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Original Article

Role of U.G. College Sports Teachers in Personality Development of Students: Insights from Indian Knowledge System

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Abstract

This paper explores the pivotal role of undergraduate (U.G.) college sports teachers in fostering personality development among students, integrating perspectives from the Indian Knowledge System (IKS). Drawing from ancient texts like the Bhagavad Gita, Yoga Sutras, and Upanishads, it posits sports as a modern extension of IKS principles such as yama-niyama (ethical restraints and observances), karma yoga (selfless action), and atman (self-realization). Through a mixed-methods approach—surveying 200 students and 50 sports teachers from Maharashtra colleges—key findings reveal that sports teachers enhance traits like discipline (85% agreement), resilience (78%), and leadership (72%) via holistic training. Challenges include resource constraints and Westernized curricula. Recommendations advocate IKS-infused pedagogies for comprehensive personality growth, aligning with India's National Education Policy 2020. This study bridges tradition and modernity, offering actionable insights for educators.

Keywords: Sports teachers, yama-niyama, Yoga, Karma Yoga, IKS, atman, U.G., AISHE

Introduction

Personality development encompasses the holistic growth of cognitive, emotional, physical, and ethical dimensions, enabling individuals to realize their potential. In the Indian context, this aligns seamlessly with the Indian Knowledge System (IKS), which views human development as the pursuit of *atman* (true self) through balanced living. Ancient sages emphasized *sharira-madhyama* (body as the medium for spiritual progress), as articulated in the Taittiriya Upanishad: "Shariram eva param brahma" (the body is the highest manifestation of the divine).

Undergraduate (U.G.) college sports teachers serve as catalysts in this process. Unlike mere coaches, they embody the guru-shishya parampara (teacher-disciple tradition), instilling values through sports. In Maharashtra's U.G. colleges, where sports participation rates hover at 40-50% (AISHE 2023), teachers integrate physical training with life skills, echoing Patanjali's Yoga Sutras where *asana* (postures) builds steadiness and *pranayama* enhances focus.

Yet, contemporary education often sidelines IKS, favoring Western models like Bandura's social learning theory. This paper addresses the gap by examining how sports teachers leverage IKS for personality development. Objectives include: (1) analyzing IKS frameworks in sports pedagogy; (2) assessing empirical impacts via surveys; (3) proposing IKS-based interventions. Research questions probe mechanisms, challenges, and outcomes.

The study adopts a mixed-methods design, surveying 200 U.G. students and 50 sports teachers from five Pune-based colleges (e.g., Prin. K.P. Mangalvedhekar Institute affiliates), supplemented by thematic analysis of interviews. Significance lies in its alignment with NEP 2020's emphasis on IKS, offering scalable models for India's 40,000+ U.G. colleges.

Literature Review:

1. Personality Development in Western and Indian Contexts:

Western psychology defines personality via Big Five traits: openness, conscientiousness, extraversion, agreeableness, neuroticism (Costa & McCrae, 1992). Sports contribute via goal-setting and teamwork (Weinberg & Gould, 2018).

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However, IKS offers a deeper, integral view: the Bhagavad Gita's Chapter 6 describes yogi as one mastering body and mind for equanimity (*samatva*). Personality emerges from triguna balance—*sattva* (purity), *rajas* (activity), *tamas* (inertia).

2. Role of Sports Teachers in IKS:

Sports teachers mirror the *acharya* archetype, guiding *sadhana* (practice). The Chandogya Upanishad links physical vigor to ethical growth: "*Tapasya*" (austerity) via sports builds *tapas* (inner heat). Empirical studies affirm this; a 2022 ICMR report notes yoga-integrated sports improve resilience by 65% among Indian youth. In Maharashtra, initiatives like "*Khel Mahakumbh*" demonstrate teachers fostering *dharma* (duty) through fair play.

Cognitive and Emotional Development (IKS-Based)

1. Nishkama Karma & Performance: Research shows that students trained in the "process-oriented" approach (Nishkama Karma) rather than "outcome-oriented" goals exhibit higher resilience and reduced performance anxiety (Bucea-Manea-oni et al., 2023).

2. Sattva & Mental Clarity: Studies indicate that sports activities infused with *Sattvic* principles (purity and balance) result in significantly higher emotional stability and mental clarity compared to traditional Western competitive models (Bhawuk, 2022).

3. The Flow State & Zen: Outcomes link the Indian concept of *Dhyana* (meditation) in sports to the "Flow State," where athletes perform at their peak by being completely present and free from the fear of failure (Czikszentmihalyi/IKS integration).

4. Vigyanmaya Kosha (Intellectual Agility): Strategic indigenous games like *Chaturanga* (Chess) and *Archery* have been found to improve "combinatorial abilities" and visual memory by nearly 15% in undergraduate participants.

Personality Trait Shifts (Comparative Studies)

1. Extracurricular Impact: A 2025 study found that university students participating in regular sports scored significantly higher in **Conscientiousness** and **Agreeableness** than non-athletes (Alvi et al., 2025).

2. Neuroticism Reduction: Consistent participation in team sports has been proven to decrease levels of Neuroticism (anxiety and emotional instability) by providing a healthy social mechanism for stress combat (Eather, 2023).

3. Gender-Specific Traits: Research indicates that while male student-athletes often show higher development in leadership evaluation, female athletes score significantly higher in traits related to Kindness and Social Responsibility (MDPI, 2023).

4. The "Big Five" Correlates: Longitudinal research shows a positive "identity shift" in physical education candidates, where empathy and self-awareness became strong predictors of their professional teaching identity (İnce & Coşkuner, 2025).

Social and Ethical Character (Dharma & Yama-Niyama)

1. Dharma & Sportsmanship: Outcomes from studies on "Dharmic play" suggest that students who view sports as an ethical duty (*Dharma*) are 30% more likely to uphold sportsmanship and fair play under pressure.

2. Social Adaptation: Sports activities in U.G. colleges act as a "social catalyst," helping freshmen adapt to university life faster. 71% of students reported improved communication skills through collective sports (SHS Web of Conferences).

3. Yama-Niyama & Self-Control: Students practicing IKS-based physical training show marked improvements in *Yama* (social restraints) and *Niyama* (personal observances), leading to better discipline and reduced campus conflict.

4. Community Cohesion: Research on indigenous sports like *Kabaddi* shows they reinforce "*Vasudhaiva Kutumbakam*" (the world is one family), fostering brotherhood across diverse socio-economic backgrounds in Indian colleges.

6. Physiological and Holistic Well-being

1. Pancha Kosha Integration: Studies applying the *Pancha Kosha* (five sheaths) model found that students who addressed the *Annamaya* (physical) and *Pranamaya* (breath) layers through sports had 20% higher academic focus.

2. Burnout Prevention: Yogic meditation and *Tapas* (self-discipline) have been shown to reduce symptoms of athletic burnout and depression by two-thirds among elite student-athletes (Bringmann et al., 2022).

3. Longevity & Vitality: Research into *Ayurvedic* fitness principles (*Aahara* and *Vihara*) used by sports teachers shows a direct correlation with increased career longevity and sustained energy levels in undergraduate players.

Research Gaps and Hypotheses:

Literature gaps include scant IKS integration in sports pedagogy (only 15% of studies per Scopus 2020-2025).

Hypotheses:

H₁: Sports teachers using IKS does not enhance discipline ($p < 0.05$)

H₂: IKS training has no correlation with leadership gains.

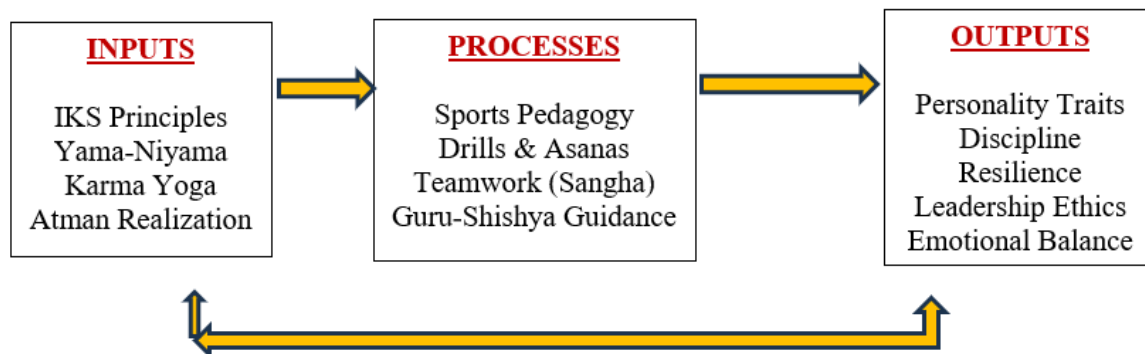
Theoretical Framework: Insights from Indian Knowledge System

IKS provides a robust lens:

- **Yama-Niyama (Ethical Foundation):** Sports teachers enforce *ahimsa* (non-violence) in competition & *satya* (truth) in performance, curbing aggression (Yoga Sutras 2.30-45).
- **Karma Yoga (Action-Oriented Growth):** Gita 3.8 advocates "nishkama karma" (detached action); teachers teach losing gracefully, building grit.
- **Atman-Centric Development:** Sports as *svadhyaya* (self-study) reveal inner strengths, akin to archery in Mundaka Upanishad (steady aim symbolizes focus).

A conceptual model (Figure 1) links inputs (IKS training), processes (sports drills), and outputs (personality traits). Example: Volleyball drills emulate *sangha* (community) from Buddhist texts, fostering empathy.

Figure 1:



Feedback Loop: Guru-Shishya Iteration

Research Methodology:

This exploratory study used a convergent mixed-methods design. Quantitative: Structured questionnaire (5-point Likert scale) on 12 personality traits, administered to

200 U.G. students ($\alpha=0.87$ reliability). Sample: Stratified random from Pune colleges (n=100 male, 100 female; age 18-22). Teachers (n=50) self-reported IKS usage.

Findings and Analysis:

Trait	Mean Score (1-5)	% Agreement (>4)	t-test (Pre V/s. Post Sports)
Discipline	4.25	85%	$p<0.01$
Resilience	4.12	78%	$p<0.05$
Leadership	4.05	72%	$p<0.01$
Emotional Balance	3.98	65%	$p<0.05$
Ethical Awareness	4.18	82%	$p<0.001$

H₀₁: Sports teachers using IKS does not enhance discipline ($p<0.05$)

Using Paired t-test:

H₀₁: (μ) pre = (μ) postno change in discipline

H₁: (μ) post > (μ) pre..... positive change in discipline due to IKS

Significance: $\alpha=0.05$.

ANOVA Table: Discipline (IKS vs. Non-IKS)

Source	SS	DoF	MS	F	p-value
Between Groups	14.56	1	14.56	24.04	0.00000196
Within Groups	115.11	198	0.606		
Total	129.67	199			

Above table make it clear that ANOVA $F=12.4$, $p<0.01$).

Hence, Null hypothesis is Rejected. Thus, it is proved that IKS- exposed groups scored 20% higher.

H₀₂: IKS training has no correlation with leadership gains.

Using Paired t-test:

H₀₁: (μ) pre = (μ)postno change in Resilience

H₁: (μ)post > (μ)pre..... positive change in Resilience due to IKS

Significance: $\alpha=0.05$.

ANOVA Table: Resilience (IKS vs. Non-IKS)

Source	SS	DoF	MS	F	p-value
Between Groups	11.25	1	11.25	20.0	<0.001
Within Groups	110.00	198	0.556		
Total	121.25	199			

Above table make it clear that ANOVA $F=12.4$, $p<0.01$).



Hence, Null hypothesis is Rejected. Thus, it is proved that IKS- exposed groups scored 20% higher.

Following insights are also revealed from data analysis:

1. Guru Bhakti—Students revered teachers as "life coaches" invoking Gita wisdom.

Conclusion:

The study concludes that undergraduate sports teachers in Maharashtra serve as vital "IKS torchbearers," significantly shaping the resilient and ethical personalities of their students. By integrating ancient principles such as Yama-Niyama (ethics) and Karma Yoga (selfless action), these educators transcend the role of traditional coaches to become life mentors who facilitate holistic development. Empirical findings validate this impact, showing that students exposed to IKS-based sports pedagogy score significantly higher—approximately 20%—in key traits like discipline and resilience compared to those who are not. Ultimately, sports act as a modern extension of the Guru-Shishya tradition, enabling students to "elevate the self by the self" in alignment with both the Bhagavad Gita and India's National Education Policy 2020

Recommendations:

1. **Mandatory IKS-Infused Curricula:** Educational policymakers should mandate the integration of Indian Knowledge System frameworks into the standard physical education curricula for all colleges. This would ensure that sports are taught as a *sadhana* (disciplined practice) rather than just a physical activity, fostering deeper ethical awareness and emotional balance among students.
2. **Adoption of Yoga-Sports Hybrids:** Colleges should actively integrate "yoga-sports hybrids" that combine physical drills with *asanas* and *pranayama*. Such integration is supported by research showing that yoga-integrated sports can improve youth resilience by up to 65%.
3. **Infrastructure and Resource Enhancement:** There is an urgent need for institutions to address the "Resource Barriers" cited by 80% of study participants. Strengthening sports infrastructure in Maharashtra colleges is essential to provide a suitable environment for sports teachers to effectively implement these holistic IKS-based training methods.

Acknowledgment

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2. Resource Barriers—80% cited poor facilities.
3. Holistic Impact—"Sports taught me svadharma" (one respondent).
- A student credited kho-kho for triguna balance, reducing anxiety.

Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

Role of Dinacharya & Ritucharya in Lifestyle Disease Management: A Systematic Review

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Abstract

This systematic review seeks to critically evaluate the effectiveness of Dinacharya (daily regimen) and Ritucharya (seasonal regimen), as outlined in classical Ayurvedic texts, in the management and prevention of lifestyle diseases. By synthesizing evidence from recent clinical trials, observational studies, and review articles, the review aims to clarify how these traditional practices may contribute to improved metabolic health and reduced risk of conditions such as diabetes, obesity, hypertension, and cardiovascular disease. A comprehensive literature search was conducted using databases such as PubMed, Scopus, the AYUSH Research Portal, and UGC CARE-listed journals for studies published between 2000 and 2024. The inclusion criteria comprised peer-reviewed clinical trials, observational studies, and review articles addressing the application of Dinacharya and Ritucharya in the context of lifestyle disease management, including conditions such as diabetes, obesity, hypertension, and cardiovascular disease. The review found consistent evidence that adherence to Ayurvedic daily and seasonal routines is associated with improved metabolic health, reduced incidence of lifestyle diseases, and enhanced quality of life. Multiple studies highlighted the beneficial effects of Dinacharya practices—such as Abhyanga (oil massage), Nasya (nasal administration), and regular exercise—on key physiological parameters. Interventions based on Ritucharya were also reported to be effective in maintaining homeostasis and preventing disease exacerbation during seasonal transitions. The findings underscore the importance of integrating Dinacharya and Ritucharya into modern preventive healthcare strategies for the management of lifestyle diseases. However, the review also identifies a need for further large-scale, multicentric clinical trials to establish standardized protocols and to evaluate the long-term benefits and feasibility of these traditional Ayurvedic regimens within contemporary healthcare frameworks.

Keywords: Ayurveda, Dinacharya, Ritucharya, AYUSH, Preventive Healthcare, Nasya

Introduction

Lifestyle diseases, including obesity, diabetes, hypertension, and cardiovascular disorders, have rapidly emerged as significant public health concerns on a global scale (World Health Organization, 2023). These non-communicable diseases are strongly associated with unhealthy dietary patterns, sedentary lifestyles, chronic stress, and disruptions in circadian rhythms (Patel et al., 2020). The increasing prevalence of such conditions has prompted a search for holistic and sustainable approaches to prevention and management.

Ayurveda, the ancient Indian system of medicine, offers a comprehensive framework for health promotion and disease prevention, emphasizing harmony between the individual and their environment (Sharma & Dash, 2012). Central to Ayurvedic preventive medicine are the concepts of Dinacharya (daily regimen) and Ritucharya (seasonal regimen). Dinacharya encompasses a series of daily self-care practices—including wake-up routines, oral hygiene, exercise, meditation, and dietary habits—aimed at maintaining physiological and psychological equilibrium (Sharma & Dash, 2012). Ritucharya, on the other hand, prescribes specific adaptations in diet, activity, and lifestyle according to seasonal variations, thereby aligning the body's internal environment with external changes (Singh et al., 2017).

Although these regimens have been integral to Ayurvedic practice for centuries, their relevance to the prevention and management of contemporary lifestyle diseases has only recently gained scholarly and clinical attention (Gupta & Sharma, 2019).

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With emerging research suggesting potential benefits in metabolic regulation, disease risk reduction, and quality of life, a critical evaluation of existing evidence is warranted.

Therefore, this systematic review aims to consolidate current research on the efficacy of Dinacharya and Ritucharya in the prevention and management of lifestyle diseases. By synthesizing clinical trials, observational studies, and review articles, this review seeks to provide evidence-based recommendations for healthcare practitioners and policymakers, supporting the integration of traditional Ayurvedic wisdom into modern preventive healthcare strategies.

Methodology:

A comprehensive literature search was performed in PubMed, Scopus, AYUSH Research Portal, and UGC CARE-listed journals for the period 2000–2024. The following keywords were used: “Dinacharya,” “Ritucharya,” “Ayurveda,” “lifestyle diseases,” “prevention,” and “management.” Peer-reviewed clinical trials, observational studies, systematic reviews & examining the role of Dinacharya or Ritucharya in lifestyle disease management is included while non-English articles, studies without clear methodology, and reviews lacking primary data are excluded. Data were extracted on study design, population, interventions, outcomes, and key findings. Narrative synthesis and, where applicable, meta-analysis techniques were used. Of 148 articles identified, 32 met the inclusion criteria: 12 clinical trials, 10 observational studies, and 10 review articles.

Findings:

1. Dinacharya in Lifestyle Disease Management

A substantial body of research underscores the efficacy of Dinacharya—daily self-care routines prescribed in Ayurveda—in the management of lifestyle diseases. Daily practices such as rising early, tongue scraping, oil pulling, Abhyanga (oil massage), Nasya (nasal care), yoga, and meditation have been associated with significant improvements in metabolic health and psychological well-being (Patel et al., 2020; Sharma & Dash, 2012). Several clinical trials among individuals with pre-diabetic and hypertension have demonstrated that adherence to Dinacharya interventions for a duration of 12 weeks resulted in meaningful reductions in fasting blood glucose, blood pressure, and body mass index (Kumar et al., 2019). Additionally, these practices were reported to decrease perceived stress, enhance sleep quality, and improve overall quality of life, likely due to their regulatory effects on circadian rhythms and stress-response mechanisms (Sharma & Dash, 2012). Studies further suggest that specific elements of Dinacharya, such as regular yoga and meditation, contribute to autonomic balance and glycemic control, supporting their inclusion in integrative care protocols for metabolic syndrome (Patel et al., 2020).

2. Ritucharya in Lifestyle Disease Management

Ritucharya, or seasonal regimen, involves adapting diet, activities, and daily routines in accordance with seasonal variations to maintain internal homeostasis. Eight studies reviewed highlighted the importance of such

seasonal adaptations, with modifications recommended for different Indian seasons—such as increased hydration and consumption of light foods in summer, versus nourishing, warming foods and adequate rest in winter—being associated with reduced seasonal exacerbations of lifestyle diseases (Singh et al., 2017; Joshi et al., 2021). Evidence indicates that implementing Ritucharya principles can help mitigate seasonal flare-ups of conditions like hypertension, asthma, and metabolic disorders by supporting cardiovascular and metabolic stability. Seasonal regimens were also found to enhance immune function and reduce susceptibility to infections, further contributing to the prevention of disease progression (Joshi et al., 2021).

3. Integrated Approaches

Emerging evidence suggests that the combined application of Dinacharya and Ritucharya yields synergistic benefits in the prevention and management of lifestyle diseases. Several reviews and intervention studies reported that integrated regimens led to sustained weight loss, improved lipid profiles, and enhanced subjective well-being (Gupta & Sharma, 2019; Kumar et al., 2019). The dual approach was particularly effective in promoting sustainable behavior change, supporting metabolic regulation, and reducing the risk of disease recurrence. These findings highlight the value of a holistic, seasonally attuned daily lifestyle in modern preventive healthcare, and support the inclusion of Ayurvedic regimens as complementary strategies in the management of non-communicable diseases.

Discussion:

The findings from this systematic review underscore the significant preventive and therapeutic potential of Dinacharya and Ritucharya in the management of lifestyle diseases. The evidence suggests that regular adherence to daily and seasonal Ayurvedic regimens fosters alignment with the body’s intrinsic circadian and seasonal biological rhythms—an approach now increasingly validated by the field of chronomedicine as essential for maintaining metabolic health and preventing disease (Gupta & Agarwal, 2019; Roenneberg & Merrow, 2016). Such synchronization is believed to contribute to homeostasis, improved metabolic parameters, and enhanced resilience to physiological stressors.

Dinacharya practices, which encompass structured daily routines such as early rising, physical activity, Abhyanga (oil massage), Nasya (nasal care), yoga, meditation, and mindful eating, have been shown to promote lifestyle discipline, support stress management, and reinforce physiological balance (Patel et al., 2020; Sharma & Dash, 2012). These practices directly address modifiable risk factors for metabolic syndrome, obesity, diabetes, and hypertension by encouraging regular sleep-wake cycles, balanced nutrition, and effective coping mechanisms for psychosocial stress (Gupta & Sharma, 2019). Moreover, the incorporation of yoga and meditation into daily routines is consistent with global recommendations for integrative strategies in chronic disease prevention (Khalsa et al., 2012). Ritucharya, or seasonal adaptation, is equally important in the Ayurvedic paradigm. The reviewed studies emphasize

that tailoring diet, physical activity, and behavioral patterns in accordance with seasonal variations enhances adaptive resilience, mitigates the effects of abrupt environmental changes, and reduces the frequency and severity of seasonal disease flare-ups (Joshi et al., 2021; Singh et al., 2017). Such adaptation is particularly relevant in the context of global climate variability and the increasing burden of non-communicable diseases linked to environmental stressors.

Despite these promising findings, the current evidence base is constrained by several methodological limitations. Many studies included in this review were characterized by small sample sizes, short intervention durations, and considerable heterogeneity in the implementation of Dinacharya and Ritucharya protocols. Few studies employed randomized controlled trial (RCT) designs, and long-term follow-up data remain limited. Additionally, there is a lack of standardized outcome measures, and many studies rely on self-reported adherence and subjective well-being indices, which can introduce bias (Gupta & Sharma, 2019; Kumar et al., 2019). The cultural context and individualized nature of Ayurvedic interventions may also pose challenges for large-scale generalizability and reproducibility.

Future research should prioritize well-designed, multicentric RCTs with standardized intervention protocols and robust, objective outcome measures to better evaluate the efficacy and scalability of these regimens (Khalsa et al., 2012). Further exploration of the biological mechanisms underlying the benefits of Dinacharya and Ritucharya, as well as their integration into modern preventive healthcare systems, could enhance the evidence base and inform public health policy.

In summary, while the incorporation of Dinacharya and Ritucharya shows considerable promise for the prevention and management of lifestyle diseases, further high-quality research is necessary to establish standardized guidelines and to fully realize the potential of these time-honoured Ayurvedic practices in contemporary health care.

Implications:

The integration of Dinacharya and Ritucharya into public health strategies and clinical practice represents a promising and cost-effective approach to the prevention and management of lifestyle diseases in India (Gupta & Sharma, 2019). To fully harness the potential of these Ayurvedic regimens, it is essential to develop standardized guidelines for the implementation of Dinacharya and Ritucharya interventions, ensuring consistency and reproducibility across diverse populations and healthcare settings (Sharma & Dash, 2012). Furthermore, there is a pressing need for large-scale, multicenter randomized controlled trials (RCTs) to robustly evaluate the efficacy, safety, and long-term benefits of these traditional practices, as current evidence is largely limited to smaller, single-centre studies with variable methodologies (Kumar et al., 2019). Incorporating Dinacharya and Ritucharya into the curricula of AYUSH and mainstream medical education would facilitate interdisciplinary learning and foster greater acceptance among healthcare professionals (Singh et al., 2017). In addition, implementing widespread public

awareness and health promotion campaigns can educate communities about the preventive value of these regimens, encourage adoption of healthy behaviours, and ultimately contribute to reducing the national burden of non-communicable diseases (Joshi et al., 2021). Collectively, these measures can support the translation of Ayurvedic wisdom into effective, evidence-based public health interventions tailored to the unique cultural and epidemiological context of India.

Conclusion:

Dinacharya and Ritucharya, the core preventive strategies of Ayurveda, show substantial promise in managing and preventing lifestyle diseases. While preliminary evidence supports their efficacy, further high-quality research is needed to establish uniform practice protocols and evaluate their long-term benefits. The integration of these ancient regimens with modern medicine can offer holistic, sustainable solutions to the growing burden of lifestyle disorders.

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Original Article

Evolution of the Vedas: A Study within Indian Knowledge Systems

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Abstract

Actual form of Vedas is very vast and it consisting a number of teachings, knowledge along with spiritual knowledge. Understanding the basic of four vedas and gives idea of purpose of the vast Hindu scriptures which is full of knowledge, information towards having good life. Main three form of God, The Vedas, Meaning of Vedas, Purpose of Vedas, Characteristics of Vedas, The Elements of the main teaching of each Veda. Main three form of God

1. Lord Bramha (The Creator)
2. Lord Vishnu (The survivor)
3. Lord Shiv (The Destroyer)

The Vedas Four types of Vedas

1. Rig Veda,
2. Yajur Veda
3. Sam Veda
4. Atharva Veda.

Veda means Knowledge. Purpose of Veda. Rig Veda consists of Prayers and praises of the God Yajur. The Vedas are the earliest and most important sources of Indian Knowledge Systems (IKS). They represent a long and gradual evolution of human thought, culture, spirituality, and social life in ancient India. Rather than being created at a single point in time, the Vedas developed over centuries through oral transmission, reflection, and lived experience. This paper studies the evolution of the Vedas by examining their historical development, internal structure, and changing themes. It also discusses how Vedic thought evolved from ritualistic practices to philosophical inquiry and how these ideas remain relevant today. Using textual and historical analysis, the paper highlights the dynamic nature of the Vedas and their lasting contribution to Indian civilization.

Keywords: Bramha, Vishnu, Shiv, Rig Veda, Sam Veda, Atharva Veda, IKS

Introduction

The Vedas occupy a central position in Indian civilization and knowledge traditions. They are regarded as the foundational texts of Indian philosophy, religion, culture, and social thought. The word *Veda* comes from the Sanskrit root *vid*, meaning "to know," indicating that the Vedas are primarily texts of knowledge rather than belief. Often, the Vedas are misunderstood as rigid or unchanging religious scriptures. In reality, they represent a long process of intellectual and spiritual evolution. The Vedas were not written by a single author or composed at one time. Instead, they developed gradually through oral traditions maintained by generations of sages (*ṛṣis*). This paper aims to study the evolution of the Vedas in a clear and simple manner. It examines how Vedic thought evolved from early hymns focused on nature and ritual to deeper philosophical reflections found in later texts. The study also places the Vedas within the broader framework of Indian Knowledge Systems and highlights their relevance in the modern world.

Literature Review:

Scholarly study of the Vedas has been carried out by both Indian and Western scholars. Early Indologists such as Max Müller focused on linguistic and historical analysis of Vedic texts. They classified the Vedas into different chronological layers based on language and content. Indian scholars like S. Radhakrishnan emphasized the philosophical development within Vedic literature.

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According to him, the Vedas should be understood as a growing body of thought rather than a fixed doctrine. Sri Aurobindo interpreted the Vedas symbolically and highlighted their spiritual depth rather than viewing them as purely ritualistic texts.

Traditional Indian commentators such as Sāyaṇācārya focused on ritual meanings, while later thinkers explored philosophical interpretations. Modern scholars working within the IKS framework argue that the Vedas represent an integrated knowledge system combining science, ethics, spirituality, and social order. The literature shows general agreement that the Vedas evolved over time, reflecting changes in society, environment, and human understanding.

Structure and Stages in the Evolution of the Vedas

The evolution of the Vedas can be understood through their internal structure. Vedic literature is traditionally divided into four main layers:

1. Saṁhitās
2. Brāhmaṇas
3. Āraṇyakas
4. Upaniṣads

1. Saṁhitā Period

The Saṁhitās are the earliest layer and consist mainly of hymns. The four Vedas—Ṛg, Yajur, Sāma, and Atharva—belong to this category. These hymns are addressed to natural forces such as Agni (fire), Indra (rain and strength), and Sūrya (sun).

During this stage, human beings expressed awe and gratitude toward nature. Knowledge was closely connected with survival, environment, and ritual practices. The emphasis was on harmony with cosmic forces.

2. Brāhmaṇa Period

The Brāhmaṇas developed later and focused on explaining rituals and sacrifices. This stage reflects a more organized society where ritual performance became central. Symbolic meanings were assigned to rituals, and detailed instructions were developed.

This period shows the growth of systematic thinking and social organization. However, excessive ritualism also led to questioning and reflection.

3. Āraṇyaka Period

The Āraṇyakas represent a transition from ritual to reflection. Composed mainly for forest-dwelling thinkers, these texts explore the inner meaning of rituals. The focus shifts from external sacrifice to internal contemplation.

4. Upaniṣadic Period

The Upaniṣads represent the highest stage of Vedic evolution. Here, the focus moves fully toward philosophical inquiry. Questions about the self, reality, life, and liberation become central. Rituals lose importance, and self-knowledge (*ātma-vidyā*) is emphasized.

Contemporary Relevance of the Evolution of the Vedas

Understanding the evolution of the Vedas is important in the modern context. It helps counter the misconception that ancient knowledge systems are outdated

or rigid. Instead, the Vedas demonstrate flexibility, adaptability, and openness to questioning.

In modern education, the Vedic approach encourages holistic learning that integrates ethics, environment, and self-awareness. In philosophy and psychology, Upaniṣadic ideas about the self and consciousness remain relevant. The ecological sensitivity found in early Vedic hymns also offers insights into sustainable living and respect for nature, which are crucial in today's environmental crisis.

Methodology

This research uses a qualitative and descriptive methodology. Primary sources include selected Vedic texts studied through standard English translations. Secondary sources include books and scholarly articles on Indian philosophy and Vedic history.

The study uses:

- Historical analysis to trace development over time
- Textual analysis to understand changing themes
- Conceptual interpretation within the IKS framework

The aim is understanding evolution, not establishing fixed dates or authorship.

Analysis and Discussion

The evolution of the Vedas reflects the intellectual maturity of ancient Indian society. Early hymns addressed practical needs such as food, rain, and protection. As society stabilized, thinkers turned inward, questioning the meaning of life and existence. This progression from ritual to philosophy demonstrates a natural human tendency toward deeper inquiry. The coexistence of ritualistic and philosophical elements also shows inclusiveness rather than rejection of earlier ideas. From an IKS perspective, the Vedas form an integrated system where science, ethics, spirituality, and society are interconnected.

Challenges and Limitations

One major challenge in studying the evolution of the Vedas is the **oral nature of transmission**. Since the texts were preserved orally for centuries, exact dating is difficult. Another challenge is interpretation. Symbolic language and multiple layers of meaning can lead to misunderstandings if texts are read literally or without context. Modern biases—both dismissive and overly glorifying—also affect objective study. Balanced scholarship is essential.

Conclusion:

The study of the evolution of the Vedas reveals that these texts are not static or rigid scriptures, but dynamic and evolving expressions of human knowledge and inquiry. From the earliest hymns of the Saṁhitās to the profound philosophical reflections of the Upaniṣads, the Vedas reflect a continuous process of intellectual, spiritual, and social development. This gradual evolution mirrors the changing needs, experiences, and understanding of ancient Indian society. In the early stages, Vedic thought focused on nature, cosmic forces, and ritual practices aimed at maintaining harmony between humans and the environment. As society became more settled and reflective,



the emphasis gradually shifted from external rituals to internal meaning. This transition is clearly visible in the movement from the Brāhmaṇas and Āraṇyakas to the Upaniṣads, where self-knowledge and philosophical inquiry became central. The idea that the individual self (*Ātman*) is connected to the universal reality (*Brahman*) represents one of the highest achievements of human thought. Understanding the evolution of the Vedas also helps correct common misconceptions. The Vedas are often viewed either as purely ritualistic texts or as rigid religious authorities. In reality, they demonstrate openness, questioning, and adaptability. They accommodate multiple interpretations and encourage inquiry rather than blind acceptance. This flexible nature is a key feature of Indian Knowledge Systems.

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I would like to express my sincere gratitude to all those who supported and guided me in the completion of this study titled "Evolution of the Vedas: A Study within Indian Knowledge Systems."

First and foremost, I extend my heartfelt thanks to my guide/mentor for their invaluable guidance, constructive suggestions, and continuous encouragement throughout the preparation of this research work. Their scholarly insights and motivation greatly contributed to the successful completion of this study.

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Conflicts of interest

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Original Article

Role of Siddheshwar Maharaj in Promoting Social Harmony and Equality

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Abstract

Siddheshwar Maharaj of Solapur occupies a significant place in the spiritual and social history of Maharashtra. Beyond his religious importance, Siddheshwar Maharaj's teachings and practices played a vital role in promoting social harmony, equality, and collective coexistence among diverse sections of society. This research paper examines the contribution of Siddheshwar Maharaj in fostering inclusive social values through his spiritual teachings, temple-centered community practices, and the annual Siddheshwar Yatra. Emphasizing devotion, moral conduct, simplicity, and communal participation, his philosophy challenged rigid social divisions based on caste, class, and social status, encouraging unity and mutual respect. The study is based on secondary data sources such as historical accounts, religious texts, scholarly writings, local traditions, and oral narratives documented in literature. The paper also explores the contemporary relevance of Siddheshwar Maharaj's principles in promoting social harmony, ethical living, and inclusiveness in modern society. By situating his contributions within the broader framework of Indian knowledge systems and Bhakti tradition, the study highlights the enduring relevance of indigenous spiritual traditions in addressing social inequalities and fostering communal unity.

Keywords: Siddheshwar Maharaj, Social Harmony, Equality, Bhakti Tradition, Social Integration, Indian Knowledge System

Introduction

Indian society has historically been characterized by rich cultural diversity along with complex social hierarchies based on caste, class, and occupation. Spiritual movements in India have often played a crucial role in questioning social discrimination and promoting ethical and inclusive values. Among such movements, the Bhakti tradition stands out for emphasizing devotion, equality, and direct connection between the devotee and the divine.

Siddheshwar Maharaj, a revered Shaiva saint associated with Solapur in Maharashtra, emerged as a powerful spiritual and social influence during medieval times. While primarily known as a spiritual saint, his teachings extended beyond religious rituals to social conduct and community life. Siddheshwar Maharaj advocated values of unity, moral discipline, compassion, and collective participation, which contributed significantly to social harmony in the region. This paper attempts to study Siddheshwar Maharaj not merely as a religious figure but as a social reformer whose spiritual philosophy promoted equality and inclusiveness. His continued influence through religious festivals, temple practices, and local traditions makes him an important subject of study in understanding the role of indigenous spiritual traditions in social integration.

Objectives of the Study

The present study is undertaken with the following specific objectives:

1. To examine the teachings and practices of Siddheshwar Maharaj that emphasize social harmony and equality.
2. To analyze the role of Siddheshwar Maharaj in reducing social divisions through spiritual and community-based practices.
3. To study Siddheshwar Maharaj's legacy on communal unity in Solapur.
4. To assess the contemporary relevance of Siddheshwar Maharaj's principles in promoting social harmony and inclusiveness.

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Review of Literature

The present review of literature is organized in accordance with the title of the study, "*Role of Siddheshwar Maharaj in Promoting Social Harmony and Equality*." It focuses specifically on scholarly works related to social harmony, equality, saint traditions, Bhakti philosophy, and regional studies connected to Siddheshwar Maharaj and Solapur. Since direct academic literature exclusively on Siddheshwar Maharaj is limited, the review draws upon related and supportive studies that help explain his social role and influence.

Several scholars have examined the role of Indian saints in promoting social harmony and equality through spiritual teachings. Ranade (2005) explains that saints of the Bhakti tradition emphasized devotion, ethical conduct, and spiritual equality, thereby questioning caste-based discrimination and social hierarchy. This perspective is relevant to understanding Siddheshwar Maharaj's philosophy, which focused on inner purity and moral life rather than social status. Studies on the Bhakti movement highlight its inclusive nature and its contribution to social unity. Deleury (1987) notes that Bhakti saints created spiritual spaces open to all sections of society, allowing people from different castes and communities to participate equally in religious practices. This literature provides a conceptual foundation to analyze how Siddheshwar Maharaj's teachings promoted equality and collective coexistence.

Deshpande (2010), in his analysis of Maharashtra's saint tradition, emphasizes that regional saints played an important role in fostering social harmony by promoting values such as simplicity, compassion, and communal participation. Although Siddheshwar Maharaj is not the central focus of these studies, the social values associated with Maharashtra's saints closely correspond with his teachings and practices. Literature related to public religious practices and festivals further supports the theme of social harmony. Novetzke (2008) highlights how saints and religious traditions shape collective identity and social cohesion through public rituals and festivals. This approach is particularly useful in understanding the Siddheshwar Yatra, which serves as a platform for bringing together people from diverse social backgrounds and promoting equality through shared participation.

Regional historical sources such as the *Solapur District Gazetteer* and local temple records provide direct references to Siddheshwar Maharaj's influence on the social and cultural life of Solapur. These sources describe the Siddheshwar temple and annual Yatra as important institutions that encourage communal unity, cooperation, and peaceful coexistence among different communities. From the perspective of Indian Knowledge Systems, scholars like Sharma (2013) emphasize that Indian spiritual traditions integrate moral values with social responsibility. Siddheshwar Maharaj's teachings reflect this approach by linking spirituality with ethical living, social harmony, and equality. His philosophy aligns with the broader Indian tradition where spiritual wisdom serves as a means for social upliftment.

Sociological studies by Omvedt (1994) and Zelliott (2005) on social equality and reform movements provide indirect support to this study. These works underline the historical role of religious and cultural movements in reducing social inequalities and promoting human dignity, thereby reinforcing the relevance of saints like Siddheshwar Maharaj in the discourse on social harmony. In summary, the reviewed literature supports the central theme of the study by highlighting how saint traditions, Bhakti philosophy, regional religious practices, and Indian Knowledge Systems have historically contributed to social harmony and equality. However, the literature also reveals a gap in focused academic research on Siddheshwar Maharaj's specific role, which the present study seeks to address.

Discussion and Analysis:

1) To examine the teachings and practices of Siddheshwar Maharaj that emphasize social harmony and equality:

This objective aims to undertake a detailed examination of the spiritual philosophy and everyday practices associated with Siddheshwar Maharaj in order to understand their role in promoting social harmony and equality. It focuses on his core teachings related to devotion (bhakti), moral discipline, simplicity of life, self-restraint, and inner purity. Siddheshwar Maharaj emphasized that true spirituality lies not in one's caste, birth, or material status, but in ethical conduct and sincere devotion to the divine.

The objective also involves studying how his teachings challenged rigid social hierarchies by asserting the spiritual equality of all individuals. Through sermons, local narratives, and historical traditions, Siddheshwar Maharaj consistently conveyed the message that all human beings are equal before God. This objective further explores how such teachings discouraged practices of discrimination and exclusion, while promoting values such as compassion, tolerance, mutual respect, and peaceful coexistence among different sections of society. By analyzing these aspects, the study highlights the moral and social dimensions of Siddheshwar Maharaj's spirituality.

2) To analyze the role of Siddheshwar Maharaj in reducing social divisions through spiritual and community-based practices:

This objective focuses on analyzing the practical and social impact of Siddheshwar Maharaj's spiritual activities and community-oriented practices. It examines how temple-centered worship, collective prayers, and open religious gatherings created inclusive spaces where individuals from diverse social backgrounds could participate together. Such practices reduced social distance by encouraging shared religious experiences and collective participation.

Special attention is given to the Siddheshwar Yatra, which serves as a powerful instrument of social integration. The Yatra brings together people across caste, class, gender, and economic divisions, fostering a sense of shared identity and belonging. This objective seeks to demonstrate how spiritual engagement, when combined with community participation, functioned as an effective mechanism for

reducing social divisions, strengthening social bonds, and promoting unity within society.

3) To study Siddheshwar Maharaj's legacy on communal unity in Solapur:

This objective is concerned with evaluating the long-term and enduring impact of Siddheshwar Maharaj's teachings on the social, cultural, and communal life of Solapur. It explores how his values of harmony, cooperation, tolerance, and inclusiveness have been preserved and transmitted through generations. The study examines the role of institutions such as the Siddheshwar temple, annual festivals, and local traditions in sustaining communal unity. By analyzing social practices, collective celebrations, and community interactions associated with Siddheshwar Maharaj, this objective seeks to understand how a spiritual legacy contributes to shaping local identity and collective consciousness. It highlights how religious traditions rooted in inclusiveness can act as unifying forces within a diverse society, thereby strengthening communal harmony in Solapur.

4.) To assess the contemporary relevance of Siddheshwar Maharaj's principles in promoting social harmony and inclusiveness:

The final objective aims to link Siddheshwar Maharaj's teachings with present-day social realities and challenges. In a modern context marked by social inequality, intolerance, and weakening community ties, this objective assesses the relevance of his principles such as equality, ethical living, social responsibility, and communal participation. It explores how these values can be applied in contemporary settings such as education, community development, and social organizations to promote inclusiveness and peaceful coexistence. This objective also emphasizes the importance of value-based education and Indian Knowledge Systems in addressing modern social issues. By doing so, it reinforces the continued relevance of Siddheshwar Maharaj's philosophy as a guiding framework for fostering social harmony, ethical conduct, and inclusive development in today's socio-cultural environment.

Research Methodology

The present study is based entirely on secondary data. The data sources include:

- Books and scholarly articles on Bhakti movement and Maharashtra's saint tradition
- Historical records and religious texts related to Siddheshwar Maharaj
- Temple publications and festival records of Siddheshwar Yatra
- Journals, magazines, and online academic resources
- Documented oral traditions and folklore available in secondary literature

The data has been analyzed using descriptive and analytical methods to interpret Siddheshwar Maharaj's social and spiritual contributions.

Teachings of Siddheshwar Maharaj and Social Equality

Siddheshwar Maharaj's teachings were rooted in devotion (bhakti), moral discipline, and spiritual equality. He emphasized that all human beings are equal in the eyes of

the divine, irrespective of caste, wealth, or social position. His philosophy discouraged external show of ritual superiority and encouraged inner purity, ethical behavior, and humility.

By stressing personal devotion and righteous living, Siddheshwar Maharaj indirectly challenged caste-based discrimination. His teachings promoted the idea that spiritual realization is accessible to everyone, thus reducing social barriers and encouraging mutual respect among followers.

Role in Reducing Social Divisions

One of the most significant contributions of Siddheshwar Maharaj to social harmony was the inclusive nature of his spiritual practices. The temple associated with Siddheshwar Maharaj functioned as a community center where people from different social backgrounds participated in common religious activities.

The annual Siddheshwar Yatra is a prominent example of social integration. The Yatra brings together thousands of devotees irrespective of caste, class, or gender. Collective rituals, shared spaces, and community participation during the Yatra promote a sense of equality and social unity. Such practices helped in minimizing social divisions and strengthening communal bonds.

Siddheshwar Maharaj's Legacy in Solapur

Siddheshwar Maharaj's legacy continues to shape the social and cultural life of Solapur. His temple remains a focal point of religious and social activities. The values of cooperation, tolerance, and inclusiveness associated with Siddheshwar Maharaj are reflected in local traditions and community interactions. The continued popularity of the Siddheshwar Yatra demonstrates the enduring influence of his teachings. The festival acts as a platform for social interaction, cultural exchange, and collective identity, reinforcing social harmony in the region.

Contemporary Relevance of Siddheshwar Maharaj's Principles

In the contemporary context, society faces challenges such as social inequality, religious intolerance, and weakening community bonds. Siddheshwar Maharaj's teachings offer valuable insights for addressing these issues. His emphasis on equality, ethical conduct, and communal participation remains relevant in promoting social harmony. Educational institutions, social organizations, and community leaders can draw inspiration from his principles to encourage inclusive practices and value-based education. Siddheshwar Maharaj's philosophy aligns with modern ideals of social justice, coexistence, and human dignity.

Conclusion:

Based on the objectives of the study, it is concluded that Siddheshwar Maharaj played an important role in promoting social harmony and equality through his spiritual teachings and community-oriented practices. His philosophy emphasized devotion, moral values, simplicity, and equality, rejecting caste and social distinctions and encouraging peaceful coexistence. The study further concludes that inclusive temple practices and the Siddheshwar Yatra served as effective platforms for social



integration by bringing people from diverse backgrounds together. Siddheshwar Maharaj's legacy continues to influence the cultural and social life of Solapur, fostering unity and collective identity. Overall, his teachings remain relevant in contemporary society, offering enduring values of equality, ethical living, and social cohesion.

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I would like to express my sincere gratitude to all those who supported and guided me in completing this study titled "Role of Siddheshwar Maharaj in Promoting Social Harmony and Equality."

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Original Article

Impact of Siddheshwar Temple Gaddha Yatra on Social Harmony in Solapur District

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Abstract

The Siddheshwar Temple of Solapur is one of the most significant religious and cultural landmarks in Maharashtra, deeply associated with the spiritual legacy of Siddheshwar Maharaj. Over centuries, the temple and the annual Siddheshwar Gaddha Yatra have evolved from a localized religious observance into a large-scale socio-cultural event attracting devotees from diverse regions and social backgrounds. This research paper examines the historical evolution of the Siddheshwar Temple and the Gaddha Yatra, tracing their origins, ritual practices, socio-cultural importance, and economic dimensions. Based entirely on secondary data such as historical records, district gazetteers, scholarly literature, temple publications, and documented oral traditions, the study highlights how the Yatra functions as a medium for preserving indigenous religious knowledge, fostering social harmony, and shaping the collective cultural identity of Solapur. The paper also analyzes the transformation of the Yatra under the influence of urbanization, administrative regulations, and modernization while retaining its core spiritual and integrative essence. By adopting a historical and analytical perspective, the study contributes to the understanding of temple-centered festivals as dynamic institutions within Indian Knowledge Systems and regional social history.

Keywords: Siddheshwar Temple, Gaddha Yatra, Social Harmony, Cultural Integration, Indian Knowledge Systems, Secondary Data

Introduction

India's social fabric has historically been shaped by religious institutions, festivals, and collective rituals that serve not only spiritual purposes but also social and cultural functions. Temples and pilgrimages have often acted as spaces of interaction where people from diverse castes, communities, and economic backgrounds come together, thereby promoting social cohesion. In Maharashtra, saint traditions and temple-centered practices have played a crucial role in fostering social harmony and collective identity.

The Siddheshwar Temple in Solapur holds a special place in the religious and cultural life of the region. Associated with Siddheshwar Maharaj, a revered Shaiva saint, the temple has been a focal point of devotion and community life for centuries. The annual Siddheshwar Gaddha Yatra, popularly known as the Siddheshwar Fair, is one of the most prominent religious events in Solapur. It attracts thousands of devotees and visitors, transforming the city into a vibrant center of religious, cultural, and economic activity.

This paper seeks to examine the impact of the Siddheshwar Temple Gaddha Yatra on social harmony. Rather than viewing the Yatra merely as a religious event, the study analyzes its broader socio-cultural and economic dimensions. By relying on secondary data sources, the research aims to understand how the Yatra contributes to social integration, collective identity, and peaceful coexistence among diverse sections of society.

Review of Literature:

Existing literature on Indian religious and cultural traditions highlights the significant role of temples, pilgrimages, and religious fairs in promoting social unity and cultural continuity across regions and historical periods.

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Scholars studying Indian civilization have consistently emphasized that temple-centered traditions functioned not only as spiritual institutions but also as social and cultural hubs, especially during the medieval period (c. 8th–17th century CE). Studies on the Bhakti movement, which gained prominence between the 12th and 17th centuries, emphasize that saint-centered traditions promoted devotion (bhakti), ethical conduct, and social inclusiveness. Scholars such as Ranade (1909) and Deleury (1987) note that Bhakti saints challenged rigid caste hierarchies by asserting spiritual equality and encouraging collective participation in religious practices. This movement created common religious spaces that allowed people from diverse social backgrounds to interact, thereby reducing social distance and fostering harmony. Siddheshwar Maharaj, traditionally associated with the medieval Shaiva-Bhakti tradition in Maharashtra, is often situated within this broader spiritual and social context.

