STUDY THE ATTITUDE AND AWARENESS ABOUT THE INDIAN KNOWLEDGE SYASTEM OF SECONDARY SCHOOL TEACHER OF BHOPAL CITY

DISSERTATION

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SUPERVISOR   **RESEARCH SCHOLAR**

DR. RATNAMALA ARYA   Rajalaxmi Behera

Professor   Integrated B.Ed.M.Ed.

Department of Education   Department of Education

                                                            Roll No: 2306600329

DEPARTMENT OF EDUCATION

REGIONAL INSTITUTE OF EDUCATION, BHOPAL

National Council Of Educational Research And Training (NCERT)

Shyamla Hills, Bhopal, Madhya Pradesh

NAAC Accredited A++ Grade Institute

DECLARATION

I hereby declare that the dissertation entitled **"study the attitude and awareness about the Indian knowledge system of secondary school teacher of Bhopal city"** has been carried out by me during academic year 2022-2025 in partial fulfilment of the requirements for the Degree of Three-year Integrated B.Ed.-M.Ed. course of Barkatullah University, Bhopal (M.P.).

This study has been conducted under the guidance and supervision of **Prof. RATNAMALA ARYA**, Professor, Department of Education, Regional Institute of Education (NCERT), Bhopal (M.P.).

I also declare that the research work done by me is original. This dissertation has not been submitted by me for the award of any degree or diploma in any University.

Date: **RAJALAXMI BEHERA**
Place: RIE, BHOPAL

CERTIFICATE

This is to certify that **RAJALAXMI BEHERA,** student of integrated B.Ed.-M.Ed. Course was enrolled for the academic year 2022-2025 in the Regional Institute of Education, Bhopal has worked under my guidance and supervision for dissertation work entitled "To study the attitude and awareness about the Indian knowledge system of secondary school teacher of Bhopal city". I further certify that this work is original and worthy of submission of the requirement of degree of integrated Three-year B.Ed.-M.Ed. course of Barkatullah University, Bhopal (M.P.).

Date: **(Prof. RATNAMALA ARYA)**

Place: RIE, BHOPAL   **Department of Education**

                                                                        RIE, BHOPAL

ACKNOWLEDGEMENT

Date: **RAJALAXMI BEHERA**
Place: RIE, BHOPAL   Student of Integrated   B.Ed.-M.Ed.

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CHAPTER 1
INTRODUCTION

1.1 INTRODUCTION

INDIAN KNOWLEDGE SYSTEM is the most emerging area of studying and doing research. As we know that India believes in "Vasudhaiva Kutumbakam". India accept the entire world as a family. Therefore we have important lines

"SARVE BHABANTU SUKHINAH

SARVE SANTU NIRAMAYA"

Which means let everyone in the universe be happy and healthy. The ultimate goal of studying Indian knowledge system is to help every individual, society, and mankind to lead a sustainable, healthy and quality life.

In Hindi we call it as **"Bharatiya gyana parampara"**

Importance of IKS

- CULTURAL PRIDE: IKS is a treasure of India's rich heritage. So it allows students to connect with their roots.
- ENVIRONMENTAL AWARENESS: IKS often emphasizes sustainable practices and living in harmony with nature. Students can learn valuable lessons about resource management, traditional agriculture, and indigenous weather forecasting.
- INTERGENERATIONAL LEARNING: IKS can bridge the gap between generations. It fosters cultural transmission and respect for tradition.
- OUT OF THE BOX THINKING: IKS encourages critical thinking and problem solving from a unique prospective. Students can be inspired to think creatively and develop innovative solutions to modern challenges.

So integration of IKS in education will help us to achieve the main objective of NEP 2020 to develop a holistic education through which BHARAT attains VISHWA GURU Position once again.

1.2 BACKGROUND OF THE STUDY

The Indian knowledge system (IKS) suggests a number of thematic areas of IKS. This is very important for any individual, especially in a rapidly changing and technology-driven society and world.

NEP 2020 places much emphasis on IKS for holistic development of students. The traditional knowledge of medicines, mindfulness practices, heritage, etc., has to be provided to the students so that understanding the importance of IKS fields for excellent wellbeing is developed.

Philosophical traditions like Vedanta, yoga, and Tantra, along with the six major schools of Indian philosophy, explore fundamental questions about existence and consciousness. Ancient scholars made significant contributions to science and mathematics, with advancements in astronomy and the development of concepts like zero and decimal notation. Ayurveda, the ancient science of holistic healing, and practices like yoga and meditation reflect the deep spiritual and well-being aspects of the Indian knowledge system. The treasure trove of ancient wisdom continues to inspire and enlighten us, showcasing India's rich cultural heritage and its profound contribution to humanity.

To make the children aware of India's traditions, practices, rituals, it is very important to teach them. Many rituals are not practiced today, as their meaning and practice have changed over the centuries. But it is time to embrace Indian culture, traditions, and rituals, which provide children with a strong sense of identity and belonging. It helps shape their self-perception and contributes to a positive self-image. As teachers, it is our duty to bring it back to the classroom.

Now let's discuss some examples of India's traditions, practices, rituals, and the scientific reasons behind them.

1.21 PANCHAKOSHA: FIVE ELEMENTS OF COMPREHENSIVE GROWTH:

Education systems adopt many ideas from the Vedas and Upanishads. Panchakosha are discussed in the **Brahmanadavali chapter of Taithiriya Upanishad,** which is a part of the Taittiriya Samhita of the Krishna Yajurveda. It gives a detailed description of the divisions of human personality.

Annamaya kosha:

- Developed through balanced nutrition, exercise, and healthy habits.
- Activities include yoga, sports, and a proper diet to build strength, flexibility, and endurance.
- Importance: A strong physical foundation supports overall well-being and learning readiness.

Pranamaya kosha:

➢ Enhancement of life energy via practices like Pranamaya.

➢ Activities involve breath control, energy balancing exercises, and meditation to promote vitality.

➢ Importance: balanced energy level leads to better concentration and stress management.

Manomaya kosha:

✓ Focus on mental health and cognitive skills through activities that enhance emotional stability and concentration.

✓ Activities include mindfulness, creative arts, and stress management techniques.

✓ Importance: Emotional intelligence and stability are crucial for personal and academic success.

Vijnanamaya kosha:

o Cultivation of intellectual capabilities, critical thinking, and wisdom.

o Activities involve problem-solving tasks, analytical thinking exercises, and diverse learning experiences.

o Importance: Intellectual fosters creativity, innovation, and lifelong learning.

Anandmaya kosha:

- Spiritual growth and inner joy are fostered by practices that enhance self-awareness and inner peace.
- Activities include meditations, reflections, and spiritual practices like prayer and nature walk.
- Importance: Spiritual fulfilment contributes to overall happiness and purpose in life.

Importance of Panchakosha vikas in education:

Panchakosha vikas addresses every aspect of a child's development. It promotes physical health, emotional stability and intellectual curiosity, and spiritual growth, creating a nurturing environment where students feel valued and understood. Panchakosha vikas builds resilience, adaptability, and a love for lifelong learning. Integrating traditional practices with modern education fosters a culturally rich learning experience, respecting heritage while appreciating holistic wellbeing.

1.22 YOGA: A PATH TO HARMONIOUS LIVING-

The word 'yoga' is derived from the Sanskrit root 'yuj', which means 'to join' or 'to unite' or 'to yoke'. Yoga essentially focuses on bringing harmony between body and mind. Yoga advocates different techniques like Asana (psycho-physiological posture), pranayama (breath regulation technique), pratyahara (withdrawal of senses), Dharana (concentration), and Dhyana (meditation) etc. to accomplish physical, mental, and spiritual development.

Archaeological findings have provided evidence that yoga originated in ancient India and can be traced back thousands of years.

Yoga's history can be divided into several periods.

