicines. NE India depends majorly on traditional medicines cultivated in the region since ancient period. The region has a wide biodiversity with various species, some of which has found its place in the medical studies while some are kept secret of the communities and specific families. A huge practice of traditional medicines are used in child delivery and orthopaedic procedures. The people of Mayong share stories of how traditional healers cure people of long ailments using magical tricks. Some of the diseases which are cured by the Bez, or the magicians include snake bite, laryngitis and jaundice to name a few. Researchers have been extensively working in this sector so as to preserve these plant resources and thus make a proper hold in the market. In this manner the Indian Knowledge system in terms of traditional medicines of Northeast can have a field in the global markets too, along with the fact that the knowledge that have been running down since generations are also preserved for the future.

**Bamboo drip irrigation system:** In the Jaintia hills, certain tribal farmers have innovated a native method called bamboo drip irrigation. This ingenious system involves channeling water from elevated natural streams using bamboo channels, allowing gravity to transport the water to plantation sites.

**Alder based agriculture in Nagaland:** In Nagaland, farmers employ the *Alnus nepalensis* (Alder) tree in their agricultural practices. They plant Alder seedlings on sloping lands designated for cultivation. By burning the leaves and twigs of the tree, they create ash that is then blended with soil to enrich it for growing diverse crops such as maize, millets, and more.

**ZABO system:** "Zabo" represents Nagaland's traditional farming methodology, integrating forest management, agriculture, and animal husbandry while emphasizing robust soil and water conservation practices. This system effectively safeguards forested areas atop hills, incorporates water harvesting tanks in the middle sections, and strategically allocates space for cattle yards and paddy fields. This arrangement not only provides storage for crops but also serves irrigation purposes during the crop cycle.

### **Ancient Architecture and Northeast**

An array of architectural patterns have developed over the course of its history in India. Temple architecture, Mughal architecture, Dravidian architecture, cave architecture etc. are a few of the architectural patterns in the country. Similarly, the materials used in the

construction have also developed enormously from wood and clay houses to concrete of highest quality. However, these technological innovations have negatively impacted the natural materials to flourish to its full capacity. North-east India cultivates nearly 90 species of bamboos, 41 of which are indigenous to this region. Bamboo is both a social and cultural aspect of the lives of the people of North East and in the ancient times as well as in rural parts of the region houses are mainly made of Bamboo, which are valuable in terms of legacy, technology, and feasibility. These bamboo houses are built as per the weather conditions of the region. Constructions are mainly done directly over the ground in the plains of Northeast. “Assam type house” is common throughout the Northeast India which are built with light weight locally available materials like bamboos, wooden planks, etc. However, with modernization, it is a rare sight to see an old assam type house, most of which have been replaced by huge buildings and apartment built using hi-tech technologies. These houses are also beneficial and cause minimal damage to people living in these houses in case of big earthquakes as almost all region of NE fall in zone five i.e. degree of E.Q. Zone.

### Ancient Astronomy

Astronomy is the oldest of the natural sciences, with its origins in the religious, mythological, cosmological and astrological beliefs and practices of prehistory. Astronomy played a pivotal role in Vedic culture as evident from the infinite references to heavenly bodies. Vedic astronomy belongs to the vedic period i.e. the astronomy found in the vedic samhitas and brāhmanas and allied literature. The ancient Indian astronomers studied the stars and the planets to establish facts of astrology through mathematical calculations and thus devise many remarkable principles, many of which passed into different parts of the country and beyond. An organized & deep study of astrology was made by Indian ancient academic institutions. The movement of planets, constellations & other heavenly bodies were used for calculations through which astrology & astronomy were developed. Astronomy was advanced during the Shunga Empire which is known as the “Golden age of astronomy in India”. It saw the development of calculations for the movements and positions of the planets, their appearance and setting and other calculations related to astronomy. Ancient astronomy also paved the way for the modern scientific methods by which scientific phenomena are observed and predicted. The Indian astronomers’ influenced scholars around the world and their studies and techniques became an important part of modern astronomy.

### Conclusion

India has always been recognized globally as a prosperous and culturally rich nation, with a long history of knowledge systems and intellectual achievements. The Bhartiya Knowledge System has gained impetus with an aim to revive India’s ancient traditions and wisdom. Under NEP 2020, India is embarking on a transformative journey to restructure its education system based on Bhartiya knowledge system, the traditional knowledge system that encompasses areas of art, science, culture, architecture to name a few. The traditional knowledge system plays a profound role in the society by shaping and outlining the very existence of the society at large and thus providing the foundation for their beliefs in traditional practices. India’s classical systems of Vedanta, Nyaya and Samkhya can help develop analytical skills and learn to approach problems from diverse perspectives and thus fostering creativity and scholarly agility. The wealth of future nations will not only depend upon the economic superiority and intellectual capital generated out of techno-scientific innovations alone, in fact the nations having more healthy, happy and peaceful citizens will be called wealthy. The human race in today’s time need a transformative direction by bringing back the traditional knowledge system in our curriculum and gradually blending it cautiously with new knowledge to achieve real meaning of life.

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# Embedding Bhartiya Knowledge System for Futuristic Education

Ramesh Sharma\* and Suresh Garg\*\*

Bhartiya Traditional Knowledge, often called *Bharat's* ancient wisdom, encompasses a vast and diverse array of wisdom passed down through generations for thousands of years. This knowledge system includes traditional practices, philosophies, and sciences that have been integral to the cultural, social, and intellectual fabric of Bharat. Our indigenous knowledge emphasizes a holistic approach to well-being that encompasses physical, mental, and spiritual dimensions. Yoga, Ayurveda, and meditation are rooted in this holistic approach, promoting a balanced and healthy lifestyle. Traditional knowledge systems have long emphasized living harmoniously with nature and all living beings (Sreedevi and Mini, 2023). Practices like organic farming and eco-friendly architecture are a testament to this sustainable wisdom. In an era of climate change and environmental degradation, this knowledge has gained immense relevance. Bhartiya Traditional Knowledge reflects the deep cultural heritage of the country. It includes art, music, dance, literature, and rituals that have shaped the national identity. Preserving and incorporating this knowledge in education helps maintain cultural continuity. Many ancient Bhartiya texts and scriptures contain profound insights into problem-solving and critical thinking. For example, Bhartiya mathematics, as seen in texts like the 'Aryabhatiya,' made significant contributions to algebra and number theory. The wisdom in Bhartiya Traditional Knowledge promotes ethical and moral values, including compassion, non-violence (ahimsa), and truthfulness. These values are essential for nurturing responsible and ethical citizens.

## The Need for a New Education Paradigm

While Bhartiya Traditional Knowledge is rich and significant, the current education system operates in a quality deficit and falls short of harnessing its potential in totality. Moreover, the traditional education system promoted rote learning, where

students memorized information without truly understanding the subject matter and developing much-needed problem-solving skills. This approach stifled critical thinking and creativity which are vital in the modern world. As Bharat becomes increasingly interconnected with the global community, it's important to preserve and promote its cultural identity and unique knowledge systems (Govt of India, 2022). Traditional knowledge and Intellectual Property Rights (IPR) are interrelated but serve distinct purposes. While traditional knowledge focuses on community interests and protection against bio-piracy, IPR grants organizations a monopoly over products or services for profit (Dhanaraj & Sharma, 2020). It is ironic that the current education system prioritizes Western knowledge at the expense of indigenous wisdom. The world is evolving rapidly with advancements in technology, automation, and artificial intelligence. A new education paradigm should equip students with 21<sup>st</sup> century skills, including problem-solving, adaptability, and emotional intelligence. We are now in the Education 4.0 era and achieving the levels of China and US would be a herculean task. High-pressure, exam-centric education often leads to stress and mental health issues among students. NEP-2020 (GOI, 2020) provides a new education paradigm so as to develop well-rounded individuals rooted in Indian values and culture. That is, it prioritizes the well-being of students and fosters a nurturing and supportive learning environment. In the face of environmental challenges and sustainability concerns, education needs to integrate eco-friendly practices and conservation principles of *Bhartiya* Traditional Knowledge to foster responsible global citizens.

## Ancient Roots of Bhartiya Knowledge Systems

The roots of *Bhartiya* Traditional Knowledge are deeply intertwined with Bharat's rich cultural and historical heritage. These knowledge systems originated in the ancient past, dating back thousands of years. They have been nurtured and refined over time, encompassing various disciplines that continue to shape Bharat's identity and provide

\*Director, Human Resource Development Centre, Dr B R Ambedkar University Delhi, Kashmere Gate Campus, Delhi-110006. E-mail: rcsharma@aud.ac.in

\*\* Pro Chancellor, Usha Martin University, Ranchi, Jharkhand-835103. E-mail: prof1951@gmail.com

valuable insights to the world. *Bhartiya* Traditional Knowledge has deep and ancient roots, spanning spirituality, medicine, philosophy, and such other disciplines (Farooque & Nautiyal, 1999). In fact, we can take pride in the fact that Taxshila and Nalanda were established prior to Universities in the West. We can boast of the famous schools of medicine, sciences and art and crafts of Taxshila. Similarly, Nalanda was a sought-after seat of learning frequented by foreign scholars from China and other countries in the then known world. But the wheel of time turned for the worst. The majority view among the historians is that invading white Huns destroyed Taxshila in 455 A.D and Afghans led by Bakhtiyar Khilji burnt down Nalanda in 1193. Unfortunately, due to various social conditions prevailing then, these knowledge systems could not be raised to their past glory, though these continued to exert a profound influence on Bharat's cultural identity and academic pursuits. There is however no reason to disbelieve that *Bhartiya* Traditional Knowledge is a vast repository of wisdom that spans numerous domains, reflecting the depth and diversity of our ancient heritage. This knowledge is deeply rooted in the country's culture and heritage and continues to provide valuable insights across various disciplines. Here, we present some of the diverse domains of *Bhartiya* Traditional Knowledge, highlighting their significance and providing relevant examples.

### ***Vedas: The Foundation of Spiritual and Philosophical Wisdom***

The Vedas, the oldest sacred texts in the world, are at the core of *Bhartiya* Traditional Knowledge. Comprising the Rigveda, Yajurveda, Samaveda, and Atharvaveda, they provide profound insights into spirituality, philosophy, and rituals (Tahora, Shah & Rooney, 2019). For example, the Upanishads, part of the Vedic literature, delve into profound metaphysical concepts and the pursuit of self-realization. These texts lay the foundation for the diverse philosophical traditions in Bharat, including Vedanta, Samkhya, and Yoga, which continue to be studied and practiced today.

### ***Ayurveda: The Science of Life and Wellness***

Ayurveda, often called the 'science of life', is an ancient system of medicine with its roots in Bharat. It's based on balance and harmony in the body, mind,

and spirit. Ayurveda encompasses herbal medicine, dietary guidelines, and therapies. For example, the *Charaka Samhita*, one of the foundational texts of Ayurveda, outlines principles of diagnosis, treatment, and prevention. Its holistic approach to healthcare considers the individual's constitution, lifestyle, and the impact of the environment, emphasizing prevention as a key aspect of well-being.

### ***Yoga: Union of Body and Spirit***

Yoga, another ancient tradition with its origins in Bharat, is a comprehensive system for physical, mental, and spiritual development. The practice of yoga can be traced back to the Indus Valley Civilization, over 5,000 years ago. The Yoga Sutras of Patanjali, written around 200 CE, form the basis of classical yoga philosophy. Patanjali's Yoga Sutras form the foundation of classical yoga philosophy, advocating ethical principles, postures (asanas), breath control (pranayama), and meditation. In the *Bhartiya* context, yoga has evolved into various schools, such as Hatha, Ashtanga, and Iyengar, and has garnered international acclaim for promoting mental and physical well-being. Yoga's profound impact on health and well-being, as well as its global popularity today, exemplifies how ancient *Bhartiya* Traditional Knowledge has transcended time and borders.

### ***Jyotish Shastra: The Science of Astrology***

Jyotish Shastra, or Vedic astrology, is deeply rooted in our culture and spirituality since times immemorial. The BrihatParashara Hora Shastra, a classic text on Vedic astrology provides detailed guidelines for interpreting the influence of celestial bodies on individual lives. Despite being an ancient science, Vedic astrology continues to thrive and guide individuals in making important life decisions, including marriages.

### ***Arthashastra: The Science of Politics and Economics***

The Arthashastra, attributed to the ancient scholar Kautilya (also known as Chanakya), is a testament to the sophistication of Bharat's knowledge systems in areas beyond spirituality and wellness. It has been studied and referenced by eminent scholars and policymakers worldwide.

### ***Vastu Shastra: The Science of Architecture***

Vastu Shastra is an ancient architectural science that guides the design and construction of buildings in harmony with nature. It prescribes principles for spatial planning, orientation, and layout to create a harmonious living environment. *Bhartiya* monuments like the Taj and the temples of Khajuraho exemplify *Vastu* principles, which focus on aesthetics, energy flow, and functionality. Experience shows that adherence to the basic tenets of *Vastu Shastra* is extremely beneficial.

### ***Natya Shastra: The Science of Performing Arts***

The *Natya Shastra*, attributed to the sage Bharata is an ancient treatise that lays down the principles of dance, music, and theatre. It defines the various aspects of performing arts, from the emotions expressed in dance to the rhythm and melody in music. *Bhartiya* classical dance forms, such as Bharatanatyam, Kathak, and Odissi, have their foundations in the *Natya Shastra*, preserving and showcasing Bharat's rich cultural traditions. Lachhu Maharaj and Pandit Birju Maharaj, were excellent exponents of Kathak dance. Prerana Shrimala is one of the most well-known and reputed dancers in India. Madhuri Dixit and Hema Malini are queens of dance and legends of the day.

### ***Gandhian Philosophy: The Path of Non-Violence***

Mahatma Gandhi's philosophy of non-violence (ahimsa) and truth (satyagraha) has deeply influenced humanity the world over. It is a testament to *Bhartiya* Traditional Knowledge's impact on modern movements for social justice and civil rights. Gandhi's principles were instrumental in Bharat's struggle for independence and continue to inspire advocates for peace and justice globally. The profundity of his vision made UN adopt his birthday as International day of Non-Violence, which aims to disseminate the message of non-violence through education and reaffirm the desire for a culture characterised by peace, tolerance and understanding. He was of the view that non-violence was the weapon of strong, not weak, as it is inseparable from truth. One would need a lot of experimentation to be non-violent in thought, word and deed.

Despite such a thought and philosophy, the planners and administrators of Indian education, our

system ails from serious limitations (Ahmed and Garg, 2015; Garg, 2015) for varied reasons, including Chalta hai syndrome at all levels.

### **Challenges and Limitations of the Current Education System in Bharat**

While *Bhartiya* educationists have made significant strides in expanding access to education, the system has largely evolved in quality deficit; it faces several challenges and limitations that must be addressed. These include undue influence of Westernization, the prevalence of rote learning, financial crunch, lack of innovations and research and failure to develop well-rounded students for the future so that they can compete in the world of work in national and international job markets.

#### ***Westernization of Education***

One of the foremost issues in the current *Bhartiya* education system is the undue influence of Westernization. The system, particularly in urban areas, often prioritizes Western curriculum and pedagogical methods at the expense of indigenous knowledge systems. This has led to dilution of indigenous knowledge, which has been integral to *Bhartiya* cultural and intellectual heritage for millennia. The overemphasis on Western models of education, while neglecting local wisdom, can create a sense of cultural disconnect and erode the uniqueness of our education.

#### ***Rote Learning and Its Detrimental Impact***

Rote learning, or the memorization of facts and information without a deep understanding of the subject matter, is a pervasive issue in *Bhartiya* education system. This approach, driven by the pressure to excel in competitive exams, often stifles critical thinking, creativity, and problem-solving skills. Students are taught to rehearse information, rather than to engage in meaningful independent learning. The consequences of rote learning lead to high-stress levels among students, lack of applied knowledge, and failure to foster genuine passion for learning. It is a system that values quantity over quality, leading creation of superficial learners with limited understanding and application abilities.

#### ***Resource Crunch***

There is a general belief that Indian education has been starving for funds. Convinced by the fact

that education has multiplier effect for national. Growth and development, the Education Commission recommended in 1966 that 6% of GDP be allocated to education. This recommendation was repeated by NEP-1986 as well as the recently accepted National Education Policy--2020. But it is unfortunate that education continues to be a low priority as far as funding is concerned. Non-availability of funds is affecting university libraries and research laboratories, which cannot procure new journals, books and equipment. This is highly undesirable in IPR era for a growing economy. It is worth mentioning here that recommendations of these Commissions have been approved from time to time by the Indian Parliament as well as union Cabinet/ Federal Governments.

### ***Lack of Innovations and Research***

It is widely agreed that universities are fountain-head of new knowledge created through serious research and innovations. Unbiased examination of existing principles and theories made in the light of new facts is highly enriching. However, due to misplaced priorities, the focus on research and innovations has not been adequate with the result that citations of Indian research have dropped considerably. Now we cannot take pride in our contributions to the global knowledge pool; our researchers have not made any path-breaking contribution to fundamental research and won international acclaim. In any discipline. Sir C. V Raman won Nobel prize in physics in 1931 and Professor. Amartya Sen was conferred this distinction in 1998 for Economics. For a country like India, which boasts of the third largest education system in the world., the only acceptable explanation is that we have been operating in quality-deficit, the system has grown unwieldy and we have failed to attract talented youth in adequate numbers to research.

### ***Gaps in Preparing Students for the Future***

The *Bhartiya* education system faces a significant gap in preparing well-rounded students for the rapidly changing world and demands of the future. The world has evolved in sophistication with advancements in technology, automation, and Artificial Intelligence (AI) leading to Knowledge 4.0 for Industry 4.0. But our education system remains outdated. Even NEP-2020 left implementation of AI in education to the creativity of teachers and students rather than making concrete suggestions. Though our students graduate

with adequate academic knowledge, they lack the applied skills required for the present-day workforce. Moreover, there is a mismatch between acquired skills and the needs of the national and international job markets. This is the real cause of underemployment.

Leading educationists believe that *Bhartiya* education system is at crossroads. To foster holistic, creative, and critical thinking among students, the Ministry of Education, Government of India is, through UGC and State Governments, pushing for Outcomes Based Curriculum and Evaluation. There is renewed emphasis on preserving and integrating *Bhartiya* Traditional Knowledge, so as to gain unique insights and solutions for the challenges of the modern world.

### **Role of *Bhartiya* Traditional Knowledge in Modern Education**

Integrating *Bhartiya* Traditional Knowledge into modern education can be a transformative step towards a more holistic and culturally rooted learning experience (Govt of India, 2023). It is hoped that the inclusion of *Bhartiya* Traditional Knowledge should offer valuable insights into various aspects of life, and enhance the quality and relevance of contemporary education. Its emphasis on holistic well-being—academic, physical, mental, and spiritual--highlights that education is for nurturing individuals in a comprehensive manner. Incorporating *Bhartiya* Traditional Knowledge ensures that Bharat's rich cultural heritage is passed down to future generations (Sikdar, 2021). This fosters a sense of identity and connection to one's roots, which is crucial in a globalized world. *Bhartiya* Traditional Knowledge includes a deep respect for nature and sustainable living for all. By including these principles in education, students are more likely to develop an eco-friendly and environmentally conscious mind-set, contributing to a greener and sustainable future. It is steeped in ethical and moral values like compassion, non-violence (ahimsa), and truthfulness. Integrating these values in education should help nurture responsible and empathetic citizens.

### ***Integrating *Bhartiya* Wisdom into Contemporary Learning***

Revising the curriculum to include *Bhartiya* Traditional Knowledge is but the first step. It is important to create awareness among educators to

effectively teach and integrate indigenous knowledge into their pedagogical approach. This includes understanding the cultural and historical contexts of these practices. For example, yoga and meditation sessions can be integrated into the daily routine, allowing students to experience their benefits firsthand. Promote cross-disciplinary studies, allowing students to understand the interconnectedness of various aspects of Bhartiya Traditional Knowledge.

### ***Holistic Approach to Education***

A holistic approach to education should include:

- Focusing on physical fitness, mental health, and emotional intelligence. Integrating yoga and mindfulness practices can be part of this approach.
- Encouraging students to think critically, train in problem solving and foster creativity rather than relying on rote learning.
- Promoting ethical and moral values that emphasize social responsibility, empathy, and compassion.
- Preparing students for life beyond exams; equipping them with practical skills such as communication, teamwork, and adaptability.
- Implementing curriculum prioritizing the arts, physical education, and life skills, in addition to academic disciplines.
- Incorporate environmental studies into the curriculum, teaching students about ecological systems, conservation, and sustainable living.
- Encourage schools to implement eco-friendly practices like waste reduction and recycling, water conservation, and green energy usage.
- Involve students in environmental initiatives and community service projects, fostering a sense of responsibility towards the environment, which affects all but no one owns it.

### ***Bhartiya Knowledge Systems: Case Studies of Success***

Several educational institutions have recognized the value of Bhartiya Traditional Knowledge and have taken steps to implement these into their curriculum. These institutions serve as inspiring success stories,

demonstrating the positive impact of integrating indigenous wisdom into modern education. Here are a couple of noteworthy examples:

### ***Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru***

S-VYASA is a renowned institution dedicated to the integration of yoga and spiritual teachings into contemporary education. It was established in 1986 and is inspired by the teachings of Swami Vivekananda. S-VYASA offers a variety of programmes, including Bachelor's, Master's, and Ph.D. degrees in yoga and naturopathy. These programmes teach traditional yoga techniques and incorporate modern scientific research on the benefits of yoga. Students are exposed to the holistic and therapeutic aspects of yoga, blending ancient wisdom with modern science. S-VYASA has made significant contributions to scientific research on yoga's impact on physical and mental health. Its work has been recognized globally, and its students have gone on to become leading yoga instructors and researchers. The institution's holistic approach to education has produced graduates who are well-equipped to promote well-being and mental health.

### ***Banaras Hindu University (BHU)***

BHU, one of Bharat's most prestigious institutions, has a rich history rooted in Bhartiya Traditional Knowledge. Founded by Pandit Madan Mohan Malaviya in 1916, it places strong emphasis on preserving Bharat's cultural and intellectual heritage. BHU offers a wide range of programmes that integrate *Bhartiya* Traditional Knowledge, including courses in Sanskrit, philosophy, Ayurveda, yoga, and music. These programmes teach ancient knowledge while promoting research and innovation, ensuring that the wisdom is both preserved and adapted to the modern world. BHU's graduates have made significant contributions in various fields. Its Ayurveda and yoga programmes are well-regarded nationally and internationally. The institution has produced scholars and professionals who promote and preserve Bhartiya Traditional Knowledge in Bharat and around the world.

### ***Kaivalyadhama, Lonavala***

Kaivalyadhama, a well-known institution, specializes in yoga education and research. It was established in 1924 by Swami Kuvalayananda and



has been instrumental in promoting the scientific study of yoga. It offers a variety of yoga and teacher training programmes. It combines traditional yoga teachings with modern scientific research to provide a comprehensive understanding of yoga and its therapeutic benefits. Kaivalyadhama has contributed significantly to scientific research on yoga's effects on various health conditions.

### **Challenges in Implementing *Bhartiya* Traditional Knowledge**

Implementing *Bhartiya* Traditional Knowledge in contemporary education is a commendable endeavour. It comes with its share of challenges and obstacles. These challenges may vary in scope and intensity, depending on the specific context and the institutions involved. One of the most significant challenges is resistance to change, both within the education system and among stakeholders. Many educational institutions and educators are accustomed to the existing curriculum and teaching methods. There is lurking fear that introducing *Bhartiya* Traditional Knowledge might be met with scepticism or reluctance to depart from established practices. Moreover, integrating *Bhartiya* Traditional Knowledge into the curriculum would require substantial restructuring of educational materials and teaching methods. This process shall be time-consuming and resource-intensive. It may necessitate developing new textbooks, instructional materials, and teacher training programmes.

Preparing teachers to effectively impart *Bhartiya* Traditional Knowledge is going to be crucial, but it would be challenging. Many educators may not have the necessary background or training in these knowledge systems. Providing them with the required expertise can be a logistical and financial challenge. Balancing the preservation of traditional knowledge with the need for standardization and quality control can be a serious challenge. Ensuring that students receive a consistent and high-quality education in these knowledge systems is important, and this requires careful planning and oversight. Since *Bhartiya* Traditional Knowledge is deeply rooted in Bharat's cultural and spiritual heritage, implementing it in a manner that respects and preserves cultural sensitivity is essential. Balancing this with the need to make the knowledge more universally accessible

can be a delicate and difficult task.

Some segments of society could perceive *Bhartiya* Traditional Knowledge system as outdated or superstitious. Addressing misconceptions and biases against traditional practices can be a bigger challenge and it may require public awareness campaigns and educational initiatives. Assessing the effectiveness and impact of its integration in education can also be a serious challenging. Developing suitable evaluation criteria and metrics to measure the success of the implementation is a complex task, as the benefits may manifest in various ways over the long term. Gaining political and administrative support for such initiatives is critical. These reforms may require changes in education policies, allocation of resources, and government backing. The expectations and aspirations of parents 'for their children can pose emotional challenges. If *Bhartiya* Traditional Knowledge deviates significantly from mainstream education, parents may be concerned about the future prospects and employability of their children. Ensuring that *Bhartiya* Traditional Knowledge is accessible to a wide range of students, including those in rural and economically disadvantaged areas, is essential. Addressing the urban-rural divide and promoting inclusivity can be a significant challenge.

Despite these challenges, the integration of *Bhartiya* Traditional Knowledge in education would be a worthwhile endeavour that not only enriches the learning experiences but also help preserve Bharat's cultural and intellectual heritage.

### **Conclusion**

#### **Embracing *Bhartiya* Traditional Knowledge for Futuristic Education**

In the quest for a transformative and forward-thinking education system, Bharat has a powerful ally in its own rich and ancient treasure trove of wisdom, *Bhartiya* Traditional Knowledge. This indigenous knowledge system, with its roots in the depths of time, offers a profound path to enriching the learning experience for generations to come. As we conclude our exploration of the role of *Bhartiya* Traditional Knowledge in contemporary education, two key themes emerge: the imperative of embracing this ancient wisdom and the transformative potential of a holistic approach to learning. Bharat stands at unique

crossroads, where preservation and integration of its Traditional Knowledge can help create an educational paradigm that is not just forward-looking but also deeply rooted in its cultural heritage. Recognizing the significance of traditional practices, philosophies, and sciences is not a call to retreat into the past but an invitation to weave the timeless wisdom of our ancestors into the fabric of modern education. *Bhartiya* Traditional Knowledge provides invaluable insights into holistic well-being, sustainability, cultural preservation, problem-solving, and ethical values. These are precisely the attributes that can empower students to navigate the challenges of the future with resilience and wisdom. This integration ensures that students are equipped with the tools and knowledge to flourish as well-rounded individuals while simultaneously preserving the rich cultural tapestry of *Bharat*.

A holistic approach to education is the cornerstone of this transformative journey. It redefines education as more than just the acquisition of knowledge; it's a nurturing process that encompasses physical, mental, emotional, and spiritual well-being. By recognizing the interconnectedness of these dimensions, a holistic approach lays the foundation for the development of balanced and empathetic individuals who can tackle the complexities of the modern world with grace and resilience. Incorporating *Bhartiya* Traditional Knowledge and a holistic educational paradigm promotes values, critical thinking, sustainability, and a sense of cultural identity. It should prepare students not just for the challenges of a rapidly evolving world but also for the responsibilities of being global citizens who can contribute to the well-being of global society.

In conclusion, *Bhartiya* Traditional Knowledge is not an echo of the past but a guiding light for the future. Embracing this invaluable heritage and adopting a holistic approach to education holds the promise of nurturing individuals who are not just academically proficient but also compassionate, culturally aware, and environmentally conscious. By forging a dynamic synthesis of ancient wisdom and modern learning, *Bharat* can chart a course toward a brighter and more enlightened future for its

educational system and, by extension, its society and the world.

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# Revitalizing Bhartiya Traditional Knowledge for Sustainable Development and Technological Advancement

Sagar Onkarrao Manjare\*

Science and technology are constantly evolving, but an appreciation of ancient wisdom is vital. Science and technology evolve, but traditional wisdom is essential. This study integrates the Bhartiya Traditional Knowledge (BTK) with current science and technology. Indigenous peoples and local communities have gathered centuries of knowledge. The Indian subcontinent is home to numerous knowledge traditions, including Vedic and Śramaṇa. Vedas, Upanishads, Puranas, Itihasas, Stotras, Subhashitas, Yoga, and Ayurveda are centuries-old Indian traditional wisdom. It covers agriculture, medicine, natural resource management, and sustainable living. These writings illuminate philosophy, health, spirituality, and nature. This cultural treasure of wisdom from generations is invaluable (Sharma, 2020). Due to a lack of recording and increasing industrialization, this heritage is at risk of extinction (Jain, 2019).

The primary objective of this Article is to explore the untapped potential of Indian Traditional Knowledge and its integration into modern scientific research and technological advancements. It aims to identify key elements of Indian traditional knowledge and innovative solutions. The benefits of embedding Indian traditional knowledge into advanced scientific research and futuristic technology will be evaluated. It also explores BTK's latent potential to transform science and technology to handle global issues like climate change, food security, and healthcare more holistically and sustainably by combining traditional wisdom and technological advances.

As we unravel the intricate tapestry of Indian Traditional Knowledge like a priceless scroll, it uncovers enormous wisdom of the Vedas, Upanishads, Ayurveda, and Yoga. These centuries-old knowledge archives reveal the essence of life, including bodily well-being and the delicate balance of mind and spirit. With its holistic perspective, Ayurveda recognises the interconnection of all elements of human life (Pandey et al., 2021). This comprehensive overview lays the groundwork for exploring Indian Traditional

Knowledge, whose knowledge lasts as long as the stars that guide us.

## Indian Traditional Knowledge

Indian Traditional Knowledge spans many fields like a vivid tapestry of old wisdom. The Vedas, the foundation of Indian philosophy, explore existence's deepest secrets. The mystical Upanishads investigate mind and soul metaphysics. Yoga leads to spiritual and physical peace, whereas Ayurveda provides a holistic approach to well-being (Chopra, 2018). This vast knowledge base, founded in India's cultural history, is a harmonic symphony of interconnection that reflects modern science's holistic vision. This living body of knowledge passed down through centuries, guides humanity to comprehensive well-being and spiritual enlightenment.

## Preservation Challenges

The story of Indian Traditional Knowledge is marred by foreign intervention. This is a modern conflict between cultural heritage and exploitation. The massive theft of intellectual property has eroded due credit and turned ancient learning into a commodity (Chakrabarty, S. P., & Kaur, R., 2021). To defend their rights to global knowledge, the Indian government has implemented measures such as the Traditional Knowledge Digital Library (TKDL) and Traditional Knowledge Resource Classification (TKRC) system.

Technological advancement and globalisation pose a new threat to Indian Traditional Knowledge as the pendulum swings between tradition and modernity. While progress advances civilization, it also obliterates traditional practises. This neglect threatens existence by silently eroding centuries-old insights that could solve modern problems. These issues must be addressed quickly to save treasures from neglect (Kumar & Patwardhan, 2019).

Preservation becomes the war for Indian Traditional Knowledge's spirit. This knowledge is vulnerable under a legal system that favours named inventors and corporate organisations due to oral transmission (Chakrabarty, S. P., & Kaur, R., 2021). Without a proper legal framework, traditional

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\*Vice Chancellor, Mahatma Gandhi University Meghalaya-793101. E-mail: vc@mgu.edu.in

knowledge risks exploitation and commodification. The Indian government strengthens its defences via institutions like the National Innovation Foundation (NIF) and Traditional Knowledge Digital Library (TKDL). These projects protect a heritage at risk of being devoured by modernity.

### **Relevance to Modern Science and Technology**

At the intersection of tradition and innovation, Indian Traditional Knowledge becomes deeply relevant to modern science and technology. Ancient literature include insight that can be applied to modern issues. Ayurveda's personalised therapy shows how ancient wisdom and modern healthcare can coexist (Patwardhan & Mashelkar, 2019). This interaction between tradition and modernity is the centre of our investigation, promising a revolution in scientific inquiry and technological progress.

Indian traditional knowledge resonates in current science and technology. This collective knowledge is weaved into local culture and environment from generations of experiential understanding. Stories, songs, folklore, proverbs, rituals, and more cover every part of life, from communal regulations to agricultural practises (Chakrabarty, S. P., & Kaur, R., 2021). Integrating this rich tradition into modern science and technology encourages holistic and sustainable innovation. A story that can tackle climate change, food security, and healthcare.

However, Indian traditional knowledge has faced challenges. Foreign corporations are stealing this wisdom without credit, a major issue in the Indian subcontinent. Exploitation goes beyond intellectual property rights; it turns old ideas into commodities. Using the Traditional Knowledge Digital Library (TKDL) and Traditional Knowledge Resource Classification (TKRC) system, the Indian government protects against biopiracy and exploitation. A fight to reclaim a nation's heritage.

In this article, secondary data from published literature and authenticated sources were used to systematically review Indian traditional wisdom, advanced scientific research, and futuristic technologies. This critical review drives a novel brainstorming strategy to bridge old knowledge and modern science. Indian traditional knowledge includes the Vedas, Upanishads, Puranas, Itihasas, Stotras, Subhashitas, Yoga, Ayurveda, and more, passed down through centuries. Our literature assessment covers its significance to modern science, problems, and foreign hijacking.

### **Discussion**

The profound insights embedded in the ancient Indian scriptures resonate with the foundational principles of various scientific disciplines offering a remarkable synergy between the wisdom of the ancients and the knowledge of the modern world. Some findings are:

#### ***Understanding the Atom***

The Rig Veda (10.121.6-7) and Kanada's Vaisheshika Sutras (2nd century BCE) remarkably align in their conceptualization of the atom as the smallest indivisible particle. The Vedic insight into the nature of the atom reflects a deep understanding of fundamental particles, akin to the scientific pursuit of particle physics.

#### ***Elemental Composition of the Universe***

Yajur Veda (40.12) provides a holistic perspective on the universe, describing it as composed of interconnected elements—earth, water, fire, air, and ether. This parallels the modern understanding of the periodic table and the interconvertibility of elements, reflecting an early awareness of the elemental composition of matter.

#### ***Power of the Mind***

The Sama Veda (2.12.1-2) acknowledges the immense power of the mind, correlating with contemporary neuroscience. It emphasizes the responsibility to choose the mind's direction, acknowledging its potential in creation and destruction—a notion parallel to the impact of mindset on health and well-being.

#### ***Environmental Stewardship***

Narada Smriti (12.68) emphasizes the environment as a divine gift, urging its protection. This echoes the current global discourse on environmental conservation, underlining the timeless wisdom of respecting and preserving the ecological balance.

#### ***Eternal Nature of the Atom***

The Bhagavad Gita (13.12) succinctly states the eternal nature of the atom, aligning with the concept of conservation of mass in modern physics. This timeless understanding of the indestructibility of matter resonates with contemporary scientific principles.

#### ***Astronomical Insights***

The Aryabhatta Siddhanta (1.14) and Varāhamihira's Brhatsamhita (505 CE) anticipated

the Earth's spherical shape and its rotation around the sun—a testament to the advanced astronomical knowledge present in ancient Indian texts.

### ***Sound and Geometric Vibrations***

Mantra Mahavidya Tantra (1.1) introduces the concept of mantras as sound vibrations affecting the mind and body. Guhya Samaj Tantra (1.1) describes yantras as geometric diagrams amplifying energy. These notions find resonance in the field of vibrational medicine and resonate with the therapeutic effects of sound and geometry.

### ***Cosmic Cycle of Creation and Destruction***

Vishnu Purana (1.1) encapsulates the cyclical nature of the universe—creation, preservation, and destruction. This aligns with the contemporary understanding of the life cycles of stars and galaxies, reflecting a profound cosmic perspective.

### ***Holistic Health in Vedas and Ayurveda***

The Vedic invocation “*Aum Bhur Bhuvah Svah*” (Rig Veda) and the Ayurvedic principles in Charaka Samhita underscore a holistic approach to health. These ancient perspectives on well-being align with the holistic health paradigm gaining prominence in modern medicine.

### ***Interconnectedness in Upanishads***

The Upanishadic declaration “*Tat Tvam Asi*” (Chandogya Upanishad) emphasizes the interconnectedness of the individual with the universe. This mirrors the modern understanding of systems theory, highlighting the interdependence of various elements in the cosmos.

### ***Human Anatomy in Vedas and Smritis***

Atharvaveda 10.12.4 and Yajnavalkyasmriti 1.3 provide insights into the human anatomy, aligning with modern anatomical knowledge. These texts display an awareness of the body's intricate structure, showcasing an advanced understanding for their time.

### ***Technological and Engineering Prowess***

Arthaśāstra (2.12) and Kāmaśāstra (3.2) delve into technology and engineering, reflecting a keen understanding of mechanical principles. This resonates with the ancient Indian expertise in craftsmanship and technological advancements.

### ***Contributions to Astronomy, Climate, Physics, and Biology***

Aryabhata's Aryabhatiya, Varāhamihira's Brhatsamhita, and various sutras contribute significantly to astronomy, climate science, physics, and biology. These texts showcase a sophisticated understanding of celestial phenomena, climate factors, forces, and living organisms.

### ***Nanoparticles, Molecules, Viruses, and Bacteria***

References from Narada's Samkhyaparika, Kanada's Vaisheshika Sutras, Varāhamihira's Brhatsamhita, and Sushrutasamhita acknowledge the existence of particles smaller than atoms, the formation of molecules, and the awareness of disease-causing agents—a testament to ancient India's insights into the microscopic world.

### ***Chemical Diversity and Composition***

Rasavājinī (13<sup>th</sup> century CE) alludes to a vast array of chemicals, each with distinct properties. This early acknowledgment of chemical diversity aligns with contemporary knowledge in chemistry.

The convergence of these ancient insights with modern scientific principles underscores the timeless nature of knowledge encoded in the scriptures, offering a rich tapestry of wisdom that transcends epochs. The amalgamation of spiritual and scientific wisdom in these scriptures provides a foundation for holistic inquiry, encouraging a dialogue between the ancient and the contemporary in the pursuit of knowledge and understanding.

### ***Integrating Ancient Indian Knowledge into Modern Science And Technology***

In the quest to weave ancient Indian knowledge into the fabric of modern science and technology, a nuanced approach is imperative. This section embarks on an exploration of innovative pathways that transcend conventional boundaries, envisioning a seamless fusion of ancient wisdom with cutting-edge advancements.

### ***Digital Knowledge Repository***

Digital Knowledge Repository is an innovative solution to Indian Traditional Knowledge problems. This repository uses blockchain to securely store old manuscripts. It honours ancient wisdom and smoothly incorporates it into modern science and technology. Digital knowledge repositories preserve and share old Indian learning. The National Digital Library of

India (NDLI) provides scholars and the public with a plethora of digital content. These repositories preserve traditional knowledge for current improvements.

### **Interdisciplinary Collaborations**

Integrating traditional wisdom with current science requires collaboration, so we encourage interdisciplinary partnerships. Scientists and Vedic educators work together to generate new scientific discoveries. Breaking disciplinary silos allows Indian Traditional Knowledge's comprehensive perspectives and modern science's specialised knowledge to mix, stimulating creativity.

Interdisciplinary collaborations connect old Indian knowledge to current science. These collaborations foster knowledge exchange and discovery by bringing together specialists from different domains. From Ayurvedic practitioners working with medical academics to artisans working with modern designers, these relationships preserve and promote ancient knowledge. Some possible interdisciplinary collaborations:

- **Agriculture:** Indian farmers use BTK-based practises such as crop rotation, intercropping, and natural pest control to increase yields and reduce environmental impact.
- **Medicine:** BTK is utilised to develop new medicines and treatments for many ailments. The Indian medicine business has created several successful BTK-based herbal medications.
- **Natural resource management:** BTK is developing sustainable forest, water, and other resource management practises. The Indian government has promoted BTK-based natural resource management through several programmes.
- **Architecture:** BTK can create energy-efficient, climate-resilient buildings and communities. BTK can construct naturally cooled and heated buildings with rainwater gathering and greywater recycling.
- **Engineering:** BTK can create sustainable, cheap technology. BTK has created low-cost desalination plants, solar cookers, and wind turbines.
- **Mathematics:** BTK can create new algorithms and mathematical models to solve complicated science and engineering challenges. Image processing, natural language processing, and machine learning algorithms have been developed using BTK.

BTK revitalization can make India a leader in sustainable development and technology. BTK can assist India in handling climate change, food security, and poverty.

### **Case Studies and Solutions**

In unraveling the symbiotic relationship between Indian Traditional Knowledge and modern science, we turn our attention to illuminating case studies that exemplify the seamless integration of ancient wisdom into contemporary fields. These case studies serve as beacons of inspiration, showcasing the transformative power of bridging the gap between tradition and innovation.

#### ***Case Study 1: Ayurveda in Modern Medicine***

Ayurveda, the ancient Indian medical system, inspires modern healthcare. Ayurvedic concepts in personalised medicine, where therapies are tailored to each patient's constitution, have shown promise (Biswas et al., 2021). Modern medical practises that incorporate Ayurvedic diagnosis and treatments improve patient outcomes and enable a more holistic and personalised approach to healthcare.

Ayurveda, an ancient Indian medicine, promotes wellness via natural medicines and lifestyle adjustments. Integrating Ayurvedic concepts into modern medicine has grown in popularity. Research suggests that Ayurvedic medicines can effectively manage chronic illnesses like diabetes, hypertension, and arthritis. Ayurveda can be integrated into modern medicine to give patients a more comprehensive approach to physical and mental wellness.

#### ***Case Study 2: Vedic Mathematics in Education***

The importance of old Indian knowledge is shown by Vedic Mathematics in modern schooling. This Vedic-based mathematical methodology solves complex mathematical problems efficiently and alternatively. Vedic Mathematics-based educational experiments boost students' problem-solving and math abilities (Tiwari, 2020). By incorporating classical mathematical methods into modern education, we improve learning and foster a greater appreciation for mathematical beauty.

Vedic mathematics is founded on 16 *sutras*, or principles. It is a rapid and efficient mathematical calculating approach that has grown in popularity. Vedic mathematics can improve pupils' maths and problem-solving capabilities. Vedic maths students can calculate faster and more precisely, according to study.

Integrating Vedic mathematics into schooling helps preserve this vital knowledge for future generations.

### ***Case Study 3: Yoga and Mental Health***

Yoga's relationship with current mental health is compelling. Mental health programmes that incorporate Yogic concepts like mindfulness and breath control can considerably reduce anxiety and depression symptoms (Cramer et al., 2021). By combining ancient Yogic practises with evidence-based therapy, we can alter mental health across cultures and time.

Yoga, an ancient Indian practise, promotes wellness via physical postures, breathing exercises, and meditation. Yoga has been a popular supplementary therapy for anxiety and depression in recent years. Research indicates that yoga helps reduce anxiety, and despair, improve mood, and boost well-being. Yoga can assist mental health sufferers in receiving a more comprehensive approach that addresses both physical and mental wellness.

### ***Case Study 4: Veda, Upanishad in Modern Physics and Astronomy***

A cutting-edge exploration combines Vedic and Upanishadic knowledge with modern physics and astronomy. Recent research imply that ancient Indian writings include significant astronomical knowledge due to similarities between Vedic cosmology and modern theories (Narlikar, 2022). This case study questions the dominant narrative and encourages scientists to include classical cosmological concepts into current astronomy.

Ancient Indian books like the Vedas and Upanishads teach us about the universe and ourselves. More people are studying the links between Vedic and Upanishadic knowledge and modern science and astronomy. Some scholars have hypothesised that Vedic cosmology may have analogies to current physics' multiverse. Exploring these links can illuminate the universe and our place in it.

These case studies show how old Indian wisdom smoothly merges with current science. They demonstrate the practical applications and groundbreaking discoveries possible when tradition and innovation meet.

### **Measures for Revitalizing BTK**

Following are some prominent solutions for revitalizing BTK:

- **Create a Global BTK Database:** This database might store and share global BTK. It would

benefit scientists, engineers, policymakers, and communities.

- **Establish BTK Innovation Centres:** The centres could create and sell BTK-based products and services. They could train and support BTK holders and communities.
- **Establish BTK Fellowships and Scientific Research and Development:** These fellowships could promote BTK-based innovation by scientists, engineers, and entrepreneurs. Utilise traditional knowledge to create innovative products and technology. Ayurvedic medicinal herbs have inspired new medications to treat diverse ailments.
- **Start BTK Startup Competitions and Grassroots Entrepreneurship:** These competitions could find and support promising BTK startups. Utilise traditional knowledge to generate new commercial prospects. Handicrafts made utilising traditional methods can employ locals.
- **Make BTK-based Instructional Programmes:** Schools, universities, and community centres could offer these programmes. They would teach about BTK and its possibilities for sustainable development and technical improvement.
- **Make BTK-based Media:** This content could be documentaries, TV, or online courses. It would promote BTK and its social worth.
- **Create a Mobile App:** to identify and educate people about therapeutic plants. Rural and distant residents with limited healthcare access could utilise this app.
- **Create a Social Media Platform:** for BTK holders and communities to collaborate with researchers and innovators. This platform could bridge BTK groups and encourage BTK-based global problem-solving.
- **Create an BTK Virtual Museum:** This museum might display BTK from around the world and immerse visitors.
- **Make Educational Apps and Games for Kids with BTK:** This would teach future generations about BTK and its relevance.
- **Help Develop BTK-based Tourism Products:** This would assist BTK holders and communities in earning money and preserving and revitalise BTK.

- ***Agroforestry and Conservation-agriculture:*** Agroforestry blends trees, crops, and cattle in one area. This will reduce greenhouse gas emissions, improve soil health, and boost agricultural yields.
- ***Indigenous-led Conservation and Management of Natural Resources:*** This approach promotes sustainable development and biodiversity protection. To reduce greenhouse gas emissions, water shortages, land degradation, and pollution, sacred groves, and conservation-agriculture are suggested.

## Challenges and Future Prospects

As we delve into the integration of ancient Indian knowledge into modern scientific endeavors, we must grapple with challenges threatening its preservation. Simultaneously, our vision extends to a future where innovative solutions safeguard and propel Indian Traditional Knowledge to the forefront of technological advancements.

### Hijack of Indian Traditional Knowledge

A significant challenge lies in the hijack of Indian traditional knowledge by foreign entities for commercial gain called biopiracy. Developing legal frameworks to protect traditional knowledge holders and ensuring fair compensation becomes imperative to counter this threat.

### Preservation of Indian Traditional Knowledge

Preserving Indian Traditional Knowledge faces hurdles in the digital age, with the risk of loss due to the digital divide. A community-driven preservation approach, blending oral traditions with modern documentation methods, bridges this gap. Digital repositories and community-based initiatives ensure accessibility while respecting the autonomy of knowledge holders.

### Technological Adaptation

Adapting ancient Indian knowledge to modern technology presents challenges in maintaining relevance. Leveraging artificial intelligence (AI) emerges as an innovative solution, dynamically analyzing and adapting ancient principles to contemporary contexts. AI algorithms understanding traditional nuances position this knowledge as a living, evolving resource across diverse fields.

### Conclusion

Our journey between Indian Traditional Knowledge and modern science and technology is a

story of revelation and invention. We conclude this journey by considering the tremendous ramifications and transformative potential of tradition and innovation meetings.

Preserving Indian Traditional Knowledge is a living witness to wisdom. Community-driven methods and digital technology create a dynamic reservoir across generations (Bose & Satapathy, 2021). This preserves and makes old Indian texts relevant and significant today.

Our solutions go beyond preservation to dynamic adaptation. Blockchain-based Digital Knowledge Repositories and AI for adaptive integration are innovative (Mukherjee et al., 2022; Singh et al., 2021). These inventive advances address current issues and elevate Indian Traditional Knowledge as a source of future innovation.

Imagine a future when old knowledge and cutting-edge technology create breakthroughs. This revolutionary vision is supported by interdisciplinary collaborations, traditional modules in formal education, and progressive policy suggestions (Kulkarni et al., 2020; Mishra, 2022). A world where the past and future blend is possible.

Finally, BTK can revitalise Indian traditional knowledge for sustainable development and technology advancement for human and environmental well-being. Protect BTK, support BTK-based livelihoods Integrating BTK into formal education, promoting BTK-based research and innovation, etc. will benefit humanity and the world. This research shows how past and future rhythms can coexist. Integrating Indian Traditional Knowledge into modern science and technology is a cultural duty to use communal wisdom to improve humanity. This journey shows how information transcends time and changes human understanding.

### Recommendations

At the intersection of tradition and innovation, this design uses Indian Traditional Knowledge to shape modern science. Interdisciplinary research hubs foster collaboration to incorporate these riches into science (Kulkarni et al., 2020). These clusters of modern scientists, Vedic instructors, and industry executives promise innovative solutions using traditional insights and modern accuracy. BTK-based research and innovation, livelihoods, formal education integration, and documentation and preservation will be important.



Reforms are needed to include Indian Traditional Knowledge modules in science curricula (Mishra et al., 2022). This technique raises a generation that can balance tradition and innovation by blending ancient and modern thinking. A blockchain-fortified Digital Knowledge Repository can help preserve knowledge (Singh et al., 2021). It protects traditional literature by being accessible and secure.

To strengthen multidisciplinary research, education, and digital preservation, policy interventions are needed (Mukherjee et al., 2022). These recommendations support ongoing Indian Traditional Knowledge integration into national and institutional frameworks. These suggestions go beyond theory and encourage action. They invite educators, politicians, and academics to explore new knowledge and innovation using old wisdom and current science.

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# Challenges in Communication and Dissemination of Traditional Knowledge

Debabrata Das\* and Rashida T Noorain\*\*

Every culture has a history revealing its past and civilization, its roots and ancestry. The inception of the culture and identity of a society traverses a path that follows multitudes of practices that nurture and shape the very existence and identity of a civilization paving ways through the wrath of nature and transaction with other societies. The process of civilization is imbued with practices that it has followed and practiced through trial-and-error methods many a time and eventually has become second nature to the community. Such practices have changed hands and percolated down across generations and have been practiced without scientific tests but with known and proven results to the satisfaction of the community. Such tacit knowledge is followed by word of mouth over time. This knowledge is traditional knowledge that has been followed traditionally by a community as prescriptions for meeting various problems including ailments, problems of nature, problems of survival, etc. Such knowledge is specific in practice to a specific community or geography. Traditional knowledge is thus indigenous knowledge of a region. World Intellectual Property Organisation (WIPO) defines Traditional Knowledge as “knowledge, know-how, skills, and practices that are developed, sustained and passed on from generation to generation within a community, often forming part of its cultural or spiritual identity”.

Indian civilisation is one of the oldest in the world. Diversity of all types is pervasive in India including linguistic, religious, ethnic, geographic, etc. Each ethnic group has huge traditional knowledge having practising as a specific identity to the group. Such practices are rampant in traditional medicinal systems, mathematics, astronomy, art and music, justice, polity, architecture, town planning, etc. Vedic mathematics has provided easy solutions to complex mathematical problems and owes its origin to the Atharva Veda.

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\*Vice Chancellor, Assam Rajiv Gandhi University of Cooperative Management, Sivasagar, Assam- 785655. E-mail: vc.argucom@gmail.com

\*\*Assistant Professor, Assam Rajiv Gandhi University of Cooperative Management, Sivasagar, Assam- 785655.