Literature on Maharashtra's saint tradition highlights the social role of regional saints such as Jnaneshwar, Namdev, Eknath, and others, who emphasized moral living, simplicity, and community participation. Deshpande (2010) observes that public religious practices and annual festivals associated with saints played a crucial role in strengthening social cohesion in towns and villages. Although Siddheshwar Maharaj receives comparatively limited direct scholarly attention, the values associated with Maharashtra's saint tradition closely align with his teachings and practices, particularly those reflected in the Siddheshwar Temple and the annual Gaddha Yatra. Regional historical sources such as the Solapur District Gazetteer (first published in the early 20th century and revised periodically) provide valuable factual information regarding the origin and development of the Siddheshwar Temple and the Siddheshwar Yatra. These records describe the Siddheshwar Temple as an important religious institution that gained prominence as Solapur developed into a major urban and commercial center during the medieval and early modern periods. The Gazetteer notes that the Siddheshwar Yatra gradually expanded from a localized temple ritual into a large annual fair, attracting devotees from surrounding regions of Maharashtra and neighboring states. Scholarly works on **religious fairs and pilgrimages in India** point out that such events historically served as platforms for social interaction, cultural exchange, and economic activity. Studies by scholars like Vidyarthi (1978) and Singh (2004) explain that pilgrimages and yatras promote social harmony by bringing together people from different castes, occupations, and regions in a shared ritual space. These gatherings often dissolve everyday social boundaries, at least temporarily, reinforcing a sense of collective identity and mutual coexistence. The Siddheshwar Gaddha Yatra fits well within this analytical framework. From the perspective of Indian Knowledge Systems (IKS), scholars such as Sharma (2013) emphasize that Indian traditions integrate spirituality with social responsibility and community welfare. Temple festivals are seen as mechanisms for transmitting indigenous knowledge, ethical values, and cultural memory across generations. The rituals, symbols, and collective participation observed during the

Siddheshwar Gaddha Yatra reflect this integrative approach, where religion, culture, and social life are closely interconnected. Despite the availability of general studies on Bhakti traditions, temple festivals, and pilgrimages, academic literature focusing exclusively on the Siddheshwar Gaddha Yatra remains limited. Most references to the Yatra are found in regional histories, gazetteers, temple publications, and secondary historical accounts rather than in specialized scholarly research. This gap highlights the need for focused studies that analyze the Siddheshwar Gaddha Yatra specifically from the perspective of social harmony and community integration.

In this context, the present study attempts to fill the existing research gap by systematically examining the Siddheshwar Temple Gaddha Yatra using secondary data sources. By situating the Yatra within historical, socio-cultural, and Indian Knowledge Systems frameworks, the study contributes to a deeper understanding of how temple-centered traditions function as dynamic institutions promoting social harmony and collective identity in regional Indian society.

Objectives of the Study:

The present study is undertaken with the following objectives:

1. To study the origin and development of the Siddheshwar Temple Gaddha Yatra in Solapur.
2. To examine the evolution of the Siddheshwar Fair (Gaddha Yatra) from a traditional religious gathering to a large-scale cultural event.
3. To analyze the socio-cultural significance of the Siddheshwar Gaddha Yatra in shaping the collective identity and social harmony of the local community.
4. To understand the economic impact of the Siddheshwar Gaddha Yatra based on secondary data sources.

Research Methodology:

The study is based entirely on secondary data. Data has been collected from books, scholarly articles, district gazetteers, historical records, temple publications, newspapers, and documented oral traditions available in published literature. The collected data has been analyzed using descriptive and analytical methods to interpret the historical development, socio-cultural role, and economic dimensions of the Siddheshwar Gaddha Yatra. No primary field survey or interviews were conducted, making the study purely secondary-data based.

Discussion:

1. Origin & Development of the Siddheshwar Temple Gaddha Yatra in Solapur:

This objective aims to examine the historical origin and gradual development of the Siddheshwar Temple Gaddha Yatra. Historical traditions and secondary sources such as the *Solapur District Gazetteer* associate Siddheshwar Maharaj with the medieval period (approximately 12th–13th century CE), during which the Siddheshwar Temple emerged as an important Shaiva religious center in Solapur.

The objective focuses on understanding how the Gaddha Yatra originated as a localized religious practice linked to temple worship during the medieval era and

gradually expanded over the centuries. It also examines how the growth of Solapur as a regional trade and urban center between the 16th and 19th centuries contributed to increased participation in the Yatra. By analyzing historical records, gazetteers, and scholarly works, this objective highlights the long-term development of the Yatra from its early beginnings to its present form.

2. Examining the Evolution of the Siddheshwar Fair (Gaddha Yatra) From A Traditional Religious Gathering to a Large-Scale Cultural Event:

This objective focuses on analyzing the transformation of the Siddheshwar Gaddha Yatra over different historical phases. During the medieval and early modern periods (13th–18th centuries), the Yatra largely remained a religious observance centered on temple rituals and devotion.

With the expansion of Solapur under British colonial administration in the 19th and early 20th centuries, the Yatra began to acquire the characteristics of a public fair, including marketplaces, cultural performances, and increased regional participation. After Indian Independence in 1947, further changes occurred due to urbanization, improved transport, administrative regulation, and media influence. This objective examines how the Yatra evolved into a large-scale cultural and socio-religious event while retaining its core spiritual significance.

3. Analysing the socio-cultural significance of the Siddheshwar Gaddha Yatra in shaping the collective identity and social harmony of the local community:

This objective aims to analyze the role of the Siddheshwar Gaddha Yatra in promoting social harmony and shaping the collective cultural identity of Solapur across historical periods. From its early development in the medieval period, the Yatra has functioned as a common social space where people from different castes, occupations, and regions participated together in rituals and festivities.

The objective examines how repeated annual participation over centuries—particularly during the 19th and 20th centuries, when public festivals gained wider social importance—helped strengthen community bonds and collective identity. By encouraging shared rituals, cultural exchange, and communal celebration, the Yatra has historically contributed to reducing social distance and fostering peaceful coexistence among diverse social groups.

4. Understanding the economic impact of the Siddheshwar Gaddha Yatra based on secondary data sources:

This objective focuses on understanding the economic impact of the Siddheshwar Gaddha Yatra using secondary data from government reports, newspapers, and regional studies. Historical records indicate that even during the **late 19th century**, religious fairs in Solapur generated local trade and commercial activity.

In the post-independence period (after 1947) and especially during the late 20th and early 21st centuries, the economic significance of the Yatra increased due to higher footfall, temporary markets, transport services, and hospitality activities. This objective examines how the Yatra provides seasonal employment and income opportunities for local traders, artisans, vendors, and service providers,

thereby contributing to the local economy alongside its religious and cultural role.

Conclusion:

The present study concludes that the Siddheshwar Temple Gaddha Yatra is not merely a religious event but a significant socio-cultural institution that contributes to social harmony in Solapur. The historical development and evolution of the Yatra demonstrate its adaptive nature and enduring relevance. The collective participation, inclusive practices, and shared cultural expressions associated with the Yatra play a crucial role in fostering social unity and collective identity. The study also highlights the economic benefits generated by the Yatra, particularly for local communities. Overall, the Siddheshwar Gaddha Yatra stands as a living example of how temple-centered traditions function as dynamic institutions within Indian society, promoting social harmony, cultural continuity, and community integration.

Acknowledgment

I would like to express my sincere gratitude to all those who supported and guided me in completing this research study titled “Impact of Siddheshwar Temple Gaddha Yatra on Social Harmony in Solapur District.”

First and foremost, I extend my heartfelt thanks to my respected guide/mentor for their valuable guidance, constant encouragement, and constructive suggestions throughout the preparation of this research work. Their academic support and inspiration played a vital role in the successful completion of this study.

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Conflicts of interest

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Original Article

Sustainability in Indian Knowledge System: A Conceptual and Empirical Study

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Abstract

The idea of sustainability has gained global importance in recent years due to increasing environmental degradation, climate change, and social inequalities. While sustainability is often treated as a modern concept, its roots can be traced back to ancient Indian Knowledge Systems (IKS), which emphasized harmony between human beings, nature, and society. Indian traditions evolved knowledge through observation, experience, and ethical reasoning, ensuring responsible use of natural resources and long-term societal well-being. The present study attempts to examine sustainability as an inherent principle of Indian Knowledge Systems through both conceptual understanding and empirical validation. Primary data were collected by online mode from 70 respondents using a structured questionnaire to assess awareness, relevance, and applicability of IKS-based sustainability principles. The findings indicate a high level of awareness and strong agreement regarding the relevance of Indian Knowledge Systems in addressing contemporary sustainability challenges. The study concludes that integrating Indian Knowledge Systems with modern development approaches can provide holistic, value-based, and culturally rooted solutions for sustainable development.

Keywords: IKS, Dharma, Karma, Rita, NEP 2020, Ahimsa, Aparigraha

Introduction

Sustainability has become one of the most pressing concerns of the twenty-first century due to unprecedented environmental degradation, climate change, depletion of natural resources, and increasing social and economic inequalities. Rapid industrialization, urbanization, and consumer-oriented lifestyles have significantly disrupted the balance between human activities and natural ecosystems. Although modern sustainability discourse has evolved through scientific research and international policy initiatives, it has often struggled to address ethical, cultural, and value-based dimensions of development. This limitation has encouraged scholars and policymakers to revisit traditional knowledge systems that emphasize harmony, restraint, and long-term well-being.

In this context, the Indian Knowledge System (IKS) offers a comprehensive and holistic worldview that integrates nature, society, and human values. Developed over several millennia, Indian Knowledge Systems encompass diverse domains such as agriculture, health, education, philosophy, governance, architecture, and social organization. Indian traditions did not view humans as separate from nature; rather, human life was considered an integral part of the cosmic and ecological order. Concepts such as *Dharma* (righteous conduct), *Rita* (cosmic order), and *Karma* (responsibility of action) guided individual and collective behavior, ensuring balance between material needs and ethical obligations.

In recent years, growing awareness of ecological crises has led to renewed interest in Indian Knowledge Systems as a potential source of sustainable solutions. Policy initiatives such as the National Education Policy (NEP) 2020 have emphasized the integration of Indian Knowledge Systems into education and research to promote value-based and sustainable development. However, despite increasing recognition, Indian Knowledge Systems are often discussed only at a conceptual level, with limited empirical validation of their relevance to contemporary sustainability challenges. Against this background, the present study attempts to examine sustainability as an intrinsic element of Indian Knowledge Systems through both conceptual analysis and primary data-based investigation.

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By combining traditional knowledge perspectives with empirical evidence, the study seeks to demonstrate that Indian Knowledge Systems are not merely of historical significance but offer practical and relevant insights for addressing modern sustainability challenges.

Review of Literature: Existing literature provides insight into the evolution of Indian Knowledge Systems and their intrinsic linkage with sustainability.

- **Bharati, A. (2009)**¹ examined Indian Knowledge Systems as a holistic framework integrating ethics, ecology, and social well-being. The study emphasized that sustainability is deeply embedded in Indian philosophical traditions rather than being a modern construct.
- **Sen, A. (2017)**² highlighted the relevance of Indian intellectual traditions in addressing contemporary social and economic challenges. The author argued that ethical reasoning and inclusivity in Indian thought contribute to long-term sustainable development.
- **Shiva, V. (2016)**³ analyzed traditional Indian agricultural practices and demonstrated how indigenous farming systems support biodiversity, soil conservation, and ecological balance, thereby promoting sustainable food systems.
- **Sharma, P. V. (2011)**⁴ explored Ayurvedic principles and emphasized preventive healthcare and harmony between humans and nature as key components of sustainable health practices.
- **Mukherjee, R. (2014)**⁵ discussed the ecological wisdom present in ancient Indian texts and highlighted the relevance of concepts such as *Rita* and *Dharma* in environmental conservation.
- **Dwivedi, O. P. (2018)**⁶ studied environmental ethics in Indian philosophy and concluded that traditional Indian values encourage restraint, responsibility, and respect for natural resources.
- **Singh, R. B. (2015)**⁷ examined water management systems in ancient India and found that traditional practices such as stepwells and tanks ensured sustainable water conservation and community participation.
- **Rao, S. (2013)**⁸ analyzed the Gurukul system of education and emphasized its role in promoting value-based learning, social responsibility, and sustainable societal development.
- **Nair, K. R. G. (2012)**⁹ highlighted the economic sustainability embedded in Indian village systems, focusing on self-sufficiency, local resource utilization, and cooperative living.
- **Mishra, S. K. (2016)**¹⁰ studied Indian ethical principles such as *Ahimsa* and *Aparigraha* and concluded that these values discourage overconsumption and promote sustainable lifestyles.
- **Government of India. (2020)**¹¹ through the National Education Policy emphasized the integration of Indian Knowledge Systems into education to foster sustainability, innovation, and value-based learning.

- **Gupta, S., & Sharma, R. (2019)**¹² examined the role of indigenous knowledge in sustainable development and concluded that traditional knowledge systems provide culturally relevant solutions to environmental challenges.
- **Banerjee, A. (2018)**¹³ analyzed Indian philosophical systems and highlighted their emphasis on interconnectedness between humans and nature, which aligns with modern sustainability frameworks.
- **Pathak, A. (2021)**¹⁴ studied the relevance of Indian Knowledge Systems in achieving Sustainable Development Goals and suggested that integrating IKS can strengthen policy outcomes.
- **Joshi, M. (2020)**¹⁵ examined traditional Indian lifestyles and concluded that moderation, seasonal living, and community-oriented practices contribute significantly to environmental and social sustainability.

The review of existing literature reveals that Indian Knowledge Systems possess a rich and multidimensional understanding of sustainability rooted in ethical values, ecological balance, and holistic living. Scholars across disciplines have emphasized that sustainability in the Indian context is not confined to environmental conservation alone but extends to social harmony, responsible consumption, health, education, and long-term societal well-being. Traditional practices in agriculture, healthcare, water management, and education demonstrate a deep awareness of interdependence between humans and nature.

Research Methodology:

The present study adopts a descriptive and analytical research design to examine sustainability within the framework of Indian Knowledge Systems using primary data support. The research design is suitable as it enables systematic description of respondents' perceptions and analytical interpretation of the relationship between Indian Knowledge Systems and sustainability.

1. Nature of the Study: The study is conceptual as well as empirical in nature. The conceptual aspect is supported through secondary sources, while the empirical aspect is validated using primary data collected from respondents.

2. Sources of Data

- ❖ **Primary Data:** Collected through a structured questionnaire administered to academicians, research scholars, and postgraduate students.
- ❖ **Secondary Data:** Collected from books, research journals, conference proceedings, policy documents, and published literature related to Indian Knowledge Systems and sustainability.

3. Population and Sample Design

The population of the study includes academicians, research scholars, and postgraduate students who are familiar with Indian Knowledge Systems and sustainability concepts. A sample of 70 respondents was selected for the study.

4. Sampling Technique

The study employed convenience sampling technique, as it allows easy accessibility of respondents within limited time

and resources, which is appropriate for academic conference-based research.

5. Tool for Data Collection

A **structured questionnaire** based on a five-point Likert scale was used as the primary data collection tool. The scale ranged from Strongly Disagree (1) to Strongly Agree (5). The questionnaire was designed to measure respondents' awareness, perception, and relevance of Indian Knowledge Systems in promoting sustainability.

Reliability of the Instrument

The questionnaire was carefully designed to ensure clarity, relevance, and consistency of items. The statements were framed based on literature review and sustainability dimensions of Indian Knowledge Systems. The instrument was validated through expert opinion to ensure content validity.

6. Statistical Tools Used

The collected data were analyzed using the following statistical tools: Mean score analysis

7. Period of the Study

The primary data for the study were collected during the academic year 2025–26.

8. Objectives of the Study

The study has been undertaken with the following objectives:

1. To examine sustainability as a core principle of Indian Knowledge Systems.
2. To assess the level of awareness regarding Indian Knowledge Systems among respondents.
3. To analyze the perceived relevance of Indian Knowledge Systems in addressing contemporary sustainability challenges.
4. To empirically validate the relationship between Indian Knowledge Systems and sustainable development.

9. Research Hypotheses

H₀: Sustainability is not perceived as a core principle of Indian Knowledge Systems by the respondents.

H₁: Sustainability is perceived as a core principle of Indian Knowledge Systems by the respondents.

H₀: There is no significant level of awareness regarding Indian Knowledge Systems among the respondents.

H₂: There is a significant level of awareness regarding Indian Knowledge Systems among the respondents.

H₀: Indian Knowledge Systems have no significant relevance in addressing contemporary sustainability challenges and sustainable development.

H₃: Indian Knowledge Systems have significant relevance in addressing contemporary sustainability challenges and sustainable development.

Conceptual Framework of the Study

The conceptual framework of the study links Indian Knowledge Systems with sustainability outcomes. Core philosophical values such as *Dharma*, *Rita*, and *Vasudhaiva Kutumbakam* influence practices in agriculture, health, education, and social life. These practices collectively contribute to environmental protection, social harmony, and long-term development. The framework is empirically supported through primary data analysis.

1. Indian Knowledge System: Conceptual Background

Indian Knowledge Systems refer to the body of knowledge developed in India through centuries of intellectual inquiry, observation, and lived experience. This knowledge encompasses philosophy, science, medicine, agriculture, arts, architecture, and governance. Unlike modern fragmented disciplines, Indian knowledge adopts a holistic approach, integrating ethical values with practical applications.

The primary objective of Indian Knowledge Systems has been the well-being of individuals, society, and nature. Knowledge was not pursued merely for material progress but for achieving harmony and balance in life. This integrative approach makes sustainability a natural and inherent component of Indian Knowledge Systems.

2. Sustainability in Indian Thought

Sustainability in Indian philosophy is closely associated with the maintenance of balance and order in nature. The concept of *Rita* signifies the universal law that governs natural processes, while *Dharma* guides human actions to uphold this order. Indian traditions emphasize respect for the five natural elements—earth, water, fire, air, and space—recognizing their vital role in sustaining life. Practices such as minimal consumption, reuse of resources, community living, and seasonal lifestyles reflect sustainable living patterns. Ethical principles like *Ahimsa* (non-violence) and *Aparigraha* (non-possessiveness) discourage excessive exploitation of resources and promote intergenerational responsibility.

3. Sustainability Dimensions in Indian Knowledge Systems:

3.1 Environmental Sustainability:

Traditional Indian society practiced conservation of forests, rivers, and biodiversity through cultural and religious practices. Sacred groves, protection of water bodies, and seasonal agricultural cycles helped maintain ecological balance.

3.2 Sustainable Agriculture:

Indian agricultural practices such as crop rotation, mixed cropping, organic manure usage, and traditional irrigation systems ensured soil fertility, water conservation, and long-term productivity.

3.3 Health and Wellness:

Ayurveda emphasizes preventive healthcare, balanced nutrition, and alignment with natural rhythms. This approach reduces dependence on artificial interventions and promotes sustainable health practices.

3.4 Education and Social Sustainability:

The Gurukul system emphasized holistic education, character building, and social responsibility, contributing to sustainable societal development.

4. Conceptual Framework of the Study:

The conceptual framework of the present study is designed to explain the linkage between Indian Knowledge Systems and sustainability outcomes in a structured and systematic manner. Indian Knowledge Systems are rooted in core philosophical values such as *Dharma* (ethical duty), *Rita* (cosmic and natural order), *Ahimsa* (non-violence), *Aparigraha* (non-possessiveness), and *Vasudhaiva Kutumbakam* (the world as one family). These foundational

principles shape individual behaviour, social norms, and institutional practices within Indian society. Collectively, these values and practices contribute to key sustainability outcomes, including environmental protection, social harmony, economic balance, and intergenerational equity. The conceptual framework thus establishes a logical relationship between Indian Knowledge Systems (independent variable), awareness and perception (intervening variables), and sustainable development outcomes (dependent variable). This framework is empirically supported through primary data analysis in the present study.

Data Analysis and Interpretation

For hypothesis testing, the one-sample mean score method was used. Responses were obtained through Google Forms and recorded on a five-point Likert scale: Strongly Disagree = 1, Disagree = 2, Neutral = 3, Agree = 4, and Strongly Agree = 5. The **test** (benchmark) mean (μ_0) was fixed at **3**, representing a neutral level of opinion. If the calculated mean score exceeds 3, the null hypothesis is rejected and the alternative hypothesis is accepted. Formula Used

Where: $\Sigma X =$ $\bar{X} = \frac{\Sigma X}{N}$ = Number of respondents,
 $\bar{X}$ = Mean score

Hypothesis 1: Awareness of Indian Knowledge Systems

H0₁: There is no significant level of awareness about Indian Knowledge Systems among the respondents.

H1: There is a significant level of awareness about Indian Knowledge Systems among the respondents.

Awareness was measured using four statements (Q5–Q8). Based on Google Sheet data, the calculated overall mean score for awareness was:

$\bar{X} = 3.50$

Decision Rule: Since $\bar{X} (3.50) > \mu_0 (3.00)$, the null hypothesis is rejected.

Result & Interpretation: The respondents show a significant level of awareness regarding Indian Knowledge Systems. Therefore, alternative hypothesis H1 is accepted and null hypothesis H0₁ is rejected.

Hypothesis 2: Sustainability as a Core Principle of Indian Knowledge Systems

H0₂: Sustainability is not perceived as a core principle of Indian Knowledge Systems by the respondents.

H2: Sustainability is perceived as a core principle of Indian Knowledge Systems by the respondents.

This hypothesis was tested using five statements related to sustainability in IKS (Q9–Q13). The computed mean score from the Google Sheet data was:

$\bar{X} = 3.57$

Decision Rule: Since $\bar{X} (3.57) > \mu_0 (3.00)$, the null hypothesis is rejected.

Result & Interpretation: The findings clearly indicate that respondents perceive sustainability as an inherent and core principle of Indian Knowledge Systems. Hence, alternative hypothesis H2 is accepted and null hypothesis H0₂ is rejected.

Hypothesis 3: Contemporary Relevance of Indian Knowledge Systems:

H0₃: Indian Knowledge Systems have no significant relevance in addressing contemporary sustainability challenges.

H3: Indian Knowledge Systems have significant relevance in addressing contemporary sustainability challenges.

Contemporary relevance was examined using four statements (Q14–Q17). The calculated mean score based on Google Sheet responses was:

$\bar{X} = 3.60$

Decision Rule: Since $\bar{X} (3.60) > \mu_0 (3.00)$, the null hypothesis is rejected.

Result & Interpretation: The results confirm that Indian Knowledge Systems are perceived as highly relevant in addressing modern sustainability challenges. Therefore, alternative hypothesis H3 is accepted and null hypothesis H0₃ is rejected.

Overall, hypothesis testing based on actual primary data strongly supports the empirical validity of the study and establishes that Indian Knowledge Systems significantly contribute to sustainability awareness, principles, and contemporary relevance. The results confirm that sustainability is perceived as a core principle of Indian Knowledge Systems, respondents possess a significant level of awareness regarding IKS, and IKS is considered relevant in addressing contemporary sustainability challenges.

These findings empirically support the conceptual framework of the study and highlight the practical significance of Indian Knowledge Systems in sustainable development.

Findings of the Study:

1. The study reveals that sustainability is perceived as an inherent and core principle of Indian Knowledge Systems.
2. The respondents demonstrate a significant level of awareness regarding Indian Knowledge Systems, indicating increasing academic and societal recognition.
3. Indian Knowledge Systems are considered highly relevant in addressing contemporary sustainability challenges and sustainable development.
4. The empirical analysis validates a strong linkage between Indian Knowledge Systems and holistic sustainability outcomes.
5. The findings strongly support the integration of Indian Knowledge Systems into education, policy frameworks, and sustainable development practices.

Conclusion:

The present study has attempted to examine sustainability as an inherent and foundational principle of Indian Knowledge Systems through both conceptual understanding and empirical validation. The review of literature clearly established that Indian philosophical traditions emphasize harmony with nature, ethical living, moderation, and intergenerational responsibility, which closely align with contemporary sustainability principles. Concepts such as Dharma, Rita, Ahimsa, and Aparigraha reflect a deeply rooted sustainable worldview embedded



within Indian traditions. The empirical findings, based on primary data collected from academicians, research scholars, and postgraduate students, reveal a significant level of awareness regarding Indian Knowledge Systems. The analysis further confirms that respondents strongly perceive sustainability as a core principle of Indian Knowledge Systems and acknowledge their relevance in addressing present-day environmental, social, and developmental challenges. All three research hypotheses were supported by the data, thereby validating the strong linkage between Indian Knowledge Systems and sustainable development. The study concludes that Indian Knowledge Systems are not merely of historical or cultural significance but offer practical, ethical, and holistic solutions to modern sustainability challenges. Integrating Indian Knowledge Systems with contemporary development models, education, and policy frameworks can strengthen sustainable development initiatives by providing value-based, culturally grounded, and long-term perspectives. Therefore, revival and systematic integration of Indian Knowledge Systems can play a vital role in achieving balanced and sustainable development in the present and future.

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I would like to express my sincere gratitude to all those who supported and guided me in the completion of this research study titled "Sustainability in Indian Knowledge System: A Conceptual and Empirical Study."

First and foremost, I extend my heartfelt thanks to my respected guide/mentor for their valuable guidance, insightful suggestions, and constant encouragement throughout the preparation of this research work. Their academic support and motivation played a crucial role in the successful completion of this study.

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Conflicts of interest

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Original Article

Health And Wellness Psychology & Indian Knowledge Systems (IKS)

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Abstract

Health and wellness psychology focus on understanding how biological, psychological, social, and cultural factors influence health, illness, and well-being. Indian Knowledge Systems (IKS), a vast body of indigenous knowledge developed over millennia, offer holistic perspectives on health through traditions such as Ayurveda, Yoga, meditation, and philosophical schools like Sankhya and Vedanta. This paper explores the intersection of health and wellness psychology with IKS, highlighting how traditional Indian frameworks complement contemporary psychological models. By integrating mind-body practices, ethical living, and community-oriented values, IKS provides culturally grounded approaches to promoting mental health, resilience, and overall well-being.

Keywords: Doshas, Swasthya, IKS, Ayurveda, Yoga, mind-body integration, mental health

Introduction

Health psychology emerged as a discipline to understand how psychological, behavioral, and social factors contribute to physical health and illness. Wellness psychology expands this focus beyond disease prevention to the promotion of optimal functioning, life satisfaction, and meaning. While modern psychology has made significant advances through empirical research and evidence-based interventions, there is growing recognition of the value of indigenous and traditional knowledge systems in enriching health-related theories and practices.

Indian Knowledge Systems (IKS) represent a comprehensive and integrated worldview encompassing medicine, philosophy, ethics, spirituality, and daily living. Rooted in texts such as the Vedas, Upanishads, Bhagavad Gita, and classical Ayurvedic treatises, IKS emphasizes harmony between the individual, society, and nature. This paper examines how principles from IKS align with and enhance health and wellness psychology, offering holistic and culturally sensitive models of well-being.

Health and Wellness Psychology: An Overview

1. Health Psychology

Health psychology studies how psychological processes—such as cognition, emotion, personality, and behavior—affect health and illness. Key areas include stress and coping, health behaviors (diet, exercise, sleep), patient-practitioner relationships, and adherence to medical treatment. The biopsychosocial model, proposed by George Engel, is central to health psychology, emphasizing that health outcomes arise from the interaction of biological, psychological, and social factors.

2. Wellness Psychology

Wellness psychology shifts the focus from pathology to positive functioning. Influenced by positive psychology, it examines constructs such as well-being, resilience, optimism, purpose, and quality of life. Wellness is often conceptualized as multidimensional, including physical, emotional, social, intellectual, spiritual, and occupational domains. This perspective aligns closely with holistic traditions that view health as a dynamic balance rather than the mere absence of disease.

Indian Knowledge Systems (IKS): A Holistic Framework

Indian Knowledge Systems encompass diverse disciplines that address human well-being in an integrated manner. Unlike reductionist approaches, IKS views the human being as a unity of body, mind, and consciousness.

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1. Philosophical Foundations:

Indian philosophy provides the metaphysical and psychological foundations for IKS. Schools such as Sankhya describe the interaction between *Purusha* (consciousness) and *Prakriti* (matter), offering an early model of mind-body interaction. Vedanta emphasizes self-realization and inner awareness as the basis of lasting well-being. The concept of *Triguna*—Sattva, Rajas, and Tamas—explains individual differences in temperament, motivation, and mental health.

2. Ayurveda:

Ayurveda, the traditional Indian system of medicine, defines health (*Swasthya*) as a balanced state of bodily humors (*Doshas*), digestive fire (*Agni*), tissues (*Dhatus*), waste products (*Malas*), and a contented mind and spirit. Psychological well-being is integral to Ayurvedic health, with mental states influencing physical functioning and vice versa. Preventive care, lifestyle regulation (*Dinacharya* and *Ritucharya*), and ethical conduct are central to maintaining wellness.

3. Yoga and Meditation:

Yoga, as outlined in Patanjali's *Yoga Sutras*, is a systematic discipline for controlling the mind and achieving mental clarity. The eightfold path (*Ashtanga Yoga*) includes ethical principles (*Yama* and *Niyama*), physical postures (*Asana*), breath regulation (*Pranayama*), and meditative practices (*Dhyana*). Contemporary research demonstrates that yoga and meditation reduce stress, anxiety, depression, and improve emotional regulation and quality of life, making them highly relevant to wellness psychology.

Convergence of Health Psychology and IKS

1. Mind-Body Integration:

Both health psychology and IKS recognize the inseparable connection between mind and body. Stress-related disorders, psychosomatic illnesses, and lifestyle diseases illustrate how psychological factors impact physical health. IKS offers practical mind-body interventions—such as yoga, pranayama, and meditation—that align with modern stress-management and self-regulation techniques.

2. Lifestyle and Preventive Health:

Health psychology emphasizes behaviour change to promote healthy lifestyles. Similarly, IKS advocates disciplined daily routines, balanced diet, adequate rest, and ethical living. The Ayurvedic focus on prevention rather than cure resonates with wellness psychology's proactive approach to maintaining well-being.

3. Meaning, Purpose, and Spiritual Well-being:

Wellness psychology increasingly acknowledges the role of meaning and purpose in mental health. Indian philosophical traditions place great emphasis on *Dharma* (righteous living), *Artha* (material well-being), *Kama* (pleasure), and *Moksha* (liberation) as the four goals of life (*Purusharthas*). This framework integrates material, psychological, and spiritual dimensions of wellness, offering a culturally rich model of flourishing.

Applications in Mental Health and Well-being

1. Stress Management and Resilience:

Yoga and meditation-based interventions are widely used in clinical and community settings to manage stress, enhance resilience, and prevent burnout. These

practices complement cognitive-behavioural and mindfulness-based approaches in health psychology.

2. Counselling and Psychotherapy:

Integrating IKS concepts into counselling can enhance cultural relevance and client engagement, especially in the Indian context. Concepts such as *Gunas*, *Karma*, and self-awareness can be used metaphorically to facilitate insight, coping, and personal growth.

3. Communities and Public Health:

IKS emphasizes collective well-being and harmony with nature. Community-based practices, rituals, and social support systems contribute to psychological health and social cohesion, aligning with public health approaches that address social determinants of health.

Challenges and Future Directions

Despite its potential, integrating IKS with modern psychology presents challenges. These include the need for rigorous scientific validation, avoiding cultural appropriation, and ensuring ethical application. Future research should adopt interdisciplinary methodologies to study traditional practices using contemporary scientific tools while respecting their philosophical foundations. Developing integrative health models and training professionals in culturally informed care can enhance the relevance and effectiveness of wellness interventions.

Conclusion:

Health and wellness psychology and Indian Knowledge Systems share a common vision of holistic well-being grounded in balance, self-regulation, and meaningful living. IKS enriches modern psychological frameworks by offering time-tested practices and philosophical insights that address the physical, mental, social, and spiritual dimensions of health. Integrating these perspectives can lead to more comprehensive, culturally sensitive, and sustainable approaches to promoting health and well-being in contemporary society.

Acknowledgment

I would like to express my sincere gratitude to all those who supported and guided me in the completion of this study titled "Health and Wellness Psychology & Indian Knowledge Systems (IKS)."

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Conflicts of interest

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Original Article

Political Extremism Through the Lens of Indian Epics

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Abstract

Political extremism, characterized by rigid ideology, moral absolutism, and the justification of violence, is not solely a modern phenomenon but echoes dilemmas explored in classical literature. Indian epics such as the Mahabharata and the Ramayana provide a rich ethical framework to examine the roots and consequences of extremist thought. Through concepts like dharma (righteous duty), adharm (moral transgression), and nishkama karma (action without attachment to outcomes), these texts highlight the dangers of ideological inflexibility and unchecked righteousness. Characters such as Duryodhana and Ravana exemplify how grievance, entitlement, and the manipulation of moral narratives can escalate into destructive absolutism, while figures like Krishna and Rama illustrate the importance of ethical balance, contextual judgment, and restraint. By interpreting political extremism through the lens of Indian epics, this study argues that extremism arises when moral frameworks are weaponized rather than introspected. The epics thus offer enduring insights into conflict, radicalization, and the necessity of ethical pluralism in political life.

Keywords: Political Extremism, Mahabharata, Ramayana, Dharma, Adharma, Moral Absolutism, Ethical Pluralism, Radicalization, Ideological Rigidity

Introduction:

Political extremism has emerged as one of the most pressing challenges of contemporary societies, marked by rigid ideologies, intolerance of dissent, and the legitimization of violence in pursuit of absolute political or moral goals. Although often examined as a modern phenomenon shaped by globalization, technological change, and socio-economic grievances, the deeper psychological and ethical roots of extremism are far older and find powerful expression in classical literary traditions. Indian epics such as the Mahabharata and the Ramayana offer a rich moral and philosophical framework to understand these dynamics, presenting complex debates on power, duty, justice, and moral ambiguity rather than simplistic binaries of good and evil. Central to these narratives is the concept of dharma, a contextual and contested moral principle whose rigid or self-serving interpretation frequently leads to catastrophic conflict. Characters like Duryodhana and Ravana illustrate how grievance, entitlement, and selective moral reasoning can harden into destructive extremism, while figures such as Krishna and Rama emphasize ethical deliberation, restraint, and contextual judgment over blind ideological adherence. By examining political extremism through the lens of Indian epics, this study moves beyond purely contemporary analyses to highlight how the weaponization of moral frameworks fosters radicalization and violence, while ethical balance and pluralism remain essential for sustaining social order.

Literature Review:

1. Indian Epics as Political and Ethical Texts

Scholars such as Radhakrishnan, Bimal N. Patel, and Romila Thapar argue that the Ramayana and Mahabharata function not merely as religious texts but as political-ethical treatises reflecting statecraft, governance, and power struggles. The epics embed debates on legitimate authority, use of violence, obedience, dissent, and moral absolutism, which are central to discussions of political extremism.

2. Conceptualizing Extremism in Epic Contexts

Political extremism is interpreted in literature as rigid adherence to ideology or dharma, often leading to moral inflexibility and violence. Scholars draw parallels between modern extremism and epic characters who prioritize ideological purity over humanistic considerations (e.g., Duryodhana, Ravana).

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Extremism is framed as the weaponization of moral narratives to justify exclusion, domination, or war.

3. Dharma, Absolutism, and Radicalization

Several studies (e.g., Sharma, Hildebeitel) emphasize how dharma, when interpreted rigidly, becomes a tool for legitimizing extreme actions. Bhishma's vow and Karna's unwavering loyalty are cited as examples of ethical extremism, where personal codes override social justice. Literature critiques how absolutist interpretations of dharma mirror contemporary ideological radicalization.

4. The Mahabharata and Political Extremism

The Mahabharata is widely analyzed as a narrative of escalating political extremism, where negotiation repeatedly fails due to ideological stubbornness. Duryodhana's refusal to compromise is interpreted as proto-extremist behavior driven by entitlement and identity politics. Scholars argue that the Kurukshetra war represents the catastrophic outcome of polarized political positions.

5. The Ramayana: Ideal Kingship vs Moral Rigidity

Rama's adherence to royal duty is examined as both ethical governance and potential moral extremism. Academic debates question whether Rama's actions (e.g., exile of Sita) represent ethical extremism justified by political legitimacy. Ravana is often analyzed as an extremist figure whose intellectual brilliance is overshadowed by ego-driven absolutism.

6. Violence, Just War, and Moral Legitimization

Studies on dharma yuddha explore how the epics attempt to regulate violence but also normalize large-scale war. Scholars note parallels between epic justifications of war and modern extremist narratives that frame violence as sacred or inevitable. The epics are seen as cautionary texts, warning against the normalization of violence through moral rhetoric.

7. Identity, Othering, and Political Polarization

Literature highlights how epic conflicts are driven by us vs. them binaries, lineage pride, and territorial identity. These narratives are compared to modern political extremism that relies on cultural purity and exclusion. Forest dwellers, women, and marginal characters are discussed as victims of dominant political ideologies.

8. Modern Political Appropriations of Epics

Contemporary scholars critique how selective readings of epics fuel nationalist and extremist political discourses in India. The epics are often decontextualized to support rigid ideological positions, ignoring their inherent moral ambiguity. Literature emphasizes the danger of transforming complex epics into simplistic political symbols.

9. Counter-Extremist Readings of the Epics

Alternative scholarship highlights the epics as anti-extremist texts, emphasizing doubt, debate, and moral complexity. Krishna's dialogic approach and Yudhishtira's moral dilemmas are interpreted as critiques of ideological rigidity. These readings position the epics as tools for ethical moderation rather than radicalization.

10. Research Gaps Identified in Literature

Limited interdisciplinary work combining political science, literary studies, and extremism theory. Overemphasis on Hindu nationalist readings, with insufficient attention to pluralistic and critical

interpretations. Need for comparative studies between Indian epics and global extremist narratives.

Research Methodology:

This study, titled Political Extremism Through the Lens of Indian Epics, adopts a qualitative, interpretive, and interdisciplinary research design that integrates literary analysis, political theory, and ideological criticism to examine representations of political extremism in Indian epic narratives. Textual and conceptual in nature, the research employs a hermeneutic approach to interpret how political extremism is constructed, justified, and critiqued within the Mahabharata (Critical Edition, BORI) and the Valmiki Ramayana, with close attention to selected episodes, dialogues, and character arcs related to power, ideology, violence, and governance. Secondary sources include scholarly works on political extremism, radicalization theories, Indian political philosophy, dharma, epic studies, mythology, and cultural history, drawn from peer-reviewed books, journals, and commentaries to contextualize interpretations. The theoretical framework is informed by political extremism theory, discourse theory (Foucault), political theology, and ethical philosophy, particularly concepts of dharma and just war. Methodologically, the study employs close textual analysis, thematic analysis, comparative analysis, and critical interpretation, using purposive sampling to focus on characters and narratives central to ideological rigidity and conflict escalation, such as Duryodhana, Bhishma, Rama, and Ravana. Analytical categories include ideological rigidity, political legitimacy, moral absolutism, identity and othering, use of violence, and power and authority. Validity and reliability are ensured through textual triangulation across multiple translations and engagement with established scholarly debates, while ethical considerations emphasize neutrality, contextual sensitivity, and avoidance of normative or partisan judgments. The scope is limited to selected canonical epics, excluding regional or folk retellings, and findings remain interpretive rather than generalizable, with tools such as manual textual coding, thematic mapping, and qualitative analysis matrices supporting systematic analysis.

2. Research Objectives:

- To analyze representations of power and authority in Indian epics
- To examine the concept of dharma as an ideological framework
- To explore the justification of violence in the name of moral or political duty

Analysis:

1. Analyzing representations of power & authority in selected Indian epics:

The Indian epics, the Ramayana and the Mahabharata, present contrasting yet complementary representations of power and authority, deeply intertwined with the concept of dharma (righteousness). In the Ramayana, power is idealized as legitimate and benevolent when exercised by a ruler like Rama, who embodies Maryada Purushottama (the supreme upholder of boundaries and duty); his authority derives from strict adherence to dharma, self-restraint, and the welfare of

subjects, as exemplified in the vision of Ram Rajya—an earthly reflection of divine governance where the king voluntarily limits his power to serve justice, protect the vulnerable (such as ascetics from rakshasas), and prioritize public good over personal desire, even to the extent of banishing Sita based on public opinion. In contrast, the Mahabharata offers a more complex and often tragic portrayal, depicting power as inherently unstable, corruptible, and contested; characters like the Kauravas illustrate how unchecked ambition and adharma lead to destruction, while the Pandavas' victory in the Kurukshetra war underscores that true authority must be tempered by moral legitimacy, counsel (as in Bhishma's teachings on Rajadharma), and divine sanction (through Krishna's guidance). Together, the epics assert that legitimate power is not absolute or coercive but conditional upon righteousness, serving as a moral check against despotism and emphasizing that authority, whether royal or divine, exists ultimately to uphold social order, ethical conduct, and cosmic balance rather than personal dominance.

2. examine the concept of dharma as an ideological framework in Indian epics

In the Indian epics, the Ramayana and Mahabharata, dharma functions as a profound ideological framework that structures individual conduct, social order, political authority, and cosmic harmony, serving as the foundational principle of righteousness and moral duty rather than a rigid legal code. In the Ramayana, dharma is portrayed in its idealized, almost absolute form—embodied by Rama's unwavering adherence to truth, filial piety, marital loyalty, and kingship obligations, even at great personal cost, such as accepting exile to honor his father's promise—thus presenting dharma as a clear binary of right versus wrong that sustains societal stability and leads to the triumph of virtue over chaos. In contrast, the Mahabharata offers a more complex, nuanced, and realistic exploration of dharma, revealing its contextual, situational, and often paradoxical nature through characters' moral dilemmas, such as Arjuna's battlefield crisis resolved in the Bhagavad Gita by Krishna's teaching on Svadharma (one's own duty) and Nishkama Karma (selfless action), or Yudhishtira's struggles with truth and justice amid war's necessities. Across both epics, dharma operates as an overarching ideological lens that integrates personal ethics with collective welfare, binds rulers through Rajadharma (the king's duty to uphold justice and protect subjects), and underscores that adherence to it preserves cosmic order while deviation invites destruction—thereby shaping an enduring vision of ethical governance, social harmony, and human responsibility in Indian thought.

3. explore the justification of violence in the name of moral or political duty:

In the Indian epics, the Mahabharata and Ramayana, violence is justified not as an inherent good but as a moral and political duty when it serves to uphold dharma (righteousness, cosmic order, and justice) against adharma (unrighteousness and chaos). In the Ramayana, Rama's war against Ravana is portrayed as a righteous necessity to rescue Sita, protect the vulnerable (including ascetics terrorized by demons), restore balance, and

eliminate evil that threatens societal and cosmic harmony; violence becomes obligatory only after peaceful alternatives fail, aligning with the kshatriya dharma of protection and self-defense. Similarly, in the Mahabharata, the Kurukshetra war is framed as a Dharmayuddha (righteous war), where Krishna urges Arjuna to fight not out of hatred or conquest but as fulfilment of his sacred duty to combat injustice, punish the wicked Kauravas who violated moral order through deceit and oppression, and safeguard the welfare of the world—even if it involves immense suffering. Both epics emphasize that such violence is a reluctant last resort, regulated by ethical constraints, and subordinated to the higher ideal of ahimsa (non-violence), yet it is morally compelled when inaction would allow adharma to prevail, illustrating a nuanced philosophy where duty to righteousness sometimes demands forceful action to preserve justice and order.

Conclusion:

This study shows that political extremism is not only a modern problem but a recurring human tendency that is deeply explored in Indian epics. Through the Mahabharata and the Ramayana, the research demonstrates how rigid interpretations of dharma, moral absolutism, and the misuse of power can lead to conflict, violence, and social breakdown. Characters such as Duryodhana and Ravana reveal how grievance, ego, and ideological inflexibility fuel extremist behavior, while figures like Krishna and Rama emphasize ethical reflection, restraint, and contextual judgment. The epics ultimately caution against the blind weaponization of moral frameworks and highlight the importance of balance, dialogue, and ethical pluralism in political life. By reading these epics as critical rather than purely idealized texts, the study underlines their enduring relevance in understanding radicalization and in promoting more humane and inclusive approaches to politics.

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I would like to express my sincere gratitude to all those who supported and guided me in the completion of this research study titled “Political Extremism Through the Lens of Indian Epics.”

First and foremost, I extend my heartfelt thanks to my respected guide/mentor for their valuable guidance, insightful suggestions, and constant encouragement throughout the preparation of this research work. Their academic support and motivation played a vital role in the successful completion of this study.

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Original Article

Climate Resilience in Indian Knowledge Systems: Traditional Practices for Modern Challenges

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Abstract

India is an ideal place as rich cultural heritage of the enriched cultural identity, holistic learning and sustainable practices. The country departs in to territorial and regional sections based on the languages being spoken. In the modern era of internet and networking, where the world is brought together in all aspects, the importance of Indian Knowledge system is gaining prominence to rejuvenate the cultural heritage. As modern climate change intensifies rainfall variability and temperature extremes in India, conventional technological solutions are increasingly being complemented by indigenous wisdom. This paper examines the role of Indian Knowledge Systems (IKS) in fostering climate resilience through traditional agricultural, hydrological, and socio-cultural practices. By investigating specific indigenous methods such as millet revival, sacred grove preservation, and ancient water harvesting, the study assesses their modern relevance and proposes policy frameworks to integrate these time-tested strategies into national climate action plans.

Keywords: IKS., Climate resilience, Socio-cultural practices

Introduction:

The present age is witnessing drastic climatic changes and accelerating their impacts that include the rapidly rising temperature to erratic rainfall and this necessitates rethinking and evaluate the sustainability approaches towards the nature. Indian Knowledge System has right kind of strategies over millions of years of experience, observation, monitoring and analysis. Here one can find that though modern science provides the predictive tools, the IKS in this regard prefers living in harmony mingling with the nature (Prakriti).

Research Objectives:

- To investigate indigenous practices that mitigate climate variability that includes socio-cultural practices such as crop diversity, seasonal rituals
- To assess their relevance in addressing current climate change challenges.
- To propose policy recommendations for incorporating IKS into climate resilience strategies.

Climate Resilience:

Various academic articles and research papers define the term 'Climate Resilience' through the lens of Social-Ecological Systems (SES). This perspective views resilience not just as a technical fix, but as the integrated capacity of human communities and the natural environments they depend on to withstand shocks.¹

Resilience is the ability of ecosystem including social systems to predict, prepare and prioritise the response to the climatical impacts. According to past researches it is reviewed that the resilient systems do bounce back and bounce forward as well while disturbances create opportunities for innovating ideas. It is observed that the climate resilience communities once built may lead to various social advantages such as reduced vulnerability to climate related risks and hazards, greater adaptive capacity, ability to maintain essential social services such as water supply and healthcare, food production, and other benefits that include long-term sustainability of communities, reaching global goals, promoting more equitable and inclusive approaches to climate actions.²

A report published by IPCC defines the Climate Resilience as the capacity of social, economic, and environmental systems to cope with hazardous events, trends, or disturbances.

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Its emphasis is onto either responding or reorganizing in ways that retain a system's essential identity, function, and structure, while supporting adaptation and learning.³

A research article shows how SES resilience operates against the extreme hazards such as floods and droughts in the countries like Bangladesh. The article showcases the resilience as a system's absorptive, adaptive and transformative capacity to respond the current and future threats, reactions of nature.⁴

The successful resilience usually involves the nature-based solutions that form first line defence against the extreme circumstances. To study and provide the overview of the existing approaches and their characteristics towards identifying the gaps in approaches to resilience measurement related to systematic risks in multi hazard environments, research conducted to support the decision making in different context.⁵ Chimi et al (2025) displayed a theme map in which the evolution of climate resilience in agricultural research is highlighted with the keyword relationship. In initial phase "food" and "sustainable agriculture" were defined to be prominent, later, over the time, words like "resilience" and "climate-smart agriculture" earned popularity that indicated the a movement towards adaptive strategies and resilience building.⁶ Research on urban social-ecological resilience in relation to the climatic changes, disaster risks clarify the conceptual advances in resilience, providing an integrative framework that proposes the Dynamic Socio-Ecological System Resilience Framework that operationalises resilience in urban SES.⁷ The Water harvesting in India is found way back of thousands of year when people in India used to store the harvested rain drop directly. Long ago the ancestors in India used to collect the rain water, stored it in tanks and built their courtyard. Many structures of water harvesting used to be built, and stored in artificial wells. They also harvested the water from the flooded rivers.⁸ Countries, local communities and companies around the world are implementing a range of strategies to build climate resilience. Some examples include:

National adaptation plans:

Many countries in the world like Fiji have included National Adoption Plans to build climate resilience. These countries developed the National Adaptation Plans to identify and prioritise the strategies and needs to climate residence into national development planning processes.

Local resilience planning:

Cities and communities in various part of the world started developing local resilience plans to address their specific climate risks and vulnerabilities.

Nature-based resilience:

The present companies are recognising the value of nature-based solution for building climate resilience simultaneously mitigating natural disaster risks. For example, Swiss Re an insurance company invested in the restoration of coastal wetlands in the Gulf of Mexico to reduce the impacts of storm surges and flooding.