- Pre-Vedic period: seals and fossils from the Indus-Saraswati valley civilization suggest that yoga was practiced as yearly as 2700 BC.
- Vedic period: The word 'YOGA' was first mentioned in the Rig Veda, an ancient Sanskrit text from 1500 BC.
- Pre-Classic period: The Upanishads, a collection of over 200 scriptures, explain the meanings of Vedic literature and the relationship between the body and mind.
- Classical period: This period lasted from 500 BC to 800 AD. The sage Patanjali compiled the Yoga Sutras, which codified the philosophy and practice of yoga. Commentaries of Vyasa on Yoga Sutras and Bhagavad Gita, etc., arose during this time.

- Post-Classical period: This period lasted up to 1700 AD, and saw the work of many teachers like Adi Shankaracharya, Ramanujacharya, Madhavacharya, Suradasa, Tulasidasa, and Mirabai.

- Modern period: This period lasted from 1700 AD to 1900 AD. During this period, the great Yogacharyas like Ramana Maharshi, Ramakrishna Paramhansa, and Swami Vivekananda etc. have contributed to the development of Raja Yoga. This was the period when Vedanta, Bhakti Yoga, Nathayoga, or Hatha-yoga flourished.

Yoga in the contemporary period:

In the contemporary period, yoga is a practice that focuses on physical and mental well-being, and is taught at many institutions and centres. Modern yoga focuses on physical postures, or asanas. Modern yoga is practiced for self-development and is believed to increase strength, flexibility, and beauty, and decrease stress and is accepted as a boon to prevent lifestyle diseases.

Considering the importance of yoga, International Yoga Day is observed across the world on June 21

Yoga can help students develop a holistic approach to health in many ways, like as managing stress and anxiety. They become more aware of their bodies, develop healthy eating habits, develop social values, develop self-control and mental equilibrium, improve their postures, improve memory and cognitive function, and strengthen their immune system.

So the teacher, as a facilitator, motivator, friend, and guide, should come forward to create a positive classroom environment by implementing Yoga at the institutional level for the holistic development of the pupils.

1.23 MYSTRY AND MASTERY: DECODING ANCIENT DESIGNS-

Ancient Indian structures and designs are significant because they reflect cultural richness and great evidence of the country's diverse geography and cultural heritage. They combine structural design with symbolic elements, creating a blend of beauty and spiritual significance. Ancient Indian architecture demonstrates a focus on sustainability and eco-friendly design. Each ancient civilization had its own style, motifs, symbols, and meanings that reflected its culture, beliefs, values, and history.

Tracing back to 3300 BCE, the Harappan civilization played an important role in shaping the new age architecture. This civilization was highlighted for its unique advanced architecture, well-planned grids, multi-storey homes, sophisticated drainage systems, and organized urban life, which described its unique charm. the city is no less than a work of art.

Temples: perfection in architecture and spirituality:

 Temple architecture in India plays a crucial role in preserving and transmitting India's rich cultural heritage. These temples were not just immensely beautiful architectural wonders. They were also places of immense spiritual strength. The evolution of temple architecture in India has been influenced by a variety of factors, including geography, history, ethnicity, and climate. The style of temples has changed over time, with different regions developing their distinct styles.

Nagara style is very prominent in the north. Whereas Dravida is very famous in the south. The Thanjavur temple in Tamil Nadu is an example of Dravidian style. The highlight of the Dravida style is the gopuram, or huge gateway that encloses the temple complex. Another style, known as the Vesara style, emerged in the Deccan as a fusion of the Nagara and Dravida styles. The Jagannath temple in Puri and the Sun temple in Konark are examples of the Kalinga style. Cave temples were prominent in western India. The Ajanta and Ellora are examples of this style.

Temples are sacred spaces and hold an important place in one's mind. Scientific analysis has today proven that these temples were built over areas of maximum positive energy. The moolasthana or Garbhagriha was built at the spot where energy was maximum. The Idol was placed, and the Garbhagriha built around it. This point indicated the place of maximum positive energy. When a person visited a temple and walked around the parikrama, they came within the radius of this magnetic field, thereby imbibing a lot of positive energy. The result was that the visit to the temple rejuvenated the body, mind, and soul.

The scientific principles that lie behind the design of the Konark Sun temple, which is situated in Odisha, are very surprising. One of the most fascinating aspects of the temple is its orientation is that the temple is built to face east so that the first rays of the Sun hit the main entrance. The temple's design is based on astronomical calculations, and the temple's chariot is designed based on the movement of the sun and timings. The temple has 12 pairs of wheels at its base that act as sundials. The shadow cast by the spokes of the wheels can be used to tell the time of day. The Konark Sun Temple is a UNESCO World Heritage site.

Another globally recognized temple is the Puri Jagannath temple, which is a perfect combination of architecture and spirituality, one of the oldest temples of India. It occupies a special place in the heart of the people of Odisha. There are various scientific and mysterious aspects about the temples. The temple is dedicated to Lord Jagannath, a form of the Hindu deity Vishnu. The temple's architecture combines the Rekha and Pidha types of temple structure. The temple has four gates that are Singhdwara, Ashwadwar, Vyaghra Dwara, and Hastidwara. The temple's kitchen is said to be one of the largest in the world. The temple's roof is topped with a large alloy wheel called the Nila chakra, which is made of eight metals. The temple was declared a National Monument for preservation in 1975. By an agreement dated 22/08/1979, the conservation works have been entrusted to the Archaeological Survey of India. (official website of Shree Jagannath Temple)

Indo-Islamic architecture:

With the entry of Muslims, several new techniques were introduced. Indo-Islamic architecture is the wonderful combination of Indian architecture with Islamic design elements. There were two prominent styles, one is the Imperial style another is Mughal Architecture. The Red Fort, the Taj Mahal in Agra, the Jama Masjid, and the Mosque are some of Indo-Islamic architecture.

Ancient Indian architecture reflects the culture, beliefs, values, and history of a civilization. It is a blend of art and science. It can help students understand the political and religious changes throughout history.

1.24 TRADITION REIMAGINED: PRESERVING THE OLD IN NEW WAYS:

The preservation of traditions and culture is an act to preserve, protect, and maintain cultural beliefs, practices, values, and customs of a specific society, community, or region. As we discussed earlier that many traditions, rituals, and customs are not practiced today, as the meaning of these has changed. But it is indispensable to preserve these traditions, culture, and rituals. The role of education is crucial in the preservation and transmission of culture, traditions, and customs. It helps people understand the value of traditions and cultural practices.

Let's discuss various Indian traditions and their significance.

Idols and intuitions: bridging devotion and neuroscience-

Ancient Indian scriptures were texts of religion and spirituality. The Upanishads were texts of immense spiritual strength based on authentic scientific facts. India had a long history of Idol worship. The cognitive power of the mind comes from symbols. For example, when we hold a coin in our hand, we are aware of the money power. Money power itself is intangible. Our ancestors understood that it was difficult for a simple mind to comprehend abstract truths. Idol worship was the answer. When an idol is placed before a devotee, it helps him to focus, instantaneously increasing concentration and thus enabling him to move easily to the higher self and the real beyond. Idol worship was the answer to help devotees understand abstract truths easily.

A mark of marriage, a sign of science: The sindur was applied not just to indicate married women. The scientific reason behind the application of sindur is that the sindur was made of a mixture of lime, turmeric, and mercury. Mercury helped to decrease the blood pressure and also enhanced the sexual drive. Hence, widows were not allowed to use sindur. Mercury also helped to bring down the feelings of stress and strain. For best results, sindoor was used from the forehead right down to the pituitary glands- the seat of all thoughts and emotions.

Wrist Wisdom: the Hidden Science of Bangles- Think of Indian women- images of beautiful bangles in different hues and colours immediately flash before the mind. So why did Indian women traditionally wear bangles? It is said that the tinkle of a bangle in a house kept the negative at bay. Ancient Ayurveda stated that the bones of women were weaker than those of men. Bangles were traditionally made of gold and silver. These metals helped to absorb energy, which was then transmitted to the body, improving physiological functioning. The constant friction between the bangles and the wrist area ensured good blood circulation. Again, the energy, which was released by the skin, was absorbed by the metals in the bangles and returned to the body. So, bangles were not just ornaments but also served a good scientific purpose.