Likewise, Ayurveda is an established system of curing ailments of both body and mind. Besides, Indian yoga has also found a place in the West as a panacea for emotional well-being. The Harappan civilisation bears testimony to advanced patterns of urbanisation in its drainage system, the grid pattern of roads, and granary. Besides, advanced alchemy contributed to metallurgical improvisations (Banerjee, 2022). Indian traditional knowledge has travelled as a *parampara* as it changed hands across generations. This knowledge over time has been institutionalised as *vidyas* and *kalas* as forms of knowledge in diverse fields and forms of art and skill respectively. Most of the traditional knowledge lacks documentation and word of mouth is the instrument of flow and practice. Indian knowledge system incorporates 18 *vidyas* which are traced from the four Vedas, four auxiliary Vedas, Puranas, etc. Additionally, 64 forms of arts are referred to in ancient India as vocational disciplines. These disciplines are taught in *guru-shishya* format mostly through practice. These *kalas* were more than a vocation and means of livelihood (Chandran, n.d.). It was synonymous with worship as the art forms exalted the highest levels of perfection. Despite having roots, in a religious context, the knowledge so practiced has been proven to have a scientific basis as established in today’s context. Traditional knowledge systems can be a guiding tool in reducing the impacts of natural disasters such as earthquakes as established by age-old constructions withstanding earthquakes in prone seismic zones.

NEP 2020 emphasises knowledge of India to be an integral part of the academic curriculum wherein students shall be exposed to Indian knowledge systems including literature, philosophy, yoga, agriculture, astronomy, governance, etc. As per a general guideline, every student in the UG and PG Programme is to take up courses equivalent to 5% of the total mandated credits. UGC has launched courses on Indian Knowledge systems through MOOCs using the SWAYAM portal. The course shall enable exposure to Indian traditional knowledge systems across the country on a uniform pedagogy for various types of learners. The Indian

Knowledge System envisages tribal knowledge along with traditional learning methods (Mandavkar, n.d.).

The traditional knowledge system of India has been robust in knowledge as it encompassed all spheres of life and livelihoods. Such knowledge is documented in scattered pockets by institutions and percolated to the masses for deriving the benefits of the same. Largely, however, such knowledge remains tacit and confined to cultures and geographies. Considering the strength in adding worth to life and lifestyle, traditional knowledge has been disseminated amongst the masses in general and the upcoming generations in particular. This shall invite further research into establishing a scientific basis of traditional knowledge and pave the way for further studies to incorporate the same in mainstream education.

### **Challenges Ahead**

It is hence imperative that traditional knowledge does not lose its identity over time and in the hands of modern knowledge systems. It is equally essential to preserve the practices as they bear testimony to the rich cultural heritage of the country. Given the benefits of such knowledge and the benefits such knowledge has provided to society, traditional knowledge needs to be adequately studied, preserved, and handed over to successive generations. It can be the basis for further research and can be indicative of an improvised lifestyle and a better society. However, the process of dissemination of traditional knowledge is not easy. The process is imbued with challenges of varied types.

### **Communication Issues**

Most of the traditional knowledge is tacit and in native languages. In certain cases, as in art forms, such knowledge is limited to and associated with very limited masters who are old enough to adequately percolate down the generations. Further to this, access to knowledge by researcher sometimes entail a linguistic barrier and, in many cases, cultural and/or religious barrier in accessibility. Herbal medicines specific to certain communities entail the use of herbs limited to certain geographies. Appropriate understanding of the knowledge requires researchers who are familiar with the cultural values of the region. Ethnographic research studies can be instrumental in this regard. However, given the difficulties of cultural and religious barriers

in ethnographic studies, access to such knowledge continues to remain difficult.

### ***Percolation of Traditional Knowledge***

To attain the benefits of traditional knowledge in society it is necessary that the same is accessible in the form of course curriculum in different academic areas right from secondary schools to higher education levels. A gradual transition in weightage and depth can be assured if and only if such curricula are imparted in a graduated manner across academic levels of education. This can facilitate incorporation with mainstream education and hence ensure assimilation of lifestyle with the values acquired from such education and its utility in all spheres of life as in town planning and architecture, mathematics, governance, etc. Access to traditional knowledge is still in its infancy to develop a structured and graduated curriculum. This poses a challenge to the proliferation of such knowledge systems in the society.

### ***The Dearth of Resource Persons***

Along with the dearth of a structured curriculum, there is also a dearth of qualified resource persons. The unavailability of teachers with wide exposure to traditional knowledge is a hindrance in imparting traditional knowledge in institutions. There is a necessity to train the trainers so that there is a seamless transmission of traditional knowledge in the curriculum. Researchers in traditional knowledge may be suitable for training educators and providing necessary exposure to traditional knowledge. The University Grants Commission (UGC) in collaboration with the IKS (Indian Knowledge System) division of the Ministry of Education has planned to train teachers of HEI so that Foundational Courses on IKS could be taught to students. The process has been initiated during 2023 through the initiation of Six Day short-term face-to-face training programmes presently for 1000 teachers at six HRDCs spread over the country.

### ***The Dearth of Documented Knowledge***

Traditional knowledge is largely tacit and limited to a handful of masters in each field. It is difficult to decipher and document owing to linguistic and cultural barriers. In many cases, the process of documentation is difficult to achieve given the complexity of the

subject such as in the case of arts and unfamiliarity with the depth and exposure of the subject. Such knowledge needs to be gathered *in situ* to reduce errors and be made available to the communities through IT-based applications so that the community is honored as part of the documentation process. The process of documentation itself is tricky, and even if documented such knowledge needs to be structured appropriately for the understanding of the masses and in line with the appropriateness of the learners. This process requires adequate design of curriculum and is a time-consuming process.

### ***The Mental Block***

The modern knowledge system is proven as scientific and established as instrumental in leading to changes in society. However, the same is not true for traditional knowledge. The very appropriateness of traditional knowledge as scientific and its worth to society is to be established first. Till then, the acceptability of traditional knowledge in modern lives and the present society is far from being accepted. There is a reluctance to associate traditional knowledge as parallel to modern knowledge systems. Appropriate awareness among the masses can aid in acceptability. However, providing awareness is a daunting task. Documentaries, films, advertisements, etc. highlighting the positive effects of traditional knowledge can eliminate the notion of traditional knowledge as being unscientific and unempirical for acceptance amongst the masses.

### ***Association with Religion***

There is a perception that traditional knowledge is associated with religious practices. Although some are, including food habits; yet not all are rooted in religion. Scientifically, many practices have been established to have far-reaching positive consequences as intermittent fasting is proven to fight cancer cells in the body. The present-day research findings do substantiate the scientific basis inherent in the traditional practices. *Arthashastra* explains management, diplomacy and war tactics, law, and governance (Chandran, n.d.). Vedic Mathematics has a strong root well established through present-day mathematical research. The

beneficial effects of basil leaves and turmeric are beyond religious context. The change in perception can aid in the larger acceptance of traditional knowledge amongst the masses. This calls for popular science and general literature to be disseminated through mass media and incorporated into the school curriculum for change in the notion.

### ***Lack of Repository***

As traditional knowledge is tacit and wherever researched and documented it is imperative to be made available across the globe. A repository for such knowledge can help in ease of access to knowledge as well as further research. Such a repository shall do away with studied traditional knowledge being available in specific regions, and research institutions and be made available to all. This can invite further research on the subjects and shall aid in bringing Indian traditional knowledge accessible across research institutions. A repository shall aid in conserving the traditional knowledge and the indigenous communities associated. Such repositories can be both confidential and synchronous with Intellectual Property Rights (IPR).

### **To Sum Up**

In the context of the discussion, the process of dissemination of traditional knowledge calls for a rigorous exercise in documentation and training of manpower for the availability of knowledge and sensitizing the society. It can be a solution to protecting and preserving the rich culture and heritage of India. Addressing the challenges can be a solution to the dissemination of traditional knowledge and bringing it to the global platform.

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# Significance of Indian Knowledge Systems in Evolving Modern Management Practices

B Bhargava Teja\*

Indian Knowledge Systems extensively addressed social diversities with interfacing humanities and social sciences built around ethics in creating ideal societies in ancient India Bhargava Teja (2011). However, modern thinkers like Newman (1950), defined Management, as a sociological process borne out of human life with actions and activities of persons who are behaviourally highly unpredictable. Kotler et al. (2003), while advancing Newman's idea, added that these specific actions and activities of people are always related to the motive-motivation construct; Bhargava Teja (2013), a specific place and time giving rise to an outcome, with a push-pull synthesis. This statement indicates that Event Management is invariably inseparable from a place where it happens to actualize oneself, Bhargava Teja (2013), for achieving the outcome productively by anchoring all related activities.

Exploration is carried out in ancient Indian scriptures, Ramayana and Mahabharata, for identifying a requisite model for modern leadership along with the Karma and Dharma that were in vogue, which is of great relevance to the Wisdom of India for building an aspiring India. Management of events and leadership practices of modern times have been found with their roots in the ancient scriptures, beginning from their origin of events and development, which comprises acts and activities. Accordingly, the anticipation of modern thinking on Leadership Qualities, including Communication, Negotiation, Conflict Resolution, and Crisis Management, has been studied from traditional scriptures. The requisite skills of an Organizer, i.e., Task Management and People Management Skills, are drawn from the epic Ramayana, which has been in better correspondence with contemporary theories and is explored and analyzed.

Further, a typical case study relating to a celestial program is selected, and all elements involved in the celebration, namely, starting from the conception of the idea to Invitations, Food, and accommodation, and extending even up to the closing of the ceremony are

chronologically codified and analyzed. The analysis of leadership reflecting management reveals that it is a human activity that is always related to the occurrence of something happening at a given place and time. These studies further show that the underlying principles for achieving the goal of effective Event Management are sentimental fervor, personal touch, and emotional integration. This research paves the way for evolving the subject of Management to be a distinct discipline.

Management is perceived as the art of getting things done by the people, Koontz, H. and O'Donnell, C. (1955) through formally organized groups that facilitate the performance of an event in the most professional manner. However, management guru Fayol Henry (1949) says that appropriate role allocation for the individual and the team makes the mission successful by getting the desired results. Further elaborating on the management process, James Stoner et al. (2006) opined that it is a process of planning, organizing, leading, and controlling the work of organization members. He clarified that management specializes in dealing with time and human relationships as they arise to reach organizational goals using all available resources. The opinions and ideas conceived by different authors that contributed to the evolving subject of management and its management are analyzed and presented in Annexure -1.

It can be observed from the annexure that while carrying forward these management concepts, Terry, George R. (1968) explained that event management is an intangible, dynamic, goal-oriented, multi-disciplinary group activity involving the intelligent and judicious use of human capital and resources for accomplishing a given objectives or task—accordingly, McFarland, Dalton. (1979) summarized these ideas by denoting event management as a cooperative human effort to create, direct, maintain, and operate purposive organizations.

However, Freud, Sigmund. (1930), the Father of Psychology opined that a person's 'one and only one' objective in life is attaining happiness through fulfilling whatever assignment he takes up. Further, according to WHO (1993), life skills are essential for achieving happiness by dealing effectively with the varied and

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\*Chief Management Consultant, Shris Infotech, NSIC Building, 301, Kamala Nagar, Near ECIL, Secunderabad-500062, Telangana. E-mail: bhargava\_bt@yahoo.com

**Annexure-1: Management Concepts & Their Components Proposed by Different Western Authors**

S.#.	Constituents of Event Management	Proposed Author	Concepts proposed by the Author	Meaning and Functionality	
				Meaning (Oxford English Dictionary)	Functionality
1	Happening (Event)	Newman (1950)	Combination of Human living and activity.	A thing that happens	Giving rise to an outcome
		Kotler (2003)	Specific acts of people to a particular time and place.		
2	Place (Destination)	David Weaver (2000)	The destination region is a geographical component of the tourism system.	A place someone is going or something is being sent for the happening	A place where the happening is destined
		Chris Cooper (2005)	Destinations are amalgams of tourism products, facilities, and services.		
		Pat Schaumann (2005)	A particular place to support client needs.		
3	Management (Managing People & Place)	Koontz (1980)	Art of getting things done by the people.	The art of running or The act of controlling happenings	Towards planning, organizing, leading, and controlling
		Fayol (1949)	Role allocation makes the mission successful		
		James Stoner (2006)	Process of planning, organizing, leading, and controlling the work.		
4	Leader & Management	Terry (1968)	Goal oriented multi-disciplinary group activity.	Project Management (festivals, events, and conferences)	Management of Happenings related to a place
		McFarland (1979)	Co-operative human effort.		
		Getz (1997)	An opportunity for social experience		
		Goldblatt (1997)	A ceremony and a ritual to satisfy human needs.		

differential demands and challenges of everyday life. Extending and strengthening these concepts for organizational success, Wagen and Carlos (2005) stated that leadership qualities will pave the way through task management and people management.

Modern thinkers during the latter part of the 20th century focused more vividly on ancient sources of knowledge in search of tools and techniques to successfully accomplish their goals. All these references prompted the author to look deeply into the ancient

scriptures, Ramayana & Mahabharata, termed Itihasas (history), to delineate various event management and leadership practices.

**Ancient Leadership Qualities**

Ancient constituents in leadership and embodying its qualities contained in the epic Mahabharata of Udyoga Parva, with the corresponding references and context, are presented in Annexure 2, along with their modern concepts of leadership qualities.

**Annexure 2: Modern Leadership Qualities and Requisites of Leadership as per the Scripture**

S.#.	Ancient Constituents in Leadership Qualities	Corresponding References from <i>Mahabharata*</i> - Udyoga Parva (Chapter 5)	Modern Leadership Qualities and Underlying Content
1	• Background check	5-70-85	Communication (Intent to influence)
	• Possible attempts to make the right move	5-70-88	
	• Thorough Preparation	5-71-2	
	• Assess the Situation	5-71-9	
	• To get the details of the faults	5-71-*	
	• Ascertaining the opinions	5-72-1	
	• Timing	5-81-6	
	• Self-Protection	5-81-12	
2	• Assess the person	5-81-13	Pre Negotiation skills (Skilful interaction)
	• Analyse the Situation	5-82-5, 5-82-6, 5-82-7, 5-82-8	
	• Original Objective	5-83-18	
	• Advocate and Support the cause	5-89-28	
	• Clear about diet	5-89-31	
	• Identify matching frequencies	5-89-32	
	• Build up public pressure	5-93-62	Negotiation Process
	• Capable of doing additional work	5-138-1	
	• Protocol	5-92-10, 5-92-11, 5-92-12	
	• Order of Speakers	5-93-1, 5-93-2	
	• Clarity of concept	5-93-3	
	• Standing Respectfully	5-93-35, 5-93-36	
3	• Receiving holy persons	5-93-44, 5-93-45	Conflicts (Difference of Values)
	• Maintenance of silence	5-93-54	
	• Identify the roots of the problem	5-93-9, 5-93-10, 5-93-13	
	• Mission Objective	5-93-22, 5-93-23	
	• Resolve the Conflict	5-93-59	
4	• Eloquence of Speech	5-93-62	Risk and Uncertainty (Chance of going wrong and Incomplete information)
	• Tactics	5-126-31	
	• Balanced Judgement	5-126-48	
	• Identify the Blunders	5-126-7, 5-126-8, 5-126-9	
	• Making public evildoings	5-126-10	
	• Anticipating troublemakers in Conflicts	5-126-48	
5	• Responsible for Failure	5-126-33	Crisis Management (Adversities by Human Agencies)
	• Creating a rift in Adversarial Power	5-129-33	
	• Minimizing uncertainty through strategies	5-144-22	
5	Unpleasantness	2-42-4	

\* indicates Book No. - Chapter No. - Verse No. Respectively, along with hidden slokas

It can be observed from Annexure 2 that the leadership qualities referred to in the scriptures comprise communication skills, negotiation processes, conflict resolution, risk, uncertainty, and crisis management. In Annexure 2, the author has also presented these qualities. Each of these qualities is described in detail in the following paragraphs.

## Vital Components of Leadership

### Effective Communication Skills

Modern texts signify that communication is the process of passing information and conveying understanding from one person to another; Goldblatt, J.J., (1997), usually intending to influence or motivate the behavior of others. The elements involved in practical communication skills include remembering the background of the person with whom communication is made through preparation and appropriate communication timing. The pre-requisite for effective communication, as stated in the scriptures, can be realized from the following verse.

*yad yad dharmena samyuktam upapadyed  
dhitam vacah  
tat tat kesava bhasethah santvam va yadi vetarat  
(5-70-93)*

### Negotiation and Negotiating Skills

‘Negotiation’ is defined in modern texts as a skillful interaction through various communication channels, Jamal and Getz, (1997) to resolve a conflict jointly. The scriptures state that a negotiator should have the capability to advocate the cause that he is piloting and obtain strong support for it by identifying the right persons with matching frequencies from the opposition with an ability to build up pressure for achieving the desired goal. The scriptures also mention that great stress must be laid on the protocol while initiating the negotiation process to avoid any conflicts that may arise. This is as described in the following verse

*tesv asinesu sarvesu tusnimbhutesu rajasu  
vakyam abhyadade krsnah sudamstro  
dudubhisvanah (5-93-1)*

### Conflict, Risk, and Crisis Management

‘Conflict’ is perceived as the difference of values, Keith Davis., (1953) between two or more parties that result in mutual opposition. In modern texts, the conflicts’ primary cause is growing human wants and

demanding needs. A conflict had arisen between the *Kauravas* and *Pandavas* due to the mutually opposed stands that they had taken. According to the scriptures, the root of the problem must be dealt with tact and balanced judgment in resolving a conflict, as evidenced by the following verse.

*tatha duryodhanam karnam sakunim capi saubalam  
baddhva duhsasanam capi pandavebhyah  
prayacchata (5-126-47)*

Risk is the chance that something may go wrong, despite good information and clear-cut goals, while resolving a conflict, Jeffrey & Bert, (1975). The significant elements include identifying the persons responsible for the dispute and the causes of the failure of the negotiations that create the uncertainty. On being advised against going on a peace mission by Yudhishtira, as it might be a risky exercise that may lead to uncertainty and crisis, Lord Krishna responds with the following verse.

*na hi nah prinayed dravyam na devatvam kutah  
sukham  
na ca sarvamaraisvaryam tava rodhena madhava  
(5-72-84)*

Lastly, ‘crisis’ is always a sequel to adversities caused by human and beyond-human agencies with an element of unpleasantness. Irvine, Robert. (1997) classifies crisis broadly into two categories: crisis and smoldering crisis. The crisis is encountered by Lord Krishna during a grand celebration when he is the chief guest, and all unpleasant abuses following the slaying of *Sisupala* disturb the very mood of the celebration and lead to a smoldering crisis.

*ye tvam dasam arajanam balyad arcanti durmatim  
anarham arhavat krsna vadhyas ta iti me matih  
(2-42-4)*

### Role and Functions of Leadership in Ancient Scriptures

The ancient scriptures are investigated to identify the scriptural content of the selection procedures and detailed characteristics for a leadership model. The various tenets to be followed by a leading organizer, along with his duties and responsibilities to the leader of an event, are found in the *Ramayana* in the second and fifth chapters, namely *Ayodhyakaanda* and *Sundarakaanda*.



It is also interesting to note similar descriptions from the modern texts, *Robbins, S.P. (1974)*, and their management by specifying the various functionary roles. The role of an event organizer comprises task management and people management through a checklist (Wagon & Carlos *ibid*). All these are systematically analyzed, codified, and presented in Annexure-3, along with corresponding modern terminology from Western literature.

It can be observed from Annexure 3 that the duties of an event organizer are divided into establishment and administrative procedures.

Ayodhyaanda vividly deals with criteria such as the selection of an event organizer and states that the selected person should be able to maintain

confidentiality and be further capable of soliciting advice from wise and knowledgeable people for the appropriate allocation of the work.

*kaccij jaanapado vidvaan dakshinah pratibhaanavaan  
yathaa ukta vaadhi duutah te krito bharata panditah  
(2-100-35)*

Further, care is to be taken not to implicate persons with integrity and who are noble and honest without following the rule of law, such as conducting a proper inquiry, and its essence is summarized in the following verse.

*kaccid aaryo vishuddha aatmaa kshaaritah cora  
karmanaa  
aprishtah shaastra kushalair na lobhaad badhyate  
shucih (2-100-56)*

### Annexure 3: Components of Role Model for Ideal Leadership

S.#.	Scriptural Content on Roles	Corresponding references from Ramayana *	Leadership Roles in Western Literature
1.	i. Maintain Confidentiality	2-100-18	Roles of Leadership: a. Establishment
	ii. Solicit advice from wise	2-100-22	
	iii. Appropriate allocation of work	2-100-25	
	iv. Appointment of incorruptible people	2-100-26	
	v. Skill and Domicile based selection	2-100-35	
	vi. Righteous Disciplinary procedures	2-100-56	
2.	i. Timely payment of Wages	2-100-33	b. Administration
	ii. Regular contact with people	2-100-51	
	iii. Maintaining Discipline with concern	2-100-52	
3.	i. Realize the adversities of the human agencies	2-100-68	c. Preparedness to meet exigencies
	ii. Caused by divine agencies	2-100-68	
	iii. Identify strategic expedients	2-100-68	
4.	i. Doing a task without expecting apprehension	5-30-35	Responsibilities for various functionary roles: a. Task Management
	ii. Capable of multiple task management	5-41-5	
	iii. Finding many ways to achieve the task	5-41-6	
	iv. To be very focused in expressing things	5-58-5	
5.	i. Absence of despondency and self-reliance	40517	b. People Management
	ii. Virtue of endurance	5-55-6	
	iii. Humility is the root of prosperity	5-64-17	

\* indicates Book No. - Chapter No. - Verse No. respectively

Specific mention is also made regarding selection and administration, stating that preference is to be given to the domiciled person capable of maintaining discipline through regular contact with people and timely wages. These aspects are indicated in the following verse.

*kaala atikramane hy eva bhakta vetanayor bhritaah  
bhartuh kupyanti dushyanti so anarthah sumahaan  
smritah (2-100-33)*

It is interesting to note that a detailed appraisal of sudden and unexpected events prepares the administrator to readily and deftly deal with the situations by declaring administrative procedures in the epic Ramayana. For example, verse 68, relating to evils to be attended along with fortifications and expedients to be taken care of through human pursuits based on seven limbs of the administration driven by three branches of learning for the ultimate object of human pursuits hierarchy, is summarized in the following verse.

*dashapamchachaturvargaan saptavargam  
cha tattvatah  
astavargam trivargam cha vidyaastisrashcha  
raaghava (2-100-68)*

Further, Sundarakaanda states the essential prerequisites for task management and people management. Initially, while dealing with task management, it says that the person should be without any apprehension while initiating the task and capable in multi-task management by finding ways and means, ultimately with well-chosen expressions. The following verse signifies multi-task management.

*na hi ekah saadhako hetuh svalpasya api iha  
karmanah  
yo hi artham bahudhaa veda sa samartho artha  
saadhane (5-41-6)*

Equal emphasis is also laid on people management by stressing the need for self-reliance and the absence of despondency, with the virtues of endurance and humility, which eventually lead to prosperity. As an example, the following verse signifies the importance of self-reliance.

*anirvedah shriyo muulam anirvedah param sukham  
anirvedo hi satatam sarva arthesu pravartakah  
(5-12-10)*

All these references advocate the necessity to infuse sentiment, fervor, emotion, and a sense of belonging into actions that go a long way in successfully accomplishing any event of any dimension.

All these aspects of event organization are professionally thorough and a grand celebration of a cultural event – Rajasuyayaga described in the Sabhaparva of Mahabharata. These are described in the following section to prove the point.

### **Classic Case Study from Mahabharata**

Managerial practices in the form of yajna were managerial functions that involved intricate planning, coordination, staffing, and controlling and were professionally organized in the hoary past by the monarchs selected. Classic rituals such as Ashwamedha and Rajasuya Yajnas are among the several events demonstrating managerial practices of the bygone times. Among these, Yudhishtira's Rajasuya Yajna is the most well-known cultural celebration, described in detail in the second chapter of the Mahabharata, the Sabha Parva. Its study has thrown light on several aspects of modern event organization. In its management, the importance lies in conceptualization, coordination, venue selection, detailing of the program, provision of food, accommodation, gifts, and novelties to the invitees, and many other formalities. The verses referring to the demands mentioned above of the event have been recorded in Annexure 4.

It can be observed from the Annexure that the 'conceptualization' of an event signifies the need for participatory discussions starting from among the family members and extending to knowledgeable and wise people, as indicated in the following verse.

*sa bhratrbhiih punar dhiman rtvigbhis ca  
mahatmabhih  
dhaumya dvaipayanadyais ca mantrayam asa  
mantribhih (2-12-18)*

Budget allocation is also given due importance in these celebrations with due accountability at the initial level of planning itself, tagged with adequate caution against the risks that are likely to arise during the execution of an event. This has been indicated in the following verse.

*ksatta vyayakaras tv asid vidurah sarvadharmavit  
duryodhanas tv arhanani pratijagraha sarvasah  
(2-32-8)*

**Annexure 4: Western Management Concepts & Corresponding References from Mahabharata**

S.#.	Wester Management Concepts	Corresponding References * from <i>Sabha Parva</i> (Chapter 2) <i>Mahabharata</i>
1	Planning • Conceptualization	2-11-69, 2-12-2, 2-12-3, 2-12-9, 2-12-14, 2-12-18, 2-13-1, 2-13-61
	• Countering Risks	2-13-62, 2-13-66, 2-18-20
	• Budget	2-30-51, 2-32-8
2	Organization Co-ordination Committee / Team • Food and Reception	2-30-3
	• Honouring the Dignitaries	2-30-4
	• Supervision of different works	2-30-7
	• Team-Building	2-30-28, 2-30-29, 2-30-34, 2-30-35,2-30-36
	• Invitations	2-30-41, 2-30-53
	• Receiving the Guests	2-32-4
3	Leading Venue Selection and Needs • Special Materials	2-30-26
	• Decoration of Venue	2-30-27
	Program for the Event • Invocation	2-30-42
	• Going to the Venue	2-30-43
	• Entertainment	2-30-48
	Accommodation • Tall and Spacious Buildings	2-31-19
	• Easy to climb steps	2-31-20
	• Good seating arrangements	2-31-21
	Hospitality Services • Menu for food materials	2-31-50, 2-31-51
	• Meals without intermission	2-47-3, 2-47-4
	4	Controlling Gifts and Novelties • Gems and Precious metals
• Ornament gifts		2-47-5
• Garment gifts		2-47-6
• Mementos		2-30-52
Closing Ceremony • Honouring the Guests		2-47-13
• Paying tributes with expensive matting		2-47-16
• Royal tributes with elephants and camels		2-47-19

\* indicates Book No. - Chapter No. - Verse No. respectively

It is interesting to find a reference to the constitution of a coordinating committee comprising professionals as members, each of whom was allocated duties with meticulous care, starting right from venue selection to sending the invitations, as detailed below.

*evam uktva sa tan sarvan diksitah pandavagrajah  
yuyoja ha yathayogam adhikaresv anantaram  
(2-32-3)*

Further in-depth analysis of these verses revealed that on-site activities included the appointment of various in-charges for the collection of materials and decoration of the venue, along with concerted coordination involving all the functionaries before, during, and after the program. The following verse explains this in detail.

*tatra cakrur anujnatah saranany uta silpinah  
ratnavanti visalani vesmaniva divaukasam  
(2-30-38)*

It is also interesting to note that setting up accommodation is given paramount importance in event organization, which involves drafting fine-tuned details relating to and including interiors, furnishings, and architecture. More specifically, the following verse reveals that the building, i.e., the venue where the event is to be conducted, should be protected by high compound walls, which are to be whitewashed, along with a provision of comfortable steps to climb the building quickly.

*kailasasikharaprakhyan manojnan dravyabhusitan  
sarvatah samvrtan uccaih prakaraih sukrtaih sitaih  
(2-31-21)*

It is pertinent to note that food service operations and traditional hospitality services were provided during these celebrations, Drucker, Peter F. (1975) without intermission and in unlimited quantities. The menu included unique and specific dishes for every occasion, with different varieties in every meal.

*diyatham diyatham esam bhujyatam bhujyatam iti  
evam prakarah samjalpah sruyante smatra  
nityasah (2-30-50)*

The customs of invitees giving gifts to the host and the host paying tributes to the guests were observed with fervor and with a touch of sentiment. The gifts could be in the form of gold coins, elephants, or camels. This was the guests' way of seeking protection for

their kingdoms from the host. This practice has been depicted in the following verse.

*digbhyam sarve samapetuh parthivas tatra Bharata  
samupadaya ratnani vividhani mahanti ca (2-31-4)*

In these scriptures, the closing ceremony was given equal importance with a well-defined practice, which is codified & presented in Annexure 4.

*annavan bahubhaksyas ca bhuktavaj janasamvrtah  
ratnopahara karmany babhuva sa samagamah  
(2-32-16)*

All these references in the ancient scriptures concur with the emerging practices of event organization and may be emulated for strengthening and advancing contemporary event organization and management.

## Conclusion

Investigations have been carried out in the epic Ramayana to identify the qualities of an organizer leader and various components of task management and people management, including preparing a detailed checklist for meeting various exigencies while organizing any grand events. It is found from this epic the criteria for selecting an organizer and desired qualities such as honesty and integrity, and a need to check the background before deciding the incumbent. Further, the designated person should be capable of maintaining confidentiality in allotting appropriate work by choosing the right persons for the right job.

Additionally, the detailed studies in the Udyoga Parva of the Mahabharata show the requisite qualities of an ideal leader, which are examined and listed. These qualities involve communication skills, negotiation processes, risk, uncertainty, and crisis management.

Furthermore, the studies suggest the need for a personal touch, sentiment, and fervor as effective tools in crisis management. A schematic and tabular representation of the various aspects of event organization, duties and responsibilities of an event manager, and leadership qualities are drawn from these scriptures. Further, the study of modern event management concepts has shown their close correspondence with the ancient scriptural meanings.

Mahabharata's Rajasuyayagam by Yudhisthira in Sabha Parva is a classic example. It describes how a leader should organize and manage from the beginning to its conclusion and farewell practices. It signifies the importance of appointing a co-ordination committee

with the appropriate and well-defined allocation of the works to each member. It takes utmost care in choosing the venue, accommodation, and food arrangements, which the scripture brings out well. In this study, it has been observed that the conception of an event lies in discussions with elderly and wise family members about appropriate budgetary provisions. Also, the traditional custom of providing gifts and novelties to the host by the guests and the reciprocal paying of tributes by the host, in equal measure, and with full honors, following well-defined practices, has been highlighted, delineated, and codified.

The detailed scrutiny of Ramayana and Mahabharata and the conclusions derived therein reveal that they would be ready for modern management practitioners. Finally, these studies highlight the significance of Indian Knowledge Systems as a fountainhead of knowledge and skills about management and show how they may further supplement this emerging discipline.

### Acknowledgement

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### End Notes

- i. *Ashvamedha* is a most important royal ritual described in detail in *Bala Kaanda of Ramayana*, similar to *Rajasuya Yajna*.
- ii. *Ayodhyakaanda* is the second chapter of the *Ramayana*. It primarily details the duties of a king narrated by *Lord Rama* when his brother *Bharata* meets him when Rama is in exile in the forest.
- iii. *Bhagavad Gita*, popularly known as *Gita*, part of the epic *Mahabharata*, comprises 18 chapters and 700 verses. It by itself is a doctrine on the art of living for the successful accomplishment of goals by individuals, even during adverse situations.
- iv. *Itihasa* means events of the past.
- v. *Kauravas* are the descendants of the *Kuru* family and sons of the legendary king *Dhritarashtra*, who is the ancestor of many of the characters of the *Mahabharata*.
- vi. *Lord Krishna*: A character in *Mahabharata* and a role model of leadership whose teachings to *Arjuna* on the battlefields in the epic *Mahabharata* through the famous *Bhagavad Gita* are well known as guiding treatise in everyday life.
- vii. *Mahabharata* is an epic poem that elaborates on the code of conduct in one's life for ethical, social, and spiritual relations within it. It contains 110,000 couplets, making it the longest epic poem in world literature, and is divided into 18 sections called *parvas*.

- viii. *Pandavas* are the five acknowledged sons of *King Pandu*, brother of *King Dhrutarashtra*, by his two wives, *Kunti* and *Madri*, who fought and prevailed in a great war against their cousins, the *Kauravas* in the battle of *Kurukshetra*.
- ix. *Rajasuya* is a *Yajna* performed by the ancient kings who considered themselves powerful enough to be emperors. *Yudhisthira* performed this.
- x. *Ramayana* is an epic poem written in Sanskrit, containing the story of King *Rama*'s journey of life, a true journey of Virtue to annihilate Vice. It consists of 24,000 verses called *Slokas* in the Sanskrit language grouped into six *Kanda*, each *Kanda* comprising 537 individual chapters called *Sargas*.
- xi. A *Sloka* is a category of verse line in the epic poem. (ii) *Kaandas* are individual chapters grouped into books. (iii) *Sargas* are grouped into individual chapters or cantos, where a specific event or intent is described.
- xii. *Sabha Parva* is the second chapter of the *Mahabharata*, which deals with the *Pandavas*' eventual exile and the game of dice, where the event of *Rajasuya yajna* was described in detail.
- xiii. *Krishna* slew *Sisupala* during the great *Rajasuya yajna* sacrifice by *Yudhisthira* for his unprovoked and contemptuous abuse of lord *Krishna*, an incident described in *Sabha Parva* of *Mahabharata*.
- xiv. *Sundarakaanda* is the fifth chapter of the *Ramayana* which demonstrates duties of an event organizer for the successful task management and people management. It narrates the adventurous journey in search of *Rama*'s wife by his ardent acceptor, Lord *Hanuman*.
- xv. *Udyoga Parva* is the fifth Parva (book) of the *Mahabharata*, which means effort or work with abounding incidents appertaining to the peace mission of Lord *Krishna* for averting the war.
- xvi. *Yajna* is the sacrifice performed in Hinduism to please the gods or for fulfillment to attain desired objectives.
- xvii. *Yudhisthira* is the eldest son of King *Pandu* and Queen *Kunti*, the king of *Indraprastha* and later of *Hastinapura*, presently known as Delhi. □

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# Integrating Folk Literature in Higher Education

Nalin K Shastree\*

Society is a colorful tapestry of many cultures and traditions, the warp and woof of which is the diversity of its native people. Each culture expresses a community's unique way of life through a set of customs, knowledge systems, beliefs, literature, and performing and non-performing arts through its spatial, social, spiritual, and experiential dimensions through Folklore, which is probably the most important and well-acclaimed component of the cultural heritage of civilization. Folklore, which embodies a synthesis of the "folk" and the "lore" becomes the foci for common sharing and creativity of all culture and humanity being "fun" as part and parcel of the sense; gifted from one generation to another, functioning as a time-binding cultural device because of their ability to transmit the collected wisdom of human experience between generations. Folklores create an interesting connect with the centuries-old past through the storytellers and other forms by way of speaking in symbols, which can be interpreted in so many ways, where the interpretation acquires infinite shades, exhibiting the enormous rainbow of every possible colour of civilization; entrancing us into exploring our own creative possibilities and conceptual flexibility (Chadwick 1986).

He traveled extensively and acquired first-hand knowledge of the conditions that prevailed in British India. He later traveled to the United States to represent India as a delegate in the 1893 Parliament of World Religions. He conducted hundreds of public and private lectures and classes, disseminating tenets of Hindu philosophy in the United States, England, and Europe. In India, Vivekananda is regarded as a patriotic saint, and his birthday is celebrated as the National Youth Day.

Folklore encompasses the customs, games, beliefs, festivals, and practices that human societies have owned through tradition (including oral traditions) from generation to generation and thus can be understood as the sum total of human creativity. It includes literature, performing and non-performing arts, paintings, sculptures, arts and crafts, embroidered

quilts, *alpanas*, and their related mechanisms and designs, which have been handed down by tradition to the societies from previous generations through word of mouth or traditionally by non-oral means. It functions as a kind of education for listening and a lesson in concentration for those who hear it. In societies, where oral tradition predominates over written tradition, and a word has power, there is usually some very careful process of education for listening (and especially, for listening to differences, to voices "other" than one's own). Stories have as an effective tool of survival.

## Folklore : Various Shades of Creativity

Communities create and use folklore as a community-strengthening process, expressing and reweaving their sense of group cohesion (Gray, 1964). This has been true of both the process of passing folklore on and the content of such folklore. The process of transmitting folklore has remained interpersonal and has emerged as an occasion for entertainment. Folklore as mythology provides us with a sense of our place in the social and natural worlds, a sense of the meaning of our lives and actions.

Folklore serves to develop a flexibility of thinking and a critical consciousness about events and choices of action. Because the information transmitted in folklore is not transmitted as a "fact" or a single "answer," but is open to the listener's interpretation; it helps develop initiative and creative problem-solving skills in those to whom it is transmitted.

One of the important aspects of folklore is its impact on society as well as society's influence on folklore. Folklore has a symbiotic relationship with society in that it causes changes in society and the social changes also affect modifications in folklore (Jacob, 1959). Consequently, the nature of folklore has been transforming over the ages. It is true that this inter-relationship is inseparable. However, experts argue that since folklore is the product of the society and not vice-versa, the influence of the society on the folklore is much greater than the influence of the folklore on the society. This makes folklore animate, substantially absorbing social changes and, in parallel, moving with society.

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\* *Officer on Special Duty to Vice Chancellor, Jain Vishva Bharti University Ladnun. E-mail: nalinkumarshastree@yahoo.com*

## **Folklore: Defining the Mystery**

Dan Ben-Amos (1972) has viewed Folklore as an organic phenomenon. Accordingly, folklore has been described to have three vital things; a body of knowledge, a mode of thought, or a kind of art. Folklore is not thought of as existing without or apart from a structured group; its existence depends on its social context. As an artistic process, folklore may be found in any communicative medium; musical, visual, kinetic, or dramatic.

Folklore as an action has been viewed by Richard Bauman (1983). Folklore performance has been understood as the key to the real integration between people and lore on the empirical level. This is to conceptualize the social base of folklore in terms of the actual place of the lore in social relationships and its use in communicative interaction. American folklorists think of their discipline chiefly as the study of 'special groups, occupational groups, groups living in certain regions of the country [and groups identified] by national or ethnic origin (Americo Paredes, 1968).

Alan Dundes (1965) defines both folk and lore in such a way that even the beginner can understand what folklore is. The term "folk" can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is - it could be a common occupation, language, or religion—but what is important is that a group formed for whatever reason will have some traditions that it calls its own.

The center of folklore is a merger of individual creativity and social order philosophically, politically and Henry Glassie (1993) upholds the human right to the construction of a meaningful universe through artistic action; stressing the interdependence of the personal, the social, the aesthetic, the ethical, the cosmological; the beautiful, the good; the true. Practically, folklore is viewed as the study of human creativity in its own context.

"Folklore is that art form, comprising various types of stories, proverbs, sayings, spells, songs, incantations, and other formulas, which employs spoken language as its medium." (Richard Waterman in *The Standard Dictionary of Folklore, Mythology & Legends-ed.-Maria Leach, 1949*)

"The common idea present in all folklore is that of tradition, something handed down from one person

to another and preserved either by memory or practice rather than written record." (Thompson, 1955)

"The entire body of ancient popular beliefs, customs, and traditions which have survived among the less educated elements of civilized societies until today [italicized portion no longer believed and considered offensive]. It thus includes fairy tales, myths, and legends, superstitions, festival rites, traditional games, folk songs, popular sayings, arts, crafts, folk dances, and the like." (John L. Mish Waterman in *The Standard Dictionary of Folklore, Mythology & Legends-ed.-Maria Leach, 1949*)

## **Folklore: The Long Evolutionary Journey**

The term 'folklore' was first coined by William Thoms in 1846 (Thompson, 1979). He referred to folklore in his letter to the *Athenaeum* to replace 'popular antiquities' and 'popular literature.' Initially, the word had been used in the hyphenated form 'folk-lore,' but later on, the hyphen was discarded. William Thoms meant to include manners, customs, observations, superstitions, ballads, proverbs, and so on, in the term 'folklore,' which he summarized as the lore of the people. Indeed, the pioneering work done by Thoms did lead to increasing awareness about the characteristics of folklore and the second half of the 19th century witnessed a large interest shown by eminent scholars in understanding the fundamentals of the vast subject.

While going through the definitions one can attribute the reasons for the dispute mainly to the oral tradition of folklore. In a society where the masses are illiterate, the oral tradition is the means through which propagation of the necessary elements of culture takes place. In such a society, scholars used the term 'folklore' to refer to the language of the people, the system of their livelihoods like hunting, agriculture, customs relating to marriages, deaths, etc., and the basic code of conduct, all of which are transmitted orally. According to scholars, all elements of learning that are passed through an oral tradition from generation to generation in society belong to the domain of folklore. However, it may not be wise to consider all that is passed on orally as folklore. It is, perhaps, more reasonable to limit folklore to the creative aspects of a society, as reflected in its day-to-day life and expressed in material or non-material forms, rather than referring purely to the form of transmission, whether written or oral. Dundes (1965) observes rightly as under:



“Since materials other than folklore are also orally transmitted, the criterion of oral transmission by itself is not sufficient to distinguish folklore from non-folklore while upholding the fact that not all that is transmitted orally is folklore one must also try to analyse whether the reverse of this position can be accepted as a base for the purpose of argument, that is, whether it is correct to interpret that only those elements of learning which are transmitted orally form part of folklore. If this thesis is correct, most of those parts of folklore, which have evolved through the written method, fall outside the pasture of folklore. Indian literature has a sizeable share of folk songs, folk tales, poems, riddles, and even many stories forming part of great epics like *The Ramayana* and *The Mahabharata* and the *Panchatantra* and *Betal* stories, all of which form part of the rich heritage of folklore, but are still essentially expressed and communicated in written form. It is only preposterous to deny the status of folklore to these manifestations solely on the ground that they are in written form. Again a quote from Dundes (1965) proves this point beyond doubt: “There are some forms of folklore which are manifested and communicated almost exclusively in the written as opposed to the oral form, such as autograph-book verse, book marginalia, epitaphs, and traditional letters. In actual practice, a professional folklorist does not go so far as to say that a folktale or a ballad is not folklore, simply because it has at some time in its life history been transmitted by script or print. But he would argue that if a folktale or a ballad had never been in the oral tradition, it is not folklore. It might be a literary production based upon a folk model”.

Another category of folklore, which is neither oral nor written is Folk dances, folk arts and crafts, folk paintings, sculptures, etc., transmitted not orally or through written medium, but through visual tradition, imitations, observations, training, and performances.

There are some social scientists who hold the view that folklore is the creation of a group of people who belong to the same contiguity of dwelling place and culture regardless of whether the location of residence is city, town or village (Degh,1969). These scholars are of the view that folklore is the creative product of a community sharing similar habitat and culture. Their customs and beliefs, the language spoken and the traditional patterns of livelihood share certain common characteristics. Their folklore is reflected in their creative ideas and is the common property of the community.

Folklore, thus, is the product of human creativity and the creation of people who live in a particular geographical area, sharing the same language, culture, mechanism of livelihood, and living conditions. The lifestyles and traditions of the folk are characterized by a common identity (Scott,1928). Folklore is the product of the creative ideas of the people who express such creativity through verbal, artistic or material forms, and this in turn is transmitted orally or in written form or through some other medium from one generation to another, belonging to a literate or non-literate society, tribal or non-tribal, rural, or urban people.

### Wide-ranging Inter-relationships

Folklore exhibits wide-ranging interrelationships between language, literature, philosophy, and history ( Herder; 1778, and Jacob and Wilhelm Grimm; 1909 are founders of folklore, which they called philology). Some folklorists have viewed folklore texts as a medium to understand the past and sometimes to shape the present. According to Dorson (1975) folklorists are not history-minded driven by nationalistic impulses, and prefer to examine folk materials by category, such as folktale and folksong, proverb and riddle, rather than by historical period”. Scholars in folklore and anthropology have long had a wealth of empirical data (such as the amazing and voluminous *Annual Reports of the Bureau of American Ethnology*), but they did not generally synthesize or attempt to see the bigger picture, until the 1960’s.

When William Thoms coined the term “folklore” in 1846 in England, “the folk,” were considered the illiterate peasantry of a given region: “The term *folk* in its initial meaning referred to European peasants and to them alone” (Dundes 1965). We now recognize folk as any collectivity (a group or a culture): “Who are the folk? Among others, we are!” (Dundes 1984). This shift reflects a reorientation in thinking that recognizes the universality of the human condition and the vital importance of folklore to all cultures. “Lore” was originally seen as texts of stories and songs, and now encompasses any willed, individual, creative expression. Since the 1960’s folklore has been defined as “artistic communication in small groups” (Amos 1963), meaning folklorists focus upon the relationship of individual creativity to the collective order. Folklorists are equally concerned with aesthetic and expressive aspects of culture and

the people and societies that make and respond to creative acts.

The new generation of folklorists recognize the interactions between how an individual tells a story and how the audiences react and interact, and interrelationships between art, architecture, and other expressive elements of culture. Folklorists today look at the dynamic relations between the socially given, the traditional, and the creative individual. The field has re-calibrated itself from a focus on the traditional and ready-made to a focus on the balance of traditional and emergent, socially given and creative. Such synthetic work seeks to better understand the world by recognizing the circular system of individual, group, and expression.

### **Folk Literature**

Folk literature, also called folklore or oral tradition, is the lore (traditional knowledge and beliefs) of cultures having no specific written language. It is transmitted by word of mouth and consists, as does written literature, of both prose and verse narratives, poems and songs, myths, dramas, rituals, proverbs, riddles, and the like. Nearly all known peoples, now or in the past, have produced it. The oral tradition has been documented at a later point in time in all civilizations.

Until about 4000 BCE all literature was oral, but, beginning in the years between 4000 and 3000 BCE, writing developed both in Egypt and in the Mesopotamian civilization at Sumer (Kramer, 1961). As the area in which the habitual use of writing extended over Asia, North Africa, and the Mediterranean lands and eventually over much of the whole world, a rapid growth in the composition of written literature occurred, so that in certain parts of the world, literature in writing has become the normal form of expression for storytellers and poets (Matthews, 1897).

A very important and popular component of folk literature is folk tales. These include myths, legends, fairy tales, anecdotes, short stories, etc. In addition, proverbs, riddles, ballads, songs, rhymes, etymologies, folk titles, metaphors, chain letters, poetry, etc. become part of the folk literature. Most of these elements which form part of folk literature have been created and passed on by word of mouth, some of them have been essentially oral literature now preserved in script and some have been traditionally preserved in written form.

## **Major Forms of Bhartiya Folk Literature**

### ***Folk Song***

Singing of some kind is almost universal. Folk song implies the use of music, and the musical tradition varies greatly from one area to another. In some places, the words of songs are of little importance and seem to be used primarily as support for the music. Frequently there are meaningless monosyllables and much repetition to accompany the voice or the musical instrument. In much of the world, drums and rattles, beating time by hands or feet, or the stroking of a harp give a strong rhythmic effect to folk singing. In other parts of the world, flutelike wind instruments or bowed fiddles of one kind or another affect the nature of folk song texts. In many places folk songs are of great importance, serving as excitement to war or love or as a part of religious or secular ritual. In certain preliterate groups and sometimes elsewhere, folk songs are used for magic effects, to defeat enemies, to attract lovers, and to invoke the favour of supernatural powers.

The lyric folk song in one form or another is found almost everywhere, but this is not true of narrative singing. In major Western and Asian civilizations the narrative song has been important for a long time and has been cultivated by the most skillful singers. In the course of time these songs of warfare, of adventure, or of domestic life have formed local cycles, such as the *byliny* of Russia or the heroic songs of many of the Balkan States and Finland or the ballad tradition of Western Europe and elsewhere. Each of these cycles has its own characteristics, with its distinctive metrical forms, and its formulas both of events and expression. Any reader of the Homeric poems will be aware of their essentially oral and musical nature, and all the early literary narratives of Sumer and the Middle East suggest a long previous development of narrative singing. Narrative singing has found a strong place in the Indian Culture, which is reflected very strongly in the Baul (West Bengal) and Pandvani (Chhatisgarh) styles of folk singing.

### ***Folk Drama***

The ancient Greek mysteries, as well as secret societies even down to the present, have retained this method of transmitting dramatically their traditions teachings, and commentary. In ancient Greece, the feast of Dionysus led eventually to Classical Greek drama, and in the Middle Ages, the dramatic celebrations of

the Christian church developed into medieval folk dramas and at long last into the literary drama of the Renaissance and later. Dances, many of them elaborate, with masks portraying animal or human characters, and sometimes containing speeches or songs, are to be found in many parts of the preliterate world.

### ***Fable***

Fables, whether of the well-known Aesop cycle, with animals acting according to their real natures, or those from India, where animals simply act as men and women, are literary in origin. But they have had an important influence on folk literature. In addition to appearing in written collections, a number of these are told by storytellers in many parts of the world. Such fables as "The Ant and the Grasshopper," with appropriate morals, have been frequently recorded along with oral tales and have undoubtedly served as models for new animal stories.

### ***Folktale***

Folktales are hardly to be distinguished from myths, since, especially in tales of tricksters and heroes, they presuppose a background of belief about tribal origins and the relation of men and gods. A folktale travels with great ease from one storyteller to another and has been universal both in time and place. Since a particular story is characterized by its basic pattern and by narrative motifs rather than by its verbal form, it passes language boundaries without difficulty. Conscious fictions, however, enter even into such stories. Animals abound here whether in their natural form or anthropomorphized so that they seem sometimes men and sometimes beasts. Adventure stories, exaggerations, marvels of all kinds such as other world journeys, and narratives of marriage or sexual adventure, usually between human beings and animals, are common.

The spread of a folktale is determined rather by large cultural areas, such as North American Indian, Eurasian, Central and Southern African, Oceanic, or South American. And with recent increasing human mobility many tales, especially of Eurasian origin, have disregarded even these cultural boundaries and have gone with new settlers to other continents.

Depiction of some peculiar creatures is found worldwide. With such creatures, it is sometimes hard to tell whether we are dealing with a fictional

story such as that of the dragon slayer of the typical European fairy tale or with a legend believed, such as that of St. George and the dragon. Often these are merely mentioned or described and the belief in their existence is taken for granted. Although people throughout the world believe these stories to varying degrees, there exists a remarkable resemblance among these supernatural creatures. The dragon, for example, in something of its characteristic serpent or crocodile form, is of great importance in China as well as in Europe and is represented in both places as a guardian of great treasure. Hardly less well known is the unicorn, and various combinations of man and beast such as the centaur and the minotaur have been a part of the legends of the Old World and occasionally of the New. Giant birds carrying men off in the claws, the phoenix reviving from its own ashes, flying horses carrying men through the air, sirens, mermaids, and mermen, and unbelievable creatures resembling these appear in traditions all over the world. There are treasure animals of all kinds, not only the goose that lays the golden egg but the cow that furnishes treasure from its ear. The horse may warn the hero of danger or may determine which of two roads he should take. Important building sites are said to have been determined by the actions of a wise animal. Speaking animals, of course, figure prominently in all folk literature and even in such literary forms as the fable. In some countries, they are benevolent creatures, helpful to men and women. They reward human services but punish misdeeds. They marry or consort with human beings. In some traditions they are malevolent creatures, and meetings with them always bring disaster or bad luck. Almost every country has produced its own variety of helpful and harmful creatures. Stories of the activity of witches and devils, or water spirits and the supernatural guardians of mountains or trees vary in details from land to land, but many of the incidents related about them are easily transferred from one to another. Stories of visits to quite other supernatural realms, fairyland, for example, may be told in all their details in Russia or Greece. Giants are usually considered to be ogres of one kind or another but they may also be considered the most stupid of all beings and may be the subjects of hundreds of numskull anecdotes. Underground creatures like the dwarfs in "Snow White" are usually helpful and kind, but other underground creatures bring only disaster. The widespread belief in the return of the dead has resulted in many stories of encounters with ghosts or of actual resurrection. These stories

differ greatly in various parts of the world and are much influenced by the current religious ideas. It is likely that in the whole world of traditional literature, the belief in ghosts has survived longest.