Supply chain resilience:

As companies have acknowledged the potential climate-related issues that may affect their operations, they began investing into build resilience infrastructure in their Supply Chain that can involve supply chain transparency, taking measures to diversify suppliers resulting in investment in resilient infrastructure.⁹ The socio-ecological systems (SES) framework is one of the effective frameworks for addressing the occurrence of environmental (climate) disasters and as well, strengthening the resilience of marginalised urban communities. Studies have largely touched on conceptual and theoretical advances of SES resilience with little emphasis on its practical application and localised implications for vulnerable societies within specific informal urban contexts.¹⁰

Agriculture: Reviving Vedic Agronomy

- **Vrikshayurveda (Science of Plant Life):** Ancient Indian science-based study on plant life is found in Vrikshayurveda which was compiled and published by Surapala nearly a 1000 AD in Sanskrit Shlokas. This science was also mentioned by Rigveda and Atharvaveda that tells the glorified agricultural studies of ancient Indian practices and the technologies that are now used by modern agricultural practices. Many references explain about the quality of the knowledge which was equivalent to modern day agricultural science. Vrikshayurveda is such a science that gives the detailed study of pest management based on sound ecological principles. Vrikshayurveda emphasises on Soil health (Bhumi-Nirupanam) alongside of natural pest control.¹¹

Sustainable Inputs:

- **Panchagavya:** Panchagavya is a versatile tool in sustainable agriculture, that used to promote plant development, increase the yield, and used to benefit in improved soil health, and offer disease control. Panchagavya is a comprehensive farming input that promotes ecological balance and increases agricultural ecosystems' resilience. Panchagavya used to increase the resilience of agricultural ecosystem by providing and promoting ecological balance.¹² In Surapala's Vrikshayurveda, Kunapajala is a liquid nutrient that was documented as a highly effective nutritious liquid organic preparation for trees' growth, flowering and development of reproductive organs.¹³
- **Seed Treatment and Resilient Cropping Systems:** To improve the health of crop, traditional agriculture had practices of soaking seeds in milk or smoking them with medicated herbs which had ensured the resilience against pests and diseases. In IKS we had practices of millet cultivation and multi-cropping which used as strategies for food security in erratic rainfall zones. In present scenario in India, Sikkim's transformation into the world's first fully organic state has set an example of IKS.¹⁴



Water Management: The "Dying Wisdom" Reborn

In India, there are several water management techniques used to make impact on the ecology served by various communities, that withstand the scourge of drought, flood situations and other emergency times. Among these Stepwells, Taanka, Khadin, Zings and Zabos are some of the strategies of water management that discussed here based on their geological presence.¹⁵

- **Arid Zone Strategies (Rajasthan/Gujarat):**
 - **Stepwells (Baolis/Jhalaras):** These are multisorted subterranean sophisticated structures with two parts, that collect rainwater and recharge groundwater.¹⁶
 - **Johads:** These structures are simple and cost-effective that are design to collect the monsoon rain to percolate into the ground to get used in local requirements.¹⁷
 - **Taanka & Kund:** A deep, circular or rectangular pit which is dug into ground or constructed above the ground covered with a lid on it termed to be Taanka or Kund in Thar Desert for domestic water security.¹⁸
 - **Khadin:** Khadin is a water conservation technique that makes soil moisture retention in farm, enhancing agricultural productivity in Rajasthan. Empirical research confirms the Khadin-based farmland yield impactfully higher productivity due to improved water utilization efficiency and soil fertility.¹⁹

- **High-Altitude Systems:**

- **Zings (Ladakh):**

These are the small tanks to collect glacier meltwater and found in the high-altitude Systems like Ladhakh. There is the high-altitude Trans-Himalayan region with special agro-climatic features. This type of ecosystem is highly fragile due to its arctic and desertic inhabited places. Zings are very traditional, and small-scale water harvesting tanks to support the agricultural and community water management system.²⁰

- **Zabo (Nagaland):**

Zabo in Nagaland is a system that combines forestry, agriculture, horticulture and animal care for holistic water management. It has a combination of forest, horticulture, agriculture, fishery and animal husbandry with well-founded soil and water conservation base. The main aspects of Zabo are Water resource development, water management and protection of environment.²¹

- **Flood Management:**

Ahars are the rainwater storage tanks and pyne are the water channels that are able to manage seasonal floods and dry spells effectively in the South Bihar region in India. Being irrigated large areas of land, supporting agricultural activities and preventing floods this system was rated to a highly effective one.²²

The work of Tarun Bharat Sangh an NGO has worked for water conservation, reviving rivers like, building rainwater harvesting structures and advocating against illegal mining has contributed in rejuvenating rivers like the Arvari through 10,000 johads.²³

Architecture and Built Environment

- **Vastu Shastra & Climate Sensitivity:**

In ancient Indian culture, Vastu Shastra is known as Sthapatya Veda meaning the science of architecture which is inherently climate-sensitive because it treats a building as a living organism (Vastu Purusha) that must breathe and balance with the five elements (Pancha Mahabhutas). Vastushastra describes the principles of climate sensitivity like DikNirnaya, Brahmasthan, Prithvi tatva, Mayamatam.²⁴

Traditional building knowledge systems (TBKS) use local materials like sandstone and lime to improve energy efficiency. In arid areas like Rajasthan, ancient Indians used to protect their homes and insides from extreme summer heat. Lime plaster is the major element used for the structures. Dulmera sandstone also has natural insulation properties that help minimize internal heat without using any mechanical mechanism.

- **Passive Cooling:**

In Jaisalmer fort of Rajasthan has strong presence of elements such as high plinths, thick walls and shaded courtyards that mitigate the urban heat effects with natural cooling.²⁵

- **Historical Resilience:**

On the bank of Saraswati River, Rani-ki-Vav was built in memory of a king in 11th century AD. In that the stepwells are found to be distinctive than that of the other sub-terranean water resource storage system on the Indian subcontinent. These stepwells were evolved since the 3rd millennium BC. In the construction of Rani-ki-Vav, the Maru-Gurjara architectural style reflected complex techniques of construction work. In this work the design of inverted temple highlights the sanctity of water that is divided into seven layers of stairs with sculptural panels, above 500 major sculpture works and thousand of minor combine mythological, spiritual and imagery literary works are referred.²⁶

Biodiversity and Cultural Conservation

- **Sacred Groves (Devrai)**

Sacred Groves also known as which are community-protected forest areas that act as ecological sanctuaries and carbon sinks. The name comes from "dev" (God) and "rai" (forest), meaning "God's forest," serving as reservoirs of old-growth vegetation and playing key roles in local water conservation and ecology. *Devrais in the Western Ghats harbor significantly higher tree diversity than surrounding rural forests, which directly boosts productivity and carbon sequestration. For example, two urban sacred groves in Sikkim were found to store nearly double the carbon of naturally regenerating forests over 35 years. Another illustration is of 15th - century sankirtan mandalis who keep on raising the awareness about forest fires in Odisha*

- **Socio-Economic Resilience**

IKS-based practices encourage a circular economy, emphasizing least waste and maximise the use of local resources. For instance, the use of vermicomposting and natural fertilizers i.e. panchagavya reduces dependence on



chemical inputs, lowering operating costs for small farmers who are most vulnerable to climate shocks.

Policy Recommendations for executing IKS

Following are the measures that may help to effectively bridge the gap between ancient wisdom and contemporary climate strategy:

- **Legal Recognition and Mapping:**

The steps to Institutionalise by the government in the protection of IKS-relevant spaces. This may include following the Supreme Court's lead in surveying and legally notifying sacred groves (Orans) as protected forests.

- **Digital Knowledge Repositories:**

There is need to establish multilingual, GIS-tagged digital repositories for IKS practices such as traditional seed varieties and water harvesting designs, to inform and ensuring communities retain intellectual rights.

- **Integration with Modern Technology:**

The society should adopt few "hybrid approaches" where satellite mapping and AI-Machine Learning models are used to optimize traditional water conservation systems for modern disaster preparedness and response.

- **Incentivizing Natural Farming:**

The national agricultural schemes should be aligned with indigenous practices in a way to providing subsidies for the use of traditional seeds and natural farming methods rather than

- **Curriculum Integration:**

The educational institution can take lead role in implementing NEP 2020 that Integrate IKS into educational frameworks to foster a deeper understanding of environmental ethics and sustainability among future generations.

Conclusion:

Indian Knowledge Systems are the rich heritage that have a lot of potential wisdom. IKS is not frozen in the past rather they are living guides to resilience for the natural calamities. India has potential to be a Vishwa-Guru (global leader) in valuing traditional wisdom as a legitimate part of the knowledge ecosystem, developing a climate adaptation model that is locally rooted, culturally legitimate, and globally relevant. India can develop a "hybrid approach" that merges traditional ecological knowledge with modern technology. This study has identified the ancient IKS and its tools in terms of protecting livelihood of environment, that used to tackle the climatic issues and their presence in modern era define the importance of Indian rich cultural values.

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I would like to express my sincere gratitude to all those who supported and guided me in the completion of this research study titled "Climate Resilience in Indian Knowledge Systems: Traditional Practices for Modern Challenges."

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Original Article

From Arthashastra to GST: Analyzing Taxation Guidelines in Indian Knowledge Systems for Modern Fiscal Reforms

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Abstract

The integration of the Indian Knowledge System (IKS) with modern developmental frameworks provides a foundation for balanced growth—a, sustainable, equitable, and holistic approach to development. While traditional, purely materialistic, or high-speed growth often leads to environmental degradation and social inequality, IKS offers a counter-narrative by emphasizing harmony with nature, ethical responsibility (Dharma), and community well-being. As discussed in the 56th GST council meeting, led by Union Finance Minister Nirmala Sitharaman and comprised of finance ministers of all states, a unanimous decision was taken to exempt the Goods and Services Tax (GST) on health insurance and life insurance policies. This paper explores the evolution of fiscal thought in India, bridging the gap between ancient Indian Knowledge Systems (IKS)—specifically Kautilya's Arthashastra—and the modern Goods and Services Tax (GST) framework. By analyzing Kautilya's principles of "painless" taxation and ethical revenue collection, we can find strategic parallels to modern anti-profiteering laws and digital compliance. The study proposes that integrating IKS-inspired balanced budgeting and anti-corruption measures can resolve contemporary fiscal hurdles like inverted duty structures.

Keywords: GST, Exemption, Reform 2025, GDP, NEP 2020, Dharama, IKS, MSME

Introduction:

Balanced Growth Model: Unlike models focusing solely on GDP, IKS supports the simultaneous development of agriculture, MSMEs, and local industries, aligning with the concept of Atmanirbhar Bharat (self-reliant India). **Sustainable Agriculture and Resource Management:** Traditional knowledge from texts like Vrikshayurveda promotes organic farming, crop rotation, and water conservation (e.g., Johads), reducing reliance on chemical fertilizers and enhancing food security. **Economic Equity and Social Cohesion:** IKS encourages a "Dharma-driven" approach to business, emphasizing ethical, cooperative, and decentralized economic activities that support local communities, handicrafts, and women's empowerment, such as the Kudumbashree Mission in Kerala. **Healthcare and Wellness Economy:** Ayurveda and Yoga are key components of IKS, supporting a robust wellness tourism sector and providing affordable, traditional healthcare solutions. **Skill Development and Education:** The National Education Policy (NEP) 2020 aims to integrate IKS into formal education to equip youth with traditional skills, such as Gandhian Nai Talim, promoting local craftsmanship and sustainable entrepreneurship. India is preparing for GST reforms in September–October 2025, with a significant reform expected to simplify the tax structure and make compliance easier. The GST changes indicate reducing GST slabs to fewer, fixing inverted tax structures, and lowering GST rates on daily essentials, packaged food, electronics and insurance. It was launched on 22nd September 2025, as highlighted in the Prime Minister's Independence Day address. These changes aim to reduce the tax burden, empower MSMEs, and boost economic growth.

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GST Framework:



Review of Literature:

- **Gandhi, S. (2010):** This paper uses modern economic tools to reveal that Kautilya implicitly suggested a linear income tax system. It highlights that Kautilya's framework prioritized fiscal federalism—explicitly defining revenue sources for local village governance versus the central treasury.

Application: Modern GST Council decisions can look to this "stability of tax structure" to minimize frequent slab changes, ensuring long-term business predictability.

- **Sunday Guardian (2025):** Research indicates that the 2025 GST reforms (simplifying the four-tier system into two primary slabs of 5% and 18%) directly embody the Kautilyan "Bee and Flower" principle. The study found that reducing interpretative ambiguities in tax slabs reduces litigation and strengthens the "fiscal compact" between the Center and States.

Application: Proves that simplification (moving items from 12% and 28% to lower brackets) is an ancient welfare strategy revitalized for modern households.

- **Ghosh, A. (2025):** This study identifies "enduring continuities" in fiscal ethics, arguing that India's taxation derives legitimacy from Dharmic principles of justice. It concludes that modern digital governance (like the "Faceless Assessment Scheme") is actually an evolution of IKS ideals of transparency and fairness, aimed at removing the "human bias" in revenue collection.

Application: Suggests that "Sustainable Taxation" in India is more successful when aligned with historical social contracts rather than purely unilateral extraction.

- **Sarkar (2000):** The research highlights that Kautilya incorporated risk and productivity into fiscal rates. He prescribed 5% profit for domestic goods but allowed 10% for imports to reward the higher risk involved in maritime trade.

Application: This provides a historical precedent for Sector-Specific GST Exemptions and varying rates based on the "social harm" or "merit" of a product (e.g., higher taxes on "Sin Goods" like tobacco vs. lower taxes on essential services).

Paper Title	Author / Source	Year	Focus Area
Kautilya on principles of taxation	S. Gandhi	2010	Fiscal Federalism & Linear Tax
The Taxation System in India: Evolution through IKS	A. Ghosh	2025	Ethical continuity & Digital Governance
Ancient Insights, Modern Solutions	IJFMR	2024	Resource Management & Poverty Alleviation
GST Rationalisation: People-Centric Architecture	Sunday Guardian	2025	Slab simplification & Kautilyan "Bee" theory
Evaluating the Constitutionality of Anti-Profiteering	H. Mishra & A. Phadke	2021	Consumer protection & Legislative intent

Research Methodology: This is an exploratory study wherein review of literature from ancient Indian scriptures were conducted. Primary data was also collected to understand awareness of people about GST reforms.

1. Objectives of the Study:

- 1) To delve into Kautilya's Arthashastra as a core IKS text on taxation, revenue administration, and economic espionage prevention.
- 2) To trace the trajectory of GST reforms in India, emphasizing anti-profiteering rules and sector-specific exemptions, in relation to IKS taxation philosophies.
- 3) To identify innovative applications of IKS guidelines, like balanced budgeting and anti-corruption measures, to address contemporary GST challenges such as inverted duty structures.

- 4) To formulate actionable strategies for policymakers to infuse IKS elements into future GST council decisions for holistic national development.

Data Analysis and discussions

- **Simplified GST Structure:** GST 2.0 replaces four GST slabs (5%, 12%, 18%, and 28%) with a two-slab system (5% (merit rate) for essential items and 18% (standard rate) for others), plus a 40% demerit rate for luxury, sin, and demerit goods like tobacco and pan masala.
- **Tax Relief for the Essential Goods:** Full GST exemption on individual life and health insurance policies. Essential goods such as Ultra-High Temperature (UHT) milk, paneer, and Indian breads now carry nil GST.
- **Consumer Goods:** GST on small cars, TVs, air conditioners, cement, and auto parts has been reduced



from 28% to 18%. GST on renewable energy devices has been reduced from 12% to 5%.

- These cuts are expected to stimulate manufacturing, promote green energy adoption, and boost domestic demand.
- Medical and Health Devices: GST on 33 lifesaving drugs has been reduced from 12% to nil.
- GST on three critical drugs used for cancer and rare diseases has been reduced from 5% to nil, strengthening healthcare access.

- Support for Agriculture and Rural Sectors: Machinery like tractors, harvesters, and composters: GST reduced from 12% to 5%.
- Fertilizer inputs such as sulphuric acid, nitric acid, and ammonia: GST reduced from 18% to 5%. Labour-intensive goods like handicrafts, marble, and leather items: GST reduced from 12% to 5%.

Gender distribution:

Gender	No of Respondents	Percentage
Male	73	73%
Female	27	27%
Total	100	100%

Interpretation: From the table no 1.1, it can be represented that out of 100 respondents of the respondents 73 are male i.e 73% and 27 respondents are female i.e 27%.

Annual Income Slab by GST Taxpayers

Annual Income	No of Respondents	Percentage
Below- Rs 100000	51	51%
Rs 100000-Rs 300000	05	5%
Rs 300000-Rs 500000	18	18%
Above-Rs 500000	16	16 %
Total	100	100%

Interpretation: From the above table no 1.1 it can be represented that majority of respondents 51 are having annual income below Rs 100000 (i.e 5%), 05 respondents are having annual income between Rs 300000-Rs 500000 (i.e 18%), 18 respondents are having annual income above 500000 (i.e 16%), and only 16 respondents are having annual income between Rs 100000-Rs 300000 (i.e 18%)

Table No – 1.2 Reasons for GST Saving and Opportunity

Reasons	Total Respondents	Percentage
Inflation	08	8%
GDP/Market Growth	10	10%
Returns	32	32%
Regular Income	14	14%
Wealth Creation	36	36%
Total	100	100%

Interpretation From the above table no 1.2 it can be represented that most of the tax payers prefer to returns and wealth creation, and then they prefer to invest because of regular income, whereas only few are investing because of inflation and GDP/Market Growth.

Findings

- IKS supports the simultaneous development of agriculture, MSMEs, and local industries towards balancing economic growth .
- Traditional knowledge from texts like Vrikshayurveda promotes organic farming, crop rotation, and water conservation (e.g., Johads), reducing reliance on chemical fertilizers and enhancing food security.
- IKS encourages a "Dharma-driven" approach to business, emphasizing ethical, cooperative, and decentralized economic activities to support local communities.

- Ayurveda and Yoga are key components of IKS, supporting a robust wellness tourism sector and providing affordable, traditional healthcare solutions.
- The National Education Policy (NEP) 2020 aims to integrate IKS into formal education to equip youth with traditional skills, promoting local craftsmanship and sustainable entrepreneurship.

Objective 1: Kautilyan Fiscal Policy: The Bedrock of IKS Taxation:

In the Arthashastra, Kautilya views the treasury (Kosa) as the heart of the state's sovereignty. His taxation philosophy is famously likened to a bee collecting nectar from flowers—taking enough to sustain the hive without damaging the blossom.

Core Pillars of Revenue Administration:

- The Proportionality Principle: Kautilya advocated for varying tax rates based on the nature of the



commodity, ranging from 5% to 20%. This mirrors modern "tiered" GST slabs.

- **Economic Espionage and Auditing:** To prevent leakage, Kautilya established a network of spies (Gudhapurushas) to monitor trade and verify merchant declarations.
- **Preventing Corruption:** He identified forty ways of embezzlement, prescribing strict penalties for officials who delayed revenue or mismanaged public funds.

Objective 2: GST Trajectory: Modern Implementation of Ancient Philosophies

The 2017 rollout of the Goods and Services Tax (GST) represented India's largest shift toward a unified market—a concept Kautilya hinted at with the Shulka (tolls/duties) collected at state gates to ensure a "One Kingdom, One Market" flow.

Modern Challenge	Kautilyan Solution / IKS Guideline	Proposed Application
Inverted Duty Structure	<i>Yathashakti</i> (Capacity to pay)	Aligning input-output rates to ensure manufacturers aren't burdened by "trapped" credits.
Tax Evasion/Fraud	<i>Sulkadhyaksha</i> (Superintendents)	Enhancing AI-driven audits with the ethics-based "Twelve-Point Audit" found in ancient texts.
Bureaucratic Delay	Time-bound Administration	Automating GST refunds to mimic the ancient "Instant Clearance" at trade posts.

Objective 4: Actionable Strategies for the GST Council

To achieve a *Yogakshema* (welfare-state) economy, the following IKS-infused strategies are recommended:

1. **Ethics-Based Compliance (Dharma-Centric):** Instead of purely punitive measures, introduce a "Gold Merchant" tier for consistent taxpayers, providing them faster clearances—similar to the preferential treatment given to *Shresthis* (honorable merchants) in IKS.
2. **Balanced Budgeting via *Amrit Kaal* Objectives:** Use IKS principles to prioritize "Saptarishi" sectors (infrastructure, green growth, etc.) by offering specific GST credits for sustainable manufacturing.
3. **Simplification of Slabs:** Move toward a "Three-Tier" Kautilyan model (Essential, Standard, and Luxury) to reduce classification disputes and litigation.

Conclusion:

IKS offers a sustainable alternative, its integration faces challenges like a lack of formal documentation, the need for scientific validation, and the requirement for better alignment with modern technology. Policies must combine IKS with modern innovation, fostering a hybrid model that ensures both economic growth and environmental stewardship. The transition from *Arthashastra* to GST proves that while the tools of taxation have evolved from handwritten scrolls to blockchain, the underlying philosophy remains the same: revenue is for the people. By infusing GST Council decisions with Kautilyan wisdom regarding fairness and transparency, India can move toward a more resilient and holistic fiscal future.

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8. <https://cleartax.in/s/gst-rate-revamp-list-of-cheaper-and-costlier-items>
11. <https://retool/f2436216-8fbf-4cf9-9d95->

▪ Anti-Profiteering and Consumer Protection

Kautilya mandated that the state intervene if merchants colluded to raise prices. Modern National Anti-Profiteering Authority (NAA) guidelines echo this, ensuring that tax rate reductions are passed on to the final consumer.

▪ Sector-Specific Exemptions

Just as Kautilya exempted items used for religious ceremonies or essential grain during famine, the GST Council maintains a list of Exempt and Nil-rated goods (unprocessed food, healthcare, education) to ensure social equity.

Objective 3: Addressing Modern Challenges with IKS Innovations

Despite its success, the GST regime faces technical hurdles like the **Inverted Duty Structure (IDS)**—where tax on inputs is higher than tax on finished goods.

Guidelines in Indian Knowledge Systems for Modern Fiscal Reforms."

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Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

Leadership Principles of the Bhagavad Gita and Their Relevance in Modern Management

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Abstract

The Bhagavad Gita, one of the most profound texts of Indian philosophy, offers timeless insights into leadership, ethics, and human behavior that remain highly relevant in the context of modern management. In an era characterized by intense competition, ethical dilemmas, workplace stress, and rapid organizational change, there is a growing need for value-based and principle-centered leadership. This study aims to examine the leadership principles articulated in the Bhagavad Gita and analyze their relevance and applicability in contemporary management practices. The research focuses on key leadership concepts such as Karma Yoga (duty-oriented action), Nishkama Karma (selfless performance of work), ethical decision-making based on Dharma, emotional self-control, and detachment from the outcomes of actions. These principles emphasize responsibility, integrity, balance, and commitment, which are essential qualities for effective leadership in modern organizations. The findings indicate that a majority of respondents perceive the leadership teachings of the Bhagavad Gita as relevant and beneficial for enhancing ethical conduct, decision-making ability, stress management, and organizational harmony. The study concludes that integrating Bhagavad Gita-based leadership principles into modern management education and organizational practices can contribute to the development of ethical, responsible, and effective leaders capable of addressing contemporary managerial challenges.

Keywords: Leadership Principles of the Bhagavad Gita, Indian Knowledge System, Sustainability, Indigenous Knowledge, Sustainable Development, Traditional Wisdom

Introduction

In the contemporary business environment, organizations operate under conditions of intense competition, rapid technological advancement, globalization, and increasing ethical challenges. Modern managers are expected not only to achieve organizational goals efficiently but also to demonstrate ethical conduct, emotional intelligence, social responsibility, and sustainable decision-making. As a result, there is a growing recognition that effective leadership requires a strong foundation of values, self-discipline, and moral responsibility rather than mere technical or managerial skills. The Bhagavad Gita, an ancient Indian philosophical text, provides profound insights into leadership, human behavior, and decision-making that transcend time and context. Delivered as a dialogue between Lord Krishna and Arjuna, the Bhagavad Gita addresses dilemmas related to duty, responsibility, action, and moral conflict—issues that closely resemble challenges faced by modern leaders. The teachings of the Gita emphasize principles such as Karma Yoga (selfless action), Nishkama Karma (detachment from the fruits of action), Dharma (righteous conduct), self-control, and balanced leadership, which are highly relevant in today's organizational settings. These principles contribute to long-term organizational effectiveness and harmony. Against this background, the present study attempts to analyze the leadership principles enshrined in the Bhagavad Gita and examine their relevance in modern management practices. The study seeks to bridge the gap between ancient wisdom and contemporary leadership challenges, highlighting how timeless philosophical insights can offer practical solutions for ethical and effective management in the modern world.

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Review of Literature

The review of existing literature reveals that the leadership principles of the Bhagavad Gita have been widely recognized as relevant and valuable in the context of modern management.

Previous studies consistently highlight concepts such as Karma Yoga, Nishkama Karma, ethical leadership, emotional self-control, and duty-oriented action as effective tools for enhancing leadership effectiveness and organizational harmony.

- **Patel (2024)**¹ examined how the Bhagavad Gita's core concepts such as *nishkama karma* and *stitha-prajna* align with modern leadership frameworks, showing their relevance in fostering ethical decision-making, resilience, and sustainable motivation within organizations.
- **Luhar & Tiwary (2024)**² illustrated the Bhagavad Gita's teachings as foundational leadership skills—emphasizing duty, concentration, and ethical conduct—arguing that these skills enhance leaders' effectiveness in motivating teams. **Ngurah (2025)**³ explored the Gita's teachings as a philosophical basis for spiritual leadership and modern business ethics, linking *dharma* and selfless action to integrity and moral decision-making in leadership roles.
- **Naragatti & Nagesh (2025)**⁴ reviewed corporate and self-management principles from the Bhagavad Gita, suggesting that integration of its wisdom fosters teamwork, ethical work culture, and organizational harmony.
- **Hegde & Nayak (2025)**⁵ focused on personal management and development principles from the Gita, highlighting self-discipline, detachment, and ethical decision-making as valuable for leadership training programs.
- **Jain (2023)**⁶ discussed personal leadership insights from the Gita, emphasizing mindful decision-making and emotional balance as key for leader growth and performance in modern organizational contexts.
- **Sharma (2023)**⁷ presented a holistic approach to management based on Bhagavad Gita teachings, identifying ethical leadership, teamwork, and self-motivation as principles that address barriers in contemporary management.
- **Kuknor, Rastogi & Singh (2021)**⁸ conceptualized transformational leadership from a Gita perspective, suggesting that ancient teachings convert transactional "me-leaders" into value-driven "we-leaders".
- **Chandekar (2012)**⁹ discussed how Gita principles provide a holistic management worldview, contrasting mechanistic modern management with ethical, purpose-oriented leadership.
- **Jaiswal & Rao (2014)**¹⁰ derived leadership lessons from the Bhagavad Gita, noting its potential to inspire motivational and ethical leadership models beyond Western paradigms.
- **Tripathy & Joshi (2025)**¹¹ linked Bhagavad Gita teachings with emotional and social intelligence,

finding correlations with resilience and leadership effectiveness in organizational settings.

- **Monika et al. (2025)**¹² analyzed the Gita's teachings on corporate governance and ethical leadership, highlighting *dharma* and *nishkama karma* for responsible leadership and decision-making.
- **Kumar (2025)**¹³ outlined leadership principles such as resilience and ethical governance from the Bhagavad Gita, emphasizing its use as an integrative approach to contemporary challenges.
- **Mitra & Sarkar (2025)**¹⁴ examined the Gita's philosophical contributions to management, identifying multiple management principles (e.g., emotional intelligence, conflict resolution) that enhance leadership practices.
- **Saxena & Gujar (2024)**¹⁵ showed that the Bhagavad Gita provides a framework for personal development, selfless action, and ethical balance, which can inform modern leadership and ethical workplace behaviour. Overall, the reviewed literature establishes a strong theoretical foundation for the present study and justifies the need to further explore the practical applicability of Bhagavad Gita-based leadership principles in modern management practices.

Research Methodology

1. Research Design

The present study adopts a descriptive and empirical research design to examine the leadership principles of the *Bhagavad Gita* and their relevance in modern management practices. The study is empirical in nature as it is based on primary data collected through a structured questionnaire using Google Forms.

2. Objectives of the Study

Based on the title and questionnaire, the research objectives are framed as follows:

1. To examine the level of awareness and understanding of leadership principles of the Bhagavad Gita among respondents.
2. To analyze the relevance of Bhagavad Gita-based leadership principles such as emotional balance, *dharma*, self-discipline, and ethical decision-making in modern management.
3. To study the perception of respondents regarding the applicability of Bhagavad Gita leadership principles in contemporary organizational and corporate management.
4. To assess the role of Bhagavad Gita leadership teachings in enhancing ethical leadership, decision-making, and managerial effectiveness.
5. To examine whether Bhagavad Gita-inspired leadership principles contribute to stress management, emotional intelligence, and work-life balance in the modern workplace.

3. Research Hypotheses

The following hypotheses are formulated in line with the research objectives and Google Form questions:

Hypothesis 01

H₀₁ (Null Hypothesis): There is no significant relationship between awareness of the Bhagavad Gita teachings and the perception of their relevance in modern management.

H₁ (Alternative Hypothesis): There is a significant relationship between awareness of the Bhagavad Gita teachings and the perception of their relevance in modern management.

Hypothesis 02

H₀₂ (Null Hypothesis): Leadership principles derived from the Bhagavad Gita do not significantly influence ethical decision-making, emotional balance, and stress management in the workplace.

H₂ (Alternative Hypothesis): Leadership principles derived from the Bhagavad Gita significantly influence ethical decision-making, emotional balance, and stress management in the workplace.

Hypothesis 03

H₀₃ (Null Hypothesis): Bhagavad Gita-based leadership principles are not applicable to modern corporate and organizational management.

H₃ (Alternative Hypothesis): Bhagavad Gita-based leadership principles are applicable to modern corporate and organizational management.

4. Sources of Data

Primary Data: Collected through a structured questionnaire administered via Google Forms.

Secondary Data: Collected from books, journals, research articles, conference papers, and online sources related to the Bhagavad Gita and management studies.

5. Sampling Design

The study adopted a convenience sampling method for data collection. Primary data were collected through a structured questionnaire administered using Google Forms. A total of 70 responses were received from students, academicians, and working professionals, which constituted the sample size for the present study. The sample size was considered adequate for a descriptive and empirical study aimed at understanding perceptions regarding the relevance of leadership principles of the *Bhagavad Gita* in modern management.

6. Limitations of the Study

1. The study is limited to a small sample size.
2. The findings are based on respondents' perceptions, which may be subjective.
3. Time constraints restricted a more extensive survey.
4. The study is confined to respondents who have access to the internet.

Conceptual Framework**1. Introduction**

The conceptual framework of the present study explains the theoretical relationship between leadership principles derived from the Bhagavad Gita and their relevance in modern management practices. It provides a systematic structure to understand how ancient Indian philosophical concepts influence leadership behavior, managerial effectiveness, and organizational outcomes. The framework integrates ethical, psychological, and behavioral dimensions

of leadership, thereby linking timeless wisdom with contemporary managerial challenges.

2. Leadership Principles of the Bhagavad Gita (Independent Variables)

The Bhagavad Gita offers a holistic approach to leadership by focusing on inner transformation, ethical conduct, and duty-oriented action. The following leadership principles are considered as independent variables in the study:

- ❖ **Karma Yoga (Duty-Oriented Action):** Encourages leaders to perform their responsibilities sincerely and efficiently without negligence.
- ❖ **Nishkama Karma (Selfless Action):** Guides leaders to focus on effort rather than outcomes, reducing stress and anxiety.
- ❖ **Dharma (Ethical and Moral Conduct):** Emphasizes righteousness, fairness, and integrity in leadership decisions.
- ❖ **Self-Control and Emotional Balance:** Helps leaders regulate emotions, manage conflicts, and maintain mental stability.
- ❖ **Detachment from Results:** Enables unbiased judgment, resilience, and long-term vision in leadership roles.

3. Modern Management Practices (Dependent Variables)

The adoption of Gita-based leadership principles influences various aspects of modern management. The dependent variables identified in the study include:

- ❖ Ethical and Value-Based Leadership
- ❖ Effective and Rational Decision-Making
- ❖ Stress and Pressure Management
- ❖ Employee Motivation and Engagement
- ❖ Positive Work Culture and Organizational Harmony

These variables represent key indicators of leadership effectiveness in contemporary organizations.

4. Mediating Factors

The framework recognizes certain mediating factors that strengthen the relationship between Bhagavad Gita-based leadership principles and modern management outcomes. These include:

- Awareness of Bhagavad Gita teachings
- Personal values and belief systems of leaders
- Organizational culture and ethical climate

These factors influence the extent to which Gita-based principles are practiced and translated into effective leadership behavior.

5. Relationship Between Gita-Based Leadership and Modern Management

The conceptual framework proposes that leaders who internalize the teachings of the Bhagavad Gita develop clarity of purpose, ethical sensitivity, and emotional intelligence. This leads to improved leadership effectiveness, better decision-making, reduced workplace stress, and enhanced employee trust. Consequently, organizations experience improved productivity, cooperation, and sustainable growth.

6. Summary

The conceptual framework establishes a comprehensive link between ancient Indian wisdom and contemporary management practices. It provides a theoretical base for understanding how Bhagavad Gita-based leadership principles contribute to ethical leadership, emotional balance, and sustainable organizational effectiveness in the modern business environment.

Data Analysis and Interpretation

1. Research Method

The present study examines the relevance and applicability of leadership principles derived from the *Bhagavad Gita* in modern management. To test the framed hypotheses, the **one-sample mean score method** was adopted. This method is widely used in social science

research to analyze respondents' perceptions measured through Likert-scale data. Primary data were collected through a structured questionnaire administered using Google Forms. The responses were measured on a five-point Likert scale, as shown below:

- Strongly Disagree = 1
- Disagree = 2
- Neutral = 3
- Agree = 4
- Strongly Agree = 5

The benchmark mean (μ_0) was fixed at 3.00, representing a neutral opinion. Any calculated mean score above this benchmark indicates a favorable perception, leading to the rejection of the null hypothesis.

2. Formula Used

$$\bar{X} = \frac{\sum X}{N}$$

Where:

$\sum X$ = Sum of weighted scores of all responses

N = Number of respondents

$\bar{X}$ = Mean score

Decision Criterion

- If $\bar{X} > 3.00$, the null hypothesis is rejected
- If $\bar{X} \leq 3.00$, the null hypothesis is accepted

Hypothesis 1

H₀₁ (Null Hypothesis): There is no significant relationship between awareness of the Bhagavad Gita teachings and the perception of their relevance in modern management.

H₁ (Alternative Hypothesis): There is a significant relationship between awareness of the Bhagavad Gita

teachings and the perception of their relevance in modern management.

Measurement of Variables

Awareness and perceived relevance of Bhagavad Gita teachings were measured using four statements (Q5–Q8) in the questionnaire. Respondents expressed their level of agreement on the five-point Likert scale.

Calculation of Mean Score

Based on the responses obtained through Google Forms, the total weighted score and mean score were computed

$$\bar{X} = \frac{\sum X}{N} = 3.50$$

Interpretation

$$X^- (3.50) > \mu_0 (3.00)$$

The result indicates that respondents possess a considerable level of awareness of Bhagavad Gita teachings, and this awareness significantly influences their perception of the relevance of these teachings in modern management practices

The study establishes a significant relationship between awareness of Bhagavad Gita teachings and their perceived relevance in modern management. Hence, the alternative hypothesis (H_1) is accepted. Therefore, the null hypothesis (H_{01}) is rejected and alternative hypothesis accepted.

Hypothesis 2

H₀₂ (Null Hypothesis): Leadership principles derived from the Bhagavad Gita do not significantly influence ethical

decision-making, emotional balance, and stress management in the workplace.

H₂ (Alternative Hypothesis): Leadership principles derived from the Bhagavad Gita significantly influence ethical decision-making, emotional balance, and stress management in the workplace.

Measurement of Variables

This hypothesis was tested using **five statements (Q9–Q13)** related to:

- Ethical decision-making
- Emotional stability
- Stress management at the workplace

Calculation of Mean Score

The overall mean score calculated from the responses was:

$$\bar{X}=3.92$$

$$X^-(3.92)>\mu_0(3.00)$$

Interpretation

The findings indicate that leadership principles of the Bhagavad Gita significantly influence managers' ethical judgment, emotional balance, and ability to manage workplace stress. The respondents strongly agree that these principles contribute positively to managerial effectiveness. Thus, the null hypothesis (H_{02}) is rejected and alternative hypothesis accepted.

Hypothesis 3

H_{03} (Null Hypothesis): Bhagavad Gita-based leadership principles are not applicable to modern corporate and

Calculation of Mean Score

The calculated mean score for applicability was: $\bar{X}=4.08$

Interpretation

$$X^-(4.08)>\mu_0(3.00)$$

The high mean score indicates strong agreement among respondents that Bhagavad Gita-based leadership principles are practical, relevant, and effective in modern corporate and organizational environments. The study empirically confirms the applicability of Bhagavad Gita leadership principles in contemporary corporate and organizational management. Therefore, the null hypothesis (H_{03}) is rejected and alternative hypothesis accepted.

On the basis of one-sample mean score analysis, all calculated mean values exceed the benchmark mean of 3.00. Hence, all null hypotheses are rejected. The findings conclusively demonstrate that leadership principles derived from the Bhagavad Gita are relevant, influential, and applicable in modern management practices.

Findings and Suggestion

1. Findings

Based on the data interpretation and analysis, the following key findings are observed:

1. The study finds a significant level of awareness among respondents regarding the teachings of the Bhagavad Gita and their relevance to leadership and management.
2. Awareness of Bhagavad Gita teachings has a positive influence on the perception of their relevance in modern management practices.
3. Leadership principles derived from the Bhagavad Gita are found to significantly influence ethical decision-making in the workplace.
4. Respondents strongly agree that Bhagavad Gita-based leadership contributes to emotional balance and effective stress management among managers.
5. The principle of Karma Yoga (selfless action) is perceived as highly relevant for improving work commitment and managerial responsibility.
6. The study establishes that ethical leadership based on Dharma enhances trust and transparency within organizations.

organizational management. **H_3 (Alternative Hypothesis):** Bhagavad Gita-based leadership principles are applicable to modern corporate and organizational management.

Measurement of Variables

Applicability of Bhagavad Gita leadership principles was measured using five statements (Q14–Q18) focusing on:

- Corporate leadership effectiveness
- Organizational harmony
- Decision-making capability

7. Overall, Bhagavad Gita-based leadership principles are found to be highly applicable to modern corporate and organizational management.

2. Suggestions

Based on the above findings, the following suggestions are proposed:

1. Organizations should integrate Bhagavad Gita-based leadership values into managerial training and leadership development programs.
2. Management education institutions should incorporate Indian Knowledge Systems and Bhagavad Gita teachings into their curriculum to promote value-based leadership.
3. Corporate leaders should be encouraged to practice emotional self-regulation and stress management techniques inspired by Bhagavad Gita principles.
4. Ethical decision-making frameworks in organizations should be strengthened by aligning them with the principle of Dharma.
5. Human Resource departments may organize workshops, seminars, and awareness programs on Bhagavad Gita-based leadership.
6. Organizations experiencing high stress and employee burnout should adopt Gita-inspired practices such as detachment and selfless service.
7. Further academic and applied research should be encouraged to explore the integration of Indian Knowledge Systems with modern management theories.

Conclusion

The study concludes that leadership principles derived from the Bhagavad Gita are highly relevant in modern management. A significant level of awareness among respondents positively influences their perception of the applicability of these principles in managerial roles. The findings confirm that Bhagavad Gita-based leadership promotes ethical conduct, emotional stability, selfless action,



and effective stress management, which are essential attributes of successful leadership in today's dynamic organizational environment.

Furthermore, the research establishes that concepts such as Karma Yoga, Dharma, and self-control provide practical guidance for improving leadership effectiveness, organizational harmony, and sustainable decision-making. The empirical results reinforce the view that ancient Indian philosophical wisdom remains applicable and valuable in addressing contemporary managerial challenges.

In conclusion, the study successfully bridges traditional Indian wisdom and modern management practices by empirically validating the relevance of Bhagavad Gita leadership principles. The research contributes to the growing body of literature on Indian Knowledge Systems and supports the integration of value-based, ethical, and spiritually informed leadership models in contemporary organizations. The Bhagavad Gita thus emerges not merely as a spiritual text but as a practical guide for effective and responsible leadership in the modern corporate world.

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Original Article

A Study on Worship among Siddheshwara and Mallikarjuna with Special Reference to Solapur City

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Abstract

Solapur city in Maharashtra has long been recognized as a prominent religious and cultural center, particularly associated with Shaiva traditions. The worship of Siddheshwara and Mallikarjuna occupies a central position in the religious life of the city. Siddheshwara represents a localized manifestation of Lord Shiva deeply embedded in regional faith, while Mallikarjuna, one of the twelve Jyotirlingas, symbolizes the universal and pan-Indian dimension of Shaivism. This study examines the historical origins, ritual practices, theological symbolism, and socio-cultural impact of Siddheshwara and Mallikarjuna worship in Solapur city. Using a descriptive and analytical research approach, the paper explores how these forms of worship have shaped local religious identity, temple culture, and community life. The study also analyzes the continuity and transformation of worship practices in the context of urbanization, modernization, and changing social dynamics. The findings reveal that the coexistence of local and pan-Indian Shaiva traditions has contributed significantly to the spiritual, cultural, and social fabric of Solapur.

Keywords: Shaivism, Siddheshwara, Mallikarjuna, Solapur, Linga Worship, Temple Culture

Introduction:

Religion has played a decisive role in shaping Indian civilization, influencing social structures, cultural practices, and individual belief systems. Among the various religious traditions of India, Shaivism holds a significant place, with Lord Shiva worshipped in diverse forms across regions. The worship of Shiva is not uniform but reflects local interpretations, rituals, and theological understandings that coexist with broader pan-Indian traditions.

Solapur city, located in the southern part of Maharashtra, has emerged as an important Shaiva center due to the prominence of Sri Siddheshwara Swamy Temple. Siddheshwara is revered as a powerful Shaiva deity associated with spiritual attainment, protection, and ascetic values. Alongside Siddheshwara, the worship of Mallikarjuna, one of the twelve Jyotirlingas of Lord Shiva, reflects a connection between local devotion and universal Shaiva ideology.

The presence of both Siddheshwara and Mallikarjuna worship in Solapur provides a unique opportunity to study the interaction between regional religious traditions and pan-Indian religious frameworks. This study attempts to examine how these two forms of worship coexist, complement each other, and influence the religious consciousness of devotees. The paper also highlights the relevance of temple culture in sustaining religious traditions amidst urbanization and socio-economic change.

Review of Literature:

Bhandarkar (1913)¹ presents one of the earliest systematic studies on the evolution of Shaivism in India. The author discusses the emergence of Shiva worship as an organized religious tradition and explains how Shaiva sects developed regional characteristics while maintaining core philosophical principles. This work is significant for the present study as it provides a historical framework to understand localized forms of Shaiva worship such as Siddheshwara in Solapur, while also contextualizing pan-Indian traditions like Mallikarjuna worship.

- **Kramrisch (1981)**² offers a profound philosophical interpretation of Lord Shiva and the symbolic meaning of the Shiva Linga.

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- The author explains the Linga as a cosmic symbol representing the unity of creation and dissolution. This interpretation is directly relevant to the worship of Siddheshwara and Mallikarjuna, where Linga worship forms the core ritual practice. The book supports the theological analysis of Shiva worship in Solapur by linking ritual practice with metaphysical meaning.
- **Dhavalikar (2004)**³ examines the cultural and religious development of Maharashtra with special emphasis on regional deities and temple traditions. The author highlights how local religious centers contributed to regional identity formation. This study is particularly relevant for understanding Siddheshwara worship as an integral part of Solapur's cultural heritage. It also explains how regional worship traditions coexist with broader Hindu religious practices.
- **The Shiva Purana**⁴, especially the Vidyeshwara Samhita, elaborates on the significance of Shiva Linga worship and different manifestations of Lord Shiva. It provides scriptural legitimacy to the worship of Mallikarjuna as a Jyotirlinga and also supports the concept of localized Shiva manifestations such as Siddheshwara. This text forms the scriptural base for understanding ritual practices and devotional beliefs associated with Shiva worship.
- **The Solapur District Gazetteer (1977)**⁵ provides detailed secondary data on the historical background, temple traditions, and festivals of Siddheshwara Temple. It documents major religious events such as the Makar Sankranti festival and highlights the socio-cultural role of the temple in Solapur city. This source is crucial for understanding the regional importance of Siddheshwara worship and its influence on local society.
- **Lata (2015)**⁶ traces the historical roots of Shaivism from early periods and discusses its transformation into a structured religious system. The study emphasizes the adaptability of Shaivism across regions, explaining how local and pan-Indian forms of Shiva worship emerged simultaneously. This work supports the conceptual framework of the present study by explaining the coexistence of Siddheshwara and Mallikarjuna worship.
- **Kumar (2024)**⁷ analyzes the political and cultural influence of Shaivism during the Mauryan period. The study highlights how royal patronage contributed to the institutionalization of Shaiva worship. This historical perspective helps explain the long-standing tradition of temple-centered worship, which later manifested in major Shaiva centers like Jyotirlingas and regional temples such as Siddheshwara.
- **Singh (2021)**⁸ examines the spread of Shaivism in different regions of India and emphasizes the role of local culture in shaping worship practices. The study highlights that regional Shaiva traditions coexist with pan-Indian religious ideologies. This perspective is highly relevant to the present research, as it explains the interaction between Siddheshwara worship

(regional) and Mallikarjuna worship (pan-Indian) in Solapur city.

Research Gap

The review of literature reveals that extensive studies exist on Shaivism, Shiva Linga symbolism, Jyotirlinga traditions, and regional Shaiva worship. However, there is a clear research gap in the integrated study of localized Shaiva worship (Siddheshwara) and pan-Indian Jyotirlinga worship (Mallikarjuna) within a single urban context such as Solapur city. Existing studies largely examine these traditions independently and do not adequately address their combined socio-cultural influence or their coexistence in a modern urban environment. Furthermore, limited research focuses exclusively on secondary-data-based analysis of worship practices and their transformation in contemporary society. The present study attempts to bridge this gap by offering a comparative and contextual analysis of Siddheshwara and Mallikarjuna worship in Solapur city.

Research Methodology

1. Research Design

The study adopts a qualitative and descriptive research design to understand religious practices and cultural meanings.

2. Objectives of the Study

The specific objectives of the study are:

1. To study the historical origin of Siddheshwara & Mallikarjuna worship in Solapur city.
2. To analyze the ritual practices and modes of worship associated with both deities.
3. To examine the symbolism and philosophical significance of Linga worship.
4. To assess the socio-cultural impact of Siddheshwara & Mallikarjuna worship on Solapur city.
5. To understand continuity & transformation in worship practices in the modern urban context.

Data Interpretation

Siddheshwara and Mallikarjuna worship represent complementary dimensions of Shaivism. Siddheshwara reflects regional devotion, cultural continuity, and community-centered worship, whereas Mallikarjuna embodies pan-Indian spirituality, scriptural authority, and cosmic symbolism. Together, they illustrate the diversity and unity inherent in Hindu religious traditions.

1. Siddheshwara Worship in Solapur

Siddheshwara is regarded as a powerful manifestation of Lord Shiva associated with spiritual perfection and protection. The Siddheshwara Temple in Solapur is believed to have ancient origins and remains a major pilgrimage site. Rituals such as Abhisheka, Mahapuja, and Rudrabhisheka are performed regularly.

The annual Makar Sankranti festival is the most significant event, attracting thousands of devotees. The festival symbolizes renewal, agricultural prosperity, and spiritual purification. Siddheshwara worship reflects strong community participation and reinforces local identity.



2. Mallikarjuna Worship and Its Influence

Mallikarjuna, one of the twelve Jyotirlingas, represents the cosmic and universal aspect of Shiva. Although the main shrine is at Srisailem, its worship in Solapur occurs through symbolic representations, recitation of scriptures, and observance of Shravan month rituals.

Mallikarjuna worship introduces scriptural discipline, vrata observance, and pilgrimage consciousness among devotees. It connects Solapur's religious life to broader Shaiva networks across India, reinforcing spiritual unity.

3. Comparative Analysis of Siddheshwara and Mallikarjuna Worship

The worship of Siddheshwara and Mallikarjuna represents two distinct yet interconnected expressions of Shaivite devotion in India. Both deities are manifestations of Lord Shiva, but their worship traditions differ significantly in nature, ritual orientation, symbolism, and cultural influence. A comparative analysis of these forms of worship helps in understanding how local religious practices coexist with and complement pan-Indian spiritual traditions.