From Feet to Fertility- Toe Rings and Hormonal Harmony: Traditionally, Indian women wore toe rings. Toe rings were worn not just to indicate the marital status of the women. There was a scientific reason behind wearing toe rings. Toe rings are made of silver and worn on the second toe. It is a well-known fact that there is a nerve that starts from this toe, goes to the uterus, and then goes to the heart. By wearing a toe ring, good circulation was ensured, thereby strengthening the uterus. The menstrual cycle was also regulated, ensuring speedy

conception. Also, silver is known to be a good conductor. Silver absorbs the energy from the earth and passes it on to the body, thereby rejuvenating the entire system.

Between the Brows- The Power Point of Kumkum: Indian women traditionally wore kumkum. Kumkum was applied on the forehead between the eyebrows. Today it is scientifically proven that this is a major nerve point. The Rishis of ancient India understood this to be the seat of Ajna chakra- the centre of infinite intuition. By wearing kumkum on the mid-brow area, the power of intuition was increased. The centre of the innervation increased the blood supply to the facial muscles.

Pierced with Purpose- The Science behind Ear Piercing: Indian women traditionally wore earrings. Ayurveda stated that by piercing the ears and wearing earrings, several diseases, like hernia, could be controlled. It also helped to regulate the menstrual cycle and restrict hysteria. The electric current within the body was also regulated by wearing earrings. Indian physicians and philosophers believed that by piercing the ears and wearing earrings, the part of the intellect, the thinking faculties, and the power of decision-making would increase. It also helped to contain incessant chatter, a process which would drain the body of all its energy, making sure that the person was calmer and maintained a certain dignity and decorum. Problems associated with the ear channels could also be curtailed by wearing earrings.

The Cosmic Vibration- Exploring the Power of 'om': The chanting of OM helps the mind calm down. Thoughts recede, and there is an instant feeling of peace and calm. OM is considered the primordial sound of the universe first sound. This universal sound is the combination of three syllables: A U M.a. When we pronounce OM, as we say 'A', the lower portions of the body up to the stomach are activated. As we say 'U', the chest area is activated. With 'M', the face and brain get activated. The proper pronunciation of OM ensures good intake of oxygen required for a good body and mind. Chanting OM ensures peace, which relaxes the body and the mind.

Tulsi's Timeless Touch- Spiritual Uplift and Scientific Proof: In Indian culture, Tulsi is accorded the status of mother. Tulsi is also called holy or sacred basil. The spiritual and medicinal properties of Tulsi are renowned the world over. Tulsi is a remarkable antibiotic. Its medicinal properties are renowned. It helps to cure several ailments, including the common cold. Containing no caffeine and other stimulants, Tulsi helps to improve physical endurance. Taking a Tulsi every day helps to maintain the physiological balance in the body and increases

immunity. It is said that even snakes are kept at bay. In India, every traditional household from time immemorial to this day has the Tulsi plant for both its spiritual and medicinal significance.

Peepal Tree- A Living Temple and Oxygen Factory: Certain trees are venerated in India. Most important among them was the peepal tree. The peepal tree neither had tasty food nor strong wood. The peepal tree was capable of generating oxygen 24 hours a day. Our ancestors knew that the peepal tree generated oxygen day and night, making it vital to maintain the ecological balance. By associating this tree with the divine, our ancestors made sure that it was never cut or damaged in any way.

Sacred Trees- India's Living Legacy of Nature and Nurture: Certain trees are considered sacred in India. The neem, the Audumbar, and the peepal trees are some of them. These trees are propagated by seeds dropped by birds. The Audumbar tree is associated with Lord Dattatreya. So what makes these trees so important? All the trees could generate oxygen throughout the day. Our ancestors understood that these trees were important to maintain ecological balance, ensured that they never cut or destroyed in any way by associating them with the divine.

Floor Dining- Aligning Body, Mind, and Meal: In traditional India, people ate their meals seated cross-legged on the floor. What were the benefits of eating meals seated in this posture? By sitting in 'Sukhasana' as this posture was called, the body relaxed, making the body ready for the digestive process. Also, the constant movement of bending forward and straightening up made sure that digestive juices were released, enhancing speedy digestion. While sitting and getting up, joints were made more flexible, removing ailments like Arthritis. So there were several benefits to eating your meals in the traditional way, seated in Sukhasana.

Fasting- Power of Pause: Fasting is one of the important tenets of Ayurveda. Ayurveda is based on the premise that most ailments stem from the fact that there are toxic materials retained in the body. By fasting, we help to cleanse the system and regulate body functioning. Complete fasting is good for health, with occasional sips of lime juice. The body contains 80% liquid and 20% solid, just like the Earth. The gravitational force of the moon sometimes creates disturbances in the body. Fasting helps to cut down the intake of acids, thus regulating stress. Modern research shows that fasting helps to correct several ailments, including Alzheimer's, cancer, and Diabetes. There is a popular misconception that by fasting, we become weak. On the contrary, by fasting the system is cleansed and physiological balance is maintained.

Spiritual Hair, Scientific Flair: The human body has seven chakras (Energy points). Starting with the base chakra or the Moola dhara and ending with the highest chakra or the Sahasrara or Sahasradala. The sahasradala is also defined as the thousand-petal lotus. The kundalini energy that lies coiled like a serpent at the base chakra can be made to rise through yogic exercises right up to the sahasradala. The enlightened master is one who, through his spiritual practices raises the kundalini from the mooladhara to the sahasradala pass the sikha. "Sushruth," the surgeon of Ayurveda, describes this spot as Adhipathi marma. In the brain, this spot coincides with the brahma randra, the point where the sushumna from the lower part of the body. The shikhs cover this spot, protect it, and preserve the energy called Ojas.

Feet Touch- Blessing and Balance: In Indian culture, it is customary to bend down and touch the feet of elders as a greeting. It is said that by doing this, you acquire intellect, knowledge, strength, and fame. There is a scientific reason behind this analysis. The body is a storehouse of energy, negative and positive. The left side represents negative energy, the right the positive energy. When we bend down and touch the feet of our elders, it indicates that we are surrendering our ego at their feet. This gives rise to karuna or compassion within them. As we touch their feet, this energy is passed on to us, thus also creating an instant liking between two hearts and minds. The nerves from the brain are spread out through the body, and when we touch another person, it forms a circuit, thereby transmitting energy from one person to the other. We become the receiver, and the other person is the giver of energy.

Coins for Wishes- Fact and Faith: Throwing coins into the river brought good luck. Coins in traditional India were made of copper, unlike the steel ones that are used today. One of the properties of copper was that when it was thrown into the water, it helped the dust particles to settle to the bottom, thereby making the drinking water available on top. Copper was also an important element for the body. By bringing these customs, our ancestors assured that there was a daily intake of copper.

1.25 AGRICULTURE THROUGH ANCIENT EYES:

Agriculture in Vedas: Agriculture was the basis of livelihood in the Rigvedic society and later times. It is said that the Asvins (the twin gods) ploughed the fields and sowed barley for the Aryans. Later Asvins taught agriculture to Manu, and it was handed down to the Aryans. We find another Vedic mythology relating to Vedic agriculture. The story says that Mitra-Varuna gifted the fabled horse to Trasadasyu who won fields and ploughed lands for the Aryans

(Rigveda.II.13.6). The Rigveda refers 12 types of lands such as urvara (fertile), ushara (barren), maru (desert), aprahata (fallow), shadvala (grassy), pankikala (muddy), jalaprayah (watery), kachchaha (land contiguous to water), sharkara (full of pebbles and pieces of limestone), sharkaravati (sandy), nadimatruka (land watered from a river), and devamatruka (rainfed).