Tales explaining the origins of customs or of the shape or nature of various animals and plants, of such distant objects as the stars, or even of the world itself often ascribe such origins to the action of some ancient animal or to some magic transformation. These are often connected with stories of the gods or demigods and may even be a part of the religious beliefs of those who tell them.

### ***Proverbs, Riddles, and Charms***

Three of the shorter forms of folk literature—proverbs, riddles, and charms—are not confined to oral expression but have appeared in written literature for a very long time. The proverb that expresses in terse form a statement embodying observations about the nature of life or about wise or unwise conduct may be so much an oral tradition as to serve in some preliterate societies as a sanction for decisions and may even be employed as lawyers employ court precedents. In literature it dominates certain books of the Old Testament and is found even earlier in Sumerian writings. There has been a continual give and take between oral and written proverbs so that the history of each item demands a special investigation.

While the proverb makes a clear and distinct statement, the purpose of the riddle is usually to deceive the listener about its meaning. A description is given and then the answer is demanded as to what has been meant. Among examples in literature are the riddle of the sphinx in Sophocles and the Anglo-Saxon riddles, based on earlier Latin forms. In oral literature, the riddle may be part of a contest of wits. But even if the answer is known, the listeners enjoy hearing them over and over. In Western culture, the riddle is especially cultivated by children.

Charms, whether for producing magic effects or for divining the future, also exist in folk literature as well as in the well-known Anglo-Saxon written form. The study of these extends over all parts of the world and back to the earliest records.

### **The *Bhartiya* Folklore Literature**

India has been a citadel of rich and diverse cultures and religions. It is a country of great contrasts where big cities, atomic power plants,

skyscrapers, supercomputers, and hi-tech cities serve as a window to the tremendous potential for modern technology and co-exist peacefully with small village settlements and tribal communities. The rhythm and ethos of life are of amazingly different wavelengths, but the unity that emerges through the various diverse cultural forms is unbelievable. The villages and tribal settlements of India are living proof that it is possible for a culture depicting the essence of simplicity, rich artistic creativity, with a proud and historic past to not only exist but also flourish along with a lifestyle dominated by fast-changing, complex technology and highly competitive commercial system.

Folklore traditions in India bear testimony to the co-existence of tribal, non-tribal and even urban culture, many times influencing each other and developing into a common culture. Over the years, the rhythm of life remains unchanged in these communities and the folk traditions remain intact, although modern institutions and civilization had some visible impact on the identities that have been preserved by these communities.

Folklore has a religion-centric character in India with a focus on Hinduism; the religion of the majority of the citizens of India. Social stratification and the Hindu caste system have also influenced the character of Indian folklore. Members of poorer classes and lower castes had no access to the formalized Sanskrit literature of the educated Brahmins and had developed oral traditions of their own that sometimes become mimic and also sometimes parody that literature. The great pan-Indian epics, such as the Ramayana, Bhagavadgita and Mahabharata, were oral traditions long before they were written down in Sanskrit, and drew from numerous local myths and heroic legends, but over the centuries they have become standardized. While these standardized literary epics promote a strong sense of national identity, indigenous oral epics embody local legends, occupations, culinary traditions, community heroes and the customs of specific castes and sub-castes. The struggle of the lower castes for upward social mobility is evident in these epics as these heroes become divine or achieve great material success, and local deities increase their status.

### **The Legendary Indian Folk Literature : Some Vibrant Examples**

#### ***Hitopadesha***

Hitopadesha is a collection of Sanskrit fables in prose and verse, similar to, though distinct from, the

Panchatantra. The only clue to the identity of the author of Hitopadesha is found in the concluding verses of the work, which gives us the name Narayana, and mentions the patronage of a king called Dhavalachandra, of Bengal. No other work by this author is known, and the ruler mentioned has not been traced in other sources. Hitopadesha has the central orientation to counsel or advise with benevolence. The author, Narayana, says that the main purpose for creating the Hitopadesha is to instruct young minds in the philosophy of life so that they are able to grow into responsible adults. The stories feature animals and birds as the protagonists and are written so that the moral lesson of each tale is clear and obvious. Similarly, Panchtantra stories authored by Vishnu Sharma also give a good example of living a harmonious life with Indian value system.

### ***The Jātaka Tales***

The fables of *Jataka* are intended to impart values such as of self-sacrifice, morality, and honesty. The *Jātaka Tales* is a voluminous body of folklore-like literature concerning the previous births (*jāti*) of the Buddha. The word *Jataka* most specifically refers to a text division of the Pali Canon of Theravada Buddhism, included in the *Khuddaka Nikaya* of the *Sutta Pitaka*, comprised of 547 poems, arranged by increasing number of verses. A commentary of prose stories provides context for the poems. Alternative versions of some of the stories can be found in another book of the Pali Canon, the *Cariyapitaka*, and a number of individual stories can be found scattered around other books of the Canon. Many of the stories found in the *Jataka* have been found in numerous other languages and media—many are translations from the Pali but others are instead derived from vernacular traditions prior to the Pali compositions. Sanskrit (see for example the *Jatakamala*) and Tibetan *Jataka* stories tend to maintain the Buddhist morality of their Pali equivalents, but re-telling of the stories in Persian and other languages sometimes contain significant cultural adaptations.

### ***Folk Epics***

India possesses a large body of heroic ballads and epic poetry preserved in oral tradition, both in Sanskrit and the various vernacular languages of India. One such oral epic, telling the story of Pauli, has been collected by Dr. John Smith from Rajasthan; it is a long poem in the Rajasthani language, traditionally told by professional story tellers, known as *Bhopas*,

who deliver it in front of a tapestry that depicts the characters of the story, and functions as a portable temple, accompanied by a *ravanhattho* fiddle. The title character was a historical figure, a Rajput prince, who has been deified in Rajasthan.

In the south of India, the Telugu the folk epic, *The War of Palnadu*, translated into English by Dr. Gene Waghair, tells the story of Balachandra and the Andhra Kurukshetra War, which weakened the power of Vengi Chalukyas and paved way for the emergence of Kakatiyas as a great Telugu dynasty. The *Tulu* folk epic *Siri* tells of *Siri*, a royal heroine who, during an annual *Siri* festival, is believed to confer her powers on women in trance.

### **Jain Folk Literature : Spirituality-centric Literary Treasure**

Jain folklore comprises of the folk songs, folk stories, riddles, proverbs, rituals, religious performance like *ârâdhanas* etc. Folk literature prevailing among Kannada-speaking Jains is quite a voluminous one (Shastree, 1964). Majority of Jain folk songs contain religious motifs like names of gods and goddess, place of pilgrimage etc. A poem tells about the tradition followed by Jains not to take food from sunset to sunrise. Till morning rays reach the temple doors Jains won't take curds the little brother also observes the vows. In another folk song it has been advised to take blossomed Jasmine flowers to offer *Arihanta Prbhu* and peacock brush for *guruji*, moist peas to the goddess of Humcha for the goddess Padmâvathi Yakshi. A folk song called '*Dikshe hâdu*' (song of renunciation) is prevailing among Jains. It is about a young man announcing his renouncing the world affairs and going to take diksha, saint hood. His parents try in so many ways to dissuade him from that path. They tell him that it is difficult to follow the rules of saint hood, tell him that he can marry any spinster of his choice and live happily. But the youth negates every such offer and firmly leaves the house and takes the sainthood. This song is very heart-touching. 'Tripadi' or three-lined poem – is the popular metre in Kannada folk songs, though some other metres are also there. Majority of Jaina folk poems are also composed in that metre. Folk songs and stories realistically report the social relations and interactions taking place in Society. Jaina folklore is no exception. Here we find the relationships within Jain community, and also the relationships among different communities in a region. A folk song tells that when the chariot with the idol of goddess of *Humcha*

(*Padmāvathi*) was stopped by quarreling groups. Then one leader convinces both groups and makes the stopped chariot move – Why the chariot of goddess of *Humcha* is stopped? Quarrel has flared up among farmers. My brother the king has made the stopped chariot move. In songs related to Shraavanabelagola, the leader asks the messenger servant to call all those who wish to see the place, to join the pilgrimage caravan – ‘O ! You the messenger with a pearled ring who beat the drum on the bank of Gutti River; tell those who wish to see Belagola, to come with us. In the same song, we get further details of pilgrims coming to this organiser host, requesting him to accommodate them, advice to other participants, gives precautions – etc. All this tells us the social relation and cordiality that existed among people in a village. Another song describes the context of the opening of a basadi at Ainapur in Belagaum district. That song proceeds in a spirited tone and calls people in different villages to come on bullock carts to bring the idol of Lord *Neminatha*, to install in the new temple. That song describes the attitude of Jains to join hands for a public cause.

Apart from this narrative literature of Jains is of immense significance; especially the same contributed by *Hribhadra*, who was a Brahmin scholar, who turned to be a Jain later on. There are multiple contradictory dates assigned to his birth. According to tradition, he lived c. 459–529 CE. However, in 1919, a Jain monk named *Jinavijayi* pointed out that given his familiarity with *Dharmakirti*, a more likely choice would be sometime after 650. In his writings, *Haribhadra* identifies himself as a student of *Jinabhadra* and *Jinadatta* of the *Vidyadhara Kula*. With his writings, he established that Sanskrit, rather than Prakrit, would be the language of Jain study. He used his only familiarity with the techniques of brahminical study and wrote in the same style and contributed a great amount of narrative literature, which spread the philosophical fragrance (Shastree, 1964). He is also noted for the great respect he displays toward other religious traditions.

### Relevance of Folk Literature to Science

Even before medical knowledge was codified into the canonical texts of Ayurveda, there were abundant sources of medical know-how in the subcontinent. Healing is practiced by people from all levels of society who live and work in intimate relations with their environment. They range from home remedies related to nutrition and treatment for minor illnesses to more sophisticated procedures such as midwifery,

bone setting, and treatment of snake bites and mental disorders. There were also specialists in bloodletting, experts in physical medical practices, and others with intimate knowledge of medicinal plants. All these areas of folk practices have their particular folklore that preserved and transmitted such knowledge. Some healing practices were considered to be sacred and were associated with rituals that helped safeguard them. It is interesting to note that in folk traditions there is considerable overlap between healing plants and sacred plants, and certain healing plants were venerated.

Traditionally Sanskrit-based Ayurvedic practice was limited to certain segments of society; folk healers came from all levels of society. Although folk practitioners from the lower strata of society lack the scholarly aura, many who specialize in specific healing practices are held in high esteem. For example, it is not uncommon for scholarly Ashtavaidyas to seek the help of folk healers in paediatric care, poison therapy, or diseases of the mind. Classical Ayurveda has been enriched over centuries through such interactions and exchanges with regional folk practices.

Literature on Indian medicine is vast and there are large numbers of manuscripts in private and public collections and libraries that still need to be documented and studied. They include not only works on Ayurveda in Sanskrit and vernacular languages, but also works on Unani in Urdu and Persian, and on Siddha medicine in Tamil. Vernacular writings helped those literate healers who were not Sanskrit savvy to inform themselves about the theory and practices mentioned in classical works on Ayurveda.

Tribal medical traditions from populations who had historically relied on their forest environments for healthcare have made invaluable contributions to the *materia medica* of traditional medicine. Region-specific *materia medica* of classical and folk medical traditions owes much to the tribal healing traditions.

From around the 8<sup>th</sup> century B.C. texts called *Nighantus* dealing exclusively with the *materia medica* of Ayurveda were composed. Many of these works helped to enlarge the repertoire of medicinal substances by incorporating knowledge of local practitioners and from foreign sources. A few well-known *Nighantus* are *Madanapala Nighantu*, *Bhavaprakasha Nighantu*, *Dhanvantari Nighantu* and *Sodhala Nighantu*. Until very recently, it was common for Ayurvedic physicians

to memorize a *Nghantu* of special relevance to their region or practice.

### **Protecting the Folklore: A Global Approach**

Since the traditional attitude of the societies was to keep folklore as part of the common heritage of the community without individual ownership, there were no formal or informal (customary) laws in many developing countries that specifically bestowed ownership rights of folklore on any community or group of persons and prohibit its commercial exploitation without their consent.

The strong sentiments of the developing countries on the need for a legal mechanism for the protection of folklore, found expression when many countries in the African continent made appropriate provisions within their copyright laws. An international treaty, i.e., the Bangui Agreement (March 2, 1977), which establishes the African Intellectual Property Organization (OAPI), reflected the collective thought of many of the like-minded nationals of Africa on the legal protection of creations of folklore. These legal provisions, in unambiguous terms, declared folklore as part of the cultural heritage of a nation. An important principle followed in most of these legal mechanisms is that the creations of communities are protected rather than that of the authors, thereby making a deviation from copyright laws.

The Stockholm Diplomatic Conference of 1967 for revision of the Berne Convention for the Protection of Literary and Artistic Works (“the Berne Convention”) did reflect in a limited way, for the first time, the aspirations of the developing world on protection of folklore when it adopted the following provisions in Article 15 (4) of the Berne Convention:

- (a) In the case of unpublished works where the identity of the author is unknown, but where there is every ground to presume that he is a national of a country of the Union, it shall be a matter for legislation in that country to designate the competent authority which shall represent the author and shall be entitled to protect and enforce his rights in the countries of the Union.
- (b) Countries of the Union that make such designation under the terms of this provision shall notify the Director General of WIPO by means of a written declaration giving full information concerning the authority thus designated. The Director General

shall at once communicate this declaration to all other countries of the Union.

This fact perhaps leads one to the conclusion that protection under copyright law is not the answer to the question of how to preserve the community-owned, cultural heritage expressed as folklore due to a variety of reasons. The principle of originality is considered as the acid test for being qualified for protection, the term of protection having been restricted to the lifetime of the author plus a limited period after his death and, more importantly, the significance attached to the concepts of ‘author,’ ‘work,’ etc., in the copyright laws make them inadequate to protect the wealth of knowledge and tradition, handed down from generation to generation over a period of time and collectively owned by the community.

The beginning of a dialogue for a separate piece of legislation exclusively to deal with the protection of folklore was marked by the request made in 1973 by the Government of Bolivia to the Director General of the United Nations Educational, Scientific and Cultural Organization (UNESCO) for examining the possibility of drafting an instrument for the protection of folklore as a protocol to the Universal Copyright Convention (UCC). The developments in UNESCO and WIPO that followed in the subsequent years resulted in the setting up of a Working Group in 1980 to study a draft of Model Provisions intended for national legislation as well as

International measures for the protection of works of folklore. The working groups deliberated on the relevant basic documents prepared by WIPO and UNESCO and came to a broad understanding of the following points:

- (i) It is desirable to offer adequate legal protection to folklore.
- (ii) Model provisions should be framed for promoting such legal protection at national levels.
- (iii) Such model provisions should be so elaborated as to be applicable for adoption in countries having no existing legislation for protection, as well as those where there is scope for development of existing laws.
- (iv) Such model provisions should allow for protection under copyright and neighbouring rights wherever possible.

- (v) Model provisions for national laws, should lead to sub-regional, regional, and, ultimately, international protection of creations of folklore.

The Expert Committee of Governmental Experts on the Intellectual Property Aspects of Protection of Expressions of Folklore finally adopted the Model Provisions in 1982 (Model Provisions for National Laws on the Protection of Expressions of Folklore Against Illicit Exploitation and Other Prejudicial Actions) and these provisions were submitted to the Joint Meeting of the Expert Committee of the Berne Convention and Inter-Governmental Copyright Committee of the UCC in 1983. These were then recommended to the nations for consideration and adoption. The Govt. of India has also taken appropriate steps in this regard and various governmental agencies have sharpened their focus on not only improving the legislation implementation but also sensitizing the people, to increase awareness. Indian folklorists have started to shift their focus from documenting, collecting, classifying, and cataloging information contained in the folklore literature to not synthesizing and understanding various shades of realities of cultural forms and processes by way of using fieldwork to attempt a perspective based on “insider” discourse and practice. Understanding a more complete context by which to understand the people and their cultural productions equally and allowing for the blending of social and aesthetic impulses of culture for representing an affirmative understanding of culture has emerged as a paradigm shift.

The folklorists have started understanding more vividly the creation of folk literature as a dynamic process, where tradition flows from and shapes individual lives while shaping and resonating with larger patterns of worldview and culture. The appreciation for People’s creations to draw upon unique combinations of community life and personal inspiration, witnessing the convergence of history, culture, and the human action in tradition as a volitional as well as a temporal action has grown. Throughout time and space, cultures change and adapt rather than die, therefore, when humans commit to willful acts of creation intended to express cultural or social connection, they participate authentically in traditional culture. This trend is being strengthened gradually and India is at the forefront.

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# Decoding the Wealth of Tribal Knowledge: The Unique Ways of Understanding the Habitat, Culture and Contributions

Gouri Srivastava\*

## FOREST DWELLERS

*Forest dwellers are hermits of nature living their lives by exploring the habitat timing their day, by the rhythm of nature seeking refuge in the garb of the endless expanse of wilderness.*

*Far, far away from the din, noise and bustle of life enjoying the bliss and harmony of lush green vegetation toiling for survival and fulfilling needs through available resources singing the Benediction of the Almighty*

*The symphony of music of environment lovers handed from generation to generation is a rich repository of our cultural heritage penned as the great repertoire of our rich oral traditions.*

*Strings of Orchestral Harmony: Collection of Poems*  
- Gouri Srivastava

The population composition in India is heterogeneous and diverse of which tribes constitute an important segment. There are over seven hundred tribes that are notified under Article 342 of the Constitution. The term Schedule Tribes in the Constitution of India in Article 366 (25) has defined Scheduled Tribes as “such tribes or tribal communities or parts of such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purpose of this Constitution”. Tribes are a well-knit social organization. It is relatively less hierarchical. Their internal social divisions are based on ecology, kinship, descent, ranking, etc. They have a strong and effective kinship bond and network recognizes the principle of division into clans and lineages, which regulate sex and marriage. Group endogamy, clan exogamy and institute of bride price are part of their cultural practices. ([ncst.nic.in/sttes/default/files/2017officeorder\\_/798pdf](http://ncst.nic.in/sttes/default/files/2017officeorder_/798pdf).)

Tribes in India are both patriarchal as well as matriarchal. The example of some of the matriarchal tribal communities are the Garos and the Khasis of

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\*Professor and Head, Department of Education in Social Sciences, National Council of Educational Research and Training, Sri Aurobindo Marg, New Delhi - 110016. E-mail: [headdress@gmail.com](mailto:headdress@gmail.com)

Meghalaya. The patriarchal tribes are the Angami of Nagaland and the Idu-Mishmi of Arunachal Pradesh. Each tribe has a very unique way of life and livelihood. As per the Census of 2011, they constitute -8.6 per cent of the population i.e. about 104 million people. The nomenclature usually used for them is “*adivasi*”, “*vanavasi*” or “*girijan*”. The tribes’ understanding of their habitat and natural resource are in-depth and this helps them in addressing their survival needs along with health-related concerns. In the present times a lot of interest has been generated toward understanding the knowledge of tribes, especially with regard to indigenous medicines, and their contributions in enriching the mosaic of art, culture and languages. Tribes in India are at varying stages of development. Some of the tribes have gradually integrated themselves with the mainstream and few have confined themselves to their traditional habitat for generations and have remained isolated e.g. the Sentinelese of the Andaman and Nicobar Islands. The tribal populations are spatially spread across the country. They are mainly concentrated in Central India and the North-East. The states having a sizable tribal population are Arunachal Pradesh, Meghalaya, Mizoram, Nagaland, Manipur, Sikkim and the Union territories of Dadra and Nagar Haveli and the Lakshadweep. They also include A.P, Assam, Chhattisgarh, Gujarat, Himachal Pradesh, Madhya Pradesh, Maharashtra, Odisha and Rajasthan.

## Belief and Practices

The tribes in India have unique ways of life. Living amidst nature their belief and practices are closely associated with nature and its objects. Their magico-religious and social beliefs are visually reflected in amulets and the totems that are used by them. Amulets are worn by men, women and children of all age groups to ward off evils and harmful spirits. Among a few Naga tribes Tesophenyu (amulet) is used because there is an innate belief associated with its power to cause malevolent events. There are more such examples. The amulets are designed and embossed with symbols of plants, animals and objects.

Totems in a way identify different tribe groups. They are made of natural objects including plants, rocks,

and so on. Members of tribes are identified by the totem emblem. They are either tattooed in different parts of the body, weapons, or on the walls of their dwellings. In India, the santhals have hundreds of totemic groups that derive their names from plants and animals.

1. The tribal also share a belief that occurrences of diseases are due to supernatural power or the wrath of evil spirits. Therefore, performance of rituals, offering prayers and consulting witch –doctor is considered important. The Kandha tribes in Odisha worship goddesses to cure measles and chicken-pox and so on. Similarly, the Bhunjia tribe of Chhattisgarh and Odisha believe that epidemics and other types of illness are caused due to the infringement of social and religious taboos. To address it they worship Mata and Chhatigudi. Also, witch doctors are consulted to cure ailments. The Shaman’s (persons having knowledge of spirits) are popular in the tribal societies. The hill tribes inhabiting visakha agency, in Andhra Pradesh rely on the Shaman for treating diseases. The Mantragadu and Bhutavaidyudu (local names) are popular and enjoy the confidence of the community in curing diseases. (for details see 1. Ota, A.B. et al. *Scheduled Castes & Scheduled Tribes Research and Training Institute. (2019) Preparation of Compendium on Traditional Tribal Medicine, SCSTRI, Bhubaneswar, Odisha* and 2. Subramanyam, V, et.al, 2021, “Scientific Validation and Recognition for Tribal Herbal Medicine as Complementary and Alternative medicine: Empirical Fieldwork Observation Outcome Evidence”, in *IRE Journal, Volume,5, Issue5,* )

### The Contemporary Scenario: Some Indicators

#### Demography

The tribal population according to Census of India, 2011 stood at 10,42,81,034 persons. The total

male population was 524,09,823 and for the females, the figure was 518,71,211 respectively. The sex ratio was 990.

#### Educational Indicator

The above table shows that the literacy rates among the tribal population have been increasing since 1961. However, there is a gender gap in the context of males and females. This gap has been narrowed in 2011. An interesting observation made from the table is that the gap of literacy rate among all and the Scheduled Tribe has been narrowed in 2011.

#### Livelihoods

The tribes follow diverse occupations to meet their survival needs. Some of the common sources of livelihood are agriculture and livestock, collecting and selling forest products, fishing and hunting, handicrafts, weaving and so on. Those tribes who have joined the mainstream opt for government jobs, and are employed as daily wagers, petty shopkeepers, etc. Thus, the processes of acculturation and assimilation of some of the tribes have led to a transition in modes of exchange i.e. from reciprocity to monetization.

#### Cuisine the Diverse Flavor

The tribal cuisines have multiple varieties. They have nutritive value and are relished by members of all age groups. It is interesting to note that millet is an integral part of some of the food items prepared by the tribes. Presently fairs organised across the country by the government aim at popularising the rich flavor of tribal food. The *Aadi Mahotsav* showcases the vibrancy of food consumed by the tribes (for details see <https://pib.gov.in>). Some of the popular food items are as follows:

**Table: 1 The Literacy Rates among STs in India**

Table 3 Literacy Rates among STs and ALL						
Year	All			Scheduled Tribes		
	Persons	Males	Females	Persons	Males	Females
1961	28.30	40.40	15.35	8.53	13.83	3.16
1971	34.45	45.96	21.97	11.30	17.63	4.85
1981	43.57	56.38	29.76	16.35	24.52	8.04
1991	52.21	64.13	39.29	29.60	40.65	18.19
2001	64.84	75.26	53.67	47.10	59.17	34.76
2011	73.00	80.90	64.60	59.00	68.50	49.40

Source: Office of the Registrar General, India

**Table: 2 Tribal Cuisine: Some Glimpses**

Sl. No	State	Tribal delicacies
1.	Rajasthan	Dal Batti Churma
2.	Jharkhand	Litti Chokha or Thapdi
3.	Uttarakhand	Kadhi

Source: *Adi Mahotsav*, Nov. 21, 2021, <https://pib.gov.in>

## Contributions to Strengthening the Cultural Mosaic

Tribes in India have strengthened the rich diversity of our plural cultural heritage. The various art forms painting being one of them capture their artistic and aesthetic flavour for life. Tribal paintings are an expression of their emotions, beliefs, practices and their symbiotic bonding with nature. Several painting highlights the myths and legend intricately woven with their lives. Tribal painting are unique as they make use of natural colours vegetable dyes, minerals, earth, organic and alchemic colors to add to the beauty and luster. Some of the unique tribal paintings are discussed below:

### ***Pithora Painting***

These paintings are made by the Bhils the Bhilala community that inhabit Dhar, Jhabua in Madhya Pradesh. They are also made by the Rathwas of Panchmahal district of Gujarat. The theme of the painting portray episodes of human activities related to farming, and trade. Figures of animals, plants, the sun and the moon form part of the painting. They also include deities like Pithora, Pithora Rani, etc.

### ***Gond Painting***

The Gonds mainly inhabit parts of Madhya Pradesh, Chhatisgarh, Maharashtra and Andhra Pradesh. Their paintings highlight different episodes from the life of Krishna. They also draw their inspiration from deities like Marahi Devi, Phulvari Devi, the *sanphadki* snake, *phul –chukki chiriya* (birds) *sarpoti* (tree). Further, human, flora, fauna and various animals are part of the painting. Paintings not only conveyed aesthetics but also a belief that various symbols painted would ward them and their near and dear from evil spirits and wild animals.

### ***Warli Painting***

These painting reflect the tradition of the Warli tribes of Maharashtra. The themes that are portrayed through this medium of Art are hunting and fishing scenes, forest activities and the village life. In other word they depict the lived lives of people. They also

include details of agrarian activities related to sowing, weeding, harvesting and so on.

### ***Saura Painting***

They are contributions made by the tribals of Odisha, Rayagada, Gajapati and the Koraput districts. The paintings highlight episodes from daily life. Some make a mention of diseases, death and adversity. The Saura artist is usually a priest. The other motifs used are those of sun god and the solar eclipse. Besides, these scenes of hunting and collection of forest items, riding animals are part of the creative expressions.

### ***Santhal Painting***

The work of art is the contributions made by the tribes of Bihar, Jharkhand, West Bengal, and Odisha. The popular motifs that are used are those of animals, human being and some philosophical themes such journey of the soul. The colors that are used are vegetable colors, dyes, minerals and clay.

### **Artifacts and Jewellery**

Tribal jewelry and artifacts are a unique repository of the tribes. Interestingly both men and women wear jewellery made from a variety of materials such as wood, stones, metals, gold and silver. The few that catch the gaze of all is their display during fairs held in different parts of the country. These items are also part of the local village *Haats* where they are sold. In the North –East the Khasis make the jewelry from bamboos and grass. Sometimes feathers of birds are used to enhance the aesthetic appeal. Among the Garos a special necklace called “Rigitok” is popular and is made of brass beads. In Jharkhand the jewellery popular among the tribes is called “*Hansuli*” or choker. It is generally made of silver and adorns the neck of women. Among the tribes of Himachal Pradesh the “Gujjar” unique necklaces, anklets and bracelets are known for their workmanship and intricate patterns.

The variety of handicrafts prepared that has in the present times acquired regional, national and international recognition are basket making, ceramics, embroidery, block printing, artifacts made of wood and wrought iron , puppets, woodwork and so on. Each craft has the uniqueness of the tribe and is known for its exquisite designs and patterns. The Chamba *rumal* is one such artistic contribution from Himachal Pradesh.

### **Games and Other Sources of Recreations**

Tribes have unique way of enjoying their lives. The popular games played by the children of different age groups are *Kho-kho*, *Kabbadi*, bow and arrow,

*lattoo*, *gulli danda*, cowries shell, swimming, and so on. Those tribal children who have enrolled themselves in different government day and residential schools also opt for playing hockey, cricket and different athletic including sports. Singing and dancing are part of the tribal culture. Songs and dance are linked with harvest, child-birth and marriages and so on.

### **Indigenous Knowledge of Herbs, Plants and their Medicinal Usage**

Tribes in India are extremely knowledgeable about their habitat. They know the trees, plants and animals in details. Tribal medicines are also known as traditional, indigenous or ethno-medicines. These medicines have intrinsic values as they have over years build confidence among the users about its healing properties. The knowledge about differentiating between edible and non-edible plants is clearly known to different tribal communities. They also possess information about medicinal plants, trees including shrubs that have curative and preventive value with regard to treatment of various diseases. The diseases that are generally treated by these medicines are cough, cold, and various types of fever, stomach disorder, skin ailments, gynecological problems, diabetes, chickenpox and respiratory related ailments. Snake and Dogs bites are also treated through their traditional medicines.

The knowledge of ethno -medicine is part of the rich folk tradition of tribes that is passed on from generation to generation. Since they are mainly oral, in the present time, lack of their proper documentation is a challenge with regard to their dissemination, classification and verification. Efforts are made in this regard by scholars who are taking projects to unravel this rich treasure and through their works helping in better understanding their health related values. . Given below, is the diagrammatic representation of indigenous knowledge of forest as a resource and reservoirs of preventive, curative health care systems.

Some of the Medicinal Plants/Leaves/Roots/ Fruits and trees along with their medicinal values that are used by the tribes and also by local community members are given in Table -4

Thus, the knowledge, tradition and practices of tribal communities in the context of the usage of medicines derived from our rich biosphere have sustained to date. There is a gradual realization within and outside the country of its medicinal values in terms of immunity-building values and the ingrained preventive and curative aspects. The affordability and reach have sustained its existence not only among the tribes but also amongst the village communities. Promoting it would also help us in addressing Health-

related concerns in a sustained manner and thereby move towards the commitment towards Sustainable Development Goals. The World Health Organization has made mentioned that traditional medicines have a long history. It is woven into the tapestry of knowledge, beliefs and practices of different cultures. These medicines have been popular because of their diagnostic, preventive treatment of physical and mental diseases. WHO has also referred to traditional medicines as complementary medicines.

In contemporary times some of the issues faced with regard to the dissemination of traditional knowledge of medicines are the limited understanding with regard to its preparation. This is due to the fact that the possessors of this knowledge are reluctant to share the details. Very often it is shrouded in mystery. It is kept as a closely guarded secret as the possessor of this branch of knowledge enjoys a respectable position in the community and also gains monetarily. Families of *Vaidas* or senior practitioners have been held in high esteem for generations because of their knowledge of various kinds of healing practices. However, efforts are being made for its documentation as well and primary data on ethnomedicine are being collected to document its scientific validation and relevance.

### **Concluding Remarks**

Thus, the tribal ways of life, their beliefs and practices and knowledge systems have contributed in strengthening the pillars of our rootedness. The folklore and tradition have uniquely added richness and vibrancy to our cultural moorings. Their in-depth understanding of the ecosystems, particularly the medicinal properties of trees and plants has built confidence and coping ways to address various diseases. Efforts are being made to make this rich depository through proper research and documentation, building herbal gardens, and popularizing it through the print and audio-video media platforms. Developing government nurseries, botanical parks, and vegetable gardens would help in kindling interest in the young mind about our valuable bio-diversity and instill awareness about its preservation and conservation. Inter-ministerial collaborations between the Ministry of Tribal Welfare and the Ministry of AYUSH have been undertaken to preserve the tribal cultural heritage and documenting practices through evidences. Further, Poshan Vatikas in the Eklavya Model Residential Schools have been initiated to give students an in-depth knowledge about different plants and its scientific and medicinal values. In order to promote tribal language primers are being prepared in different tribal languages like Kui, Desia, Koya, Kuvi, Sadri and Gondi and so on to create awareness about their culture

## Celebrating Joy through Festivals: Reflection of some Tribes

**Table: 3**

S.No.	State/UTs	Tribes	Festivals
1.	Arunachal Pradesh	Adis,	Mopin and Solung
		Monpas	Lossar
		Hill Miris	Boori-boot
		Apatanis	Sherdukpens, Dree
		Tagins	Si-Donyi
		Idu-Mishmis	Reh
		Nyishis	Nyokum
2	Assam	Bodos	Kherai Puja, Bathow
3	Chhatisgarh	Miriam, Baiga, Kamars, Halbas, Gonds, Bhumja, Kawars	Madai
4	Gujarat	Rathwa	Bhanguriyu, Gher no Melo, Chool no Melo, Dushera no Melo
		Bhil	Golgadheda no Melo
		Halpati, Kukna, Gamit	Golghodi no Melo
		Bhil Garasias	Nagdhara no Melo, Kaliya Bhoot no Melo, Akhatrij no Melo
5	Jharkhand	Ho, Munda	Mage Porob
		Santhal, Bhumij, Munda, Ho, Birhor, Kharia	Sendra
6	Madhya Pradesh	Bhil, Bhilala, Pateliya	Bhagoriya
7	Maharashtra	Katkari	Undir Navmi
8	Meghalaya	Khasi	Shad Suk Mynsiem, Shad Sukra, Wangala
	Manipur	Kuki	Kut
9	Mizoram	Lushai, Hmar, Ralte, Paite, (Mizos')	Chapchar Kut, Mim Kut, Thalfavang Kut
10	Nagaland	Angami	Sekrenyi
		Ao	Maotsu
		Chakhesang	Sukhrunye, Tsukhenye
		Chang	Naknyulem
		Khiamniungan	Tsokum
		Kuki	Mimkut
		Konyak	Aoleang Monyu
		Kachari	Bushu
		Lotha	Tokhu Emong
		Phom	Monyu
		Pochury	Yemshe
		Rengma	Ngada
		Sumi	Tuluni
		Sangtam	Amongmong
		Yimchungru	Metemneo
		Zeliang	Meileingi/ Hega/ Langsimngi/ Chegagadi
11	Sikkim	Kirat Khambu Rai	Sakewa

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**Table: 4 Medicinal Plants, Trees as and their Preventive and Curative Properties**

Sl. No	Plants/ trees	Diseases that they address
1.	Tulsi ( Holy Basil )	Cold, cough, fever. It also helps in addressing respiratory related problems Boost the immune system Lowers the cholesterol levels.
2.	Neem (Azadirachta Indica)	Treatment of dental and stomach ailments such as gastrointestinal disorders and also used for treating insect bites, skin allergies. It is considered to be antiseptic and also used to treat chickenpox.
3.	Grhit Kumari (Aloe vera)	It is used for treatment of skin ailments
4.	Giloi (Tinospora cordifolia)	It is used for treating viral fever, malaria, and diabetes.
5.	Mahua (Buttercup)	It is used for skin disease, stomach ailments, wound, bronchitis, and strengthening the immune system.
6.	Imli (Tamarind)	Treats skin ailments, cut and wounds, cancer, improves digestion.
7.	Haldi (Turmeric)	It is used for treatment of piles.
8.	Ashvagandha (Withania Somnifera)	It is used for lower blood pressure, strengthen the immune system, used as sedative.
9.	Nimbu Ghas (Lemongrass)	It is used for treating cholesterol, kidney ailments.
10.	Amla (Gooseberry)	It is used for immunity booster, treatment of diabetes, rich source of fiber, reducing inflammation.
11.	Dhatoora (moonflower)	It is used for treatment of stomach and intestinal pain, toothache, dandruff and falling hair.
12.	Babul (Gum Arabic Tree)	Its bark is used for oral and dental hygiene.
13.	Gond Katira	It is used for glowing skin, prevent heat stroke, liver health.
14.	Bamboo	They are used for treating diabetes, nervous disorders
15.	Adrakh (Ginger )	Used for treating common cold, cough, is used for immunity building
16.	Clerodendrumc olebrookianum, commonly known as East India Glory bower (Anphui) in Hmar (Mizo) language	Used for treating high blood pressure.
17.	Psidiumguajava (Kawlthei) in (Mizo) language	Is used for treating dysentery, diarrhea and stomach pain.
18.	Eupatorium odoratum (Tlangsam) in Hmar (Mizo) language	Is known for its antiseptic properties and in the healing of wounds.
19.	Dillenia indica, L (Thaipolak) in Tripura language	It is used for treating tooth infections such as pyorrhea.
20.	Caesal pinaceae (Masinga) in Tripura language	It is used for treating fungal infection.

and lives documentary films, videos and many more are being prepared for getting a glimpse into their lives and livelihoods. Creating awareness of the rich tribal heritage would go a long way in strengthening the cords of equity and inclusiveness.

The National Education Policy 2020 has mentioned that Early Childhood Care and Education will be introduced in Ahramshalas in tribal-dominated areas and in all formats of alternative schooling in a phased manner to promote the benefits of education for all tribal children.

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# Integrating Bhartiya Knowledge System in Higher Education for Potential Transmission of Our Culture and Tradition

Abhijit Bora\*

*“The truth is that our intangible heritage is fundamental to our identities and is part of the framework that allows us to understand and to act. Take the example of the Mijikenda, the guardians of the Kaya forests on Kenya’s coast. Their traditions provide the practical and ethical framework that organizes most aspects of their lives, including the rituals marking major steps along the way. The knowledge transmitted from their ancestors guides them in their husbandry of natural resources and helps them to preserve the exceptional biodiversity from which they live. Intangible heritage is as important as financial power and natural resources for responding to the world’s current crisis. People are the real wealth of nations, as the UNDP Human Development Report rightly reminds us,”*

— Irina Bokova, Director-General of UNESCO in 2010

“Tangible cultural heritage has the great advantage over its intangible counterpart, such that with proper care it will remain authentic over centuries. As long as historic monuments remain without falsification and misleading imitations, they will, even in a neglected state, create a sense of continuity that is an essential part of cultural identity” (Sekler, 2001). Coming from such an authority with a lucid explanation about the need for preserving our cultural heritage there should be no doubts in our minds about the significance and need for preserving our cultural heritage even against odd circumstances.

## Why Preserve Our Cultural Heritage?

Heritage, under the present-day circumstances, signifies a gift for future generations and benefits the community, and rightly so because the other word for heritage is ‘inheritance’. (Roa, 2010). Efforts to preserve resources of cultural heritage have gained new momentum throughout the world nowadays. Protecting cultural heritage is an economical, as well as historical, and also a cultural process. Thus, cultural heritage is based on the aspects of our past that we cherish, want to keep, and pass on to future generations and the outside

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\*Associate Professor and Head, Department of Mass Communication and Journalism, Tezpur University, Napaam, Tezpur – 784028 Assam. E-mail: abhijitbora71@rediffmail.com

world. However, the economic benefits of preservation are secondary to the intrinsic value of the heritage that is being preserved (Ekwelen, Oakfor et al., 2011).

Each and every human being is a product of his or her past – a collective past of the society in which they were born and brought up. A collective past that also includes the various aspects and contributors like our local, ethnic, and religious cultures among others along with the physical, social, and cultural environments. And it is quite natural that we do identify and value our heritage according to our backgrounds and experiences.

There are three classes of heritage, namely – immovable heritage like landscapes, sites, and buildings. Movable ones include works of art, books, furniture, jewelry, and artifacts whereas the non-material heritage comprises our local music, cuisine, dances, sports, folk medicine, language, customs, traditions, and many more. In other words, a viable meaning of the term heritage can be deduced from these descriptions – that is anything of value from the past that provides identity to the present and can give inspiration to future generations (Roa, 2010).

It is not that our heritage is nothing but just a few meaningless exercises that need to be abandoned for the sake of newer traditions more inclined toward Western culture. This is so because our heritage acts as our benefactor by providing us guidance, enrichment of our place and ourselves, timeless values, and shared interpretation of our past. In short, our heritage is our identity in the modern-day world where an extreme kind of centralizing effort has been unleashed by developed Western nations to spread their spheres of influence over the world in a silent manner, not very effectively visible and felt by ourselves.

Even if heritage preservation may not be providing us with any material benefit at all, the kind of diverse cultural reflection that it provides to the people is something much more worthwhile to preserve in its pristine beauty. In the year 2010 (July-August) I was a member of a group of journalists and academics in this field from across the world who visited the USA’s Ohio

University for a study of their journalism schools. I was highly surprised when the team member from Vietnam enthusiastically asked me to listen to the famous song titled 'Made in India' on his iPod. My second surprise was that the team members from Rwanda and Nigeria asked me about many popular Hindi songs and films. Earlier, I just read that Indian films were highly popular in the former USSR and I could see for myself how it was so. It is needless to reiterate that cultural heritage is the identity of a country or society or a nation anywhere around the world. It is a civilization that a specific society can boast of proudly at any given moment in time. While it is a proud possession for any society, it is more so for countries that have thousands of years of legacy as their cultural heritage.

It is common knowledge that the influence of Indian cultural heritage was spread to far-flung areas in South-East Asia which were visited by our rulers, traders, and travelers. This was carried out for various factors including knowledge dissemination among others even hundreds of years ago when traveling was definitely not at its best of features. We know that even today Indian epics including the *Ramayana*, *Mahabharata*, etc. are highly popular in Indonesia, Malaysia, Thailand, Cambodia, etc. Cultural heritage is thus a system that can't remain stagnant and grows with the changing times keeping up with modern developments. And, it is obvious that in today's era of globalized situations, societies interact with each other in the way individual persons do in real-life situations.

It is because this exchange or give-and-take of cultural components is an aspect taken for granted by everyone. Efforts are actually on to facilitate such exchanges so that every culture or civilization gains effectively in the process. It must be a dynamic process of development in the absence of which culture would die a natural death. It is like a language that would remain dull and old-fashioned in the absence of such enrichments facilitated by this kind of development.

For many of the readers, it may seem somewhat odd when detailed research of cultural heritage is advocated. But it is one aspect of our societies anywhere in the world the study of which can introduce us to invaluable resources speaking volumes about our past and in many cases even help us find solutions for future problems. It is not necessarily only our cultural aspects that need to be exchanged or known to the people across the regions – both at intra as well as international levels. Possessing world heritage sites is a prestige issue for

any country in the world and needs to be highlighted equally well if they are also to be known to the world and make them popular.

Let us take the example of the famous Silk Route in the medieval age which provided a commercial link between the major regions of the world even at a time when land transport was so difficult even to imagine. However, if we can refresh this link and re-establish our cultural links with those places connected by this route along the way this would encourage an unimaginably high positive response from people from all these places as well. Besides, this kind of exchange is far more effective than any diplomatic efforts taken up at political levels between and amongst countries anywhere in the world.

Further, we all know that the Indian government has been offering a lot of help for resurrecting the old temples that were destroyed at different points in history including the famous Angkor Vat temple in Cambodia. These mutually beneficial projects definitely help us a lot in strengthening the bonds between nations. In addition to all other related benefits, there is one very crucial advantage of these cultural heritage preservation and exchange programmes and that is, expanding the area of influence by a nation or society over others across the world in a subtle way.

It is said that a language or a dialect is the living embodiment of a community, group, or even society to a large extent. That is because it is the culmination of hundreds of years old culture which has been developed to the present status through tribulations, exchanges, and absorptions of elements from many cultures with which it might have come into contact. Hence, the preservation of a language is almost equivalent to preserving the heritage of a community, nation, or society. More so in the present-day circumstances when a few major languages and cultures seem to be on an overwhelmingly rapid path of overshadowing other cultures and languages across the world.

### **Role of Higher Education Institutions**

Here, let us discuss a few possible and potential ways of preserving as well as making our cultural heritage and ethos known to the world outside mainly through the institutions of higher education – especially the universities. A university is expected not just to be merely a training ground for human beings who would become successful in life by way of a good and meaningful job and social status. A university has a



much higher mandate to fulfill. That is - to catalyze the overall growth of an area in which it is situated. This includes cultural heritage.

It has been a good trend to see that quite a few universities and higher educational institutions in the country have launched departments and centres of Cultural Studies. Most of these are dedicated to studying all academic and practical aspects of cultural developments and transition in the country and the world over. On the other hand, as universities are also expected to be centres of learning for students from foreign nations, at any given moment of time this activity can also be termed as an avenue of enhancing cultural exchange between or amongst several nationalities. For an academic and research institution, the benefits and advantages of taking up this activity are manifold.

First of all – they are closer and privy to the cultural happenings and developments in the areas they are situated in and can have easy access to them whenever required for research and academic purposes. Secondly, nowadays it has become highly convenient for archiving the cultural ethos with the advent of electronic media to the rescue of society. We know that culture is something that must grow and improvise with the passage of time. These developments, even the minutest ones over the years and ages can be documented by the teaching and research departments concerned of the institutions for future reference. And, audio-visual footage of such cultural activities captured over a period of time can be compared for its evolution in the future whenever it may be needed.

We believe that there is a golden opportunity for departments and centres for Cultural Studies, Folklore Research, Heritage Studies, etc. to collaborate effectively with departments or centres of Mass Communication and media in these institutions for archiving those which would become treasure troves for future research and development. In addition to other agencies and organizations, we do have the Folklore Research Support Centre at Chennai which also provides substantial support for the cause.

This documentation also doubles as a preservation effort because this footage can be preserved for a long time in the future. There is another very important aspect to the efforts that these institutions can make in the coming days while some of them have already been doing so though maybe in rare occasions. That is –as we are going ahead with time trying our best to keep

up with the latest developments in each and every walk of life, in a majority of cases we are just relegating and neglecting our age-old customs and traditions in all the aspects of our day-to-day life. However, this would be a great service to society if we could carry out extensive and detailed research into the utility and feasibility of those customs and traditions. This would help us to explore if we can still popularize them and if there is enough potential for proving themselves effective enough even for the modern-day world of life.

This would also usher in a world of traditional knowledge and medicinal systems that are available just for the asking among the ethnic communities and tribes in our societies. In fact, this should be taken up in the right earnest by these academic institutions on an emergency basis so that traditional knowledge can be preserved for future improvisation.

There is another highly important angle to this affair. We know that over the last about two decades various international trade regime provisions have been in place. Thus, it is becoming very important that we protect our traditional or locally available knowledge which is unique in its own ways. We need to protect our traditional culture lest it is patented by any foreign quarters before we can even get a hint about such a move. If these traditional knowledge bits can be combined with modern knowledge developments, this would open up far-reaching potential benefits for our societies as a whole.

Hence, our academic institutions have a great responsibility on their shoulders – to carry out research into the traditional knowledge bases and establish their utility and effectiveness for the present-day world and whenever needed, combine them with modern practices for benefiting human beings. Probably, keeping such ideals in mind the Union Ministry of Human Resources Development (MHRD) has set up the University of Culture in Madhya Pradesh to provide solutions to such exchanges and enrichment of inter-cultural blendings both in the short as well as long run. However, it must be mentioned here that such kind of efforts are not becoming very popular with majority of the Indian universities and research institutions.

### **Role of Libraries, Museums and Archives**

The services of libraries, archives, and museums within or outside the overall domain of academic and research-based institutions are also highly important in the field of preservation of our cultural heritage.

Because these instruments hold disparate collections in a variety of media, presenting a vast body of knowledge accumulated over the institutions' history, the mission of these institutions is to make their collections accessible to intended users.

Librarians may play several roles in digital libraries as digitizers of unique materials in special collections (a role also played by museums and archives). Librarians are providers of such services as "virtual reference, preservation, and indexing, and as managers and facilitators of scholarly communications, through their participation in establishing institutional repositories of rare materials (Lynch, 2002).

Culture is a term used by social scientists for a way of life. Every human society has a culture that includes a society's arts, beliefs, customs, institutions, inventions, language, technology, and values. It produces similar behavior and thought among most people in a particular society. The culture of a society is the way of life of its members; the collection of ideas and habits which they learn; share and transmit from generation to generation (World Book Encyclopaedia 2004). A people's cultural heritage, therefore, is their way of life and, in a broad sense, their traditional behaviour including the ideas, acts, and artifacts which are passed on from one generation to another (Banjo, 1997).

The preservation of cultural heritage is central to protecting a sense of who we are, a meaningful reference in our culturally diverse world. However, Sekler (2001) states that "there are many ways in which a cultural identity is formed and maintained. Much of the process has to do with the intangible cultural heritage of a body of traditions and usages, rites, poetry, song, and dance. A great deal of all these are passed on orally through generations.

World Bank (2001) has warned that "Cultural matrixes contain elements of the human collective memory – language and beliefs transmitted from generation to generation. Cultural references and signs are essential to the formation of national, group, and individual identities." UNESCO (1995) argued convincingly that the prevalent model of development based solely on the narrow yardstick of economic growth is outmoded. The report concluded that, above all, cultural diversity is here to stay. It is a manifestation of the limitless creativity of the human spirit. Its aesthetic value can unfold in multiple ways and stimulate the production and marketing of new and unique products.

Digitization converts materials from formats that can be read by people (analog) to a format that can be read only by machines (digital), such as read-only scanners, digital cameras, planetary cameras, and a number of other devices that can be used to digitize cultural heritage materials (Jones, 2001). The primary, and usually the most obvious, advantage of digitization is that it enables greater access to collections of all types. All manner of materials can be digitized and delivered in electronic formats and the focus of the contents that are selected for digitization varies across institutions (Hughes, 2004).

The wide possibilities opened up by the facility for conversion into bits and bytes open up a completely new dimension of reaching traditional and new audiences by providing access to cultural heritage resources in ways unimaginable a decade ago. Bradley (2005) argues that libraries, museums, and other cultural institutions are committing increasing amounts of time and money to digitization in order to improve access to their collections. The libraries contain the heritage of humanity; the record of its triumphs and failures, its intellectual, scientific, and artistic achievements, and its collective memory (Omekwu, 2010).

It needs mention here, that the Cultural Heritage Initiative at Trinity College in the United Kingdom is roping in several departments and institutions concerned by a distinctive collaboration among them - history of art and architecture, classics, drama, film, history, languages, literature and music – and the College Library, Ireland's largest library and a renowned cultural institution with its own extraordinary historical and legal deposit collections.

While the ways libraries carry out their functions have changed dramatically over the years, their primary mission remains the same - discovery, dissemination, and preservation. It has four components such as - establishment of more formal and seamless connections with neighboring cultural institutions with regard to collections, teaching, research, and resources. The Library has a central role to play in this assignment.

One encouraging example of a development very much in line with the topic in discussion here is that in the case of the Tibetan culture and language preservation front, about 6000 monasteries used to influence education, arts and crafts, and politics and were home to valuable knowledge, works of art and extensive libraries. During the Cultural Revolution, most of the monasteries, stupas, and valuable statues

were destroyed. In the meantime, most of them have been rebuilt in accordance with the wishes and with the assistance of the people, because they were and are the cultural, social, and religious centres of Tibetan society.

Further, monastery schools and universities are the only institutions in which the whole curriculum is taught in Tibetan. Therefore, they play an important role in preserving the Tibetan language as a keystone of the entire culture. The reconstruction, preservation, and strengthening of cultural and religious heritage is of paramount importance to the Tibetans, as their whole way of life is deeply rooted in the belief which makes up their cultural identity.

In general, if we don't take urgent steps for the preservation of our cultural heritage, a certain kind of cultural homogenization will gradually grow which would reduce the existing culture to a superficial pale imitation highly monotonous in itself, which forms cultural repression, rather than an open expression of cultural difference.