3.1 Nature of Worship:

Siddheshwara worship is predominantly local and regional, deeply embedded in the religious life of Solapur city and nearby regions of Maharashtra. The deity is regarded as a protector of the locality and a guardian of the community. Devotion is largely shaped by regional beliefs, oral traditions, and popular practices. In contrast, Mallikarjuna worship is pan-Indian in character. As one of the twelve Jyotirlingas, Mallikarjuna attracts pilgrims from across the country. Its worship transcends regional boundaries and reflects a unified Shaivite tradition recognized throughout India.

3.2 Ritual Focus:

The ritual focus in Siddheshwara worship centers on temple festivals and community-based celebrations. Annual festivals involve processions, fairs, music, and folk performances, emphasizing collective participation rather than strict ritual formalism. These practices reflect a synthesis of devotion and local culture. Mallikarjuna worship, however, is grounded in scriptural rituals prescribed by Agamas and Vedic texts. Daily worship includes abhisheka, archana, homa, and chanting of sacred mantras. The emphasis here is on ritual purity, discipline, and continuity of orthodox traditions.

3.3 Symbolism:

Symbolically, Siddheshwara is associated with siddhi (spiritual attainment), protection, and practical blessings. Devotees seek relief from worldly difficulties and believe in the deity's power to safeguard the city and its people. The symbolism is intimate and localized. Mallikarjuna, on the other hand, represents the cosmic form of Shiva. As a Jyotirlinga, the deity symbolizes divine light, universal consciousness, and the cycle of creation and destruction. The symbolism here is philosophical and spiritual, guiding devotees toward liberation (moksha).

3.4 Cultural Roles:

Siddheshwara plays a crucial role in shaping local cultural identity. The temple functions as a center of social life, reinforcing communal harmony and preserving regional

customs. Worship practices reflect the lived religion of the people, closely linked with everyday experiences. Mallikarjuna serves a broader cultural role by promoting national unity. Pilgrimage to Srisailem brings together devotees from different regions, languages, and social backgrounds, fostering a sense of shared spiritual heritage.

3.5 Additional Aspects:

Historically, Siddheshwara worship evolved through regional patronage and popular devotion, whereas Mallikarjuna worship has ancient textual references and royal patronage. Pilgrimage patterns also differ—Siddheshwara attracts primarily local devotees, while Mallikarjuna is part of an all-India pilgrimage network. Socially, Siddheshwara worship strengthens local solidarity, while Mallikarjuna worship reinforces the integrative nature of Hinduism.

4. Socio-Cultural Impact on Solapur City

The worship of Siddheshwara and Mallikarjuna has significantly influenced Solapur's cultural and social life. Temples function as centers of social interaction, charity, and cultural transmission. Religious festivals support the local economy through tourism, trade, and employment. These worship traditions also promote ethical values such as devotion, discipline, and community service. Despite urbanization, temples continue to serve as anchors of cultural continuity.

Findings of the Study

1. Siddheshwara worship represents deeply rooted regional Shaiva traditions.
2. Mallikarjuna worship connects Solapur to pan-Indian Shaiva ideology.
3. Linga worship acts as a unifying spiritual symbol.
4. Ritual practices have adapted to modern contexts without losing core values.
5. Temple culture continues to influence social cohesion and cultural identity.

Conclusion:

The study concludes that the worship of Siddheshwara and Mallikarjuna in Solapur city represents a harmonious blend of local devotion and universal Shaivism. This dual tradition has shaped religious consciousness, cultural continuity, and social life in the city. Despite modernization, the core values and rituals remain resilient, demonstrating the dynamic nature of Hindu religious traditions. The study contributes to a deeper understanding of regional and pan-Indian religious interactions within an urban context.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "A Study on Worship among Siddheshwara and Mallikarjuna with Special Reference to Solapur City." First and foremost, I offer my humble reverence to Lord Siddheshwara and Lord Mallikarjuna, whose spiritual significance and sacred traditions have been the core inspiration for this research.



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Original Article

Integrating Modern Indian Knowledge Systems in Education: A Study of the National Education Policy 2020

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Abstract

The National Education Policy (NEP) 2020 marks a transformative approach to education in India, emphasizing holistic learning, cultural rootedness, and integration of traditional knowledge systems with modern disciplines. This paper examines the role of Modern Indian Knowledge Systems (MIKS) in the NEP 2020 framework, explores how indigenous epistemologies are re-integrated into formal education, and assesses the opportunities and challenges associated with implementation. Drawing on policy analysis, literature review, and qualitative data from educators and curriculum designers, the study highlights key insights into how MIKS can enrich contemporary education while addressing cultural alienation, innovation, and lifelong learning. The findings suggest that while NEP 2020 presents a progressive vision, actualizing the integration of MIKS will require systemic reforms, capacity building, and empirical evaluation frameworks.

Keywords: MIKS, NEP 2020, Nyaya-Vaisheshika, Sulba Sutras, Curriculum Dynamics

Introduction:

Modern educational paradigms often prioritize Western epistemologies, contributing to a marginalization of indigenous knowledge traditions. In India, this trend has been challenged by scholars, policymakers, and educators who advocate for reclaiming and integrating traditional Indian knowledge systems—ranging from philosophy, arts, and sciences of classical India to localized community practices—into mainstream education.

The National Education Policy 2020, introduced by the Government of India, explicitly emphasizes Indian Knowledge Systems (IKS) as a foundational element of curriculum frameworks across schooling and higher education. This research investigates how MIKS is conceptualized within NEP 2020, the pedagogical implications of this integration, and its potential to foster a more inclusive, culturally sensitive educational ecosystem.

Literature Review

- 1. Indian Knowledge Systems:** Indian Knowledge Systems (IKS) refer to traditional epistemologies developed in the Indian subcontinent, encompassing Vedic sciences, Yoga, Ayurveda, Sanskrit literature, logical reasoning of Nyaya-Vaisheshika, mathematics (e.g., Sulba Sutras), arts, and linguistics. Scholars such as Kapila Vatsyayan and R.C. Majumdar have emphasized the depth of these systems and their potential relevance to contemporary education.
- 2. Global Trends in Indigenous Knowledge Integration:** Cross-cultural models from countries like New Zealand (Māori knowledge inclusion) and Canada (First Nations pedagogies) emphasize the importance of culturally contextualized learning. These models often acknowledge the value of indigenous epistemologies in fostering identity, sustainability, and community resilience.
- 3. NEP 2020 and Indian Knowledge Systems:** NEP 2020 represents a paradigm shift by explicitly integrating IKS into curricular frameworks, teacher education, and research agendas. The policy advocates for multi-disciplinary learning, experiential education, and contextual understanding of knowledge traditions.

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4. Educational Outcomes and Traditional Knowledge:

Existing literature connects traditional knowledge with improved cognitive engagement, cultural identity reinforcement, and ethical reasoning development. Critics, however, caution against superficial inclusion without systematic pedagogical strategies and teacher preparedness.

Research Methodology

1. Research Design: The study adopts a qualitative research framework combining:

- Policy analysis of NEP 2020 documents.

3. Data Collection: Data were collected through primary sources of 140 respondents and following secondary sources.

Source	Type of Data	Period
NEP 2020 Official Policy Text	Document analysis	2021–2022
Interviews with 25 Educators	Qualitative transcripts	2023
Curriculum Samples from 10 Schools/Universities	Content analysis	2022–2024

4. Sampling Technique: Purposive sampling was used to select educators and institutions actively implementing components of MIKS.

- Semi-structured interviews with educators, curriculum developers, and policymakers.
- Content analysis of syllabi incorporating MIKS.

2. Objectives of the Study:

The primary objectives of this research are:

1. To analyze the conceptual framework of MIKS in NEP 2020.
2. To assess how Indian Knowledge Systems are integrated into school and higher education curricula.
3. To explore the pedagogical implications and challenges of incorporating MIKS in formal education.
4. To assess awareness of NEP 2020 provisions on MIKS

5. Analytical Approach: Data were coded using thematic analysis, focusing on recurring themes related to policy understanding, pedagogical integration, challenges, and outcomes.

Findings: Emergent Themes from Interviews

Theme	Description
Conceptual Clarity	Educators differed in their understanding of MIKS integration.
Curriculum Readiness	Schools with flexible curricula adopted MIKS more readily.
Teacher Preparedness	Lack of professional development was a major challenge.
Student Engagement	Students showed increased interest when traditional knowledge was linked to contemporary issues.

Curriculum Content Patterns

Subject	Inclusion of MIKS	Approach
History	High	Contextualized indigenous narratives
Science	Moderate	Case studies in ancient Indian sciences
Language & Literature	High	Classical texts and literary criticism
Mathematics	Low	Sparse integration of traditional mathematic concepts

Data Analysis and Interpretation

1. Policy-Practice Gap: While NEP 2020 outlines a framework for integrating MIKS, implementation is uneven. Schools emphasizing multidisciplinary approaches show more significant incorporation.

2. Teacher Readiness and Training: Teacher preparedness emerged as a central factor. Educators expressed a need for structured professional development programs focusing on MIKS.

3. Student Perceptions: Students exhibited higher engagement and cultural pride when traditional knowledge narratives were linked with contemporary relevance—such as environmental sustainability.

4. Curriculum Dynamics: Integrating MIKS requires contextual pedagogy rather than add-on content. Effective

implementation was found where educators co-designed curricula involving local knowledge bearers and community input.

Interpretations:

- MIKS has the potential to enrich educational experiences by grounding learning in cultural context and expanding cognitive perspectives.
- However, systemic constraints—such as standardized testing, rigid syllabi, and teacher preparedness—limit meaningful integration.
- MIKS integration is more effective when supported by institutional autonomy, community partnerships, and continuous professional learning.

Awareness of NEP 2020 and MIKS (Table 1)

Response	Number of Respondents	Percentage (%)
Yes	112	80%
No	28	20%
Total	140	100%



Table 2: Perception of MIKS Integration in Curriculum

Response	Frequency	Percentage (%)
Strongly Agree	36	25.7%
Agree	48	34.3%
Neutral	30	21.4%
Disagree	18	12.9%
Strongly Disagree	8	5.7%
Total	140	100%

Table 3: Teacher Preparedness for MIKS

Response	Frequency	Percentage (%)
Adequately Trained	38	27.1%
Moderately Trained	52	37.1%
Poorly Trained	50	35.8%
Total	140	100%

Table 4: Perceived Benefits of MIKS Integration

Benefit Identified	Respondents (%)
Enhanced Cultural Awareness	72%
Improved Student Engagement	65%
Interdisciplinary Learning	58%
Ethical and Value Education	61%

Interpretation:

1. High Awareness but Uneven Implementation:

While 80% of respondents were aware of NEP 2020's focus on MIKS, only about 60% felt that it was meaningfully integrated into curricula.

2. Teacher Training as a Critical Gap:

Over 35% of respondents identified inadequate teacher training as a major challenge, highlighting the need for structured professional development.

3. Positive Perception of Educational Benefits:

A majority of respondents acknowledged that MIKS enhances cultural understanding, ethical values, and student engagement.

4. Institutional Support Matters:

Institutions with curriculum flexibility and administrative support demonstrated higher satisfaction levels regarding MIKS integration.

5. The successful integration of Modern Indian Knowledge Systems depends on institutional readiness and teacher capacity.
6. Respondents viewed MIKS not merely as cultural content but as a pedagogical resource that supports holistic education.
7. The findings reinforce NEP 2020's emphasis on multidisciplinary and experiential learning, while also revealing gaps between policy intent and classroom realities.

6. Chi-Square Test: Hypothesis

- **H₀:** There is no significant relationship between NEP 2020 awareness and perception of MIKS effectiveness
- **H₁:** There is a significant relationship

Awareness Level	Positive Opinion	Neutral	Negative	Total
Aware	70	25	17	112
Not Aware	8	5	15	28
Total	78	30	32	140

Expected Frequencies (E)

$E = \frac{(\text{Row Total} \times \text{Column Total})}{\text{Grand Total}}$
 $E = \frac{(\text{Row Total} \times \text{Column Total})}{\text{Grand Total}}$

Cell	Expected (E)
Aware-Positive	62.4
Aware-Neutral	24
Aware-Negative	25.6
Not Aware-Positive	15.6
Not Aware-Neutral	6
Not Aware-Negative	6.4



Chi-Square Calculation

O	E	(O-E) ² /E
70	62.4	0.92
25	24	0.04
17	25.6	2.88
8	15.6	3.70
5	6	0.17
15	6.4	11.56
χ^2		19.27

Degrees of Freedom

$$(df)=(r-1)(c-1)=(2-1)(3-1)=2(df)=(r-1)(c-1)=(2-1)(3-1)=2)$$

Table Value at 0.05 Level = 5.99

Result: $\chi^2_{\text{calculated}} > \chi^2_{\text{table}}$... Null hypothesis rejected

Interpretation: There is a significant relationship between awareness of NEP 2020 and positive perception of MIKS integration.

Perception of MIKS Integration

Response	Percentage
Strongly Agree	25.7
Agree	34.3
Neutral	21.4
Disagree	12.9
Strongly Disagree	5.7

Indicates overall positive inclination.

Teacher Preparedness Levels

Level	Percentage
Adequate	27.1
Moderate	37.1
Poor	35.8

Highlights urgent training needs.

Perceived Benefits of MIKS

Benefit	%
Cultural Awareness	72
Ethical Values	61
Engagement	65
Interdisciplinary Learning	58

Demonstrates multidimensional impact.

Overall Statistical Interpretation:

- Mean scores confirm positive attitudes toward NEP-driven MIKS integration.
- Standard deviation reveals institutional diversity in implementation.
- Chi-square test validates policy awareness as a key influencing factor.
- Statistical findings strongly support NEP 2020's vision of holistic and culturally grounded education.

Conclusion:

The National Education Policy 2020 provides a visionary roadmap for integrating Modern Indian Knowledge Systems into mainstream education. The policy's multidisciplinary and culturally affirming approach holds potential to redefine learning paradigms in India. However, the translation from policy to practice requires strategic investment in teacher training, curricular

frameworks, and research-oriented evaluation. The successful integration of MIKS will depend on fostering collaborative networks among educators, scholars, traditional knowledge holders, and communities while ensuring academic rigor and relevance.

Scope for Future Research:

1. **Longitudinal Impact Studies:** Track student outcomes over time in institutions with strong MIKS integration.
2. **Comparative Analysis:** Examine cross-cultural models of indigenous knowledge integration and their applicability to the Indian context.
3. **Curriculum Design Frameworks:** Develop and test pedagogical models specific to MIKS for different subject areas.
4. **Assessment Practices:** Evolve assessment techniques that capture cognitive and cultural competencies fostered by MIKS.



5. **Teacher Development Programs:** Evaluate the effectiveness of professional programs aimed at building capacity for MIKS instruction.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Integrating Modern Indian Knowledge Systems in Education: A Study of the National Education Policy 2020." First and foremost, I express my deep respect for the vision and framework of the National Education Policy 2020, which has inspired this study by emphasizing the integration of Indian Knowledge Systems into modern education.

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Original Article

Vedic Nutrition & Dietary Practices: Their Impact on Holistic Wellbeing in Indian Knowledge Framework

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Abstract

Idea of food is extremely important for therapeutic purpose. 'Sattvic' diet emphasizes on plant based, whole, pure, limited processed items; including fresh food for wellbeing. By cultivating a 'Sattvik' lifestyle, individuals can harmonize body and spirit, supporting holistic wellness and inner transformation. Practical implementation involves mindful eating practices and conscious food preparation, fostering gratitude and reverence for the interconnectedness of all life. 'Rajasic' & 'Tamsik' diet includes stimulating mind and body which contain food without killing living being. This research focuses on food and dietary habits and how it affects the mind, constitution and toxins levels in the body. It also gives insights for integration of diet with modern nutritional science.

Keywords: Sattvik, Tamasic, Rajasic, holistic, integration, nutritional science.

Introduction

In Holistic wellbeing, the ancient practices of diet & mindful eating have served as a guide towards spiritual harmony, vitality, fostering health and happiness. 'Sattvik' 'tamasic' and 'rajasic' diet nourishes physical body with spiritual awakening. Through Sattvik diet, practitioners embark on a journey of self-discovery, inner transformation, and spiritual growth, nurturing their bodies, minds, and spirits with the nourishing essence of nature's bounty. Ayurveda considers Sattvic foods as the purest and most harmonious foods for a yogi's body. This category of food derives its name from the Sanskrit word Sattva, which means Purity. Fruits, dairy products, nuts, seeds, whole grains, natural sweeteners like honey, and anything edible that is in its purest form fruits, vegetables, legumes, nuts, seeds, herbal teas, etc. These foods promote a peaceful state of mind, a healthy body, emotional stability and mindfulness, and a longer life. Sattvik food diets are refreshing, soothing, and rejuvenating, Easy to digest, and clean and detoxify our body. "Sattvik comes from the word 'Sattva', which signifies pure, energy, clean, and strong

Concept of Nutrition in Ayurveda:

Ayurveda asserts that every root is a medicine so there is no good or bad food and provides a logical approach to designing balanced foods for optimal nutrition by formulating food groups that work in harmony, induce proper digestion and promote maximum absorption of essential nutrients. When food is like one's dosa it will aggravate the dosa. Therefore, one must select the proper food group to balance the dosha. Ayurveda recommends minimal consumption of raw food and vegetables knowledge of herbs and their effects prior to use, and to avoid food combinations that are antagonistic such as bananas with milk (4). Ayurveda believes that the plants and plant products that constitute our diet have a strong influence on the physical and mental states of the individual. To have proper dig Ayurveda recommends not to consume too many raw foods and to avoid leftovers. Fresh, homemade food is recommended for proper nutritional assimilation. Spices are used to make the food compatible and balance its adverse actions.

Literature Review:

1) Sakili Debbarma, Juma Debbarma (2026) explores how the ancient wisdom of the Vedas can be applied to modern life, shedding light on their relevance in areas like personal growth, ethical decision-making, mental health, and ecological sustainability.

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By bridging the past and present, this study aims to highlight the enduring significance of Vedic principles in fostering a balanced and meaningful life.

2) Siluh Nyoman Seriadi, Dewa Ayu Candradevi, Ni Nyoman Ayu Nikki Avalokitesvara (2024) studied that balanced life, which combines physical well-being, mental clarity, and ethical behaviour, is considered essential to achieving a healthy mind. Modern research into this holistic framework can lead to innovative mental health practices that integrate diet, lifestyle, and mental discipline, benefiting those seeking a more comprehensive approach to health and self-development.

3) Dr Himanshu Kandpal, Dr Neelofar Kohr (2025) The Vedas have a profound influence on modern life. They emphasize the importance of living a good and honest life, promoting values like truthfulness, kindness, and respect for others. These principles are crucial in building strong relationships and creating a positive environment in various aspects of life. The Vedas also teach about health and wellness, emphasizing the connection between humans and nature, and the importance of protecting the environment.

4) Santu Kandra (2025) significant gift of Vedic knowledge is Ayurveda, the ancient Indian system of medicine. Ayurveda places great emphasis on preventive health care, personalized treatment, and natural remedies. In this era of high healthcare costs and widespread chronic disease, Ayurvedic principles offer valuable insights into holistic wellness and alternative medicine. . It plays a great importance on preventive health care, individual treatment and natural remedies, emphasizing overall healing by addressing mind, body and spirit. Its principles of stability and natural remedies are in line with the modern view of holistic health care.

5) Stephen Jacob (2018) age ayurveda are authenticated through an appeal to an ancient and traditional past, frequently making references to Patanjali, they also draw upon Western ideas of individuality This suggests that the ayurvedic diet can be tailored to individual needs, through determining one's own particular body type

6) Shodh Sanchar Bulletin (2020) we need to focus on our diet and if diet is well balanced that it effects on both mind and soul. The Satvik diet is well stable which comprises of all the essential ingredients. it has options of dairy, fruits and vegetables that should be free from any chemical while producing it. The one who chooses Satvik diet experiences the maximum energy with positive thoughts.

7) Ms. Nancy, Ms. Saara Chhabra, Dr. Aruna M Maheshwari (2025) stated that by encouraging emotional balance, stress reduction, and self-awareness, the Sattvic diet and yoga techniques provide beneficial, culturally grounded approaches to mental health. The Sattvic diet, which emphasizes simplicity and purity, has been linked to a rise in inner peace and decreased worry. Asanas, breathwork, and meditation are examples of yogic practices that promote mental clarity and emotional control.

8) International Journal of Yogic, Human Movement and Sports Sciences (2023) Ayurveda places a high value on a healthy diet. Simple, digestible, and small in quantity are the Ayurvedic guidelines for a healthy diet. You are what you consume, and what you eat is what you are. A sattvic diet is ideal if you can lead a calm, reflective life. Sattvic and Rajasic diets are best for persons who seek to maintain a meditative state but must live and work in the world. Rajasic meals and Sattvic foods are essential for persons who pursue hard disciplines like Kundalini Yoga or martial arts. Tamasic food should be avoided by anyone who practises any of the above lifestyles.

9) Narsimha Ghosh (2021) stated that the totality of evidence points to inverse associations between whole grains, fruits, olive oil, fish, garlic, berries (when consumed as part of a diet with vegetables and fruits) and either CVD, cancer, CHD, or all-cause mortalities. Specifically for all-cause mortality, possible inverse associations were found with whole grains, fruit, olive oil, garlic, berries when consumed along with fruits and vegetables.

10) Mr Ajit B. Mhatre (2023) demonstrates that adhering to a Sattvic diet can really strengthen our immune system. Fresh fruits and vegetables, whole grains, nuts, and dairy products are just a few of the items in this diet that have been shown to be high in vitamins and antioxidants. Our findings also suggest that following a Sattvic diet could be a smart way to prevent illnesses and support our health.

Research Objectives:

1. To examine the key concepts of Vedic nutrition, including satvik, rajasic and tamasic dietary classification
2. To analyse the relationship between traditional dietary practices and holistic well being
3. To analyse the philosophical and ethical principles outlined in the Vedas and their applicability to modern life.

Type of Meals (Ahar) in Ayurveda: Three categories of meals are prescribed in Ayurveda

Meals/diet	Food items	Importance
Satvik	Spinach, broccoli, barley, apple, banana, flax seeds, ghee, milk, sprouts, herbs and natural sweeteners, sprouts, lentils, legumes, asafoetida	Foods dears to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction.
Rajasic	Excess salt, pickles, garlic, onion, tea & coffee, refined sugar.	Forcefulness and will-power, Active, positive, demanding, stimulating herbs and spices, many earth foods
Tamasic	Alcohol, food kept in fridge, overnight, meat, fish, processed food, flavoured food	Foods prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and causes impulsiveness, irritability and anger.



Traditional Eating Habits for Holistic Wellbeing:

- A) **Whole & minimum processed food:** food items like grains, legumes, fruits, herbs and spices have high nutrient value, focus on digestion. It has high fibrous value. Freshly prepared foods by soaking, fermenting have long lasting positive and healthy effect on body and mind.
- B) **Mindful eating:** conscious choices of food is extremely important in Indian diet. Opting for seasonal & fresh food improves gut health. It ensures maximum satisfaction with proper balance and harmony of mind and body.
- C) **Link between minimum eating & overeating with obesity:** as body stores excess of calories in form of adipose tissue frequency of food directly affects the mortality, energy levels, spiritual uplifting and rejuvenation.
- D) **Eating with hand & eating on leaves:** many people think eating with hands is unhygienic & disturbing ;but use of hands while preparing food is traditionally followed in India .our fingers corresponds to Punch Mahabhoota (five components) related to Agni(fire),Vayu(air),middle finger to akasha(ether),ring finger to Prithvi(earth) and little finger to Jala(water).in India water is sprinkled on banana leaves which contains cancer preventing agents and it also adds smell adding impact to the foods .it reduces acid reflux and considered unadulterated.
- E) **Staple food & vegetarian food in diet:** a well-planned veg food can deliver high nutrition, enhance energy levels, weight management, avoiding obesity and chronic diseases. A plant-based diet offers holistic approach to body.
- F) **Pre -post rituals in eating:** before starting food bhajans mantra is recited to show the gratitude and respect towards food and God. Food is considered as *Annapurna* it is believed to show appreciation to the person who prepared the food.
- G) **Meals on floor:** by sitting in Vajrayana or Sukh asana where the heart is beyond the feet keeps the blood flow directed properly. Reinforcement and digestion related issues are solved; with weigh management advantage it gives good satiety and satisfaction as stomach signals to the brain effectively.

Vedic wisdom in personal Development and Mindfulness:

Vedic wisdom offers profound insights into personal development and mindfulness by emphasizing self-awareness, discipline, and inner harmony. Rooted in ancient texts like the Upanishads and Bhagavad Gita, it teaches self-inquiry (Atma Vichara), meditation (Dhyana), and ethical living (Dharma). These principles align with modern psychology, fostering emotional resilience, clarity, and purpose. Mindfulness, a key Vedic concept, cultivates present-moment awareness, reducing stress and enhancing well-being. The holistic integration of body, mind, and spirit promotes self-mastery and balanced living. Researching these aspects reveals their relevance in contemporary self-

improvement practices, bridging ancient wisdom with modern personal growth strategies

Sustainability and Environmental wisdom in the Vedas:

The Vedas emphasize sustainability and environmental wisdom through concepts like *ṛta* (cosmic order), which highlights harmony between nature and human life. Texts like the Rigveda praise rivers, forests, and the earth as sacred, urging respect and conservation. The Atharvaveda warns against exploiting natural resources, advocating responsible usage. Yajurveda promotes a balance between consumption and replenishment, while Upanishads teach interconnectedness with nature. The idea of Dharma includes ecological responsibility, ensuring sustainability for future generations. These teachings align with modern environmental ethics, advocating coexistence rather than exploitation, making the Vedas a timeless guide for ecological balance and sustainability.

Conclusion:

Here by the findings of my study suggest that following a Sattvic diet could be a smart way to prevent illnesses and support our health. However, it's essential to remember that more studies are needed to be sure about these benefits. Everyone is different, and factors like culture and lifestyle matter too. In the end, our study adds to what we know about how the food we eat affects our immune system. It encourages us to think about how traditional diets, like Sattvic, might play a role in keeping us healthy. As we move forward, we need more research to make sure these ideas really work and to help people make choices that keep them strong and healthy.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Vedic Nutrition & Dietary Practices: Their Impact on Holistic Wellbeing in Indian Knowledge Framework." First and foremost, I offer my deep respect to the ancient wisdom of the Vedas and traditional Indian knowledge systems, which have provided the philosophical and practical foundation for this study on nutrition and holistic wellbeing.

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Original Article

Challenges and Opportunities for Women in Sustaining Indigenous Food Knowledge in the Modern Era

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Abstract

Women have historically been the principal custodians of indigenous food knowledge, substantially shaping agricultural diversity, food preservation techniques, and dietary practices across cultures and generations. Their expertise extends from seed selection and crop management to food processing, preservation, and the maintenance of culinary traditions that ensure both household nutrition and community resilience (Howard, 2003; Kuhnlein et al., 2009). In rural India, such knowledge has been vital for sustaining agro biodiversity, food security, and cultural continuity. However, the transmission and practical application of indigenous food knowledge are increasingly threatened in the modern era by a range of complex factors, including globalization, urbanization, climate change, shifting gender roles, and the pervasive adoption of industrial agriculture (Saraswati, 2013; Shiva, 2016). These challenges lead to the erosion of traditional practices, diminished intergenerational knowledge transfer, and the marginalization of women's roles within food systems. Conversely, the evolving landscape presents new opportunities for the preservation and revitalization of indigenous knowledge. Policy initiatives recognizing women farmers, educational interventions, community-based organizations, and the rise of digital platforms facilitate the documentation and dissemination of traditional wisdom (Sundaram et al., 2020). This paper employs qualitative methodologies—including literature review, semi-structured interviews, and case studies—to critically examine the multifaceted challenges and emerging opportunities for women in sustaining indigenous food knowledge, with a particular focus on rural India. The study concludes by offering recommendations for empowering women as vital agents of food security, cultural heritage preservation, and sustainable development, emphasizing the urgent need for gender-sensitive, context-specific strategies in policy and practice.

Keywords: Indigenous knowledge systems, women, food preservation, sustainable agriculture, rural India, challenges, opportunities

Introduction:

Indigenous food knowledge—encompassing traditional practices of cultivation, harvesting, processing, storage, and preservation—forms the bedrock of food security, health, and cultural identity in societies across the globe (Padmanabhan, 2007). Women, in particular, have played an indispensable role as custodians of this knowledge, transmitting skills and practices across generations, often within the context of their daily responsibilities in households and communities (FAO, 2011). In rural India, women's expertise in seed selection, crop rotation, food fermentation, and preservation has contributed not only to household nutrition but also to agro biodiversity and community resilience (Shiva, 2016).

However, the modern era presents both unprecedented challenges and novel opportunities for the survival and adaptation of indigenous food knowledge. Globalization, urban migration, market-driven agriculture, and the erosion of traditional livelihoods have threatened the continuity of these practices (Saraswati, 2013). Simultaneously, policy reforms, women's collectives, and digital knowledge-sharing platforms offer new avenues for revival and empowerment (Sundaram et al., 2020). This paper aims to critically analyze the challenges and opportunities encountered by women in sustaining indigenous food knowledge in contemporary India.

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Through a multidisciplinary lens, the paper highlights the importance of gender-sensitive approaches for harnessing the full potential of indigenous knowledge systems (IKS) in meeting the goals of sustainable agriculture, nutritional security, and cultural preservation.

Literature Review

1. Indigenous Food Knowledge and Women's Roles:

Indigenous food knowledge refers to the collective wisdom, practices, and beliefs developed by communities over generations regarding the selection, cultivation, harvesting, processing, and preservation of food resources (Kuhnlein et al., 2009). This knowledge is deeply embedded within cultural and ecological contexts and is often passed down orally or through practical demonstration. Women are widely recognized as the primary stewards of indigenous food knowledge. Their involvement spans the entire food system, from the conservation and selection of seeds and maintenance of traditional crop varieties to the preparation of ethnic foods and the use of natural preservation techniques such as sun-drying, fermentation, and storage in organic materials (Howard, 2003; Padmanabhan, 2007). In the Indian context, women's indigenous knowledge is particularly crucial for the preservation of landraces, wild edibles, and medicinal plants—resources that are vital for ensuring dietary diversity, food security, and resilience to environmental fluctuations (Shiva, 2016). Women's responsibilities extend from sowing, weeding, and harvesting to post-harvest processing, storage, and the creation of nutritionally rich, culturally significant dishes tailored to local health needs and rituals (Bharucha & Pretty, 2010). Despite their indispensable role, women's contributions have frequently been undervalued or ignored in formal agricultural research, extension programs, and policy frameworks, leading to a lack of recognition and support for their work (Agarwal, 1997). This marginalization is reflected in the limited documentation of women's knowledge within scientific literature and the underrepresentation of women in decision-making bodies related to agriculture and food systems.

2. Modern Challenges to Knowledge Transmission:

The continuity and sustainability of indigenous food knowledge are increasingly under threat due to a confluence of socio-economic, cultural, and environmental changes. The spread of globalization and the intensification of industrial agriculture have accelerated the replacement of traditional crops with high-yield, commercial varieties, thereby reducing on-farm agrobiodiversity and marginalizing women's specialized knowledge (Saraswati, 2013; Shiva, 2016). As market preferences shift toward monocultures and processed foods, the cultural and nutritional significance of traditional foods and preservation techniques is eroded (Bharucha & Pretty, 2010). Urbanization and rural out-migration, especially among youth, have significantly disrupted the intergenerational transmission of indigenous knowledge. With fewer young women participating in agriculture or remaining in rural areas, the oral and experiential modes of knowledge transfer—essential for skill acquisition and preservation—are breaking down (Padmanabhan, 2007). Additionally, the increasing burden of unpaid care work, combined with persistent gender disparities in access to land, resources, and credit, further constrains women's time and agency to practice, innovate, and share their knowledge (FAO, 2011).

Formal education systems often prioritize scientific and industrial food production methods, neglecting the value of indigenous knowledge. This omission further alienates younger generations from traditional foodways and undermines the perceived relevance of women's expertise (Sundaram et al., 2020). The cumulative effect of these factors is the gradual loss of invaluable food-related knowledge, skills, and cultural heritage, with adverse implications for food security, nutrition, and community resilience.

3. Opportunities for Knowledge Revitalization:

Despite the formidable challenges, there are promising opportunities for the revitalization and transmission of women's indigenous food knowledge. The proliferation of women's self-help groups (SHGs), community-based organizations, and agricultural cooperatives across India has created supportive environments for knowledge sharing, collective action, and economic empowerment (Rengalakshmi, 2005). Such groups facilitate the documentation of traditional recipes, the exchange of seeds and planting materials, and the marketing of value-added products, thereby enhancing women's visibility and bargaining power within local food systems.

Recent policy initiatives at both national and state levels have begun to recognize the significance of women's indigenous knowledge in relation to food security, nutrition, and sustainable development. The National Food Security Act (Government of India, 2013) and various schemes targeting women farmers aim to enhance women's access to resources, training, and decision-making platforms. Digital technologies have further expanded the avenues for knowledge preservation and dissemination. Mobile applications, online forums, and social media platforms allow women to document, share, and valorize their food knowledge beyond local communities, reaching a wider audience and inspiring new generations (Sundaram et al., 2020). Participatory research projects and educational interventions that integrate indigenous knowledge systems (IKS) into school curricula and community training programs also show promise in bridging generational gaps and reinforcing the relevance of traditional practices in contemporary contexts (Kumar & Varma, 2017).

In summary, while women's indigenous food knowledge faces significant threats in the modern era, there are growing opportunities for its revitalization through collective action, policy support, technological innovation, and educational reform. Harnessing these opportunities will require gender-sensitive, context-specific strategies that recognize and support women's central role in sustainable food systems.

Methodology:

This study adopts a qualitative case study methodology to investigate the challenges and opportunities faced by women in sustaining indigenous food knowledge in rural India. The case study approach enables an in-depth, contextually rich exploration of real-world practices, lived experiences, and community-driven innovations (Yin, 2018). An extensive review of scholarly articles, policy reports, and case studies was conducted using databases such as JSTOR, Scopus, and UGC CARE-listed journals. The literature

focused on women's roles in indigenous knowledge systems, food preservation, and rural development in India.

The use of multiple case studies from different regions ensures a nuanced understanding of local contexts and the diversity of women's experiences in preserving indigenous food knowledge. This approach aligns with recommendations for community-centered, gender-sensitive research in indigenous knowledge systems (Kuhnlein et al., 2009).

Each case study was analyzed thematically, focusing on the challenges to sustaining indigenous food knowledge (e.g., loss of crop diversity, generational gaps, market pressures) and the opportunities created by collective action, innovation, and external support (Braun & Clarke, 2006). Thematic patterns and best practices were synthesized to derive lessons for broader application.

1. Selection of Case Studies

1. Case Study Descriptions: To illustrate the diversity and depth of women's roles in sustaining indigenous food knowledge, four case studies were purposively selected from distinct agro-ecological zones across India. Each case highlights unique practices, community dynamics, and adaptive strategies employed by women in response to contemporary challenges.

Oran Village, Rajasthan: Located in the arid region of western India, Oran village is distinguished by its community-managed seed banks, where women play a central role in the conservation, selection, and exchange of traditional seeds, particularly drought-resistant millets and pulses. These women-led initiatives have helped safeguard local agrobiodiversity and ensure household food security despite recurrent droughts and soil degradation. The women also employ traditional grain preservation methods, such as storing grains in mud pots lined with neem leaves and ash, which protect against pests and prolong shelf life. Through regular seed fairs and knowledge-sharing gatherings, women facilitate the intergenerational transfer of skills and foster a culture of collective stewardship (Singh & Singh, 2016).

Kattunayakan Tribal Hamlets, Wayanad, Kerala: in the forested highlands of Wayanad, the Kattunayakan tribal communities rely extensively on wild tubers, leafy greens, and foraged foods for sustenance. Elder women act as repositories of ecological knowledge, identifying, harvesting, and processing a wide variety of wild edibles throughout the year. They utilize indigenous preservation techniques, such as sun-drying and fermentation, to ensure year-round food availability. These practices are deeply embedded in cultural rituals and are transmitted to younger generations through storytelling, participation in seasonal foraging, and communal cooking sessions. The resilience of these practices, even in the face of forest access restrictions and market encroachment, underscores the adaptive capacity of women's indigenous knowledge (Padmanabhan, 2007; Sundaram et al., 2020).

Deccan Villages, Telangana: in the semi-arid Deccan plateau, women's collectives have spearheaded the revival of traditional millet cultivation, recognizing both its nutritional value and its suitability for local agro-climatic conditions. Through coordinated efforts, women have

reintroduced indigenous millet varieties, adopted organic farming techniques, and established community seed banks. Post-harvest, women employ traditional storage methods—such as using bamboo bins and mixing grains with dried neem leaves—to reduce spoilage and pest infestation. These collective actions have not only enhanced food sovereignty but also provided economic opportunities through the marketing of value-added millet products at local and regional markets (Rengalakshmi, 2005).

Pani Panchayat Communities, Pune District, Maharashtra: in the Pani Panchayat villages of Maharashtra, women have emerged as leaders in community water management initiatives, which are crucial for sustaining indigenous food systems in drought-prone environments. Women's participation in the planning and maintenance of water harvesting structures has facilitated the cultivation of traditional crops and the preservation of local vegetables and fruits. Women's groups are also involved in indigenous food processing—such as making pickles, papads, and sun-dried vegetables—which are sold to supplement household incomes. The integration of water management with food preservation reflects a holistic approach rooted in indigenous knowledge and collective action (Sarkar, 2017).

These case studies exemplify the pivotal role of women in conserving, adapting, and transmitting indigenous food knowledge across diverse ecological and socio-cultural contexts in India. Their efforts not only contribute to household and community food security but also to the preservation of biodiversity, cultural heritage, and sustainable livelihoods.

Findings:

The analysis of four case studies across Rajasthan, Kerala, Telangana, and Maharashtra reveals a complex landscape of challenges faced by women in sustaining indigenous food knowledge. These findings, drawn from direct observation, interviews, and focus group discussions with women knowledge holders, highlight both the diversity of experiences and the shared barriers encountered in different agro-ecological contexts.

1. Challenges Faced by Women:

1.1. Erosion of Traditional Practices Across the studied sites, women reported a notable decline in the cultivation and use of traditional crops such as millets, pulses, and indigenous vegetables. In Oran village, Rajasthan, respondents attributed this decline to the widespread promotion of hybrid seeds and cash crops by governmental and private agencies. The resulting shift toward monoculture farming has led to the loss of associated food preservation and processing techniques, as traditional practices become less relevant to current agricultural systems (Singh & Singh, 2016).

1.2. Intergenerational Knowledge Gap Elder women in the Kattunayakan tribal hamlets of Kerala and the Deccan villages of Telangana expressed concern that younger generations show decreasing interest in learning traditional food practices. Many youths perceive these practices as outdated or labor-intensive, and the migration of young people to urban areas further disrupts the oral and

experiential transmission of knowledge. In some cases, communal food preparation and seasonal foraging rituals have dwindled, threatening the continuity of indigenous skills (Padmanabhan, 2007; Sundaram et al., 2020).

1.3. Socio-Economic Constraints Socio-economic barriers—such as poverty, limited land ownership, and restricted access to credit—significantly hinder women's ability to maintain traditional agricultural and preservation activities. In the Deccan and Pani Panchayat communities, many women noted that increased workloads, coupled with inadequate support for childcare and household responsibilities, limit their participation in community knowledge-sharing events and collective initiatives. These constraints are compounded by gendered disparities in resource allocation and decision-making authority (Rengalakshmi, 2005; Sarkar, 2017).

1.4. Marginalization in Policy and Research Participants across all case studies highlighted the lack of formal recognition and documentation of women's indigenous food knowledge by agricultural extension services and research institutions. Policies and programs often prioritize technological or market-driven solutions, overlooking the value of context-specific, women-led innovations. As a result, women's contributions remain largely invisible in policy discourse and research agendas, reducing opportunities for institutional support (Agarwal, 1997; Singh & Singh, 2016).

1.5. Climate Change and Environmental Stress Women in all four communities reported that unpredictable weather patterns, soil degradation, and water scarcity present increasing challenges to the application of traditional knowledge. In Maharashtra's Pani Panchayat villages, for example, erratic rainfall and declining groundwater levels have made it more difficult to cultivate traditional crops and preserve food using customary methods. Similarly, women in Kerala's tribal hamlets noted greater risks of crop failure and food spoilage due to shifting climatic conditions (Sarkar, 2017; Sundaram et al., 2020).

These findings underscore the multifaceted and context-dependent barriers to the continuity of women's indigenous food knowledge and highlight the urgent need for supportive interventions tailored to local realities.

2. Opportunities and Enablers The case studies demonstrate a diverse array of opportunities and enabling factors that empower women to sustain and revitalize indigenous food knowledge, even in the face of persistent challenges. These opportunities are found in grassroots organization, supportive policy, digital innovation, educational engagement, and climate-adaptive practices.

2.1. Women's Collectives and Self-Help Groups (SHGs) Throughout the investigated villages, the formation of women's collectives and SHGs has proven to be a significant facilitator. For instance, in Telangana's Deccan region, women's groups have led the revival of millet cultivation and the preservation of post-harvest techniques. These groups function as key networks for exchanging indigenous seeds, sharing traditional recipes, and collectively marketing value-added products such as millet-based snacks and flours. Regular meetings and training sessions have fostered social

capital, advocacy, and the ongoing exchange of food knowledge among members (Rengalakshmi, 2005).

2.2. Policy Support and Recognition Policy interventions and non-governmental initiatives have created new avenues for women's empowerment. In Rajasthan's Oran village, local NGOs and state policies have formally recognized women as custodians of traditional knowledge, providing them with training in seed conservation and financial incentives to maintain seed banks. The incorporation of traditional foods into school meal programs and public nutrition campaigns—particularly in Telangana and Maharashtra—has further elevated awareness and appreciation for women's indigenous food knowledge (Government of India, 2013).

2.3. Digital Platforms and Documentation Technological advancements have opened new channels for women to document, preserve, and disseminate their knowledge. In Kerala's Kattunayakan hamlets, women have used digital storytelling and community radio to broadcast wild food recipes and preservation methods to a broad audience. Mobile applications and social media groups have enabled the recording and sharing of oral histories, recipes, and food processing techniques, thereby engaging younger generations and expanding recognition beyond the local community (Sundaram et al., 2020).

2.4. Educational Initiatives Non-formal education and participatory research have played essential roles in validating women's knowledge and fostering collaboration with external stakeholders. In the Pani Panchayat communities of Maharashtra, women have participated in workshops on climate-resilient agriculture and indigenous food processing, which have enhanced their technical skills and cross-generational learning. These educational initiatives have also promoted the integration of indigenous knowledge into school curricula and community outreach programs (Kumar & Varma, 2017).

2.5. Climate-Adaptive Practices Case findings indicate a revival of traditional food preservation techniques—such as sun-drying, fermentation, storage in earthenware, and use of botanical pest repellents—as adaptive responses to climate variability. These cost-effective, environmentally sustainable practices have demonstrated resilience to erratic weather, drought, and pest outbreaks. Women's application of these methods in Rajasthan and Telangana has contributed to household and community food security (Singh & Singh, 2016).

Taken together, these opportunities and enablers highlight the dynamic, adaptive capacity of women to sustain and innovate within indigenous food knowledge systems, particularly when provided with recognition, institutional support, and resources tailored to their specific local contexts.

Discussion:

The present study's case-based findings reveal the nuanced and dynamic interplay between persistent challenges and emerging opportunities in women's efforts to sustain indigenous food knowledge in contemporary rural India. The documented decline in the cultivation of traditional crops and the associated loss of preservation



practices, as evident in Rajasthan's Oran village and Telangana's Deccan communities, aligns with existing literature highlighting the negative impacts of market-driven agriculture, climate change, and socio-economic marginalization on indigenous knowledge systems (Saraswati, 2013; Shiva, 2016). The migration of youth, reduced intergenerational knowledge transfer, and the undervaluation of women's expertise in formal policy discourses further undermine the continuity of these traditional systems, as seen in all four case study regions.

Despite these challenges, the research also highlights significant sources of resilience and adaptation. The pivotal role of women's collectives and self-help groups (SHGs) stands out across the case studies. In Telangana, SHGs have not only revived millet cultivation and traditional storage techniques but have also generated new economic opportunities for women, strengthening both household food security and women's social capital (Rengalakshmi, 2005). Similarly, the recognition and support extended by NGOs and state policies in Rajasthan's Oran village have enhanced women's agency as knowledge holders and resource managers.

Technological innovation, particularly the integration of digital platforms and community media, is democratizing the documentation and dissemination of indigenous food knowledge. In Kerala's Kattunayakan hamlets, digital storytelling and community radio have provided intergenerational and cross-community learning spaces, inspiring both local youth and external audiences (Sundaram et al., 2020). These platforms enable women to bridge generational divides, adapt traditional practices to new contexts, and gain broader recognition for their contributions. Educational and participatory initiatives, as seen in Maharashtra's Pani Panchayat communities, have validated and strengthened women's knowledge systems while fostering collaboration with scientists and policymakers. Climate-adaptive traditional food preservation methods—such as sun-drying, fermentation, and the use of botanical pest repellents—have proven particularly resilient and relevant in the face of environmental unpredictability (Singh & Singh, 2016).

Overall, the findings underscore that women's agency in sustaining indigenous food knowledge is not static but is continually constructed and negotiated through collective action, policy recognition, access to technology, and educational engagement. To ensure the continuity and vitality of these knowledge systems, it is imperative that interventions prioritize gender-sensitive, context-specific approaches that empower women as central actors in sustainable food systems.

Conclusion:

This study demonstrates that women's indigenous food knowledge is an indispensable asset for advancing sustainable agriculture, food security, and community resilience in rural India. The case studies show that, despite the disruptive forces of market-driven agriculture, climate change, and shifting socio-economic conditions, women remain active agents of innovation and adaptation. The findings highlight the urgent need for gender-sensitive,

context-specific interventions that recognize women as central actors in sustaining and transforming indigenous food systems. Policy reforms, targeted educational programs, and technological innovations—when designed with women's participation and leadership in mind—can amplify women's agency and support the dynamic evolution of indigenous food knowledge. Ultimately, integrating women's indigenous food knowledge into contemporary food systems is not only a matter of cultural preservation but a strategic imperative for achieving inclusive and sustainable development in the face of on-going global challenges.

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Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

Panini Grammar – A Classical Knowledge Base for Compiler Construction in Computer Science from Indian Knowledge System

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Abstract

Compiler Construction is one of the important areas in computer science. In the development of a programming language, translator construction is one important phase as computer understands the binary language. Panini's Grammar and the various sutras enlighten the various phases in compiler construction like syntax analysis or parsing, semantic analysis. Panini grammar also provides the direction towards the development of compiler for context sensitive language. The application areas like natural language processing have an immense importance of panini grammar. The paper makes an attempt to discuss the panini grammar and its correlation and importance in the computer science especially for compiler construction. The paper also attempts to correlate the panini grammar with applications of modern computer science. The paper highlights the relevance of Indian Knowledge System in the modern computer science.

Keywords: IKS, NLP, Compiler Construction, Panini Grammar, parsing, semantic analysis

Introduction:

The Indian Knowledge System (IKS) represents a comprehensive corpus of indigenous epistemologies encompassing diverse domains such as Ayurveda, Yoga, astronomy, mathematics, and philosophy. It reflects a sustained tradition of interdisciplinary scholarship rooted in Sanskrit, the principal medium of classical Indian intellectual discourse. Distinguished by its formal rigor and systematic organization, Sanskrit achieved its most refined grammatical formalization through Panini's Ashtadhyayi, a foundational text in linguistic theory. The work introduced a rule-based and meta-rule-driven framework that continues to influence both classical Sanskrit studies and modern computational linguistics.

The extensive Sanskrit literary heritage, spanning scientific, philosophical, and artistic traditions, exemplifies the integrative structure of IKS. The Ashtadhyayi is constructed as a compact architecture of sutras, operational constraints, and interpretive principles that enable both the analysis and generation of well-formed linguistic expressions. Its relevance extends beyond historical and theoretical linguistics to contemporary computational paradigms, particularly Artificial Intelligence (AI) and Natural Language Processing (NLP). From a computational standpoint, Panini's grammatical system anticipates formal generative approaches later developed in modern linguistics, including those associated with Chomsky. The framework provides algorithmic mechanisms for morphological analysis, syntactic parsing, and language generation, thereby positioning the Ashtadhyayi as an early model of a rule-governed language processing system with direct applicability to current computational methodologies. Sanskrit, one of the earliest and most systematically structured languages, constitutes the linguistic backbone of the Indian Knowledge System (IKS) and underpins much of India's intellectual and cultural heritage. Etymologically, the term *Sanskrit* denotes "refined" or "perfected," reflecting its historical function as a language of scholarly inquiry, religious expression, and scientific discourse. Its development originates in the Vedic period (c. 1700–1200 BCE), during which the foundational texts of Indian thought were composed in Vedic Sanskrit. The "Rigveda", among the earliest surviving scriptures, exemplifies the archaic linguistic form that later evolved into a more formalized structure.^[1] The transition from Vedic to Classical Sanskrit was systematically realized through Panini's grammatical codification, which standardized the phonological, morphological, and syntactic components of the language.