The Ramayana: The Ramayana represents a society where agriculture was more important. Agriculture was regarded not only as an occupation of farmers (krsikarah, krsijivanah) but also of kings. We may mention the example of king Janaka, who himself was engaged in ploughing, when Sita was found. In the Ramayana, Rama mentions a ceremony of the autumnal namely Navagryayanapuja. It is probably connected with agriculture because pitrs and gods were offered to the new harvest on the occasion of this festival.

The Mahabharat: According to the Mahabharata, King Kuru, the legendary ancestor of the Kauravas and the Pandavas, decided to extend an area of five Yajanas square on the bank of the Sarasvati River for cultivation and to strengthen their economic position. We do not find any detailed description of crops grown in the age of the Mahabharata. Different crops, grown in the age of the Mahabharata, were vrhi (rice), barley, various types of medicinal herbs, barley, sesame, etc. The Taittiriya Samhita refers to two harvests in a year. Barley was harvested in the summer, and medicinal herbs were collected in the rainy season. Vrhi (rice) was harvested in the rainy season, and matured beans and sesames were gathered in the dew season and winter. it was clear that there was a rotation of crops. Rice, beans, and sesame followed Barley.

1.25 INDIAN MUSIC: FROM TRADITION TO TODAY'S BEAT-

Indian music has evolved, influenced by a variety of regional styles, as well as Persian, Islamic, and Dravidian cultures.

Ancient period (2500 B.C. – A.D. 1200) - During this period, Vedic hymns were chanted and some of them were also set to tune and rhythm. The rhythmic recitations of the Rigveda were known as Ṛcās (ऋचायें). Sāmaveda is the compilation of these selected Ṛcās set to Svaras, keeping their proposed Chanda (छं द) or rhythmic meters. Only three Svaras — Udātta (उदात्त), Anudātta (अनुदात्त) and Svarita (स्वरित) were used in Sāmagāna. Udātta was -the sharp pitch, Anudātta was the grave pitch, and Svarita combined in itself the characteristics of both the pitches. Seven notes evolved from these three Vedic Svaras.

The two main musical genres were Gandharva and Desi Sangeet. Gandharva was formally composed music for ceremonies. While desi music was informal and improvised music for entertainment, which is further divided into classical, semiclassical, and folk music. Natyashastra by Bharat Muni was the first written musical work to divide music into octaves and 22 keys.

Medieval period (A.D. 1201- A.D. 1800) – The development of musical forms took place in this period. A vast number of authentic texts were also available to understand the growth of classical music. With the appearance of Muslims, classical music was divided into two categories. One is Hindustani music and the other is Carnatic music. During this period, Amir Khusro, Mian Tansen, Swami Haridas, and Gopal Nayak contributed a lot in the development of classical music.

Modern period- Technical advancements in electronic media, printing, publishing, and communication have helped spread Indian music. The teaching system has changed from the Gurukula system to a more institutionalized, private, or personalized teaching. In South Indian concerts, the violin and mridanga are the main accompaniments.

Indian ancient music is important in contemporary education. Indian music has a rich heritage that dates back to the Vedic era. Music education can help students understand the spiritual aspect of life. Studies show that learning and practicing music can improve memory, attention, and problem-solving skills. Music can help students express themselves creatively and build confidence.

1.26 AYURVEDA: THE KNOWLEDGE OF LONGEVITY

Nature has created many things, but the creation of the human body is most wonderful. If the human machine runs properly, the country will also run properly. Charak says:

"**One should live in such a way that one does not fall ill**."

The meaning of Ayurveda is "Basic knowledge of life". The Atharvaveda has described the fundamentals of Ayurveda in the form of verses of sutras. Ayurveda may be called as "Science of life", because it is concerned with that branch of knowledge which is related to life and death. It tells how a person may protect his health, how he may be cured of any disease he may be suffering from, and how he may have a long life.

It is one of the most ancient and comprehensive sciences in the world and has its origins in the Vedas. It is said to be the oldest and richest text of wisdom on spiritual knowledge on the planet. Ayurveda comes from the Atharvaveda and originated in India five- six thousand years ago. Ayurveda emphasizes balance and harmony with help from nature itself. This dynamic balance needs to be achieved in all aspects of a person's life: physical, biochemical, intellectual, emotional, behavioural, spiritual, social, environmental, and universal. It emphasizes disease prevention with the help of diet, daily routines, seasonal consideration, elemental, and planetary connection.

Ayurveda believes that the universe is made up of the five elements: earth, water, fire, air, and ether. These elements are building blocks for the universe as well as for humans. From the combination of these elements, three "doshas" or energies: Vata, Pitta, and kapha are originated. In addition to the five elements, Ayurveda uses "gunas" or qualities to describe the elements and various phenomena throughout the natural world.

History:

Ayurveda is classified as one of the UpaVedas- a subsection attached to the Atharva Veda. The Atharva Veda contains not only the magic spells and the occult sciences but also the Ayurveda that deals with the diseases, injuries, fertility, sanity and health.

The knowledge we have now is by three surviving texts of Charaka, Sushruta, and Vaghbata. Charaka (1st century A.D.) wrote the Charaka samhita. Sushruta (4th century A.D.) wrote his samhita that is Sushruta Samhita. Vaghbata (5th century A.D.) compiled the third set of major texts called Ashtanga Hridaya and Ashtanga Sangraha. Charaka's school of physicians and Sushruta's school of surgeons became the basis of Ayurveda and helped organize and systematically classify into branches of medicine and surgery.

There developed eight branches of Ayurveda

- ❖ Kaya- chikitsa (Internal medicine)
- ❖ Shalakya Tantra (surgery and treatment of head and neck, ophthalmology, and ear, nose, and throat)
- ❖ Shalya Tantra (surgery)
- ❖ Agada Tantra (Toxicology)
- ❖ Bhuta Vidya (Psychiatry)
- ❖ Kaumara bhritya (Paediatrics)

- ❖ Rasayana (science of rejuvenation and anti-aging)
- ❖ Vajikarana (The science of fertility and aphrodisiac)

Ayurveda is a traditional Indian system of medicine that is considered a pride of Indian tradition.

By incorporating Ayurveda in school education, it can help students develop healthy habits, promote a holistic view of health, and encourage balance in their lives. Ayurveda teaches children to develop habits that promote lifelong health and well-being. It is very helpful to build a vibrant future for the nation with healthy and skilled citizens.

1.3 RATIONALE OF THE STUDY:

The Indian Knowledge System (IKS) is a rich repository of traditional wisdom and intellectual heritage developed in India over centuries. It encompasses a wide range of disciplines such as philosophy, mathematics, science, medicine (Ayurveda), art, literature, education, and environmental management. In recent years, the **National** Education Policy (NEP) 2020 has emphasized the integration of IKS into the school curriculum to instil a sense of cultural identity, pride, and holistic understanding among students.

However, the successful integration of IKS into mainstream education depends significantly on the teachers, who act as facilitators and interpreters of knowledge. Their awareness and attitude toward IKS play a crucial role in how effectively these traditional systems are presented in the classroom. Despite policy-level efforts, there is limited empirical data on how well-informed and receptive secondary school teachers are about IKS, especially in urban education hubs like Bhopal**,** the capital of Madhya Pradesh, which hosts a diverse educational environment.

Understanding the level of awareness and the attitudes of secondary school teachers in Bhopal can provide valuable insights into existing gaps, training needs, and potential challenges in implementing IKS in school education. This study is therefore significant in contributing to the discourse on educational reform and cultural inclusion. It may also help education policymakers, curriculum developers, and teacher training institutes to design appropriate interventions for promoting IKS in a meaningful and contemporary manner.

Hence, this study aims to evaluate and analyse the current status of secondary school teachers' awareness and attitude toward the Indian Knowledge System in Bhopal city.