Being an academician from the field of mass communication and media with almost equal years in both, this author is highly concerned about the problem of languages with a far smaller number of speakers left today as against the languages which can be termed as globally big players led by English, Russian, etc. Not only this, there is a subtle and conscious trend of overshadowing the world communities or the population with a single culture as far as possible as this is part of a very ambitious plan stemming from purely business concerns, nothing else at all. Let us explain it in this way. Whenever we mention the term mass media content providers at the world level who are the big players – CNN, ABC, STAR News, FOX NEWS, NBC, BBC. In entertainment also, satellite channels from the North Americas are much above the others in reckoning. In the field of cold drinks, the two American brands are thought to be the most popular ones. This entire activity is part of a conscious plan of putting an all-out effort into converting the world population into a culture that this dominant culture would like to achieve. This serves two major purposes. First of all, it opens up unprecedentedly huge business opportunities for the powers that be in the dominant culture.

Again, it is a normal human characteristic that we always would like to expand the spheres of our influence anywhere across the world. The same is the

case with nations and societies. That is because it gives a major area of influence to that society over the new acquisition. And added to this is the question of big business interests.

## Conclusion

So, in the short as well as long run, it becomes extremely important that we take immediate measures for the preservation of our cultural heritage through a mutually understanding and amicable manner.

Culture is the ultimate identity of an individual person and of a community, a nation, or a society at a bigger level. If we can't protect ourselves, it would render us identity-less and reduce us to mere human beings without any entity that we can call our own.

It was Mahatma Gandhi who said that the doors and windows of our houses must not be kept closed always so that winds from outside can enter them. However, the foundations of the houses must be so strong to withstand any attempt at breaking down our houses or sweeping them totally with some alien culture. This saying can be interpreted in this way we must keep the windows of our minds open for interacting with cultures from outside but at the same time, our foundations must be strong enough to resist a total conversion into a new culture and work for a mutually enjoyable and amicable cultural assimilation.

Nowadays, things have become much more convenient in terms of preservation efforts. This is so because today we have technologies including digital microfilming with state-of-the-art advancement that has made the preservation of cultural ethos a delightful job.

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# Return of *Vishwa Guru* Status: Strategies to Maintain and Propagate Ancient Indian Wisdom for Global Welfare

Sarika Dixit\*

Scholars and thinkers from all over the world have long held India in high regard as a country of ancient wisdom and a rich cultural heritage. The term “*Vishwa Guru*,” meaning ‘Teacher of Universe’ or ‘Global Teacher’ was often used to describe India’s role as a source of knowledge and inspiration for other civilizations. However, over the centuries, India’s position as a global leader in intellectual and spiritual matters has waned. In recent years, there has been a growing movement in India to reclaim the rightful place of a *Vishwa Guru*. The motivation behind this movement is a desire to share India’s distinctive insights with the rest of the world and to contribute to resolving some of the most pressing global problems. The North-East region of India, with its diverse cultures and traditions, has a special role to play in this effort. The North-East region of India, also known as the Seven Sisters, is a treasure trove of cultural diversity and ancient wisdom. With its unique blend of indigenous communities, each with its own distinct traditions and beliefs, this region holds immense potential for revitalising India’s position as a *Vishwa Guru*. The rich tapestry of languages, art forms, and spiritual practices found in the Northeast can offer valuable insights into fostering harmony, sustainability, and inclusive development on a global scale. Moreover, the region’s natural beauty and biodiversity provide fertile ground for exploring innovative solutions to environmental challenges. For example, the Northeast region’s diverse communities can come together to create a unique cultural festival that celebrates their different traditions and promotes unity among its people. This event could showcase various art forms such as traditional dance performances, music concerts, and indigenous crafts, highlighting the importance of preserving and promoting these cultural practices. Additionally, the region’s rich biodiversity can be utilized to develop sustainable tourism initiatives that not only protect the environment but also provide economic opportunities for local communities.

\*Registrar and Dean, Mahatma Gandhi University, Meghalaya-793101. E-mail: sarikad33@gmail.com and registrar@mgu.edu.in

## Ancient Indian Wisdom

Ancient Indian wisdom is a vast and complex body of knowledge that encompasses a wide range of disciplines, including philosophy, religion, science, and art. This wisdom is based on the fundamental principle of interconnectedness, which holds that all beings and things are ultimately connected to each other. This principle is reflected in the concepts of *karma*, which states that every action has a reaction, and the concept of *moksha*, which is the ultimate goal of human life. Ancient Indian wisdom has a great deal to offer the world today. It can help us to understand ourselves and others better, to live more meaningful and fulfilling lives, and to create a more just and sustainable world. By exploring the principles of interconnectedness, *karma*, and *moksha*, we can gain valuable insights into our own actions and their consequences. Understanding the interplay between our choices and their impact on the world around us can guide us toward making more conscious decisions. Moreover, ancient Indian wisdom provides us with a framework for personal growth and self-realization. By striving towards *moksha*, the ultimate liberation from the cycle of birth and death, we can find purpose and fulfillment in our lives. Additionally, this wisdom offers a blueprint for creating a more equitable and sustainable society, where the well-being of all members is prioritized over individual gain. By embracing principles such as *ahimsa* (non-violence) and *seva* (selfless service), we can cultivate compassion and empathy towards others, leading to a more harmonious coexistence. This ancient wisdom teaches us to live in harmony with nature, recognizing the interconnectedness of all living beings and the importance of preserving the environment. Through conscious choices and a commitment to personal growth, we have the power to shape a better world for ourselves and future generations.

## Strategies to Maintain and Propagate Ancient Wisdom

There are several strategies that can be used to maintain and propagate ancient Indian wisdom.

The Northeast region of India is a treasure trove of diverse cultures and traditions, including the rich heritage of ancient Indian wisdom. To maintain and propagate this wisdom in the region, it is crucial to create awareness and appreciation among the younger generation. Educational institutions can play a significant role in incorporating teachings of ancient Indian wisdom into their curriculum, allowing students to learn about their own cultural roots and develop a sense of pride and belonging. Additionally, organizing workshops, seminars, and cultural events that highlight the importance of this wisdom can help to foster a deeper understanding and connection with the past. Collaborations with local communities, non-profit organizations, and experts in the field can further enhance the impact of these initiatives. By involving the younger generation in activities that promote the understanding and preservation of ancient Indian wisdom, we can ensure its continuity and relevance in today's rapidly changing world. Ultimately, this will not only foster a sense of cultural identity but also contribute to the overall well-being and holistic development of individuals.

For example, a collaboration between a local community, a non-profit organization, and expert historians could result in the creation of an educational program that teaches young students about ancient Indian philosophies and teachings. Through interactive workshops, field trips to historical sites, and guidance from experts, the students would gain a deep understanding of their cultural heritage and its significance in contemporary society. This initiative would not only instill a sense of pride and identity in the younger generation but also contribute to their personal growth by promoting critical thinking and fostering an appreciation for diverse perspectives. By exploring ancient Indian philosophies, students would learn valuable skills such as problem-solving, empathy, and open-mindedness, which are essential in today's interconnected world. This educational program would empower young minds to become well-rounded individuals who can engage in meaningful discussions and make informed decisions, ultimately shaping a more inclusive and harmonious society.

### **Scholarships and Research**

The government should provide scholarships and research grants to scholars who are studying

ancient Indian wisdom including Northeast Indigenous knowledge. This will help to ensure that this important field of study continues to develop.

Additionally, the government should establish research centers and institutes dedicated to the preservation and promotion of ancient Indian wisdom. These centers can serve as hubs for scholars, researchers, and experts to collaborate and share their knowledge. By providing them with the necessary resources and support, we can encourage further exploration and understanding of this rich heritage. Furthermore, it is crucial to encourage the translation and publication of ancient Indian texts into various languages to make them accessible to a wider audience, both within and outside of India. This will not only contribute to the dissemination of knowledge but also foster cross-cultural dialogue and appreciation. Moreover, efforts should be made to promote research and scholarship in the field of ancient Indian history and culture. This can be done through funding research projects, organizing conferences and seminars, and creating platforms for scholars to share their findings. By doing so, we can ensure that the study of ancient Indian heritage continues to thrive and evolve, enriching our understanding of this fascinating civilization. Ultimately, preserving and promoting ancient Indian heritage is not only a matter of cultural pride but also a means of preserving our collective human history and promoting global understanding and harmony.

### **Cultural Exchange**

Cultural exchange in reference to Northeast India plays a crucial role in fostering understanding and appreciation for the diverse traditions and customs of this region. The Northeast is home to numerous indigenous tribes, each with their own unique languages, art forms, and rituals. Through cultural exchange programmes, we can create opportunities for people from different parts of India and the world to immerse themselves in the rich heritage of the Northeast, fostering mutual respect and appreciation. These programs can include cultural festivals, art exhibitions, traditional music and dance performances, and interactive workshops where participants can learn about the region's traditional crafts and practices. Additionally, language immersion programs can be organized, where individuals can learn the unique languages spoken in the Northeast. This not only helps in preserving these endangered languages but also promotes cross-cultural

understanding and communication. Furthermore, by showcasing the region's art forms and rituals through exhibitions and performances, we can educate people about the Northeast's cultural diversity and encourage them to appreciate and respect its heritage. Together, these initiatives can bridge the gap between different communities and foster a sense of unity and inclusivity. India should promote cultural exchange programs with other countries. This will help to share Indian culture and wisdom with the world.

By engaging in cultural exchange programmes, India can showcase its rich heritage and traditions to a global audience, fostering mutual respect and appreciation. These programs can include art exhibitions, music and dance performances, film festivals, and literary exchanges, among others. By opening its doors to the world and embracing cultural exchange, India can not only contribute to the global cultural landscape but also forge meaningful connections and build bridges of understanding between different nations and civilizations. Through these exchanges, India can become a beacon of cultural diversity and promote a sense of unity among nations, fostering a more inclusive and harmonious world.

### **Translation of Texts**

India's commitment to cultural exchange extends to its diverse regions, including the often-overlooked North East. The translation of texts in this special reference area is crucial in preserving and promoting the rich cultural heritage of its indigenous communities. By ensuring that these texts are accessible to a wider audience, India can showcase the unique traditions, languages, and stories of the Northeast, fostering a greater appreciation for its cultural diversity. Moreover, this translation effort can also facilitate cross-cultural dialogue and understanding, bridging the gap between the Northeast and the rest of the country. This can lead to greater unity and harmony among different communities, as well as a deeper understanding and respect for each other's customs and traditions. Furthermore, by facilitating cross-cultural dialogue, this translation effort can also help break stereotypes and misconceptions that often surround the Northeast, promoting a more accurate and nuanced understanding of the region. Overall, the establishment of a special reference area and the translation of indigenous texts can have far-reaching positive impacts on both the Northeast and the entire country of India. Important

texts of ancient Indian wisdom should be translated into other languages. This will make them accessible to a wider audience.

By translating important texts of ancient Indian wisdom into other languages, we can ensure that the profound knowledge and insights contained within these texts reach a wider audience. This accessibility will not only enrich individuals' understanding of Indian culture and philosophy but also facilitate cross-cultural dialogue and exchange. Moreover, the translation of these texts will serve as a powerful tool for promoting intercultural understanding and fostering a sense of unity among diverse communities worldwide.

### **Use of Technology**

The use of technology has the potential to address the unique challenges faced by the Northeast region of India. With its diverse and remote geographical terrain, access to education, healthcare, and other essential services can be limited. However, by harnessing the power of technology, these obstacles can be overcome. Online learning platforms and digital libraries can provide educational resources to students and teachers in even the most remote areas, bridging the gap between urban and rural education. Telemedicine and tele health services can bring quality healthcare to communities that are underserved by traditional medical facilities. Additionally, e-commerce platforms can create opportunities for small businesses in rural areas to reach a wider customer base and increase their revenue. With the convenience of online shopping and doorstep delivery, rural entrepreneurs can showcase their unique products to a global audience. This not only boosts the local economy but also encourages innovation and entrepreneurship in areas that may have otherwise been limited by geographical constraints. By embracing technology, rural communities can experience growth, connectivity, and improved standards of living. By utilizing online platforms, rural entrepreneurs are able to overcome the challenges of limited access to physical stores and geographic isolation. This enables them to tap into a much larger market and attract customers from all over the world. As a result, these entrepreneurs can expand their businesses, generate more income, and ultimately contribute to the overall development of their communities. Moreover, the increased exposure to global markets encourages the exchange of ideas and fosters a culture of innovation

and entrepreneurship, bringing new opportunities and prosperity to rural areas.

Technology can be used to spread ancient Indian wisdom in a variety of ways, such as through online courses and websites. These platforms can offer interactive learning experiences, allowing individuals to engage with the teachings and practices of ancient Indian wisdom in a dynamic and immersive manner. Additionally, technology can enable the creation of virtual communities where people from different parts of the world can come together to discuss and explore these teachings, fostering a global network of individuals interested in Indian culture and philosophy. Furthermore, the use of technology can also make these teachings more accessible to individuals who may not have the resources or opportunities to travel to India or attend in-person classes. By leveraging technology, ancient Indian wisdom can reach a wider audience and have a greater impact on people's lives. Online platforms and social media can serve as powerful tools to share and disseminate these teachings, connecting people from all corners of the globe. Additionally, virtual classes and webinars can provide interactive and immersive learning experiences, allowing individuals to engage directly with renowned teachers and scholars. This digital revolution in the dissemination of Indian culture and philosophy has the potential to inspire and transform countless lives, fostering a deep appreciation and understanding of these ancient wisdom traditions.

### **Role of Northeast India**

The Northeast region of India has a special role to play in the effort to maintain and propagate ancient Indian wisdom. The region is home to a number of indigenous tribes who have preserved ancient Indian traditions and knowledge for centuries. The Northeast can also serve as a bridge between India and Southeast Asia, helping to spread Indian culture and wisdom to this region.

Additionally, the Northeast region's rich biodiversity and natural resources provide a unique opportunity to study and understand the intricate relationship between humans and nature, a fundamental aspect of Indian heritage. By actively involving the Northeast in the preservation and promotion of Indian wisdom, we can ensure that this valuable knowledge is not lost and that future generations continue to benefit from its timeless teachings. Furthermore, by embracing

the diversity and inclusivity of the Northeast, we can foster a stronger sense of unity and harmony within the global Indian community, ultimately strengthening our collective efforts to preserve and celebrate our shared heritage.

This approach would also contribute to the overall cultural enrichment of India, as the unique traditions and practices of the Northeast would add depth and variety to the country's cultural tapestry. By recognizing and appreciating the contributions of the Northeast, we can move towards a more holistic understanding of Indian heritage, one that encompasses the rich diversity of its people and regions. Additionally, engaging with the Northeast would provide an opportunity for cross-cultural exchange, where individuals from different parts of India can learn from each other and develop a deeper appreciation for the country's vast and varied cultural heritage.

### **Conclusion**

By incorporating the indigenous knowledge and traditions of the North East into the broader narrative of Indian heritage, we can truly position India as a *Vishwa Guru*, a global leader in promoting cultural diversity and understanding. The unique perspectives and practices of the Northeast have much to offer not only to other regions of India but also to the world at large. It is through embracing and celebrating this diversity that we can truly showcase the richness and depth of Indian culture, fostering a sense of unity and appreciation among its people. Let us strive to recognize and honor the contributions of the Northeast, and in doing so, we can break down barriers and build bridges of understanding between different cultures. By actively engaging with the unique perspectives and practices of the Northeast, we can create a more inclusive and harmonious society. It is essential that we value and respect the cultural heritage of every region in India, as it is this diversity that makes our country truly extraordinary. Together, let us celebrate and promote the vibrant traditions of the Northeast, and embrace the beauty of India's cultural mosaic.

India's return to *Vishwa Guru* status will not be easy. It will require a concerted effort from the government, the private sector, and civil society. However, the potential rewards are great. By sharing its ancient wisdom with the world, India can help to create a more just, peaceful, and sustainable world.

In order to achieve this, India must prioritize education and invest in the preservation and promotion of its cultural heritage. This includes supporting initiatives that promote cross-cultural understanding and dialogue, as well as providing resources and opportunities for individuals to engage with and learn from India's rich history and traditions. Additionally, India should work towards creating a more inclusive society that values diversity and fosters mutual respect and appreciation for different cultures. By doing so, India can truly reclaim its *Vishwa Guru* status and become a beacon of knowledge, wisdom, and harmony in the global community. This can be achieved by implementing educational programs that teach students about the diverse cultures and traditions within India and other countries. Furthermore, India should actively encourage cultural exchanges and collaborations with other nations, allowing people from different backgrounds to come together and share their

experiences. Through these efforts, India can serve as a model for fostering cross-cultural understanding, ultimately leading to a world where diversity is celebrated, and harmonious coexistence becomes the norm.

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# Integration of Bhartiya Knowledge System in Higher Education for Preservation and Propagation

Jayantibhai V Patel\*

India with a mixture of races, ethnic types, religions, linguistic groups, and varied social structures is the storehouse of an incredible wealth of tradition and culture. Its physical, religious, and social variety is as gigantic as its cultural heritage. Underneath this heritage lies the continuity of Indian culture and social structure from the very earliest time until the present day. These continuities in India reach back even further surrounding at least four traditions—two aboriginal (Brahmanistic and Post Independence) and two forced (Colonialist and Missionary) combining to influence existing practices. The pluralistic nature of Indian society reflects varieties in socio-geographical and cultural contexts i.e. rural, urban, tribal, slum, hilly, remote areas, etc. Contemporary India presents a picture of unity in diversity and a wider variety of cultural threads – Indian religions, festivals, rituals, arts & crafts, monuments, music, dance, etc. Sociologists commonly visualize the function of education as the indicator of cultural heritage from generation to generation. In modern societies, the Higher Education Institutions (HEIs) no doubt, are the major institutions that can be the most influential for maintaining and perpetuating the culture. The values, beliefs, and norms (rules of behavior) of a society are maintained and passed to the generation next not merely by teaching about them but also by re-orienting the entire process of education in tune with the critical elements of cultural heritage.

It is a fact that a nation is progressive and developed in a true sense when people are proud of being its citizens. India is one of the ancient nations that has survived, preserved, and propagated her culture despite a very hard struggle for existence. It has survived because of the eternal values cherished and developed since time immemorial. Indian culture is a living one rooted in a living past and based on an undying divine foundation, which despite its ups and downs has kept the lamp of the spirit burning. The study of one's cultural heritage leads one to the appreciation of beauty and wisdom in life. Thus the knowledge of the

*\*Professor of Education, Smt. R.K.D.Khanushiya M.Ed. College, Palanpur (BK) Gujarat. E-mail: jayanp137@gmail.com*

cultural heritage of our great land and its preservation and propagation is essential for each and every citizen of the country.

## Culture: Definition and Characteristics

Culture involves the way of life of people, culture is the total way of life of a people, culture can be defined as the identity through which a particular set of people are identified. Further, it has been defined as “the whole set of signs by which the members of a given society recognize...one another while distinguishing them from people not belonging to that society.” It has also been viewed as “the set of distinctive spiritual, material, intellectual and emotional features of a society or social group... (Encompassing) in addition to art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs.” Culture is the central part of individual and social identity and is a major component in the understanding of group identities within a framework of social cohesion. Culture is transmitted over generations and becomes a cultural heritage over which members of society may assert privileged claims which may include ritual practices.

The literature indicates that there is some meaningful degree of intra-country commonalities and inter-country dissimilarities in culture. Empirical works by Hofstede (1980; 1991), Schwartz (1994), and Smith, Dugan et al. (1996) show that the nations are clearly separated from each other on national-cultural dimensions. Trompenaars & Hampden-Turner (2000) developed six culture dimensions: (1) universalism vs. particularism, (2) individualism vs. communitarianism, (3) specificity vs. diffusion, (4) achieved status vs. ascribed status, (5) inner direction vs. outer direction and (6) sequential time vs. synchronous time. However, one of the most rigorous and comprehensive frameworks can be visualized in the study of Hofstede. Hofstede (1980) identified four cultural dimensions that are power distance, uncertainty avoidance, individualism/collectivism, and masculinity/femininity through his research findings on 1,16,000 employees of US computer corporate IBM in 50 countries.

The first dimension, power distance was defined as the degree to which a culture's people are separated by power, authority, and prestige. A high-power distance points to a high acceptance of unequal power distribution. The second dimension is, uncertainty avoidance which refers to people's attitudes towards change, risk, and uncertainty and how the members of society deal with changes and risk whether they are open to change or feel endangered. The third cultural dimension, individualism refers to the inclination of people to concentrate on them and neglect the needs of society. Individualistic countries emphasize such values as self-respect, autonomy, and independence. The fourth cultural dimension covers, the spectrum of masculinity and femininity. High masculinity directs the partiality of material life, work, and career, associated with values of ambition and toughness. In contrast, femininity displays the feminine value of taking care of other's feelings.

### **Cultural Heritage and *Bhartiya* Knowledge System**

Interpretation of cultural heritage can vary in rapidly transforming social settings. Cultural heritage was defined by the World Conference on Cultural Policies as "including the works of its artists, architects, musicians, writers, and scientists and the work of anonymous artists, expressions of people's spirituality and the body of values which give meaning to life. It includes both tangible and intangible works through which the creativity of that people finds expression in languages, rituals, beliefs, historic places and monuments, literature, works of art, archives and libraries". Cultural heritage is an indispensable resource as it constitutes a unique source of human creativity, development, and renewal. The value of the tangible heritage of monuments, temples, and other works of art such as paintings, sculptures, and handicrafts has been acknowledged. However, the less visible forms of cultural heritage, pertaining to oral traditions, aesthetic and religious beliefs, and rituals have not, until recently, received much attention. Intangible cultural heritage is a fundamental constituent of cultural heritage. As such, it comprises customs, representations, expressions, knowledge, and skills through which communities, groups, and, on occasion, single individuals perceive as part of their cultural heritage. Here we are faced with the distinct qualities of tangible and intangible cultural heritage and the complicated strategies for protection with regard to the latter. While tangible can be dealt

with relatively easily, since objects can only be in one place at one time, intangible such as knowledge and thought is continuously in flux over space and time, or in the words of Brown, "volatile, promiscuous and elusive".(2001)

UNESCO's Convention concerning the Protection of the World Cultural and Natural Heritage (1972) has defined cultural heritage and classified it into three parts such as 1) Monuments, 2) Groups of buildings, and 3) sites; whereas ASEAN declaration on cultural heritage outlined in July 2000 classify cultural heritage in six category as 1) Significant Cultural Values and Concepts 2) Structure and Artifacts 3) Sites and Human Habitats 4) Oral or Folk Heritage 5) The Written Heritage and 6) Popular Cultural Heritage. As per the Ancient Monuments and Archaeological Sites and Remains Act, 1958 ( No. 24 of 1958), if someone destroys, removes, injures, alters, defaces, imperils, or misuses a protected monument s/he shall be punishable with imprisonment which may extend to three months, or with a fine which may extend to five thousand rupees, or with both. It is disheartening to note that some people, forgetting that they are doing irreparable damage to invaluable archaeological masterpieces, inscribe their initials, names, places, addresses, or messages on these national treasures, hence conservation and protection of these monuments cannot be neglected any further.

Tolina Loulanski (2006) gives a conceptual focus of cultural heritage on three interrelated and complementary directions: 1) from monuments to people 2) from objects to functions and 3) from preservation per se to purposeful preservation, sustainable use, and development. Hence an adequate reexamination of cultural heritage, based on accepting its new functional dimension and integrating its multiple perspectives from an academic point of view requires the attention of Higher Education Institutions.

### ***Bhartiya* Knowledge System**

We are the beneficiaries of a unique body of literature called 'the *Vedas*' the world's earliest literary heritage which is carbonated to 1500 B.C. Apart from *Vedas* other literary creations of ancient India like 'the Panchatantra' by Vishnu Sharma and the Treatises on various branches of science, such as Charaka and Susruta Samhitas on medicine and surgery as well as Brihat Samhita on Astronomy by Varah Mihir. The vision of ancient and great educationists and reformers

of this country such as Raja Ram Mohan Roy, Swami Vivekanand, Ravindranath Tagore, Gandhi, Guru Nanak, and others have stressed suitable pedagogy suited to our cultural heritage. Gandhiji had conceived basic education giving central place to productive work by relating to other subjects. It was Gandhiji who led us in our struggle for freedom practicing the basic wisdom of ancient India which consisted of freedom from fear and freedom from hatred based on the ideals of truth and non-violence. Tagore emphasized an environment as a place for learning. Vivekanand visualized the integrated development of body, mind, and character by integrating socio-cultural learning needs into cognitive learning. There are also many thinkers and philosophers who have propounded and practiced the philosophy of integrating cultural heritage.

Education is the sum total of one's learning experiences during lifetimes – not just organized formal learning experiences in schools/colleges but all learning experiences. Even without our being consciously aware of it, culture determines how we think, believe, and behave and these in turn affect how we teach and learn. Education is a socio-cultural process hence a critical examination of the role of cultural heritage in human life is very important to the understanding and control of educative processes. The distinct aims and objectives of Preserving and Propagation our cultural heritage can be summarized under the headings of 'the four pillars of education' as identified by the International Commission on Education for the Twenty-First Century. According to the conclusions of the Commission, education should be broadly based on the pillars of:

*Learning to Know:* by “combining sufficiently broad general knowledge with the opportunity to work in-depth on a small number of projects”. The Commission further states that “a general education brings a person into contact with other languages and areas of knowledge, and... makes communication possible”, these results of a general education represent some of the fundamental skills to be transmitted through Heritage Education.

*Learning to do:* in order to “acquire not only an occupational skill but also more broadly the competence to deal with many situations and to work in teams.” In the national and international context, learning to do also includes the acquisition of necessary competencies that enable the individual to find a place of cultural heritage in society.

*Learning to live together:* by “developing an understanding of other people and an appreciation of interdependence – carrying out joint projects and learning to manage conflicts – in a spirit of respect for the values of pluralism, mutual understanding, peace, and cultural diversity”. In short, the learner needs to acquire knowledge, skills, and values that contribute to a spirit of harmony and co-operation among diverse individuals and groups in society.

*Learning to Be:* “so as to better develop one's personality and be able to act with ever greater autonomy, judgment and personal responsibility in that respect, education must not disregard any aspect of a person's potential...” such as his or her ancestral hereditary cultural potential. These values strengthen a sense of identity and personal meaning for the learner as well as benefit their cognitive capacity.

### **Steps Taken by Government for Carrying forward the *Bhartiya* Knowledge Systems**

The initiatives have been taken by the Indian Government with strict provisions introducing the ever-increasing threats to monuments of national importance and proper enforcement of the law thereby ensuring the preservation of the country's valuable cultural heritage. The Government has recently amended the Ancient Monuments and Archaeological Sites and Remains Act prohibiting construction including public projects within a 100-meter prohibited area. A national monuments authority is also being set up as the apex body to oversee the implementation of the Act. The conscious policy decision-making professional institutions that are instrumental in the preservation of the vast arena of India's rich cultural heritage through Government support are discussed here.

### ***The Archaeological Survey of India (ASI)***

It is the premier organization for the archaeological research and protection of the cultural and natural heritage of the nation which helps to maintain the ancient monuments and archaeological sites and remains of national importance. The main objective of ASI is to define the World Heritage in both cultural and natural aspects; to enlist Sites and Monuments that are of exceptional interest and universal value, the protection of which is the concern of all mankind and to promote cooperation among all Nations and people to contribute for the protection of these universal treasures intact for future generations adhering to a resolution by the General Conference of UNESCO in 1972.

### ***National Archives of India***

It is the central repository of non-current records of enduring value belonging to the ministries and departments of the Government of India. It also acquires and preserves private papers of eminent Indians and microfilm copies of records of Indian interests from abroad.

### ***Centre for Cultural Resources and Training (CCRT)***

The CCRT was set up in May 1979 to make students aware of the importance of culture in all development programmes by conducting a variety of training programmes for in-service teachers, teacher educators, educational administrators, and students throughout the country.

### ***Indian Council for Cultural Relations (ICCR)***

The ICCR was formed for the revival, reiteration, and renewal of the five-millennium-old Indian culture, exemplified by the energetic projection, development, and experimentation in Indian arts, the confident and creative expansion of Indian languages, and the great energy in Indian cinema.

### ***The Indian National Trust for Art and Cultural Heritage (INTACH)***

INTACH was set up in 1984 to protect and conserve India's vast natural and cultural heritage. INTACH recognizing the importance of heritage education in spreading awareness among the people set up the Heritage Education and Communication Service (HECS) in 1998. HECS is working to create awareness among different target groups such as the public, professionals, and city and local authorities. To date, INTACH has set up over 800 Heritage Clubs, with 20,000 student members in 45 cities, covering 21 States of India.

### ***Sanskriti Pratishthan***

Sanskriti Pratishthan was founded in 1979 to nurture some of the most essential elements of India's heritage and sees its role as a catalyst in revitalizing the artistic and aesthetic sensitivities of the Indian people. The Sanskriti Kendra revolves around activities related to art, craft, literature, performing arts, and social work.

### ***Akhil Bhartiya Gandharva Mahavidyalaya Mandal***

Akhil Bhartiya Gandharva Mahavidyalaya Mandal was established in 1931 and is being termed

as, 'The National Heritage Institution for Music' for its achievements. The Mandal aims at creating awareness of Indian classical music at a very tender age of a child and believes that once this process starts it is comparatively easier to enlighten the students about the rich heritage of music and gradually impart training through various teachers, gurus according to the traditional Guru Shishya Parampara.

Preparation of Visual Artists, Performing Artists, Art Teachers, Critics, Art Historians, Aestheticians, Designers, Architects, Art Directors, Film Makers, Curators, etc. are being catered to by a number of academic and professional academies and universities all over India through formal, nonformal and distance mode. Indira Gandhi National Open University (IGNOU) through the School of Performing and Visual Arts (SOPVA) aims at developing and offering programmes in collaboration with different specialized institutes leading to Certificates, Diplomas, and Degrees in the areas of performing and visual arts through the distance mode. Sangeet Natak Akademi, Sahitya Akademi, Lalit Kala Akademi, School of Architecture in different parts of India, National Institute of Design, Ahmedabad, Institutes of Design in Different regions of the Country, etc. are contributing their best in conserving and propagating cultural heritage.

### ***Role of Higher Education Institutions***

The success of any programme depends greatly on awareness and consciousness among young adults. HEIs can be instrumental to sensitize such groups through extension, dissemination, and outreach programmes on cultural heritage. Linking the university curriculum with cultural heritage in an interdisciplinary way is integral to promoting the importance of heritage for a sustainable future. It is anticipated that the developing cultural heritage will significantly contribute to a cultural shift by educating and inspiring new generations of Indians to embrace and advocate for sustaining indigenous culture. HEIs should develop a learning environment that is relevant to and reflective of the student's social and cultural experiences. They act as guides, mediator, consultants, instructors, and advocates for the students helping to effectively connect – their cultural and community-based knowledge to the classroom learning experiences. Teachers should use the students' home cultural experiences as a foundation upon which to develop knowledge and skills. Content learned in this way is more significant to the diverse

students and facilitates the transfer of what is learned in school/college to real-life situations. Teachers' function in transacting curriculum through culture-specific pedagogy shall focus on developing a knowledge base on the culture of self, knowledge, diversity, knowledge of the culture of others, and historical, cultural, and subject matter knowledge. The pre-requisite of culture-specific pedagogy is to develop a knowledge base on the cultural diversity of the nation. The teacher serving in a tribal concentration should know some basic facts about life and culture where they live, their food habits, child-rearing practices, etc.

India has a treasure of indigenous and traditional knowledge of natural resource management, and these can be reshaped and extrapolated in the curriculum to make the generation next with its modern concept of disaster management. Notion of digital cultural heritage database information on the global change specific threats, their causes, and new supports for cultural activities should be shared among universities. Synergistic impacts on cultural heritage shall be monitored in order to identify resilience levels and carrying capacity of cultural heritage. Observations, monitoring, and modeling data can be pooled in order to provide the basis for a coherent framework for risk assessment and management. Indicators should also be developed to measure changes in the appearance, material, and structural integrity of cultural heritage, whether it is built, archaeological, immovable, or moveable. Satellite infrastructure, non-intrusive and remote monitoring systems, and technologies can be put in to improve the monitoring and assessment of museums, galleries, archives, libraries, historic buildings, archaeological sites, and cultural landscapes, including changes to coastal heritage. The cross-disciplinary application of new technologies, for example, nanotechnologies, combined with traditional technologies and with an assessment of cultural acceptability of any new measures should be developed to improve the resilience of fragile and vulnerable cultural materials, respecting regional cultural differences and attitudes. In the "glonacal era" (Marginson and Rhodes, 2002), only HEIs have the potential to be active in the local, national, and global dimensions. For instance, doing well in global

rankings may strengthen the position at home with the Government and locals, and reshaping the curriculum might make the HEIs more attractive to a global scenario.

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# Culture in Education and Education in Culture : Preserving and Transmitting Bhartiya Knowledge System<sup>#</sup>

K C Vashishtha<sup>\*\*</sup> and Karnica Vyas<sup>\*\*</sup>

Culture, we all use the word. But, what does it really mean? Everybody's got it, but few people can define it. To some, the word brings to mind a painting by Michelangelo, an opera by Verdi, symphony halls, and art museums. To others, culture is "low-rider" cars with tuck-and-roll upholstery, and "norteño" music. To an anthropologist, culture is a "shared system of beliefs, values, and traditions that shape a person's behavior and perception of the world."

So, we all have culture. Everyone is part of a group of friends, relatives, ancestors, acquaintances, and fellow citizens from whom one learns how to act and, in many ways, to think. The group is united by common systems of communication (language), religion, economics, social organization, kinship, social control (laws), politics, and education.

If we talk about Folk culture, then the very first question that arises in everyone's mind is what is folk culture?

"Folk culture is a national culture". Folk culture is the complex cultural psychology and deep-rooted consciousness of a Nation. It is also the internal drive for maintaining social harmony and development. As a cultural expression of national history and real life, folk culture gradually went into people's everyday lives. With the whole nation's feelings, it highlights a country's soft power. Furthermore, it is also the most concentrated expression of the National spirit.

When a kind of culture becomes the common cultural wealth for humanity, it can reach beyond space and time. Excellent folk culture is an important part of contemporary Indian culture. It not only has a profound influence on the overall Indian cultural personality but also embodies the contribution of Indian culture to the entire humanity. So, Indian folk culture is an important part of human cultural wealth. Some people regarded our folk culture as inferior and thought agricultural civilization could not adapt to industrial civilization. Such a mindset almost destroyed the Nation's cultural identity in a certain period of time

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<sup>\*</sup>Professor, Faculty of Education, Dayalbagh Educational Institute (Deemed University), Dayalbagh, Agra (Uttar Pradesh) [kcvashishtha@gmail.com](mailto:kcvashishtha@gmail.com)

<sup>\*\*</sup>Junior Research Fellow, Faculty of Education, Dayalbagh Educational Institute (Deemed University), Dayalbagh, Agra (Uttar Pradesh) [karnica.juvenile@gmail.com](mailto:karnica.juvenile@gmail.com)

In order to realize the revival of our culture and the country, a strong cultural identity is needed. The function of folk culture refers to its communicative capabilities and influence. For a few minutes rather than thinking about the whole concept of culture we talk about the Individual. The most important aspect of an individual is his or her character, then it is very important to note, how the character-building of an Individual takes place.

## Where are Our Character and Wisdom from?

It came from the cultural heritage that our ancestors left behind. The way we do things and our attitudes depend mostly on our cultural environment. Folk culture exists in each person's soul. Once the folk culture gets lost, the whole country's morale will be destroyed and people will be demoralized. The social Morale of a country and a nation is formed in the long term, and specifically manifested in people's common consciousness including emotion, thinking, acting, and habits. A nation becoming a community and forming a consensus is a natural mechanism for obtaining stability through all kinds of ups and downs.

However, for a long time, the educational function of folk culture was ignored and excluded from school education. Because of the absence of folk culture in the textbooks of middle and primary schools, many people lack knowledge about Indian traditional culture and customs. So they are indifferent to the concept of folk custom. Putting folk custom knowledge into school education can not only let students understand Indian traditional customs and traditional etiquette, but also teach them the essence of Indian culture, traditional virtue. It cannot be ignored because it is an important way to find India's Identity in the globalized environment.

## Interwoven Relationship of Culture and Education

Culture and Education are indispensable, as they are simply two sides of the same coin. The two concepts are so interwoven that even if anyone tries to separate them, and they end up with no results in hand. The two concepts can in fact be said to be indistinguishable, as the primary definition of *Education is Acculturation*.

Every human society, whatever its level of technical evolution, devotes considerable attention to transmitting its cultural heritage to the young. This *Transgenerational transmission of culture* has helped to cement human solidarity and to ensure the continued survival of society over the ages. Before the emergence of schools as specialized agencies, education took place in society, where the young and not so-young became educated by simply living their culture education (in its true sense) was in fact first threatened by schooling, and most societies have been questioning the Educational Effectiveness of schools ever since they were invented.

If we look into the Linkages of Education and culture, i.e. how both of them mutually affect each other then, the three levels come in front of us viz. –

**The Mega Level** – This level is concerned with the overall environment in which culture and education would need to thrive, and the discussion is about which various stakeholders can create enabling conditions for this to happen. The significant stakeholders that we are talking about are Governments, the Elite class, civil society, and cultural professionals/activists.

**The Macro Level** – The Macro level is concerned with Education Policy, the curriculum and all other inputs into an Education Programme. This level should take a cue from the Mega level and transform the enabling environment created at that level into policy directives and curriculum, teaching and learning guidelines for the school. What is needed here is something that has been conspicuously missing from

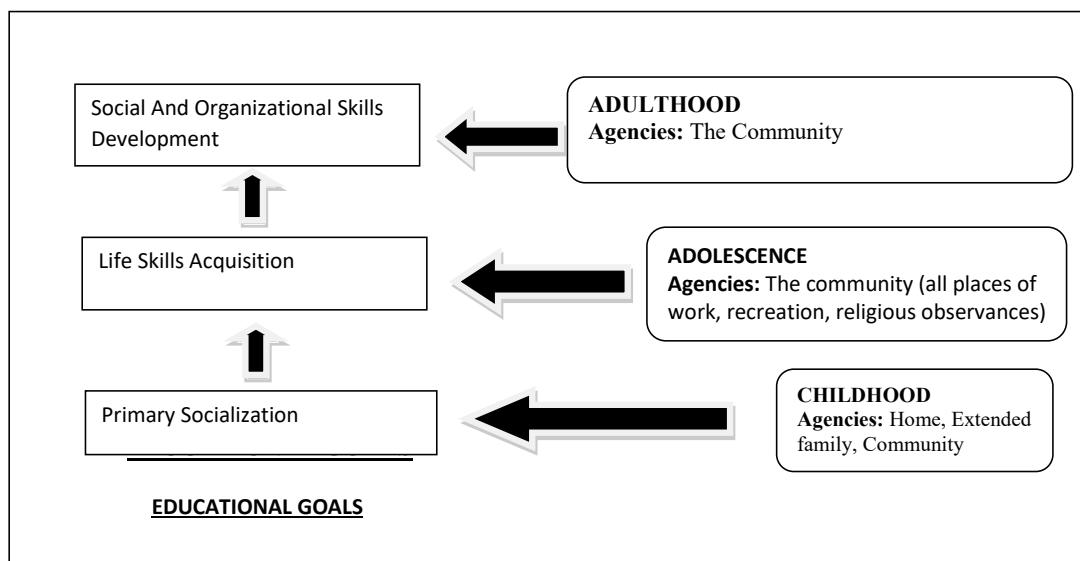
the educational reforms carried out, over the years bringing the principles of Indian traditional education to bear on “Modern Educational Policies”.

The Fig. 1 shows Education as a lifelong affair, well ingrained into societal life and involving all groups in society.

**The Micro Level** – This is the level of school organization and management as well as that of classroom teaching and learning. It can be easily seen that the tone has to be correctly set at the mega and macro levels of educational development. It is important that the school administrator and the classroom teachers are fully involved in all aspects of the school activities and children learning through culture and develop the acquisition of culture through education. This is one way of ensuring that those who deal with learners have fully internalized the new ideas being canvassed.

Cultural tendencies impact the way children participate in education. Table 1 below describes different expectations about “normal” school behavior for students from individualist and collectivist cultures. As you review this information, take a moment to think about how teachers who lack knowledge about culture might interpret the behavior of a child from a collectivist culture. These differences may cause educators to inaccurately judge students from some cultures as poorly behaved or disrespectful. In addition, because cultural differences are hard to perceive, students may find themselves reprimanded by teachers but fail to understand what they did that caused concern.

**Fig. 1: Organizational Set up for Traditional Education**



The influence of culture on beliefs about education, the value of education, and participation styles cannot be overestimated by many Asian students, for example, tend to be quiet in class, and making eye contact with teachers is considered inappropriate for many of these children (Bennett, 2003) In contrast, most European American children are taught to value active classroom discussion and to look teachers directly in the eye to show respect, while their teachers view students' participation as a sign of engagement and competence. When a country prospers, it must have a long time of preparation. *"Excellent folk culture is the root of our culture"*, the source of wisdom and inexhaustible motive force for cultural power. When Indian folk culture gets strong, the dream of India becoming a cultural power will come true.

Culture can also be relied upon to address the challenges of access, gender equity, relevance, quality, and efficiency currently plaguing the development of Education in India. In more concrete terms, employing culture-routed strategies can contribute to the search for viable solutions to these problems. Figure 2 shows the challenge areas and the problems that society is facing and the culturally routed solutions.

Just as each human being receives from society the gifts of family life, community life, education, vocation, legal rights, safety, and protection in the same way he or she inherits from society the valuable gifts of cultural heritage.

With all the above discussion it can be concluded that promoting education-in-culture and Culture-

in-Education will help in addressing the issue of relevance which has eluded educational reforms to a certain extent in our country. It will help also lead to a desirable paradigm shift that returns education to its original meaning of Acculturation, thereby contributing to rediscovering education in India.

The task involved however requires radical actions on the part of the Government. Very little can be achieved at the school level. The 'grand decisions' cannot be taken at the mega and micro levels. Education and cultural issues should therefore be seen in the larger perspectives of Indian cultural development issues. The seriousness with which these are addressed, will to a large extent determine the seriousness, with which culture will permeate Education in the whole country.

Education and culture are intimately and integrally connected. Hence, the cultural pattern of a society conditions its educational pattern. For example, if a society has a spiritual pattern of culture, then its educational procedures will emphasize the achievement of Moral and eternal values of life. On the other hand, if the cultural pattern of a society is materialistic, then naturally its educational pattern will be shaped for the attainment of material values which promote the pleasure of senses and material comforts. It may not be borne in mind that a society devoid of any culture will have no definite educational organization. Hence, it may be safely asserted that the culture of a country has a very powerful impact on its educational pattern.

The transformation of India should not lose sight of the deep roots of education. It's being seriously

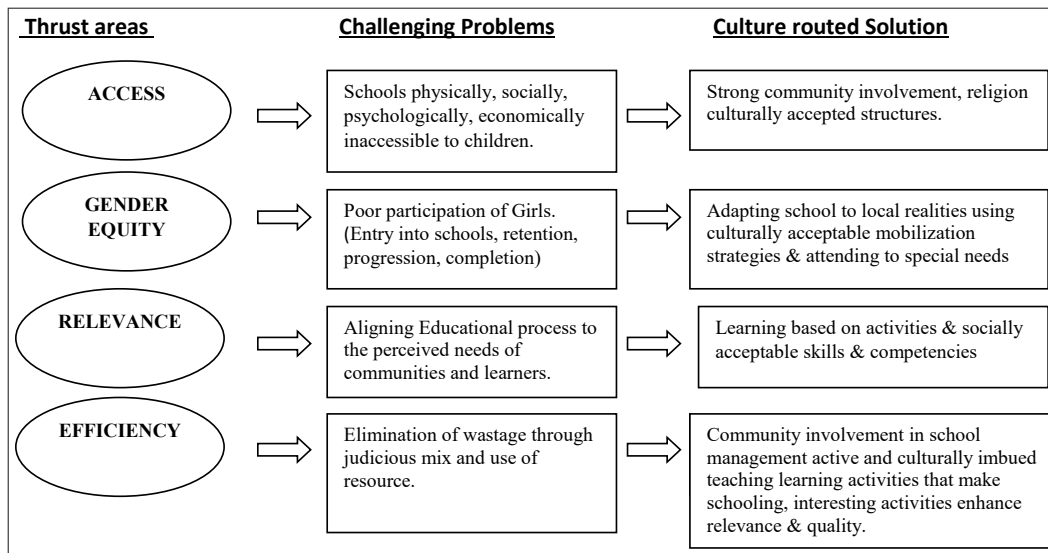
**Table 1: Individualist and Collectivist Cultural Perspectives on Education**

S.No.	Common Features	Individualist Perspective	Collectivist Perspective
1.	Student's Work	Independently working; helping others may be cheating.	Working with peers and provide assistance when needed.
2.	Student's Engagement	Engaging themselves in discussion and argument to learn to think critically.	Quiet and respectful in class in order to learn more efficiently.
3.	Property Status	Property belongs to individuals, and others must ask to borrow it.	Property is communal.
4.	Teacher's Role	Teacher manages the school environment indirectly and encourages student self-control.	Teacher is the primary authority, but peers guide each other's behavior.
5.	Parental Role	Parents are integral to child's academic progress and participate actively.	Parents yield to teacher's expertise to provide academic instruction and guidance.

Source: Adapted from *Individualist and Collectivist Perspectives on Education*, from the Diversity Kit (2002) Providence, R.I.: The Education Alliance



**Fig. 2: Culture- routed Solutions to Major Educational Development Challenges**



anchored by the people's culture so that we do not make the people extinct by destroying their culture. An education is the only thing that can keep you psychologically in your socio-cultural frame. Hence it is the prime need of the hour that with modernizations whatever advancements are coming, they should remain with the pace of the development of the culture, as development in the culture, helps in the advancements of education, and advancements in education help in the development of the culture.

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# Music-Yoga Fusion Programme in Curriculum for Holistic Education

Sri Arun Dubey\*

Yoga is an ancient practice that builds strength and awareness and brings together the mind and body. It includes breathing exercises, meditation, and *asanas* or poses that stretch and flex various muscle groups to encourage relaxation and reduce stress. There are many advantages of yoga. Practicing yoga is said to come with many physical and psychological wellness benefits. The importance of yoga lies mainly in the several different ways it benefits our health. Whether one has a sedentary lifestyle or is a professional athlete, size and fitness levels do not matter. Yoga not only improves our body posture and tone, but it also helps resolve joint problems, relaxes our sympathetic nervous system, reduces stress, and brings a sense of calm.

Music is an art concerned with showcasing ideas and emotions in different forms through the elements of rhythm, melody, harmony, and colour. The energy and force relate to its beauty presented in audio. Characters of varying degrees that are found in music, can affect one's mood. Music can raise someone's mood, get them excited, or make them calm and relaxed. Music also - and this is important - allows us to feel nearly or possibly all emotions that we experience in our lives. The possibilities are endless. Music is also known to be the universal language of humanity. It has the power to bring positivity and entertainment into the lives of people. Everyone loves music because it holds the power to transform the mood and bring a sense of relief in life.

Thus, music can be of great help in the practice of Yoga and Yoga also supports music practice. The purposes and objectives of both are almost similar. After long experience in teaching Indian Classical Vocal and Naad Yoga to students of different ages, levels, and countries and by analyzing the experience in Music and *mantra* therapy, the author has designed a *Music and yoga Fusion Programme* that may be applied to Yoga centers, schools, rehabilitation centers and everywhere to help people to improve their health, psychological and emotional well-being, mental

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\*Indian Classical Vocalist (Gwalior Gharana), Music Teacher, Naad Yoga Scholar, Music & Mantra Therapist.

strength, and level of consciousness. Excerpts of the Programme are presented in this article. Following important philosophical questions about which people ponder are also discussed in this article:

- i. How to lead a healthy and happy life and teach the same to our future generations?
- ii. How can we take benefit from the ancestral heritage of Indian Classical Yoga and Music in our modern life?
- iii. What is Yoga and how can it be applied in Music?

We wish for the well-being of our children, our country, and the whole world (*Sarve Bhavantu Sukhinaha*). But the problems of the present time have so many paradoxes and contradictions such as:

- As more and more big cities are coming up, more and more people are suffering from loneliness.
- Though medicine and pharmacology are rapidly developing, more and more incurable diseases are appearing, and it's becoming difficult to find healthy people;
- though there is the internet providing all possible information, the wisdom of the people is becoming lesser and lesser.
- though more toys and entertainment are provided to our children, their happiness level is decreasing.
- people work their whole lives, putting their health and all forces into money-making, but when they reach that high desirable status, they find themselves lonely, sick, and not able to enjoy anything. But still, we insist that our children get the same so-called "good" education and career, etc.

By traveling and observing the people of other countries and communicating with different people, we understand that such problems are everywhere – as if there is degradation going on instead of evolution everywhere. With the rapid tempo of present life, for our experiments with lifestyles, we pay by our health – both physical and mental.

When a child can't solve the problem, he approaches his mother or even grandmother. Likewise, more and more people all over the world in their search for solutions to problems look towards ancient Bhartiya knowledge, which is time-tested and proven. What are the main features of modern society? Success, wealth, easy life, achieving more with less effort, personal comfort, fame, competition, etc. But if we look into the ancient knowledge of *Sanatan Dharma* and Yoga, we find that the path to happiness is entirely different. The more we mellow down our Ego, the happier we are! Purity of thought and selflessness lead to control of the mind which gives power and freedom. And everything that has true value in this life is gained by hard work, self-discipline, and dedication. Ego and pleasures as per Yogic Science connect to lower *chakras*. The difference between a man and an animal lies in the ability of a man to rise to a higher state of consciousness.

By following the values and systems of our modern society, we cannot achieve any happiness. We can get only temporary satisfaction or pleasure, but not the ultimate pleasure or Ananda. If we really want a healthy society and a healthy future for our new generations, we should reform our present form of education. Education creates habits, ways of thinking, and values.

We can attain the highest level of consciousness and control through *Ashtang Yoga*. *Ashtang Yoga* describes the path of Yoga as having eight important levels. And the starting point is our habits. *Yama* and *Niyama* – inner and outer habits are the base of our health.

The root *chakra* is called *Muladhara Chakra* which controls fears and basic trust. To overcome the trust and fear issues, we have to take our first step from ie separation of Self towards Unity. By overcoming some inner obstacles and always proceeding towards the union with the Universe, we balance our desires of pleasures (level of *Swadhisthana*), then the social position (*Manipura* level), then relations with others – not only with those who please our ego and give us comfort but with all (*Anahata* level) and so on. Most of our problems lie there – on these four basic levels.

Bharat is a country, immensely rich with holistic ancient knowledge, traditions, and culture. Throughout its long history, Bharat witnessed the rising and falling of many civilizations. Only due to knowledge repertoire, it could sustain its identity as a spiritual land. Why don't we pass on these treasure troves of knowledge to our coming generations?

Until the recent past, Yoga was a less-known science. Very few people had knowledge of it. Nowadays it is becoming more and more popular everywhere and is commonly understood as a sequence of *asanas* with breathing and meditation. Many people try that but give up, realizing that it is not suiting them. It requires some self-discipline, persistence, patience, and some willpower. So, fewer people engage their children in the practice of Yoga. It is more pleasurable for us to see our children getting the best results in Mathematics at school than to see them meditating. That's because we don't understand that success in any sphere lies in control of the mind, persistence, and patience. And we don't understand what real Yoga is. Yoga means union - the union of mind, body, and soul.