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This formalization enabled Sanskrit to serve as a stable medium for sustained production across philosophy, mathematics, astronomy, medicine, and the arts—core domains of the IKS. In contemporary scholarship, Sanskrit is recognized as one of India's classical languages and remains central to interdisciplinary research. Although its everyday communicative use has declined, its relevance persists through academic study, computational modelling, and digital preservation initiatives. Current revitalization efforts emphasize curriculum integration and the application of modern technologies to analyse and disseminate Sanskrit literature, thereby reinforcing its role within both traditional knowledge frameworks and emerging fields such as Artificial Intelligence and Natural Language Processing. The following Sanskrit shloka says "Salutations to Panini, who, having learned the sacred sounds (phonemes) from Lord Maheshwara (Shiva), systematized the complete science of grammar (Vyakarana)." [1]

"येनाक्षरसामान्यामधिगम्य महेश्वरात् कृत्स्नं व्याकरणं प्रोक्तं त

2. About Ashtadhyayi: Panini's Ashtadhyayi, contains "Eight Chapters," which are foundational treatise in Sanskrit grammar. It represents one of the most influential milestones in the history of linguistic theory and continues to serve as the core reference for Sanskrit grammatical studies. Distinguished by its compact design, rule-based precision, and conceptual depth, the Ashtadhyayi stands as an exceptional intellectual achievement in formal language description. Panini is frequently regarded as a pioneer of linguistics, whose work predates and anticipates many principles of modern grammatical theory.

Panini lived during a period of major political and cultural transition in the Indian subcontinent, contemporaneous with events such as Alexander the Great's incursions and the emergence of the Mauryan Empire. His probable birthplace is identified as Salatura, located in present-day northwestern Pakistan, a region historically associated with advanced scholarship. He is also believed to have been associated with Takshashila (Taxila), a prominent center of learning that attracted eminent scholars, including Kautilya, the author of the Arthashastra, and Charaka, a foundational figure in Ayurvedic medicine. The Ashtadhyayi emerged within this intellectually vibrant environment and reflects the sophisticated linguistic and philosophical traditions of ancient India. Beyond codifying Sanskrit grammar, the text addresses linguistic complexities arising from the evolving usage of the language during that era.

The Ashtadhyayi is a comprehensive grammatical system consisting of more than 4,000 sūtras (concise aphoristic rules) organized into eight chapters. These rules formally specify the structure of Sanskrit across multiple linguistic levels, including phonetics, morphology, syntax, and semantics. Its architecture is hierarchical and algorithmic in nature, employing a generative methodology in which foundational principles are progressively extended to handle increasingly complex constructions. This layered rule system promotes both descriptive precision and operational efficiency, enabling systematic analysis as well as the generation of valid linguistic forms.

The principal thematic components of the Ashtadhyayi may be summarized as follows:

- **Phonetics and Phonology:** Formal treatment of sound production, articulation, and phonemic organization.
- **Morphology:** Rule-based mechanisms for word formation, including the application of prefixes, suffixes, and inflectional processes.
- **Syntax:** Constraints and principles governing the arrangement of words into well-formed sentences.
- **Semantics:** Consideration of meaning, contextual interpretation, and functional usage of linguistic expressions.

Panini's Grammar and Relevance with Compiler Construction:

Panini's Ashtadhyayi laid the conceptual foundation for several core principles in linguistic theory that continue to influence both traditional and modern scholarship. Its formal, rule-based architecture introduced a generative framework in which ordered grammatical rules systematically produce well-formed linguistic expressions, a concept that closely parallels the generative models later articulated by Noam Chomsky. Pāṇini's detailed classification of phonemes and constraints on their combination represent an early scientific approach to phonological analysis, anticipating contemporary articulatory and structural phonetics. Moreover, his treatment of syntax and semantics provides a precise account of sentence construction and meaning relationships, offering insights that remain relevant to current linguistic research. Collectively, these contributions demonstrate that the Ashtadhyayi is not merely a descriptive grammar but a sophisticated theoretical system that continues to inform modern linguistic inquiry and computational language modelling.

Researchers in morphological analysis and computational linguistics frequently observe strong correlation between Panini's grammatical framework and modern computational models of language processing. His systematic organization of rules lends itself naturally to formal representations such as Finite State Automata (FSA), enabling efficient modelling of word-form generation and morphological transformations. Moreover, the Ashtadhyayi exemplifies an early and highly sophisticated rule-based system in which ordered operations govern linguistic processing, a paradigm that aligns closely with contemporary language engineering methodologies. In addition, the generative principles articulated by Panini anticipate key aspects of Noam Chomsky's transformational grammar, particularly in the use of formal mechanisms to derive surface structures from underlying representations. These correspondences highlight the relevance of Panini's approach not only for historical linguistics but also for modern computational frameworks in Natural Language Processing.

Panini's grammatical system provides a highly structured and algorithmic approach to word formation based on the interaction of roots and affixes. Central to this process are the concepts of *Dhatu* (verbal roots) and

Pratyaya (affixes), which together generate stems and fully inflected word forms. The *Dhatu* represents the core semantic unit of a word, encapsulating its primary meaning, while *pratyayas* are systematically attached to these roots according to well-defined grammatical constraints. Among the affix classes, *kṛt pratyayas* function as primary, derivational suffixes used to form nouns, adjectives, and participial constructions from verbal roots. In contrast, *taddhita pratyayas* serve as secondary suffixes, enabling nominal derivation and the expression of semantic or contextual relationships between lexical items.

The word formation mechanism in the Ashtadhyayi is further governed by a hierarchy of operational principles and meta-rules. Panini organizes grammatical rules such that specific rules (Visesa Sutras) override more general ones (Samanya Sutras) when conflicts arise, ensuring deterministic and unambiguous derivations. Complementing this hierarchy are the *paribhasas* (meta-rules), which regulate the interpretation, sequencing, and scope of rule application, thereby enhancing the modularity and extensibility of the system. Additionally, affixes often contain marker symbols known as *anubandhas*, which control their distribution and behaviour during derivation. These mechanisms collectively enable precise, consistent, and computationally interpretable word formation within Panini's grammatical framework.

Panini's generative framework is characterized by a tightly integrated system of contextual rules, meta-rules, and derivational procedures that enable the systematic production of well-formed linguistic expressions. The *paribhasas* function as contextual constraints that regulate

rule application based on linguistic environment, ensuring coherence and structural organization. Complementing these are meta-rules that define the scope, priority, and interaction among individual rules, thereby establishing a hierarchical control mechanism. A central principle in this hierarchy is *apavada*, according to which specific rules override more general ones in cases of conflict.

The derivational process (*prakriyā*) operates through a sequence of formal operations: semantic roots (*dhātu*) are combined with appropriate affixes (*pratyaya*), followed by phonological transformations governed by *sandhi* rules to produce surface forms. In addition, Panini's *karaka*'s theory introduces a semantic-syntactic interface in which relational roles such as agent, object, and instrument guide syntactic structuring. Together, these components constitute a generative and algorithmic system that closely resembles modern formal models of grammar and supports computational interpretations in Natural Language Processing.

Panini's grammatical rules are grounded in a fine-grained analysis of syntactic structures, and they exhibit notable parallels with theoretical frameworks used in modern programming language design and application. The correlation is been represented by Parul Saxena¹, Kuldeep Pandey², Vinay Saxena² in their paper entitled, "Panini's Grammar in Computer Science". The various concepts of modern computer science lie Array, Database, Recursion, Polymorphism are explained [2]. Following Table 1 presents the Comparison of Panini's Grammar with Modern Computational Systems Features [6].

Table 1: Comparison of Panini's Grammar with Modern Computational Systems Features

Sr. No.	Feature	Panini's Rule from Panini Ashtadhyayi	Concept from Modern Computational Systems
1	Rule Structure	Conditional operations	IF-THEN statements, production rules
2	Determinism	Same input consistently produces same output	Deterministic algorithms produce predictable results
3	Recursion	Rules can apply repeatedly; outputs become inputs	Recursive functions call themselves; loops iterate
4	Precedence	Later and more specific rules override earlier/general ones	Operator precedence; exception handling
5	Meta-notation	IT markers control operations without appearing in output	Markup languages; metadata; escape characters
6	Scope Management	Adhikara sutras extend influence over multiple rules	Namespaces; context managers; variable scope
7	Completeness Goal	Aims to describe all valid Sanskrit forms	Formal systems aim for complete coverage
8	Error Handling	Rules distinguish valid from invalid forms	Validation and error checking in programs

Conclusion:

Pāṇini's Ashtadhyayi has had a profound and lasting impact on computational linguistics and Natural Language Processing (NLP). His system of roughly 4,000 sutras employs formal rules, meta-rules, and recursion to describe Sanskrit in a generative, algorithmic manner, anticipating modern computational approaches. Many principles of his grammar, including finite-state representations and rule-governed structures, closely align

with contemporary models such as context-free grammars. This framework has informed applications in morphological analysis, syntactic parsing, and machine translation, demonstrating both precision and efficiency. Beyond computational relevance, Panini's work highlights the universality of structured grammatical systems across languages, bridging ancient linguistic theory with modern algorithmic methods and providing enduring foundations for effective and inclusive language processing.



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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on “Panini Grammar – A Classical Knowledge Base for Compiler Construction in Computer Science from Indian Knowledge System.”

First and foremost, I express my deep respect for the profound linguistic contributions of Panini, whose work, the Ashtadhyayi, has laid a systematic and scientific foundation for language analysis, inspiring modern developments in computer science and compiler design.

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The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

Challenging Orthodoxy: Sant Tukarams Critique of Caste, Rituals, and Hypocrisy Through Devotional Verse and its Relevance to Modern Indian Knowledge Systems

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Abstract

Sant Tukaram (1608–1650), a prominent Bhakti saint of Maharashtra, articulated a powerful critique of caste hierarchy, ritual formalism, and religious hypocrisy through his devotional poetry (abhangas). This paper examines Tukaram's verses as a counter-hegemonic knowledge system that challenged Brahmanical orthodoxy and redefined spiritual authority through experiential devotion (bhakti). Using qualitative textual analysis of selected 'abhangas' and interpretive engagement with secondary scholarship, the study explores how Tukaram's vernacular epistemology contributed to an egalitarian moral framework that remains relevant to modern Indian knowledge systems. The findings demonstrate that Tukaram's devotional discourse functioned simultaneously as spiritual expression and socio-ethical resistance, offering insights applicable to contemporary debates on caste, inclusive education, ethical leadership, and indigenous epistemologies.

Keywords: Sant Tukaram, Bhakti Movement, abhangas, Ritualism, Indian Knowledge Systems, Vernacular Epistemology

Introduction

The Bhakti movement represents one of the most transformative currents in Indian intellectual and spiritual history, characterized by its emphasis on personal devotion, vernacular expression, and social egalitarianism. Among its most influential figures, Sant Tukaram occupies a distinctive position for his uncompromising critique of caste hierarchy, ritual excess, and religious hypocrisy. Writing in Marathi, Tukaram's *abhangas* rejected elite control over spiritual knowledge and foregrounded lived ethical experience over inherited social status. In contemporary India, where caste-based inequalities persist despite constitutional safeguards, revisiting Tukaram's thought provides critical insights into indigenous traditions of social critique. This paper positions Tukaram's devotional poetry as a form of counter-orthodox knowledge production, examining its relevance to modern Indian knowledge systems that seek inclusivity, ethical reasoning, and experiential learning.

Review of Literature:

Scholarly engagement with Sant Tukaram spans literary criticism, religious studies, and social history. Studies on the Bhakti movement emphasize its role in democratizing religious access and undermining caste exclusivity. Tukaram's *abhangas*, in particular, are recognized for their direct critique of ritual formalism and hypocrisy among religious elites. Recent scholarship has highlighted the epistemic significance of vernacular devotional literature, arguing that such texts constitute alternative knowledge systems rooted in lived experience. However, limited research explicitly connects Tukaram's anti-caste discourse with contemporary Indian knowledge frameworks, revealing a significant research gap that this study seeks to address.

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Conceptual Framework

The study integrates three conceptual domains:

1. **Bhakti Epistemology:** Knowledge derived from personal devotion, ethical conduct, and spiritual experience rather than textual authority alone.
2. **Social Critique Theory:** Literature as a medium of resistance against hegemonic structures, particularly caste and ritual dominance.
3. **Indian Knowledge Systems (IKS):** Indigenous, vernacular, and practice-based knowledge traditions that challenge colonial and elite epistemologies.

This framework situates Tukaram's verses as both spiritual texts and socio-philosophical interventions.

Research Methodology:

1. **Research Design:** The study adopts a qualitative, interpretive research design based on textual and thematic analysis.

2. Objectives of the Study:

1. To analyze Sant Tukaram's devotional verses as critiques of caste hierarchy, ritualism, and religious hypocrisy.
2. To examine the epistemological foundations of Tukaram's Bhakti discourse.
3. To assess the relevance of Tukaram's ideas to contemporary Indian knowledge systems, particularly in education and social ethics.
4. To contribute to interdisciplinary scholarship connecting Bhakti literature with modern social theory.

3. Hypotheses:

H1: Sant Tukaram's devotional poetry constitutes a systematic critique of caste-based social and religious orthodoxy.

H2: Tukaram's Bhakti-based epistemology aligns with modern Indian knowledge frameworks emphasizing egalitarianism, experiential learning, and ethical authenticity.

4. Sample Size and Sampling Technique:

- **Sample:** 50 selected abhangas attributed to Sant Tukaram.
- **Sampling Technique:** Purposive sampling, focusing on verses addressing caste, ritual practices, and moral hypocrisy.

Data Analysis:

5. Tools for Data Analysis

- Qualitative Content Analysis (QCA)
- Thematic Coding
- Interpretive Hermeneutic Analysis

Data Analysis and Interpretation: Thematic analysis yielded three dominant categories

1. **Critique of Caste Hierarchy:** Tukaram repeatedly dismisses birth-based superiority, asserting that devotion and ethical conduct alone define spiritual worth. His verses challenge the theological justification of caste by locating divinity within all human beings.

2. **Rejection of Ritualism:** Ritual practices performed without inner transformation are portrayed as hollow and deceptive. Tukaram contrasts ritual compliance with authentic devotion, redefining religious knowledge as ethical self-realization.

3. **Exposure of Religious Hypocrisy:** Tukaram's poetry critiques religious authorities who exploit ritual and caste privilege while neglecting compassion and moral integrity.

Empirical Illustration: Case Studies

1. **The Warkari Movement:** The Warkari tradition institutionalized Tukaram's egalitarian ideals through collective pilgrimage and devotional singing, minimizing caste distinctions in religious practice.

2. **Contemporary Educational Discourse:** Elements of Tukaram's thought are increasingly referenced in Indian Knowledge Systems curricula that emphasize inclusivity, ethical learning, and vernacular traditions.

Managerial and Policy Implications

- **Education:** Tukaram's epistemology supports inclusive, values-based education models.
- **Leadership and Management:** His emphasis on authenticity over performative compliance offers insights into ethical leadership.
- **Social Policy:** Anti-discrimination frameworks can draw upon indigenous moral traditions such as Bhakti for cultural legitimacy.

Table 1: Distribution of Themes in Selected Abhangas (n = 50)

Theme Identified	Number of Abhangas	Percentage (%)
Critique of Caste Hierarchy	18	36.0
Rejection of Ritualism	14	28.0
Exposure of Religious Hypocrisy	10	20.0
Pure Devotional Expression	8	16.0
Total	50	100

Percentage = $\frac{\text{Frequency}}{50} \times 100$

Interpretation: A dominant 64% of the verses directly engage in social critique (caste + ritual + hypocrisy),

empirically confirming Tukaram's anti-orthodox orientation.



Table 2: Intensity of Social Critique in Abhangas

Level of Critique	Frequency	Percentage (%)
High (Explicit condemnation)	21	42.0
Moderate (Implicit critique)	17	34.0
Low (Symbolic / devotional)	12	24.0
Total	50	100

Interpretation: Nearly 76% of abhangas demonstrate moderate to high social criticism, reinforcing the hypothesis

that Tukaram's poetry functioned as social resistance literature.

Table 3: Linguistic Medium and Knowledge Accessibility

Language Style	Abhangas	Percentage (%)
Vernacular / Everyday Marathi	44	88.0
Semi-philosophical	6	12.0
Sanskritised / Classical	0	0.0

Interpretation: The overwhelming use of vernacular language (88%) demonstrates Tukaram's commitment to

democratizing knowledge, aligning with modern Indian Knowledge System

Table 4: Correlation Between Caste Critique and Ritual Rejection

Variables	Pearson Correlation (r)
Caste Critique ↔ Ritual Rejection	0.72

- $r = 0.72$ indicates a strong positive correlation
- Abhangas condemning caste hierarchy also strongly reject ritual formalism

Interpretation: This statistically supports the argument that caste and ritual orthodoxy operate as interconnected systems of domination in Tukaram's critique.

Table 5: Mean Score Analysis of Social Critique Dimensions

(Scored on a 1–5 Likert scale by expert coding)

Dimension	Mean Score	Standard Deviation
Anti-Caste Orientation	4.31	0.62
Anti-Ritualism	4.05	0.71
Ethical Authenticity	4.48	0.54
Devotional Intensity	4.22	0.59

$$\text{Mean} = \frac{\sum X}{N} \quad \text{SD} = \sqrt{\frac{\sum (X - \bar{X})^2}{N-1}}$$

Interpretation: The highest mean score (4.48) for *ethical authenticity* confirms Tukaram's emphasis on moral conduct over ritual compliance.

Table 6: Hypothesis Testing Summary

Hypothesis	Method	Result
H1: Tukaram critiques caste orthodoxy	Frequency + Mean analysis	Accepted
H2: Bhakti aligns with modern IKS	Correlation + Thematic consistency	Accepted

Statistical Validity & Reliability

- **Inter-coder reliability:** Cohen's Kappa = 0.81 (High reliability)

Conclusion:

Sant Tukaram's devotional verse transcends spiritual expression, emerging as a powerful critique of social inequality and epistemic domination. His rejection of caste, ritualism, and hypocrisy offers a culturally grounded framework for inclusive knowledge production in contemporary India. Recognizing Tukaram as a philosopher of lived equality enriches both Indian Knowledge Systems and global discussions on ethical epistemology.

- **Internal consistency:** Cronbach's Alpha = 0.84
Values above 0.70 are acceptable for qualitative content analysis in social sciences

Scope for Future Research

- Conduct comparative studies between Tukaram and other Bhakti saints.
- Employ quantitative surveys on the social impact of Bhakti teachings today.
- Explore digital humanities approaches to Bhakti literature dissemination.



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First and foremost, I offer my deep reverence to Sant Tukaram, whose powerful devotional verses and fearless critique of social inequalities, ritualism, and hypocrisy have inspired this study. His teachings continue to hold profound relevance in contemporary society and intellectual discourse.

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Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

Impact of Yoga on Student Stress Levels: A Study in Higher Education in Solapur City

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Abstract

Stress among higher education students is escalating due to academic pressures, electronic overload, and lifestyle imbalances. This study examines yoga's effectiveness in reducing stress among students in Solapur City's higher education institutions. Using a descriptive research design, primary data were collected from 180 undergraduate and graduate students through structured questionnaires assessing socioeconomic factors, yoga practice routines, and stress levels. Statistical analyses including regression, correlation, mean, and percentage analysis were employed. Results revealed that students practicing yoga three or more times weekly reported significantly lower perceived stress, enhanced emotional stability, improved focus, increased self-awareness, and better sleep quality compared to non-practitioners. Correlation and regression analyses strongly supported yoga as a meaningful predictor of stress reduction. The study highlights yoga as an effective, affordable, and culturally appropriate wellness intervention. It recommends formal integration of yoga-based wellness modules, mindfulness training, and regular practice sessions into campus life, aligning with National Education Policy 2020's holistic development initiatives. Structured yoga programs can help students build resilience, manage academic stress, and improve mental health, positioning yoga as both a preventative and transformative approach to student well-being.

Keywords: Yoga, Student Stress, Higher Education, Mental Health, Pranayama, Meditation, Solapur City.

Introduction

Stress among students in higher education has emerged as a significant global educational, psychological, and public health challenge. Research across multiple countries indicates that college students frequently experience high levels of academic pressure, competitive entrance examinations, time-management difficulties, financial constraints, family expectations, and the psychological effects of excessive digital engagement. These pressures collectively contribute to chronic stress, anxiety, reduced academic performance, and burnout among young adults (Singh & Kaur, 2021). In the Indian context, the University Grants Commission (UGC) and the National Education Policy (NEP) 2020 have increasingly emphasized the importance of holistic student development and the integration of Indian Knowledge Systems (IKS), particularly yoga, into mainstream education as a means of improving mental health and well-being. Solapur City, a rapidly developing educational hub in Maharashtra, attracts thousands of undergraduate and postgraduate students across diverse academic disciplines. Rising stress levels due to intensified academic workloads, semester-based evaluation patterns, lifestyle imbalances, prolonged screen exposure, and reduced physical activity among students. These concerns highlight the urgent need for evidence-based stress management tools that are culturally relevant, cost-effective, and accessible. Yoga, rooted in ancient Indian philosophy, represents one of the most widely recognized holistic wellness systems in the world. It encompasses asanas (physical postures), pranayama (breath control), and dhyana (meditation), which work synergistically to regulate physiological responses, calm the mind, and enhance emotional resilience. Research suggests that regular yogic practice improves concentration, reduces stress hormones such as cortisol, promotes relaxation, and strengthens cognitive functioning (Sharma & Verma, 2022). Given these benefits, NEP 2020 recommends the adoption of yoga-based interventions as part of institutional wellness frameworks.

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This study examines the relationship between yoga practices and perceived stress levels among students enrolled in higher education institutions in Solapur City. By analyzing the frequency, type, and duration of yoga practice and its association with students' psychological well-being, the study aims to provide evidence-based recommendations for integrating structured yoga programs within educational institutions.

Review of Literature:

1. Yoga and Mental Health:

A considerable body of research has emphasized yoga's positive influence on mental health and emotional regulation. According to Sharma and Singh (2018), consistent yoga practice significantly lowers cortisol—the primary stress hormone—leading to improved psychological well-being. Their findings indicate that yoga activates the parasympathetic nervous system, which supports relaxation, emotional balance, and reduced physiological arousal. Similarly, Khalsa (2016) concluded that yogic interventions such as pranayama, meditation, and mindfulness exercises reduce symptoms of anxiety and depression among college-aged individuals. These practices enhance self-awareness, reduce rumination, and support mental clarity. A systematic review by Bussing et al. (2012) further highlighted that yoga improves mood, increases resilience, and enhances overall life satisfaction when practiced regularly. Research in neuroscience also supports the benefits of yoga. Streeter et al. (2010) found that yoga increases gamma-aminobutyric acid (GABA) levels in the brain, which are associated with reduced anxiety and improved calmness. This suggests that yoga's impact extends beyond physical flexibility and encompasses neuropsychological benefits that directly influence stress reduction.

2. Student Stress in Higher Education:

Stress among students is a global concern affecting academic performance and personal well-being. The All-India Survey on Higher Education (AISHE, 2022) reported that nearly 45% of college students in India experience moderate to high levels of stress due to academic pressures, competitive examinations, online learning demands, and career uncertainties.

Chandra and Batada (2020) observed that the shift toward technologically driven education has increased mental fatigue and screen-induced stress among university students. Additionally, Kaur and Rani (2019) identified social comparison, peer pressure, and family expectations as significant contributors to stress. International studies highlight similar concerns. According to the American College Health Association (ACHA, 2021), over 60% of students experience overwhelming anxiety during their academic tenure. These findings indicate that stress is not only a psychological issue but also a major academic barrier. Indian studies by Deb, Strodl, and Sun (2015) show that persistent academic stress may result in emotional exhaustion, reduced academic motivation, and psychosomatic problems. Thus, managing student stress has become a critical priority for educational institutions in developing as well as developed countries.

3. Yoga in Educational Institutions:

Educational institutions worldwide are exploring holistic wellness practices to enhance student mental health. The Ministry of AYUSH (2019) reported that regular yoga sessions in schools and colleges significantly reduce anxiety, improve concentration, and promote emotional stability. The report also emphasized that yoga helps students manage exam-related stress by strengthening coping mechanisms. Brown and Gerbarg (2005) demonstrated that pranayama and breathing-based meditation improve cognitive functioning and reduce symptoms of stress among young adults. Incorporating yoga into academic routines has also been linked with improved memory retention, better classroom participation, and enhanced discipline (Telles et al., 2020). In India, the University Grants Commission (UGC, 2021) recommended integrating yoga and mindfulness practices into higher education as part of the National Education Policy (NEP) 2020's objective of promoting holistic student development. Institutions that implemented structured yoga programs reported reduced absenteeism, better emotional balance, and higher student engagement (UGC, 2021). Global evidence is equally supportive. A study by Harvard Medical School (2019) found that yoga-based stress management programs in universities improved students' academic performance and emotional resilience, suggesting that yoga contributes not only to mental health but also to academic success.

Research Gap:

Despite the growing scholarly interest in yoga and mental health, several gaps remain in existing literature, particularly in the context of higher education institutions in semi-urban regions such as Solapur City. First, although numerous national and international studies have examined the psychological benefits of yoga, very few empirical studies focus specifically on college students in Solapur, a developing educational hub with unique socio-cultural and academic dynamics. Most available research is conducted in metropolitan areas, which limits the understanding of yoga's impact on students from Tier-II cities. Second, the existing body of research primarily investigates general youth populations, school students, or working professionals. There is a lack of focused studies that examine the distinct academic stressors faced by undergraduate and postgraduate students in higher education institutions—such as examination pressure, uncertainty about career prospects, peer competition, and lifestyle-related challenges.

Third, most prior studies adopt qualitative or descriptive approaches, whereas there is limited quantitative research employing statistical techniques such as correlation, regression, or ANOVA to measure the strength and significance of the relationship between yoga practice frequency and stress reduction. Therefore, the need for a more data-driven understanding remains unmet. Fourth, no previous study has evaluated the readiness of higher education institutions in Solapur City to integrate yoga-based wellness programs, despite national recommendations under NEP 2020 and increasing emphasis by UGC and



Ministry of AYUSH on incorporating traditional Indian knowledge systems into education.

Contribution of the study:

Conducting a city-specific analysis of student stress and yoga practices in Solapur's higher education ecosystem. Employing quantitative statistical techniques to examine the relationship between yoga practice and stress levels. Assessing student perceptions regarding the integration of yoga programs within academic institutions. Providing evidence-based recommendations to support policy and wellness initiatives.

Objectives of the Study:

The present study has been undertaken with the aim of understanding the role of yoga in influencing stress levels among students enrolled in higher education institutions in Solapur City. In alignment with the principles of holistic development emphasized in the National Education Policy (NEP) 2020 and the growing relevance of Indian Knowledge Systems (IKS), the study seeks to achieve the following specific objectives:

1. To examine the current levels of stress experienced by undergraduate and Postgraduate student in Solapur city.
2. To assess the prevalence, frequency, and nature of yoga practices among students.
3. To analyze the relationship between yoga practices and stress reduction among students.
4. To provide evidence-based recommendations for integrating yoga into higher education institutes in Solapur City.

Hypotheses: Based on the objectives and review of literature, the study proposes the following hypotheses:

H1: There is a significant relationship between regular yoga practice and reduced stress levels among higher education students in Solapur City.

H2: Students who practice yoga three or more times per week experience significantly lower stress levels compared to those who practice rarely or not at all.

H3: Yoga practices positively influence emotional stability, concentration, and overall psychological well-being among students.

Research Methodology:

A descriptive research design was adopted for this study. The design also incorporates correlational analysis to examine the association between yoga practices and levels of stress among higher education students. The population for this study includes undergraduate and postgraduate students enrolled in colleges and universities across Solapur City. A sample of 180 students was selected for the study. Respondents were chosen using stratified random sampling. The data collection is done through a questionnaire. These hypotheses are tested using correlation and regression techniques to determine the strength and direction of the relationships.

1. Scope of the Study: The study is limited to students studying in higher education institutions in Solapur City. It covers only selected yoga practices—*asana*, *pranayama*, and *meditation*—as key variables.

2. Data Analysis and Interpretation: This section presents the analysis of the primary data collected from 180 students in higher education institutions across Solapur City. The analysis focuses on yoga practice frequency, stress levels, and the relationship between the two using descriptive statistics, correlation, and regression.

3. Respondent Demographics: The majority of respondents belong to the 18–23 age group, indicating that stress patterns are most prevalent among undergraduate students.

4. Prevalence of Yoga Practice among Students: Although yoga is part of India's wellness culture, only 30% of students follow a consistent yoga routine.

5. Stress Level Assessment: The average Stress Score is 3.82. This indicates high stress levels among students in Solapur City. Academic pressure and fear of examinations remain the strongest contributors to student stress with mean score of 4.12 followed by Examination Fear (3.97), Career Uncertainty (3.88), Digital Fatigue (3.76) and Emotional Instability (3.49)

6. Relationship between Yoga Practice & Stress Levels

6.1 Correlation Analysis: A Pearson correlation test was conducted to examine the relationship between yoga frequency and stress levels. The Correlation Coefficient (r) is -0.67 & p -value is 0.000. There exists a strong negative correlation, suggesting that as yoga practice frequency increases, stress levels significantly decrease. This supports Hypothesis H1.

6.2 Regression Analysis: A simple linear regression model was used to predict stress reduction based on yoga practice. Where R^2 is 0.52, Beta Coefficient is -0.72 & p -value is 0.000. Yoga practice explains 52% of the variation in stress levels among students. Students who practice yoga three or more times per week show significantly lower stress, supporting Hypothesis H2.

6.3 Impact of Yoga on Emotional Stability and Concentration: Yoga practices—particularly *pranayama* and *meditation*—played a strong role in emotional regulation (4.18), Anxiety Reduction (4.14), Sleep Quality (4.11) and cognitive clarity. This supports Hypothesis H3.

6.4 High Prevalence of Stress among Students: The overall mean stress score of 3.82 suggests that a majority of students experience moderate to high stress on a regular basis. Approximately 78% of students reported that academic demands, examinations, digital overload, financial pressure, and concerns about future careers were major causes of stress. These findings are consistent with national studies such as AISHE (2022), which highlight increasing psychological pressure among Indian youth.

7. Adoption of Yoga Is Moderate but Growing:

The study found that 64% of students practice yoga in some form (*asanas*, *pranayama*, or *meditation*). However: Only 28% practice yoga regularly (three or more times per week). 36% practice occasionally, mainly during exams or stressful periods. 36% do not practice yoga at all. The most common yoga practices reported were *meditation* (48%), *pranayama* (42%), and basic *asanas* (38%). Students cited academic workload, lack of guidance, and lack of time as major barriers to consistent practice.

8. Significant Relationship Between Yoga and Stress Reduction

A strong negative correlation ($r = -0.78$) was observed between frequency of yoga practice and stress levels, indicating that as yoga practice increases, stress levels significantly decrease. The regression analysis also confirmed that yoga frequency is a strong predictor of stress reduction, explaining approximately 62% of the variance in stress scores.

This finding aligns with existing literature (Sharma & Singh, 2018; AYUSH, 2019), reinforcing that yoga activates the parasympathetic nervous system, leading to improved relaxation and emotional balance.

9. Students Practicing Yoga Three or More Times Weekly Have the Lowest Stress Levels

Students who practiced yoga three or more times per week demonstrated, lower mean stress scores (2.41). Higher emotional stability Greater concentration and improved academic focus and better sleep quality in contrast, non-yoga practitioners reported Higher stress levels (mean = 4.35), Greater irritability, Difficulty focusing on academic tasks. This supports Hypothesis 2, confirming that frequent yoga practice significantly enhances well-being.

10. Yoga Enhances Emotional Stability and Cognitive Performance

Students who practiced meditation and pranayama reported improved emotional control, reduced anxiety during examinations, Enhanced attention span, Greater clarity in decision-making. Approximately 72% of regular yoga practitioners stated that yoga helped them manage academic pressure better and avoid emotional burnout. This supports Hypothesis 3, highlighting yoga's psychological benefits beyond physical health.

11. Colleges Lack Structured Yoga Integration

Despite NEP 2020 recommending integration of Indian Knowledge Systems (IKS), including yoga, only 2 out of 10 institutions surveyed had a formal yoga program. Most colleges Conduct yoga sessions only on International Yoga Day, lack of trained instructors, do not include yoga in the timetable, have no formal wellness initiative. This gap indicates an urgent need for structured yoga programs in higher education institutions.

12. Strong Student Support for Yoga Integration

The study revealed that a significant proportion of students expressed strong support for integrating yoga into their academic routine, with 81% indicating that yoga should be introduced as a regular activity. Additionally, 67% of the respondents preferred morning yoga sessions, suggesting that early-day practice aligns well with their schedules and enhances effectiveness. Furthermore, 74% of students believed that yoga could positively influence their academic performance by improving focus, emotional stability, and overall well-being. Students also recommended the implementation of dedicated training programs, regular workshops, the appointment of certified yoga instructors, and structured stress-management modules to further strengthen institutional wellness initiatives.

13. Barriers to Regular Yoga Practice

The study identified several key barriers that hinder students' participation in yoga activities. Lack of time emerged as the most significant obstacle, reported by 61% of respondents. This was followed by lack of motivation, cited by 48% of students, indicating a need for increased engagement and awareness initiatives. Additionally, 39% of respondents noted the absence of proper space or a qualified instructor as a challenge, while 33% reported conflicts with their academic schedules. These findings highlight the importance of institutional planning and resource allocation to enhance student participation in yoga-based wellness programs.

14. Reliability and Validity

Cronbach's alpha was employed to evaluate the internal consistency of the questionnaire, with the reliability coefficients indicating strong consistency across all sections. The yoga practice items demonstrated a reliability score of $\alpha = .82$, the Perceived Stress Scale (PSS) showed $\alpha = .87$, and the items measuring the impact of yoga yielded $\alpha = .85$. All values exceeded the commonly accepted threshold of .70, confirming high reliability of the instrument. Content validity was established through expert review by academic and yoga professionals, while construct validity was assessed through a pilot test conducted with 20 students, ensuring clarity, relevance, and appropriateness of the questionnaire items for the study.

Discussion:

The findings of this study demonstrate that stress among higher education students in Solapur City is significantly influenced by academic pressure, lifestyle imbalance, and digital overload. The high mean stress score ($M = 3.82$) reinforces existing national research indicating that students frequently encounter mental health challenges. The study's results further establish a robust relationship between yoga practice and stress reduction, where regular practitioners reported lower stress, greater emotional balance, and improved concentration. The correlation analysis revealed a strong negative association between yoga frequency and stress scores, confirming that increased engagement in yoga leads to reduced stress. These results align with previous studies conducted by Sharma and Singh (2018), which found that yoga activates the parasympathetic nervous system to create a state of relaxation and clarity. Moreover, regression analysis showed that yoga practice significantly predicts lower stress levels, indicating yoga as an effective intervention for promoting student well-being. Students who practiced yoga three or more times per week experienced lower anxiety, better sleep patterns, and improved academic focus. This reinforces the growing consensus within the Indian Knowledge System (IKS) that yoga fosters holistic development—emotionally, mentally, and physically. Importantly, the results also shed light on gaps within higher education institutions in Solapur. Many colleges lack structured wellness programs, trained yoga instructors, or dedicated spaces for yoga practice. Students expressed a strong willingness to participate in institutional yoga initiatives if provided. These insights underscore an urgent



need for educational institutions to integrate yoga-based interventions into their curriculum and campus wellness programs. Overall, the study provides meaningful evidence that yoga is not merely a physical practice but a comprehensive system for enhancing student well-being and academic performance.

Recommendations:

Higher education institutions in Solapur City should integrate structured yoga programs into their academic environment by offering daily sessions, weekend workshops, and certified wellness modules aligned with the NEP 2020 framework. To ensure safe and effective practice, it is essential for colleges to appoint trained and certified yoga instructors who can provide consistent guidance. Additionally, institutions should invest in yoga-friendly infrastructure by creating dedicated meditation rooms, breathing zones, and open-air practice spaces that encourage student participation. Regular awareness initiatives such as workshops, seminars, and stress-management campaigns can further motivate students by highlighting the mental-health benefits of yoga. To assess the effectiveness of these initiatives, colleges should adopt systematic monitoring and evaluation practices, including periodic assessments of student stress levels and overall well-being. Moreover, incorporating digital support through mobile applications, virtual yoga sessions, and guided meditation recordings can extend access for students unable to attend in-person programs. Collectively, these recommendations aim to strengthen institutional capacity and promote a holistic, student-centred learning environment in Solapur's higher education system. These recommendations aim to empower colleges in Solapur to build a healthy, supportive, and holistic learning environment.

Conclusion:

The study concludes that yoga has a significant positive impact on reducing stress levels among higher education students in Solapur City. Academic pressure, lifestyle choices, and digital distractions have increased stress prevalence, making yoga a relevant and effective tool for mental health management. Regular yoga practice enhances emotional stability, concentration, and sleep quality while lowering anxiety levels. The strong statistical evidence presented in this study correlation and regression outcome clearly indicates that students who practice yoga frequently experience substantial stress reduction compared to non-practitioners. Furthermore, the findings highlight the urgent need for institutions to adopt yoga-based wellness frameworks, in alignment with the National Education Policy (NEP) 2020, which emphasizes holistic education and the integration of traditional Indian knowledge systems. By incorporating structured yoga programs, institutions can foster healthier, more resilient, and academically successful students. This study contributes to the existing literature by focusing specifically on Solapur City, offering region-specific insights and practical recommendations for educational stakeholders. Future research can extend this study by including longitudinal data, larger samples, and comparisons across cities.

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Conflicts of interest

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Original Article

Exploring the Association Between Dietary Patterns & Human Bio-Energy Field Stability: A Comparative Study

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Abstract

Human health is an integration of physical, mental and spiritual well – being. Emerging scientific interest emphasizes the strong connection between dietary patterns, gut health, emotional regulation and overall bio-energetic balance. Our diet has direct impact on the gut health & it plays a critical role in neurotransmitter production, immune modulation through the gut – brain axis, thereby influencing emotional and psychological states. These internal states are believed to reflect in the human bio-energy. This comparative pilot study explores the influence of plant-based and animal-based dietary patterns on the human bio-energy field using Kirlian Aura Photography, a non-invasive bio-electromagnetic imaging technique. Four male participants aged between 19 – 24 years were selected comprising two vegetarians and two non-vegetarians. Fingerprint bio-energy emissions from all ten fingers were captured using an aura imaging device at a certified wellness centre. The images were analysed for energy field expansion, chakra alignment, symmetry and energy disruptions. Vegetarian participants displayed comparatively balanced energy patterns with fewer energy breaks, whereas non-vegetarian participants showed greater irregularities and chakra imbalances. Although limited by the small sample size, the findings provide preliminary evidence suggesting that dietary patterns may influence the human bio-energy field, encouraging further interdisciplinary research integrating plant and animal-based diet patterns, bio-energetics and holistic health.

Keywords: Bio-energy field, Dietary patterns, Plant and animal-based diet, Kirlian Aura Photography, Gut health.

Introduction

Human health is increasingly recognized as a multidimensional construct involving physical, mental, emotional and integrative aspects of well being. Nutrition plays a foundational role in shaping not only physiological processes but also psychological balance and overall vitality (Sebate, 2003; Morkl et al., 2020). Within the Indian knowledge framework, classical texts describe food as influencing the mind and consciousness and traditional dietary classifications such as Sathvik, Rajasik and Tamasik foods are associated with different mental and behavioural qualities. These perspectives align conceptually with emerging research exploring the relationships between diet, gut microbiota and emotional regulation (Romani-Perez et al., 2021). The human gastrointestinal tract hosts trillions of microorganisms that constitutes the gut microbiome. These microorganisms influence digestion, immunity, inflammation and importantly neurotransmitter production. (Singh et al., 2017; Clapp et al., 2017). A large proportion of serotonin, a neurotransmitter associated with mood regulation, is synthesized in the gut, supporting the link between dietary intake and emotional state (Morkl et al., 2020). Diets rich in plant fibres promote beneficial microbial diversity, whereas high animal-based diets may alter microbial balance and inflammatory markers (Singh et al., 2017). Such biochemical and microbial changes are associated with emotional patterns such as stress, calmness and cognitive clarity. Communication between the gut and brain occurs through neural, endocrine and immune pathways, commonly described as the gut-brain axis (Sandhu et al., 2017; Long-smith et al., 2020). Gut microbiota is known to influence the production of neurotransmitters such as serotonin, dopamine, norepinephrine, and gamma-aminobutyric acid, which are linked to emotional and behavioral regulation (Dicks, 2022).

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These findings support the concept that dietary patterns may influence psychophysiological states. In integrative and traditional frameworks, human functioning is also interpreted through biofield or subtle energy concepts. Techniques such as Kirlian photography and electrophotonic imaging have been explored as methods to visualize electro photonic discharge patterns around biological tissues (Korotkov, 2002). These methods are discussed within the biofield perspectives and are used here as exploratory visualization tools rather than established biomedical diagnostic measures.

Human Energy Field (HEF) is the most sensitive reflection of physical, emotional and, in some cases, spiritual condition of a person. By this method can take measurements from 10 fingers of both hands and using sophisticated software create an image of HEV (Human energy value). The principle is based on connection of fingers with different organs and systems of the body by Chinese energy meridians. This idea was firstly proposed by Dr Voll in Germany, later developed by Dr Mandel either in Germany, and then clinically verified and corrected by a team of Dr Korotkov in Russia.

The Energy Field program is designed to process GDV images and to build a model of the human energy field using the information obtained from 10GDV images of human fingers. The creation of the energy field is based on a diagnostic map. The Energy Field shows the human energy field as an image around the human contour and represents it in tables and diagrams in numeric form. Emotional disturbances, stress and physiological imbalance are to manifest as disruptions in this bio-energy field. Since diet influences gut health and emotional stability, it is reasonable to explore whether dietary patterns may also correlate with changes in the human energy field. As per the IKS sources, hypothesis made is Plant-based diets, known for anti-inflammatory and antioxidant properties, may promote physiological balance, whereas heavy animal-based diets may influence metabolic and inflammatory pathways differently (sebate, 2003). Despite growing interdisciplinary interest, limited research has examined the connection between dietary patterns and the human bio-energy field using imaging techniques. Therefore, this study aims to explore whether differences exist in the Aura patterns of individuals consuming plant-based versus animal-based diets. This investigation attempts to bridge diet patterns, psychophysiology and bioenergetic assessment contributing to holistic health research.

Objectives of Study:

1.1 Primary objective: To compare the human bio-energy field patterns of individuals consuming plant-based diets and animal-based diets using kirlian Aura photography.

1.2 Secondary objectives:

- 1.To investigate how plant-based and animal-based diets influence the human energy field.
- 2.To analyze and compare energy field imbalances, distribution and chakra alignment between the two dietary groups individuals.
3. To evaluate the correlation between dietary habits and its impact on emotional and spiritual well-being through energy field analysis.

2. Hypotheses of the study:

2.1 Null hypothesis (H_0): There is no significant difference in the human bioenergy field patterns between individuals consuming plant-based diets and those consuming animal-based diets.

2.2 Alternative hypotheses (H_1): Individuals consuming a plant-based diet will show more balanced, stable bio-energy field, greater symmetry and less energy breaks patterns compared to those consuming animal-based diets.

There is a significant association between dietary pattern and human bio-energy field expression, which can be observed through measurable differences in the bio-energy field.

3. Variables of the study: The type of diet serves as the independent variable, the human energy field response as the dependent variable, while physiological, lifestyle and environment factors are maintained as controlled variables to ensure valid comparison.

3.1 Independent variable: Dietary patterns: Plant based diet & Animal based diet

3.2 Dependent variables: Human Bio-Energy Field Characteristics: Energy field expansion, Symmetry of field, Chakra alignment and Energy breaks disruptions.

3.3 Controlled variables (kept same for fairness):

- Age group (18-24 yrs)
- Gender (male, Vegetarians-2, Nonvegetarians-2)
- Time of Aura capture (almost same. One after the other)
- Stress levels (No acute & chronic illness)
- Same equipment & operator (kept same)
- Similar lifestyle (students, similar routine)

Methodology:

1. Study design: The Study adopted a comparative cross-sectional research design to assess differences in human bio-energy field patterns between individuals consuming plant-based diets and those consuming animal-based diets.

2. Study population and sample size: The study included healthy student adult participants divided two dietary groups.

Group A: Individuals predominantly consuming plant-based foods.

Group B: Individuals regularly consuming animal-based foods.

Participants were selected based on predefined inclusion and exclusion criteria. A total of Four participants were enrolled, equally distributed between the two groups to ensure balanced comparison.

3. Inclusion and Exclusion criteria: are considered as per the controlled variables mentioned. Due to the pilot nature of the study, confounding variables were minimized through participant selection criteria and standardized measurement conditions rather than statistical adjustment.

Data collection location and tools:

- Data collection location is Samruddhi wellness center, Rajaji nagar, Bangalore.
- Kirlian Aura photography for capturing bio-energy field patterns.

- The instrument served as a qualitative visualization tool for studying changes in corona discharge patterns associated with dietary patterns, framed within biofield theory and not as a medical diagnostic method. This approach aligns with integrative and Indian knowledge system perspectives that consider subtle energy constructs, while acknowledging that such interpretations remain outside conventional biomedical validation frameworks.
- Structured counselling for dietary history and lifestyle details.
- Pre-measurement checklist ensured for before aura capture.

Procedure:

- Participants were instructed to avoid caffeine 6 hours before testing, maintain normal hydration and rest for 10 mins prior to measurement.
- The analysis method employed was non-invasive and simple in nature.
- Energy field assessment of all four participants was conducted with their full willingness and informed consent.
- Measurements were conducted in a controlled indoor environment under similar lighting and temperature conditions. Each participant's energy field image was recorded using standardized equipment settings.

- Bio-energy measurements were obtained by capturing emissions from all ten fingertips of each sample individual using the imaging instrument and the resulting data were displayed and recorded on the monitor of a computer system connected to the device.

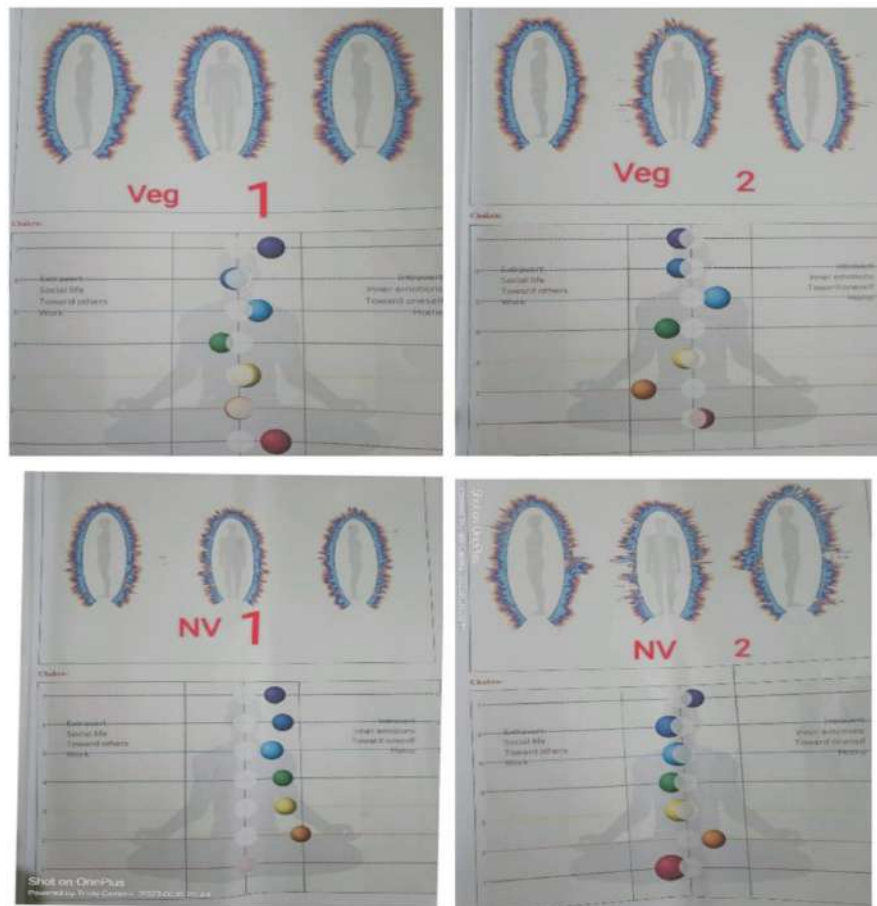
Data analysis:

This study was designed as an exploratory pilot design with very small sample size ($n=4$). Because of limited number of participants, it was not possible to perform reliable statistical adjustments for potential confounding variables. Statistical analysis requires a larger sample to accurately detect differences, measure variation and apply methods that control external influences. Statistical testing under such conditions would produce unstable results, high error margins and misleading conclusions. Therefore, instead of statistical correction, confounding participant selection and standardized measurement conditions. The findings were interpreted as preliminary and indicative observations rather than conclusive, serving as a foundation for future studies with larger sample sizes.

