

CHAPTER 1

INTRODUCTION

1.1INTRODUCTION

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:

- Cultivation of intellectual capabilities, critical thinking, and wisdom.
- Activities involve problem-solving tasks, analytical thinking exercises, and diverse learning experiences.
- 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 early 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 moolasthan 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 R̥cās (ऋचायें). Sāmaveda is the compilation of these selected R̥cās set to Svaras, keeping their proposed Chanda (छंद) 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.