When we study the lives of sages, we find that together with the realization of one's Soul, there comes the experience of Oneness with the whole Creation, the state of Union with all souls. This is real Yoga. For that, one should transcend the consciousness.

What is beyond the conscious mind? Intuition. According to Yogic science, after *Manomaya kosha* (mind) *Vijnanamaya kosha* i.e. intuition exists. On reaching this level we can speak without the use of verbal language. We can connect Soul to Soul with every living being or with any object of Nature. And that is possible through *Naad*, which can be explained as a continuous flow of energy through resonance. The "vehicle" of *Naad* is *sound*.

Sound is *Brahman*. It represents *ether* or *akash* element (*akash*), and the effect of Sound is the most subtle and the most powerful. With the help of sound and through *Naad* we can connect with anything, we can charge ourselves, we can achieve the highest state of *Yoga – Samadhi*, and this kind of Yoga is called *Naad Yoga*.

In our explanation of true Yoga, we raised it up to its highest stages. *Naad Yoga* starts from the level of the *Anahata chakra*. But as we stated before, most people get stuck on the lower levels. This *Anahata* level is opened only if we succeed in *Pratyahara* (5<sup>th</sup> stage of Yoga), which means control of the senses and mind control. Our heart provides the connection with every soul, opens all kinds of knowledge, and awakens our intuition unconditionally which gives eternal happiness. How to reach that level? Our way seems to take so long to reach that state, almost impossible in our life conditions. Let's leave this question unanswered for a while and switch to a different subject.

We have already discussed that ancient knowledge is a holistic science. Let's turn our attention to another "treasure" of Indian ancient knowledge. And that is Music – *Indian Classical Music*. Music was also a secret science before. We may not believe that in old times expert musicians could light the fire or cause the rain with music. But we know well that the power of Music is widely used in movies and ads. It is obvious that music changes the mood of a person just in a second. But how does that music, which we hear everywhere every day affect us? Which moods it is creating? Let's imagine that we have started Indian Vocal Music classes in our educational institutions. All these problems can be tackled.

On the contrary, why the teacher of classical music is sitting with *Tanpura*, playing only two notes, and asking his students to sing the base note Saa for a long time? Because the Saa note is the key to unlocking our root *chakra ie Mooladhar*. Through this practice, some good and needful habits are developed in the process. Singing gives wonderful emotional expression and relaxation. The best musical instrument, which gives us health and happiness, is hidden in every one of us. *Voice* has more power and effect on the human body than any musical instrument if it is properly mastered. The *sound frequency* of our own voice has the most healing power. Slowly and gradually the teacher introduces every note to his students, displaying its tunes and how can one not have different "tunes (shruti). For the same reason – each note is a key, and it has its frequency. Some sound frequencies are considered to be healing and some are destructive. When we sing out proper notes, we feel emotional relief and some healing effect. Sound vibration is a *subtle stimulation* of the most sensitive points in our bodies.

In vocal classes students naturally learn to remain in one stable posture (*Asana* level) and proper breathing (*Pranayama* level). When we sing in any *asana*, we can feel its different effect. This allows one to get deeper into *asana*, to relax in it, and to spend more time in it. Masters of Indian classical vocals can sit in one posture for many hours; they have the breathing capacity of a *yogi*, and he is able to *control their prana* (vital energy).

Why do vocal classes include different note exercises (*alankars*) than singing of songs? Note exercises are wonderful practices for the mind, leading to mind control (*Pratyahara* level of Yoga). Needless to say, they awaken musical hearing, open voice (*Vishuddhi chakra*), and develop creativity as well.

After some learning, when the vocal teacher sees that his students are confident in note practice, he introduces the *Raaga*. *Raaga* can be considered as a unique ancient Indian instrument of Music Therapy. *Raaga*-therapy is not less effective than yoga-therapy. *Raagas* are perfectly balanced and based on the knowledge of Ayurveda. Thus, they can be taken as a "medicine" for different kinds of imbalance or disease in the body.

It is not easy for the students to master the *Raag*. It takes quite a long time of daily practice. Each *Raaga* has some special combination of notes, and as we mentioned before, special frequencies of notes affect different centers in the human brain and body. Each *Raaga* creates a different special mood in the mind.

Master of Indian Classical Vocals first "invokes" the *Raaga* by singing its special notes in the typical *Raaga* combination (*chalan*). He slowly "opens" the *Raaga* and creates its special flow. He merges in the energy, created by *Raaga*, and then all listeners can feel that different mood of *Raaga* and its unique 'pleasure'. In the language of Yoga the process of '*Dharana*' (concentration), is the sixth level of *Ashtang* Yoga. In vocal class, the students learn and practice *Dharana* through the *Raaga* more easily and happily than in the classical yoga classes.

When the musician comes to a state where he resonates in *Raaga*, and gets immersed in it, his thoughts stop and he feels unconditional bliss, when he has reached the state of *Dhyan* (meditation), which is the seventh level of Yoga. After that only *Samadhi* is there. *Samadhi* is a complete surrender of one's ego and merging with *Naad*, ie a complete Union with Brahman – the eighth level and the final destination of Yoga. The greatest Musicians of the past practically proved that *Samadhi* is possible. Thus, Music can be taken as one path of Yoga – leading from the diversity to the union, from the frustration of separation – to the unconditional happiness, a pleasant path, available for most people. There is a great danger if we hurry to learn fast. When people start their yoga practice directly from meditation, they often get mental problems, because body and mind should be properly prepared for that.

Very few people can understand the higher stages of Yoga. The levels of *Asana* and *Pranayama* are much more understandable to society. Likewise, *Raaga* is not easily understood by most people - it can never compete with Pop or Folk music in popularity. Classical music is for the classified people. For the *Raaga* also

preparation is also required. For a child, who grows up in a family of musicians, music comes into his life very naturally, if he is not forced, very soon he starts to think about music. He becomes creative, balanced, and satisfied – he naturally becomes a musician.

In the same way, if we introduce music to beginners, it should be done slowly and smoothly – first as sound, then as a beautiful play with the notes, then as heart-touching songs and *kirtans*, and only after that – as *Raaga*. Slowly and gradually the mind calms, disciplines, and starts taking pleasure in the “tune” of sound. We need proper guidance to achieve this path of Music or Yoga.

When the students become confident in their note practice, we can introduce *Mantras* to them, before learning the *Raaga* Notes which are also *beej-mantras*, and through proper note practice we can balance all body systems. When the sound on some special frequency turns into a *mantra*, then we attract some *specific energy*. With the proper guidance musical *mantra* will open in its best way and will create a mighty flow. For the mind it will be easier to concentrate on chanting, it easily calms down and merges in the sound with pleasure.

So many times, we see very good and expert yoga teachers, who organize *mantra* chanting in their classes. Unfortunately, many teachers have no understanding of how to chant *mantras* properly, which notes to take in chanting, and how to create the flow – so their chanting is only mechanical repetition, based on willpower. Students do not get benefits out of it.

Before the level of *Pratyahara* (control of the mind), Yoga is just equal to physical exercises. With joining the practice of Music, Yoga practices get different tones and tenor. By practicing note exercises we get to the level of *Pratyahara* naturally. Meditation with sound is a wonderful practice, which is good for people with a running mind, full of tension. But unfortunately, most sound healing sessions nowadays are conducted by people, who don't have any musical education. Such people widely use singing bowls and other instruments with healing sound frequencies without a proper understanding of their effects and the effects, created by rhythm (*taal*). So, it will be very

good to teach Music to some yoga teachers, who want to use the sound in their Yoga practice effectively.

On the other hand, if Yoga is not introduced to Musicians, there is a risk of musicians becoming moody, egoistic, and running after glory and fame, because Music has the capacity to increase the element of fire. A good teacher develops habits and qualities in his students, he works much on positive thinking – uplifting quality of thoughts and uplifting energy level of his students gradually. And that is the importance of Yoga in Music learning.

Yoga and music class includes *Pranayama*, note and vocal exercises with and without rhythm, *Asana* with *Mantra*, singing and listening to *Raag*, chanting *Mantra* in *Raag*, singing *Bhajan* and *Kirtan* in *Raag*, Concentration and Meditation on the healing sound frequency or *Raag* and some other practices. Yoga and music class can be both therapeutic or educational class and can be conducted anywhere for different kinds of people, as it has plenty of effects. On combining the effects of Yoga-therapy, Sound-therapy, *Mantra*-therapy, and *Raag*-therapy one can have so many therapeutic advantages. The main principles of learning this is steady, slow, natural learning, constant self-observation and awareness, and individual attitude measurement.

## Conclusion

The idea of fusing Yoga and Music proves to be very successful. Why not unite the power of Yoga and the power of Music in a balanced way? Why not apply this Unity to our educational system?

The Author hopes that this article will awaken interest in the Fusion Programme of Music and Yoga. It should be adopted in all educational Institutions both at school as well as higher education levels so that it becomes popular and common among people in their daily life. Presently, this type of Yoga & Music Fusion Program is introduced to Morarji Desai National Institute of Yoga, and hopefully, soon we will see young and inspired Yoga cum Music Teachers, who will bring to society natural, soft, and effective methods of health improvement, personal development, and spiritual growth. □

# Ancient Bhartiya Wisdom in Modern Context: Everlasting Relevance of Bhartiya Knowledge System Heritage for Human Development

Meenu Sharma\* and Baishalee Rajkhowa\*\*

Human development is imperative to the growth and development of skills of an individual to live a healthy and quality lifestyle in society. Ancient *Bhartiya* wisdom helps in the overall development of human beings. Today, there is a need to utilize this ancient *Bhartiya* wisdom to stabilize life and society. Ancient *Bhartiya* knowledge systems include *Prasangika*, *Advaita Vedanta*, *Mimansa*, *Visheshika*, Jain, and Baudh, among others. The objective of the present article is to find out the relevance of ancient *Bhartiya* wisdom in human development. Thus, the article is an attempt to find out the contribution of ancient *Bhartiya* wisdom and its relevance in human development in the present context. *Bhartiya* traditions have contributed much to our current understanding of the mind and emotions, and their deep understanding of these processes is reflected in the techniques of mental training like meditation. The present article is based on an exploratory and in-depth study of the primary texts of ancient *Bhartiya* wisdom for human development in the present context through the theory of Hermeneutics.

The wisdom of the ancient *Bhartiya* scriptures can affect the perspectives, actions, and behaviour of individuals. It may also empower individuals to make strong decisions, develop anticipatory thinking, normative and strategic competence, and develop skills like problem-solving and collaboration. Proper and adequate knowledge aims to provide a set of instructions in order to instill a positive attitude towards life, ethical behaviour, and empathy towards others. It will also help to identify the areas that require more attention on the problem areas for better personal development. According to *Rig Veda*, "Education is something which makes a man self-reliant and selfless." Ancient *Bhartiya* wisdom promotes the incorporation of spirituality, and

yoga in the education system in order to maintain a sense of humanity and maintain an emotional balance in life. Education whether formal or informal leads to human development and brings about remarkable changes in the growth of knowledge, behaviour, and practices. The same has been envisaged in the age-old scriptures which are considered to be an oeuvre of philosophy, science, medicine, architecture, astronomy, mathematics, sciences, music, and art forms.

The epics of *Mahabharat* and *Ramayana*, the *Upanishads*, *Puranas*, *Itihas*, *Bhagavad Geeta*, the epics of *Rig*, *Yajur*, *Sama*, and *Atharva*, Kautilya's *Arthashastra*, *Manusmriti*, and Buddhism are just a few of the many ancient knowledge sources found in Bharat (Singh, 2017). According to the *Kathopanishad*, to be eligible to even enter the portals of the ancient wisdom regarding self-knowledge which is one of bondage, liberation, and immortality, one must be so earnest in their prayers that they are willing to overcome all temptations toward pleasure, wealth, and fame that is, they must be willing to overcome the strongest temptations away from human desire. We find verifiable knowledge in the *Veda*, the *Upanishads*, the *Geeta*, and other records of ancient *Bhartiya* wisdom. The final words of the *Rigveda*, "*Samgacchadhvam samvadadhvam*," encourage unity and harmonious communication among all. This suggests that the ideal life that the collective has is perfectible. Certain qualities and values, such as humanity, humility, nonviolence, tolerance, simplicity, self-control, lack of ego, and non-attachment, are highly valued in ancient knowledge. *Pravritti Marga*, or the path of action, was the primary focus of the Vedas. As a result, it covers a wide range of subjects, including economics, botany, chemistry, physics, and music. The foundation of emotional intelligence, which is essential to every aspect of human functioning, is found in the writings of ancient Bharat. (Goparaj, 2011).

## Vedas

The Vedas are collections of archaic moral codes that prioritize i) Truth (*Satayam*), ii) Austerity (*tapa*), iii) *Damah* (Sense control), iv) Peace of mind (*Samah*),

\*Associate Professor and Head, Department of Public Administration, Royal School of Humanities and Social Sciences, The Assam Royal Global University, Guwahati, Assam-781013. E-mail: m.sarmah@rgu.ac

\*\* Associate Professor and Head, Royal School of Humanities, The Assam Royal Global University, Guwahati, Assam-781013. E-mail: baishalee.rajkhowa@rgi.edu.in

v) *Dharma* (Righteousness), vi) *Danamor* Charity, vii) *Daya* (Mercy), and viii) *Nyasah* (Renouncing). The *Vedas* show how to become knowledgeable and realize the concrete form of the abstract. According to Vedanta, each person possesses a divine capacity for self-development. If a person uses this capacity to further their own development, it will inevitably benefit the organization and society since that person is a member of both, so long as they are impartial or duty-bound. In the Vedic era, people began to learn the essential attributes of the universe. They understood and were aware of the planet system, day and night system, solar system and lunar cycles, predicted the place of planets, had knowledge of seasons, *Nakshatras*, astronomy, learned the science of astronomy, calculated the exact time of solar and lunar eclipse, prepared yearly almanac, had proper knowledge of mathematics and were able to calculate without the use of calculator, they were far advanced in the preparation of medicines (Ayurvedic) and knew skill of surgery (Sanghvi, 2013). Epic like Ramayana described the magical powers, and knowledge of aeronautical science, *Pushpak Viman* of Ravana mentioned is an example of advanced knowledge of science. The *Vedas* are considered by Sri Aurobindo as books of knowledge. It contains the “truth of science, that the modern world does not at all possess. He discovered in the Vedic hymns, the knowledge of the supermind. Towards the end of the Rigveda, the future task of humanity is described.” *Manurbhava Janaya Daivyam Janam*” means first become the intellectual being in its perfection and then generate the divine being. The *Veda* is a science of the mind and the supermind that lays down efficient techniques for meticulously training, refining, and bringing man into the supermind’s operation. Under the specific symbols of Agni, Indra, Usha, Pusan, Surya, Savitri, Varuna, Mitra, Aryaman, Bhaga, Soma, and Brihaspati, the entire discipline of *Veda* is a complex, methodical effort in which various human powers can be interwoven, purified, and developed (Joshi, 2023).

### ***Upanishads***

According to the *Upanishad*, everything in the world is illuminated by the ‘Light of the Self’. There must be some sort of action or labor done in order to achieve Self-Realization (Rajeev, 2007). According to the *Upanishad*, the organization can succeed through leadership (Karma) and devotion (Bhakti) to the organization by applying business knowledge (Jnana). *Jagat hitya cha, Atmano Mokshartham*: Every job offers us the chance to succeed in everything we do, acquiring

wealth and spirituality in the process. *Archet Dana Manabhyam*: Praise individuals for their industrious divinity within as well as for their material possessions. *Atmana vindyate viryam*: The divine provides the strength, inspiration, and motivation needed to perform tasks well and efficiently. *Yogah Karmashu Kaushalam, Samatvam Yoga Uchyate*: The most successful workers are those who maintain a level head. *Shahedi Bhavana Assya Krishna Bhavati Tadrishi*: We become what we think, and we succeed as a result. A focus on the mean guarantees the conclusion.

### ***Bhagavad Geeta***

The *Bhagavad Geeta* emphasizes the value of self-control and working without expecting results. Self-management is crucial because, as the *Bhagavad-Geeta* states, “what the great man does, the commoners follow.” The *Bhagavad Geeta*’s teachings are comparable to the contemporary definition of altruism, which is the act of helping others without regard for one’s own benefit or self-interest.

The *Bhagavad Geeta* instructs one to work with dedication by exercising detachment, which is attained by exercising self-control and subduing cravings. It also implies that if we get up off our lows and walk through the door of opportunity that lies ahead of us, we can control ourselves just like Arjun did on the battlefield. Though it is expressed differently, the *Geeta* shares the concept of Karma, or work, as well. It teaches us that serving the Lord with our labors is a kind of worship. When work is performed with total devotion and is viewed as an offering to God, it becomes a joyful endeavour that enhances one’s capabilities beyond what they previously believed possible and enhances the work-life balance. While ancient *Bhartiya* philosophy does not discount the importance of labour, it does try to balance it with happiness as productivity and fulfillment increase.

The *Geeta* is the most influential religious text. The concepts of wisdom found in the *Geeta* include knowledge of life, emotional control, control over desires, decisiveness, love of God, duty and work, self-contentedness, compassion, insight, and personality integration. All of these qualities contribute to an individual’s improved well-being (Vahia, 2008). It also provides a wealth of leadership lessons for the modern era. The scripture has 700 verses. This conversation takes place between *Lord Krishna* and his friend and disciple *Arjuna*, who is hesitant to engage in combat with his relatives. It serves as a manual for spiritual

wisdom, and its lessons are also relevant to the mental growth of people. It highlights how crucial it is to live according to one's *Dharma* or purpose. *Arjuna* is urged to fight by *Krishna* because it is his duty to do so (Jaiswal, 2023).

### **Arthashastra**

Chanakya's *Arthashastra* advises the king and the government to take moderate measures instead of making drastic choices. Only when people cooperate, can authority triumph. The public holds the king and the administrators accountable as they are regarded as the people's servants. "*Sukhasya Mulam Dharma*," as stated by *Chanakya*, indicates that happiness and prosperity stem from righteousness (or ethics). In addition to teaching us how to foster more moral and responsible leadership at the individual and organizational levels, *Kautilya's Arthashastra* offers a variety of economic policy measures to support economic development in the economy. It also guides us toward reestablishing organizational harmony in order to create a sustainable business through spiritual congruence (Tanwar, 2014). It provided detailed guidance on how to build and maintain a strong and prosperous kingdom. Treaties on politics and governance emphasized the need for leaders to be honest, just, and compassionate.

### **Bhartiya Knowledge Systems**

Ancient *Bhartiya* knowledge systems include *Prasangika*, *Advaita Vedanta*, *Mimamsa*, *Visheshika*, *Jain*, and *Baudh*, among others. It is possible that the values of traditional *Bhartiya* wisdom conflict with the pressures placed on students with their families and schools to pursue education and financially rewarding careers. It is true that young people look up to their elders and frequently emulate or follow in their footsteps. Wealth creation and the methods for achieving it are highly valued. Children are predisposed to that kind of life because of this. But if we support the development of other traits as well, they might discover a well-rounded perspective. At that point, they will be able to appropriately elevate the concept of wealth. Our goal is to teach the learners what a meaningful life should be. Wealth should not be the prime motive of one's life. Maybe, even after achieving wealth, it will become evident that accumulating wealth is not enough to make a life meaningful. Both ethical and unethical methods can be used to create wealth. About this, there is a Sanskrit shloka. First of all, it instructs us to refrain from doing harm to others while pursuing wealth. Second, we should not accept money from immoral

people or bow down to them. Money obtained through dubious means is incompatible with a moral existence. We can refuse to take this money that was obtained dishonestly. And lastly, any money we make increases significantly if we lead a moral life. Even if we don't make much, it will be worth something different to us than big quantities of dirty money. This money will help us along the way.

### **Human Development**

Human development means the development of the physical body with mental/psychological development, emotional development, control of the senses and mind, and knowledge of self. It will also help in the unlocking of inner peace, harmony, spiritual growth, and holistic well-being. Ancient *Bhartiya* wisdom helps in the overall development of human beings. Today, there is a need to utilize this ancient *Bhartiya* wisdom to stabilize life and society. Due to lack of knowledge, lack of spiritual knowledge, and distancing from the ancient *Bhartiya* wisdom, people have been living their lives in poverty, hunger, illiteracy, blaming government and other people, and they have no respect for fellow human beings and their families. They are not aware of themselves and have no control over their senses and minds. The increasing crime rate in society, increased cases of corruption, and man-made disasters are the result of a lack of knowledge of ancient *Bhartiya* wisdom.

In the *Mahabharata*, a bewildered *Arjuna* seeks guidance from *Lord Krishna* while fighting. *Lord Krishna* answered *Arjuna's* questions by outlining the fundamentals of existence. Even in the modern day, many of our problems can be resolved by applying the same principles. Numerous leaders of the *Bhartiya* Independence movement have drawn inspiration from the *Bhagavad Geeta*. (*Bhagavad Geeta: 11 Lessons that teach the very roots of our life*, 2018). The primary takeaway from the *Bhagavad Geeta* is that the path to a perfect life and a pure existence is to establish a devotional service connection with God, or *Krishna*. One achieves happiness and satisfaction in all situations by doing this. Any testing situation does not bother one. A true *Geeta* reader distances themselves from depression. (Budhiraju, 2020). At the Kurukshetra, a bewildered *Arjuna* went to his charioteer, *Lord Krishna*, for guidance. It was then that *Lord Krishna* imparted some sane philosophical ideas that still hold true today. A legendary text called the *Bhagavad-Geeta* contains the solutions to every issue we face. Mahatma Gandhi regarded it as a spiritual lexicon, and numerous leaders



of the independence movement found inspiration in it. (Borkar, 2020). In the midst of a battle, Lord *Krishna* gives a spiritual speech known as the *Bhagavad Geeta*. The book is divided into eighteen chapters that cover a wide range of topics, including the nature of the self, the necessity of controlling the mind and senses, withdrawing them from sense objects through yoga practice, acting without desire, seeing the Universal Self, the characteristics of Nature, the incarnation of God and the reincarnation of individual souls, devotion to God, liberation, and more. (V.J, 2022).

The *Samhitas* (hymns), *Brahmanas* (rituals), *Aranyakas* (theologies), and *Upanishads* (philosophies) are the four components that make up each Veda. The Samhita is the name given to this collection of mantras or hymns. The 1,017 hymns, or “*suktas*,” that make up the Rig-Vedic “*Samhita*,” span approximately 10,600 paragraphs and are divided into eight “*astakas*,” each of which has 8 “*adhayayas*,” or chapters, that are further subdivided into different groups. The hymns are the compositions of numerous “*rishis*,” (writers or seers). Atri, Kanva, *Vashistha*, *Vishwamitra*, *Jamadagni*, *Gotama*, and *Bharadwaja* are the seven main seers that have been mentioned in these texts.

The *Rig Veda* provides a detailed account of the social, religious, political, and economic context of that time. The religion of the *Rig Veda*'s hymns is characterized by naturalistic polytheism and monism, despite the fact that some of the hymns are monotheistic. The *Sama Veda* comprises only liturgical hymns. The hymns that are used in the *Sama Veda* as musical notation are almost entirely taken from the *Rig Veda* and do not contain any unique teachings. The priests used the *Yajur Veda* as a practical manual while performing sacrificial acts and muttering the sacrificial formulas (also known as ‘yajus’) at the same time. The *Atharva Veda* gives a more accurate picture of Vedic society and is composed of spells and charms that were popular at the time. (Das, 2021).

Swami Vivekananda's approach is well summarized in the quotation from a lecture given at Harvard in 1896: “The *Vedas* teach three things: the *Ātman* is first to be heard, then to be reasoned, and then to be meditated upon. When we first hear it, we must reason with it, so that we don't believe it ignorantly but knowingly; and after reasoning what it is, we must meditate upon it, and then realize it. And that is religion. Belief is no part of religion. We say that religion is a superconscious state” the *Vedas* with the total of super-sensuous truths, Swami Vivekananda can affirm the

traditional doctrine that the *Vedas* are *apauruṣeya*, not man-made. It is not at all clear how a set of texts, composed at a definite time and place, can be said to be eternal and not created by human beings, i.e., not the construct of the human mind (Vivekananda, 1979).

A detailed description of the different insights of the scholars on ancient *Bhartiya* wisdom for human development gives direction to lead a peaceful life. However, industrialization, modernization, and lack of religious, ethical studies in the curriculum of the students lead to many social and economic problems which result in the degradation of human values. Thus, the study is an attempt to find out the contribution of ancient *Bhartiya* wisdom and its relevance in human development in the present context. Hans- Georg Gadamar (1960) argued that the perception of the world is not theoretical but practical. Thus, we do not assess objects or elements naturally from a distance but interpret them as we move closer to the existing totality of meaningful things.

### Discussion Based on Review and In-depth Analysis

Ancient pedagogy is based on the development and formation of character, the promotion of logic and morality, intellectual progress, spirituality, and so on. According to Mahatma Gandhi, “By education, I mean an all-around drawing out of the best in child and man's body, mind and spirit.” It has been proved that spirituality, ethics, and morality can be incorporated into the educational curriculum to lead to responsible human development. Knowledge helps learners in their ability to interpret, act on, and reconstruct their past, present, and future society. We can develop more responsible leaders and citizens on both an individual and institutional level with the aid of this age-old wisdom. Additionally, it will support globalization with spiritual congruence, which will improve the world and help restore peace (Bhattacharjee, 2011). Today, educators should lay emphasis on value knowledge primarily because of the source from which it originates and because of its uses in which it can be put. We need to believe that knowledge created by learner-centred educators is the knowledge created by the learners who possess it. So, knowledge is valuable not because of its origin but because of its use. Social efficiency and social reconstruction educators value primarily the practical use of education. While social efficiency educators believe in the sustainability and perpetuation of the best practices in our present society, social reconstruction educators, on the other hand, believe

that knowledge is useful and important as it helps individuals to bring into existence a society better than the present one. Based on the above discussion, this research believes that the *Bhartiya* Knowledge System is important for human development and a legacy because of the wisdom found in ancient *Bhartiya* texts like the *Vedas*, *Bhagavad-Geeta*, *Upanishad*, *Arthashastra*, *Mahabharata*, and *Ramayana*, among others. In addition to teaching us how to foster more moral and responsible leadership on both an individual and an organizational level, Kautilya's *Arthashastra* facilitates organizational harmony and the establishment of a sustainable business environment through spiritual congruence (Sreedhar, 2016).

The *Bhagavad Geeta* emphasizes the value of self-control and working without expecting results. Furthermore, it guarantees the appropriate equilibrium among wealth, justice, and spirituality, as envisioned in the *Vedas* by Vedic scholars. *Bhartiya* traditions have contributed much to our current understanding of the mind and emotions, and their deep understanding of these processes is reflected in the techniques of mental training like meditation.

## Conclusion

To effectively address the challenges facing humanity today, it is imperative that the ancient treasure of knowledge that exists in Bharat, the knowledge that even the *Bhartiya* themselves have mostly forgotten or lost, be investigated with a fresh perspective, scientific rigor, and unwavering experimentation skills. We need to shake off the shallowness and depressing gospels that cling to the hope that people will somehow work their way through their problems and find a routine that makes them happy.

We have always been advised by ancient *Bhartiya* wisdom to rise higher and to be more luminous, unrestricted by the past, by any preconceived notions. To this, we can add that the practice of ancient wisdom will help to train oneself to become a better citizen, acquire a better life, and differentiate between right and wrong. It will foster not only personal development but also enrich society and the nation. The primary aim of this wisdom is to acquire the skills and knowledge that will allow individuals to achieve their full potential and become effective members of society. It will also help to instill good morals, a positive attitude towards life, and ethical behavior. According to Albert Einstein, "We owe a lot to the ancient Indians, teaching us how to count, without which most modern

scientific discoveries would have been impossible." A knowledge of ancient wisdom would open up a world of possibilities and provide avenues to broaden an understanding of cultural and social practices which would eventually lead to better human development.

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# Preserving the Legacy of the *Vishwa Guru*: Approaches to Sustain and Promote Ancient Indian Knowledge for Global Well-being

Anjali Shokeen\*

In the history of Indian civilisation, the idea of Vishwa Guru holds important significance. The origin of Vishwa Guru is deeply rooted in the cultural and intellectual heritage of India (Sahasrabuddhe, 2022). It not only represents a historical identity but also an ever-evolving philosophy that has the potential to shape a more peaceful, harmonious and interconnected world. This old notion has once again started reemerging in the 21<sup>st</sup> century to address complex challenges that are affecting human well-being across the globe while seeking solutions.

## Historical Context and Legacy of *Vishwa Guru*

The term ‘Vishwa Guru’ refers to ‘Global Teacher’ which encompasses the essence of the historical contributions made by India to progress the collective knowledge of humanity. In ancient times, Indian subcontinent had become a center for intellectual and spiritual exchange which reaffirms the legacy of Vishwa Guru (Kumari & Sethy, 2022). Many innovative contributions to diverse fields such as mathematics, astronomy, philosophy, medicine, etc. were made by Indian scholars, philosophers, and scientists. The knowledge that flourished in the era was promoted through works like the Vedas, Upanishads, Yoga Sutras, and Artha Shastra, etc (Mukherjee and Ghosh, 2023). The contribution of India also extended to distant lands by the scholars traveling and sharing their knowledge while engaging in cultural exchanges beyond the borders. These works have possessed relevance in the modern world and have continued to inspire and guide people across the world (Sahasrabuddhe, 2022).

The premise of the *Vishwa Guru* reflects a long-term commitment to the knowledge distribution and the advancement of mankind. The idea that knowledge should not be kept to oneself but should be shared with everyone has been exemplified in this concept (Sahasrabuddhe, 2022). Its historical legacy is deeply interlinked with the persistent role of India as a knowledge disseminator. There are traces in

history such as the translation of Upanishads to Persian language and the traveling history of Chinese scholars such as Fa Xian and Huen Tsang through silk routes etc. contributed to the transmission of ancient Indian knowledge and ideas to other cultures and civilizations such as Arab world, China, Southeast Asia, and Europe (Vedam, 2018). It consolidates a rich and illustrious Indian history that spans thousands of years and has left a profound impact on the intellectual landscape of the world. India is also frequently known as the cradle of civilization which served as a source of knowledge and enlightenment over time and aims to nurture and share wisdom beyond geographical boundaries (Sharma, 2022).

The modern world faces complex challenges such as physical and mental health, environmental sustainability, ethical dilemmas, and intercultural conflicts. This is the point where the knowledge that is deeply rooted in the ancient Indian traditions finds its renewed relevance. Holistic, traditional remedies that are consistent with the core principles of compassion, non-violence, and interconnectedness are offered in these traditions (Sharma, 2022). The ancient knowledge of India encompasses a wide range of sustainable living techniques such as philosophy, yoga, meditation, Ayurveda, etc. These components can significantly contribute towards making a difference in personal well-being and bringing harmony to society. In a world where stress, mental health issues, and unsustainable lifestyles have become common, these teachings are offering comfort, equilibrium and sustainable solutions to society (Mahfuzuar Rahman Barbhuiya, et. al., 2021). For example, the practices of yoga and meditation have become worldwide phenomena that have crossed boundaries and given people the ability to control their stress, develop mental clarity, and regain physical vitality.

## Roots of India’s Role as a Knowledge Disseminator

The origin of India’s role as a knowledge disseminator can be traced back to the ancient eras of Indian civilization. The early Vedic scriptures such as the Rigveda which was written over three thousand

\*Assistant Professor, University School of Education, Guru Gobind Singh Indraprastha University, Sector-16, Dwarka, New Delhi-110078. E-mail: anjalishokeen9@gmail.com

years ago provide evidence to the existing culture of inquiry and Knowledge. These texts provided the basis of a holistic worldview comprising philosophy, science, and spirituality. The pool of knowledge that was developed on Indian soil was not merely confined to its own borders. The exchange of ideas happened via the historical Silk Route, the maritime trade routes, and interactions with neighboring provinces (Vedam, 2018). The Nalanda University, also known as the world's first residential university fostered an environment of knowledge sharing and attracted the interest of various scholars from different parts of the world. Such type of interactions added to the growth of a diverse, global perspective that became the hallmark of the tradition of *Vishwa Guru*. Ancient Indian scholars, philosophers, and scientists had made profound additions to the knowledge base of the world for e.g., the field of mathematics. Mathematicians like Aryabhata, Brahmagupta, and Bhaskara made several discoveries in areas like algebra, trigonometry, and number theory. The concept of zero revolutionized numerical systems and transformed the basis of modern mathematics. According to Singh (2022) Artha Shastra by Kautilya covers extensive areas of state administration, diplomacy, and military strategy that are still applicable today.

The Upanishads a collection of sacred philosophical texts had greatly influenced philosophical theories across the globe. These texts provide a deep overview of the questions about existence, consciousness, and the interconnectedness in humanity and pave the way to philosophical discussions that are still relevant in present times. In a study conducted by Gopinathan and Tan (2023), it was analysed that key Upanishad passages about Vedic concepts of music can significantly help in deriving insights for contemporary music education.

The noteworthy contributions in the field of science such as advancements in fields like astronomy, metallurgy, medicine, and architecture. For example, the famous Surya Siddhanta provided valuable insights into the solar system and celestial bodies. Vedam, (2018) mentioned in his paper that Chinese literature such as Poem by Liu Yuxi covered the details of cataract surgery by Nagarjuna and the Spanish and Syrian scholars mentioned the significance of Indian Mathematics. The contribution of Indian knowledge has played an important role in global intellectual heritage which is significantly evident in the historical scriptures in the world.

## **The Relevance of Ancient Indian Knowledge: Timeless Principles and Teachings**

The ancient Indian Knowledge which is deeply rooted in the spiritual and philosophical traditions of the Indian subcontinent is still relevant. Even after many centuries have passed, it continues to address contemporary global issues and challenges regardless of the passage of time. Singh (2022) mentioned that recently Indian military has also undertaken studies to incorporate insights from ancient texts into training, doctrine and strategic thinking. This can help in analysing traditional knowledge that can provide indigenous perspectives to address modern national security challenges. According to Gopinathan and Tan (2023) the traditional way of learning from a teacher to a student also known as Guru-Shishya Parampara can add depth and richness to the current discussions about the interactions between teacher and students. Mahfuzuar Rahman Barbhuiya et al. (2021) conducted a study to combat the problems of drinking water shortages with the lens of traditional Indian knowledge and modern IoT water management techniques to practice water management to ensure safe water supply.

IKS offers profound insights on issues like coping with stress, dealing with mental health issues, ensuring physical well-being and maintaining a sustainable lifestyle, etc. and continue to guide and inspire many individuals around the world. At its core practices like yoga and meditation emphasize the importance of inner peace, self-awareness, and emotional balancing as the key principles of mental and emotional wellbeing. Patanjali Yoga Sutras provide a structured framework for practicing yoga with the ultimate aim of promoting a harmonious union of mind, body, and spirit. Likewise, Ayurveda is not only a traditional system of Indian medicine but also rooted in the concept of balance and harmony which advocates for a holistic approach to health, diet, lifestyle, and herbal remedies for preventing and treating various ailments (Bhatt & Nimkar, 2015). Vedanta and Samkhya philosophical traditions aimed at exploring the questions related to human existence, consciousness and morality etc. (Sharma, 2022). The guidance of the Bhagavad Gita provides ethical clarity to individuals so that they can perform their duties with moral and ethical clarity. Abidi (2017) stated that the life principles of Mahatma Gandhi i.e., Truth (Satya) and Non-Violence (Ahimsa) were majorly aimed at bringing peace and harmony in the world through compassion, empathy, and avoiding harm not only physical harm but also the harm in thoughts, words and actions. The principles also find their relevance

in contemporary efforts to promote peace and resolve conflicts across the nations by avoiding violence.

## **Integration of Ancient Indian Knowledge into Modern Education System**

### ***Educational Initiatives***

In the 21<sup>st</sup> century, the inclusion of traditional Indian knowledge in contemporary education systems is a transformative entity that can enrich and expand the horizons of education. Educational initiatives can take advantage of the depth of Knowledge that is inherent in cultural and philosophical heritage of India. This will therefore provide a holistic and comprehensive approach to knowledge that can empower students academically as well as make them understand the basic principles of human life.

- *Curriculum Development:* marks the foundation of any educational initiative. It helps in including the ancient Indian Knowledge into the academic syllabus by logical sequencing (Singh, 2022). The curriculum can be developed in such a way that it incorporates texts from Vedic literature, classical philosophical scriptures, Ayurveda, yoga etc., by also including the elements of present-day curriculum so that students can have a holistic view on life and learning (Kumari & Sethy, 2022). Curriculum development lies at the heart of blending the ancient Indian knowledge with modern education systems effectively. It ensures that this knowledge is systematically included and become an integral part of the teaching learning process of students.
- *Teacher Training:* Teacher training programs should not only be focused on enhancing the in-depth understanding of the content among participants but also equip them with the pedagogical skills that are deemed essential to successfully integrate the ancient Indian knowledge. Teachers should be able to promote experiential learning and critical thinking among students and they must have an in-depth understanding of the content they teach which goes beyond mere acquisition of knowledge but should encompass a personal connection with knowledge being transmitted (Kumari & Sethy, 2022).
- *Incorporation of Interdisciplinary Approaches:* Educational initiatives may facilitate interdisciplinary education through showing relationships between multiple disciplines. For example, students can examine the linkages between

the mathematics, astronomy, and philosophy of ancient India with today's curriculum (Sharma, 2022). This approach may help learners to know better about these subjects and can promote holistic teaching philosophy.

- *Cultural Preservation and Promotion:* Cultural preservation and promotion are instrumental in sustaining, as well as disseminating the Ancient Indian knowledge so that it does not become an artifact of history but the living tradition. This involves dynamic and engaging strategies like cultural centres, museums, heritage sites and vibrant festivals (Sarkar, 2021). These elements collectively contribute to the global outreach of ancient Indian Knowledge allowing it to transcend borders and generations. They perform several vital roles in the preservation and propagation of Indian Knowledge (Mahesh, 2023). Museums and cultural centres are made the repositories to preserve the ancient manuscripts, artifacts, and historical documents. They are responsible for protecting these artefacts against deterioration and being lost completely. The museums and cultural centres also help in facilitation of cultural exchanges with international partners through hosting exhibitions, events, and collaborative initiatives. This enables the cross-cultural understanding and appreciation of traditional art forms, music, dance, and theatre among the nations.
- *Festivals and Cultural Events:* Festivals and cultural events are examples of how the rich cultural tapestry of India can be shown in a way that reflects the vibrant and dynamic culture while also preserving and promoting the IKS. Their significance of festivals like Diwali, Holi, and Navratri etc. provides a unique opportunity to improve international relations. They give a chance to connect with people from different backgrounds and learn about their culture and philosophy during these celebrations (Sarkar, 2021). Cultural events comprise different art genres such as classical dance and music or traditional crafts. These methods enable modern viewers to feel the beauty and richness of the Indian Knowledge (Vedam, 2018). The global Indian diaspora and cultural exchange allow these festivals and cultural events to be reached through a global audience.

### ***Holistic Approaches***

Ancient Indian Knowledge offers holistic well-being practices that have been passed through the

generations. Some of these include practices like yoga, meditation, and Ayurveda that have largely considered beneficial in nurturing physical, mental, and spiritual health. The techniques of Yoga, a widely known and practiced physical activity is known for bringing a union among the body, mind, and spirit of an individual (Sahasrabuddhe, 2022). It covers numerous physical postures, breathing techniques as well as meditation styles that can improve both physical and mental health. The asanas in yoga are known for promoting flexibility, strength, and balance. As a result, yoga has spread all over the world because they are seen as a way to keep oneself fit and also relieve some common ailments that affect the human body. Various studies have shown that cardiac health can be improved by engaging in regular yoga exercises. Yoga has also gained an international recognition due to its role in reducing stress, anxiety, depression while improving focus, concentration and overall mental wellbeing (Sarkar, 2021). It offers techniques that can lead to the pathway of spiritual growth and self-discovery by giving opportunity of self-exploration and making a connection with oneself. Another fundamental part of ancient Indian wisdom is Meditation. Meditation involves many exercises aiming at mindfulness and cultivation of the inner peace. One of the most extensively studied aspects of meditation is stress reduction. Through these practices people can handle negative emotions and foster positive ones better which will ultimately have a great influence on mental health and overall life satisfaction (Sahasrabuddhe, 2022).

Ayurveda is still being used in India as a traditional system of medicine that promotes healing and well-being through natural means. It stresses the balance of unique doshas within one's body to bring about physical and mental well-being. Ayurveda also puts an emphasis on preventive health care by prescribing personal diets, daily routines, and herbal remedies for maintaining optimal health and harmony which also aligns with the contemporary practices of preventive medication (Bhatt & Nimkar, 2015). It also encourages emotional and mental stability that is responsible for the overall wellness of an individual. Health is viewed as a balance among body, mind and spirit. It recognizes that all these aspects are interrelated which helps in promoting holistic wellbeing. The success of Ayurveda in promoting well-being is seen through its global adoption including herbal remedies, dietary guidelines and lifestyle advice. In today's world, Ayurveda has become part of mainstream healthcare systems as well as being practiced by complementary medicine.

### ***Digital Dissemination and Outreach***

The digital era has empowered us to make Indian texts and knowledge accessible at global front. Digital platforms, open-access repositories, and translations play an important role in preserving and sharing the heritage of India (Mahfuzuar Rahman Barbhuiya et al., 2021). Ancient Indian texts, manuscripts, and documents can be found on various digital platforms such as the Digital Library of India. These repositories give scholars, students, or enthusiasts an opportunity to easily use these works from anywhere around the globe. The open-access movement enabled the creation of open educational resources (OERs) that are related to Indian Knowledge. Anyone interested in investigating these teachings can access these resources that include e-books, articles, and multimedia materials. Online courses and webinars about different aspects of ancient Indian Knowledge are offered by educational institutions both in India and abroad. These courses provide an interactive learning experience which are available to a global audience thus enabling students to delve into this knowledge from any place or at any time.

### ***Role of Social Media, Websites and Educational Apps***

Twitter, Facebook or Instagram are used as platforms for sharing small pieces of insight, phrases, or ideas from ancient books. These platforms allow the dissemination of knowledge in a way that can be easily understood and shared with a large audience (Mahfuzuar Rahman Barbhuiya et al., 2021). Various websites, blogs and YouTube channels provide share the detailed insights of this knowledge. These platforms help in the creation of virtual communities, and forums where like-minded individuals discuss and brainstorm this knowledge from varied dimensions. The educational apps design and provide structured lessons/courses so that the logical sequencing of Indian Knowledge can be correctly understood by the individuals.

### **Conclusion**

In order to navigate the complexities of the present world, it is essential to preserve and promote Indian knowledge so as to guide humanity towards a more harmonious and enlightened future. The visions of India's perennial teachings are stimulating and transformative in the coming years. Pushing old Indian Wisdom into the mainstream can change the globe towards a holistic wellness approach. Yoga, meditation,

Ayurveda and spiritual philosophy are the tools that can help people improve their physical, mental, and spiritual health. By adopting these approaches more widely, it would be possible to reduce stress levels as well as mental health problems and this will lead to healthier and happier communities.

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# Between the Visual and the Verbal: Shri Sankardeva's Vision of Aesthetics

Krishna Barua\*

*In the fast-growing pace of contemporary visual culture, it is surprising that during the time of 1449-1569, the saint reformer Srimanta Sankaradeva could restructure his religious reforms and visions by a unique interdependence of indigenous art forms with traditional aesthetics. Not only was Shri Sankaradeva an erudite scholar and a poet of considerable merit but also a musician par excellence, a pioneer in drama and dramatic performance, a painter, and above all a great social reformer and religious preacher.*

*The purpose here is to show how Shrimanta Sankaradeva's manifold contribution to society instilled a characteristic synthesis of refined aesthetics and ethos to the Assamese life and society. The appreciation of beauty involved knowledge that was also an experience, since taking the external senses as its reference, it could speak of a certain intuitive aesthetic pleasure, in which the delight consisted in that which was seen and pleased. Thus, Sankaradeva's ethics and religion might be regarded as a phase of aesthetics.*

My attempt here is to explore the role of aesthetic experience in Sankaradeva's perception and understanding of the holy, examined in relation to three principal dimensions of the aesthetic realm: feeling and imagination; beauty (or taste); and the arts. Herein theology itself can be imaginative or beautiful, concentrating on the theological significance of aesthetic data provided by each of the three major spheres of aesthetic perception and response. And further, as art strove to reflect the exemplar of the divine beauty itself, there were wonderful attempts to show that the beautiful was inexhaustible because the good and the true were inexhaustible.

For this, it is necessary to go back to the state of Assam around six centuries back, and how stupendous a task Sankaradeva faced in reorganizing and reforming the society. Assam in the 15<sup>th</sup> century comprised mostly of an indo mongoloid race, following individual tribal customs. In a most critical period when the society was divided and disintegrated along the line of caste, creed, and sect, Sankaradeva twice went on pilgrimages and

visited many holy places in northern India. He directly came to contact of the Bhakti Movement which already swept northern and southern India. Vaishnavism was also apart of the Bhakti movement which had its roots in the Vedic culture. Sankaradeva was deeply impressed by this neo-Vaishnavite movement in different parts of medieval India. But he was aware of the hostile socio-economic conditions of ethnic warfare and political upheavals, where feudalism was gaining ground. Instead of radical changes in the structure, he evolved a condition that could bring an illusion of happiness to the people. By weaving a fine aesthetic thread of the visual and the verbal through the medium of drama and art.

It was Shri Sankaradeva's cultural reformative zeal that built a bridge with different communities under the periphery of a single religious perimeter and laid the foundation of the great Assamese society "A profound scholar, in Sanskrit as well, Sankaradeva translated into Assamese the great works of Indian thought and thus laid the foundations of the region's emotional and cultural links with the rest of India and while doing so, he used the local language and devised many media of popular articulation giving it the character of mass participation and boundless popular enthusiasm"(Barooah, Viii)

Srimanta Sankaradeva could well perceive that *the world that the masses lived in was a virtual seen world, and he strove to refurbish the seen as a tool to transform the understanding and the experiences of the world as a visual domain. Herein lay the close links with the visual and the verbal as sites of identities. This interplay between the verbal and the visual registers has thus compelled us to re- think many of our theoretical premises. to set up a dialogue of cultural encounters.*

In this social background, Sankaradeva emerged as an apostle of peace and saviour to mankind. On the basis of Vedantic philosophy, he evolved a simple religion called *eka-saran-nam-dharma*. According to Sankaradeva, *Sravana* (listening) and *Kirtana* (chanting) are the best methods of worshipping God.

His eminent literary creation is the "Kirton-Ghosa", an early Assamese poetical work. "Srimod

\*Dean, Royal School of Languages, Assam Royal Global University, Guwahati, Assam- 781013. E-mail: kbarua@rgu.ac



Bhagavat”, the incomparable creation of Vyasdev, was translated into the Assamese language by Srimanta Sankardeva. On the basis of this experience and knowledge he spread Pan-Indian , admixing Hindi, Marathi and colloquial Assamese. he derived a lingua called Brajavali and extensively used it in his dramas and songs. In his writings, he did not use the term *Asom* but called his native land as *Bharatavarsha*. He felt proud as an Indian as he wrote *Dhanya Dhanya Bharatavarisha*.

Srimanta Sankardeva therefore thought that it was of utmost necessity to evolve a religion, which would not only be simpler in form but also easily practicable by all sections of people. The seeds of experimenting on novel procedures of social change were already sown .The spirit of *Bhakti* (devotion)imbibed the liberalism of the day, and its simple ceremonies consisted of *Nama-kirtana*.repeating the name of God (*Nama*) and singing his praise (*kirtana*) in community worship fostering thereby community feeling. It implied an absolute self-surrender at the feet of the lord and a feeling of ecstasy in serving him. In fact, Srimanta Sankardeva gave *Dikhya* (initiation) to many Muslims, and his disciples were from different ethnic tribes of North-East Assam.

He thought that the best way to reform society and religion was not to attack what was evil but to present to them what was good and to appeal to their aesthetic sense. He remarked to one of his chief disciples, Govinda Ata that religion is not for the king. Religion is for the common masses He asked them to “ seek self-realization not by an objective change of society through practical struggles, but by an attempt to change them, that is, by an attempt to change their subjective attitude towards life which caused so much pain.” (Barman, 185)

There had been a synthesis of indigenous and other national influences that have shaped the course of the arts of Assam, though most of it were derived partly from Vedic influences. The creation of pictorial representation was in itself a distinctive mode of aesthetic imaging, and in the early Assam of Srimanta Sankardeva’s time, most of the colors, of various shades of red, green, and orange, were derived from minerals.

And so it was necessary for the expression of the excellence of splendor of form to be expressed in many concrete ways, in paintings, costumes, drapery, makeup, masks, artifacts, *bargeets* (devotional songs), dance and drama, architecture of *Namghars* (church) and different modes and utensils of worship.

Art Religion and other forms of imagery that surrounded it, were acknowledged as a distinct form of visual creativity in which visual artifacts could be historically and culturally conceptualized.

*This interplay between the verbal and the visual registers has thus compelled us to re-think many of Sankardeva’s theoretical premises, to set up an authentic living dialogue of cultural encounters in festive or ceremonial contexts. Religion thus becomes a source of knowledge and experience through aesthetic functionalism. Bhakti did not merely define the religious quest but became the measure of all that was valuable in human life, all that was highest in the creative life of letters, music, and art. All that could be perceived and grasped by the senses. “The famous Vrindavani Vastra-- a 120 cubits long and 60 cubits broad tapestry depicted the lilas of Lord Krishna at Vrindavan through richly woven and embroidered designs on silk. The vastra, commissioned by Chilarai, was woven by twelve master weavers in Barpeta under the supervision of Sankardeva probably between 1565 and 1568. It was housed in the Madhupur Sattra but it disappeared at some point in time.” (Crill Hali)*

*Culturally, Sankardeva’s genius was more in the sphere of drama. It was an appropriate medium where he could communicate his messages. An attraction and a birth as it were of the Assamese Renaissance. Side by side, European Renaissance was a going back and looking beyond the visual and the verbal experience, emphasizing the basic foundations of humanistic “virtu.”*

The first great step of attraction was enacting a drama with painted scenes of heavenly abodes, with dances and songs and appropriate customs. This religion of love and devotion was not a new religion. It was embodied in the ancient scriptures like the *Bhagavata Purana* and *The Gita*. His credit was that he could democratize the monotheistic Vaishnavite Faith, which was earlier, confined to Sanskrit scriptures that were inaccessible to the common man.

Sankardeva used dance, drama, and music to bring all sections of society together through The *Bhaona* on the premises of the *Namghar*. The first *Bhaona* performance was staged in 1468 AD. In the *Bhaona*, a group of musicians called *Gayan-Bayan* accompanied by the *khol*s and *tals* express different *ragas* and *mudras*. This was followed by the entry of the *Sutradhara* who is the chief actor, required the most refined qualities, his costume, with his flowing white costume and *Paguri* looking like the headgear of the

Mughals. *Bhaona* plays paved the way for the cultural development of other arts and crafts in Assam.

This led to further development in customs, makeup, masks, screens, ornaments, and other accessories. His *Chihnayatra* was regarded as the first Assamese Drama where Sankaradeva was supposed to have painted scenes of the seven *vaikunthas* (realms) on “Tula pat”(Neog 270). For ornaments, there were bracelets, necklaces, and lizard-like jewels around the head. In The *cho ghar* representations of animals and other animate objects were stacked together. The masks used in the performances were made of clay, wood, bamboo, and cloth. Painted with lime, vermilion, *hengul*, *haital*, indigo and lamp-black. There used to be monks, even some *khanikars*, painters of earthen wares who were responsible for the task.