Integrating the Indian knowledge system into the secondary school curriculum is significant for promoting holistic development, fostering cultural pride, and enhancing critical thinking skills. It helps students connect with their heritage and explore ethical values and innovative problem-solving abilities. IKS also encourages a multidisciplinary approach to learning, integrating

traditional wisdom with modern knowledge. A positive and knowledgeable attitude among teachers is crucial for the successful integration of IKS into education. There was limited research focusing specifically on secondary school teachers' attitudes towards the Indian knowledge system. Understanding the attitude of teachers was essential for identifying barriers to effective implementation and for developing strategies that enhance teacher engagement with the Indian knowledge system. The study focuses on exploring the attitude and awareness of secondary school teachers of Bhopal district towards the Indian knowledge system, examining their experiences, challenges, and the perceived impact of the app on their teaching practices.

1.4 PRESENT STUDY

By examining these attitudes, the study aims to contribute to the body of knowledge regarding the integration of the Indian knowledge system in secondary school curriculum and provide insights for future professional development initiatives.

Through the survey method, this study gathers qualitative data about teachers' attitudes towards the Indian knowledge system. The findings will highlight the recommendations for improving its importance. Ultimately, this research seeks to enhance the pedagogical strategies employed by secondary school teachers, ensuring that students receive a robust and engaging learning experience.

1.5 STATEMENT OF THE PROBLEM

This study seeks to determine:

"Study the attitude and awareness about the Indian knowledge system of secondary school teachers of Bhopal city".

1.6 OBJECTIVES OF THE STUDY:

- ❖ To assess the level of awareness of secondary school teachers in Bhopal city regarding the IKS.
- ❖ To analyse the attitudes of secondary school teachers towards the inclusion of IKS concepts in the school curriculum.
- ❖ To explore the sources of information through which teachers gain knowledge about IKS.

❖ To explore teachers' perceptions about the relevance and applicability of the IKS in contemporary education.

1.7 RESEARCH QUESTIONS:

1. To what extent are secondary school teachers aware of the components of the Indian knowledge system?
2. What are the primary sources through which teachers learn about IKS?
3. What specific areas of IKS (e.g., Ayurveda, mathematics, astronomy, philosophy, art) are most and least known to teachers?
4. What are secondary school teachers' general attitudes toward incorporating IKS in the curriculum?
5. Are teachers willing to integrate IKS content into their teaching practices?
6.

1.8 OPERATIONAL DEFINITIONS OF THE KEY TERM:

1. Attitude

It refers to the predisposition or tendency of secondary school teachers to respond positively, negatively, or neutrally towards the Indian Knowledge System (IKS). It is measured through their responses to a structured Likert-scale questionnaire assessing their beliefs, feelings, and willingness to integrate IKS into teaching practices.

2. Awareness

Awareness is the extent to which secondary school teachers have knowledge and understanding of the concepts, sources, components, and relevance of the Indian Knowledge System. It is assessed by their responses to specific items in the questionnaire that test factual knowledge and recognition of IKS-related content.

3. Indian Knowledge System (IKS)

Indian Knowledge System refers to the traditional and indigenous knowledge developed in India in areas such as philosophy, mathematics, astronomy, Ayurveda, language, arts, architecture, and environmental sustainability. For this study, IKS includes any curriculum-relevant content drawn from ancient Indian texts, practices, or traditions that align with modern educational goals.

1.9 DELIMITATION:

1. The study was confined to the Bhopal district of Madhya Pradesh only.
2. In this study, teachers of the Bhopal district were included.
3. The present study was confined to secondary teachers only.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1. Introduction

A literature review is a section of a dissertation or research paper that surveys, summarizes, and critically evaluates existing scholarly work related to a specific topic or research question. Its purpose is to provide an overview of what has already been studied, identify patterns, gaps, or inconsistencies in the literature, and establish the context for the researcher's own study. By examining previous research, the literature review helps justify the need for the new study and demonstrates how it contributes to the ongoing academic conversation. It is not just a summary of sources but a critical analysis that highlights the relevance, strengths, and limitations of existing studies.

2.2.Review of Related Literature

Dr. P. S. Rajput, Ruchi Singh, Kaveri Joshi, Dr. S. N. Chari (2025) conducted a survey-based study to explore the Indian Knowledge system in the context of NEP 2020. Therefore, 150 samples between 18 and older were chosen from various colleges in Rajasthan using simple random sampling techniques. To achieve the research objective, a questionnaire, namely Questionnaire on the Role Indian Knowledge Systems in NEP 2020, was used. The 25 statements that made up the questionnaire focus on dimensions. The researcher gathered the data via a survey. To determine the research findings, appropriate statistical techniques, such as frequency and percentage, were applied to the data that was gathered. The results indicate that most respondents had a good overall level of the role of Indian Knowledge Systems in NEP 2020. Although Indian Knowledge Systems are essential to bridging this gap, Enhancing the accessibility and clarity of digital content should be a priority.

Sharma & Maheshwari, (2024) published a paper delves into the significance of integrating India's Knowledge System (IKS) into school education. IKS, a vast repository of traditional knowledge encompassing science, engineering, medicine, agriculture, mathematics and philosophy offers unique perspectives that can not only enrich classroom teaching-learning practices but develops student's persona as a whole. By fostering a deeper understanding of core subjects and igniting critical thinking skills, IKS integration has the potential to nurture well-rounded students having a strong foundation in both modern and ancient wisdom. This paper examines the existing landscape of IKS integration, challenges in the way of integration of IKS and analyses current teacher training initiatives for IKS integration in light of National Education Policy (NEP) 2020.

Naah & Osei-Himah(2024) The paper delves into an examination of these ancient knowledge systems, exploring ways to seamlessly integrate them into the current educational framework**.** This study aims to explore how traditional Indian knowledge systems can rejuvenate the Indian education system**.** This is a systematic review paper. The papers were gathered via various websites and online journals. Recognizing the global significance of IKS, educational institutions must wholeheartedly embrace this holistic approach to empower future generations with our rich cultural heritage. By preserving and revitalizing this rich heritage, promoting interdisciplinary approaches, and fostering critical thinking and problem-solving skills.

Amani (2024) conducted a study entitled, perspective of pre service teachers on indigenous knowledge practices and their integration into teaching and learning of science. The main purpose of the study was to assess pre- service teachers' perspective on indigenous practice and their fusion into science lesson. For the study quantitative descriptive cross-sectional survey research design was used. The study population comprised 492 third-year preservice teachers in a College of Education affiliated with the University Of Cape Coast. The accessible population was 312 third-year pre-service teachers offering primary education in that College of Education. The finding of the study was Most of the pre-service teachers believed that indigenous knowledge emerges from activities related to everyday life in the natural environment of any group of people. They were also conscious of and affirmed the relevance of indigenous knowledge practices and the possibility of integrating them into pedagogy to meaningfully contribute to effective teaching and learning, particularly in General Chemistry lessons.

G. Ambika, Dr. V. Priya, (2024) published a paper entitled LEVERAGING INDIAN KNOWLEDGE SYSTEMS FOR HOLISTIC DEVELOPMENT OF PROSPECTIVE TEACHERS. This paper delves into the significance of leveraging IKS for the holistic development of prospective teachers. It explores the multifaceted nature of IKS, highlighting its potential to enrich teacher education curriculum and pedagogy. Additionally, it outlines practical strategies for incorporating IKS into teacher education programs, emphasizing the importance of collaboration, experiential learning, and community engagement. Finally, it underscores the need for promoting IKS research in teacher education to further advance the integration of IKS principles and practices in this field.

2.3 RESEARCHER GAP OF THE STUDY:

The integration of the Indian knowledge system (IKS) into the school curriculum has been emphasized in the NEP 2020, reflecting a renewed focus on India's rich cultural, philosophical, and scientific heritage. While several studies have explored the concept of IKS and its relevance in modern education. There is a noticeable lack of empirical studies focusing specifically on the awareness and attitude of secondary school teachers- who play a critical role in implementing such educational reforms.