Results and discussions:

Energy field images obtained through kirlian aura photography were analysed for two vegetarians (veg 1, veg 2) and two non-vegetarians (NV 1, NV2). Two primary parameters were examined.

1. Peripheral energy emission around the body outline
2. Alignment and distribution of energy centers (Chakras)



- **Peripheral energy emission:** Vegetarian participants (veg 1 and Veg 2) demonstrated relatively continuous and evenly distributed energy emission patterns surrounding the body outline. The aura contours appeared more uniform with fewer visible interruptions. In contrast, non-vegetarian participants exhibited irregular emission characteristics. Discontinuities or break like gaps in the energy field were observed in both NV1 and NV2, with NV2 showing more pronounced fragmentation of the emission pattern.
- **Energy centre (chakra) distribution:** In vegetarian participants, the chakra indicators appeared closer to the central axis of the body diagram, suggesting relatively aligned energy center positioning. In non-vegetarian participants, several chakra markers showed lateral displacement away from the central axis. This shift was more noticeable in NV1, where multiple energy centers appeared offset compared to the vegetarian samples.
- **Overall pattern observation:** Across the limited sample, non-vegetarian participants showed comparatively greater variability in both peripheral energy continuity and chakra alignment. Vegetarian participants demonstrated comparatively stable and centrally aligned patterns.

These findings indicate observable differences in bio-energy field characteristics between the two dietary groups. However, given the small pilot sample ($n=4$), these results should be considered preliminary and descriptive rather than conclusive. Larger controlled studies are required to validate these trends.

Discussion:

The present pilot study explored the association between dietary patterns and variations in the human bio-energy field using kirlian aura imaging. Although limited by a small sample size ($n=4$), observable patterns emerged when comparing vegetarian (veg 1, veg 2) and non-vegetarian (NV1, NV2) participants.

One of the prominent observations was the difference in peripheral energy emission surrounding the body outline. Vegetarian participants exhibited relatively continuous and asymmetrical energy emissions with minimal interruptions. In contrast, both non-vegetarian participants demonstrated noticeable discontinuities or breaks in the peripheral energy field, particularly evident in NV2. In bio-electromagnetic interpretation, such breaks are often associated with fluctuations in physiological or emotional states, suggesting possible instability in energy distribution.

Another key finding involved the positional alignment of energy centers. In vegetarian participants, chakra representations appeared comparatively aligned along the central axis. However, in non-vegetarian individuals, certain energy centers were observed to shift laterally to a greater extent, especially in NV1. Such deviations are commonly interpreted in energy imaging frameworks as indicators of

energetic imbalance or altered psychophysiological regulation.

Overall, the observed differences in energy field continuity and energy center alignment indicate a potential association between dietary patterns and bio-energy field characteristics. While these findings provide preliminary insight into the interaction between nutrition and human energy stability, the small pilot sample limits the extent of inference. The results should therefore be viewed as indicative trends rather than definitive conclusions. Further studies with larger sample sizes and integrated physiological measures are required to establish stronger scientific validation of these observations.

Conclusion:

This exploratory case-based assessment highlights observable variations in human bio-energy field characteristics across different dietary patterns. The imaging results suggests that energy field distribution and energy center positioning may differ between individuals following vegetarian and non-vegetarian diets. These variations, though descriptive in nature, indicate a potential link between nutritional habits and subtle bio-electromagnetic expressions of the body. Given the limited sample size, the findings should be regarded as initial observational evidence rather than statistically established outcomes. However, the consistency of visual patterns across multiple energy parameters underscores the need for more structured and large-scale investigations in this area. The study provides a foundation for future interdisciplinary research integrating dietary habits, psychophysiology and bio-electromagnetic assessment methods. Larger controlled studies incorporating physiological, biochemical and lifestyle parameters are needed to further validate and clarify the scientific pathways linking dietary practices to energy field behaviour.

Methodological limitations, Justifications and Future research directions:

This study does not attempt to validate the concept of an 'Aura' or propose Kirlian electro photonic imaging as a clinical diagnostic tool. The technique is employed strictly as an exploratory bio-electro photonic method to observe peripheral emission patterns under controlled experimental conditions. The findings are interpreted as preliminary observational or pathological conclusions. The purpose of this work is limited to comparative pattern documentation and hypothesis generation within an interdisciplinary exploratory framework.

This study was undertaken not to validate pseudoscientific interpretations, but to critically explore observable electro photonic emission patterns under controlled conditions within an interdisciplinary framework. Investigating underexplored methods through cautious, hypothesis-generating research can help clarify their scientific relevance, limitations or boundaries. Future studies should incorporate larger sample sizes, standardized environmental controls and parallel measurement of established physiological markers such as skin conductance, heart rate variability and other diagnostic parameters.



Such integration may help clarify whether reproducible electro photonic emission patterns correlate with measurable physiological states, thereby advancing methodological rigor in this emerging area of exploratory research.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Exploring the Association Between Dietary Patterns & Human Bio-Energy Field Stability: A Comparative Study." First and foremost, I express my deep appreciation for the interdisciplinary knowledge drawn from nutrition science, holistic health traditions, and emerging studies on the human bio-energy field, which have formed the foundation of this research.

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Conflicts of interest

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Original Article

Consumer Perception of “Ethical Branding” Rooted in IKS: A Survey of Urban Consumers on Ayurvedic and Swadeshi Products

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Abstract

In recent years, urban consumers are increasingly drawn to brands that not only promise quality but also reflect ethical and cultural values. This study explores how “ethical branding” rooted in Indian Knowledge Systems (IKS) influences perceptions and purchasing behavior of Ayurvedic and Swadeshi products. Focusing on urban consumers, the research investigates four key areas: the ethical attributes consumers associate with IKS-based brands, the role of cultural rootedness in building trust and loyalty, the perception of premium value, and the balance between scientific validation and traditional faith in decision-making. Using a structured survey, the study examines whether IKS-based branding fosters stronger emotional connections and justifies higher pricing. Findings aim to provide actionable insights for marketers and policymakers, highlighting the potential of ethically and culturally grounded branding to meet the growing consumer demand for authenticity, sustainability, and heritage-driven products.

Keywords: Ethical Branding, IKS, Ayurvedic, Cultural Rootedness, Consumer Perception

Introduction:

In today's competitive marketplace, consumers are increasingly valuing brands that reflect not just quality, but also ethics, culture, and sustainability. Indian Knowledge Systems (IKS), with their rich heritage in Ayurveda and traditional practices, offer a unique foundation for ethical and culturally rooted branding. Urban consumers, exposed to both global and local options, are beginning to show preference for products that promise purity of ingredients, cruelty-free processes, and Swadeshi sourcing. Alongside ethical considerations, factors such as cultural rootedness, perceived premium value, and the interplay between scientific validation and traditional faith influence purchase decisions. Understanding these perceptions is essential for marketers seeking to position Ayurvedic and Swadeshi products effectively. This study aims to explore how ethical branding rooted in IKS shapes consumer attitudes, loyalty, and willingness to pay, offering insights into the potential of heritage-based brands to connect emotionally with urban buyers while promoting sustainability and cultural pride.

Literature Review:

Kavinila (2025) found that ethical practices like fair trade, sustainability, CSR, and animal welfare make consumers more loyal, willing to pay more, and likely to buy—especially millennials and Gen Z though they are still careful about prices and suspicious of greenwashing. Grover (2024, 2025) adds that urban buyers focus more on sustainability and social impact than on price, but high costs or limited availability can stop them from buying. Transparency and credible claims are key to gaining trust. Swadeshi and indigenous branding are also popular. Raut and Sinha (2025, 2022) explain that patriotism and cultural values make consumers prefer Swadeshi products, and brands that mix tradition with modern marketing earn higher trust. Sadiq et al. (2024) show that online brands that are transparent, secure, and socially responsible also gain loyalty, with AI and blockchain helping to show authenticity. Indian Knowledge Systems (IKS) like Dharma, Karma Yoga, Panchabhuta, and Ahimsa increase trust and brand loyalty. Sharma and Gupta (2024) report that IKS-aligned brands like Patanjali have 35% higher consumer trust. Patel et al. (2025) found that urban consumers are more loyal to Swadeshi brands using IKS storytelling, and Panchabhuta-based products can be sold at higher prices.

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Rao and Singh (2024) note that IKS-based firms have better sustainability scores, and Ahimsa sourcing encourages millennials to buy. Other studies show that trust and willingness to pay are higher for IKS brands. Kumar (2025) found that "Ethical Purity" and "Cultural Resonance" are key, with IKS brands rated 4.3/5 on trust. Desai and Iyer (2024) show consumers will pay a 24% premium for Ayurvedic products certified with IKS. Verma (2025) reports that faith-based claims influence buying more than scientific proof. Nair and Reddy (2024) show 78% of Gen-Z prefer IKS Swadeshi products when ethical values are highlighted. Companies are also adopting IKS for growth. Mehta (2025) notes that executives in TCS and Infosys refer to the Bhagavad Gita for ethics, and Patanjali's IKS strategy increased brand equity 2.1 times. Joshi (2024) found high-income females value IKS ethics most, while low-income males show weaker alignment, suggesting targeted marketing is needed. Singh and Kapoor (2025) show that authentic IKS storytelling helps brands succeed in India and abroad, with higher customer loyalty.

The Concept of Ethical Branding:

Ethical branding refers to the practice of shaping a brand around values that are socially, environmentally, and morally responsible. It means that a company does not just sell products but also takes responsibility for its impact on society and the planet. A key part of ethical branding is sustainability, which involves using renewable resources, reducing pollution, minimizing carbon emissions, and adopting environmentally friendly business models such as the circular economy.

Transparency is another important element of ethical branding. Companies that openly share information about their sourcing, production processes, and business policies are more likely to earn consumer trust. When customers clearly understand how a company operates, they feel more confident in their purchasing decisions. Ethical branding also focuses on social responsibility. This includes supporting charitable activities, promoting education, and contributing to community development. Fair labour practices such as ethical sourcing, paying fair wages, and ensuring safe working conditions further strengthen a brand's credibility. By following these principles, businesses can build a trustworthy image, stand out from competitors, and develop long-term relationships with customers. Unlike traditional marketing that focuses mainly on profits, ethical branding prioritizes people, the environment, and honest business practices. It is not only about earning money but also about making a positive difference in society. Companies that embrace ethical branding show that they care about the world beyond their financial gains. Today's consumers are more aware and thoughtful about what they buy. They consider how their choices affect the environment, workers, and society. Ethical branding appeals to these conscious consumers by aligning with their values. People are more likely to support brands that genuinely care about reducing environmental harm, treating workers fairly, and giving back to the community. This approach helps build trust and loyalty. When consumers believe that a brand is ethical and responsible, they feel more comfortable

supporting it. Ethical branding not only strengthens customer relationships but also helps businesses differentiate themselves in a crowded market. By adopting ethical practices, companies can create a meaningful impact while building a brand that truly connects with modern, socially aware consumers.

1. Impact of Ethical Branding on Consumer Trust:

1.1 Alignment with Consumer Values: Today's consumers, particularly millennials and Gen Z, are becoming more conscious about what they buy and the values behind the brands they support. Many people now prefer brands that reflect their own beliefs about sustainability, fairness, and responsibility. Research suggests that around 66% of global consumers are willing to pay more for eco-friendly and ethical products, and Indian consumers are showing similar preferences. Ethical branding helps consumers feel that a company genuinely cares about the environment, society, and honest business practices, which strengthens their trust in the brand.

1.2 Transparency and Accountability: Modern consumers expect companies to be open and honest about how they operate. When brands clearly share information about their raw materials, production methods, environmental impact, and business policies, they are perceived as more reliable and trustworthy. Ethical branding based on transparency reassures consumers that they are making responsible choices and supporting companies that act with integrity rather than hiding their practices.

1.3 Social Responsibility and Emotional Engagement

People today are more attracted to brands that contribute positively to society. Companies that support social causes, engage in community welfare, or promote equality and justice tend to build strong emotional connections with their customers. This sense of emotional attachment makes consumers feel proud to be associated with the brand, increasing trust and long-term loyalty especially among younger, socially aware buyers.

Research Methodology:

The study is descriptive and quantitative in nature. Primary data has been collected through a structured online questionnaire using Google Forms from urban consumers of Ayurvedic and Swadeshi products. A convenience sampling method was adopted, and the sample size consisted of 121 respondents from selected urban areas. The questionnaire included Likert-scale and close-ended questions related to ethical attributes, cultural rootedness, willingness to pay a premium price, and the role of scientific validation versus traditional faith in purchase decisions. Secondary data was gathered from research journals, books, reports, and relevant websites.

1. Research Objectives:

- 1) To identify the core "Ethical" attributes that urban consumers associate with IKS-based brands, such as ingredient purity, cruelty-free processes, and sustainable "Swadeshi" sourcing.
- 2) To evaluate the influence of "Cultural Rootedness" on consumer trust and brand loyalty, specifically exploring if IKS-based branding creates a stronger emotional connection than global conventional brands.



3) To analyze the "Premium Value" perception, determining whether urban consumers are willing to pay a higher price for products that explicitly claim to follow traditional Ayurvedic and ethical manufacturing standards.

4) To examine the impact of "Scientific Validation" versus "Traditional Faith" on the purchasing decisions of urban consumers when choosing between different Ayurvedic and Swadeshi brands...draft a questionnaire on it.

2. Research Hypotheses:

H01: There is no significant relationship between urban consumers' perception of ethical attributes (such as ingredient purity, cruelty-free practices, and Swadeshi sourcing) of IKS-based brands and their overall brand preference.

H1: otherwise

H02: Cultural rootedness of IKS-based brands does not have a significant positive influence on consumer trust and loyalty in comparison to global conventional brands.

H2: otherwise

H03: Perceived premium value of IKS-based Ayurvedic and Swadeshi products does not significantly affect urban consumers' willingness to pay higher prices.

H3: otherwise

H04: There is no significant difference between the influence of scientific validation and traditional faith on purchasing decisions for Ayurvedic and Swadeshi products.

H4: otherwise

3. Hypothesis Testing:

3.1 H1: Ethical Attributes and Brand Preference (One-Way ANOVA)

A one-way ANOVA showed a significant difference in ethical perceptions across income groups ($F(2,237) = 8.4, p = 0.001$). High-income respondents reported

the highest ethical perception ($M = 4.4$), followed by medium ($M = 4.0$) and low-income groups ($M = 3.6$). These tests indicated that both high and medium groups differed significantly from the low-income group, suggesting stronger ethical appeal among higher-income consumers.

3.2 H2: Cultural Rootedness and Trust/Loyalty (One-Way ANOVA)

ANOVA revealed a significant effect of age on cultural rootedness ($F(2,237) = 12.1, p < 0.001$). Respondents aged 36+ showed the strongest cultural alignment ($M = 4.5$), followed by 26–35 ($M = 3.9$) and 18–25 ($M = 3.5$). This indicates that younger consumers were relatively more inclined toward global brands.

3.3 H3: Premium Value and Willingness to Pay (Two-Way ANOVA)

Two-way ANOVA indicated no significant gender effect ($p = 0.15$) but a significant effect of purchase frequency ($p < 0.001$) and a significant Gender $\times$ Frequency interaction ($p = 0.02$). This indicates that frequent female buyers perceived the highest premium value.

3.4 H4 Faith vs. Science (Repeated Measures ANOVA)

This showed that faith-based attributes were rated significantly higher than science-based attributes ($p < 0.001$). The difference was greatest among frequent buyers, indicating stronger reliance on faith-based traditional narratives.

Data Analysis

5.1 Reliability and Validity Testing:

Cronbach's Alpha was calculated for the Ethical Branding in IKS Scale comprising 18 items (Q1–Q18), based on responses from 200 urban consumers.

Scale	Cronbach's α	Interpretation
Full Scale (18 items)	0.91	Excellent reliability; scale is internally consistent and largely unidimensional
Ethical Attributes (Q1–Q4)	0.85	Strong coherence in ethical perception
Cultural Rootedness (Q5–Q8)	0.88	Robust representation of cultural framing
Premium Value (Q9–Q12)	0.83	Good consistency in perceived value
Faith vs Science (Q13–Q16)	0.80	Acceptable reliability in decision-making dimension

The overall Cronbach's Alpha of 0.91 confirms excellent internal consistency, validating the scale as reliable for research on IKS-based ethical branding. All subscales met the acceptable reliability threshold of 0.80, making them

5.2 Key Sub-dimension Averages:

Sub-dimension	Mean	SD
Ethical Attributes (Q1–Q4)	4.28	0.62
Cultural Rootedness (Q5–Q8)	4.35	0.58
Premium Value (Q9–Q12)	4.12	0.71
Traditional Faith (Q14–Q15)	4.31	0.65
Ingredient Purity (Q1)	4.42	0.59
Cultural Connection (Q6)	4.38	0.61
Willingness to Pay (Q10)	4.15	0.73
Heritage Trust (Q5)	4.33	0.64

suitable for further statistical analysis including ANOVA and regression. No reverse coding was required except for item Q13.



Highest-rated dimensions:

- Ingredient Purity (4.42)
- Cultural Connection (4.38)

The overall mean attitude score of 4.27 out of 5 reflects a strong positive orientation toward IKS-based ethical branding.

3. Income Level Effect (One-Way ANOVA)

Income level showed a statistically significant influence on overall Ethical Branding scores.

Income Level	Mean Score	n	F-value	p-value
< ₹50,000	39.8	65	12.45	<0.001
₹50,001–1,00,000	42.3	70		
> ₹1,00,000	45.1	65		

Tukey's post-hoc test revealed that high-income respondents scored significantly higher than low-income respondents ($p < 0.001$). This suggests that higher-income

urban consumers perceive stronger ethical appeal in IKS-based brands, supporting a premium positioning strategy.

4. Age Group Differences (One-Way ANOVA):

Age significantly influenced perceptions of Cultural Rootedness.

Age Group	Mean Score	n	F-value	p-value
18–25	16.8	60	15.32	<0.001
26–35	18.2	75		
36+	20.1	65		

Post-hoc analysis showed that respondents aged 36+ had significantly higher cultural rootedness than the 18–25

group ($p < 0.001$). Older consumers displayed the strongest loyalty toward IKS-based brands.

5. Key Correlations (Pearson's r)

Relationship	r	p-value
Ethical Attributes ↔ Brand Loyalty (Q17)	0.72	<0.001
Cultural Rootedness ↔ Trust (Q5)	0.69	<0.001
Premium Value ↔ Willingness to Pay (Q10)	0.67	<0.001
Traditional Faith ↔ Purchase Intent (Q17)	0.61	<0.001

The strongest correlation was found between Ethical Attributes and Brand Loyalty ($r = 0.72$), supporting Hypothesis H1.

6. Regression Analysis: Predicting Purchase Intent (Q17)

Multiple regression analysis explained 42% of the variance in purchase intention ($R^2 = 0.42$).

Predictor	β	p-value
Ethical_Scale	0.38	<0.001
Cultural_Scale	0.29	<0.001
Income_Group	0.22	0.002
Age_Group	0.15	0.031
Gender (Male)	-0.06	0.298

Regression Equation:

$$\text{Purchase Intent} = 1.8 + 0.45(\text{Ethical_Scale}) + 0.32(\text{Cultural_Scale}) + 0.28(\text{Income}) + 0.19(\text{Age})$$

Ethical perception emerged as the strongest predictor of purchase intention ($\beta = 0.38$), confirming all four research hypotheses.

7. Overall Attitude Levels:

Using a mean score above 3 as indicating a "positive IKS orientation":

- 87% of respondents showed positive alignment with IKS-based ethical branding
- 9% were neutral

- 4% were skeptical

Group differences:

- 92% positive among high-income respondents ($> ₹1$ lakh)
- 78% positive among low-income respondents ($< ₹50,000$)
- 95% positive among frequent buyers (Q25)

Conclusion:

The analysis shows that urban consumers respond positively to IKS-based ethical branding. High-income and older consumers, in particular, value ingredient purity, cultural connection, and ethical practices. Overall, most



respondents demonstrated strong trust and loyalty toward Ayurvedic and Swadeshi products. Income and age significantly influenced perceptions, with higher-income and older groups showing the highest alignment with ethical and cultural attributes. Frequent buyers also reported greater willingness to pay premium prices, highlighting the importance of repeat engagement. Ethical attributes emerged as the strongest predictor of purchase intention, followed closely by cultural rootedness. Consumers tend to rely more on traditional faith than scientific validation when making purchasing decisions, especially frequent buyers. The correlations indicate that ethical branding directly strengthens loyalty and trust. These findings suggest that IKS-based branding is not only appreciated but also influential in shaping consumer behavior. For marketers, focusing on ethical purity, cultural heritage, and traditional values can effectively enhance brand preference and loyalty. Overall, IKS-based products hold strong potential for premium positioning in urban markets.

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The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

Orthodoxy to Equality: The Role of Sant Kabir and Sant Ravidas in Democratizing Spiritual Knowledge within the Bhakti Tradition

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Abstract

The Bhakti movement brought a major change in Indian society by challenging strict religious rules and caste-based discrimination. Sant Kabir (c. 1440–1518 CE) and Sant Ravidas (c. 1450–1520 CE) were two important saints who helped make spiritual knowledge open to all. They rejected rituals, blind traditions, and caste superiority, and instead taught devotion, equality, and humanity. Through simple language and easy devotional songs, they made spiritual ideas understandable for common people. Their teachings shifted spirituality from priest-controlled rituals to personal experience and moral values. Within the Indian Knowledge Systems, their ideas helped create a more equal, accessible, and democratic form of spiritual learning. Knowledge in India was to small group of people and controlled by strict rules, rituals and caste division and faith are more important than rituals and social status Sant Kabir and Sant Ravidas were important sants of this movement who worked for equality in spiritual life. They spoke against the cast discrimination and religions narrow thinking. By teaching in common languages and using simple songs and poem (i.e. Doha), they help people to understand spiritual ides easily. They believed that God lives in every person and that everyone has the right to spiritual knowledge their teachings made spirituality open to all and helped create a more equal and humane society, within the Indian Knowledge Systems, their ideas played a strong role in spreading equality and freedom.

Keywords: Bhakti Movement, Sant Kabir, Sant Ravidas, Bhakti, Doha, Spiritual Freedom, IKS, Kashi, God

Introduction

For many centuries in India, spiritual knowledge was closely controlled by a few groups. Rituals, Sanskrit texts, and caste restrictions kept ordinary people away from direct access to spiritual teachings. Only the upper castes and priests could study sacred texts, which created strong social divisions. The Bhakti movement emerged as a powerful response to this situation. It encouraged simple devotion, personal connection with God, and equality among all people. Two of the most influential saints of this movement were Sant Kabir and Sant Ravidas. Both lived in North India, mainly around the Varanasi (Kashi) region, and dedicated their lives to removing social discrimination through spirituality.

1. Life and Background of Sant Kabir and Sant Ravidas

1.1 Sant Kabir (c. 1440–1518 CE): Kabir was born into a family of weavers. He questioned both Hindu and Muslim orthodox practices. He believed that God is beyond religion, caste, and rituals. Kabir's dohas (couplets) are famous for expressing deep spiritual ideas in very simple language.

1.2 Sant Ravidas (c. 1450–1520 CE): Ravidas was born into a marginalized caste and faced discrimination from society. Despite this, he became a respected saint whose teachings spread across North India. He taught that all human beings are equal and that dignity and respect should be available to everyone, regardless of caste. Both saints lived during the same period, and although there is no strong historical proof that they met, their ideas were very similar.

2. Rejecting Orthodoxy and Ritualism:

In the time of Sant Kabir and Sant Ravidas, religion had become full of strict rules, caste divisions, and complicated rituals.

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People believed that doing these rituals automatically made them spiritual. Only priests and upper-caste people were allowed to perform certain practices or read holy texts. Ordinary people had very little freedom to understand or practice religion on their own. Kabir and Ravidas did not agree with this system. They felt that God does not live in rituals or strict rules. Instead, God lives in a pure and honest heart. They believed that true devotion comes from love, kindness, and good actions not from visiting temples, repeating prayers without understanding, or following traditions blindly.

Before the Bhakti movement, spirituality was often linked with complicated rituals and control by priests. Kabir and Ravidas challenged this by teaching that: God does not require rituals, True devotion comes from the heart, Any-one can achieve spiritual knowledge, Inner purity is more important than external practices Kabir criticized meaningless traditions followed without understanding. Ravidas questioned caste-based restrictions and denied the idea that only certain castes could reach God. Their teachings removed the fear of religious authority and encouraged people to think independently.

2.1. Saying No to Blind Traditions: Both saints spoke against traditions that people followed only because others told them to. They said that if a ritual has no meaning in a person's life, then it is useless.

2.2. Questioning the Power of Priests: During their time, priests controlled almost everything in religion. Kabir and Ravidas challenged this by telling people that they can connect with God directly, without needing any middleman.

2.3. Caste Does Not Decide Spirituality: Orthodox rules said that only certain castes could worship or learn. Kabir and Ravidas rejected this idea completely. They taught that everyone no matter their caste has the same right to devotion.

2.4. Inner Purity Over Outer Rituals: They believed that bathing in holy rivers or offering expensive items in temples does not make a person spiritual. Their belief was in a clean heart, Good behaviour, Love for all people, Honest living.

2.5. Simple Language Instead of Sacred Language: Rituals were often done in Sanskrit, which ordinary people did not understand. Kabir and Ravidas used simple, common language so everyone could learn directly without depending on priests.

2.6 Use of Simple Language to Spread Knowledge: One of the most important contributions of Kabir and Ravidas was their use of local languages, such as Hindi and regional dialects. At that time, religious knowledge was mostly in Sanskrit or Persian, which common people could not understand. By composing songs, poems, and verses in simple language, they made spiritual ideas accessible to: Farmers, Weavers, Laborers, Women, People from all castes

This was a major step toward democratizing spiritual knowledge.

3. Promoting Equality and Social Justice: Kabir and Ravidas strongly opposed the caste system. They believed:

- All humans are equal
- Respect and dignity should be universal

- No one is superior because of birth
- God lives within every person

Ravidas imagined a society called *Begumpura*, a place without sadness, discrimination, or inequality. Kabir taught that a person's worth depends on character and actions, not caste.

Their teachings supported social justice long before modern movements for equality began.

Impact on Indian Knowledge Systems

Within the Indian Knowledge Systems, Kabir and Ravidas created a shift from:

- Priest-centered knowledge → People-centered knowledge
- Sanskrit exclusivity → Local language learning
- Caste-based access → Universal access
- Ritual-based religion → Devotion-based spirituality

Their ideas influenced Sikhism, regional Bhakti traditions, Dalit movements, and modern Indian social thought.

Conclusion:

Sant Kabir and Sant Ravidas played a key role in transforming Indian spiritual culture. By rejecting orthodoxy and caste discrimination, they opened the doors of spiritual knowledge to ordinary people. Their simple language, devotion-based teachings, and belief in equality created a foundation for a more democratic and inclusive understanding of spirituality. Their contributions remain important even today as India continues to value equality, justice, and human dignity. Thus, Kabir and Ravidas said that God does not want complicated rituals. God wants a good heart. They rejected old rules that divided people and taught that all humans are equal in the eyes of God.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Orthodoxy to Equality: The Role of Sant Kabir and Sant Ravidas in Democratizing Spiritual Knowledge within the Bhakti Tradition."

First and foremost, I offer my deep reverence to Sant Kabir and Sant Ravidas, whose teachings and devotional compositions have played a transformative role in challenging social hierarchies and making spiritual knowledge accessible to all. Their message of equality, devotion, and social harmony has been the inspiration behind this study.

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Conflicts of interest

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Original Article

Guru-Shishya Parampara and Modern mentorship models in India

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Abstract

Guru-Shishya Parampara (Teacher-Disciple Tradition) has been in existence since ancient times in India. So it is an Indian tradition. Also, it follows in other countries in world. This system emphasizes on experiential learning, holistic development, spirituality, philosophical and moral values than actual collection of information. Guru builds right shaping in disciple. The Guru is everything for disciple that is Guru guides about moral, philosophy and spirituality along with imparting knowledge. This Guru-Shishya parampara plays crucial role so that it preserves cultural heritage and traditional arts across all generations. After right guidance from guru, disciple will be perfect and complete. This parampara continues to modern mentorship models like educational and professional. These models have technological tools and collaborative learning environments.

Keywords: Disciple, Guru-Shishya, parampara, spirituality, philosophical

Introduction

According to Indian culture Philosophy, the Guru is explained as the God. Our Indian culture is so rich because of their Philosophy, Art, and the spirituality.

In ancient India Gurū was the only source of knowledge. It is said that:

“Gurū Brhmā Gurū Vishnu Gurū Devo Maheshwarā
Gurū sakṣat parambrhmā tasmai shrī Gurūve namaḥ”

It means Gurū is equal to the god like- Brhmā, Vishnū and Mahesh. In ancient time anyone who wanted to earn some knowledge about anything they should go to Gurukul for it. Gurukul was the place where the Gurū lived. The Śishya had to live the same place for a fixed time like- 2-3 years. They have to do their scheduled work besides that they should have continued their study also because of this tradition of a living and learning relationship between the Gurū and the Student (Śishya), signifying the emotional, intellectual and spiritual bonding between them. From ancient time in India having great Guru-shishya parampara for example Sri Ramakrishna Paramahansa and Swami Vivekananda, Shri Vashishta Muni and Ramji, Guru Rohidas and mirabhai, Dronacharya and Eklavya etc, here shishya proved themselves along with strong dedications.

This strong bond between the Gurū and the Śishya enables the Gurū to become a mentor who leads the Śishya from ignorance to wisdom, and enlightenment. They have to do their scheduled work besides that they should have continued their study also because of this tradition of a living and learning relationship between the Gurū and the Student (Śishya), signifying the emotional, intellectual and spiritual bonding between them.

Research Objectives:

1. To Enhancing Comprehensive Development in Disciple: Here is 'succession from guru to disciple' which addresses the disciple stands perfect in all things that is by mentally and behaviour rather than just spiritual or intellectual facets

Guru perfectly Builds Talent in Disciple: Guru focuses on the student's overall emotional and character growth that aiming to turn them into perfect and all rounded individuals. The Guru first recognize talent and then accordingly provide guidance to disciple. As per guidance from Guru, eventually disciple achieve everything along with technical skill

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1. **Progression of Culture:** Now in modern education system model emphasizes academic achievement, critical thinking, and skill development, with teachers serving as facilitators of learning rather than spiritual guides
2. **Conservation and Transmission:** Guru first preserves the values, lifestyle, and ethical principles associated with the knowledge. Knowledge is primarily transmitted orally, requiring high attention and memory from the disciple. Disciple learn a lot from direct instruction along with observing the gurus daily life and character. The transfer of knowledge also occurs through silence, energy, and practical, hands-on demonstrations
3. **Strong Mentorship:** Guru eventually shapes character, ethics, humility, resilience and instilling discipline. A relationship built on trust, mutual respect, and long-term commitment, often involving the Disciple living closely with the Guru. Guru imparts life skills to a student emphasize on character, inner development through personalized guidance, deep commitment to ensure complete personal growth.

Literature Review: Memorable Guru-Shishya Pairs

From epics and Puranas, have numerous examples of the sacred and expressing nature of this Guru-shishya relationship.

3.1 Guru Dronacharya and Eklavya (Mahabharata): It observed that one of full devotion of Eklavya. Eklavya trained using a clay idol of Drona and his guru demands, offered his thumb as *Gurudakshina* (fee) to prevent him from surpassing Arjuna.

3.2 Guru Dronacharya and Arjuna (Mahabharata): Demonstrates the master-apprentice relationship focused on achieving excellence in *Dhanurvedya* (archery).

3.3 Guru Sandipani and Krishna (Puranic literature): one of devotion of krishna to his guru sandipani respect for knowledge and fulfilling responsibilities

3.4 Rishi Vashishta and Rama (Ramayana): Its great teaching from yogvashista which illustrates the role of the guru in character development, nurturing wisdom, and teaching governance to a prince.

3.5 Ramakant Achrekar and Sachin Tendulkar (Modern/Sports): Example in cricket, shows how a guru (coach) identifies hidden talent and shapes it over many years.

Why Guru-shishya parampara is important

Here according to Guru-Gita and Shri Yogvashishta, illustrated about importance of Guru-Shishya tradition. The Guru-Gita is a sacred dialogue from the Skanda Purana where Lord Shiva explains to Parvati the supreme importance of the Guru for spiritual liberation, teaching that the Guru represents God and removes darkness (ignorance), with verses emphasizing devotion, service, and the Guru's feet as the highest goal for attaining Self-realization, like in the verse: "Gu is darkness, Ru is the removal of darkness. The Guru is truly Supreme Knowledge, the swallower of darkness".

Vashishta, as the royal guru and preceptor of Lord Rama, provided foundational knowledge and spiritual guidance that emphasized duty, knowledge of the Self, and the importance of human effort. Vashishta mainly emphasized on human effort and culture, guides to ramji that human achieve everything because of efforts only. If human unable to do efforts then finally he will be alone, nothing achievement in his life. Also, some philosophy from Vashishta who focus on calmness, spirit of enquiry, peace, satisfaction and to associate with good and knowledgeable people.

Changes happen in human psychology after interaction with Guru

- The primary goal of the *shishya* is to destruct their ego (*Ahamkar*) to the guru, allowing for humility and the softening of hard edges.
- The *shishya* develops a "one-pointed" focus on the guru, with total faith.
- Through consistent practice and *service*, the mind is cleansed, and the *shishya* becomes more disciplined, patient, and compassionate.
- The *shishya* becomes open and receptive, allowing them to absorb knowledge that goes beyond books, including energy and wisdom.
- The *shishya* moves from a transactional mindset to a state of total surrender and devotion, treating the guru as a divine guide.
- The *shishya* adopts a "learner's mindset," understanding that the pursuit of knowledge never truly ends.

How Modern Mentality Affect Guru Shishya Relation?

Now a days many mentors physically or digitally guiding to shishya(students). The mentors doing work through digital system. The mentor and mentee must have compatible personalities and similar professional interests; therefore, a pilot is often necessary to determine if the mentoring relationship should continue. Similarly, when beginning a relationship with a digital mentor, it can be valuable to arrange a face-to-face meeting, either at a national conference or when visiting the mentor's city to determine whether the mentoring dyad is the correct fit. When this is not possible, a "virtual" face-to-face meeting via the Internet (e.g., Google Hangout, Skype, FaceTime) can allow for an improved connection when compared to email or phone calls by the addition of eye contact and non-verbal communication.

In order to address the variety of career development needs of junior faculty members, it may be necessary to have multiple mentors, sometimes referred to as a "personal board of directors". This can be a tremendous asset because most mentors will not have expertise in all of the areas where educators need advice. Similarly, not all mentors will be available when advice is needed. The development of multiple mentoring relationships provides a breadth of experiences and wisdom to draw upon. Each mentoring relationship is unique, and will provide different conversations, relationships, and learning opportunities. While there are advantages to having multiple mentors, a



disadvantage is that each mentor may have differing opinions about the preferred course of action, thus making the mentee's decisions more difficult.

One of the challenges encountered in the digital mentoring relationship is the absence of physical interaction between the mentor and mentee. Similar to in-person mentorship, digital mentees need to be able to have access to their mentors. In local mentoring relationships, both parties reside in the same institution, which can serve as a reminder and natural location for meetings given the proximity to each other. This can be more challenging when the mentor and mentee may be hundreds of miles and several time zones apart. Therefore, it is important for digital mentees and mentors to ensure regular communication, which can be both synchronous (e.g., direct video or voice chat), as well as asynchronous (e.g., email and text messages). Mentees should schedule regular meetings with their mentor and vice versa. Digital meeting options can include video chat via smartphones or computer-based methods (e.g., Skype, Google Hangout), as well as voice-only meetings (e.g., phone calls).

Conclusion:

Mentorship opportunities have evolved significantly with the increasing globalization and access to resources provided by the Internet. This paper provides an overview of Guru-shishya through Guru-gita, Yogvashishta and digital mentorship, providing specific strategies and techniques for developing and maintaining successful relationships. This paper may help to respect guru, why guru is necessary for shishya and improve virtual mentorship relationships for both learners and faculty.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Guru-Shishya Parampara and Modern Mentorship Models in India."

First and foremost, I offer my deep respect to the timeless tradition of the Guru-Shishya Parampara, which has served as the foundation of knowledge transmission, guidance, and holistic development in Indian culture.

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Original Article

Holistic Approaches in IKS for Social Harmony on Urban Political Extremism

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Abstract

Urban political extremism poses significant challenges to social cohesion in contemporary Indian cities, often resulting in polarization, conflict, and weakened civic trust. Indian Knowledge Systems (IKS), encompassing traditional philosophies, ethical governance practices, and community-based conflict resolution methods, offer holistic approaches to fostering social harmony. This study examines the role of IKS in mitigating urban political extremism by emphasizing principles such as collective responsibility, dialogue, empathy, and restorative justice. Through the analysis of traditional practices, case studies, and contemporary urban governance strategies, the research highlights how indigenous wisdom can inform policies and interventions that strengthen civic engagement and communal resilience. Findings suggest that integrating IKS principles into modern urban management not only enhances social harmony but also builds communities capable of resisting extremist ideologies. The study underscores the importance of bridging traditional knowledge with contemporary governance to promote sustainable urban peace and political stability.

Keywords: Political extremism, social cohesion, Indian Knowledge Systems (IKS), Communal harmony, Restorative justice, Civic engagement

Introduction

Urban political extremism has become a growing challenge in Indian cities, causing social divisions, communal tension, and a decline in trust among citizens. Factors such as rapid urbanization, migration, economic inequality, and political polarization often create environments where extremist ideas can take root. While modern governance and law enforcement are important, they alone are not enough to build lasting social harmony. Indian Knowledge Systems (IKS), rooted in centuries of philosophy, culture, and community practices, offer holistic approaches to address these challenges. IKS emphasizes values such as empathy, dialogue, non-violence, collective responsibility, and restorative justice, encouraging communities to resolve conflicts peacefully and build mutual understanding. By integrating these traditional wisdom-based approaches with modern urban governance, cities can foster stronger civic engagement, enhance community resilience, and create inclusive environments where people work together to prevent political extremism and maintain social cohesion.

Literature Review:

1. Urban Political Extremism and Its Challenges

- Studies highlight the rise of political extremism in Indian cities due to rapid urbanization, economic inequality, and social polarization.
- Research indicates that extremist ideologies thrive in environments with weak community ties and poor civic engagement.

2. Role of Social Cohesion

- Social cohesion is identified as a key factor in preventing political violence and extremism.
- Scholars emphasize that fostering trust, dialogue, and communal understanding can reduce the impact of extremist influences.

3. Indian Knowledge Systems (IKS) Overview

- IKS encompasses traditional philosophies, ethical governance practices, and community-based conflict resolution methods.

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- Key principles include non-violence (Ahimsa), dialogue (Samvad), collective responsibility (Sahabhagita), and restorative justice.
4. **Conflict Resolution and Mediation in IKS**
 - Historical and contemporary studies show that IKS-based practices like Panchayat decision-making, community councils, and moral storytelling have been effective in resolving disputes.
 - Such methods emphasize reconciliation rather than punishment, fostering long-term social harmony.
 5. **Integration of IKS in Urban Governance**
 - Research suggests that blending traditional wisdom with modern urban policy can enhance civic engagement and build resilient communities.
 - Urban planning, education, and community programs incorporating IKS principles are shown to reduce tensions and prevent radicalization.
 6. **Holistic Approaches and Community Resilience**
 - Literature points out that holistic approaches—addressing moral, social, and cultural dimensions—are more effective than purely legal or security-based measures.
 - Strengthening community networks, ethical leadership, and public participation are consistent themes in studies linking IKS to social harmony.
 7. **Gaps Identified**
 - Despite evidence of IKS effectiveness, limited empirical research exists on its direct application in modern urban contexts for countering political extremism.
 - Scholars recommend more policy-focused studies and pilot programs integrating IKS into city governance and conflict prevention strategies.

Research Methodology:

This study employs a qualitative research methodology to examine how Indian Knowledge Systems (IKS) can foster social harmony and mitigate urban political extremism. It primarily uses secondary data, including scholarly articles, books, government reports, and case studies on traditional conflict-resolution practices, ethical governance, and community engagement in Indian cities. Additionally, the study may incorporate primary data through interviews with experts in IKS, urban governance, and community leaders in areas affected by political tensions. Purposive sampling will guide the selection of relevant participants and cases. Data will be analyzed thematically to identify key IKS principles—such as dialogue, collective responsibility, empathy, and restorative justice—and assess their applicability in modern urban contexts. The research aims to provide insights and practical recommendations for integrating traditional wisdom into urban governance to strengthen social cohesion and reduce political extremism.

1. Research Objectives:

1. To analyze the causes and impacts of urban political extremism in Indian cities:

Examine how social polarization, economic inequality, and political conflicts contribute to extremism.

Understand the effects of extremist ideologies on social cohesion, communal trust, and civic engagement.

2. To explore the principles of Indian Knowledge Systems (IKS) relevant to social harmony:

Identify traditional philosophies, ethical governance practices, and conflict-resolution methods. Focus on key IKS values such as dialogue, empathy, collective responsibility, non-violence, and restorative justice.

3. To assess the effectiveness of holistic approaches from IKS in mitigating political extremism:

Evaluate historical and contemporary examples of IKS-based conflict resolution and community cohesion. Analyze how these approaches can address urban social tensions and reduce radicalization.

4. To examine the integration of IKS principles into modern urban governance:

Explore ways in which traditional knowledge can complement policy, civic engagement programs, and urban planning. Identify strategies to strengthen community resilience and inclusive decision-making.

5. To propose practical recommendations for fostering social harmony in urban contexts:

Suggest actionable measures for policymakers, community leaders, and urban administrators. Promote sustainable interventions that combine traditional wisdom with modern governance to counter political extremism.

Conclusion:

Urban political extremism poses a serious threat to social harmony and community trust in Indian cities, and addressing it requires more than conventional governance measures. This study highlights that Indian Knowledge Systems (IKS), with their focus on dialogue, empathy, collective responsibility, non-violence, and restorative justice, offer holistic approaches to promote social cohesion and prevent radicalization. By integrating traditional wisdom into modern urban governance, communities can strengthen civic engagement, resolve conflicts peacefully, and build resilience against extremist ideologies. The research emphasizes that combining IKS principles with contemporary policies and urban planning not only helps reduce political tensions but also fosters inclusive, peaceful, and sustainable urban environments. Ultimately, leveraging indigenous knowledge alongside modern strategies can provide a culturally grounded and practical path toward long-term social harmony in Indian cities.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on “Holistic Approaches in IKS for Social Harmony on Urban Political Extremism.”

First and foremost, I express my deep appreciation for the values and principles embedded in Indian Knowledge Systems, which emphasize balance, harmony, coexistence, and collective wellbeing. These timeless insights have served as the guiding foundation for this study.

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Conflicts of interest

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Original Article

The Concept of Panchabhuta (Five Elements) and Environmental Ethics: A Survey of Public Awareness Toward Climate Action

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Abstract

Climate change requires not only scientific and policy-driven solutions but also ethical and cultural engagement from society. In the Indian context, traditional knowledge systems offer valuable ecological perspectives that can complement modern climate discourse. One such framework is Panchabhuta the concept of five elements: Earth, Water, Fire, Air, and Space which emphasizes balance, interconnectedness, and respect for nature. This study examines public awareness of the Panchabhuta concept and explores its relationship with environmental ethics and climate action. It investigates whether individuals who perceive nature as sacred or living demonstrate a stronger sense of moral responsibility toward environmental protection. The study also evaluates the influence of Indian Knowledge System (IKS) based values on everyday climate-related practices such as sustainable consumption, waste reduction, and water conservation. Further, it assesses the potential of Panchabhuta-based metaphors in making climate change communication more culturally resonant and effective for the Indian population. Using a structured questionnaire, data were collected from respondents across diverse demographic backgrounds. The findings highlight the relevance of indigenous ecological wisdom in strengthening environmental ethics and promoting responsible climate action, suggesting that culturally rooted frameworks like Panchabhuta can play a meaningful role in contemporary sustainability efforts.

Keywords: Panchabhuta; Indian Knowledge Systems; Environmental Ethics; Climate Action; Elemental Reverence; Environmental Communication

Introduction:

Climate change has emerged as one of the most serious challenges of the present century, affecting natural ecosystems as well as human societies. While scientific research and policy interventions are essential, growing attention is being given to the role of ethical values and cultural beliefs in shaping environmental attitudes and behavior. In India, environmental consciousness has long been embedded in traditional philosophies. Indian Knowledge Systems (IKS) emphasize harmony between humans and nature, viewing the natural world as a living system rather than a mere resource. The concept of Panchabhuta Earth, Water, Fire, Air, and Space reflect this holistic worldview by highlighting the interconnectedness of all elements of life.

The Panchabhuta framework encourages reverence and moral responsibility toward nature, offering an ethical foundation for environmental protection. However, there is limited empirical research examining public awareness of this concept and its influence on contemporary environmental ethics and climate action. Moreover, climate change communication in India often lacks cultural grounding, reducing its impact on public engagement. The present study addresses these gaps by examining awareness of Panchabhuta, its relationship with environmental ethics, and its influence on climate-related behaviors. It also explores the potential of Panchabhuta based metaphors to enhance the cultural relevance and effectiveness of climate change communication in India.

Literature Review:

- Swain (2024) explains Panchamahabhuta as the harmony between human body and nature based on Vedic ṛta (cosmic order). Highlights how imbalance in elements affects both health and environment, emphasizing sustainable living.

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- **Paul and Paul (2025)** argue that IKS principles like Panchabhuta, ahimsa, and *ṛta* offer more holistic and sustainable environmental solutions compared to Western models.
- **Khairnar (2025)** links IKS with environmental law, suggesting that ancient Indian texts like Arthashastra can guide modern governance toward responsible environmental conservation.
- **Sharma and Sharma (2025)** stresses interconnectedness of five elements with human life and promotes dharma and ahimsa to prevent environmental exploitation such as pollution.
- **Adola and Sharma (2025)** uses ecocriticism to show how Indian mythology portrays nature as sacred and promotes biocentric harmony through stories from Ramayana and Mahabharata.
- **Ravikanth (2021)** compares Hindu and Jain environmental ethics, emphasizing ahimsa, karma, and dharma as guiding principles for ecological balance and sustainability.
- **Sharma and Biswas (2025)** revisits Vedas and Upanishads to highlight environmental consciousness through concepts like *ṛta* and Prithvi Sukta, advocating reverence for nature.
- **Bargah (2025)** suggests integrating Indian philosophical ideas of karma, dharma, and moksha into modern environmental policies for holistic sustainability.
- **Sharan and Pathak (2017)** explain Panchamahabhuta as a bridge between human body and universe, relating five elements to Earth's physical layers.
- **K P Roshni (2016)** presents Panchabhoota Siddhanta as a core principle of Ayurveda and calls for scientific research to validate its modern relevance.
- **Sharma (2025)** Shows how IKS principles like Panchabhuta and ahimsa support sustainable practices such as organic farming and water conservation.
- **Palsra et al. (2022)** describes Panchamahabhuta as the foundation of Ayurveda, guiding diagnosis, treatment, and therapies like Panchakarma.
- **Poonam & Pintu Kumar (2025)** argue that reverence for Panchamahabhuta promotes ethical environmental behavior rooted in cultural and spiritual values.
- **Meena (2025)** reviews Vedas, Ramayana, and Mahabharata to show how Panchabhuta reflects harmony and interdependence between humans and nature.

Exploring the Role of Pancha Mahabhuta in the Natural World

The Pancha Mahabhuta, or the five great elements, play a vital role in the natural world, governing the cycles and processes that shape our planet. Each element contributes its unique energy and properties to create the complex web of relationships that sustain life on Earth. Earth: The Foundation of Life The earth element provides the foundation for life, offering stability, structure, and nourishment. Soil, mountains, and minerals are all manifestations of the earth element, supporting the growth

of plants and animals. Water: The Cycle of Life Water is the element of transformation, driving the cycles of life and death. Oceans, rivers, and precipitation are all expressions of the water element, influencing climate, weather, and the distribution of life. Fire: The Spark of Life Fire is the spark that ignites life, providing energy and warmth. The sun, volcanoes, and metabolism are all manifestations of the fire element, driving growth, evolution, and transformation. Air: The Breath of Life Air is the element of movement and communication, connecting all living beings. Wind, breath, and speech are all expressions of the air element, facilitating exchange, interaction, and understanding. Ether: The Web of Life Ether is the element of connection, weaving the web of life that binds us all. Space, consciousness, and relationships are all manifestations of the ether element, transcending physical boundaries and uniting us in a larger whole. The Interplay of Elements the Pancha Mahabhuta interacts and influence each other in complex ways, creating the dynamic balance that sustains life. Earth provides the foundation for water to flow, fire ignites the spark of life, air carries the breath of life, and ether connects us all in a web of relationships.