The manuscript paintings of Assam are one of the offshoots of this cultural upsurge. Few, even amongst scholars, are aware of these valuable relics though they belong to the pre-Mughal stream of miniature painting in India. Coloured by the similar religious fervour of the bhakti cult, it has developed distinct features of its own.

Shri Sankaradeva, took a very pragmatic approach, by establishing , within the confines of the society, The *Sattra* ,which was a unique type of monastic/semi monastic place of prayer, a safe haven where conditions of peace and equality could be preached. “The Sattra was the materialisation of Sankaradeva’s dream of a perfect society, the fulfillment of his quest for tribal oneness and equality that vanished not very long ago” (Kakati,87). A miniature replica of the *sastra* was the village *Namghar*, with combined functions of a village church, a village court, and a village stage was initiated by Sankaradeva himself. The *namghar* was designed like an open-air theater within the altar towards the east . “the altar is called the *thapana*, *asana*,*simhasana* or *Guru-asana*. The scripture and the Guru are identified with the supreme being”.( Goswami 680).

With the *namghar* many aspects of the rural economy came to be promoted through the mass use of agricultural products like pulses, earthen vessels as also bell metal,brass , bamboo and cane as products of the cottage industry. The *namghars* , became a popular institution in the everyday life of the Assamese people. What made them really vibrant was that there was no caste bar to enter these *namghars*.

The most unique aspect of the arts that are nurtured at the *Sattras* is that they are part of a living

cultural tradition. During the later centuries, the entire Brahmaputra valley including some remote tribal areas were more or less covered by a network of *Sattras*, nearly 600 in number, which propagated the ethnic and sociocultural ideals. These *Sattras* are the treasure house of devotional songs like ‘*Borgeet*’, *Sattriya* dances like *Jumora* dance, Chali dance, *Noyua* dance, *Nande Vringee*, *Sutradhar*, *Ozapali*, *Apsara* dance, *Satria Krishna* dance,. leave behind a sense of heightened spiritual satisfaction

*Sattriya* dance, one of the seven main classical dances of India, is regarded as one of the finest, with its singular foot movements and sensuous hand gestures, which Sankaradeva introduced to attract the minds of the people to the Vaishnava religion ..” To learn the *Sattriya* dance,” says Ghanakanta Borbayan, one of its finest exponents “One has to merge himself in the spirituality of the dance to catch its right essence” As one knows ‘aesthetics’ of dance deal with the finer aspects of costume, music and presentation *Sattriya* dance has two definite lines of movement – *samabhanga* and *tribanga* which can rise to desired level of classicism. The *aharya* (costume) should not fail to balance the *angika* (physical movements or dance).

It deserves to be acknowledged that Sankaradeva through *Bhakti* involved all the levels of our own aesthetic ethos that caused absorption and bliss, in which beauty was emphasised in all aspects of life, where aesthetics was not the property of objects but an experience in everyday life, in the things he made, in the vessels he used, in the clothes he wore, in the prayer abodes and in the whole sociological design.

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# 18 Siddhars and Siddha Medicine: The Forgotten Indian Saints and their Medical Knowledge<sup>#</sup>

Arul Amuthan\* and Barathi S Subramaniam\*\*

## Ancient India and Lord Shiva

The findings of Mohenjo Daro and Harappa have proved the existence of an advanced stage of civilization of a people that flourished in the Indus Valley. Archeologists exhibit the Indus people belong to the Chalcolithic age (Copper age) which goes as far back as 5000 BC are in possession of a highly developed culture. Sir John Marshall concludes that those people worshiped Mother Goddess, Shakthi and the male deity Shiva. He identified the male deity with Shiva, because of the prominent characteristics of the deity having three eyes and being a Mahayogin as represented on carvings and other signs discovered in different sites. (i) Lord Shiva was the source of origin for 64 arts-sciences including arithmetic, spiritualism, astrology, yoga sutras, architecture and sculpture, science of healing (Siddha), music (*Karnatic*), dance (*Barathanatya*), military art, alchemy and pulse diagnosis (*naadipariksha*). (ii) Thus, Siddha Medical system and yoga are attributed to have originated from the Lord Shiva who explained it to his consort *Shakti*. The lineage is *Nandi, Agasthiyar, Danvantari, Aswiniand Theraiyar*. (iii) We are aware of Danvantari, who is believed to be the Lord of Ayurveda. This article discusses 18 saints of ancient India who were involved in the development of Indian Traditional Medicine and Yoga.

*Rig Veda* mentions Lord Shiva (*Rudra*) as the best physician as follows:

“*Rudra*, may we not make you furious!

You are indeed a bull! We hear that you are the best among physicians, and may our children grow up with your remedies” - (*Rig Veda* 2-33.4)

-Siddhars, Siddham and Siddha

The word *Siddhan* is used to denote Shiva as well as Buddha. Lord Shiva's medicine is called Siddha Medicine and his philosophy is called *Saiva Siddhantham*. The Sanskrit term Siddha (*Citta*) means

<sup>#</sup> Reprint from *University News Vol 51(05) February 04, 2013*  
<sup>\*</sup>Department of Pharmacology, Melaka Manipal Medical College, Manipal University, Madhav Nagar, Manipal 576104 (Karnataka). [dramuthanmd@yahoo.co.in](mailto:dramuthanmd@yahoo.co.in)  
<sup>\*\*</sup>Department of Physiology, Melaka Manipal Medical College, Manipal University, Madhav Nagar, Manipal 576104 (Karnataka) [barathi2021@gmail.com](mailto:barathi2021@gmail.com)

‘perfected or fulfilled or realized saints’. The Tamil term Siddha or siddhi gives the meaning of miracle (supernatural performance), knowledge, and mental power. Since, ancient Indian holy Saints (Siddhars) contributed for Indian health tradition; it was named Siddha Medicine. *Vedas* and *Puranas* mention Siddhars as *Devarishis*. In the Pali language, it is called *Itthi*, Tibetan texts refer as *Kurru-pa*, and Zen Buddhism refers as *Satori*. (iii) It is noteworthy that there is one ancient Indian script called as Siddham (Siddhamatraka) which was used to write Sanskrit during the period of 600 – 1200 CE, which also gave rise to the number of Asian scripts. Many of the Buddhist texts found in China and Japan were written in Siddham script. In general, ancient Indian saints were mentioned as Siddhar irrespective of their language and religion such as Sanskrit, Tamil, Hindu and Buddhism.

## Number of Ancient Indian Saints (Siddhars)

Different opinion exists about the total number of Siddhars. In *Vishnu Puranam*, the number is denoted as 88,000, whereas in Buddhist cult Siddhars are numbered 84. Apart from these numbers, natha Siddhars (9 in number) and pathinen Siddhars (18 in number) were also mentioned in Indian classical texts. Scholars of different opinion have divided the Siddhars lineage into Natha Siddhars - those who take origin from Adinathar and Goraknathar, Rasa Siddhars – those who are linked with medieval alchemists, Maheshwara Siddhars – South Indian Siddhars cult, Sangatha Siddhars – who are of Vajrayana Buddhist. The south Indian Siddhars are 18 in numbers and contributed to Indian Traditional Medicine.

## Biography of 18 Siddhars

Even though, we do not have archeological evidence to prove Siddhars birth places, number of ancient literature give adequate evidence of their country, community and Samadhi (place where eternal bliss was attained). Bogar's Janana Saagam and Bogar's Sapta Kaandam are the two ancient manuscripts that describe the Siddhars cast which they belong, their life span and their Samadhi place. It is very interesting to note that Siddhars Samadhi places are great pilgrimage centers attracting devotees and revered as a place of healing. (Table 1)

Apart from the above-mentioned 18 Siddhars, a few more names are also mentioned in different Siddha Medicine literature. Some of them are from different countries and different languages; for example, Kalangi Nathar belongs to Mayan, Romarishi belongs to Rome, Pulastiyar belongs to Sri Lanka. It is believed that Siddhar Bogar went to China to spread Siddha Medicine and Varma therapy (Acupuncture), he was known in the name of Bo-Yang, who was also the same as Lao-Tsu, the founder of Taoism in China. Siddhar Kalangi and Siddhar Pulippani were also belonging to China. Most of the available Siddha literature is written in Tamil, Sanskrit, Malayalam, and Telugu. The major topics dealt with are philosophical viewpoints, yoga practices, herbal medicines, marine products-

based medicine, metal-based medicines, animal-based medicines, alchemical processes and tantric imagination. Since many technical (twilight) words are used in their texts, they cannot be easily deciphered by the common man. Siddha lineage was handed down by guru to *shishya* orally and there was no institution in which this tradition was taught. Among the known palm manuscripts of 5000, just 200 were printed as books and the remaining are still kept in many national and international libraries. More manuscripts are yet to be collected from the traditional Siddha practitioners. Recently, 260 Siddha palm manuscripts were collected by the Centre for Traditional Medicine and research, Chennai, India and were voluntarily donated by the Siddha vaidyas from just one district of Tamil Nadu.

**Table 1: 18 Siddhars Name, their Background, Samadhi Place, Life Span and their Contribution to Indian Ethnic Science (Siddha Science)**

Siddhars Name	Community / Caste They Belong to	Longevity in Years	Samadhi Place	Contribution to Indian Science
Nandi Devar	Mirugamagarisi	700	Kasi (Banares)	Siddha Medicine, Alchemy, Kaya-kalpam
Thirumular	Vellalar	>1000	Chidambaram (Tamil Nadu)	Yoga, philosophy
Agasthiyar	Vellalar	Infinite (outlived the 4 yugas)	Trivandram (Kerala)	Siddha Medicine, yoga, Kaya-kalpam, Tamil grammar
Patanjali	-	-	Rameshwaram (Tamil Nadu)	Yoga
Danvantri	Mahavishnu	800	Vaitheswarankoil (Tamil Nadu)	Siddha Medicine, alchemy, kaya-kalpa, 22 siddha medicine texts
Bogar	Vishvakarman	300	Palani (Tamil Nadu)	Yoga, kaya-kalpa, Siddha medicine, alchemy, philosophy, natural sciences
Konganar	Yadavar	800	Tirupati (Andhra Pradesh)	Yoga, Philosophy, 22 Siddha medicine texts
Macca muni	Kalludaiyar	303	Tirupparankundram (Tamil Nadu)	10 texts for Hatha – yoga, Tantric yoga practices
Gorakkar (Goraknath)	Marattiyar	80	Girnar (Gujarat)	Siddha Medicine, Alchemy, Hatha – yoga,
Cattaimuni	Sinhalee	800	Srirangam (Tamil Nadu)	Siddha medicine, 46 known texts of alchemy
Sundaranandar	Agamudaiyar	>800	Madurai (Tamil Nadu)	Philosophy, 25 known texts on Siddha Medicine.
Ramadevar (Jacob, Yaccob)	Vishnnukulam	-	Alagar hills (Tamil Nadu)	Siddha Medicine, 24 known texts on mantra- sastra
Kudambai	Konar	-	Mayavaram (Tamil Nadu)	Siddha philosophy
Karuvurar	Kannar	300	Karur (Tamil Nadu)	Siddha Medicine, contributed to construct Tanjavur Temple
Idaikkadar	Konar	>100	Tiruvannamalai (Tamil Nadu)	Siddha Medicine, 2 knwn texts on kaya-kalpa
Kamalamuni	Kuravar	4,500	Tiruvarur (Tamil Nadu)	Siddha Medicine, philosophy
Valmiki	Vedar	> 700	Ettukudi (Tamil Nadu)	Siddha Medicine, Recorded the epic works such as Tamayana and yoga-vasishtha
Paambaatti	Jogi	163	Sankarankoil (Tamil Nadu)	Siddha Medicine, Alchemy, Kaya-kalpam

Siddhars Philosophy and Yoga literature:

*“You ignorant me who search for God in heavens,  
Can the sweetness of honey be described  
as black or red?”*

*Just as the sweetness of honey is in the honey itself”  
God is hiding in the human body”*

- Siddhar Thirumular

*“Know thyself and that makes you free from all evils  
But man, not knowing his own self, becomes victim of  
all troubles”*

- Siddhar Thirumular

The school of Tamil Siddhars has received scant attention from scholars and students of philosophy. Their yoga, known as Siddha yoga aimed at achieving the experimental knowledge of God whereby alone the ideal harmonious development of man becomes possible. They emphasized the self – realization that one experiences the union of his soul with Shiva or God. The number of manuscripts found describes eight Siddhis (*Attanga yoga*), *Hata yoga*, *Kundalini yoga*, *pranayama*, *Saranoolmargam* (alternate nostril breathing cycle). Patanjali is the Siddha Yogi whose Yoga sutra text is famous among Sanskrit yoga literature.

Siddhars Medicine Literatures

*“Medicine is that which treats disorders of the  
physical body;*

*Medicine is that which treats the disorders  
of the mind;*

*Medicine is that which prevents illness;*

*Medicine is that which enables immortality”*

-SiddharThirumular

Siddhar Thirumular defines Siddha Medicine. As he mentions, Siddha literature describes lots of formulations to treat all physical and psychological diseases, numerous ways to prevent diseases and *Kayakalpam* to prevent mortality. More detailed descriptions are available regarding diagnosis and treatment in pediatric cases, adult male and female cases, pregnant care, infertility treatment, traumatic care, post-trauma complication care, respiratory diseases, musculoskeletal diseases, skin diseases, and gastrointestinal diseases. All 18 Siddhars including Danvantari have written manuscripts in Tamil. His disciples' work in Sanskrit was branded as Ayurveda or Ayurvedic Medicine, whereas the works of all 18

Siddhars including Danvantari in Tamil are collectively known as Siddha Medicine.

Siddha system follows eightfold diagnostic criteria to diagnose as well as to prefer drugs for individualistic therapy. *Naadipaarthai* (radial artery diagnosis) is the final conformation test and the drug is chosen or modified solely based on the pulse examination. *Neik-kuri* (urine–oil diagnosis) is another unique urine diagnostic method, in which a drop of sesame oil is dropped into the urine and the diagnosis is made based on the shape of the oil and the nature of the floating of oil. This is usually used to choose drugs if the patient is having more complicated symptoms. Several manuscripts are available to explain pulse diagnosis and urine-oil diagnosis. This area needs further scientific study.

Siddha drugs are prepared not only from herbals but also from animal products as well as metals and minerals. *Muppu* is the one secret Siddha formulation where three drugs are processed together to get a catalytic agent. This agent has the capability to potentiate other drugs when co-administered to the patient to get a faster cure.

### **Kayakalpam Literatures**

*Kayakalpam* is a unique therapy of Siddha Medicine, which allows living long without any disease or preventing the degeneration of the human tissues. It is beyond the *Rasayana* of Ayurveda concept and by using such *Kayakalpam*, Siddhars have lived a long life (Table 1). Herbal, animal products and minerals are used to prepare *kayakalpam* drugs. The test employed to confirm the perfection of the finished *kayakalpam* drug is very interesting. The finished drug is added little onto the zinc or copper while heating along with some herbals. If the metal becomes gold, then the *kayakalpam* drug is perfectly finished and is having the property of giving a long life. More than 20 known works in this area are available. Yoga is a part of *kayakalpam* therapy, which is being practiced along with other drug therapies for long life.

### **Varma Literatures**

*Varmavaidyam* was maintained as a secret science in Siddha Medicine, as it could be used to injure anybody at any time. This *varmam* was taken to China by Siddhar Bogar and was modified as Acupuncture and Acupressure. There are 108 vital points in the human body. Injury or even strong pressure in these points will cause illness in the body sometimes; the subject may

get the disease after a few months or even a few years later. Such symptoms can be effectively treated only by Siddha *Varmamvaidyam*. Siddha *Varmavaidyam* deals exclusively traumatology of any cause; falling from tree, war injury or road accident, or injury to any part of body including neurotrauma, bone fracture, muscle damage, and vital organ damage. Nearly 250 known literatures are available to deal the symptoms, diagnosis of trauma, assess the severity, complications, drug treatments, physical manipulation including massage and orthopedic manipulations. Formulary of Varma Medicine has been published with 420 polyherbal formulations to treat the entire traumatology of any cause.

### Inorganic Medical Chemistry Literature

Siddhars were the pioneers in ancient chemistry in Asia especially in India; in fact, we can say that Siddhars are the father of Indian chemistry if we know more about their work. Indian climate does not allow for collecting all herbals throughout the year. Non-availability of certain herbals at a particular season may not allow the preparation of the particular drug. In order to overcome this trouble, Siddhars have described “*vaippumuraigal*” which means semi-synthetic preparation of drugs. For example, if I do not get opium or asafetida, I can prepare semisynthetic opium and asafetida by mixing a few other herbals and by following certain procedures. Similarly, by mixing some metals, minerals, and toxic substances with other minerals or herbals followed by several processes, we can get semisynthetic inorganics, which can be used to prepare medicine. Ayurveda text describes *basma* and *sindooram*. Siddha texts describe an in-depth knowledge of metallic medicine which includes *parpam (basma)*, *chendhooram*, *kattu*, *karuppu*, *chunnam*, *kalangu*, *pathangam*, *urukku*, *chatthu*, and *guru guligai*. All these preparations involve advanced chemistry including green synthesis of nanoparticles and are safely administered in patients to treat incurable diseases to get a magical cure.

### Alchemical Literatures

‘*Rasavaatham*’ is the pure alchemical process that says the scientific depth of Siddha Science. According to atomic theory, the number of protons and electrons in mercury is 80. If one proton and electron are removed from mercury during the solidification process, the resulting substance is not mercury, but it is another metal-containing atomic number 79, which is nothing but gold. Similarly, by combining tin and copper ( $29 + 50 = 79$ ), gold may be obtained. In the metallurgical sense, this is only an alloy of two metals; but, in the alchemical process, this is the art of making gold. This

atomic theory was first used by Indian Siddhars, but they followed the *panchabootha* theory to obtain gold. Old vaidyas remembered the folk story of killing such an alchemist by the king for not revealing the secret of preparing gold; thus, this science was maintained as a secret by Siddhars.

### Conclusion

India is a multiethnic country with multiple cultural values. It is unfortunate to give importance only to Sanskrit-based ancient literature; this leads to the loss of valuable ancient Indian knowledge. Other Indian languages especially, Tamil is rich in such scientific works done by 18 Siddhars, the ancient Indian Saints. It is the time to revitalize Indian ancient health systems and technology which definitely pave new innovations in future. The time is not far, for Western borrowing our ethnic science and technology, provided we are in the state of pioneers in our deep, magical, and mystical Siddha Science.

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# Literary Work of Sant Tulsidas : The Legend of Bhartiya Knowledge System

Saraswati Ratkalle\*

*Sant* Tulsidas was considered to be one of the greatest of the Hindu saints of India. He is considered to be one of the most famous representatives of the Bhakti School of Hinduism. He was born in the year 1532 to a Brahmin family in the town of Rajapur, India.

Tulsidas's family life was not unusual. As is the custom he lived for a time as a householder and assumed the normal duties of raising and supporting a family. However, his life as a householder was to be short-lived. He left home and took sanyas. For the next 14 years, he visited various pilgrimage places. Afterwards he settled down and started an ashram where he taught and composed his literary works.

His literary works was most impressive. He was a SANSKRAT Scholar but he is known for his works in Awadhi (A dialect of Hindi). He is particularly known for his "*Tulsi Krita Ramayan*". This is also known as "*Ramcharitmanasa*". He is also well known for his "*Hanumanchalisa*". In all, he composed 22 major Literary works in his lifetime.

## Literary Life of Tulsidas

Tulsidas started composing poetry in Sanskrit in Varanasi on the *Prahlad Ghat*. Tradition holds that all the verses that he composed during the day would get lost in the night. This happened daily for eight days. On the eighth night, SHIVA whose famous Kashi Vishwanath Temple is located in Varanasi is believed to have ordered. Tulsidas in a dreamed to compose poetry in the vernacular instead of Sanskrit. Tulsidas woke up and saw both *Shiva* and *Parvati* blessed him. *Shiva* ordered Tulsidas to go to Ayodhya and compose poetry in Awadhi. *Shiva* also predicted that Tulsidas' poetry would fructify like the *Sama Veda* in the *Ramcharitmanas*. Tulsidas hints at having the darshan of *Shiva* and *Parvati* in both dream and awakened state.

## Composition of Ramcharitmanas

In the year of Vikram, 1631 Tulsidas started composing the *Ramcharitmanas* in Ayodhya. He

\*Associate Professor, Swami Nivas, Siddhivinayak Colony, Nideban, Udgir, Tq. Udgir, Latur-413517, Maharashtra. E-mail: drsaraswatir@gmail.com

composed the epic over two years, seven months, and 26 days and completed the work in Vikram in 1633 on the *Vivahpanchami* day of Rama and Sita.

He composed the *Hanuman Bahuk* where he describes his bodily pain and suffering in several stanzas. The *Vinayatrika* is considered as the last composition of the Tulsidas. In this work of 279 stanzas, he blesses *Rama* to give him *Bhakti* (devotion) and to accept his petition.

## Literary Work of Tulsidas

Twelve works are widely considered by biographers to be written by Tulsidas. Six major works and six minor works. Based on the language of the works they are distinguished into two groups as follows:

**Awadhi Works**-*Ramcharitmanas*, *Ramlila Nahachhu*, *Barvai Ramayan*, *Parvati Mangal*, *Janaki Mangal* and *Ramayan Prasana*.

**Braja Works**- *Krishna Gitavali*, *Gitavali*, *Kavitavali*, *Dohayali*, *Vairagya Sandipani* and *Vinay Patrika*.

Besides these twelve works, four more works are popularly believed to be composed by Tulsidas which include *Hanuma Chalisa*, *Hanuman Ashtak*, *Hanuman Bahuk*, and *Tulsi Satsai*.

The *Vinayatrika* is considered as the last composition of Tulsidas believed to be written when *Kaliyuga* started troubling him.

## Other Major Works

The five major works of Tulsidas apart from *Ramcharitmanas* include:

**Dohavali**, literally collection of *Dohas* is a work consisting of 573 miscellaneous *Doha* and *sortha* verses mainly in *Braja* with some verses in Awadhi. The verses are aphorisms on topics related to political wisdom, righteousness and the purpose of life. 85 *Dohas* from this work are also found in the *Ramcharitmanas*, 35 in *Ramayan Prashna*, two in *Vairagya Sandipani* and some in *Rama Satsai*, and another work of 700 *Dohas* attributed to Tulsidas.

**Kavitavali** or Kavita Ramayan- Literally collection of Kavitas, is a Braja rendering of the Ramayan in songs.

**Gitavali**- Literally collection of songs is a Braja rendering of the Ramayana in songs.

**Krishna Gitavali** or Krishnaavali - Literally collection of songs to Krishna is a collection of 61 songs in honor of Krishna in Braja.

**Vinaya Patrika**- Literally petition of Humility, is a Braja work consisting of 279 stanzas .

**Minor Works:** Minor works of Tulsidas include:

**Barvali Ramayana**- Literally the Ramayana in Barvali Metre.

**Parvati Mangal**- Literally the marriage of Parvati is an Awadhi work of 164.

**Janaki Mangal**- Literally the marriage of Sita is an Awadhi work of 216 verses describing the episode of marriage of Sita and Rama.

**Ramlala Nahachhu**-Literally the Nahachhu ceremony of the child Rama is an Awadhi work of 20 verses composed in the Sohar Metre.

**Ramayan Prashna**- Literally querying the will of Rama is an Awadhi work related to boyh Ramayana and Jyotisha (astrology).

**Vairagya Sandipini**-Literally kindling of detachment is a philosophical work of 60 verses in Braja which describes the state of Jnana (realization) and Vairagya (dispassion) the nature and greatness of saints and moral conduct.

### Popularly Attributed Work

The following four works are popularly attributed to Tulsidas:

**Hanuman Chalisa**, Literally forty verses to Hanuman is an Awadhi work of 40 chaupalis and two Dohas and is a prayer to Hanuman.

**Sankatmochan Hanumanashtak:** Literally eight verses for hanuman the remover of afflictions, is an Awadhi work of eight verses in the Mattagajendra Metre devoted to Hanuman.

**Hanuman Bahuka:** Literally the Arm of Hanuman is a Braja work of 44 verses believed to have been composed by Tulsidas.

**Tulsi Satsai :** Literally seven Hundred verses by Tulsidas is a work in both Awadhi and Braja and contains 747 Dohas.

The philosophy and principles of Tulsidas are found in his works.

Tulsidas doctrine has been described as an assimilation and reconciliation of the diverse tenets and cultures of Hinduism. At the beginning of the *Ramcharitmans*, Tulsidas says that his work is in accordance with various scriptures the Puranas, Vedas, Upvedas, Tantra, and Smriti. Tulsidas died at the Assi Ghat on the bank of the river “Ganga” in the Shravan month of the year Vikram 1680.

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# Paradigms of Learning the Traditions

Kshama Pandey\* and Neetu Singh\*\*

In contemporary society, we are constantly struggling to go back to our own roots and maintain our ethnic identities. As a matter of fact, we are living in such an unpredictable position where we are forced to rethink, redefine, and elucidate our identities to different social institutions. In this perspective, Folklore can be found globally in each culture, each race, each continent, and each country of the world. Each is important. Each teaches guidelines, moral codes, ethics, and warnings, and gives the present a window into a past that no longer exists. It is a link for each generation into the wisdom of the folk soul of the people, traditions, and culture. Through folklore, we can learn much about each culture, each tradition, and each nationality.

Folklore is the traditional art, literature, knowledge, and practice that is disseminated largely through oral communication and behavioral examples. Every group with a sense of its own identity shares, as a central part of that identity, folk traditions—the things that people traditionally believe (planting practices, family traditions, and other elements of worldview), do (dance, make music, sew clothing), know (how to build an irrigation dam, how to nurse an ailment, how to prepare barbecue), make (architecture, art, craft), and say (personal experience stories, riddles, song lyrics).

Folklore and folklife (including traditional arts, beliefs, traditional ways of work and leisure, adornment and celebrations) are cultural ways in which a group maintains and passes on a shared way of life. This “group identity” may be defined by age, gender, ethnicity, avocation, region, occupation, religion, socioeconomic niche, or any other basis of association. As New York folklorist Ben Botkin wrote in 1938, “Every group bound together or by common interests and purposes, whether educated or uneducated, rural or urban, possesses a body of traditions which may be called its folklore. Into these traditions enter many elements, individual, popular, and even “literary,” but all are absorbed and assimilated through repetition and variation into a pattern that has value and continuity for the group as a whole.

\*Associate Professor, Faculty of Education and Allied Sciences, Mahatma Jyotiba Phule Rohilkhand University, Bareilly, Uttar Pradesh- 243006. E-mail: kshama@mjpru.ac.in

\*\*Faculty of Education, Dayalbagh Educational Institute, (Deemed University), Agra- Uttar Pradesh- 282005

## Folklore and Culture

The term culture refers to a state of intellectual development. The social and political forces that influence the growth of a human being are defined as culture. Indian culture is rich and diverse and as a result, unique in its very own way. Its manners, way of communicating with one another, etc are one of the important components of its culture. India, a place of infinite variety, is fascinating with its ancient and complex culture, dazzling contrasts and breathtaking physical beauty. Among the most remarkable features of India, are the arts and culture in particular. The Indian culture has persisted through the ages precisely for the reasons of antiquity, unity, continuity and the universality of its nature. Thus, within the ambiance of Indian culture, one can identify ‘Indian Music’, ‘Indian Dance’, ‘Indian Cinema’, ‘Indian Literature’, Indian Cuisine’ ‘Indian Fairs and Festivals’ and so on. Culture is a broader aspect and in this viewpoint, folklore is a medium of communication of culture between generations.

It is a term with tremendous numbers of sub-set categories. It is not just about tall tales and great stories. Studying the tales, oral traditions, and format of storytelling in differing genres of folk stories, dances, poetry, music and many other aspects can inform us about past and present cultures, superstitions, lifestyles and a whole range of possibilities. Within the realms of folklore, we can include *Dance, Oral tradition, Proverbs, Popular beliefs, Music, Legends, Epics* Some Genres of folklore can be enlisted as *Ballads, Childlore, Childrens’ Street Culture, Epics*.

## Ballad

In Ballad, folklore stories can be told literally through song, a spoken tale that relies on a definite and palpable rhythm, a tale told in formal stanzas of lyrical ballad poetry, or a combination of these.

## Child Lore

In Child lore, child-play, songs, dance, mime, storytelling, and combinations of these things are primarily enacted by young children. Some topics and activities are also included in this field, viz. *games, pranks, nicknaming and nickname games, parody, rhymes, superstitions, lyrics, magic/magical*

*practices, minor rites - religious and magical, wit, obscenities, customs, codes, gang lore, day dreaming, dramatizations, solitary play, role modeling and world modeling, fantasy play, comic reading, imaginary heroes, imaginary companions, art, music, etc.*

### **Children's Street Culture**

The significance of how children have always played a role in creating, perpetuating, extending, transforming and delivering folklore cannot be emphasized enough! Street Culture created and maintained by children both of old and currently includes an array of activities, and collectively - the knowledge that children pass from generation to generation is maintained through street games, 'fads,' 'crazes,' Childplay in the many forms can be enhanced by the media (newspapers, books, television, popular music, radio) that children interact with.

### **Epics**

Typically, Epic is a long narrative poem. Though the Epic is also considered a piece of literature, it is also found very often in the form of spoken word oral poetry- sometimes, as well, as a song - and it may incorporate, 'in the telling,' forms of storytelling as well as sung portions of the story. Some well-known Epics are *Ramayana, Mahabharat, Raghuvansha, Bhagavata Purana (Pauranic text/literature)* and well-known Epic Poets are *Balmiki, Tulsidas, Ved Vyas, Kalidas* etc. These are just a few of the greatest epics.

### **Folklore and Festival**

Community gatherings and festivals play an important role in folklore by providing large groups of people a sense of 'togetherness,' ways to interact, share basic information, spirituality, stories, and identity, as well as to share important political news, goods and services. In ages past, festivals were a time for elders to share knowledge and since most people were illiterate, an excellent way to pass on large bits of information was orally, through easy-to-remember rhymes, songs, ballads. A lot of codified information can be found in songs and ballads known to be sung specifically at certain festivals in the past - much like the codes found in Child lore.

### **Folk Religion**

Folk Religion is generally filled with beliefs, rituals, and superstitions, which have been transmitted through elders and any person who can share the beliefs from generation to generation in any particular

culture. These are mostly beliefs passed down outside of any rigidly organized, structured religion, whereby there is no need for the 'learning generation' to be converted to any organized, structured religious body, theology, creed, church, etc. Folk religion may answer troublesome questions and offer security and comfort to people in times of need.

### **Folk Medicine**

Folk Medicine is usually a collection of healing data that is passed down through generations. Sometimes the data is actually called a system of medical knowledge by most cultures and institutions outside of our 'modern medical system'. Most cultures, from all parts of the world, have traditional healing methods and folk medicine.

Some categories of folk medicine that are familiar to most people can be included as *Acupuncture (Chinese, Asian), Ayurvedic (Traditiona medicine, India), Siddha Medicine (Tamil Traditional medicine, India), Unani (Traditional medicine, India) Ayurveda, Siddha and Unani, considered a 'trio' of traditional medicine and used together in India.*

Muti (Traditional Medicine, use of plant/herbal products in nature, South Africa) Practices, processes of healing, plants used for healing, and other such details can be heavily coded into folk stories, songs, epics, child play and games, etc.

### **Folklore and Learning**

Folklore and learning is intended to familiarize students with the function of Folklore in the learning process. Emphasis is on cultural transmission, cultural learning and child training practices (including mechanisms of social control). Folklore-based learning is a kind of situated learning paradigm in which students learn by solving problems embedded in a near-real situation. The proposed learning approach employs further interesting story plots from folklore as the background situation to motivate students to participate in learning activities. It is believed that such a paradigm has, on one hand, the advantages of helping students to learn in an authentic situation and, on the other, the provision of interesting story episodes as a stimulating agent for less initiated students.

Folklore functions as a kind of education for listening and a lesson in concentration for those who hear it. Traditional storytelling sessions were often exceedingly long. And all the while, children were

expected to pay full attention to the proceedings. If they did not, they might be responsible for the loss of a story from their people's tradition. Further, the very act of listening to stories, with their ability to totally engross the listener, is itself an experience in concentration, in listening to another with one's whole being. Being engrossed in a story is an experience of attention and focus, which in turn readily transfers to other learning experiences.

### ***Connections between Folklore and Learning***

At present, the teachers are aware of using folklore while teaching their students. The English Teacher is concerned with folktales, myths, legends, folk ballads and folk speech; the Music Teacher makes liberal use of folk songs and sometimes plays folk instruments; in physical education classes, the teacher often leads folk dances and games originating as folklore; the Art Teacher encourages handcraft activity and custom design based on folk motifs; the Science Teacher develops methods for testing superstitions; and the teacher of Social Science (including the sociologist, historian and anthropologist) emphasizes to a great extent patterns of living and folkways. So, every teacher should be able to recognize or make profitable use of its potential values for education. It helps to know about the old culture and civilization and how can we adopt it in the present time.

"Folklore can help us to learn what it means to be human," said Bert Wilson of Brigham Young University in his 2004 American Folklore Society plenary address. The theory, content, and fieldwork methodologies of folklore engage students in building important skills through their own and others' implicit knowledge. Teachers' and students' discoveries of themselves, their families, and their community members as active participants in vital folk culture reward FAIE practitioners as we introduce them to the experience of what Wilson called, "taking the pulse of another's soul," dissolving time and placing oneself in another's shoes.

### ***Training of Students about Verbal Folklore***

Verbal folklore is a communication medium used by folk groups to share beliefs and practices, and teach group mores, taboos, and aesthetics. There are many different types of verbal folklore: tall tales, folk tales, jokes, proverbs, rhymes, ballads, myths, riddles, legends, lullabies, personal experience stories, regional

speech patterns, and place names, to name a few. Begin by asking the students to recall a story that their family tells about them. This might include stories about their birth, birthdays, funny events, embarrassing moments, or how they got their nickname. Now ask why their families tell these stories. What function do the stories serve for their family? The students' responses will likely define verbal folklore, which is the communication technique used by folk groups to share their beliefs, practices, values, and ideas and which teach group identity. Several types of verbal folklore are discussed in the following paragraphs.

Folk speech includes regional accents, like "Hyde Pork"/ "Hyde Park" or "warsh"/"wash"; local terms, specialized language, and other elements that make up the distinctive speech patterns of a region, folk group, or occupation. Children have elaborate specialized language, which includes personalized names for games, such as "butt ball" for dodgeball; distinctive phraseology, such as "let's bust some moves" for "let's dance"; and distinctive languages, such as piglatin.

Proverbs are short, usually fixed, phrases that contain bits of wisdom and advice passed along in folk groups, as a way of making a specific point with brevity. Because the proverb format is recognizably "old," proverbs are usually viewed as the compacted wisdom of the past, expressions that are both wise and true.

Legends are stories, usually connected with a specific place or person and generally told as if they were true, even though the teller was not an eyewitness to the event. Stories about ghosts, haunted places, local heroes, and tragic events all serve as the basis for legends. Stories such as the "Bear Lake Monster" and Navajo coyote stories are examples of legends.

Contemporary legends are more recent variations of the typical legend and are found all over the country. Contemporary legends are alleged to have happened to a "friend of a friend" or "FOAF." Everyone has heard about the woman who tried to dry her cat in the microwave or the babysitter who gets scary phone calls. Contemporary legends are utilized by folk groups for a myriad of reasons, not the least of which is the ability to discuss fear.

Rhymes and parodies come from both children and adults. Childhood examples are jump rope rhymes,

hand-clapping chants, as well as parodies of simple songs and familiar commercials. Children's verbal expressions are often a device used to gain control and make sense of their world. In the parody of the "Battle Hymn of the Republic," students often display their desire to gain control at school.

Personal narratives are stories told in the first person by individuals to recall what happened to them and their families. These narratives include stories of how a child got his name, when mom and dad first met, and someone's most embarrassing experience.

Family stories are the stories families tell. They include stories dealing with coming to a new country, pioneer accounts, and family misfortune stories that deal with a family's loss of great wealth.

After independence, scholars like Dr. Satyendra, Devendra Satyarthi, Krishnadev Upadhyaya, Jhabberchand Meghani, Prafulla Dutta Goswami, Ashutosh Bhattacharya, Kunja Bihari Dash, Chitrasen Pasayat, Somnath Dhar, Ramgarib choubey, jagadish Chandra Trigunayan and many more were the pioneer in working on folklore. Of course, the trend was more literary than analytical. It was during the 1980s that the Central Institute of Indian Languages and the *American Institute of Indian Studies* started their systemic study on Folklore after that many Western as well as Eastern scholars pursued their studies on folklore as a discipline.

### ***Folklore and Moral Education***

Folklore is usually used to convey some wise message while entertaining children. Since its educative purpose, folklore still exists and is even popular for children. It is mostly told before children have sleep or in another occasion. Through folklore, children will intentionally acquire more moral values. The main message of tales is that justice and goodness will always win. It can be a medium for conveying the basics of good behavior because it is fun and doesn't force children to do something. It is naturally taught to them how they should be through some message implied there. The characters of the tales may give a perfect example of the effect of acting bad or good.

Folklore is easily persuading children to do good things. Some say that folklore, or fairy tales can improve the intelligence, emotional and spiritual value of children. Moreover, it can develop children's morality

which may lead them to be able to determine the negative or positive of attitudes, values, or behavior. It directly influences the way children solve problems. Besides, it educates children to be more wise and respectful of their surroundings, such as their friend, parents, and their environment. Folklore also emphasizes on the children's imagination. Imagination may be important to children's development. It can improve intelligence and give some good values to children. Through folklore, parents can teach children the responsibility of becoming social creatures. Morality, religious, and cultural values that may be implied in the folklore give them perfect modeling of becoming a real human.

Indian folklore has a wide range of stories and mythological legends, which emerge from all walks of life. The interesting stories range from the remarkable '*Panchatantra*' to '*Hitopadesha*', from '*Jataka*' to '*Akbar-Birbal*'. Not only this, the great Indian epics like '*Ramayana*', '*Mahabharata*' and '*Bhagavad Gita*' are full of didactic stories inspired from the lives of great souls. Being full of moralistic values, Indian folklore makes perfect stories for children, who are required to be, instilled with the right values. All these ancient stories have been passed from generation to generation, creating bondage of traditional values with present-day generations.

### **Folk Culture in Technological Cutting Age**

Folk Culture in the technological cutting age provides insights and perspectives on the numerous ways in which folk culture manifests in the technological cutting age and contributes to our greater understanding of vernacular expression in our ever-changing technological world.

New media is changing the ways in which people learn, share, participate, and interact with others as they adopt technologies to complement and supplement traditional means of vernacular expression. But behavioral and structural overlap in many folkloric forms exists between on and off-line and emerging patterns in digital rhetoric imitate the dynamics of previously documented folkloric forms, invoking familiar social or behavioral customs, linguistic inflections, and symbolic gestures.

### **Conclusion**

Ancient forms of art, dance, drama, music, epics, festivals, religion, medicines and folklore is very close

to the heart of the people. Its appeal is universal and its understanding is direct and at a personal level. In India folk music, folk dances, and folk dramas have always played an important role in eliminating destructive elements and in harmonizing emotional outbursts relating to caste, creed, religion and language issues. Several folk forms of entertainment widespread in different parts of India were powerful media of public instruction and unifying strength for emotional integrity. Various organizations, movements and government bodies can effectively make use of these folk arts for developmental activities. Each folk art itself is a medium of communication because it is directly linked with the consciousness of its audience. It is flexible and it can be modified in regard to its functional relevance to the society to which it belongs. That is perhaps why it survived.

Whatever the type or form of the folklore, it is very important, more than the obvious historical, archaeological or anthropological reasons. Folklore is extremely precious for those descended by its origination for it teaches what the past knew, shares much about the ancestry (our ancestors), and imparts ancient insight with intelligence. It gives all a sense of belonging to a specific culture and allows people to learn their roots of heritage in a very exclusively particular way. Folklore should be cherished, remembered and shared generational. Folklore gives each of us the ability to know who our people were and are.

There are very few people nowadays who are able to make the necessary use of stories. Those who know about the higher level of being represented by stories can learn something from them, but very little. Those who can experience this level can be educated on the use of stories. But first of all, we must allow the working hypothesis that there may be such a level operative in stories. We must approach them from the point of view that they may on that level be documents of technical value: an ancient yet still irreplaceable method of arranging and transmitting a knowledge which cannot be put in any other way. In this sense such stories (because all stories are not technical literature), may be regarded as part of a curriculum, and as valid a representation of fact as, for instance, any mathematical formula or scientific textbook. In

the present educational arena, it is important to give a new meaning to the item of folklore and explore the possibility of the use of folklore in new socio-cultural domain.

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# Harnessing Traditional Tribal Knowledge Treasure in India by Unlocking the Potential of Digital Platform

Subhajit Panda\* and Navkiran Kaur\*\*

India, with its rich tapestry of cultures, languages, and traditions, is home to a diverse array of indigenous communities (Majumdar, 2023). These communities have preserved unique knowledge systems, practices, and wisdom passed down through generations—collectively referred to as Traditional Tribal Knowledge (TTK). This invaluable heritage is not only a testament to India's cultural richness but also holds profound ecological significance. TTK encompasses a wide range of practices, including traditional medicine, agricultural techniques, ecological conservation methods, and artistic expressions, all deeply rooted in the country's natural landscapes.

Understanding, preserving, and harnessing this Traditional Tribal Knowledge is pivotal in the context of India's cultural and ecological diversity (Nandikolmath & Hallikeri, 2023). The intricate relationship between indigenous communities and their environment has resulted in sustainable practices that have stood the test of time. As India undergoes rapid modernization and globalization, there is a pressing need to recognize the importance of TTK in maintaining ecological balance and cultural identity (Priyadarshini & Abhilash, 2019).

This study sets the stage for exploring the significance of TTK and underscores the relevance of preserving these age-old traditions. Additionally, it highlights the urgent need to bridge the gap between traditional wisdom and contemporary advancements, emphasizing the role of platforms like the Traditional Knowledge Digital Library (TKDL) in this endeavor. Through the preservation and utilization of TTK, India can not only celebrate its rich cultural heritage but also pave the way for sustainable development and innovation in the digital age.

Over the years, numerous studies have delved into the cultural heritage and societal progress of India. This

literature review critically analyzes pivotal research in this field, providing valuable insights that contribute to a deeper understanding of the current study's context and significance.

Chakravarty and Mahajan (2010) underscored the pivotal role of preserving traditional knowledge, emphasizing the contribution of the Traditional Knowledge Digital Library (TKDL) in safeguarding India's traditional medicinal wisdom. Thomas (2010) delved into the digitization of traditional knowledge, examining TKDL's interface with digital technologies and its role in elucidating indigenous cultures. Ansari (2016) focused on the significance of traditional medicine knowledge, detailing the challenges faced and the protective role played by TKDL and Traditional Chinese Medicine (TCM) databases. Ghosh and Palbag (2017) critically analyzed TKDL, highlighting its mission to combat bio-piracy and maintain the authenticity of Indian systems of medicine.

Singh and Tyagi (2019) discussed the transformative impact of TKDL, utilizing information communication technology to protect traditional knowledge, particularly in Ayurveda, Siddha, Yoga, and Unani. Ansari (2020) outlined the struggle against misappropriation of traditional medicinal practices, emphasizing TKDL's role in preventing patent-related thefts. Fredriksson (2021) provided a nuanced analysis of TKDL, framing it within the context of traditional knowledge documentation theories and its implications on India's traditional medical knowledge. Kalbande and Suradkar (2021) examined TKDL's multifaceted contributions, including its role in preservation, dissemination, and protection of traditional knowledge against bio-piracy. Barman and Ravikumar (2022) conducted a detailed study on TKDL's unique position in reverting unjustified patents, especially in Ayurvedic subjects, shedding light on its significant impact on intellectual property rights.

These studies collectively underscore the invaluable role played by TKDL in preserving and protecting traditional knowledge, fostering an

\*Assistant Librarian, Chandigarh University, Gharuan, Mohali (Punjab). E-mail: suvapanda007@gmail.com

\*\*Assistant Professor, Department of Library & Information Science, Punjabi University, Patiala (Punjab). E-mail: navkiran1907@gmail.com

understanding of its complex interplay with digital technologies, intellectual property rights, and global recognition. The major objectives of this article are:

- i) To provide a cultural and ecological perspective of the Traditional Tribal Knowledge (TTK).
- ii) To provide a brief historical development and overview of the Traditional Knowledge Digital Library (TKDL).
- iii) To explore the utilization of TKDL as a bridge between traditional wisdom and modern innovation.
- iv) To examine the relationship between TKDL and Indigenous Intellectual Property Rights.
- v) To identify and analyze the challenges and opportunities of TKDL platform.
- vi) To point out best practices for effective utilization of TKDL.
- vii) To provide recommendations for maximizing the potential of TKDL.

### ***Traditional Tribal Knowledge: A Cultural and Ecological Perspective***

Traditional Tribal Knowledge (TTK) embodies the indigenous wisdom, practices, and skills passed down through generations within tribal communities. It is a holistic knowledge system that encompasses a wide array of disciplines, including agriculture, medicine, crafts, rituals, and folklore. TTK is deeply rooted in the symbiotic relationship between indigenous communities and their natural surroundings. Unlike conventional knowledge, TTK is not just a product of intellectual pursuit but is intricately intertwined with the daily lives, beliefs, and traditions of tribal societies.

In India, TTK holds immense cultural, ecological, and medicinal significance. It is deeply rooted in the indigenous tribes' collective wisdom, passed down through generations. TTK encompasses a vast array of knowledge related to agriculture, medicinal plants, natural resource management, handicrafts, folklore, and traditional healing practices. The significance of TTK in India can be outlined as follows:

#### ***Preservation of Cultural Heritage***

- TTK preserves unique customs, traditions, rituals, and languages, safeguarding the rich cultural heritage of indigenous communities.

- It strengthens the sense of identity and belonging among tribal groups, fostering community cohesion and pride in their cultural legacy.

#### ***Sustainable Resource Management***

- TTK offers sustainable agricultural practices, herbal remedies, and ecological conservation methods that have been refined over generations.
- Indigenous knowledge guides resource utilization, ensuring the preservation of biodiversity, soil fertility, and water resources.

#### ***Biodiversity Conservation***

- TTK emphasizes the importance of biodiversity, promoting harmony between humans and the natural world.
- Traditional practices contribute to the preservation of local flora and fauna, maintaining ecological balance within specific ecosystems.

#### ***Climate Adaptation and Resilience***

- TTK includes weather forecasting techniques and adaptive agricultural practices that help communities cope with changing climate patterns.
- Indigenous knowledge fosters resilience, enabling communities to adapt to environmental challenges such as droughts, floods, and unpredictable weather conditions.

#### ***Holistic Healthcare***

- Traditional medicines derived from TTK offer holistic and nature-based healthcare solutions.
- Herbal remedies and healing practices address various ailments and promote overall well-being, often with minimal ecological impact.

#### ***Sustainable Livelihoods***

- TTK provides diverse skills in crafts, arts, and sustainable livelihood practices that empower communities economically.
- Traditional knowledge contributes to the development of eco-friendly products, supporting local economies while minimizing environmental harm.

#### ***Promotion of Environmental Ethics***

- TTK promotes a deep understanding of environmental ethics and the interconnectedness of all living beings.

- It instills a sense of responsibility toward nature, fostering a harmonious coexistence that is essential for long-term ecological sustainability.

### ***Inspiration for Modern Innovation***

- TTK serves as a source of inspiration for scientific research and innovation, offering unique perspectives on ecological conservation and sustainable development.
- Modern technologies and practices can benefit from integrating traditional knowledge, leading to innovative solutions in various fields.

Despite its significance, TTK faces numerous challenges that threaten its preservation and transmission to future generations. Rapid urbanization and globalization erode indigenous traditions, leading younger generations away from traditional knowledge. Biopiracy exploits TTK without consent due to weak intellectual property rights enforcement. Much TTK is oral and undocumented, risking its loss. Limited access to resources, education, and healthcare hampers indigenous communities' ability to maintain traditional practices. Climate change disrupts agricultural methods, and lack of policy recognition and funding inhibits effective preservation efforts.

In response to the pressing need to safeguard India's rich tapestry of TTK from these challenges, the TKDL emerges as a pioneering solution. TKDL serves as a robust platform designed to preserve and protect indigenous wisdom. By meticulously documenting traditional practices, medicinal knowledge, agricultural techniques, and cultural heritage in a digital format, TKDL ensures the invaluable TTK is not lost to cultural erosion, biopiracy, or inadequate documentation. Through TKDL, traditional knowledge is not only archived but also made accessible, bridging the gap between ancient wisdom and modern technology. This platform plays a pivotal role in the preservation of TTK, offering a beacon of hope in the face of challenges, fostering cultural pride, and promoting sustainable practices among indigenous communities.

### ***Traditional Knowledge Digital Library (TKDL): Historical Overview and Development***

India's Traditional Knowledge Digital Library (TKDL) stands at the forefront of protecting Indian traditional medicinal knowledge from exploitation. Traditional Tribal Knowledge (TTK) is vital for indigenous communities, serving their healthcare

and livelihood needs. TKDL addresses the threat of misappropriation at international patent offices.

Following are some key points where TKDL stands as a unique and successful model, setting global standards in Traditional Knowledge protection and ensuring the rightful preservation and use of India's traditional wisdom (TKDL, n.d.-a).

- i) *Protection and Preservation:* TKDL preserves traditional knowledge, crucial for over 70% of India's population, by digitizing ancient texts and practices.
- ii) *Language Barrier Overcome:* TKDL translates Indian traditional medicine texts into five international languages, enhancing accessibility for patent examiners.
- iii) *Global Impact:* TKDL serves 16 international patent offices, aiding examiners in search and examination, preventing the granting of wrong patents.
- iv) *Proactive Approach:* TKDL's proactive action and prior art pieces of evidence have led to the withdrawal, amendment, or setting aside of over 324 patent applications, countering bio-piracy effectively.
- v) *Cost-Effective Deterrence:* TKDL's impact highlights its cost-effectiveness, saving millions spent on legal fees in challenging erroneous patents.

TKDL was conceived in response to the pressing need to protect India's Traditional Tribal Knowledge from misappropriation and biopiracy. It was initiated by India's Council of Scientific and Industrial Research (CSIR) in collaboration with the Ministry of AYUSH.

- i) Launched in 2007, TKDL embarked on a mission to digitize, document, and protect traditional knowledge systems, ensuring their accessibility to indigenous communities while safeguarding against exploitation.

### ***Objectives and Scope***

- i) The primary objective of TKDL is to convert traditional knowledge, particularly related to medicine and other indigenous practices, into digital formats that are searchable, comprehensive, and linguistically accessible.



**Figure 1: TKDL Platform**  
(Available at: <https://www.tkdL.res.in/>)



*Inception and Vision*

- ii) TKDL focuses on a wide spectrum of traditional knowledge, including herbal formulations, agricultural practices, artisanal skills, and cultural expressions, reflecting the diverse tapestry of India's indigenous communities.