Minimal attention paid to the attitude and awareness of secondary school teachers about the Indian knowledge system. This study aims to address that gap.

CHAPTER 3

RESEARCH METHODOLOGY

RESEARCH METHODOLOGY

The present chapter deals with the population, sample, tools used for data collection, and statistical techniques used for the study.

3.1 RESEARCH DESIGN:

The study employed a survey research design, which is appropriate for collecting qualitative data from a large group of participants. The purpose of the survey was to assess the awareness and attitudes of secondary school teachers towards the Indian knowledge system.

3.2 POPULATION:

The population for this study consists of secondary school teachers working in various government and private schools located in Bhopal city, Madhya Pradesh. These teachers are engaged in teaching students from class 9 to 12 across different subject areas, they have been chosen as the population of interest due to their direct involvement in the secondary education system and their potential exposure to or understanding of the Indian knowledge system, which is the central focus of this research.

3.3 SAMPLE:

The sample for this study comprises 50 secondary school teachers in Bhopal city. The sample includes teachers from different subject areas. The sample was deemed appropriate for exploring the awareness and attitude of secondary school teachers towards the Indian knowledge system.

3.4 SAMPLING TECHNIQUE:

The study employed a simple random sampling technique to select participants for the survey. This technique ensures that the sample reflects the population most relevant to the study's objectives.

3.6 TOOLS FOR DATA COLLECTION:

The primary tool used for data collection in this study was a researcher-developed structured questionnaire designed to gather information on the attitude, awareness, perception, and source of information about the Indian knowledge system among secondary school teachers.

The questionnaire consisted of 25 items divided into two sections:

Section A- awareness and sources of information: This section comprised yes/no items aimed at assessing the respondents' general awareness of the Indian knowledge system and identifying the sources from which they have obtained information

Section B- attitude, applicability of Indian knowledge system: this section included Likert-scale items designed to measure the participants' attitude and applicability of the Indian knowledge system, the importance of IKS in the educational context. Respondents rated their level of agreement with each statement on a 5-point Likert scale:

Strongly agree (5), agree (4), neutral (3), disagree (2), and strongly dis agree (1)

The items were framed based on a thorough review of related literature and the objectives of the study.

3.7 DATA COLLECTION PROCEDURE:

The questionnaire was distributed in printed form and sent to different schools in Bhopal city. Participants were informed about the purpose of the research and gave their informed consent before participating.

3.8 DATA ANALYSIS:

The collected data were compiled and analysed using Microsoft Excel. The responses were first organized and coded appropriately for analysis. Descriptive statistical techniques were employed to interpret the findings in line with the objectives of the study.

Specifically, the statistical measures such as mean, median, and mode are calculated. These measures were used to interpret the level of awareness, attitude, perception, and source of information related to IKS among secondary school teachers. The results were presented in tables and charts for clarity and better understanding.

3.9 CONCLUSION:

A descriptive survey method was utilized to examine the attitude and awareness of secondary school teachers of Bhopal city about the Indian knowledge system. Data were collected using a questionnaire. Descriptive statistical techniques were employed to interpret the findings.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

CHAPTER 4

DATA ANALYSIS

4.1 OVERVIEW OF THE DATA COLLECTION

The data collected through the structured questionnaire was analysed to assess the attitude and awareness of secondary school teachers of Bhopal city towards the Indian knowledge system. The questionnaire used a 5- 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5) and for yes/no type questions, 1 point for yes and 2 points for no, respectively.

The final data set was analysed using Microsoft Excel, and the percentage was calculated.

4.2 ANALYTICAL TECHNIQUES

To understand the central tendency of the responses, the following statistical measures were used:

- MEAN: To calculate the average score for each item and overall sections on attitude and awareness.
- MEDIAN: To identify the middle value in the response distribution, providing insight into the central tendency unaffected by outliers.
- MODE: to determine the most frequently occurring response for each item, helping to identify dominant opinions among respondents.

4.3 DATA INTERPRETATION

4.31 Awareness about the Indian knowledge system
To assess the awareness of secondary school teachers towards the Indian knowledge system, a specific Likert scale item was included. All 50 respondents selected "yes" with the statement "I have heard about the Indian knowledge system".

	No. Of Respondent	Percentage
	0	0.00%
1	50	100%
Grand total	50	100%

The response indicate complete agreement among all 50 teachers regarding their awareness of the Indian knowledge system. The mean score of 1.00 and mode 1 reflects high level of awareness. Such uniform results imply that secondary school teachers are well informed about the Indian knowledge system.

4.32 Awareness about IKS includes traditional knowledge in areas such as philosophy, mathematics, astronomy, medicine, and the arts:

	No. of respondents	percentage
1	47	94%
2	3	6%
Total	50	100%

The analysis shows that 94% (47 out of 50) of respondents reported awareness about IKS includes traditional knowledge in areas such as philosophy, mathematics, astronomy, medicine, and the arts. The mean score is 1.06, which is very close to 1, indicating strong agreement. The median and mode values of 1 confirm that the most common and middle response was "yes".
The result reflects a very high level of awareness among secondary school teachers.

4.33   familiar with the concepts of Ayurveda, Yoga as part of IKS:

	No. of respondents	percentage
1	44	88%
2	6	12%
Total	50	100%

Results indicate that 88% (44 out of 50) of secondary school teachers are familiar with the concepts of Ayurveda, yoga as part of the Indian knowledge system. The mean score of 1.12, with median and mode values of 1, suggests that the vast majority of participants selected "yes". Only 12% remain unaware.

4.34 Awareness of government initiatives promoting the study of IKS:

	No. of respondents	Percentage
1	29	58%
2	21	42%
Total	50	100%

The results show that 58 %(29 out of 50) of the respondents are aware of the Indian knowledge system. The mean score of 1.42, which is closer to 1 and 2, indicates a moderate level of awareness in the sample. Both the median and mode are 1, meaning that the most common response was "yes". However, the relatively higher mean suggests a notable portion (42%) of teachers lack awareness.

4.35 Familiar with the nep 2020's focus on incorporating traditional knowledge into education:

	No of respondents	Percentage
1	21	42%
2	29	58%
TOTAL	50	100%

The data reveals that only 42% (21 out of 50) of secondary school teachers reported familiar with the NEP 2020's focus on incorporating traditional knowledge into education. The mean score of 1.58 is closer to 2, indicating that "NO" was the more common response overall. The median and mode are both 2, further confirming that the majority of respondents reported a lack of awareness. There is a clear need for awareness-building initiatives**.**

4.36   Use of textbook related to indian culture and history to gain knowledge about IKS:

	No. of respondents	Percentage
1	40	80%
2	10	20%
Total	50	100%

The results shows that 80% (40 out of 50) of secondary school teachers are using textbook related to Indian culture and history to gain knowledge about IKS. The mean score 1.20, which is closer to 1, indicates a strong positive response. The median and mode values of 1 confirmthat the majority selected "yes".

4.37 Use of online platforms to gain more knowledge about IKS:

	No. of respondents	Percentage
1	31	62%
2	19	38%
Total	50	100%

The results indicates that 62% (31 out of 50) of the secondary school teachers reported using online platforms to gain more knowledge about the Indian knowledge system. The mean value of 1.38 is closer to 1, suggesting positive engagement. The median and mode values of 1 show that the most common and middle response was "yes". This reflects a moderate-to-high adoption of digital tools for professional learning in this area. However, 38% who are not using online platforms may benefit from targeted training or exposure to digital IKS resources to bridge this gap.

4.38   Use of academic journals and research papers to gain more knowledge about IKS:

	No. of respondents	Percentage
1	28	56%
2	22	44%
Total	50	100%

The results indicate that 56% of secondary school teachers use academic journals and research papers to increase their knowledge about IKS. The mean score of 1.44, being closer to 1, reflects a moderate tendency toward usage. Both the median and mode values are 1, suggesting that "yes" was the most common and middle response. This indicates a moderate level of engagement with scholarly resources. However with 44% are not using such resources.