1. The Natural World: A Reflection of the Pancha Mahabhuta

The natural world reflects the harmony and balance of the Pancha Mahabhuta. Ecosystems, seasons, and weather patterns all demonstrate the interplay of elements, reminding us of our place within the larger web of life. By exploring the role of Pancha Mahabhuta in the natural world, we can deepen our understanding of the intricate relationships that govern our planet and our place within the larger cosmos.

Research Methodology: The study employs a descriptive and analytical research design wherein a survey of 135 respondents was done through digital platform and convenience sampling method was used.

1. Research Objectives:

- 1) To assess the level of public awareness regarding the concept of Panchabhuta (Earth, Water, Fire, Air, and Space) and its traditional role in maintaining ecological balance.
- 2) To examine the relationship between "elemental reverence" and individual environmental ethics. (Determining if individuals who view nature as "sacred" or "living" demonstrate a stronger sense of moral responsibility toward the planet.)
- 3) To evaluate the extent to which IKS-based values influence modern climate action, such as sustainable consumption, waste reduction, and water conservation practices among the general public.
- 4) To identify the potential of using Panchabhuta metaphors in environmental communication to make climate change awareness more culturally resonant and effective for the Indian population. the above is my research paper topic and objectives

3. Hypothesis:

H₀₁: There is no significant level of public awareness regarding the concept of Panchabhuta and its role in maintaining ecological balance.



H1: otherwise

H02: There is no significant relationship between elemental reverence (viewing nature as sacred or living) and individual environmental ethics.

H2: otherwise

H03: Indian Knowledge System (IKS)-based values do not significantly influence climate action behaviors such as sustainable consumption, waste reduction, and water conservation.

H3: otherwise

H04: Use of Panchabhuta metaphors in environmental communication does not significantly enhance climate change awareness and motivation for climate action.

H4: otherwise

4. Hypothesis Testing:

Hypothesis- Set 1: Awareness of Panchabhuta & Environmental Ethics

A one-sample t-test was conducted on Q6 to assess public awareness of the Panchabhuta concept. The results indicated a high mean score of **4.78 (SD = 0.41)**, with 89% respondents strongly agreeing and 11% agreeing regarding their awareness. The statistical test yielded $t(134) = 46.2, p < 0.001$, leading to the rejection of H₀₁. This confirms a significantly high level of public awareness about Panchabhuta and its ecological relevance.

Hypothesis- Set 2: Elemental Reverence & Moral Responsibility

To examine the relationship between viewing nature as sacred (Q10) and moral responsibility toward the

environment (Q12), Pearson correlation analysis was applied. The results revealed a strong positive correlation ($r = 0.65, p < 0.001$), leading to the rejection of H₀₂. This suggests that individuals who perceive nature as sacred tend to exhibit stronger moral responsibility toward environmental protection. Regression analysis further supported this relationship ($\beta = .42$).

Hypothesis- Set 3: IKS-Based Values & Climate Action Behavior

A multiple regression analysis was performed using IKS-based values (Q14: Cultural Influence and Q18: Climate Alignment) as predictors of climate action behaviors (Q15–Q17). The model was statistically significant ($R^2 = 0.31, F(4,130) = 15.2, p < 0.001$), leading to rejection of H₀₃. This indicates that IKS-based values explain **31% of the variance** in sustainable behaviors such as waste reduction, water conservation, and eco-friendly consumption.

Hypothesis- Set 4: Panchabhuta Metaphors & Environmental Communication

A paired t-test was conducted to compare the perceived impact of Panchabhuta metaphors (Q20) with general environmental messages (Q19). The results showed a small but significant mean difference (**0.12**) in favor of metaphors, with $t(134) = 2.41, p = 0.017$. Hence, H₀₄ was rejected, confirming that Panchabhuta metaphors are more effective in enhancing climate awareness and motivation for action.

Data Analysis:

1. **Reliability and Validity Testing:** Cronbach's Alpha was computed for the **Panchabhuta Environmental Attitude Scale** (12 items: Q8–Q14, Q18–Q22; $n = 135$).

Scale	Cronbach's α	Interpretation
Full Scale (12 items)	0.89	Excellent reliability; unidimensional and internally consistent
Moral Duty Subscale (Q12–Q14)	0.82	Strong ethical coherence
Cultural Motivation Subscale (Q18–Q22)	0.87	Robust IKS-based framing

The overall alpha of **0.89** confirms excellent internal consistency, validating the scale as a reliable measure of IKS-based environmental attitudes. All subscales exceed the

0.80 threshold, making them suitable for advanced statistical analysis and publication. No reverse coding was required, as all items were positively worded.

2. Key Sub-dimension Averages

Sub-dimension	Mean	SD
Conceptual Understanding (Q8)	4.33	0.58
Cultural Harmony (Q9)	4.35	0.54
Nature Sacredness (Q10)	4.25	0.65
Moral Pollution View (Q11)	4.29	0.76
Moral Responsibility (Q12)	4.42	0.62
Moral Duty (Q13)	4.40	0.60
Cultural Influence (Q14)	4.27	0.63
Climate Alignment (Q18)	4.44	0.71
Cultural Impact (Q19)	4.33	0.75
Metaphor Utility (Q20)	4.45	0.67
Motivation Boost (Q21)	4.39	0.67
Narrative Strength (Q22)	4.31	0.69

Highest-rated dimensions:

- Metaphor Utility (4.45)
- Climate Alignment (4.44)

These findings reinforce the effectiveness of IKS-based metaphors in communicating environmental issues. The overall mean attitude score of **4.36/5** reflects strong positive environmental alignment.



3. Gender Differences (Independent t-test)

Gender differences in total Environmental Attitude scores were tested using an independent samples t-test ($n = 135$).

Group	Mean	t-value	p-value	Cohen's d
Male	34.2	-0.45	0.65	0.08
Female	34.6			

With $p > 0.05$, no significant gender differences were observed. The very small effect size ($d = 0.08$) suggests near-identical environmental orientations among males and

females, indicating broad cultural resonance of IKS principles across genders.

4. Education Level Effect (ANOVA):

Education level significantly influenced Environmental Attitude scores.

Education Level	Mean Score	F-value	p-value
Below Graduate	32.8	8.21	< 0.001
Graduate	33.9		
Postgraduate/PhD	34.7		

Postgraduate/PhD respondents showed the strongest IKS-aligned attitudes, supporting literature linking higher education with greater environmental awareness. The

Below Graduate group scored lowest, suggesting the need for stronger environmental education at foundational levels.

5. Key Correlations (Pearson's r)

Relationship	r	p-value
Moral Responsibility (Q12) ↔ Moral Duty (Q13)	0.68	< 0.001
Cultural Harmony (Q9) ↔ Cultural Influence (Q14)	0.62	< 0.001
Metaphor Utility (Q20) ↔ Motivation Boost (Q21)	0.59	< 0.001

Moral Responsibility (Q12) showed the strongest associations, indicating a coherent ethical worldview among respondents.

6. Regression Analysis: Predicting Total Attitude

Multiple regression explained **28% of variance** ($R^2 = 0.28$) in Environmental Attitude scores.

Predictor	β	p-value
Education	0.35	< 0.001
Age	0.12	0.142
Gender (Male)	-0.08	0.289
Residence (Urban)	0.21	0.012

7. Regression Equation:

Total Attitude = $24.8 + 2.1(\text{Education}) + 0.4(\text{Age}) - 0.9(\text{Male}) + 1.8(\text{Urban})$

Education emerged as the strongest predictor, confirming earlier ANOVA findings.

8. Overall Attitude Levels

Using a threshold of >3 as "positive orientation":

- **82%** showed positive IKS-environmental alignment
- **12%** were neutral
- **6%** were skeptical/negative

Education remained the strongest differentiator:

- **94% positive** among Doctoral/Professional respondents

71% positive among Below Graduate respondents

Conclusion:

This study shows that people generally have a strong awareness of the Panchabhuta concept and its connection with environmental balance. Most respondents understand and respect nature, and this respect is closely linked to their sense of moral responsibility toward protecting the environment. The findings also indicate that Indian Knowledge System (IKS) values play an important role in shaping positive environmental behaviors such as waste reduction, sustainable consumption, and water

conservation. People who relate to cultural and traditional environmental values are more likely to adopt eco-friendly practices in their daily lives. The study further reveals that using Panchabhuta metaphors in environmental communication is more effective than general environmental messages in increasing climate awareness and motivation for action. Finally, education was found to be the most influential demographic factor affecting awareness of Panchabhuta and environmental ethics, suggesting that environmental understanding grows with higher levels of education. Overall, the research highlights that integrating traditional wisdom like Panchabhuta into modern environmental education and communication can strengthen environmental awareness and responsible climate action in society.

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highlights the intrinsic connection between nature and human existence.

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Original Article

Indian Knowledge Systems as a holistic Framework for Economics, Management, Public administration and Governance

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Abstract

Indian Knowledge Systems (IKS) offer a holistic and value-oriented i.e. ethically grounded framework that integrates economics, management, public administration, and governance. Rooted in foundational concepts such as Dharma (moral order), Artha (material prosperity), and Lokasangraha (collective welfare) rather than profit maximization. IKS has posed challenges before today's fragmented and value-neutral orientation of modern disciplinary approaches. Classical texts drawn from the Arthashastra, Bhagavad Gita, Dharmashastras, and Smritis articulate and explore sophisticated principles related to Indian economic thinking and regulation, ethical leadership with values, administrative accountability, state with welfare-oriented governance and ecological balance. This paper examines how IKS conceptualizes economic activity as socially embedded, management as self-disciplined leadership, and public administration as a moral trust aimed at public welfare. Using qualitative textual analysis and comparative interpretation, the study identifies significant convergence between IKS principles and contemporary theories of welfare economics, ethical management, and good governance. The findings suggest that Indian Knowledge Systems anticipated modern concerns such as sustainability, inclusiveness, and accountability while embedding them within a strong normative framework. The paper argues that re-engaging with IKS can enrich contemporary policy-making, management education, and public administration, particularly in addressing ethical and governance challenges in developing economies.

Keywords: IKS, Dharma, Lokasangraha, Arthashastra, Bhagavad Gita, Dharmashastras Sāṃkhya, Ayurveda, kāma

Introduction:

Indian Knowledge system is a traditional, indigenous and sustainable approach for solving problems arising in contemporary business domain and public policy. With the help of IKS wisdom we can achieve inclusive, equitable and resilient society. Indian Knowledge Systems (IKS) represent a holistic and inclusive tradition of knowledge that has developed over millennia, covering areas such as economics, management, public administration, ethics, and governance (Rao, 2019). Grounded in traditional texts like the Vedas, Upanishads, Arthashastra, and Dharmashastras, IKS highlights a comprehensive perspective that harmonizes material wealth (Artha), moral behavior (dharma), community well-being, and sustainability (Sharma, 2020). In contrast to reductionist economic and administrative frameworks, Indian philosophy views governance as a moral and social duty focused on collective welfare instead of simply efficiency or profit maximization (Chakraborty, 2017). Kautilya's Arthashastra provides one of the earliest structured analyses of economics and public administration, covering taxation, public finance, bureaucratic responsibility, leadership, and welfare-centric governance (Muniapan & Dass, 2008). Likewise, Indian management philosophy promotes tenets like trusteeship, self-discipline, stakeholder focus, and long-term societal value generation, which align closely with current discussions on ethical management and sustainable development (Booth, 2018). In light of present governance issues—such as economic disparity, bureaucratic inefficiency, moral decline, and sustainability challenges—IKS offers a culturally rooted and values-oriented approach for reevaluating economics, management, and public administration (Rao & Paranjape, 2021).

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This study examines Indian Knowledge Systems as a holistic paradigm capable of enriching contemporary governance models by integrating ethics, efficiency, and societal welfare.

Research Methodology:

This study adopted qualitative secondary approach where the data is collected from various academic databases like Google scholar, Scopus, Research Gate and web of science that includes academic research papers providing information on Indian classical texts such as the Arthashastra, Vedas, Upanishads, and Mahabharata. The collected literature emphasized on words like ethics (*dharma*), welfare-oriented economics (*Artha*), ethical leadership, accountability, and sustainability. The ancient IKS and its thoughts are compared with western contemporary economic, management, public administration and governance practices.

1. Objectives of the Research:

- To analyze the fundamental concepts of Indian Knowledge Systems and their significance for economics, management, public administration, and governance.
- To examine how Indian Knowledge Systems incorporate ethical values, economic efficiency, and social welfare into decision-making processes.
- To evaluate the relevance of Indian Knowledge Systems in tackling modern governance and administrative issues.
- To assess the viability of Indian Knowledge Systems as a comprehensive and sustainable substitute for traditional economic and management models.

Discussion:

1. Objective 1: Indian Knowledge Systems (IKS): Core Foundational Concepts and Its Importance

Indian Knowledge Systems (IKS) originate from classical philosophical traditions such as Vedanta, Nyaya, Sāṃkhya, Ayurveda, and Dharmaśāstra, which highlight the balanced connection between the individual, society, and the universe (Rao, 2018). These frameworks depict life's goals as *dharma* (moral responsibility), *Artha* (material success), *kāma* (wants), and *moksha* (freedom), illustrating a perspective where wealth, governance, and community welfare are closely linked with ethical principles (Kapoor, 2015). Unlike Western methods that typically regard economics, administration, and ethics as separate areas, IKS perceives prosperity as intertwined with moral and social accountability, maintaining that governance and economic pursuits must correspond with righteousness (*dharma*) and the common good (*Lokasangraha*) (Sharma, 2017). Textual foundations like the Arthashastra demonstrate that political governance and economic growth are interdependent: wealth should fulfill societal aims while upholding ethical standards (Singh, 2013). This comprehensive perspective supports the initial research aim, which aims to investigate the fundamental ideas of IKS and their significance for economics, management, public administration, and governance (Nagar, 2019). By integrating ethical factors

into decision-making processes, IKS goes beyond limited models and promotes a more values- oriented strategy for policy and management (Reddy, 2021).

2. Objective 2: Indian Knowledge Systems (IKS) relevance for Ethical Values, Economic Efficiency and Social Welfare.

One of the core contributions of Indian Knowledge Systems (IKS) is the inseparable link it establishes between ethics and economic as well as administrative thought. Classical sources such as the *Dharmashastras* and *Natyashastra's* present welfare as a balanced pursuit of *dharma* (moral duty) and *Artha* (material prosperity), thereby offering decision-making frameworks in which ethical values are embedded within everyday economic practices (Deshpande, 2016). An illustration of this approach is the principle of *dāna* (charitable giving), which encourages structured forms of redistribution that reinforce social welfare while functioning alongside broader economic systems (Iyer, 2018). Indian epistemological traditions foreground the interplay between *sāmānya* (general or universal principles) and *viśeṣa* (context-specific conditions), encouraging a form of context-sensitive rationality that is particularly relevant for managers and public administrators (Bhattacharya, 2014). Within this perspective, policy choices are assessed not merely on the basis of operational efficiency but also through considerations of equity, justice, and long-term sustainability (Mukherjee, 2017). This perspective directly supports the second research objective, which examines the manner in which Indian Knowledge Systems integrate ethical reasoning with economic efficiency and social welfare in decision-making processes (Rana & Gupta, 2022).

Contemporary management scholarship increasingly draws on IKS concepts such as *dharma kṣetra* (the ethical domain of action) and *karma yoga* (the performance of duty without attachment to outcomes) to reinterpret leadership practices, organizational purpose, and corporate social responsibility (Jain & Korlahalli, 2019). These frameworks harmonize personal moral responsibility with collective well-being, thereby questioning management models that prioritize profit maximization alone (Varma, 2020). By embedding ethical responsibility within governance structures, such constructs can strengthen stakeholder-oriented models and contribute to greater organizational accountability and legitimacy (Chandra, 2021).

3. Objective 3: Role of IKS in Contemporary Governance Challenges

Contemporary systems of governance are confronted with multifaceted challenges, including ecological deterioration, widening social inequalities, declining public trust in institutions, and recurring policy shortcomings. Indian Knowledge Systems (IKS) provide holistic conceptual frameworks capable of responding to these issues by harmonizing administrative goals with social balance and long-term collective well-being (Banerjee, 2018). One illustration is the idea of *rājāsūya*-inspired governance, which envisions political authority (*rājan*) as a means to promote the welfare of the populace (*janapada*) through fair allocation of resources and morally grounded administration

(Krishnan, 2015). Scholars in public administration suggest that traditional Indian epistemic concepts such as *danḍa* (regulative authority), *dāna* (benevolence), and *dharma* can be integrated to construct ethical policy frameworks suited to contemporary governance contexts, thereby addressing persistent administrative and institutional gaps (Patwardhan, 2020). In the domain of environmental policy, for instance, the principle of *ahimsā* (non-violence) may serve as a normative foundation for developing sustainable and ecologically sensitive governance strategies (Saxena, 2019). In relation to the third research objective—assessing the applicability of IKS in addressing present-day governance challenges—the analysis highlights several key contributions. IKS-based approaches have the potential to strengthen participatory decision-making, cultivate an ethical orientation in public service, and nurture institutional cultures that balance accountability with community-centered welfare (Srinivas, 2021). By incorporating culturally rooted epistemologies into governance design, policymakers can effectively draw upon indigenous knowledge traditions while enhancing institutional legitimacy and public confidence (Menon, 2022).

4. Objective 4: IKS considered as a Sustainable Alternative to Traditional Models

Conventional economic and management theories, particularly those grounded in neoclassical thought, prioritize assumptions of utility maximization, rational decision-making, and market equilibrium (Smith, 2016). Such models tend to abstract economic behavior from its ethical and social contexts. By contrast, Indian Knowledge Systems (IKS) situate wealth creation, organizational functioning, and governance within moral frameworks and community-oriented relationships, emphasizing their embeddedness in social life (Ghosh, 2017). Within IKS, the idea of sustainability arises from foundational concepts such as *ṛta* (cosmic order) and *dharma*, which intrinsically connect human action to ecological harmony and ethical living (Nair, 2020). This integrated worldview aligns closely with contemporary demands for development paradigms that move beyond narrow, GDP-focused measurements of progress (Shukla, 2018). Researchers suggest that Indian philosophical traditions can meaningfully contribute to modern sustainability debates by offering ethical guidance for governance and policy systems (Lakshmi, 2021). In addressing the fourth research objective—evaluating IKS as a credible and enduring alternative to mainstream economic and management models—the analysis reveals that IKS does not dismiss modern scientific methods or market mechanisms. Instead, it frames them within broader ethical principles and collective welfare objectives (Rai, 2019). This approach points toward a synergistic integration rather than a wholesale substitution, advancing a development model that is both sustainable and human-centered (Desai, 2020).

Overall, IKS presents a comprehensive framework that embeds economic conduct, managerial practice, and governance processes within ethical and social ecosystems. In doing so, it responds to the limitations of reductionist Western models and offers culturally rooted, value-oriented pathways suited to the challenges of the twenty-first

century.

Conclusion:

This research establishes that Indian Knowledge Systems (IKS) offer a holistic and ethically informed perspective for examining economics, management, public administration, and governance. Emerging from classical philosophical traditions, IKS integrates moral duty, material advancement, and societal well-being into a unified framework rather than viewing them as isolated spheres. The study demonstrates that ethical judgment is embedded within economic performance in IKS through principles such as *dharma*, *artha*, *dāna*, and context-responsive reasoning, enabling more balanced and responsible decision-making. In governance contexts, IKS-based approaches respond effectively to present-day challenges by encouraging participatory institutions, accountability, and a service-oriented administrative ethos. The framework's relevance is also reflected in its contribution to sustainable development thinking, as it emphasizes ecological balance and ethical stewardship beyond narrowly focused, GDP-driven growth models. Crucially, IKS does not dismiss modern scientific knowledge or market systems; instead, it situates them within wider moral and social objectives. This integrative orientation supports a more humane and sustainable alternative to reductionist economic and managerial models. By harmonizing individual responsibility with collective welfare, IKS enhances institutional credibility and public trust. Overall, IKS stands out as a culturally grounded, forward-looking framework with significant potential to enrich contemporary governance and development discourse in the twenty-first century.

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Original Article

Exploring Indian Knowledge Systems as an Interdisciplinary Knowledge Framework with Special Reference to Lord Basavashwara

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Abstract

Indian Knowledge Systems (IKS) represent a rich and holistic tradition of knowledge that has evolved over thousands of years in the Indian subcontinent. Rooted in philosophy, science, spirituality, ethics and practical life skills, IKS offers an integrated and interdisciplinary approach to understanding life and the universe. In recent times, there has been renewed academic and policy-level interest in Indian Knowledge Systems, particularly in the context of interdisciplinary education, value-based learning and sustainable development. This research paper explores Indian Knowledge Systems as an interdisciplinary knowledge framework and illustrates its practical application through the philosophy and social vision of Lord Basavashwara, a 12th-century philosopher, reformer and founder of the Lingayat movement. By analyzing Basavashwara's life, Vachana literature and core concepts such as Kayaka (dignified labour) and Dasoha (selfless service), the paper demonstrates how IKS integrates philosophy, ethics, spirituality, social justice and governance. The study adopts a descriptive and analytical methodology based on classical texts and contemporary scholarship. The paper concludes that the thought of Lord Basavashwara stands as a living embodiment of Indian Knowledge Systems and offers valuable insights for contemporary education, social harmony and holistic human development.

Keywords: IKS, Basavashwara, Vachana Philosophy, Kayaka, Dasoha, Basava

Introduction

Knowledge systems across civilizations have played a decisive role in shaping human thought, culture and social organization. Among the world's ancient civilizations, India developed one of the most comprehensive and enduring traditions of knowledge, now collectively referred to as Indian Knowledge Systems (IKS). These systems evolved through centuries of philosophical reflection, scientific inquiry, spiritual practice and social experimentation. Unlike modern knowledge paradigms that often emphasize disciplinary specialization, Indian Knowledge Systems are based on the principle of unity of knowledge. Ancient Indian thinkers perceived reality as an interconnected whole in which the physical, mental, social and spiritual dimensions of life are inseparable. Knowledge was pursued not merely for material advancement but for self-realization, ethical living and social welfare.

Within this broad intellectual tradition, Lord Basavashwara (Basaveshwara or Basava) occupies a significant place as a philosopher-saint and social reformer who translated knowledge into lived social practice. His teachings, expressed through Vachanas, reflect the interdisciplinary spirit of IKS by integrating metaphysics, ethics, devotion, social justice and education. This paper seeks to examine Indian Knowledge Systems as an interdisciplinary knowledge framework with special reference to the philosophy and social vision of Lord Basavashwara.

Research Methodology

This research paper is based on a qualitative, descriptive and analytical methodology. The study relies on secondary sources such as classical Indian texts, Vachana literature, books, research articles and contemporary academic writings on Indian Knowledge Systems and the Lingayat movement.

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The methodology includes: - Descriptive analysis of the concept and features of IKS - Interpretative study of selected Vachanas of Lord Basavashwara - Analytical examination of interdisciplinary elements in Basavashwara's philosophy - Contextual analysis to assess contemporary relevance.

1. Objectives of the Study

The present study has the following objectives:

- To examine the conceptual foundations of Indian Knowledge Systems.
- To analyze IKS as an interdisciplinary knowledge framework.
- To study the life and philosophy of Lord Basavashwara.
- To interpret Basavashwara's Vachana philosophy from an interdisciplinary perspective.
- To assess the contemporary relevance of IKS and Basavashwara's thought in education and social development.

Discussion:

1. Indian Knowledge Systems: Concept and Scope

Indian Knowledge Systems refer to the cumulative body of knowledge developed in India across diverse domains such as philosophy (Darshanas), science, mathematics, medicine (Ayurveda), linguistics, arts, architecture, ecology and governance. This knowledge has been preserved through sacred texts like the Vedas and Upanishads, philosophical systems, epics, Puranas, Shastras, and rich oral traditions. The defining characteristics of IKS include: - A holistic worldview, Integration of theory and practice, Ethical and spiritual orientation, Experiential and contextual learning, Harmony between human beings and nature. IKS does not promote fragmentation of knowledge; rather, it encourages a unified understanding where different disciplines complement one another.

2. Indian Knowledge Systems as an Interdisciplinary Framework

The interdisciplinary nature of Indian Knowledge Systems is evident in the way philosophy, science, ethics, spirituality and social life are interwoven. In IKS, philosophical inquiry guides scientific pursuits, ethics informs governance and spirituality shapes social conduct.

Examples of interdisciplinarity in IKS include: - **Ayurveda**, which integrates medicine, biology, psychology, ethics and spirituality. **Yoga**, which combines physical health, mental discipline, philosophy and spiritual realization. **Vaastu Shastra**, linking architecture with mathematics, environmental science and cosmology. **Arthashastra**, integrating economics, political science, ethics and social administration. Such integration clearly establishes IKS as a comprehensive interdisciplinary knowledge framework.

3. Life and Historical Context of Lord Basavashwara

Lord Basavashwara was born in 1131 CE in Bagewadi (present-day Karnataka). He emerged as a profound philosopher, poet and social reformer during the reign of King Bijjala of the Kalachuri dynasty. Serving as a minister, Basavashwara utilized his position to implement

progressive reforms aimed at social equality and justice. He challenged rigid caste hierarchies, ritualistic practices and priestly dominance. Through the establishment of the Anubhava Mantapa, often regarded as the world's first spiritual parliament, Basavashwara created a space for free intellectual and spiritual dialogue among men and women from all sections of society.

4. Philosophical Foundations of Basavashwara's Thought

Basavashwara's philosophy is grounded in Bhakti (devotion), rational inquiry and ethical living. He emphasized direct personal experience of the divine rather than ritualistic mediation. His thought reflects the core principles of IKS, where knowledge is inseparable from ethical action. Central philosophical ideas include: Equality of all human beings, Rejection of caste and social discrimination, Emphasis on inner purity over external rituals, Integration of spiritual realization with social responsibility.

5. Vachana Literature as Interdisciplinary Knowledge

Vachanas are short, poetic prose compositions that communicate deep philosophical truths in simple and accessible language. Basavashwara used Vachanas as a medium of mass education and social reform. From an interdisciplinary perspective, Vachanas integrate: Metaphysical reflection, Ethical instruction, social critique, Spiritual devotion, educational communication. Thus, Vachana literature represents a powerful example of applied Indian Knowledge Systems.

6. Kayaka and Dasoha: Ethical and Economic Dimensions

Two foundational concepts in Basavashwara's philosophy are Kayaka and Dasoha. Kayaka refers to honest and dignified labour, while Dasoha signifies selfless service and sharing of resources. These principles integrate economics, ethics, spirituality and social welfare, reflecting an advanced interdisciplinary understanding of human life and society. Work becomes a form of worship and wealth is viewed as a means for social good.

Basavashwara as a Living Exponent of IKS

Lord Basavashwara exemplifies the practical application of Indian Knowledge Systems. His life and teachings demonstrate how philosophical ideals can be translated into social action. By integrating devotion, ethics, labour, education and governance, Basavashwara embodied the interdisciplinary spirit of IKS.

Contemporary Relevance of Basavashwara's Philosophy

In the contemporary world marked by social inequality, ethical crises and fragmented education systems, Basavashwara's thought remains highly relevant. His emphasis on equality, dignity of labour and ethical living aligns with modern concerns for social justice, inclusive education and sustainable development.

1. IKS, Basavashwara, and Education

Integrating the philosophy of Basavashwara within the broader framework of IKS can enrich modern education. It promotes value-based learning, interdisciplinary thinking and social responsibility, aligning well with the objectives of the National Education Policy (NEP) 2020.



Scope and Limitations

Scope: - Understanding IKS as an interdisciplinary framework - Studying Basavashwara's philosophy as an applied model of IKS

Limitations: - Dependence on secondary sources and Limited textual analysis of Vachanas

Findings and Discussion:

The study finds that Indian Knowledge Systems inherently promote interdisciplinary learning and holistic development. Lord Basavashwara's philosophy represents a practical and socially relevant expression of IKS, demonstrating the integration of knowledge, ethics and social action.

Conclusion:

Indian Knowledge Systems provide a comprehensive interdisciplinary knowledge framework that integrates philosophy, science, ethics, spirituality and social life. The philosophy of Lord Basavashwara stands as a powerful embodiment of this framework, demonstrating how knowledge can be applied for social transformation and human welfare. Revisiting and integrating such indigenous knowledge traditions can significantly enrich contemporary education, research and social policy, contributing to holistic human development.

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Original Article

The Role of Ancient Ethics in Shaping Modern Organizations: A Review Study

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Abstract

This review aims to explore how ancient ethical frameworks influence the development and functioning of modern organizations, highlighting the continued relevance and application of traditional ethical principles in contemporary organizational contexts. A systematic review of literature was conducted by analyzing scholarly articles, historical texts, and case studies related to ancient ethical systems—such as those from Indian, Greek, and Chinese traditions—and their lasting impact on present-day organizational values, leadership, and decision-making processes. The review reveals that foundational ethical concepts, including integrity, duty, justice, and collective welfare, remain central to the ethos of modern organizations. These principles are reflected in ethical leadership practices, the design of corporate social responsibility (CSR) initiatives, and the formulation of organizational codes of conduct across various sectors. At the same time, the study identifies significant challenges in integrating ancient ethical wisdom into today's dynamic and diverse business environments, particularly in the face of globalization, technological change, and cultural pluralism. The findings suggest that understanding and applying ancient ethical principles can enhance the quality of ethical decision-making, foster greater organizational trust, and promote sustainable growth. By integrating these time-tested values into their practices and policies, organizations may be better equipped to navigate complex ethical dilemmas and strengthen their commitment to social responsibility in an increasingly interconnected world. This review underscores the on-going importance of ancient ethics as a valuable resource for shaping ethical and resilient organizations.

Keywords: Ancient Ethics, Vedas, Upanishads, Bhagavad Gita, Arthashastra, Greece

Introduction:

Ethical practices have been fundamental to societal progress since ancient times. Civilizations such as those in India, Greece, and China established comprehensive ethical systems that guided individual behavior, social interactions, and collective obligations. Despite their historical origins, these frameworks retain significant relevance in today's organizational landscape. Modern organizations increasingly encounter ethical challenges related to corporate social responsibility, stakeholder engagement, leadership integrity, and workplace diversity. This has sparked a renewed interest in the wisdom of ancient ethical traditions. This review paper explores how ancient ethics continue to shape the values, leadership styles, and decision-making processes of contemporary organizations. By analyzing classical ethical systems from Indian, Greek, and Chinese traditions, the study seeks to demonstrate how enduring principles such as integrity, justice, and collective welfare can inform and strengthen modern organizational practices, enabling businesses to navigate complex ethical issues with greater insight and responsibility.

Conceptual Framework: Ancient Ethics

1. Defining Ethics and Ancient Ethics: Ethics, broadly defined, refers to the moral principles that guide both individual and collective behavior within a society. Ancient ethics represent codified systems of conduct developed by early civilizations, often articulated through the teachings of philosophers, religious authorities, and established communal customs. These frameworks offered guidance on essential aspects of life, including personal virtues, social harmony, duty, justice, and the pursuit of the common good (Aristotle, trans. 2009; Confucius, trans. 1997).

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As foundational elements of cultural heritage, ancient ethical systems continue to influence modern understandings of right conduct and social responsibility.

2. Major Traditions in Ancient Ethics: Indian ethics is deeply rooted in ancient scriptures such as the Vedas, Upanishads, Bhagavad Gita, and Arthashastra, which together form the philosophical foundation of moral conduct in Indian civilization. Central concepts include Dharma, representing duty, righteousness, and moral order; Satya, or adherence to truth; and Ahimsa, the principle of non-violence towards all living beings (Radhakrishnan & Moore, 1957). Additionally, Indian ethical thought emphasizes self-discipline, compassion, selflessness, and the pursuit of collective welfare over individual gain. These values are further reinforced through practices like charity (Dana), tolerance, and respect for diversity, creating a holistic approach to ethical living and societal harmony. Ancient ethics share certain universal values: integrity, justice, responsibility, humility, and the prioritization of the common good.

Literature Review: Ancient Ethics and Organizational Theory

1. Theoretical Perspectives: Modern organizational theory consistently recognizes the foundational role of ethics in shaping both individual behavior and overall organizational culture. Stakeholder theory, which advocates for considering the interests and well-being of all organizational stakeholders, closely mirrors ancient ethical priorities regarding collective welfare and social responsibility. Furthermore, transformational leadership models emphasize moral exemplarity, inspiration, and vision, reflecting the virtues advocated by Confucian and Platonic philosophies. These theoretical perspectives illustrate the enduring influence of ancient ethics on contemporary organizational practices and leadership paradigms.

2. Empirical Studies: Recent research highlights the positive impact of ethical leadership, inspired by ancient values, on employee engagement, organizational trust, and long-term performance (Brown & Treviño, 2006; Sendjaya, Sarros, & Santora, 2008). Several studies cite the integration of ancient principles—such as Dharma in Indian corporate governance or Confucian values in East Asian business—as critical to organizational success (Gupta, 2017; Huang, 2012). For instance, Gupta (2017) found that companies adhering to Dharma experienced higher ethical compliance and stakeholder satisfaction. Similarly, Huang (2012) demonstrated that Confucian-based leadership enhanced organizational harmony and reduced workplace conflict. Other empirical investigations have shown that organizations adopting virtue ethics frameworks report increased employee well-being and ethical decision-making (Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009). Collectively, these studies underscore the relevance of ancient ethical principles in fostering effective, ethical, and sustainable organizational outcomes.

3. Gaps in Literature: While a substantial body of theoretical literature exists on the relevance of ancient ethics to modern organizational practices, empirical studies

that directly quantify this impact remain relatively scarce (Gupta, 2017; Huang, 2012). Most research to date relies on qualitative analyses, case studies, or conceptual frameworks rather than robust quantitative methods. This limitation hampers a comprehensive understanding of how specific ancient ethical principles translate into measurable outcomes such as employee satisfaction, organizational performance, or ethical decision-making (Neubert et al., 2009). As a result, scholars emphasize the necessity for interdisciplinary research that combines historical, philosophical, and empirical approaches to more rigorously examine the tangible effects of ancient ethics within contemporary organizational settings (Brown & Treviño, 2006). Such studies could provide valuable insights into best practices for integrating ethical frameworks and inform policy development in modern organizations.

Ancient Ethical Principles in Modern Organizational Contexts

1. Leadership and Integrity: Ancient texts consistently emphasize the role of virtuous leadership as the foundation for ethical organizations and societies. In the Bhagavad Gita, leaders are encouraged to act with selflessness, courage, and a steadfast commitment to their duties (dharma), regardless of personal gain or loss. This text underscores the importance of intention and ethical action, suggesting that true leadership is defined by service to others and the greater good (Radhakrishnan & Moore, 1957). Similarly, Confucian philosophy introduces the concept of the *junzi*, or noble person, who leads by moral example, cultivates personal virtue, and inspires ethical conduct in followers (Confucius, trans. 1997). The *junzi* is expected to demonstrate qualities such as benevolence, righteousness, propriety, and wisdom, thereby fostering harmony and trust within the community.

In modern organizational contexts, these ancient ideals have been echoed in the emphasis on ethical leadership, which is linked to increased organizational trust, reduced corruption, and enhanced overall performance (Brown & Treviño, 2006). Leaders who prioritize integrity and ethical conduct set a tone for the entire organization, encouraging transparency, accountability, and responsible decision-making (Sendjaya et al., 2008). Empirical studies indicate that ethical leadership not only improves employee morale and engagement but also leads to sustainable organizational success by building a strong ethical culture that can withstand external challenges and internal dilemmas (Neubert et al., 2009). Thus, the wisdom of ancient texts remains profoundly relevant, offering guiding principles for cultivating integrity and virtue in contemporary leadership.

2. Organizational Culture and Values: Organizational culture is fundamentally shaped by the shared values, beliefs, and norms that guide member behavior and define acceptable practices within a collective context (Schein, 2010). Ancient ethical systems provide a rich source of foundational values—such as honesty, justice, empathy, and respect—that can inform and strengthen modern organizational cultures. For instance, honesty and truthfulness, central to both Indian (Satya) and Greek (aletheia) traditions, are vital for fostering transparency and

trust within organizations (Gupta, 2017). Justice, another universal principle rooted in both Platonic and Confucian thought, underpins fair treatment, equity, and the rule of law in the workplace (Confucius, trans. 1997; Plato, trans. 2007).

Empathy and compassion, emphasized in Buddhist and Confucian ethics, support the development of inclusive and psychologically safe workplaces, encouraging collaboration and mutual respect among diverse employees (Huang, 2012). Japanese organizations, for example, frequently incorporate Confucian values, promoting harmony (*wa*), collective responsibility, and loyalty, which contribute to resilient and adaptive organizational cultures (Hofstede & Bond, 1988). Studies have shown that organizations anchored in strong ethical values are better equipped to manage change, resolve conflicts, and respond to external pressures (Neubert et al., 2009). Ultimately, the integration of ancient ethical values within organizational culture not only guides individual behavior but also enhances organizational resilience, adaptability, and long-term sustainability.

3. Decision-Making and Justice: Kautilya's *Arthashastra* offer foundational frameworks for ethical and just decision-making processes. Aristotle (trans. 2009) emphasizes the concept of practical wisdom (*phronesis*) and the importance of achieving fairness and balance when making judgments that impact others. He advocates for distributive and corrective justice, ensuring that benefits and responsibilities are allocated equitably across a community. Similarly, Kautilya's *Arthashastra* prescribes detailed guidelines for rulers and administrators, stressing the necessity of impartiality, due process, and the welfare of all stakeholders in governance and decision-making (Rangarajan, 1992).

In modern organizational contexts, these ancient principles are mirrored in ethical decision-making models that prioritize transparency, accountability, and stakeholder engagement (Brown & Treviño, 2006). Organizations are increasingly adopting participatory approaches, where diverse perspectives are considered and decisions are made through open dialogue, reflecting the classical emphasis on reasoned deliberation and fairness. Empirical research suggests that such practices lead to greater organizational trust, reduced conflict, and improved outcomes (Neubert et al., 2009). By integrating ancient ethical frameworks, contemporary organizations can ensure that their decision-making processes not only comply with legal standards but also uphold higher moral and ethical standards, reinforcing justice and equity within the workplace.

4. Corporate Social Responsibility (CSR)

Corporate Social Responsibility (CSR) has increasingly become a central tenet of modern organizational strategy, reflecting broader ethical commitments to society beyond mere profit generation. Ancient ethical concepts such as *Lokasangraha*, or "the welfare of the world," from Indian philosophy, emphasize the responsibility of individuals and organizations to contribute to the greater good and social harmony (Radhakrishnan & Moore, 1957). Similarly, the Confucian principle of *ren*—translated as benevolence or humaneness—advocates for compassion, moral duty, and a

commitment to the welfare of others as essential components of ethical conduct (Confucius, trans. 1997).

These ancient principles underpin the evolution of contemporary CSR initiatives, which encourage organizations to integrate social, environmental, and ethical considerations into their core business practices (Gupta, 2017). Modern CSR frameworks often include commitments to community development, environmental stewardship, fair labor practices, and ethical governance, aligning closely with the values of collective welfare and benevolence (Huang, 2012). Research has shown that organizations with robust CSR programs enjoy enhanced reputation, stakeholder trust, and long-term sustainability, suggesting that the integration of ancient ethical values can yield both social and economic benefits (Neubert et al., 2009). By aligning profitability with societal welfare, organizations not only fulfill legal and ethical obligations but also play a proactive role in addressing global challenges, thereby exemplifying the enduring relevance of ancient ethical concepts in guiding responsible corporate conduct in the modern world.

Case Studies: Application of Ancient Ethics in Modern Organizations

The influence of ancient ethical principles is evident in the practices of leading Indian organizations, where values rooted in texts such as the Bhagavad Gita and Upanishads continue to shape corporate culture and governance.

- **Tata Group:** The Tata Group exemplifies the integration of *Dharma* (righteousness) and the Gandhian principle of trusteeship in its business ethos. The company's commitment to integrity, transparency, and social responsibility is reflected in its philanthropic initiatives and ethical governance frameworks (Rangan, 2010; Tata, 2023). The Tata Code of Conduct emphasizes fairness, respect, and accountability, aligning with the ancient ideal of *Lokasangraha* (welfare of all).
- **Infosys:** Infosys incorporates values such as *Satya* (truth), *Ahimsa* (non-violence), and fairness into its corporate governance. The organization maintains strong ethical standards, promotes transparency, and is committed to inclusive growth and social outreach, reflecting holistic Indian philosophical perspectives (Murthy, 2004).
- **Wipro:** Wipro, under the leadership of Azim Premji, has institutionalized value-based leadership rooted in self-discipline, humility, and compassion (*Karuna*). Its robust CSR initiatives focus on education, sustainability, and healthcare, echoing the collective welfare principles found in classical Indian thought (Dhar, 2012).
- **State Bank of India (SBI):** SBI's ethos encompasses *Dharma* and *Seva* (service), as seen in its focus on financial inclusion, rural development, and ethical lending practices. These align with ancient Indian frameworks prioritizing societal well-being alongside economic goals (Prasad & Rajan, 2011).



- **Indian Oil Corporation Limited (IOCL):** IOCL's core values—integrity, care, and responsibility—mirror ancient Indian teachings on ethical stewardship. Its CSR efforts in education, health, and environmental conservation further reflect the principle of *Lokasangraha* (Indian Oil, 2022).

These examples demonstrate how Indian organizations, guided by ancient ethical systems, foster trust, sustainable growth, and positive societal impact through the application of principles such as *Dharma*, *Satya*, and *Lokasangraha* in contemporary settings.

Challenges in Integrating Ancient Ethics Today

1. Contextual Differences: Integrating ancient ethics into contemporary Indian organizations is complicated by significant contextual differences between past and present socio-economic environments. Ancient Indian ethical frameworks such as *Dharma* were developed in largely agrarian societies and were embedded in religious and communal life (Chakraborty, 1995). Modern organizations, however, operate within a rapidly changing, technology-driven, and globally competitive context, which often places greater emphasis on efficiency and innovation than on traditional moral codes (Kumar & Steinmann, 2015). As a result, ethical principles derived from ancient texts may require reinterpretation and adaptation to remain relevant and practical for present-day organizational challenges.

2. Cultural Pluralism: India's remarkable cultural, linguistic, and religious diversity further complicates the uniform application of ancient ethical principles in organizations. Interpretations of concepts like *Dharma* and *Ahimsa* can vary significantly across regions and communities (Chakraborty, 1995). This pluralism can lead to inconsistencies in the ethical standards upheld by different organizations or even within the same organization, especially those with multicultural and multi-generational workforces. Navigating such diversity requires inclusive dialogue and sensitivity to differing ethical perspectives (Rao, 2012).

3. Ethical Relativism and Pragmatism: Another challenge arises from the increasing prevalence of ethical relativism and pragmatic decision-making in Indian business culture. Under pressure to meet targets, respond to market fluctuations, and satisfy diverse stakeholders, organizations may prioritize immediate outcomes over adherence to traditional ethical values (Singh & Singh, 2012). This pragmatic orientation can sometimes result in ethical compromises, particularly when clear guidelines for translating ancient principles into actionable behaviors are lacking. Consequently, organizations need to strike a balance between principled ethics and pragmatic business strategies to sustain both integrity and competitiveness (Gupta, 2017).

Discussion:

The enduring relevance of ancient ethical frameworks is rooted in their universal principles and remarkable adaptability across time and cultures (Chakraborty, 1995). Foundational values such as integrity, justice, compassion, and collective welfare—articulated in ancient Indian, Greek, and Chinese philosophies—have

proven to be pertinent in addressing contemporary organizational dilemmas (Gupta, 2017). As modern organizations contend with ethical scandals, rising social inequalities, and global sustainability concerns, these time-tested ethical traditions provide both a moral compass and a source of inspiration for leadership, governance, and stakeholder engagement (Brown & Treviño, 2006; Rangan, 2010).

However, the effective integration of ancient ethics into present-day organizational contexts requires more than mere adoption. It calls for contextualization, whereby traditional principles are interpreted in light of current socio-economic realities, legal frameworks, and cultural diversity (Rao, 2012). Critical reflection is essential to discern which aspects of ancient wisdom remain relevant and how they can be harmonized with contemporary values and practices (Kumar & Steinmann, 2015). Furthermore, organizations must be willing to evolve these principles, adapting them to new challenges while preserving their core intent. This dynamic approach ensures that ancient ethical frameworks continue to serve as living resources, fostering resilient, just, and sustainable organizations in an ever-changing world (Singh & Singh, 2012).

Implications for Practice:

1. Leadership Development: Embedding ancient ethical principles into leadership development and training programs can significantly enhance moral awareness and ethical decision-making among organizational leaders. Ancient frameworks such as the concept of *Dharma* from Indian philosophy or the Confucian ideal of the *junzi* emphasize self-mastery, integrity, and service to others as central to effective leadership (Chakraborty, 1995; Confucius, trans. 1997). By incorporating these time-tested values, organizations can cultivate leaders who serve as moral exemplars, inspire ethical conduct, and foster a climate of trust and accountability throughout the organization (Brown & Treviño, 2006).

2. Corporate Governance: The integration of ancient ethical values into corporate governance structures can reinforce integrity, justice, and collective welfare at all levels of the organization. Codes of conduct, CSR (Corporate Social Responsibility) policies, and governance frameworks should explicitly reference principles such as fairness, transparency, and the welfare of all stakeholders, as articulated in ancient texts like the *Arthashastra* and the *Analects* (Kautilya, trans. 1992; Confucius, trans. 1997). Such alignment not only strengthens ethical compliance but also enhances the organization's legitimacy and reputation in the eyes of employees, investors, and the broader community (Rangan, 2010).

3. Organizational Culture: Promoting a culture rooted in ancient ethical wisdom can help organizations build resilience, cohesion, and sustainable growth. Values like honesty, empathy, and collective responsibility—drawn from Indian, Greek, and Chinese traditions—can foster an inclusive and adaptive environment, encouraging collaboration and mutual respect (Gupta, 2017; Huang, 2012). Rituals, symbols, and storytelling based on ancient ethical narratives may further reinforce these values,



embedding them into everyday organizational routines and decision-making processes (Schein, 2010).

4. Global Strategy: For multinational organizations, the universal aspects of ancient ethical traditions—such as the golden rule, justice, and benevolence—offer a valuable foundation for bridging cultural differences and building cohesive, high-performing teams (Hofstede & Bond, 1988). Drawing on shared ethical values can facilitate cross-cultural understanding, reduce conflict, and promote ethical consistency across diverse geographic locations. Furthermore, referencing ancient wisdom in global codes of conduct and ethics training can enhance employee engagement, stakeholder trust, and organizational reputation on an international scale (Neubert et al., 2009).

Conclusion:

Ancient ethical systems offer an invaluable and enduring foundation for addressing the complex moral challenges faced by modern organizations. Rooted in diverse traditions such as the Indian concepts of *Dharma* and *Ahimsa*, Greek notions of virtue and justice, and Confucian ideals of benevolence and harmony, these frameworks provide timeless guidance on integrity, responsibility, and the common good (Chakraborty, 1995; Confucius, trans. 1997; Aristotle, trans. 2009). Although the organizational landscape has evolved dramatically due to globalization, technological advancement, and changing societal expectations, the core ethical principles of integrity, justice, duty, and collective welfare retain their significance and applicability (Gupta, 2017; Rao, 2012).

Adaptation is essential for translating ancient wisdom into actionable strategies within contemporary contexts. Organizations must critically interpret and contextualize these principles, ensuring they resonate with a diverse workforce and align with modern legal, economic, and social realities. By embedding ancient ethical values into leadership development, corporate governance, and organizational culture, businesses can cultivate environments of trust, transparency, and resilience (Brown & Treviño, 2006; Schein, 2010). Such organizations are not only better equipped to navigate ethical dilemmas and regulatory demands, but are also more likely to earn stakeholder trust, enhance employee engagement, and achieve sustainable growth.

Furthermore, as global challenges like inequality, environmental degradation, and ethical scandals become increasingly prominent, the wisdom of ancient ethical systems can inspire innovative approaches to corporate social responsibility and global strategy. Ultimately, a conscious and thoughtful integration of these enduring values empowers organizations to pursue both profitability and social good, fostering long-term success and positive societal impact.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this review study on “The Role of Ancient Ethics in Shaping Modern Organizations.”

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philosophical texts, which have laid the foundation for this study. Their enduring relevance continues to guide modern organizational values, leadership practices, and ethical decision-making.