The TKDL database currently contains knowledge sourced from various books, categorized based on the Indian traditional system of medicine. The list of discipline-wise available books is provided below for reference:

**Table 1: Discipline-wise Available Books on TKDL Platform**

Discipline	No. of texts (including volumes) used for transcription
Ayurveda	119
Unani	55
Siddha	91
Sowa Rigpa	1
Yoga	15
<b>Total</b>	<b>281</b>

*Source: TKDL (n.d.-b)*

### **Major Achievements**

- i) *Digitization and Documentation:* TKDL's initial milestones involved the meticulous digitization of ancient texts, manuscripts, and oral traditions. Through rigorous research and collaboration with indigenous communities, vast volumes of traditional knowledge were transformed into digital databases.
- ii) *Integration of Indigenous Languages:* One of TKDL's significant achievements was the integration of diverse regional languages and dialects into its digital repository. This linguistic inclusivity ensured that indigenous communities could access and contribute to the platform in their native languages.
- iii) *Global Recognition:* TKDL gained international recognition for its innovative approach to preserving traditional knowledge. Its methodologies were acknowledged as valuable tools in the global discourse on intellectual property rights, fostering collaborations with international organizations and institutions.

iv) *Continuous Expansion:* Over the years, TKDL has continued to expand its database, incorporating new knowledge and insights from various indigenous communities. Regular updates and additions ensure that the platform remains dynamic and reflective of the evolving landscape of Traditional Tribal Knowledge.

Several significant milestones have been documented in the journey of TKDL, underscoring the platform’s primary objective: the preservation of India’s traditional knowledge. These milestones serve as crucial markers, emphasizing the platform’s importance and dedication to safeguarding the country’s rich heritage of indigenous wisdom. Some of the current ones (after 2015) are:

**Table 2: Current Key Milestones of TKDL**

Date	Key Milestones
...after 2015	
June, 2017	TKDL Access Agreement with Rospatent (Russia).
June, 2017	TKDL Access Agreement with INDECOPI (Peru).
October, 2017	First Amending Agreement to TKDL Access Agreement with Chile Patent Office (INAPI).
September, 2018	Initiation of Project on Ayurveda from Kerala manuscripts.
October, 2018	Initiation of Project on Sowa Rigpa.
April, 2019	TKDL Access Agreement with Spanish Patent and Trademark Office.
October, 2019	Second Amending Agreement to TKDL Access Agreement with IP Australia.
October, 2021	TKDL Access Agreement with Danish Patent and Trademark Office.
August, 2022	Cabinet approves widening access of the Traditional Knowledge digital library database to users, besides patent offices.
September, 2022	TKDL Access Agreement with National Industrial Property Institute, France.
February, 2023	TKDL Access Agreement with Eurasian Patent Office.

Source: TKDL (2023)

### ***Utilization of TKDL: Bridging Traditional Wisdom and Modern Innovation***

The Traditional Knowledge Digital Library (TKDL) stands as a testament to the seamless integration of age-old traditional wisdom and cutting-edge modern technology. It serves as a vital bridge connecting the profound insights of traditional knowledge with the innovative possibilities of the digital era.

#### ***Preserving Ancient Wisdom Digitally***

- TKDL systematically digitizes and organizes vast volumes of traditional knowledge, preserving ancient texts, formulations, and practices in a digital format.
- By digitizing this wealth of wisdom, TKDL ensures that traditional knowledge, often passed down orally, is not lost in time, making it accessible for future generations.

#### ***Linguistic and Format Adaptability***

- One of TKDL’s remarkable features is its ability to transcend language barriers. It translates traditional knowledge from various Indian languages into international languages such as English, Japanese, French, German, and Spanish.
- This linguistic adaptability ensures that patent examiners worldwide can comprehend and evaluate the intricacies of traditional knowledge, promoting a comprehensive understanding of its nuances.

#### ***Enhancing Research and Innovation***

- TKDL acts as a valuable resource for researchers, scientists, and innovators, offering a treasure trove of traditional wisdom for exploration.
- Researchers can delve into TKDL’s extensive database to draw inspiration, conduct studies, and explore innovative applications of traditional knowledge in fields ranging from medicine and agriculture to sustainable practices and beyond.

#### ***Supporting Intellectual Property Protection***

- TKDL plays a pivotal role in intellectual property protection by providing patent examiners access to a vast repository of prior art related to traditional knowledge.

- Patent offices worldwide can utilize TKDL to conduct thorough searches, ensuring that patents are not granted for innovations already present in the rich tapestry of traditional wisdom.

### ***Fostering Cultural Preservation and Innovation***

- By bridging traditional wisdom with modern innovation, TKDL supports the preservation of cultural heritage while encouraging creative adaptations and innovations.
- It empowers indigenous communities by showcasing the value of their knowledge, fostering cultural pride, and inspiring innovative applications within their communities.

Overall, TKDL's role as a bridge between traditional wisdom and modern technology is transformative. It not only safeguards India's indigenous heritage but also fuels a new wave of innovative possibilities, ensuring that the invaluable knowledge of the past continues to enrich the present and shape the future.

### ***TKDL and Indigenous Intellectual Property Rights***

The Traditional Knowledge Digital Library (TKDL) serves as a powerful guardian of the intellectual property rights of Indian indigenous communities, offering robust protection against biopiracy and ensuring the rightful ownership and recognition of traditional knowledge.

### ***Preserving Cultural Heritage***

TKDL preserves the indigenous knowledge, cultural practices, and traditional innovations of Indian communities that have been passed down through generations. By documenting these practices, TKDL safeguards the unique cultural heritage of those indigenous groups.

### ***Preventing Biopiracy***

TKDL acts as a proactive shield against biopiracy, preventing the misappropriation of traditional knowledge by individuals or entities seeking patents without proper authorization. Through TKDL, patent offices can conduct comprehensive searches to identify prior art, ensuring that patents are not granted for knowledge already present within the Indian indigenous communities.

### ***Facilitating Fair Recognition***

By providing a comprehensive database of traditional knowledge, TKDL aids patent examiners in different countries to recognize the source of innovative ideas and inventions. This recognition is crucial for ensuring that Indian indigenous communities receive fair acknowledgment and compensation for their contributions to various fields.

### ***Empowering Indigenous Communities***

TKDL empowers Indian indigenous communities by giving them a platform to assert their intellectual property rights. Through the evidence provided by TKDL, communities can challenge illegitimate patent claims, preserving their heritage and traditional wisdom for future generations.

### ***Supporting Ethical Collaboration***

TKDL fosters ethical collaboration between traditional knowledge holders and modern innovators. Facilitating access to documented knowledge, it encourages respectful partnerships that honor the intellectual property rights of Indian indigenous communities while fostering innovation and progress.

Overall, TKDL plays a vital role in safeguarding Indian indigenous communities' intellectual property rights. Since July 2009, the TKDL team has identified numerous patent applications globally, including USPTO, EPO, CIPO, DPMA, UKPTO, IP Australia, and CGPDTM, related to Indian Systems of Medicine. Using TKDL data, prior-art evidence has been filed at pre-grant stages, leading to the withdrawal, cancellation, or rejection of patent applications (see Table 3). TKDL's proactive measures ensure fair recognition and protection of traditional knowledge, preserving cultural integrity.

### ***Challenges and Opportunities***

The Traditional Knowledge Digital Library (TKDL) has significantly contributed to the preservation and protection of traditional knowledge. However, it encounters several challenges that impact its effectiveness and implementation. These challenges encompass technological limitations, ethical considerations, and community engagement issues.

**Table 3: TKDL Outcomes against Bio-Piracy**

<b>Patent Office</b>	<b>No. of Cases</b>
European Patent Office (EPO)	135
United States Patent and Trademark Office (USPTO)	29
Controller General of Patents Designs and Trademarks (CGPDTM)	112
Canadian Intellectual Property Office (CIPO)	37
IP Australia (AIPO)	10
United Kingdom Patent & Trademark Office (UKPTO)	1
<b>Total</b>	<b>324</b>

Source: TKDL (n.d.-c)

### **Technological Limitations**

- **Data Management:** Managing vast amounts of data from diverse traditional knowledge sources poses a technological challenge. Ensuring accurate digitization, storage, and retrieval of this information requires advanced technological solutions.
- **Integration of Modern Tools:** Till now TKDL platform has not integrated with modern technologies such as Artificial Intelligence (AI) and Machine Learning (ML) for more efficient data processing and analysis of complex tasks. Lack of technical expertise and awareness is also responsible for less use of these tools.

### **Ethical Considerations**

- **Cultural Sensitivity:** Respecting the cultural context and sacredness of certain traditional knowledge is crucial. Ethical considerations arise when digitizing sensitive cultural practices, requiring careful handling to avoid exploitation or misrepresentation.
- **Informed Consent:** Obtaining informed consent from indigenous communities for digitization and utilization of their traditional knowledge raises ethical concerns. Ensuring that communities are involved in decision-making processes is essential.

### **Community Engagement**

- **Participation and Ownership:** Engaging indigenous communities actively in the

management of TKDL and acknowledging their ownership of traditional knowledge are vital. Building trust and ensuring that communities benefit from digital preservation efforts are ongoing challenges.

- **Digital Divide:** Bridging the digital divide among indigenous communities is crucial. Limited access to technology and digital literacy hinders the active participation of certain communities, affecting their involvement in TKDL initiatives.

To overcome these challenges and further enhance the effectiveness of the TKDL, several strategic solutions and opportunities can be explored.

### **Technological Advancements**

- **Advanced Data Management:** Invest in cutting-edge data management technologies to handle large volumes of diverse traditional knowledge efficiently. Implement cloud-based solutions for secure storage and seamless access.
- **Integration of AI and ML:** Embrace Artificial Intelligence (AI) and Machine Learning (ML) algorithms to automate data processing, improve search capabilities, and enhance the accuracy of traditional knowledge classifications.

### **Ethical Framework and Community Involvement**

- **Ethical Guidelines:** Develop comprehensive ethical guidelines in collaboration with cultural experts and indigenous community leaders. Establish protocols for respectful digitization, ensuring cultural sensitivity and authenticity.
- **Community Participation:** Foster active participation of indigenous communities in TKDL initiatives. Involve them in decision-making processes, ensuring their knowledge is accurately represented and preserved with their consent.

### **Capacity Building and Digital Literacy**

- **Training Programs:** Organize training workshops and capacity-building programs to empower indigenous communities with digital literacy skills. Provide education on how to navigate the digital platforms, encouraging active participation and ownership.
- **Local Language Support:** Develop user-friendly interfaces in local languages to bridge the digital divide. Ensure that the platform is accessible and

understandable to diverse linguistic communities, promoting inclusivity.

### ***Collaboration and Knowledge Sharing***

- ***International Partnerships:*** Collaborate with international organizations, research institutions, and other countries with rich traditional knowledge. Facilitate knowledge sharing, enabling a global exchange of ideas and best practices in preserving traditional wisdom.
- ***Public Awareness Campaigns:*** Launch awareness campaigns to educate the public about the importance of traditional knowledge preservation. Promote TKDL as a valuable resource, encouraging researchers, educators, and policymakers to utilize its vast repository.

### ***Research and Innovation***

- ***Research Grants:*** Allocate research grants to scholars and scientists focusing on the intersection of traditional knowledge and modern innovations. Encourage research initiatives that leverage TKDL data to develop sustainable solutions in various fields.
- ***Innovation Challenges:*** Organize innovation challenges, inviting entrepreneurs and technologists to create applications and tools that harness TKDL data for innovative projects. Recognize and support outstanding initiatives through awards and funding.

By implementing these solutions and seizing opportunities for collaboration, TKDL can evolve into an even more effective platform. This evolution not only ensures the preservation of traditional knowledge but also promotes its integration into contemporary contexts, fostering a harmonious balance between heritage and progress.

### ***Best Practices for Effective Utilization of TKDL***

Effectively utilizing the Traditional Knowledge Digital Library (TKDL) requires the implementation of best practices that promote collaboration between indigenous communities, researchers, and the platform. Here are key strategies for maximizing TKDL's potential:

### ***Collaborative Ethical Framework***

- ***Engage Indigenous Communities:*** Involve indigenous communities in the digitization process, ensuring their active participation, consent, and ownership over their knowledge.
- ***Cultural Sensitivity:*** Develop ethical guidelines that respect cultural traditions, privacy, and sacred aspects of the knowledge shared. Ensure that the digitization process is culturally sensitive and respectful.

### ***Capacity Building and Awareness***

- ***Training Programs:*** Organize workshops and training sessions to enhance digital literacy among indigenous community members. Empower them to navigate TKDL, enabling active participation and contribution.
- ***Public Awareness:*** Conduct awareness campaigns among indigenous communities, researchers, and the public. Highlight the benefits of TKDL, encouraging its use in research, education, and sustainable development projects.

### ***Research Collaboration***

- ***Interdisciplinary Research:*** Encourage interdisciplinary collaborations between traditional knowledge holders, scientists, anthropologists, and researchers. Foster an environment where diverse expertise can converge to explore the applications of traditional knowledge documented in TKDL.
- ***Research Grants:*** Provide grants and funding opportunities specifically for collaborative research projects that utilize TKDL. Support initiatives that involve indigenous communities in research endeavors.

### ***User-Friendly Interface***

- ***Local Language Support:*** Develop a user-friendly interface in local languages, ensuring accessibility to indigenous communities. Create intuitive platforms that facilitate easy navigation and contributions.
- ***Feedback Mechanism:*** Establish a feedback mechanism within TKDL, allowing users, especially indigenous communities, to provide

input, and suggestions, and report any concerns. Ensure their voices are heard and valued.

### ***Intellectual Property Rights Protection***

- ***Legal Support:*** Provide legal assistance and support to indigenous communities in navigating intellectual property rights related to their traditional knowledge. Educate them about patent laws, copyrights, and trademarks to protect their heritage.
- ***Preventing Exploitation:*** Raise awareness about potential exploitation risks. Empower communities to recognize and report any misuse of their knowledge, ensuring TKDL remains a tool for protection, not exploitation.

By following these best practices, TKDL can become a truly collaborative platform, fostering meaningful partnerships between indigenous communities and researchers. Through respectful engagement, awareness, and support, TKDL can continue to preserve, protect, and promote the invaluable traditional knowledge of India's diverse cultural heritage.

### ***Recommendations for Maximizing the Potential of TKDL***

To harness the full potential of the Traditional Knowledge Digital Library (TKDL), active involvement and collaboration from policymakers, researchers, and indigenous communities are essential. Here are tailored recommendations for each stakeholder group.

#### ***Policymakers***

- ***Strengthen Legal Frameworks:*** Enact and reinforce robust intellectual property laws that protect traditional knowledge and its holders. Collaborate with international counterparts to create globally recognized standards for the preservation and respectful use of indigenous wisdom.
- ***Financial Support:*** Allocate funding for research initiatives that utilize TKDL data. Provide grants for community-led projects, ensuring indigenous communities are active participants in preserving and promoting their knowledge.

#### ***Researchers***

- ***Collaborate with Indigenous Communities:*** Engage with indigenous communities respectfully and inclusively. Prioritize collaborative research projects that involve traditional knowledge holders from the inception, ensuring their active participation and acknowledgment.
- ***Ethical Research Practices:*** Adhere to ethical research guidelines when working with traditional knowledge. Obtain informed consent, respect cultural sensitivities, and share the benefits of research findings with the communities involved.

#### ***Indigenous Communities***

- ***Preserve Oral Traditions:*** Preserve oral traditions within communities, ensuring that valuable knowledge is passed down through generations. Document local customs, practices, and medicinal remedies, facilitating their inclusion in TKDL for wider dissemination.
- ***Participate Actively:*** Actively participate in TKDL initiatives. Contribute traditional knowledge, share insights, and collaborate with researchers and policymakers to ensure the accurate representation of indigenous wisdom on the platform.

#### ***Different Stakeholders***

- ***Promote Digital Literacy:*** Advocate for digital literacy initiatives within indigenous communities. Empower individuals to navigate and contribute to TKDL confidently, fostering a sense of ownership and pride in their cultural heritage.
- ***Advocate for TKDL:*** Raise awareness about TKDL's significance among policymakers, researchers, and communities. Encourage its use as a valuable resource, emphasizing its role in preserving indigenous knowledge and promoting sustainable development.

By adhering to these recommendations, policymakers, researchers, and indigenous communities can collectively maximize the potential of TKDL. Through collaboration, ethical practices, and active involvement, TKDL can continue to

flourish as a comprehensive repository of traditional knowledge, ensuring its preservation, protection, and meaningful integration into contemporary contexts.

## Conclusion

This study sheds light on the transformative impact of Traditional Knowledge Digital Library (TKDL) in preserving, disseminating, and protecting traditional knowledge within the intricate tapestry of India's cultural heritage. Through meticulous documentation and innovative digital technologies, TKDL bridges the gap between ancient wisdom and modern innovation. While challenges persist, including biopiracy and cultural erosion, TKDL stands as a beacon of hope, offering opportunities for sustainable development and equitable recognition of indigenous knowledge. As we navigate the complexities of the future, TKDL remains a cornerstone, safeguarding the invaluable legacy of traditional wisdom for generations to come, ensuring its rightful place in the global landscape of knowledge and innovation.

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# Integrating Bhartiya Knowledge System in the Teaching-learning Framework for Holistic Development in Higher Education Institutions

Aruna Dev Roy\* and Baishalee Rajkhowa\*\*

Higher Education Institutions play a pivotal role in shaping future leaders and contributors to society. While academic excellence is crucial, the need for holistic development is increasingly recognized. To achieve this, deep understanding of learning, students are to be engaged in the emotional, physical, spiritual, and cognitive levels (McLeod 1996). According to Stone (1988,151), the whole purpose of education is “to edify the soul or the self.” According to NEP 2020, the Indian Knowledge System lays great emphasis on “Jyan, Vigyan, and Jeevan Darshan” to foster holistic development of the students. This paper proposes the incorporation of the Bhartiya Knowledge System into the educational landscape of HEIs to nurture well-rounded individuals equipped with not only academic knowledge but also a deep understanding of their role in the community and the environment.

Higher Education Institutions (HEIs) around the world serve as crucibles of knowledge, innovation, and cultural exchange. In an era of increasing globalization, these institutions play a crucial role in shaping the intellectual landscape, fostering international collaboration, and preparing students to navigate the complexities of a rapidly changing globalized world. For this, the students need to be trained in hands-on learning experience, problem-solving, and discovery to improve their skills.

India, with its rich cultural heritage and diverse landscapes, is home to a vibrant and extensive Higher Education System. Higher Education Institutions (HEIs) in India play a vital role in the formation of the intellectual and professional landscape of the nation. From ancient seats of learning to modern universities, the Indian higher education sector reflects a dynamic blend of tradition and innovation, contributing significantly to the nation’s progress and global standing.

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\*Associate Professor, Royal School of Commerce, The Assam Royal Global University, Guwahati, 781035. E-mail: arunadevroy09@gmail.com

\*\*Associate Professor, Royal School of Languages, The Assam Royal Global University, Guwahati-781035.

Rooted in the ancient wisdom and cultural fabric of the Indian subcontinent (Frawley, 1996), the *Bhartiya* Knowledge System (BKS) stands as a reservoir of profound insights, guiding principles, and holistic perspectives. With its origins deeply intertwined with the diverse philosophies, traditions, and practices of India, the BKS encapsulates a unique worldview that transcends time (Mahadevan, *et al.* 2022) and continues to be relevant in the contemporary global context.

As India continues to stride towards becoming a knowledge-driven economy, its higher education institutions stand as catalysts for societal transformation and progress. With a blend of tradition and modernity, these institutions are shaping the next generation of leaders, thinkers, and innovators, contributing not only to India’s growth but also to the global knowledge ecosystem. This introduction sets the stage for a deeper exploration of the multifaceted dimensions of higher education in India. In order for India become the *Vishwaguru*, we need to regain a comprehensive knowledge of our heritage.

As we embark on a journey to explore the *Bhartiya* Knowledge System, we delve into a profound cultural and philosophical heritage that transcends time and geographical boundaries. The BKS invites us to reevaluate our relationship with the world, encouraging a harmonious coexistence that reflects the timeless wisdom encapsulated in its diverse principles and practices. This introduction serves as an invitation to explore, understand, and appreciate the depth and richness of the *Bhartiya* Knowledge System in our quest for knowledge and enlightenment.

## About *Bhartiya* Knowledge System

The evolution of the *Bhartiya* Knowledge System (BKS) is a journey deeply embedded in the historical, cultural, and philosophical landscape of the Indian subcontinent. Over millennia, the BKS has undergone dynamic changes, assimilating diverse influences, adapting to societal needs, and



contributing significantly to the intellectual and spiritual development of the region. Here is an overview of the key phases in the evolution of the *Bhartiya Knowledge System*:

### ***Vedic Period (1500 BCE - 500 BCE)***

The foundations of the BKS can be traced back to the Vedic period, where the sacred scriptures, including the Vedas and Upanishads, were composed. These texts laid the groundwork for philosophical exploration, ritualistic practices, and the establishment of a moral and ethical code (Shastri, 2009),

### ***Classical Period (500 BCE - 500 CE)***

During this era, profound philosophical systems such as Vedanta, Samkhya, Nyaya, and Mimamsa emerged. The Upanishadic principles of Brahman (universal soul) and Atman (individual soul) were further expounded, laying the groundwork for ethical living, meditation, and the pursuit of knowledge.

### ***Gupta and Post-Gupta Period (320 CE - 550 CE)***

This period witnessed a flourishing of arts, sciences, and philosophy. The Gupta dynasty saw the compilation of legal and scientific treatises, advancements in mathematics (Brahmagupta), and the establishment of the Nalanda and Takshashila universities, which became centers of learning attracting scholars from around the world.

### ***Medieval Period (600 CE - 1500 CE)***

The BKS continued to evolve with the synthesis of indigenous knowledge and external influences, notably during the Islamic rule. This period saw the development of Indo-Islamic traditions, including Sufi philosophy and the Bhakti movement, which contributed to a more inclusive and syncretic approach to spirituality.

### ***Bhakti and Sufi Movements (8th - 18th centuries)***

The Bhakti and Sufi movements emphasized the experiential aspect of spirituality and sought to bridge religious divides. Saint-poets like Kabir, Guru Nanak, and Sant Tukaram contributed to the BKS by promoting devotion, inclusivity, and unity.

### ***Colonial Period (1757 CE - 1947 CE)***

The colonial era brought challenges to the BKS as Western education systems were introduced.

However, it also sparked a renaissance with scholars like Raja Ram Mohan Roy, Swami Vivekananda, and Mahatma Gandhi reinterpreting traditional knowledge in response to the changing socio-political landscape.

### ***Post-Independence Era (1947 CE - Present)***

Post-independence, the BKS faced modernization challenges, yet it continued to adapt. The establishment of institutes like the Indian Institutes of Technology (IITs) and Indian Institutes of Management (IIMs) combined traditional knowledge with contemporary practices. The *Bhartiya knowledge system* found representation in policies like the National Education Policy (NEP) 2020, emphasizing a holistic and multidisciplinary approach.

### ***Globalization and Contemporary Relevance***

In the era of globalization, the BKS is experiencing a renewed interest. Concepts such as yoga, Ayurveda, and mindfulness have gained global recognition (Singh, 2004). There's a growing acknowledgment of the BKS as a source of wisdom contributing to sustainable living, ethical governance, and holistic well-being.

The evolution of the *Bhartiya Knowledge System* reflects a continual adaptation to changing contexts while preserving the core values of interconnectedness, ethical living, and the pursuit of knowledge. As India navigates the challenges of the 21st century, the BKS remains a source of inspiration, guiding both academic and spiritual exploration in the quest for a harmonious and enlightened society.

### ***Objective of the Study***

This paper explores the integration of the *Bhartiya Knowledge System* into the teaching-learning framework of Higher Education Institutions (HEIs) in order to develop individualised instruction, experiential learning and socio-emotional development which would lead to the holistic development of the learners.

### ***Methodology of the Study***

The study focuses on the close reading and interpretation of the of the ancient philosophies and teachings to find out their relevance and integration in the present teaching-learning situations. The study will also focus on the Heuristic Method of teaching

founded by Henry Edward Armstrong (1880) which is based on integrating theory with practice which promotes holistic development of the learners.

## Discussion and Conclusion

### *About BKS*

1. **Philosophical Foundations:** At the core of the Bhartiya Knowledge System are the philosophical foundations embedded in ancient scriptures such as the Vedas, Upanishads, and Vedanta. These texts expound profound insights into the nature of existence, consciousness, and the interconnectedness of all life forms (Radhakrishnan, 1992). Concepts like Dharma (righteousness), Karma (action), and Moksha (liberation) form the bedrock of ethical and spiritual guidance.
2. **Holistic Worldview:** The BKS embodies a holistic worldview that recognizes the interdependence of the individual, society, and the environment. This interconnectedness is exemplified in the concept of “Vasudhaiva Kutumbakam” - the world is one family. Such a holistic perspective emphasizes the importance of balance, harmony, and sustainable coexistence with nature.
3. **Traditional Ecological Knowledge (TEK):** Embedded within the BKS is Traditional Ecological Knowledge (TEK), a repository of time-tested practices and wisdom related to sustainable living. Indigenous communities across India have, for centuries, cultivated an intimate understanding of the natural world, offering insights into harmonious cohabitation with the environment.
4. **Ahimsa and Ethical Living:** The principle of Ahimsa, or non-violence, extends beyond the avoidance of physical harm. It encompasses a commitment to ethical living, compassion towards all living beings, and a deep respect for life in all its forms. Ahimsa, a foundational concept in the BKS, serves as a guiding light for ethical conduct and sustainable living.
5. **Yogic Sciences and Mind-Body Harmony:** The practice of Yoga, a gem in the treasure trove of the BKS, emphasizes the integration of mind, body, and spirit. Yoga provides a holistic approach to well-being, promoting physical health, mental clarity, and spiritual growth. Its principles resonate globally, contributing to the wellness revolution across diverse cultures.
6. **Art, Culture, and Expression:** The BKS finds vibrant expression in India’s diverse art forms, literature, music, and dance. These cultural manifestations not only reflect the depth of philosophical thought but also serve as vehicles for transmitting knowledge and preserving the cultural identity of diverse communities.
7. **Contemporary Relevance:** In the 21st century, the Bhartiya Knowledge System continues to evolve and find contemporary relevance. Its principles offer solutions to global challenges, including sustainable development, ethical governance, and the pursuit of human well-being.
8. **Historical Foundations:** India’s higher education roots can be traced back to ancient times with institutions like Nalanda and Takshashila, which attracted scholars from across the world. The traditional Gurukul system, emphasizing holistic education, has left an indelible mark on the ethos of Indian higher education.
9. **Diversity in Academic Offerings:** Modern Indian HEIs offer a diverse range of academic programs spanning arts, sciences, engineering, medicine, social sciences, and more. The National Institutes of Technology (NITs), Indian Institutes of Technology (IITs), and Indian Institutes of Management (IIMs) stand as benchmarks of academic excellence and innovation, (Kak, 2003).
10. **Global Recognition and Collaboration:** Several Indian HEIs have garnered international acclaim, attracting students and faculty from around the world. Collaborative research projects, student exchange programs, and partnerships with global institutions contribute to the internationalization of Indian higher education.
11. **Challenges and Reforms:** The sector faces challenges such as access and affordability, quality assurance, and the need for alignment with industry requirements. Initiatives like the National Education Policy (NEP) aim to address these challenges by emphasizing flexibility, interdisciplinary learning, and the integration of technology in education.
12. **Technological Integration:** India is witnessing a rapid integration of technology in higher education. Online learning platforms, Massive Open Online Courses (MOOCs), and virtual classrooms are becoming integral to the learning

experience, providing access to education beyond geographical constraints.

13. **Social Impact and Inclusivity:** Indian HEIs are increasingly recognizing their role in societal development. Initiatives such as affirmative action policies, scholarships for marginalized communities, and outreach programs aim to make higher education more inclusive and address social inequalities.
14. **Research and Innovation:** Indian HEIs contribute significantly to research and innovation. Institutions like the Indian Institutes of Science (IISc) and the Council of Scientific and Industrial Research (CSIR) are at the forefront of cutting-edge research in various fields, contributing to India's global standing in science and technology.
15. **Cultural Integration and Sustainability:** HEIs in India emphasize cultural values and ethical education. Many institutions incorporate traditional knowledge systems, fostering a sense of cultural identity while also integrating sustainability into curricula to address contemporary environmental challenges.

### Framework of *Bhartiya* Knowledge System in HEIs

The BKS may work on the following framework (Fig 1) when implemented in the HEIs:

#### *Holistic Curriculum Design*

Develop a curriculum that integrates traditional wisdom, values, and contemporary knowledge. Courses can be designed to incorporate the principles

of interconnectedness (Marginson and Rhoades, 2002), sustainable living, and ethical practices.

#### *Traditional Ecological Knowledge Integration*

Incorporate insights from indigenous communities, emphasizing sustainable practices in agriculture, resource management, and environmental conservation. This provides students with practical knowledge and a heightened sense of responsibility towards the environment.

#### *Mind-Body Wellness Programmes*

Introduce yoga and mindfulness practices as part of the curriculum to promote mental and physical well-being (Trow, 2007). These practices can contribute to stress reduction, improved focus, and a balanced lifestyle.

#### *Community Engagement Initiatives*

The students are encouraged to actively participate in community development projects. This hands-on approach allows students to apply their knowledge in real-world situations, fostering a sense of social responsibility and empathy.

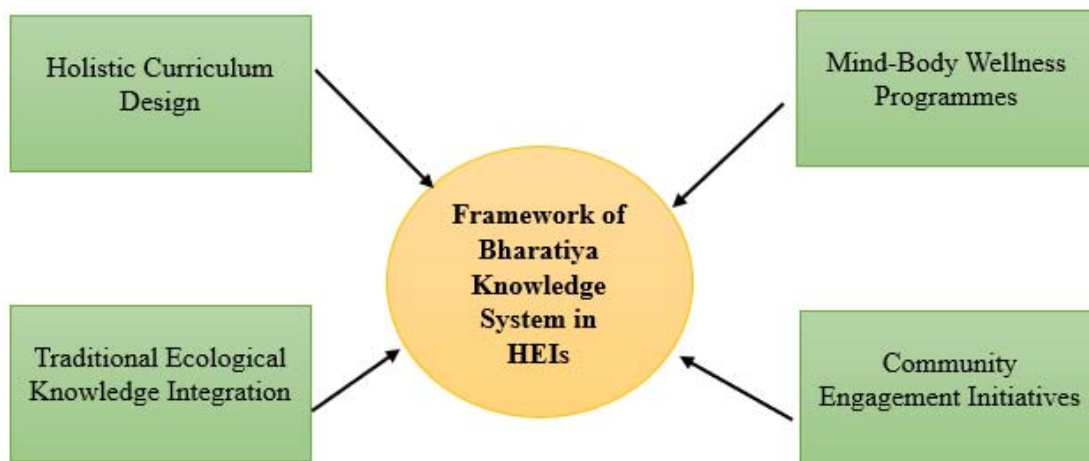
### Pedagogical Approaches

The pedagogical approaches that may be incorporated while implementing BKS in HEIs are as follows:

#### *Interdisciplinary Learning*

The cognitive development of students develops only when multiple subjects are taught simultaneously. This is possible when the courses are taught from

**Fig 1: Framework of *Bhartiya* Knowledge System in HEIs**



multiple perspectives. Facilitating interdisciplinary courses will encourage students to explore connections between different subjects and appreciate the holistic nature of knowledge.

### *Experiential Learning*

Emphasize learning through experiences, internships, and field studies. This hands-on approach allows students to develop practical skills and a deeper understanding of societal and environmental issues to solve different problems and be more creative and innovative. The students are given an environment where they are able to learn from the natural consequences, mistakes, and successes. Experience is based on the learning potential of the students which would ultimately help them to solve unpredictable situations and deepen their knowledge and skills would equip them to solve problems, be innovative, and take crucial decisions.

### *Dialogue-based Learning*

This experiential learning would also foster a culture of open dialogue and critical thinking. This encourages students to question, discuss, and analyze information, promoting a deeper understanding of diverse perspectives and cultural values. According to Schon, 1983; Boud, Cohen & Walker, 1993). Reflection during and after learning which is an integral part of the learning would help in the analysis, synthesis, and critical thinking of the learners. The learners are also engaged physically, socially and intellectually to achieve the results.

### *Self- guided Teaching*

In this kind of a teaching environment, the students are allowed to advance and learn at their own pace. This will also help the students to follow their own route for achieving their targets. It will also help learners to be independent and critical thinkers.

### *Internships*

It includes cooperative education, field experience and service-learning where learners get to learn from practicing professionals or people in their natural environments. This approach will foster the integration of theory with practice which would help in both personal and professional development.

## **Challenges and Opportunities**

Challenges in Implementing the *Bhartiya* Knowledge System in HEIs:

### *Resistance to Change:*

**Traditional Pedagogical Practices:** HEIs often adhere to established pedagogical practices, and there may be resistance to incorporating the holistic and interdisciplinary approaches inherent in the *Bhartiya* knowledge system.

**Institutional Culture:** Institutional inertia and resistance to change can pose significant challenges, especially if there is a long-standing tradition of a particular educational model.

### *Resource Constraints*

**Financial Limitations:** Implementation of the *Bhartiya* knowledge system may require investments in curriculum development, infrastructure, and faculty training. Financial constraints within institutions can hinder the seamless integration of these changes (Altbach, 2011).

**Lack of Learning Resources:** Adequate resources, including textbooks, digital materials, and learning aids that align with the principles of the *Bhartiya* knowledge system, may be limited, affecting the effectiveness of the implementation.

**Faculty Training: Skill and Knowledge Gap:** Faculty members may lack the requisite knowledge and skills to effectively incorporate *Bhartiya* knowledge system principles into their teaching methods.

**Resistance from Faculty:** Some faculty members may resist the additional workload and changes in teaching methods, creating a barrier to the successful integration of the *Bhartiya* knowledge system.

## **Opportunities for Creating a More Inclusive, Culturally Rich, and Globally Aware Educational Environment:**

**Diversity and Inclusivity: Cultural Sensitivity Training:** Providing faculty with training in cultural sensitivity can enhance their ability to integrate the *Bhartiya* knowledge system in a way that respects and embraces diverse perspectives.

**Inclusive Curriculum Design:** Adapting the curriculum to be more inclusive, incorporating diverse perspectives (Deem and Brehony, 2005), and recognizing the value of different knowledge systems can create a learning environment that fosters cultural richness.

**Global Collaboration: International Partnerships:**

Collaborating with international institutions can provide exposure to diverse educational approaches, fostering a globally aware mindset among students and faculty.

**Exchange Programmes:** Implementing student and faculty exchange programmes with institutions globally can promote cross-cultural understanding and enrich the educational experience. The students are engaged in the cultural immersion of another country which provides challenges of navigating a new country. The course work will also include internships and service-learning experiences.

**Technology Integration: Online Platforms:** Leveraging technology can help overcome resource constraints by providing online platforms for learning materials, virtual collaborations, and remote training for faculty.

**Digital Resources:** Developing digital resources aligned with the Bhartiya knowledge system can enhance accessibility and support self-paced learning.

**Community Engagement: Local Community Involvement:** Involving local communities in the educational process can bridge the gap between theoretical knowledge and practical applications (Neave, 2012), aligning with the community-centric approach of the Bhartiya knowledge system. Both the teachers and the students cooperate with local organisations to conduct studies to meet the needs of particular communities.

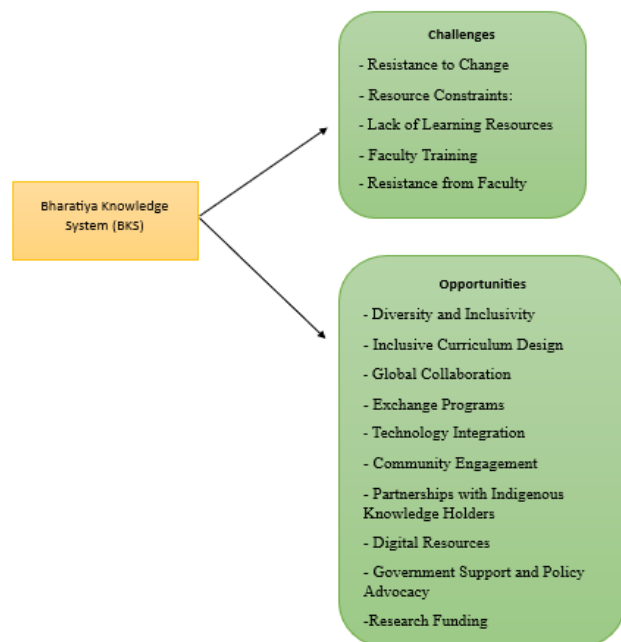
**Partnerships with Indigenous Knowledge Holders:** Collaborating with indigenous communities and knowledge holders can provide a valuable source of Traditional Ecological Knowledge and cultural insights.

**Government Support and Policy Advocacy: Policy Initiatives:** Government support through policy initiatives that recognize and encourage the integration of the Bhartiya knowledge system can provide a conducive environment for change.

**Research Funding:** Allocating research funds for projects that explore the intersection of the Bhartiya knowledge system with contemporary issues can incentivize faculty engagement.

In navigating these challenges and leveraging opportunities (Fig. 2), Higher Education Institutions can progressively integrate the *Bhartiya* knowledge

**Fig 2: Challenges and Opportunities of Using BKS in HEIs**



system into their educational frameworks, creating an inclusive, culturally rich, and globally aware learning environment. Embracing these opportunities can contribute to the development of well-rounded individuals who appreciate the interconnectedness of diverse knowledge systems in a global context.

## Conclusion

This research paper advocates for a paradigm shift in higher education, emphasizing the integration of the *Bhartiya* Knowledge System for holistic development by helping students to explore what they are truly passionate about. By adopting this approach, HEIs can produce graduates who not only excel academically but also contribute meaningfully to society, fostering a sustainable and harmonious future. The paper concludes with a call to action for educators, administrators, and policymakers to explore and implement this transformative approach in the higher education landscape.

In conclusion, the integration of the *Bhartiya* Knowledge System (BKS) into Higher Education Institutions (HEIs) presents a transformative opportunity to reframe educational paradigms and foster holistic development. The educators can help students identify their interest areas and focus on improving their skills according to their interests. Despite facing challenges such as resistance to change, resource constraints, and the need for faculty training,

the potential benefits are vast and far-reaching.

The BKS, rooted in ancient philosophies, Traditional Ecological Knowledge, and ethical principles, offers a comprehensive framework that goes beyond conventional academic approaches. Embracing this system in HEIs not only provides a unique perspective on interconnectedness, sustainable living, and ethical conduct but also contributes to the preservation of cultural heritage.

Efforts to overcome resistance to change must be complemented by robust faculty training programmes (Bharati, *et al.*, 2015), acknowledging the need for a seamless transition to BKS-aligned pedagogies. Resource constraints can be addressed through strategic partnerships, technological integration, and innovative funding models that prioritize the cultural richness embedded in the knowledge system.

Creating a more inclusive, culturally rich, and globally aware educational environment requires a commitment to diversity and the recognition of the value of different knowledge systems. The BKS encourages a community-centric approach, emphasizing engagement with local communities and indigenous knowledge holders, fostering a deeper understanding of the interconnectedness of knowledge and society. It can also be based on problem-solving and discovery-based learning to explore concepts, ideas, develop critical thinking and creativity.

As HEIs navigate the complexities of the 21st century, the integration of the *Bhartiya* Knowledge System becomes not only an academic endeavor but a journey towards nurturing individuals who are socially conscious, environmentally responsible, and globally aware. This integration can help students to discover, explore and find solutions related to real-life situations rather than just gathering knowledge and information. The BKS, with its emphasis on holistic well-being, sustainable practices, and cultural sensitivity, has the potential to shape a new generation of learners equipped to address the multifaceted challenges of our interconnected world. It is through this integration that HEIs can truly embody the spirit of the *Bhartiya* Knowledge System and contribute meaningfully to the learning process rather than on knowledge which will gradually lead to the evolution of education in a global context.

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# Return of Bharat's *Vishwa Guru* Status: Understanding Ways to Maintain and Propagate Ancient Bhartiya Wisdom for Global Welfare

Meenu Sharma\* and Arpee Saikia\*\*

Since ancient times, Bharat has been the 'Vishwaguru' of the world and has been exploring spirituality, the philosophy of life, and discovering the path to liberation with the assistance of knowledge that leads to liberation. In the field of religion, science, astronomy, war skill, foreign relations, mathematics, philosophy, medicine and Ayurveda, Bharat has been leading in the world before British rule. Bharat is a rich source of knowledge, learning, and adaptability, ranging from Ayurveda to Bhartiya science and the constant faith in the Universal God (Panda, 2022). Bharat has been described as the land of wisdom by Hensang (Chinese traveler who was in Bharat during the reign of King Harsha Vardhana). Renowned scholar and traveler AlBaruni (renowned Iranian scholar who was in Bharat during the reign of Mahmud Ghazni) has defined Bharat as the 'land of knowledge and prosperity'. Ancient Bharat was famous for being centers of excellence for higher education. Notable centers of excellence namely Nalanda (present day Bihar), Takshashila (present day Pakistan), Vikramshila (present day Bihar), Vallabhi (present day Gujrat), Vidisha (present day Madhya Pradesh), Kashi (present day Uttar Pradesh) and Vatapi (present day Karnataka) trained the princes, noblemen and scholars from different nations in different disciplines such as Yoga, Ayurveda, mathematics, economy, administrative policies, astronomy, surgery, military warfare and cultural aspect. The theologies, philosophies which sprang from the Bhartiya culture had an impact on the rest of the world. This helps us in understanding the true essence of Bharat being the true "Viswa Guru".

## Review of Literature

The cultural heritage of Bharat provides everything necessary for sustaining humanity. Moving forward in a way that is both inclusive and peaceful and if every

\*Associate Professor and Head, Department of Public Administration, Royal School of Humanities and Social Sciences, The Assam Royal Global University, Guwahati, Assam, m.sarmah@rgu.ac.

\*\*Associate Professor, Royal School of Business, The Assam Royal Global University, Guwahati, Assam, arpee.saikia@rgi.edu.in.

citizen is aware of this, they will be able to put Bharat on the prestigious position of being the Vishwa guru of modern world. The world will have a much better future after the integration, increased consciousness and awareness of Bhartiya citizens. (Panda, 2022). Bharat's journey to becoming a Vishwa Guru goes beyond achieving global recognition. It is about embracing its core values, traditions, and wisdom while adapting to the modern world. With determination, innovation, and a commitment to its principles, Bharat is poised to become the beacon of knowledge, enlightenment, and inspiration once again (kumar, 2023). Kautilya's Arthashastra is an incomparable source of ideas and concepts that can be utilized to address larger challenges in economy. In relation to political thoughts, theory building, this book addresses relevant questions and puzzles about various economic policies that are currently being addressed and faced by modern economies. Kautilya gave a comprehensive conceptual framework and a set of concrete examples in his work. Economic development and equality can be promoted through policy measures as suggested by him. He placed Dharma (ethics) above Artha in his priorities. Considering that Dharma or ethics paves the way to prosperity which leads to a utopian society. Kautilya Arthashastra is a blueprint for ensuring a State's socio-economic well-being (Jain, 2019).

The main purpose of Vedic education was not merely limited to the acquisition of knowledge, but "development of character" based on the principles of 'Dharma'. The traditional methods of teaching and learning had an organic and holistic approach. Teaching and learning were not segregated into strict analytical, logical, emotional, social, physical, and psychological aspects. Instead it included a multidimensional approach of development of moral thinking, personality development, civic responsibilities and social values, inculcation of spiritual and religious values, ethical training, preserving and inclusion of national culture, problem solving techniques with peaceful mind (Prakriti, 2021).

The writing of old Bharat never discussed denying riches. The accentuation was amplifying benefits just

through exemplary implies (Dharma) and spending it for social causes. This is the same ideology as shown in our nation's Constitution which clearly defines Bharat as a State involved in carrying out welfare activities for the greater good of its population at large. There are sections from the Upanishads which provide an overview into the ways of managing a welfare state by ensuring proper allocation and distribution of resources. *Annam bahu kurveta! Bit vratam!*—(Taittiriya Upanishad iii-9) states that dealing with our abundance as well as welfare is encouraged by others. *Bhutyainappramidavyam! Kusalannapramidavyam!* (Taittiriya Upanishad I-11) states that we humans are urged not to have exclusive rights to riches and use it for the welfare and good of others. *Anna van annadobhavati!*(Taittiriya Upanishad III-7) advises that the rich need to fulfill the needs of the poor people. (Karanam Nagaraja Rao, 2016).

### **Key Highlights of Bharat's Viswaguru Days: An Insight into the Glorious Golden Years**

Bharat predominantly was able to make a place for itself in several areas some of which are mentioned below:

- **Spirituality and religion**

The teachings of Buddha, Mahavira, and Lord Krishna are alive till today and are source of knowledge and inspiration. The values of spirituality, power of prayers, faith in karma and reincarnation, non-violence, truth, non-stealing, chastity as a virtue, non-acquisitiveness, etc. inspire the people of this nation till date. Rigveda says—"Truth is one, even then the scholars describe it in various forms. In Gita, Lord Krishna says, "Those praying others are actually praying me." This in its essence describes the value of concentrated efforts in one direction. Work is equivalent to the highest form of Dharma or virtue underlines the importance of working hard and considering work as a form of devotion to the Almighty. There is a peaceful coexistence of various religions in Bharat and all have been affecting each other and have peacefully coexisted. Alarmingly, this tradition has been affected by the unscrupulous activities of some sections of religious organizations.

- **Science, Technology, Medicine and Higher Education**

In the Bhartiya context the contributions of Baudhayana(Mathematics), Aryabhata(Astronomy and Mathematics), Bhaskaracharya(Mathematics), Varahmihir(Physics)Nagarjuna(Chemistry)Susruta and Charak in the field of Medicines and Patanjali in the

field of Yoga are torchbearers of the rich Bharatiya acultural heritage. Wisdom and knowledge in the form of written text first appeared as Vedas. The four Vedas cover subjects like astronomy, philosophy, mathematics, art of warfare, surgery, architecture, to name a few areas being covered. This knowledge further disseminated to Europe through the Arabs. Mathematics in Arabic is known as "*Ilm e Hindsa*" which translates to the knowledge gained from Hind or Bharat. Famous western scholars like Max Muller have also acknowledged the supremacy and prowess of our Nation.

Bharat had a well-developed, scientific, and practical education system many centuries before the foreigners arrived in the subcontinent. In ancient times, our nation was known to have been home to the oldest higher education and formal universities in the world. Notable centers of excellence namely Nalanda(present day Bihar), Takshashila (present day Pakistan), Vikramshila (present day Bihar), Vallabhi (present day Gujrat), Vidisha( present day Madhya Pradesh), Kashi (present day Uttar Pradesh) and Vatapi (present day Karnataka).It can be concluded that the concept of a full-fledged university was developed in Bharat.

Sushruta who is known as "Father of Surgery" had authored *Sushruta Samhita*, which is one of the oldest texts in the World on plastic surgery. The basis of modern mathematics i.e. the number ZERO and Calculus was gifted to the world by Bharat. In recent developments many scientists are of the opinion that the most suitable language for future computer programming is Sanskrit .

The schooling system of the Vedic time frame has extraordinary Attributes and characteristics which were not seen as in the old Schooling system of any other country on the planet. As indicated by Dr. F. E. Key (2017),—To accomplish their point in addition to the fact that Brahmins developed an arrangement of schooling that, endure even in the occasions of the disintegrating of realms and the progressions in the public eye, however they, too through that multitude of millennia, kept a sparkle of light of higher learning(M, 2005). The traditional Bhartiya schooling system has acted as the blueprint for schooling systems of the world. The concepts of Jnan(Knowledge), Vignan(Science), and Jeevan Darshan(Philosophy) form the holy trinity of the Bhartiya Knowledge Systems . This knowledge system was created after years of experience, observation, experimentation, and rigorous analysis. Our education, arts, administration, law, justice, health, manufacturing,



and commerce have benefited from this tradition of validating and implementing it. Traditional and scientific knowledge are combined to form community knowledge. Traditional knowledge has been known to be sustainable due to its evolution through thousands of years of observation and experience.

- **Best Administrative Practices**

Upanishad suggests that by using knowledge (Jnana), the State and other organizations will be taste success through leadership (Karma)(modern day concept of Transformational leadership) with devotion (Bhakti)(Organizational Commitment) towards the organization. Ancient Bhartiya scriptures revealed ideas and thoughts of Bharatn ethos in management (Himadri Barman,2018).

Some notable thoughts are as follows: ●*Archet Dana Manabhyam*: Worship people not only with material things but also by showing respect to their enterprising divinity within (a similarity to modern day emphasis being given to uniqueness of an individual and their enterprising nature)●*Atmanavindyateviryam*: Strength, motivation and inspiration for doing work in an effective manner comes through unselfish work, devotion and job involvement. ●*Yadishi Bhavana Yasya Siddhi Bhavati Tadrishi*: What we think, and we manifest makes us who we are. Concepts of positive thought process and reinforcement forms the basis of modern talent management and Learning and Development practices of organizations.

- **Promotion of Culture and Moral Values**

Bhartiya culture is an invaluable possession of our society. Bhartiya culture is the oldest of all the cultures of the world. In spite of facing many ups and downs, Bhartiya culture is shining in all its glory and splendor. Culture is the soul of any nation. On the basis of culture, we can experience the prosperity of its past and present. Culture is collection of values of human life which establishes it specifically and ideally separates it from other groups. Culture is liable to change, but our heritage does not. We individuals, belonging to a culture or a particular group, may acquire or borrow certain cultural traits of other communities/cultures, but our belongingness to Bhartiya cultural heritage will remain unchanged. Our Bhartiya cultural heritage will bind us together e.g. Bhartiya literature and scriptures namely Vedas, Upanishads Gita and Yoga System etc. have contributed a lot by way of providing right knowledge, right action, behavior and practices as complementary to the development of civilization.

## Looking ahead: Getting the lost Glory Back

- Among the top 10 largest economies in the world 2023, Bharat's rank is 5<sup>th</sup> with Gross Domestic Product 3,730(USD Billion) and 2.61 Gross Domestic Product per capita(USD Thousand).It is regaining its erstwhile status of being the Golden Bird or *Soney ki Chidiya* by investing in effective trading policies, forming business alliances and strategic policies. Gross Domestic Product (GDP) means the monetary value of all goods and services produced in a nation during a year. The GDP of Bharat shows that economy of Bharat is financially strong and growing at stable rate. Traditional and modern agriculture, technology services, the handicraft industry and business process outsourcing have been leading contributors in the economy of Bharat. Bharat's economic growth rate is projected at the rate of 6.5% in 2023-24, is fastest among major economies. (Economic Survey, 2023)
- Bharat has jumped to the 3<sup>rd</sup> position in the Global ranking in scientific publications according to the National Science Foundation's Science and Engineering Indicators 2022 report of the United States of America. Bharat's position globally in scientific publications has improved from 7<sup>th</sup> position in 2010 to 3<sup>rd</sup> position in 2020 (PTI, 2020)
- According to the Global Innovation Index, published by the World Intellectual Property Organization (a specialized agency of the United States), Bharat ranks 40<sup>th</sup> among the 132 economies featured in the Global Innovation Index (Organization, 2022).
- The Bhartiya pharmaceutical industry is the world's 3<sup>rd</sup> largest by volume and 14<sup>th</sup> largest in terms of value. Total annual turnover of pharmaceuticals was Rs. 2,89,998 crore for the year 2019-2020. Total pharmaceutical exports and import were to the tune of Rs. 1,46,260 Crore and Rs. 42,943 Crore respectively in the year 2019-20. Bharat has the second largest number of US FDA approved plants outside the US. Bharat is a global leader in the supply of DPT, BCG and Measles vaccines. Because of the low price and high quality, Bhartiya medicines are preferred worldwide, Bharat is the "Pharmacy of the World" (GOI, 2020-21). This resonates with the fact that Bharat was the land which was much ahead in the field of medicines and surgery in the ancient times. Bhartiya Pharma giants were able

to produce and provide the vaccines for Covid 19 at prices which were beyond the imagination of the Pharma Giant from the rest of the world. This shows the advancement that we have made in the field of medical sciences. Patients from across the globe come to Bharat for complicated surgeries which are otherwise too expensive for people of limited means in other parts of the world.