4.39 Attending workshops and seminars on iks to increase knowledge about IKS:

	No. of respondents	percentage
1	32	64%
2	18	36%
Total	50	100%

The results show that 64% of secondary school teachers have attended workshops or seminars to improve their knowledge of the IKS. The mean score of 1.36 and the median and mode both being 1 indicate that most teachers are positively inclined toward participating in such events. This reflects a good level of professional development activity related to IKS. However, since 36% are not attending such programs, there is room for educational institutions to promote awareness, access, and incentives for broader participation in relevant workshops and seminars.

4.40 Traditional knowledge passed down by family and community as a source to gain knowledge about IKS:

	No. of respondents	percentage
1	34	68%
2	16	32%
Total	50	100%

The data indicates that 68% of the teachers are using traditional knowledge passed down through families and communities to learn about IKS. The mean score of 1.32, with a median and mode of 1, shows a strongly inclination toward "yes". Both the mode and median are 1, suggesting that the majority of teachers inclined towards "no".

4.41 Government-provided teacher training program as a source to increase knowledge about IKS:

	No. of respondents	percentage
1	30	60%
2	20	40%
Total	50	100%

When asked whether a government provided teacher training program is necessary to increase knowledge about IKS, 60% of teachers responded yes and 40% responded no. the mean score is 1.4, indicating a general agreement on the need for such programs. The mode and median are both 1, confirming that the most common response was in favour of government supported teacher development for IKS.

4.42 Indian knowledge system is helpful in enhancing student's understanding of traditional knowledge and values:

	No. of respondents	percentage
4	13	26%
5	37	74%
TOTAL	50	100%

The data reveals a strongly positive perception among secondary school teachers regarding the role of Indian knowledge system in enhancing student's understanding of traditional knowledge and values. A total of 74% of respondents strongly agreed, and 26% agreed with the statement. The mean score of 4.74 along with a median and mode of 5, shows a very high level of agreement, indicating that teachers overwhelmingly believe in the educational value of integrating traditional knowledge through IKS.

4.43 IKS in the secondary school curriculum for fostering cultural relevance:

	No. of respondents	percentage
4	13	26%
5	37	37%
TOTAL	50	100%

The data reveals a strongly positive perception among secondary school teachers regarding the role of Indian knowledge system for fostering cultural relevance. A total of 74% of respondents strongly agreed, and 26% agreed with the statement. The mean score of 4.74 along with a median and mode of 5, shows a very high level of agreement, indicating that teachers overwhelmingly believe in the educational value of integrating traditional knowledge through IKS.

4.44 Indian knowledge system on the support of holistic development of students:

	No. of respondents	percentage
4	25	50%
5	25	50%
Total	50	100%

The results show that all respondents either agreed (50%) or strongly agreed that IKS is essential for holistic development of the student. The mean score of 4.50 and median of 4.5 indicate a strong positive perception among teachers. Although there is no single mode, the balanced distribution between agreement and strong agreement suggests broad support with slightly varying levels of enthusiasm.

4.45 Inteegrating IKS into the exisiting syllabus helpful for fostering creativity among students:

	No. of respondents	Percentage
3	11	22%
5	39	78%
Total	50	100%

The Indian knowledge system fosters creativity among students' received a high level of agreement from respondents. A majority (78%) strongly agreed, while 22% remained neutral. The calculated mean score is 4.56 on a 5- point Likert scale, indicating a strong positive perception. The mode and median values are both 5, confirming that most teachers strongly support the statement.

4.46 <u>**Understanding the concept of IKS is necessary to teach respective subject:**</u>

	No. of respondents	Percentage
4	25	50%
*5	25	50%
Total	50	100%

The statement 'understanding of IKS is helpful to teach a particular subject' received uniformly positive responses. Half of the respondents (50%) strongly agreed, and the other half (50%) agreed. The mean rating is 4.5 on a 5- point Likert scale, indicating a high level of agreement. The median value is also 4.5, and the distribution is bimodal with modes at 4 and 5, reflecting a consensus in favour of the statement.

4.47 <u>**IKS integration will enhance student's connection to their commjunity:**</u>

	No. of respondents	percentage
4	22	44%
5	28	56%
Total	50	100%

 Regarding the statement 'understanding of the IKS is helpful to enhance students' connection to their community', the responses indicate a strong positive agreement. A significant majority (56%) of the teachers strongly agreed, 44% agreed. The mean score is 4.56 on a 5- point Likert scale, indicating a very high level of agreement. The mode is 5, showing the most teachers selected strongly agreed. The median is also 5, suggesting that most teachers leaned strongly in favour of the statement.

4.48 IKS is helpful to prepare students for a globalized world:

	No. of respondents	Percentage
2	4	8%
4	16	32%
5	30	60%
Total	50	100%

The statement 'IKS Is helpful to prepare the students for a globalized world' received a highly favourable response. A majority (60%) of teachers strongly agreed, 32% agreed, and 8% remained neutral. The mean score of 4.52 on a 5-point Likert scale indicates a high level of agreement. Both the mode and median are 5, showing that the dominant response was 'strongly agree', these results suggest that most teachers believe the IKS effectively equips students for the demands of a globalized society.

4.49 Indian tradition and their scientific bases can play a role in creating a more sustainable and ethical society:

	No. of respondents	percentage
4	16	32%
5	34	68%
Total	50	100%

A large majority 68% of teachers strongly agreed, while the remaining 32% agreed. The mean score is 4.68, indicating a very high level of agreement on a 5- point Likert scale. Both the mode and median are 5, showing that most teachers perceive a significant role of Indian traditions in promoting sustainability and ethics in society.

4.50 More workshops and seminars should be conducted in learning more about IKS:

	No. of respondents	Percentage
5	50	100%
Total	50	100%

A large majority 100% of teachers strongly agreed, indicating a very high level of agreement on a 5-point Likert scale. Both the mode and median are 5, showing that most teachers perceives a significant role to conduct more workshops and seminars for learning more about IKS.

CHAPTER 5

FINDINGS, SUGGESTIONS, AND SUMMARY

5.1 OVERVIEW:

The survey research aims to assess the level of awareness and the attitude of secondary school teachers toward Indian knowledge system (IKS). The study utilized a structured questionnaire based on the Likert scale to gather responses from a representative sample of teachers across various secondary schools. The tool was designed to capture both cognitive (awareness) and affective (attitude) dimensions of their perceptions toward IKS, including its relevance, applicability, and integration into the school curriculum.

The collected data was analysed qualitatively. The results provide insights into how well-informed teachers are about IKS, their willingness to incorporate it into teaching practices, and any gaps that may exist in professional training or curriculum support. These findings aim to guide educational stakeholders in formulating strategies for effective integration of IKS in secondary education.

6.2 FINDINGS:

OBJECTIVE:

- **To assess the level of awareness of secondary school teachers in Bhopal city regarding IKS-**
-

A majority of the respondent that is 100 % were heard about IKS. The analysis showed that 94% of respondent reported awareness about IKS includes traditional knowledge in areas such as philosophy, mathematics, astronomy, and medicines. 88% secondary school teachers are familiar with the concepts of Ayurveda, yoga as part of the Indian knowledge system.

- **To analyse the attitude of secondary school teachers towards the inclusion of IKS concepts in the school curriculum.**

The data reveals that the majority of secondary school teachers in Bhopal hold a favourable attitude toward including Indian knowledge system in the school curriculum. 74% agreed that IKS contributes for fostering cultural relevance. 50% strongly agreed that IKS contributes to holistic development. And 78% strongly agreed IKS fosters creativity among students.

- **To explore the source of information through which teacher gain knowledge about IKS.**

Teachers reported a variety of sources from which they learned about IKS. 80% of secondary school teachers are using textbooks related to Indian culture and history to gain knowledge about IKS. 62 % of the secondary school teachers use online platforms to gain more knowledge about IKS.56% of teachers use academic journals and research papers to increase their knowledge about IKS. 68% of the teachers are using traditional knowledge passed down through families and communities to learn about IKS. This indicates that textbooks are the primary modes of IKS information for teachers.