- Bhartiya Space Research Organization is the world's 6<sup>th</sup> largest space agency. It is 54 years old and world's most cost-effective agency, fast proving to be one of the most successful indicators of private space firms. It is the fast evolving into an agency that is enabling the creation of one of the world's biggest Spacetechnology Ecosystem. The satellite internet market of Bharat is expected to touch 27 % share of the global space industry by 2040 (Pant, 2023). Truly the legacy of Aryabhata has been upheld successfully by the brilliant scientists of our nation.
- Bharat had the world's 9<sup>th</sup> largest gold reserve in 2022 and also became the world's 4<sup>th</sup> largest gold recycling country in 2022. Bharat is rich in natural resources. Mineral resources are used as raw material. Bharat has 4<sup>th</sup> rank in producing coal, 7<sup>th</sup> largest reservoir of Lithium in world as in 2023, 5<sup>th</sup> largest reservoir of Mica, Bauxite. Bharat had the 10<sup>th</sup> largest forest cover in the world as recorded in 2020 (Shahbandenm, 2023). Bharat has the world's 6<sup>th</sup> largest Zinc reserve, Bharat is also 11<sup>th</sup> largest producer of Silver in the world and 7<sup>th</sup> largest producer of Manganese.
- **NEP 2020** hopes to give learners opportunities to build their repertoire of skills through industry-integrated, innovative vocational courses and entrepreneurial skills. The pedagogy of vocational courses requires replicating authentic work-place scenarios for experiential learning. NEP 2020 brings back the essence of the erstwhile Bhartiya education system of not having defined boundaries between disciplines and having a more fluid approach to acquiring of knowledge, Some key features which makes this policy an able successor of ancient education system of our country are :a) Sustainable development goals b) Education as economy booster c) Internationalisation of Higher Education d) Equipping and empowering the teachers with latest technology and education methodology for an effective classroom experience.

## Conclusion

The world has been acquiring a better understanding of the philosophies and science behind leading a content and fruitful life with the help of the texts from ancient civilizations like Bharat, Greece, and Egypt to name a few. In this context, the focus on social welfare is all the more pertinent in the contemporary scenario as Bharat has adopted the United Nation's Sustainable Development Goals 2030. This proves to act as a ray of hope in an era of despair, in-fighting, global economic crisis, degrading moral values and controlling capitalism.

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# Self-reliance is the Key to Make Nation Developed

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**Vinai Kumar Saxena, Chairperson, Khadi and Village Industries Commission, Government of India delivered the Convocation Address at the 2<sup>nd</sup> Convocation Ceremony of the Atmiya University, Rajkot, Gujarat on January 10, 2022. He said, “One might not have everything as per one’s desire but we must stay happy in life with positive thinking and by doing so one never feels grief in life and succeeds. When one is determined to achieve the goal, all the doors open by themselves.” Excerpts**

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On the occasion of 2<sup>nd</sup> Convocation of the University, first I would like to congratulate all the Graduands and members of Atmiya University. I am very happy to see that one thousand three hundred and twenty eight (1,328) young talents graduating today in different fields of study, my heartfelt congratulations and best wishes to all!

Convocation, which as is known in Indian tradition as *Deekshant*, is a very special moment that ends with words of wisdom (*Deeksha*) by the Guru to all those who have completed their formal education. But this should be remembered that the completion of formal study is has to be relevant and meaningful and, therefore, you must always make efforts to make sure that you will be using your acquired knowledge and competencies in welfare of the humankind with your full dedication and commitment towards the ‘common good’.

I am happy to note that ‘*in harmony with all existence*’ is the focus of Atmiya University.

Shri Rabindranath Tagore wrote: “Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power but of love, making its own and giving expression to it. The highest Education is that which does not merely give us information but makes our life in harmony with all existence. Education nourishes our reasoning faculties in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art and our sympathy for the world of human relationship.”

The world today is facing many challenges, which are threatening the sustainable existence of the humanity at large. The problems and solutions are like two sides of the same coin. The ability to diagnose the problem and developing the right solutions is one of the fundamental objectives of the modern higher education. Your success and satisfaction both depends on how well and how effectively you can

offer solutions in your profession, work and life for desired improvement in the quality of life of the people. While developing the wisdom for solution-building, we must act with compassion to help others through our knowledge and skills.

In our country context, one can find great diversification. The rural development remains priority for development of India. We should find way how creatively and innovatively, we can contribute to improvement in the quality of life of people in rural India. In words of Mahatma Gandhi:

“Education should be so revolutionized as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter.”

The ‘poorest villager’ of Gandhi represents the last person in the society who is poor, deprived and living the life of struggle that is hard to imagine. This is time for you to reflect on how well your education can help in realizing the positive changes to the life of that last person.

Today you are graduating with your formal degree or diploma certificate, which adds more responsibility on you. With your progress and development, this responsibility of serving the society will continue to grow. You must be prepared to work hard continuously to learn and improve things through your efforts, which requires life-long learning and service mindset.

The Indian tradition gives importance to ‘DAAN’ (giving). The ‘giving’ in life is not only a one-time action rather it is a philosophy that you must live with. The ‘sacrifice’ and ‘giving’ are closely linked, it is up to us how well and how truly we can adapt this to our career and life. The more you work on developing this, the better you contribute to the society and humanity for the holistic development.

The formal education has to be relevant and meaningful and therefore an individual must use acquired knowledge in welfare of the mankind with

all dedication and commitment towards the common good.

डिग्रियां शिक्षा के खर्च की रसीदें हैं, ज्ञान वही है जो व्यवहार को दर्शाता है।

(Degrees are the receipts of education, knowledge is what depicts the behavior.)

डिग्रियां शिक्षा के खर्च की रसीदें हैं, ज्ञान वही है जो व्यवहार को दर्शाता है।

(Teacher teaches, and time teaches too, but only difference between them is teacher takes test after teaching and Time teaches after a test.)

You are today graduating from such a great university under spiritual leadership of Tyagvalla Swamiji, your main goal should be to give happiness to others by your deeds.

जब आप किसी के सर पर सुख का चंदन लगाते हैं, आपकी उंगलियां अपने आप महक उठती हैं।

(When you apply the sandalwood of happiness on someone's forehead, your fingers get automatically scented.)

Self-reliance and prosperity is important for any country. Our education should address not only the knowledge but also it should help us in becoming self-reliant. Mahatma Gandhi had belief that if the village is prosperous, the country will get prosperous on its own. And therefore, he started united villages by *Khadi* and Village Industries (ग्रामोद्योग). The dream of Gandhiji is now being fulfilled by Prime Minister Shri Narendra Modi and this is helping in

creating employment opportunities in rural areas. If we wish to save environment, we will have to revive the traditions of the country. For example; use of clay utensils helps the environment as well as it gives encouragement and dignity to the people involved in it.

यहां से निकलने के बाद आपके जीवन की एक नई शुरुआत होगी। मेरा आपसे यही आग्रह रहेगा कि आप नौकरी देने वाले बने नाही लाइन में लगकर नौकरी लेने वाले।

(After leaving, there will be a new beginning of your life, I urge you to become a "Job Provider" rather than a "Job Seeker")

A Job Provider provides employment to Individuals, he acts as a medium of Happiness for the families of employees. He expects the young graduates to be self-independent, help other people and propagate "आत्मीयता" in the society and country.

One might not have everything as per one's desire but we must stay happy in life with positive thinking and by doing so one never feels grief in life and succeeds. When one is determined to achieve the goal, all the doors open by themselves.

यदि अधिकार से लड़ने का संकल्प कोई कर लेता है, तो एक जुगनू भी अंधकार को हर लेता है।

(If a person resolves to fight for his rights, even a firefly dispels darkness.)

Wish you all the best!

Thank You, Jai Hind!

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Sophisticated knowledge of the natural world is not confined to science. Human societies all across the globe have developed rich sets of experiences and explanations relating to the environments they live in. These other knowledge systems are today often referred to as traditional ecological knowledge or indigenous or local knowledge. They encompass the sophisticated arrays of information, understandings, and interpretations that guide human societies around the globe in their innumerable interactions with the natural milieu: in agriculture and animal husbandry; hunting, fishing, and gathering; struggles against disease and injury; naming and explanation of natural phenomena; and strategies to cope with fluctuating environments.

— Nakashima, D., Prott, L. and Bridgewater, In Tapping into World's Wisdom, UNESCO

### **International Conference on Revisiting, History Ethnicity and Myth in Literature**

A two-day International Conference on 'Revisiting, History Ethnicity and Myth in Literature' was organized by the Amity School of Languages, Amity University Jaipur, Rajasthan, recently. The Inaugural Session commenced with a welcome note and introductory remarks about the theme and objective of the conference followed by lamp lighting by the Vice Chancellor of the University, Prof Amit Jain. The Welcome Address for the conference was delivered by the Director and Convener, Prof. Dipa Chakrabarti who briefly touched upon the relevance of revisiting, rereading and rediscovering History, Ethnicity and Myth in Literature. Prof. Amit Jain welcomed the dignitaries and highlighted the role of literature in the growth of society.

The Chief Guest for the Inaugural Session was Dr. David Frawley, Eminent American Author, Astrologer, Teacher and Padma Bhushan Awardee. Dr. Frawley famously known as Pandit Vamadeva Shastri, is a recipient of the prestigious Padma Bhushan award, the third highest civilian award granted by the government of India, 'for distinguished service of a higher order to the nation', honoring his work and writings as a Vedic teacher, which he received in January, 2015. Acharya ji pointed out the fact that the young generation is losing depth perception due to the modern media culture of Mobile Telephones and visual media. He reiterated that the highest level of the Sanskrit language is 'Mantra' and emphasised the *Mantra Shakti* which has the depth of Metaphors and Sounds which in turn have the illuminating Power of Speech.

The Guest of Honour, Ms. Dharmendra Kanwar, Author of *Palace on Wheels* (2014) Delhi, Agra and Jaipur (2013), *The Last Queen of Jaipur: Rajmata Gayatri Devi* (2010), addressed the gathering with her insights on revisiting history, ethnicity and myth in literature, she highlighted the various representations of myth and mythology in contemporary literature by giving examples of Chitra Banerjee Divakaruni's retelling of Epic *Mahabharata* from Draupadi's Perspective and Epic *Ramayana* from Sita's Perspective through the feminist approach.

The Keynote Address was delivered by the Guest of Honour, Ms. Tripti Pandey from Jaipur, Rajasthan,

a well-known travel writer in the field of tourism and culture. She drew an analogy between an Apple and History where the pulp signifies the facts, and the core represents the interpretation of the historical text.

In addition to this, the next Keynote Address was delivered by the Chief Guest, Scientific Session, Prof. Madhu Kishwar, Academician and Senior Fellow, Nehru Memorial Museum and Library, National Professor of ICSSR, New Delhi. She conducted a workshop on 'Women's Reservation Bill in Indian Politics' and highlighted the inherent flaws in the reservation scheme. She explained the reasons for the low representation of women in the legislature. Prof. Kishwar concluded the session with a question i.e. Is politics enriched by the presence of women?

The plenary talk was delivered by the former Vice Chancellor, Central University of Haryana, Prof. Hemendra Singh Chandalia, Professor of English, Department of English, Janardan Rai Nagar Rajasthan Vidyapeeth University, Udaipur. Prof. Chandalia debated the topic, 'Myths of Genesis and Genesis of Myths'. He narrated five stories about the genesis of the cosmos prevalent in various cultures; they are *Brahma, Biblical, Islamic, Greek and Egyptian*.

Furthermore, there were five technical sessions covering a wide-ranging array of topics in the fields of memory studies, women and gender studies, cultural studies, psychology, migration and diaspora, hermeneutics, studies of mythmaking in humanities. The sessions were chaired by renowned academicians from English Studies and Allied Disciplines. There was a cultural event featuring students of Amity University Jaipur showcasing the culture of Rajasthan and celebrating *Garba Night* for guests, participants and the whole fraternity of the university.

Jonathan Locke Hart, Poet and Literary Scholar, Canada delivered the Keynote Talk. His deliberation was on 'George Orwell and Language Against Lies'. He based his remarks on Orwell's well-known essay *Politics of English Language*. Prof. Hart cautioned against the insincere use of language, which works to hide the truth in ready-made and overused phrases.

The session was followed by the plenary talk delivered by Dr. Sinyuy Geraldine, Cameroon, PhD in

Commonwealth Literature. Dr Geraldine spoke on the culture, folklore, and religion of Africa, with reference to her topic 'Things Fall Apart' by Chinua Achebe, a Nigerian Author. First published in 1958, the novel discusses precolonial and colonial Nigerian society. Dr. Geraldine discussed various myths present in the novel from a postcolonial viewpoint. The process of colonisation was preceded by proselytization, which declared the aboriginal nature-oriented myths and deities such as the God of Fertility – Chuku - as heathen beliefs.

Prof Nibir Ghosh, UGC Emeritus Professor, Department of English Studies and Research, Agra College, Agra was the Keynote Speaker of the next day session. He delivered a talk on 'History in the Future Tense: Revisiting Girish Karnad's Tughlaq'. Dr. Indrajeet Bhattacharya delivered a talk on the role of literature in history, ethnicity and myth in society and traditions. He shared that the myths have contributed to the diversity of customs and cultures. There are many similarities between the structures of Indian and Western mythology. He also noted the psychological impact of mythological figures on popular actions.

The next technical sessions were conducted parallelly in various rooms having twelve research papers presented in each session, there was a wide range of fields from Gender Studies, History, Ethnology, Cultural Studies, Post-Colonial Studies, Literary Studies, Francophone literature to name a few.

The Valedictory Session was graced by Pro Vice Chancellor, Prof G K Aseri. The Guest of Honour of the session was Dr Indrajeet Bhattacharya. Dr Bhattacharya focused on the ancient Greek and Latin literature connected to Indian history and mythology. The report of the event was presented by Prof Dipa Chakrabarti, Head, Amity School of Languages, Amity University, Jaipur. The conference was successfully coordinated by Prof Parul Mishra and Dr Gunja Patri along with Dr Manoj Kumar and Dr Kaushal Kishore Sharma.

### **International Workshop on Sustainable Energy, Power and Propulsion**

A three-day International Workshop on 'Sustainable Energy, Power and Propulsion' is being jointly organized by the University of Maryland, College Park, University of Illinois, Chicago, ACRI CFD, Indian Institute of Technology Kanpur and Indian Institute of Technology Delhi from January

19- 21, 2024 at Indian Institute of Technology Delhi. The researchers and engineers from academia, R&D organizations and industries working in the areas of fuels, energy, combustion, power, propulsion, hypersonic, air pollution, sensors and diagnostics, modeling, fossil and bio-fuels, alternative energy, energy-water nexus, droplets and atomization, novel combustion concepts, engine combustion, gas turbine combustion, swirl flows, and other related areas may participate in the event.

Clean and sustainable energy is of paramount importance for all applications in propulsion, power, energy, and mobility. The event will bring together renowned experts from around the globe to share the latest fundamental and applied research innovations for cleaner energy utilization in a wide range of devices extending from hypersonic propulsion to micro-scale devices using fossil and renewable fuels. A round-table discussion will also be held with the aim of identifying key areas of common interest that will help develop strategies to promote collaborative research. The topics of the Event are:

- Multiphase Flows and Applications.
- Hypersonic and Supersonic Propulsion.
- High-speed Combustion for Propulsion.
- Computational Approaches and Advances.
- Advanced Diagnostics.
- Biofuels, Renewable Fuels.
- Fuel Reforming and Value-added Products.
- Fuel-flexible Propulsion and Power Generation.
- Novel Energy Conversion Technologies/New Engine Combustion Concepts.
- Thermal Management.
- Energy, Environment and Emissions Control.
- Combustion Modeling and Simulation.
- Solid Fuel Combustion, Pyrolysis and Gasification.
- Gas Turbines in Ship and Air Propulsion.
- Hybrid Power Concepts for Engines.
- Hydrogen and Ammonia as Fuel for Engines.
- Renewable Energy Including Solar, Wind and Biomass.

For further details, contact Dr. Ashoke De, Professor, Department of Aerospace Engineering, Department of Sustainable Energy Engineering, Indian Institute of Technology Kanpur – 208016, Phone: 0512

259 7863, 6559, E-mail: [ashoke@iitk.ac.in](mailto:ashoke@iitk.ac.in). For updates, log on to: [home.iitk.ac.in/~ashoke](http://home.iitk.ac.in/~ashoke).

### **Workshop on Research Methodology**

A ten-day Online Workshop on Research Methodology is being organised by the Department of Teacher Education, Nagaland University, Kohima Campus, Nagaland for University and College Teachers from December 04-13, 2023. The event is sponsored by the Indian Council of Social Science Research, NERC, Shillong. The College and University teachers of Social Sciences and Humanities may participate in the event.

Social research is the study of society and its various aspects which is all around us. It is a process for producing relevant knowledge for the society. It is a more structured, organized, and systematic process than the alternatives that most of us use in daily life. Two basic approaches, qualitative and quantitative, are often applied to social research phenomena. Qualitative and quantitative methods in social science research have long been separate spheres with little overlap. Now a day's mixed method approach is also getting its place in the parlance of social science research but, there has been widespread debate in recent years within many of the social sciences regarding the use of quantitative and qualitative strategies for research. The above three mentioned paradigms, qualitative, quantitative, and mixed approaches, have extensive methods and techniques for data collection and analysis. The Topics of the event are:

- Nature, Importance and Scope of Educational Research.
- Nature of Scientific Methods and its Application to Education.
- Review of Related Literature.
- Types of Research.
- Variables and Types of Variables.
- Process of Research and Research Proposal.
- Experimental Designs.
- Hypotheses: Concept and Types of Hypotheses, Formulation of Hypothesis, Testing of Hypothesis.
- Types of Sampling: Probability Sampling and Non- Probability Sampling.
- Data Collection Tools and Tool Standardization.
- Web Tools in Research.

- Grounded Theory, Case Studies, and Ethnographic Research.
- Report Writing/Thesis Writing, Research Paper Writing, References and Citations, Book Publication and Journal Publication.
- Research and Publication Ethics and Plagiarism in Research.
- Use of Data in Social Science Research and Issues in Research.
- Computer Applications in Social Science Research, Basic Statistics and MS-Excel and SPSS.
- Library and e-library Training.

For further details, contact Workshop Director, Prof. Pradipta Kumar Pattnaik, Department of Teacher Education, Nagaland University, Kohima Campus, Nagaland- 797004, E-mail: [rmwnukcm@gmail.com](mailto:rmwnukcm@gmail.com). For updates, log on to: [www.nagalanduniversity.ac.in/events](http://www.nagalanduniversity.ac.in/events).

### **International Conference on Global Trends in English Language, Linguistics and Literature**

A two-day International Conference on 'Global Trends in English Language, Linguistics and Literature' is being organized by the Department of English (SF), Holy Cross College, Nagercoil, Kanyakumari, Tamil Nadu in collaboration with Cape Comorin Trust, Tamil Nadu from December 08-09, 2023.

Global Trends on English Language, Literature and Linguistics aims to bring together leading academic experts, research scholars and students to exchange and share their experiences and research results on all aspects of English Language, Literature and Linguistics. It also gives a premier interdisciplinary platform for researchers, practitioners and educators to present and exchange their valuable ideas on the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of English Language, Literature and Linguistics

#### ***Thrust Areas***

Theoretical Analysis of Speech Development, Paralinguistic Dialect, Communication Skills Adaptability, Language Socialization, Language and Power, Language and Globalization, Language Acquisition in Multilingual Contexts, Language and Communication, Multilingualism

and Translation, Psychology of Learning Language, Lexical Semantics in a Native Language, Linguistics in a Digital World, Applied Linguistics, Theoretical Linguistics, Globalization and Consequences, Cultural Theory, New Historicism, Post Humanism, Queer Theory, Marxism, Modernism in the 21<sup>st</sup> Century, Popular Culture, Postmodernism, Postcolonial Studies, Indigenous Studies, Race And Ethnic Studies, World Literature, Literature and Media, Contemporary Literature, Multicultural

Literature, Diasporic Literature, Gender and Literature, Literature and its Relevance to History, Comparative Literature, Classical Literature.

For further details, contact Dr. R S Regin Silvest, President, Cape Comorin Trust, Edaicode Post Kanyakumari-629152 Tamil Nadu, Mobile No:+919442818648, E-mail: [conferencelanglit@gmail.com](mailto:conferencelanglit@gmail.com). For updates, log on to: [www.holycrossngl.edu.in](http://www.holycrossngl.edu.in) and [www.capecomorintrust.org](http://www.capecomorintrust.org) □

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## AIU News

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### Faculty Development Programme on Research Ecosystem and Technology

A five-day Faculty Development Programme on ‘Research Ecosystem and Technology’ was organized by the Association of Indian Universities (AIU)— Academic and Administrative Development Centre (AADC), Research and Development Cell, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore from August 28-September 01, 2023. The short-term programme aimed to empower the participants with insights into the research ecosystem, cutting-edge technologies, and best practices that will bolster the quality and impact of research projects. About 75 participants from various Higher Education Institutions (HEIs) attended the programme through virtual mode.

The programme was formally inaugurated with a prayer song. The Welcome Address was delivered by Dr. K Ramya, Nodal Officer and the programme brief was presented by Dr. P Lalitha, Director, R & D of Avinashilingam Institute. In his Inaugural Note, Dr. Mangala Sunder Krishnan, Department of Chemistry, Indian Institute of Technology, Madras emphasized the need to communicate science through quality journal publications, books, patents, and product development. The session ended with a wonderful take-home message as follows: ‘You will be known and remembered not for the hundred pieces that you discovered but by the one piece that most people would find useful in their lives’.

Dr. K K Kailash, Professor, Department of Political Science, University of Hyderabad discussed about rationalization and responsibility of research and emphasized research needs to be FAIR – Findable,

Accessible, Interoperable, and Reusable. These four attributes provide more transparency to research work and discuss resolving ethical dilemmas.

The next session led by Prof. S P Thyagarajan, Distinguished Professor and Advisor to the Chancellor, VIT University discussed the significance of Institutional Regulatory Board Guidelines for Research. The Guidelines such as informed consent, research in developing countries, protection of vulnerable populations, distribution of the burdens and benefits and role of ethical committees were discussed. The ethical principles namely autonomy, beneficence, non-maleficence and justice to be followed in research involving human subjects.

In the subsequent session, Dr. P Lalitha highlighted the facilities for research in India and at Avinashilingam Institute. Further, the speaker discussed STEM, Turnitin and Researgence software. Ms. Pon Nivetha, Research Scholar of Chemistry demonstrated the Response Surface Methodology (RSM) using Design Expert (DoE) version 13. The session clearly projected DoE as a structural method for studying a product, process, or system and demonstrated optimization with appropriate examples.

Dr Kuralarasan Kumar, Ghent University, Belgium demonstrated the application of ‘Zotero’ and the ‘R Software’ for referencing purposes. The utilization and benefits of Turnitin with a special focus on plagiarism and Grammarly software for text check in preparation of a scientific article was explained by Ms Geetha, Information Scientist of Avinashilingam Institute.

The subsequent session led by M V Subha, Associate Professor, Department of Management



Studies, Anna University Regional Campus, Coimbatore presented a vivid talk on 'Open Research and its Significance'. The advantages, disadvantages and barriers to open-access publishing were also elaborately discussed. Dr Fazzinussa, University of Madras introduced Clarivate Analytics and End Note Software Management with a demonstration of the software. Most popular styles of citations such as APA, MLA, Chicago, etc. were discussed with examples.

Mr. Cedric Joseph M of C Intelligence discussed at length the features and modules of Researgence RIMS. The purpose of 'Researgence' is to create a comprehensive platform for storing and accessing research works from institutions. Demonstration was provided regarding the usage of Journal Book which provides an in-depth overview of journals, including indexing, scores, impact factor, publication details, and quality metrics.

The subsequent session on 'IPR, Patents and Copyrights' was led by Dr. Bharat N Suryawanshi, Assistant Controller of Patents and Design, RGNIIPM, Nagpur. The speaker highlighted the availability of resources on the official website and encouraged participants to explore them to gain insights into Intellectual Property Rights (IPR). The speaker emphasized that any idea originating from the human mind qualifies as intellectual property. Examples included innovative solutions for diseases, alternative energy sources like solar panels, and advancements in transportation such as electric vehicles. The step-by-step procedures for obtaining patents and copyrights were also highlighted during the session.

Mr. Stani Jude John, Statista India Private Limited discussed the major features of Statista - Research Database namely statistics, reports, market insights and infographics. Statista offers a global database, enabling users to access content from various geographic regions. Statista provides unlimited campus access and users can download statistics in various formats. The five different citation formats are available in Statista to ease the referencing process.

Pramod K Nayar, UNESCO Chair in Vulnerability Studies, University of Hyderabad stressed the importance of environmental humanities as a discipline within the realm of humanities. Discussing the literature on climate change, he underscored the importance of cultural responses alongside scientific ones. He introduced the concepts of ecocriticism and multi-species ethnography. Further, the speaker insisted

participants to engage with the broader interdisciplinary framework of the discipline, which encompasses economics, philosophy, geography, history and more.

Dr. Ramesh Sivanpillai, Senior Scientist, University of Wyoming emphasized the importance of publishing articles in quality journals, identifying highly cited journals, benefits a researcher receives through publication, and getting funds for publication. The Professor also shed light on identifying Web of Science Journals and Scopus Journals and explained Q1, Q2, Q3, and Q4 journal criteria. The speaker also discussed citations for articles, H-index, Self-citation, and Total citation.

Dr. Shubhada Nagarkar, Savitribai Phule Pune University led the session on 'UGC Care Listed Journals and Communicative Research'. The speaker discussed the importance of having manuscripts published in the care list journal. The process of structuring research papers to get maximum output and ways of writing impactful publications were discussed.

In the subsequent session, handled by Dr. Lalitha on 'Selection of Right Journals' factors such as scope, audience, impact factor, and reputation of the journal were emphasised. Identification of appropriate journals for various disciplines in the UGC Care list was demonstrated. The speaker also cautioned on predatory journals and suggested ways to publish quality manuscripts.

Dr. Deepa Boppana, Attorney from Chennai explained the patent filing procedure in India and discussed various sections of the Patent Act 1970. To qualify for patents, inventions need to be new, useful, and non-obvious. The patent provides monopoly rights to inventors. The speaker quoted a few examples that cannot be considered inventions such as Time Machine and Biological Warfare Weapons. The copyright subject matter was presented along with examples. Filing procedures such as provisional and complete applications were explained in detail.

Dr. Anita Agarwal, Head, TDT of DST led the session on 'Supporting Early Career Researchers'. The speaker discussed on contextual referencing of STI policy, research funding agencies in India, need to enhance the quality and relevance of R&D, translation, Connecting academia and R&D labs, industry startups, MSMEs, and ministries. The DST support chain for technology development was highlighted with numerous organizations/programmes such as Science

and Engineering Research Board (SERB), NSTEDB, Technology Development Board (TDB), and Technology Information, Forecasting and Assessment Council (TIFAC) each having a separate activity that supports researchers with the latest technology. The planning and execution of a SMART research proposal was thoroughly outlined.

Dr. Pavithra V R, CSIR Fellow, and Entrepreneur discussed the incubation procedure, the role of incubators, and support schemes for start-ups. The Funding Bodies of State Government namely TANSEED and IVP and that of the Central Government namely Start Up India, BIRAC, DST, MSME, and MoE were highlighted.

Prof. Wong of INTI, International University, Malaysia discussed the catalytic role of Multidisciplinary and Interdisciplinary research in achieving sustainable developmental goals. The speaker presented examples of designing a smart health monitoring service and

a new plant-based therapy for multidisciplinary research. The skills required to do interdisciplinary and multidisciplinary research such as integration, holistic thinking, effective communication, synthesis, collaboration, open-mindedness' and problem-solving were discussed.

The Valedictory Address was delivered by Dr. Hemanth Kumar Aiyer, Senior Lead Scientist, Aditya Birla Science and Technology Centre, Mumbai. He discussed the research process and its implications for technologies such as data gathering, cloud computing, AI, ML, data analytics, and so on. The distinction between invention and innovation was discussed. Innovation formulae are creativity multiplied by risk-taking. TRL levels were explained in stages. The speaker also discussed the percentage of GDP spent on R&D by the United States, China, India, and Israel and noted that India's contribution to R&D is very low and needs to be improved. □

## HOW TO ADVERTISE IN 'UNIVERSITY NEWS'

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# THESES OF THE MONTH

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## HUMANITIES

A List of doctoral theses accepted by Indian Universities  
(Notifications received in AIU during the month of Sep-Oct, 2023)

### Cultural Studies

1. Sivaram, S. Cosmological aspects in scriptures limited to Vedas, Puranas, and Yoga Vasishta. (Dr. Rajani Jairam), Department of Cultural Studies, Jain University, Bangalore.

### History

1. Kumari Pawan. **Contribution of women in national movement in the context of Rajasthan.** (Dr. Neelam Sharma), Faculty of Arts, Crafts & Social Sciences, Tantiya University, Sri Ganganagar.
2. Sweety. **Vishwa yudh evam Haryana: Samajik, arthik prabhav ka ek adhyayan (1920-66).** (Dr. Aprajita), Department of History, Maharshi Dayanand University, Rohtak.

### LANGUAGES & LITERATURE

#### English

1. Bhammar, Bharatbhai Vihabhai. **The development of characters in fantasy literature: A critical study with reference to selected works of J R R Tolkien, Rudyard, Kipling, Gunter Grass and Lewis Carroll.** (Prof. Firoz A Shaikh), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
2. Bhatt, Yesha Mukulbhai. **Pedagogical exploration of learning English literature and language through online platforms.** (Dr. Ansuya N Chaudhari), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
3. Chauhan, Nitin Hematbhai. **Depiction of India in select travelogues of Hiuen Tsang, Ibn Battuta, Mark Twain, William Dalrymple and Mark Tully: A critical study.** (Dr. Manishkumar A vyas), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
4. Doshi, Purna Harshadrai. **Investigating issues of the young adults through: A critical study of selected novels.** (Dr. Sanjay Mukherjee), Department of English, Saurashtra University, Rajkot.

5. Hooda, Ruchika. **Eco-consciousness: A study of selected novels of Bibhutibhushan Bandyopadhyay, Ruskin Bond and Sarah Joseph.** (Dr. Suchitra), Department of English, Maharshi Dayanand University, Rohtak.
6. Jethwani, Milli Rajkumar. **Mahatma Gandhi's concept of Swaraj: A critical study.** (Dr. Manishkumar A Vyas), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
7. Joshi, Malaykumar Jitendrakumar. **Cultural manifestation in select fictions of Ruskin Bond, Ashapura Devi, R K Narayan and Dr Jayant Khatri.** (Prof. Chetankumar N Trivedi), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
8. Lomte, Nita Annasaheb. **East-West encounter in the select novels of Kamala Markandaya and Ruth Praver Jhabvala: A comparative study.** (Dr. Ajitsingh Gaherwar and Dr. Rajpalsingh Chikhalikar), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.
9. Maheta, Parth Rameshbhai. **A study of select letters of Mahatma Gandhi in light of contemporary societal concerns.** (Prof. Chetankumar N Trivedi), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
10. Meto, Jamu. **ESL academic writing: Developing a model module for university and higher technical learners of Arunachal Pradesh.** (Dr. K C Mishra), Department of English, Rajiv Gandhi University, Itanagar.
11. Nabiyabanu, S. **Thematic study of the select novels of Kamala Markandaya.** (Dr. M Raja Ambethkar and Dr. P Satyanarayana), Department of English, Koneru Lakshmaiah Education Foundation, Guntur.
12. Parmar, Dipmala Maganlal. **A comparative study of magical realism in select works of Salman Rushdie and Toni Morrison.** (Dr. Nayankumar

- D Tank), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
13. Ravaliya, Nirali Laxmanbhai. **Myth and mythology in Indian English fiction.** (Dr. Nayankumar D Tank), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
  14. Saiyad, Arfat Irfanbhai. **Postcolonial Indian English novels: A green study.** (Prof. Firoz A Shaikh), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
  15. Shingrakhia, Pankaj Kumar Rajasibhai. **A critical study of women psyche reflected in selected work of Kamala Markandaya, Bharti Mukherjee, R P Jhabvala and Nayantara Sahgal.** (Dr. Rajesh R Ladva), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
  16. Singhanian, Vishakha. **An analysis of the impact of Karma Yoga on creativity: A special reference to Bhagavad Gita.** (Dr. Deepanjali Mishra), Department of English, Kalinga Institute of Industrial Technology, Bhubaneswar.
  17. Prajapati, Hasmukhbhai Sneha. **The consequences of using e-messages on English language: A critical study.** (Dr. Ansuya N Chaudhari), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
  18. Thummar, Dhaval Hareshbhai. **Recreation of mythical writing through Percy Jackson and Olympians series by Richard Russel Riordan: A critical study.** (Dr. Rajesh R Ladva), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
  19. Trivedi, Bageshree Nitin. **English studies and the question of reform: A case study of Gujarat.** (Prof. Deeptha Achar), Department of English, M S University of Baroda, Vadodara.
  20. Vaidya, Bhagyesh Kumar Ishvarlal. **A comparative socio-economic and political study of Vishnu Sharma's Panchatantra and Aesop's fables.** (Dr. Naresh M Solanki), Department of English, Bhakta Kavi Narsinh Mehta University, Junagadh.
  21. Vishnu Ram. **Nation in contemporary non-fictional narratives: A study of selected works.** (Dr. Jaibir S Hooda), Department of English, Maharshi Dayanand University, Rohtak.
- Gujarati**
1. Chandapa, Bhavanaben Surabhai. **Dr Pravin Darji vyaktitav ane vangmay: Ek adhyayan.** (Dr. Jivraj M Parghi), Department of Gujarati, Bhakta Kavi Narsinh Mehta University, Junagadh.
  2. Kukadiya, Pravinbhai Bhanabhai. **Twenty first century criticism.** (Dr. Balram P Chavda), Department of Gujarati, Bhakta Kavi Narsinh Mehta University, Junagadh.
  3. Patel, Narendrakumar Bahecharbhai. **Anu-adhunik Gujarati hasya sahitya ma prayukti-vaividhya: EK abhyas.** (Dr. Jivraj M Parghi), Department of Gujarati, Bhakta Kavi Narsinh Mehta University, Junagadh.
  4. Prajapati, Bhavesh Kumar Shamalbhai. **Pannalal Patel, Raghuvir Chaudhary ane Dhruv Bhatt ni navalkathaoan ma Bhartiyaata.** (Dr. Tirthankar R Rohadiya), Department of Gujarati, Bhakta Kavi Narsinh Mehta University, Junagadh.
  5. Vala, Kishorkumar Nanji. **Saurashtrana Sagarkanthani Agranthstha Lokkathao: Sanshodhan ane samiksha.** (Dr. Virbhanbhai K Parmar), Department of Gujarati, Bhakta Kavi Narsinh Mehta University, Junagadh.
  6. Zankat, Neetaben Raysinhbhai. **Himanshi Shelat and Manu Bhandari's narratives in literature: A comparative study.** (Dr. Balubhai A Barad), Department of Gujarati, Bhakta Kavi Narsinh Mehta University, Junagadh.
- Hindi**
1. Joshi, Pragnaben Babubhai. **Bharatendu Harishchandra aur Narmad ke kavaye ka tulnatamak anusheelan.** (Dr. Yashvantgiri K Goswami), Department of Hindi, Saurashtra University, Rajkot.
  2. Jyoti. **Naresh Mishra ke sahitye ka samajik-sanskritik adhyayan.** (Dr. Pushpa), Department of Hindi, Maharshi Dayanand University, Rohtak.
  3. Kanta Devi. **21vi sadi ke pramukh Hindi upanyasoan mein parivarik vighatan.** (Dr. Sheela Gahlot), Department of Hindi, Maharshi Dayanand University, Rohtak.
  4. Khajja, Rajesh Kumar. **Anamika ke kavya mein istri vimarsh: Ek adhyayan.** (Prof. Lata Sumant), Department of Hindi, M S University of Baroda, Vadodara.
  5. Mishra, Rupaben Premnath. **Mauritius ka Hindi sahitye: Swarupgat adhyayan.** (Dr. Smita C Patel), Department of Hindi, Saurashtra University, Rajkot.

6. Purohit, Jindal Tejasbhai. **Vishnu Prabhakar ke natkaon mein manviye samvedna: Jati aur dharam ke parprekshey mein.** (Dr. A V Nandaniya), Department of Hindi, Saurashtra University, Rajkot.
7. Vivek Kumar. **Hindi dalit natye lekhan mein dalit chetna: 2001-2020.** (Dr. Pushpa), Department of Hindi, Maharshi Dayanand University, Rohtak.

#### Sanskrit

1. Bag, Maheswar. **A comparative study on the Haima and Paniniya Shabdanushashanam.** (Prof. K V Somayajulu), Department of Vyakarna, Central Sanskrit University, New Delhi.
2. Chaubey, Nandini. **The critical study of Vriddhayavanajataka.** (Prof. Hansdhar Jha), Department of Jyothisha, Central Sanskrit University, New Delhi.
3. Gohil, Ilaben Babubhai. **Social cultural and political study of Shantiparva of Mahabharath.** (Dr. R N Kathad), Department of Sanskrit, Saurashtra University, Rajkot.
4. Hem Raj. **A critical study of the historical poetry 'Kashmirodayam'.** (Dr. Sugyan Kumar Mahanti), Department of Sahitya, Central Sanskrit University, New Delhi.
5. Jugran, Neeraj. **A critical study of Shwetashvataropanishada in the context of grammar.** (Prof. Subodh Sharma), Department of Vyakarna, Central Sanskrit University, New Delhi.
6. Modhavadiya, Manisha Devasibhai. **Badarinath Jha's Radhaporinaya: A critical study.** (Dr. Jesing R Vanza), Department of Sanskrit, Bhakta Kavi Narsinh Mehta University, Junagadh.
7. Munesh Kumar. **A critical study of Sanskrit works by Dr Nandkishor Goutam.** (Dr. Chhoti Bhai Meena), Department of Sahitya, Central Sanskrit University, New Delhi.
8. Pal, Mousumi. **A critical study on modern Bengali women Sanskrit scholars & their literary achievements.** (Prof. Gourpirya Dash), Department of Sahitya, Central Sanskrit University, New Delhi.
9. Pathak, Viveksheel. **A comparative study of Vasturatanavali and Vasturatnakar.** (Prof. Ishwar Bhat), Department of Jyotisha, Central Sanskrit University, New Delhi.

10. Raval, Rushikesh Narendrabhai. **A comparative study of Krudanta Prakaranam in Paniniya and Haim's grammar.** (Dr. Jesing R Vanza), Department of Sanskrit, Bhakta Kavi Narsinh Mehta University, Junagadh.
11. Sahu, Bapi. **A critical study of Mokshadharm in Shantiparva of Mahabharatam.** (Prof. Minati Rath), Department of Puranetihasa, Central Sanskrit University, New Delhi.

#### Philosophy

1. Ezung, Avothung. **Friedrich Nietzsche on moral relativism: A critical evaluation.** (Prof. Xavier P Mao), Department of Philosophy, North Eastern Hill University, Shillong.

#### Religion

##### Jainism

1. Naulakha, Kamal Kumar. **Economic principles in Jaina scriptures and their relevance in modern perspective.** (Prof. Samani Chaitanya Prajna), Department of Jainology and Comparative Religion & Philosophy, Jain Vishva Bharati Institute, Ladnun, District Nagaur.
2. Shriji, Sadhvi Shrutidarshna. **Aacharya Haribhadra Suri rachit Shastrevarta Samuchey ka darshnik adhyayan.** (Dr. Sagarmal Jain), Department of Jainology and Comparative Religion and Philosophy, Jain Vishva Bharati Institute, Ladnun, District Nagaur. □

#### Rajagiri College of Social Sciences (Autonomous)

Rajagiri P.O., Kalamassery, Kochi - 683 104,  
Phone Number : 0484-2911507, 0484- 2911321

#### Corrigendum

Please refer to our vacancy advertisement of **Principal** published in University **News Vol. 61, No.46 dated November 13-19, 2023**, the first paragraph should be read as:

“Applications are invited from eligible teachers for the post of Principal in Rajagiri College of Social Sciences (Autonomous), Kalamassery.”

The above correction may please be noted. Other terms and conditions of the advertisement will remain the same.

**Manager**

**Women's Education Society, Sangli**  
**Abasaheb Garware Institute of**  
**Management Studies, Sangli**  
 S. T. Stand Road, Khanbag, Sangli 416416  
 Tal.:- Miraj, Dist.:- Sangli (Maharashtra)  
 (Affiliated to Shivaji University, Kolhapur.)  
 (Non Grant)

**WANTED**

Applications are invited from eligible candidates for the following posts.

Sr. No.	Name of Post	Vacant Posts	Open Posts	Reserved Category Posts
A.	<b>Director</b>	01	01	-
B.	<b>Professor :</b>			
1	General Management	01	01	-
C.	<b>Associate Professor :</b>			
1.	Financial Management	01	01	-
D.	<b>Assistant Professor :</b>			
1.	Financial Management	01	01	-
E.	<b>Librarian</b>	01	01	-

**Note:** For detailed information about posts, qualifications and other terms and conditions, please visit University website: [www.unishivaji.ac.in](http://www.unishivaji.ac.in).

Place: Sangli  
 Date: 20.11.2023

Chairman  
 Women's Education Society, Sangli

**SH SACRED HEART COLLEGE (AUTONOMOUS)**  
 (A Christian Minority Institution)  
**THEVARA, KOCHI, KERALA, PIN 682 013**  
 Tel: 0484-2870500, 2870503, 2870504 E-mail:office@shcollege.ac.in

**WANTED**

Applications are invited for the post of the

**Principal (Open Category)**

from the qualified teachers. Age, qualifications, scale of pay as per UGC, MG University, Kottayam and Government of Kerala rules. Appointment is subject to approval of MG University/Government. Apply to the Manager **within 30 days** from the date of this notification. Online application form is available on the college website: [www.shcollege.ac.in](http://www.shcollege.ac.in).

Date: 15/11/2023

Sd/-  
 Manager

**Adarsh shikshan Sanstha, Beed,**  
**Kalikadevi Arts, Commerce and Science College, Shirur (Kasar)**  
**Tq. Shirur (Kasar) Dist. Beed**

**Wanted**

Applications are invited for the post of Assistant Professors with duly attested xerox copies of requisite documents for below mentioned posts **within 15 days** from the date of publication of the advertisement:

Sr.No.	Name of the Post	Subject	No. of the Post	Reservation	Status of Grant
1	<b>Assistant Professor</b>	Botany	01	ST - 01	Grant-In Aid

Details regarding educational qualification, research publication, experience, tenure, pay scale etc. are as per the norms specified by University Grants Commission, State Government of Maharashtra, &Dr. Babasaheb Ambedkar Marathwada University, Chhatrapati Sambhaji Nagar (M.S.) from time to time.

Reserved category candidates should send one copy of application to Deputy Registrar (Special Cell) Dr. Babasaheb Ambedkar Marathwada University, Chhatrapati Sambhaji Nagar.

4% Posts are reserved for handicapped persons, 30% Posts are reserved for women, 1% post is reserved for orphans and 10% posts are reserved for economically weaker sections.

The requirement of 55% marks at post graduation has been relaxed to 50% for SC, ST and handicapped candidates.

Reservation of VJ, NT-A, B, C, D is interchangeable as per Reservation Act 2001 (2004).

Note - T.A. D.A. will not be paid for attending interview.

**Address for Correspondence**

To  
 The Secretary,  
 Adarsh Shikshan Sanstha, Beed  
 Tq. & Dist. Beed C/O S.K.H. Medical College Campus,  
 Shivaji Nagar, Beed- 431122

SECRETARY  
 Adarsh Shikshan Sanstha, Beed  
 Tq. Dist. Beed

**Yuvak Vikas Shikshan Prasarak Mandal Pimpaldari's**

**Shri. Sitaramaji Mundhe Arts & Comm. College Jintur, Dist-Parbhani**

Applications are invited from the eligible candidates for the following posts in **Shri.Sitaramaji Mundhe Arts & Comm. College Jintur, Dist-Parbhani** (Permanent Non Grant) Estd.29 June 2001 run by **Yuvak Vikas Shikshan Prasarak Mandal Pimpaldari**. The application duly completed in all respects should reach on the address given below **within 15 days** from the date of publication of this advertisement at college address by registered post only. The Candidates of reserved category should submit one copy of application to the Dy. Registrar, Special Cell, S.R.T.M.U. Nanded-431606 (M.S.).

Sr.no.	Subject	Post	No. of Posts	Category
01	<b>Principal</b>	Principal	01	Unreserved-01
02	<b>English</b>	Asst. Professor	01	OPEN -04
03	<b>Marathi</b>	Asst. Professor	01	
04	<b>Hindi</b>	Asst. Professor	02	SC-02
05	<b>Sociology</b>	Asst. Professor	01	ST-01
06	<b>Geography</b>	Asst. Professor	01	
07	<b>History</b>	Asst. Professor	01	VJ(A)-01
08	<b>Political Science</b>	Asst. Professor	01	
09	<b>Pub. Administration</b>	Asst. Professor	01	OBC-02
10	<b>Physical Education</b>	<b>Director of Phy. Edu.</b>	01	EWS-01
11	<b>Librarian</b>	Librarian	01	

**Note:** Qualification, Salary and Allowances: Pay Scale as per UGC, State Government and S.R.T.M.U. Nanded rules from time to time which is given on **Website: www.srtmun.ac.in**.

**Address for correspondence:**

The Principal, Yuvak Vikas Shikshan Prasarak Mandal Pimpaldari's  
Shri.Sitaramaji Mundhe Arts & Commerce College,  
Hutama Smarak Jintur, Dist-Parbhani (Maharashtra) Pin-431 509

**Secretary**

**Principal**

**MEMBERSHIP FEE  
(ANNUAL SUBSCRIPTION)  
OF AIU**

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In case Annual Subscription is remitted through ECS/RTGS/NEFT, **kindly share the remittance particulars/UTR details on email IDs: [aiu\\_finance@rediffmail.com](mailto:aiu_finance@rediffmail.com) & [accounts@aiu.ac.in](mailto:accounts@aiu.ac.in)** so that subscription is promptly linked and Tax Invoice-cum-Receipt is issued without any delay from AIU's end.

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भारतीय प्रबंधन संस्थान मुंबई  
**INDIAN INSTITUTE OF MANAGEMENT MUMBAI**  
(Ministry of Education, Government of India)



## IIM MUMBAI ANNOUNCES ADMISSIONS FOR THE YEAR 2024 FOR THE FOLLOWING PROGRAMMES

### Ph.D. PROGRAMME

**ELIGIBILITY:** Candidates must possess - A master's degree or Two-year Post Graduate Diploma (obtained after completing a bachelor's degree with 55% marks or equivalent) or a 5-year Integrated master's degree (obtained after completing higher secondary school in the 10+2 pattern) in any field with 55% marks or equivalent. **(OR)** Professional qualification - CA, CS, CMA (with a minimum of 50% marks) in addition to a bachelor's degree (with at least 55% marks). **(OR)** A four-year / eight-semester bachelor's degree with a minimum CGPA of 6.5/10 or comparable grades.

Candidates in their last year of a Master's/ bachelor's programme that would qualify them to apply may also apply.

Please note that those candidates who have applied based on their master's degree will have to meet the 55% marks stipulation and those who have applied based on their bachelor's degree will have to meet the 6.5 CGPA (or equivalent) marks stipulation.

**Reservation:** A relaxation of 5% marks or its equivalent grade may be allowed for those belonging to SC/ST/OBC (non-creamy layer)/Differently Abled, Economically Weaker Section (EWS) as per Government of India rules.

Candidates applying to the Ph.D. Programme are required to take the Common Admission Test (CAT) or a standard test in lieu of CAT. Candidates applying to the Ph.D. Programme in their Areas can take GRE/GMAT/UGC JRF/GATE in their areas in lieu of CAT.

#### Admission Process

Admission is based on written test, research presentation and personal Interview with appropriate weightage to the qualifying examination score, past academic performance and relevant experience of reputed Industrial Organization / Academic Institution.

**Application fee:** General Candidates - ₹2000/-  
SC/ST/PwD - ₹1000/-

### EXECUTIVE Ph.D. PROGRAMME

The INDIAN INSTITUTE OF MANAGEMENT MUMBAI, admits professionally employed persons as Executive Ph.D. Scholars. A Scholar in this category is a professionally employed person, who pursues the doctoral Programme while continuing the duties of his/her service.

**ELIGIBILITY:** A 1-year/2-semester master's degree programme (Full Time) with at least 65% marks in aggregate after a 4 year/8-semester bachelor's degree programme (Full Time) with at least 65% marks or a 2-year/4-semester master's degree programme (Full Time) with at least 65% marks after a 3-year bachelor's degree programme (Full Time) with at least 65% marks, or its equivalent grade wherever grading system is followed. Candidates applying based on master's degree programme should have at least 2 years of professional experience after master's degree. **(OR)**

A candidate seeking admission after a 4-year/8-semester bachelor's degree programme (Full Time) should have a minimum of 75% marks in aggregate or its equivalent grade on point scale wherever the grading system is followed. Candidates applying based on bachelor's degree programme should have a minimum of 4 years of professional experience after bachelor's degree. **(OR)**

A candidate with professional qualification - CA, ICWA, CS (with at least 60% aggregate marks) along with a B.Com/ Degree (with at least 60% aggregate marks). Candidates applying based on the mentioned degree should have at least 2 years of professional experience after completion of their professional degree.

**Reservation:** A relaxation of 5% marks or its equivalent grade may be allowed for those belonging to SC/ST/OBC (non-creamy layer)/Differently Abled, Economically Weaker Section (EWS) as per Government of India rules.

**Application fee:** General Candidates - ₹2000/-  
SC/ST/PwD - ₹1000/-

#### Admission Process

Admission is based on written test, research presentation and personal interview with appropriate weightage to past academic performance and relevant experience of reputed Industrial Organization / Academic Institution.

Interested candidates should apply through **ONLINE** mode only

- For all other details visit: <https://www.iimmumbai.ac.in/admissions-2024> •

#### Important Dates

Particulars	Tentative Date
Online Application Begins	8 <sup>th</sup> November 2023
Online Application Closure	31 <sup>st</sup> January 2024
Personal Interview & Written Test	April 2024
Course Begins	June 2024

All communications should be addressed to:  
**ASSISTANT REGISTRAR (ACADEMICS)**  
IIM MUMBAI, P.O. NITIE, Mumbai - 400087  
Tel No. (022) 2857 3371 / 2803 5251 / 2803 5363