- **To explore teachers' perceptions about the relevance and applicability of the IKS in contemporary education.**

  56% teachers strongly agreed IKS is helpful to enhance students' connection to their community. 60% teachers strongly agreed IKS is helpful to prepare the students for a globalized world. A large majority that is 68% perceive a significant role of Indian traditions in promoting sustainability and ethics in society.

5.3 EDUCATIONAL IMPLICATIONS:

The findings of this study have several important implications for educational policy, curriculum development, and teacher training program. Increased awareness and a positive attitude among teachers can support the inclusion of IKS in subjects such as science, mathematics, EVS, and social science, thereby enriching the content with indigenous knowledge perspectives. The research indicates a gap in teachers' awareness and preparedness to teach IKS concepts. Therefore there is a pressing need for regular in- service training programs, workshops, and orientation sessions that equip teachers with the knowledge and pedagogical strategies necessary to effectively include IKS in classroom teaching. The findings call for a supportive policies at the state and national levels to promote the inclusion of IKS in teacher education and school level pedagogical frameworks, in line with the recommendations of the NEP 2020.

5.4 LIMITATION:

Although the present study offers meaningful insights into the awareness and attitudes of secondary school teachers regarding IKS, it is important to acknowledge certain limitations that may have influenced the scope and interpretation of the findings. Firstly, the study was geographically limited to a specific region, which may not reflect the diversity of teacher experiences and perspectives across different states or educational settings in India. Secondly, the data was collected using a researcher developed questionnaire, which relies on the honesty and self-perception of the respondents. This method is inherently subject to response biases, such as social desirability or a tendency to provide favourable answers, which may affect the accuracy of the reported awareness and attitude. Lastly, the study was conducted within a limited time frame, which may have impacted the availability and engagement of some respondents.

5.5 SUGGESTIONS FOR FURTHER RESEARCH:

Conduct the study across multiple districts or states to ensure greater diversity and generalizability of findings. Frame parts of the research to evaluate how well teachers are prepared to implement the goals of the NEP 2020 regarding IKS integrations. Ask specific questions about how IKS can or should be integrated into subjects like science, mathematics, social studies, or language. Use findings to suggests specific strategies for training, resource developments, or policy interventions to enhance teacher readiness for IKS integration,

While this study provides an initial understanding of secondary school teachers' awareness and attitude towards Indian knowledge system, further research is necessary to build on these findings and address existing gaps.

- Future research could include a broader and more diverse samples across different states, regions, and linguistic backgrounds to better capture the variations in exposure and perception of IKS across India.
- Conducting longitudinal research can help track changes in teacher awareness and attitude over time, especially after exposure to professional development programs.
- Extending the research to include students, parents, or local communities can provide a holistic view of how IKS is perceived and supported in the school ecosystem.
- Further studies could focus on designing and testing IKS- based teaching materials or modules to assess their practicality, acceptance, and impact in classroom settings.

SUMMARY

The Indian Knowledge System (IKS) initiative was launched by the Government of India in October 2020 under the Ministry of Education, aiming to integrate indigenous knowledge traditions into mainstream education. As we know, teachers are the primary agents of curricular change; understanding their awareness and attitudes towards IKS is critical for effective implementation.

Objectives-

- To assess the level of awareness of secondary school teachers in Bhopal city regarding the IKS.
- To analyse the attitudes of secondary school teachers towards the inclusion of IKS concepts in the school curriculum
- To explore the sources of information through which teachers gain knowledge about IKS.
- To explore teachers' perceptions about the relevance and applicability of the IKS in contemporary education.

The study employed a simple random sampling technique to select participants for the survey. The primary tool used for data collection was a researcher-developed structured questionnaire designed to gather information on the attitude and awareness about the Indian knowledge system among secondary school teachers. Respondents rated their level of agreement on a 5-5-point Likert scale. The collected data were compiled and analysed using Microsoft Excel. The statistical measures, such as mean, mode, and median, were calculated. The results were presented in tables and charts for clarity and better understanding.

A significant proportion of teachers demonstrated a high level of awareness about the Indian knowledge system. The majority of teachers expressed a positive attitude towards integrating IKS into school curriculum. Teachers reported learning about IKS primarily through textbooks related to IKS, online platforms, journals and research papers. Most teachers supported the idea of incorporating IKS in teaching practices to connect students with cultural heritage and promote value based education.

The study highlights the need for capacity building, professional development programs, and the integration of IKS topic in teacher education curricula to promote deeper understanding and application.

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INSTITUTE NAME: REGIONAL INSTITUTE OF EDUCATION, BHOPAL

TOPIC: STUDY THE ATTITUDE AND AWARENESS ABOUT THE INDIAN KNOWLEDGE SYSTEM OF SECONDARY SCHOOL TEACHER OF BHOPAL CITY

PERSONAL INFORMATION:

- NAME:
- SCHOOL:
- SUBJECT(S) TAUGHT:
- YEARS OF TEACHING EXPERIENCES:

Here is a yes/no type questionnaire to assess secondary school teacher's perception and awareness of the Indian knowledge system (IKS):

1. Have you heard about the Indian knowledge system (I
a. Yes   b. no
2. Are you aware that IKS includes traditional knowledge in areas such as philosophy, mathematics, astronomy, medicine, and arts?
a. Yes   b. no
3. Are you familiar with the concepts of Ayurveda, yoga, as part of the Indian knowledge system?
a. Yes   b.no
4. Are you aware of government initiatives promoting the study of the Indian knowledge system in schools?
A. Yes   b. no
5. Are you familiar with the National education policy (NEP) 2020's focus on incorporating traditional knowledge into education?
a. Yes   b. no

SECTION 2- SOURCES OF INFORMATION ABPUT IKS:

Please indicate whether you have used the following sources to gain knowledge about Indian Knowledge System (IKS).

1. Textbooks related to Indian culture and history. ☐ Yes ☐ No
2. Online platforms (websites, educational videos, blogs). ☐ Yes ☐ No
3. Academic journals and research papers. ☐ Yes ☐ No
4. Workshops or seminars on Indian Knowledge System. ☐ Yes ☐ No
5. Traditional knowledge passed down by family or community. ☐ Yes ☐ No
6. Government-provided teacher training programs. ☐ Yes ☐ No

MULTIPLE CHOICE QUESTIONS

1. Do you think the Indian Knowledge System is helpful in enhancing students' understanding of traditional knowledge and values?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2]disagree
o [1]strongly disagree

2. Do you think that the inclusion of IKS in the secondary school curriculum fosters cultural awareness?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2] disagree
o [1] strongly disagree

3. Do you believe that the Indian Knowledge System can support the holistic development of students?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2] disagree
o [1] strongly disagree

Section B: Applicability of Indian Knowledge System (IKS)

4. Do you think that the integration of IKS concepts into your existing subject syllabus is helpful for fostering creativity among students?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2] disagree
o [1] strongly disagree

5. Do you think that the understanding of concepts of IKS is necessary to effectively teach them in your subject area?
o [5] strongly agree
o [4] agree
o [3□] neutral
o [2]disagree
o [1]strongly disagree

6. Do you think that IKS integration will enhance student's connection to their community?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2] disagree
o [1] strongly disagree

7. Would you say that integrating IKS helps prepare students for a globalized world?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2] disagree
o [1] strongly disagree

8. Do you think that Indian traditions and their scientific bases can play a role in creating a more sustainable and ethical society?
o [5] strongly agree
o [4] agree
o [3] neutral
o [2] disagree
o [1] strongly disagree

9. Do you think that more workshops and seminars should be conducted in learning more about IKS?
o [2] strongly agree
o [4] agree
o [3]neutral
o [2] disagree
o [1] strongly disagree