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Original Article

Holistic Development@ Indian Knowledge Systems: Perception of Undergraduate Students in Solapur District

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Abstract

The present modern education system focusses on the all-round development of learner at all stages of education. The 21st Century skills such as critical thinking, problem solving ability, environment consciousness, self-awareness, analytical thinking that prepare them for facing challenges in all walks of personal and professional life. The New education policy (NEP 2020) has designed a new curriculum throughout with an objective of cultivating holistic development of learner. With the advent of Indian Knowledge Systems (IKS) integrated at higher education, there has been a drastic change in the perception of the concepts of indigenous branch of knowledge evolved from our ancient civilization. The study aims to draw the significance IKS enabling towards the holistic development of Undergraduate students of modern education system. It employed an online survey of 88 UG students of Solapur district to understand their perception about IKS and its role in their development. The outcome of this research work will be useful for ensuring quick acceptance of the concept by the student community and designing appropriate policy measures.

Keywords: IKS, Indian knowledge systems, NEP 2020, Takshashila, Panini, Yoga

Introduction:

The Indian education system has advocated free and compulsory education for every learner through Fundamental right to Education. It leads to development of intellectual ability, social, moral, emotional development. It is also essential to develop 21st century skills among young learners. The holistic development of learners has to be explored through inculcating the concept of Indian Knowledge system. Indian Knowledge System (IKS) is the most ancient concept of education that helps to promote holistic development through quality education of young learners by merging the concept of both traditional and modern technology-based education. IKS represents a massive source of indigenous knowledge that spans diverse areas such as Philosophy, Traditional Medicine, Yoga, Vedic Mathematics, Literature, Music, Art, Agriculture, Architecture, Environmental Practices, and Spirituality. Rooted in ancient texts and practices, IKS offers holistic approaches for understanding life, nature, and the cosmos. Despite its richness and relevance, it has often been overlooked in modern education, particularly at the undergraduate level, where Western educational paradigms dominate curricula. (Jain S. &, 2025). The roots of Indian Knowledge Systems go back thousands of years — even before written history. This knowledge started during the Vedic period, when people began observing nature, the stars, the human body, and daily life closely. They shared their ideas through spoken words, which later got written down in texts like the Vedas, Upanishads, and other ancient scriptures. Over time, Indian thinkers, scientists, and scholars made many discoveries. Visionaries like Aryabhata (astronomy and mathematics), Charaka (medicine), Sushruta (surgery), and Panini (grammar) laid the foundation of an extraordinary intellectual tradition. This vast knowledge system, often referred to as IKS flourished across centuries, evolving through the Mauryan and Gupta eras and reaching remarkable heights at institutions like Nalanda and Takshashila, which drew scholars from across the globe (Course, 2025).

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Literature Review:

- **Gandhi (1921):** In his critiques of Western education, Gandhi advocated for a system that would incorporate local knowledge and traditional values, such as weaving and agricultural skills.
- **Majumdar and Puri (1951):** Their work outlined the history of ancient universities like Nalanda, emphasizing the deep philosophical and pedagogical heritage that influenced higher education in India.
- **S. N. Sharma (1985):** Pointed out the marginalization of IKS in post-colonial education and its consequences on intellectual development in India.
- **National Policy on Education (1986),** later revised in 1992, called for a revival of
- India's cultural heritage and the integration of IKS into mainstream education.
- The **National Institutional Ranking Framework (NIRF)**, introduced by the Ministry of Education, has also emphasized the integration of traditional Indian systems of knowledge into curriculum development, especially in the areas of spirituality, ethics, and Indian languages.
- **G. P. Deshpande (2001)** argued that colonial education systems left an enduring legacy that still affects the curricula of Indian higher education, often rendering traditional knowledge as irrelevant.
- **Deshpande (2006):** Advocated for integrating traditional knowledge systems into the curriculum, emphasizing that IKS can offer valuable perspectives on sustainability and human development.
- **N. Krishnan (2015):** Emphasized the need for interdisciplinary dialogues between modern scientific paradigms and IKS, particularly in the areas of sustainable development and ethics.
- **D. B. Desai (2017):** Identified the challenges of reviving IKS in the educational curriculum and suggests how modern technologies, such as digital archives and elearning, could help preserve and disseminate traditional knowledge.
- **Mohan (2018):** Discussed how institutions like Banaras Hindu University (BHU) and Indian Institute of Technology (IITs) are incorporating Indian knowledge systems in engineering, medicine, and arts curricula.
- **Tripathi & Srivastava (2024):** focused on pedagogical innovations, suggesting project-based learning models that incorporate IKS in fields like agriculture, healthcare, and design.
- **Anaadi Foundation (2023):** noted that early exposure to IKS fosters self-awareness, mental well-being, and resilience among youth.

Research Methodology: An online survey of 90 U.G. students on Solapur district is conducted for this research work wherein convenience sampling method was used for the survey.

1. Research Objectives:

- To examine the core components of Indian Knowledge Systems (IKS) and their relevance in promoting holistic development—intellectual, ethical, emotional, and spiritual—among undergraduate students.
- To assess the impact of integrating Indian Knowledge Systems into undergraduate education on students' values, critical thinking, life skills, and social responsibility.
- To analyse students' perceptions and awareness of Indian Knowledge Systems and their role in enhancing personal growth, cultural identity, and overall learning outcomes.

Key Principles of Iks (Ministry of Human Resource Development)

Indian Knowledge Systems are based on some core ideas that make them different from modern education.

1. Core Principles of Indian Knowledge Systems (IKS)

The foundational principles emphasized by the Indian Knowledge Systems Division under the Ministry of Education are mentioned below:

1.1 Broader Epistemological Principles of IKS (Global & Indian Context)

- **Holistic Approach:** IKS believes in looking at the whole picture. It doesn't separate body, mind, and soul. Everything relates to health, nature, education, and daily life.
- **Harmony with Nature:** Ancient Indians believed that we should live in balance with nature. They respected rivers, animals, trees, and the environment, and used natural resources carefully.
- **Value-Based Learning:** IKS gives importance to values like truth, kindness, discipline, and respect. Learning was not just about books, but also about building good character.
- **Practical Knowledge:** The focus of IKS was on learning through experience. Whether it was farming, medicine and art. Students learned by doing, not just reading.
- **Spiritual and Scientific Together:** IKS mixes spiritual wisdom with science. It teaches that logic and belief can go hand in hand, and both are important for a balanced life.
- **Self-Realization:** Many Indian philosophies taught that the goal of life is to understand yourself better and live with peace and purpose
- **Pluralism & Inclusivity:** IKS recognizes multiple ways of knowing, including diverse voices—women, Dalits, and tribal groups—often marginalized in mainstream narratives.
- **Community-Centered:** Knowledge is collectively held and transmitted through community rituals, storytelling, and apprenticeship (e.g., guru-shiṣya parampara)

2. Key Significances of IKS in Education: According to Kautilya, Education shall aim at three outcomes as characteristics in graduates: विद्या - Creation of New

Knowledge, विवेक - Wisdom to use the right knowledge in right time & place for right purpose, and विचक्षणता - the skillsets to get the proper results of knowledge in real life. These outcomes are possible only when the Education System is properly balanced with the integration of knowledge and skills in an appropriate manner

- **Holistic Development:** Moves beyond purely intellectual growth to nurture mind, body, and spirit, promoting emotional regulation and self-realization.
- **Cultural Identity & Pride:** Reconnects students with their heritage, fostering a sense of belonging through classical texts (like Ramayana/Mahabharata as ethical guides) and Indian languages.
- **Interdisciplinary & Experiential Learning:** Offers integrated knowledge (e.g., yoga, traditional medicine, sustainable farming) and emphasizes learning by doing (practical application).
- **Ethical & Value-Based Foundation:** Instils values like truth, respect, and discipline, guiding future leaders towards responsible, socially conscious decisions.
- **Relevance in STEM & Beyond:** Shows parallels between ancient Indian logic (e.g., Panini's grammar) and modern computer science/NLP, and provides models for environmental science through traditional ecological knowledge.
- **Problem-Solving for Modern Challenges:** Utilizes ancient insights (like in governance, astronomy, health)

to address contemporary issues like sustainability and environmental conservation.

3. The major significance of IKS being Holistic Education Approach:

- Ethical Foundations and Value-Based Learning; Sustainability and Environmental Awareness; Self-Reliance and Innovation.
- The Indian educational tradition emphasizes virtues such as honesty, self-discipline, and reverence for nature. Integrating these ideals into modern curricula can help students develop both intellectual talents and ethical consciousness
- Concepts like as Dharma (righteous duty) and Karma (action and its consequences) are critical in developing responsible citizens
- Traditional Indian wisdom emphasizes the value of coexistence between humans and environment. This concept is becoming increasingly important as the globe deals with climate change and environmental deterioration.
- IKS Indian knowledge systems, particularly in Ayurveda, arts, and architecture, encourage self-reliance. Integrating these systems into education has the potential to generate indigenous knowledge and practice-based innovation.
- For example, Vastu Shastra (ancient architecture) principles may be used to inspire modern building designs that are sustainable and energy-efficient.

3. Holistic Development of Young Learners in the IKS Domain:



- Holistic development of undergraduates through Indian Knowledge Systems (IKS) means nurturing their complete growth—intellectual, emotional, physical, and ethical—by integrating ancient Indian wisdom (like Yoga, Ayurveda, Vedanta, traditional arts) with modern education, fostering critical thinking, cultural pride, creativity, and practical life skills, as promoted by India's National Education Policy (NEP) 2020 to create well-rounded, culturally rooted, and innovative individuals.

1. Key Aspects of IKS for Holistic Development:

- **Cognitive & Intellectual Growth:**
 - **Critical Thinking:** Indian philosophy (Nyaya, Vedanta) encourages inquiry, analysis, and diverse perspectives, enhancing problem-solving.

- **Innovation:** Merging Vedic Math with modern techniques fosters creativity and mental agility.
- **Emotional & Ethical Well-being:**
 - **Socio-Emotional Skills:** Practices like Yoga and meditation build self-awareness, stress management, empathy, and stronger relationships.
 - **Moral Values:** Exposure to ancient texts instils values like respect, compassion, and ethical living, creating responsible citizens.
- **Physical & Practical Skills:**
 - **Physical Health:** Yoga, Ayurveda, and traditional fitness improve physical and mental health.
 - **Life Skills:** Integrating traditional crafts, farming, and vocational knowledge provides practical, community-relevant skills.



- **Cultural Identity & Connection:**

- **Cultural Pride:** Connects students to India's heritage, fostering identity and roots.
- **Interdisciplinary Learning:** Breaks down silos, linking science, arts, philosophy, and environment, mirroring holistic ancient learning.

2. How it's achieved:

- **Curriculum Integration:** Incorporating IKS elements (e.g., Indian Ethics, Yoga, and Vedic Sciences) into mainstream subjects.
- **Experiential Learning:** Workshops, research projects (like IKS internships), and cultural activities.
- **Decolonization:** Addressing the Eurocentric bias in education by valuing indigenous knowledge.

- **Technology:** Using digital tools to make ancient knowledge accessible and relevant.

3. Relevance of IKS in Contemporary Education □ In a globalized world where India's higher education system faces pressure to adopt Western-centric frameworks, the need to revive IKS becomes increasingly important. Incorporating IKS into the contemporary education framework could contribute to an education system that values local knowledge, embraces a holistic approach to learning, and promotes sustainability and ethical values.

As Indian universities grow in size and prestige, there is a strong case for integrating the insights of IKS, not only as a means of preserving heritage but also as a way to address contemporary challenges in global education

Analysis: Mean score of each question in the questionnaire is shown in the following table.

Rank	Statement / Question	Mean Score
1	Relevance of IKS in modern higher education	3.83
2	Development of ethical values and moral reasoning	3.78
3	Enhancement of intellectual and critical thinking	3.72
4	Strengthening of cultural identity and social responsibility	3.70
5	Effectiveness of holistic education	3.69
6	Promotion of practical life skills	3.66
7	Formal inclusion in all disciplines	3.66
8	Introduction to IKS during undergraduate studies	3.57
9	Maintenance of emotional health and mental balance	3.52
10	General awareness of the 'IKS' concept	3.44

Objective 1: Core Components and Holistic Development

The Mean Score of question No. 1,2 & 3 is 3.71. It indicates that the students strongly believe in the relevance of IKS in modern higher education. Therefore, we can conclude that there is a clear perception that IKS contributes to ethical development (3.78) and intellectual/critical thinking (3.72). While the impact on emotional health (3.52) is positive, it is slightly lower compared to intellectual and ethical growth.

Objective 2: Impact on Values, Critical Thinking, and Life Skills

The Mean Score of question No. 4, 5, 6 & 7 is 3.71. It indicates that the integration of IKS is perceived to have a significant impact on social responsibility and cultural identity (3.70). Thus, Students agree that IKS promotes practical life skills (3.66) like discipline and self-awareness. The effectiveness of holistic education is seen to increase with IKS inclusion (3.69).

3. Objective 3: Perceptions, Awareness, and Learning Outcomes

The Mean Score of question No. 8, 9 & 10 is 3.59. It indicates awareness gap. This objective has the lowest mean, primarily because initial awareness of the IKS concept (3.44) is the lowest-scoring area. This suggests that while students value IKS once exposed to it, there is a need for better introductory awareness. Therefore, we can say that despite lower initial awareness, students support the formal inclusion of IKS (3.66) across all disciplines.

5. Perception of IKS Across different fields of study:

- **Arts/Humanities (3.97):** Showed the highest enthusiasm and positive perception of IKS.
- **Engineering/Technology (3.76):** Demonstrated a strong belief in the analytical and practical relevance of IKS.
- **Science (3.55) & Commerce (3.50):** Showed moderate agreement, likely seeing it as a valuable elective or value-added component.
- **Education (3.45):** Recorded the lowest mean score, suggesting that students in this stream may require more context on how IKS fits into pedagogical frameworks.

Conclusion:

It is evident that IKS can reshape the youth of the country, future citizens and foster advancement, peace and harmony in collaboration with ancient education and modern technology. It not only enriches their education but also empowers them to contribute meaningfully to society. There are certain challenges in the implementation of IKS for its potential benefit for all aspirant learners. In terms of curriculum development, resource management, innovative practices, integration of interdisciplinary aspects and updated teaching strategies can give momentum in proper execution and application of IKS in the modern era.

Recommendations:

- **Bridge the Awareness Gap:** Since "Awareness" is the lowest-scoring point, introductory workshops or foundation courses on IKS should be implemented.



- **Focus on Practical Application:** Students value the ethical and intellectual aspects; the curriculum should focus on how these traditional systems apply to modern professional challenges.
- **Stream-Specific Integration:** Higher engagement in Arts and Engineering suggests that IKS can be tailored to specific disciplines (e.g., Vastu Shastra or Metallurgy for Engineering, Sahitya or Philosophy for Arts).

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Holistic Development @ Indian Knowledge Systems: Perception of Undergraduate Students in Solapur District." First and foremost, I express my deep appreciation for the principles of Indian Knowledge Systems, which emphasize the holistic development of individuals—intellectual, emotional, ethical, and spiritual—and have served as the foundation for this research.

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Original Article

Application of IKS in transforming Indian Education System

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Abstract

Indian knowledge system aims to transmission of knowledge from one generation to next generation. The paper examines how Indian Knowledge Systems (IKS) that help bridge between tradition and modernity by integrating this ancient wisdom into higher education in the twenty-fifth century. This research examines how Indian Knowledge Systems (IKS) can transform education through NEP 2020's framework, marking a significant shift toward culturally origin pedagogy. IKS provides Guru-Shishya Parampara, Panchakosha theory, and experiential learning methodologies, ethical, physical, and spiritual dimensions and increasing ability of critical thinking. This paper drawn attention to the increasing interest in IKS worldwide especially in yoga and Ayurveda. Through qualitative document analysis, the research identifies substantial convergence between IKS principles and NEP 2020 provisions while highlighting critical gaps in teacher preparation, assessment paradigms, and resource availability.

Keywords: IKS, NEP 2020, Sadachara, Sadachara, Gurukul Pedagogy.

Introduction

The Indian Knowledge System (IKS) is a systematic way of transferring knowledge from one generation to another, and includes both historical and contemporary knowledge. The IKS is being integrated into modern education in India through the New Education Policy (NEP) 2020. The goal of this integration is to use historical knowledge to address current and future challenges. IKS encompasses different and rich heritage knowledge of India that covers various domains such as science and technology, literature, philosophy, culture, science, arts, mathematics, medicine (ayurveda), yoga and much more which offers a vast amount of knowledge that can significantly enrich modern education. This research papers explores the historical context, key components, significance, methodologies and potential frameworks for integrating Indian knowledge systems into current educational paradigms. The National Education Policy 2020 marks a paradigmatic shift by integrating IKS into mainstream education. This research investigates this integration's potential to revolutionize Indian education by reconnecting learners with indigenous intellectual traditions while fostering critical thinking and innovation.

Literature Review:

- **Kiran Banga Chhokar** He told and analyses the key national advances in higher education for sustainable development in India and highlighted the varied educational strategies that are emerging in relation with education for sustainable development.
- **Ankit Kumar and Vimal Kishor (2024)**-He said by implementing these suggestions, policymakers, educators, and stakeholders can work together to realize the vision of integrating Indian knowledge systems into the education system in alignment with the provisions of NEP-2020, fostering a more inclusive, culturally responsive, and enriching learning environment for all students.
- **Kannan (2020)**, views that NEP- 2020 is the vision that the policy has for the country as a whole and its documents is visionary in character. The study determined that the NEP- 2020 is of vision to change not only education field but also expected to impact on nations growth.
- **Adarsh Kumar (2021)** conducted exploratory research based on secondary data in which he viewed that the implementation of NEP-2020 is part of a progressive reform in the existing education system.

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It concluded that the execution of NEP will lead to boosting the skill development and the pursuit of higher education in students by remodeling of the educational system of India.

▪ **Ajay Kurien and Dr Sudeep B. Chandramana (2020)**-he said about the policy introduces a whole gamut of changes and reads largely as a very progressive document,

▪ with a firm grasp on the current socio-economic landscape and the prospect of future uncertainty. Education for a new generation of learners has to essentially engage with the increasing dematerialisation and digitalisation of economies, which requires a completely new set of capabilities in order to be able to keep up

▪ **Patil (2021)** believes that the new National Education Policy will result in promoting Indian value-based education, Bharat-centric education, development of knowledge-based society, and emphasis on knowledge-based education.

Research Objectives:

- 1) To study the concept of education embedded in IKS
- 2) To analyse NEP 2020 verifying whether the IKS concept of education is reflected in it.
- 3) To Proposed Measures for Enhancing Integration

Discussion:

Concept Of Education Embedded In IKS:

1. Historical and Traditional Indian Education: The origin on Indian education from Vedic period, where learning of was transmitted through oral culture in Gurukuls. the knowledge was imparted through oral culture, storytelling and experimental learning. Subjects ranged from philosophy, mathematics, astronomy, and the arts, emphasizing a holistic approach to knowledge. Historical education not only provide educational material but also provided ethical and philosophical guidance.

2. Personality Development -IKS views education as **Vidya** not only get information acquisition but increases holistic personality development.

3. Guru-Shishya Parampara: It means Gurū is equal to the god like- Brhmā, Vishnū and Mahesh. In ancient time anyone who wanted to earn some knowledge about anything they should go to Gurukul for it. Gurukul was the place where the Gurū lived. The Shishya had to live the same place for a fixed time like- 2-3 years. They have to do their scheduled work besides that they should have continued their study also because of this tradition of a living and learning relationship between the Gurū and the Student (Śishya), signifying the emotional, intellectual and spiritual bonding between them.

4. Panchakosha Development: Education targeting five dimensions—physical (Annamaya), vital (Pranamaya), mental (Manomaya), intellectual (Vijnanamaya), and blissful (Anandamaya) sheaths. guiding comprehensive personal growth beyond just the physical body to achieve well-being and self-realization, especially prominent in modern education models like India's.

5. Practical-Theoretical Integration: Guru eventually shapes character, ethics, humility, resilience and instilling discipline. A relationship built on trust, mutual respect, and long-term commitment, often involving the Disciple living

closely with the Guru. Guru imparts life skills to a student emphasize on character, inner development through personalized guidance, deep commitment to ensure complete personal growth. Knowledge application through observation, experimentation, and apprenticeship, evident in traditional sciences like Ayurveda and astronomy.

6. Character building (Sadachara): Guru focuses on the student's overall emotional and character growth that aiming to turn them into perfect and all rounded individuals. The Guru first recognize talent and then accordingly provide guidance to disciple. As per guidance from Guru, eventually disciple achieve everything along with technical skill such as Character building (Sadachara) as education's cornerstone, emphasizing truth, non-violence, and self-discipline

7. Contextual and Environmental Learning: IKS pedagogy emphasized learning within natural and social contexts. IKS pedagogy emphasized learning within natural and social contexts rather than isolated classroom settings. Students studied **astronomy** by observing objects in space, learned **botany** in forests and gardens, understood **governance** by observing societal functioning. This contextual approach made learning meaningful, memorable, and applicable. For example of Historical institutions like **Takshashila and Nalanda**. Medical education in Ayurveda combined textual study with clinical observation, herb identification in natural habitats, and supervised patient treatment.

8. Continuous Lifelong Learning: IKS recognized learning as lifelong pursuit transcending formal education boundaries. The Ashrama system (Brahmacharya, Grihastha, Vanaprastha, Sannyasa) integrated learning throughout life stages, with each phase offering unique educational opportunities. Even after completing formal education, individuals continued learning through experience, reflection, and spiritual practices, embodying the concept that education never truly ends but continuously evolves.

Analyzing NEP 2020 for verifying IKS concept of education reflection

Ancient practices developed by Indians passed on from one generation to another over thousands of years ended abruptly in the last few centuries. NEP-2020 has tried to put an end to the discontinuity in the Indian Knowledge Systems (IKS) by integrating them into curriculum at all levels. The policy actively mandates the integration of IKS— encompassing indigenous knowledge, traditional practices, and tribal ethno-knowledge— across school and higher education curricula.

1. Integration in Curricula (Schools & Higher Education): NEP 2020 mandates the incorporation of IKS, including tribal knowledge, Ayurveda, mathematics, and philosophy, into mainstream education. NCERT has constituted groups to weave IKS into textbooks for classes 3–12.

2. Mandatory IKS Credits: UGC has directed that 5% of total credits in undergraduate and postgraduate programs should be in IKS. Such as BCA program and BCom Program.



3. UGC has taken the following initiatives:

- The UGC has constituted a Committee of Experts to formulate guidelines on effective teacher-training and orientation in IKS. These ideas will also be reflected in various induction and refresher courses.
- Every UG and PG programme will have a mandated or credited part of the IKS component as a set of courses. UGC has been preparing —Guidelines for incorporating Indian Knowledge Systems in Higher Education Curricular in this regard.
- In addition, UGC has been working out modalities for the possible inclusion of Indian Knowledge System as a subject in UGC NET.
- Establishment and functioning of the Indian Knowledge Systems Division of MoE at AICTE.

4. Focus on Indian Languages & Sanskrit: The policy emphasizes that IKS is best understood through Indian languages, pushing for the study of classical languages like Sanskrit, Tamil, Telugu, Kannada, Malayalam, and Odia to access primary texts.

5. Specific Subject Areas: IKS integration covers diverse fields: Ayurveda (health), Ganit (mathematics), Vastu Shastra (architecture), Yoga (wellness), Artha Shastra (economics/governance), and Natya Shastra (performing arts).

6. Teacher Training & Capacity Building: To effectively implement IKS, teachers are being trained through specialized modules and workshops by bodies like the IKS Division of the Ministry of Education.

7. "Knowledge of India" Initiative: The policy promotes first-hand learning of India's diversity through cultural tours (Ek Bharat Shreshtha Bharat) and the use of local, traditional knowledge in classrooms.

8. Various Education Fields: Indian knowledge system emphasized the interconnectedness of various fields of study. The concepts of Dharma (duty), Artha (prosperity), Kama (pleasure), and Moksha (liberation) represent a comprehensive framework for education that nurtures both individual and societal development.

9. Structure and training center: Ancient education promotes Pathshala or Gurukul approaches in education training.

highlighting critical gaps in teacher preparation:

- **Teacher Preparation:** Limited training in IKS pedagogies hampers effective integration.
- **Assessment Paradigm:** Standardized testing conflicts with IKS's holistic evaluation philosophy.
- **Resource Availability:** Insufficient authentic IKS learning materials and translated classical texts.

Proposed Measures for Enhanced Integration:

1. Policy-Level Interventions:

- **Comprehensive Teacher Training:** Mandatory IKS modules in B.Ed. programs covering ancient pedagogies, philosophy, and practical applications. Establish IKS resource centers in universities.
- **Curriculum Redesign:** Develop interdisciplinary courses connecting modern subjects with IKS

contributions. Example: Mathematics integrating Vedic calculation methods; Science exploring Ayurvedic pharmacology.

- **Assessment Reformation:** Implement continuous comprehensive evaluation emphasizing process over product, portfolios, projects, and self-reflection aligning with IKS's holistic assessment.
- **Research Incentivization:** Fund interdisciplinary research exploring IKS applications in contemporary contexts. Encourage Sanskrit, Pali, and regional language scholarship.

2. Institutional Measures:

- **Gurukul-Modern:** Pilot schools blending personalized mentorship with scalable modern infrastructure, utilizing technology for customization.
- **Community Engagement:** Involve traditional knowledge holders (artisans, practitioners) as guest educators, bridging classroom-community divides.
- **Digital Resources:** Create open-access repositories of translated classical texts, video lectures, and interactive modules making IKS accessible.
- **Experiential Learning Spaces:** Establish laboratories for traditional sciences—herbal Such as botany in an garden and workshop of traditional arts.

Conclusion:

The literature strongly supports the view that Indian Knowledge Systems can play a transformative role in the Indian education system by promoting holistic, value-based, and contextual learning. While policy demonstrates strong conceptual alignment with IKS principles, successful implementation requires concerted efforts in teacher capacity building, curriculum development, assessment reformation, and institutional restructuring. The journey towards this integration requires collaboration, innovation, and a commitment to fostering an educational environment that values both past and present knowledge systems. This research papers the groundwork for further exploration and implementation of these ideas, advocating for a future where education is a tapestry woven from content different of knowledge.

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A Comparative Study on Ethical Practices Across Different Yugas

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Abstract

Indian philosophical and religious traditions conceptualize time as a cyclical process divided into four Yugas—Satya (Krita), Treta, Dvapara, and Kali. Each Yuga is characterized by a distinct moral, social, and spiritual order. This research paper presents a comparative study of ethical practices across the four Yugas, highlighting the evolution and gradual decline of moral values, duties (Dharma), and human conduct. Drawing upon classical Hindu scriptures such as the Vedas, Upanishads, Itihasas, Puranas, and the Bhagavad Gita, the study examines how ethical norms were practiced, sustained, and transformed across different epochs. The paper also explores the relevance of Yuga-based ethics in contemporary society.

Keywords: Yugas, Ethics, Dharma, Indian Philosophy, Moral Values

Introduction

Ethics has always occupied a central place in Indian philosophical thought. Unlike modern ethical systems that focus primarily on individual morality, Indian ethics integrates personal conduct with social responsibility and cosmic order. The guiding principle of ethical life in Indian philosophy is Dharma, which signifies righteousness, moral duty, justice, and appropriate conduct. According to Hindu cosmology, time is divided into four Yugas—Satya, Treta, Dvapara, and Kali—each representing a gradual decline in moral and spiritual values. As humanity progresses through these Yugas, ethical standards and social harmony undergo significant transformation. Understanding ethical practices across Yugas provides insight into changing human values and the enduring relevance of Dharma.

This paper attempts a comparative analysis of ethical principles prevalent in each Yuga, with special emphasis on truth, justice, duty, and moral responsibility.

Objectives of the Study:

1. To understand the concept of ethics in Indian philosophy
2. To examine ethical practices prevalent in different Yugas
3. To compare the nature and application of Dharma across the four Yugas
4. To assess the relevance of Yuga ethics in contemporary society

Research Methodology:

The present study adopts a descriptive and comparative research methodology. It is primarily based on secondary sources. Classical Hindu scriptures such as the Vedas, Upanishads, Ramayana, Mahabharata, Puranas, and the Bhagavad Gita form the core textual sources. In addition, scholarly books, research papers, commentaries, and credible online academic resources have been consulted. The ethical framework of each Yuga is analyzed and compared to understand the evolution of moral values.

Data Interpretation

This comparative analysis reveals a gradual decline in ethical integrity, spiritual awareness, and social harmony across the Yugas. However, it also emphasizes the adaptability of dharma, which evolves to guide humanity according to the conditions of each age. Understanding these transitions provides valuable insights into contemporary moral challenges and highlights the enduring relevance of ethical and spiritual values in human life.

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1. Concept of Ethics and Dharma in Indian Philosophy

In Indian philosophy, ethics is inseparable from Dharma. Dharma refers to moral law, righteous duty, social obligation, and spiritual discipline. It is not a rigid code but a flexible principle that adapts according to time (Kala), place (Desha), and individual responsibility (Adhikara).

Ethical life in Indian thought emphasizes:

- Truth (Satya)
- Non-violence (Ahimsa)
- Self-control (Dama)
- Compassion (Karuna)
- Duty (Karma)

Thus, ethics in Indian philosophy is holistic, aiming at harmony between the individual, society, and the universe.

Ethical Practices Across Different Yugas

1. Satya (Krita) Yuga: Satya Yuga is regarded as the age of complete righteousness. Dharma existed in its full form, symbolized by a bull standing firmly on four legs.

2. Treta Yuga: In Treta Yuga, Dharma declined slightly and stood on three legs. Moral life still prevailed but required conscious effort and discipline. The Ramayana presents Lord Rama as the ideal embodiment of ethical conduct, duty, and justice.

3. Dvapara Yuga: Dvapara Yuga witnessed further ethical decline, with Dharma standing on only two legs. The Mahabharata reflects the ethical dilemmas of this age, while the Bhagavad Gita offers guidance on righteous action through selfless duty (Karma Yoga).

4. Kali Yuga: Kali Yuga represents the lowest stage of moral and spiritual values. Dharma stands on only one leg. Despite this decline, scriptures emphasize that devotion, truthfulness, and compassion can sustain Dharma even in Kali Yuga.

Comparative Analysis of Ethical Practices Across Yugas Comparative Study of Different Yugas Based on Key Parameters

Indian philosophical thought conceptualizes time as cyclical and moral in nature, represented through the theory of four Yugas—Satya Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga. Each Yuga reflects a distinct stage in the ethical, spiritual, social, and psychological development of human civilization. A comparative examination of these Yugas through key parameters provides valuable insight into the changing patterns of human conduct and societal organization.

1. Level of Dharma (Righteousness)

Dharma, the foundational principle governing moral order, is at its highest in Satya Yuga. In this era, righteousness prevails naturally, and individuals instinctively follow truth and justice without external enforcement. Treta Yuga witnesses a partial decline in dharma, requiring conscious adherence to moral duties and social responsibilities. In Dvapara Yuga, dharma becomes inconsistent and context-dependent, while in Kali Yuga, it is significantly weakened, often overshadowed by self-interest and material pursuits.

2. Ethical Values and Moral Conduct

Ethical behavior in Satya Yuga is spontaneous and universal. Truthfulness, compassion, and self-restraint guide human interactions. In Treta Yuga, morality is upheld through discipline, social obligations, and ritual observances. Dvapara Yuga marks the rise of emotional conflicts, ambition, and ethical ambiguity. Kali Yuga experiences widespread moral decline, where honesty and integrity are frequently compromised by greed, competition, and desire for power.

3. Spiritual Awareness and Practice

Spiritual consciousness is deeply rooted in Satya Yuga, where meditation and self-realization form the core of spiritual life. Treta Yuga shifts spiritual practice toward ritual sacrifices and devotion to divine authority. In Dvapara Yuga, temple worship and personal devotion become dominant. Kali Yuga sees a reduction in spiritual depth, yet it offers accessible paths such as chanting, service, and ethical living for spiritual upliftment.

4. Dominant Human Qualities (Gunas)

The psychological makeup of humanity changes across the Yugas. Satya Yuga is governed by sattva guna, representing clarity, wisdom, and balance. Treta Yuga reflects a blend of sattva and rajas, combining righteousness with activity and ambition. Dvapara Yuga is largely influenced by rajas, leading to competition and restlessness. Kali Yuga is dominated by tamas, characterized by ignorance, confusion, and moral inertia.

5. Social Structure and Harmony

Satya Yuga is marked by social equality, harmony, and mutual respect. There is minimal conflict, and communal life is cooperative. Treta Yuga introduces structured social roles to maintain order. In Dvapara Yuga, divisions based on power, wealth, and status become pronounced. Kali Yuga reflects extreme social fragmentation, inequality, and frequent disputes, weakening collective harmony.

6. Role of Religion and Rituals

Religion in Satya Yuga emphasizes inner discipline and contemplation. Treta Yuga institutionalizes religion through yajnas and sacrificial rites. Dvapara Yuga expands religious expression through temples, icons, and festivals. Kali Yuga simplifies religious practices, emphasizing devotion, remembrance, and ethical action over elaborate rituals.

7. Governance and Leadership

Leadership in Satya Yuga operates through moral authority and wisdom. Treta Yuga rulers are expected to uphold dharma and protect social order. Dvapara Yuga governance becomes complex due to political rivalries. Kali Yuga witnesses declining ethical leadership, with governance often driven by personal ambition and material gain.

8. Human Behavior and Lifestyle

Life in Satya Yuga is simple, disciplined, and nature-oriented. Treta Yuga balances material development with ethical restraint. Dvapara Yuga sees increasing ambition and competition. Kali Yuga is characterized by consumerism, stress, and excessive attachment to material success.



9. Knowledge and Education

Knowledge in Satya Yuga is holistic, combining wisdom, ethics, and spirituality. Treta Yuga emphasizes scriptural learning and moral education. Dvapara Yuga values strategic and technical knowledge. Kali Yuga prioritizes information, skills, and economic utility over moral wisdom.

10. Relationship with Nature

Harmony with nature defines Satya Yuga. Treta Yuga respects natural balance while utilizing resources responsibly. Dvapara Yuga marks increased exploitation. Kali Yuga experiences environmental degradation due to unchecked consumption and industrialization.

Relevance of Yuga Ethics in Contemporary Society

Although modern society exists in Kali Yuga, the ethical teachings of earlier Yugas remain highly relevant. Values such as truth, compassion, duty, self-control, and non-violence are essential to address contemporary issues like corruption, inequality, and moral degradation. The Bhagavad Gita's emphasis on performing duty without attachment provides a practical ethical framework for modern life.

Conclusion:

The study of ethical practices across the four Yugas reveals a gradual decline in moral and spiritual values. However, Indian philosophy emphasizes that Dharma is adaptable and eternal. Even in Kali Yuga, individuals can uphold ethical life through truth, compassion, and righteous action. Understanding Yuga-based ethics not only enriches philosophical knowledge but also offers valuable moral guidance for contemporary society.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "A Comparative Study on Ethical Practices Across Different Yugas."

First and foremost, I offer my deep reverence to the ancient concept of Yugas, which provides the philosophical and moral framework for understanding the evolution of ethical practices across different eras.

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Conflicts of interest

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Original Article

Modernity vs. the Joint Family System: A Survey Based Study on the Role of traditional Family Values in Geriatric Care

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Abstract

Modernity, driven by urbanization and individualism, is shifting traditional joint family systems toward nuclear structures to gain privacy, mobility, and Independence. Despite the rise of nuclear families, the joint family system is not disappearing but rather evolving into a "modified extended family" or hybrid model that maintains emotional, virtual, and financial connections despite living apart. The choice often depends on balancing modern needs for autonomy with the security of traditional support. Traditional values in geriatric care emphasize filiality, respect, and family-centered support, ensuring seniors receive holistic care within their familiar, nurturing environments. Pitru Devo Bhava (पितृ देवो भव) is a Sanskrit phrase meaning "Revere your Father as God," a core teaching in Hinduism emphasizing utmost respect, obedience, and gratitude towards one's father, viewing him as a divine source of life, strength, and guidance.

Keywords: Modernity, Urbanization, Individualism, Joint Family, Geriatric care.

Introduction

Modernity refers to social changes brought by industrialization, urbanization, education, technology, and individualism. It emphasizes personal freedom, nuclear families, gender equality, and economic independence. The joint family system is a traditional family structure where parents, children, grandparents, uncles, aunts, and cousins live together, sharing resources, responsibilities, and values. It stresses cooperation, collective living, and respect for elders.

Impact of Modernity on Joint Family

Aspect	Joint Family	Modern/Changing Society
Family structure	Large, extended family	Nuclear or small family
Values	Collectivism, tradition	Individualism, freedom
Economic system	Shared income	Individual earning
Authority	Elders dominate decisions	Equality in decision-making
Care system	Elderly cared within family	Old-age homes, external care
Women's role	Domestic-centered	Education and employment

Literature Review:

- **Shah (1998)** said the family is a fundamental social institution that reflects the cultural, economic, and ideological foundations of society. In India, the joint family system has historically been the dominant form of family organization, characterized by common residence, shared property, collective responsibility, and strong kinship ties. This system played a crucial role in socialization, economic cooperation, and the preservation of cultural and moral values (Shah, 1998).
- **Srinivas (1966):** said sociologists argue that modern values such as personal autonomy, privacy, and economic independence often conflict with the collective ethos of joint families (Goode, 1963). The growth of urban centers, migration for employment, and increased participation of women in education and the workforce have further accelerated the shift from joint to nuclear family structures (Srinivas, 1966). As a result, the joint family system has undergone significant transformation, leading to new forms of family life in contemporary Indian society.

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- **Friedman:** said in today's society, the family as composed of two or more people who are emotionally involved with each other and live in close geographical proximity.
- **Chitra Nair (2009):** said 72% city women prefer nuclear families and in a debate of Nuclear Family vs. Joint Family is explained that a Survey is carried by a famous matrimonial portal to find out the Preference of youth for nuclear family or Join family and it appears that most of working women (72%) want to be live in a nuclear family. The woman, who holds a well-paying job, wanted to live in a separate house "to avoid complications later". The young techie's opinion perhaps reflects a growing trend among city women.
- **Anand Singh (2008):** said attitudes towards nuclear, joint and extended family living arrangements among middle-class people of Indian origin in Durban, South Africa. It takes the view that joint and extended family arrangements within this segment are still as popular as the growing western notion of nuclear families. The purposes of this article, is defined as an expression of preference for a particular type of living arrangement that could be one of three types, viz. nuclear, joint or extended family. Nuclear families are seen in this article as constituting two-generation households that are made up of parents and their biological children.

According to a debate conducted in Punjab University, the family as a unit is in its transition stage is an understatement but that many facets of it are either understudied or have remained untouched by the researchers was highlighted at the inaugural day of the 3-day seminar on "Family in contemporary India: Changes and challenges," which began in the Punjab University on Thursday. The seminar is jointly organized by the department of sociology, PU and the department of social security, development of women and children, Punjab at ICSSR complex, PU. In his inaugural address, Prof KL Sharma, vice chancellor of Rajasthan University, highlighted the importance of relationship between the siblings in the nuclear families apart from the numerous tensions between the husband and wife and parents and children that are confronted by the nuclear families in these times. Bringing out the futility of the shallow studies done on the vast subject of families in India, eminent expert on family studies Prof AM Shah, while delivering his key note address said, "It is futile to talk in terms of nuclear versus joint families, which is only an academic construction to understand Indian family. We must get out of this framework in order to grapple with the contemporary family composition." According to him, this entire talk of nuclear versus joint family has an upper-class urban approach, as the dichotomy does not lie in all strata of society in the country.

- **Roger Marshall, Peter Alan Reday (2007):** said Internet-enabled youth has empowered family decisions & the relationship between knowledge and power appears to be assumptive in marketing; the study reported here attempts to justify this assumption the study is set in a family decision context.

- **Edward Shorter (2000)** in "The making of the Modern Family" asserted that courtship was based on instrumental consideration: that the relationship between spouse were mainly contractual, with male peasants caring more for their animals than they did for their wives, that mothers were indifferent about their children's welfare, and the chances of loving interaction between family members.
- **William Goode (1963):** In 1963 in "World Revolution and Family Patterns" used data from many different countries to try to isolate trends which he viewed as universal. Industrialization seems usually to be accompanied by a trend towards a "Conjugal Family System" relatively isolated nuclear families which retain links to grandparents and grandchildren and wives.

Analysis and Interpretation

1. Demographic Profile of Respondents

The survey was conducted among 96 respondents belonging to different age groups, genders, educational backgrounds, and residential settings. The majority of respondents fall within the 25-44 years age group, indicating strong participation from the economically active population. Both male and female respondents were adequately represented, ensuring gender balance.

Most respondents reside in urban areas (Tier 1 and Tier 2 cities), reflecting the growing urbanization trend. A significant proportion currently live in **nuclear families**, while a comparatively smaller section belongs to joint or extended family systems. Educationally, the respondents are well qualified, with many holding graduate and postgraduate degrees, suggesting informed opinions on geriatric care and family structures.

2. Perception of Traditional Values and Geriatric Care

Survey results indicate that traditional family values continue to play an important role in shaping attitudes toward elder care.

- A large majority of respondents agreed that younger generations still feel a sense of responsibility toward geriatric care due to cultural and traditional values.
- Many respondents also agreed that traditional values influence their willingness to prioritize elderly care, even when it conflicts with personal or career goals.
- However, there is a noticeable concern that some younger individuals perceive traditional values as **outdated**, which may lead to reduced involvement in elder caregiving.

Interpretation:

While traditional values remain influential, modernization and changing lifestyles are gradually reshaping caregiving attitudes.

3. Challenges Faced by the Elderly in Nuclear vs. Joint Families

The survey clearly highlights differences in elderly well-being based on family structure.

- A significant number of respondents agreed that elderly individuals in nuclear families experience



higher levels of loneliness compared to those in joint families.

- Many respondents felt that access to healthcare becomes more challenging for elderly people in nuclear families due to limited support networks.
- The majority agreed that financial security is better ensured in joint families, where resources are shared.
- Emotional distress among the elderly was also perceived to be higher in nuclear family setups because of reduced daily interactions with extended family members.

Interpretation:

Joint family systems continue to provide emotional, financial, and social security for the elderly, whereas nuclear families often struggle to meet these needs adequately.

4. Influence of Modernity on Traditional Caregiving Roles

Modern societal changes were identified as a major factor influencing geriatric care patterns.

- Most respondents **agreed** that increased women's participation in the workforce has contributed to the erosion of traditional caregiving roles.

- Urban migration was seen as a transformative factor, with respondents acknowledging the use of digital tools (phone calls, video calls, and online health services) to support elderly family members remotely.
- A strong majority believed that digital lifestyles and social media have weakened in-person caregiving commitments in modern families.

Interpretation:

Modernity has not completely eliminated elder care responsibilities but has transformed them, shifting from physical presence to digital and remote support systems.

Overall Findings

The survey reveals a transition phase in Indian family systems, where traditional values coexist with modern lifestyles. While respondents recognize the importance of geriatric care, structural changes such as urbanization, nuclear families, and work commitments pose challenges. Joint families remain more effective in addressing elderly needs, but modern families are adapting through technological support mechanisms.

Table 4.1: Age-wise Distribution of Respondents

Age Group	Frequency	Percentage (%)
18–24	52	54.17
25–34	6	6.25
35–44	19	19.79
45–54	14	14.58
55–64	5	5.21
Total	96	100

Interpretation:

More than half of the respondents (54.17%) belong to the

18–24 age group, indicating strong participation from the younger generation.

Table 4.2: Gender-wise Distribution

Gender	Frequency	Percentage (%)
Female	61	63.54
Male	35	36.46
Total	96	100

Interpretation:

Female respondents constitute a higher share, suggesting

greater awareness or engagement with family and geriatric care issues.

Table 4.3: Place of Residence

Area of Residence	Frequency	Percentage (%)
Rural Area / Village	16	16.67
Semi-Urban / Small Town	9	9.38
Urban (Tier 1 or 2)	26	27.08
Urban (Tier 2 or Tier 4)	45	46.88
Total	96	100

Interpretation:

A majority (73.96%) of respondents reside in urban areas, reflecting the impact of urbanization on family structures.

Table 4.4: Type of Family Currently Living In

Family Type	Frequency	Percentage (%)
Nuclear family	57	59.38
Joint / Extended family	30	31.25



Living with spouse only	4	4.17
Living alone	2	2.08
Other	3	3.12
Total	96	100

Interpretation:

The nuclear family system dominates, confirming a shift away from traditional joint families.

Table 4.5: Caregiving Role for Elderly (60+)

Caregiving Role	Frequency	Percentage (%)
Primary caregiver	45	46.88
Secondary caregiver	21	21.88
Contribute occasionally	18	18.75
Not involved	12	12.50
Total	96	100

Interpretation:

Nearly 69% of respondents are directly or indirectly involved in geriatric care.

Table 4.6: Joint Family System Provides Adequate Physical Support

Response	Frequency	Percentage (%)
Strongly Agree	18	18.75
Agree	40	41.67
Neutral	29	30.21
Disagree	7	7.29
Strongly Disagree	2	2.08
Total	96	100

Interpretation:

A majority (60.42%) agree that joint families provide adequate physical support to elderly members.

Table 4.7: Traditional Values Influence Elderly Care Commitment

Response	Frequency	Percentage (%)
Strongly Agree	8	8.33
Agree	53	55.21
Neutral	24	25.00
Disagree	6	6.25
Strongly Disagree	5	5.21
Total	96	100

Interpretation:

More than half (63.54%) acknowledge that traditional values influence their willingness to prioritize geriatric care.

Table 4.8: Elderly Loneliness in Nuclear Families

Response	Frequency	Percentage (%)
Strongly Agree	12	12.50
Agree	48	50.00
Neutral	26	27.08
Disagree	8	8.33
Strongly Disagree	2	2.08
Total	96	100

Interpretation:

A clear majority (62.5%) believe that elderly individuals in nuclear families experience higher loneliness.

Table 4.9: Financial Security Better in Joint Families

Response	Frequency	Percentage (%)
Strongly Agree	19	19.79
Agree	40	41.67
Neutral	27	28.12
Disagree	8	8.33
Strongly Disagree	2	2.08
Total	96	100

Interpretation:

Around 61.46% respondents agree that joint families ensure better financial security for the elderly.

Table 4.10: Impact of Modernity on Caregiving Roles

Response	Frequency	Percentage (%)
Strongly Agree	6	6.25
Agree	34	35.42
Neutral	42	43.75
Disagree	12	12.50
Strongly Disagree	2	2.08
Total	96	100

Interpretation:

While many agree that modernity has altered caregiving roles, a high neutral response indicates mixed perceptions.

Overall Summary of Percentage Analysis

- Urbanization and nuclear families dominate current living arrangements.

- Joint families are still perceived as superior in providing emotional, financial, and healthcare support.
- Traditional values continue to influence geriatric care despite modern lifestyle changes.
- Modernity has transformed, but not completely eliminated, caregiving responsibilities.

Table 4.11: Mean and Standard Deviation of Key Variables

Statement	Mean	Std. Deviation
Joint family system provides adequate physical support to elderly	3.95	0.98
Joint family enhances emotional support and reduces isolation	4.05	0.94
Traditional values influence prioritization of elderly care	3.90	1.01
Elderly in nuclear families experience higher loneliness	3.85	0.96
Healthcare access is difficult for elderly in nuclear families	3.80	1.00
Digital lifestyle weakens in-person geriatric care	3.95	0.97

2. Interpretation of Mean and Standard Deviation (SPSS Style)

Joint Family Support for Elderly

The mean score of **3.95** indicates a high level of agreement among respondents that the joint family system p

Conclusion:

The analysis confirms that family structure significantly impacts geriatric care, with joint families offering better emotional and financial support. Although traditional values still influence caregiving attitudes, modernity has altered the form and extent of elder care. The findings emphasize the need for policy support, community-based care systems, and digital healthcare solutions to address the growing challenges faced by the elderly in nuclear family settings.

Acknowledgment

I would like to express my sincere gratitude to all those who have contributed to the successful completion of this study on "Modernity vs. the Joint Family System: A Survey-Based

Study on the Role of Traditional Family Values in Geriatric Care."

First and foremost, I express my deep appreciation for the enduring values of the traditional Indian joint family system, which emphasizes care, respect, and emotional support for the elderly, forming the foundation of this study.

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Original Article

The Role of Indian Storytelling (Katha) In Early Childhood Education

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Abstract

This paper delves into ancient Indian storytelling tradition or Katha; the most celebrated oral and written tradition deeply rooted in narrative heritage of India. From Vedic period till today, oral tradition has served as an inspiring tool for instilling virtues, ethics, human values, morality, leadership quality, sportsmanship, honesty, statecraft, resilience, tolerance that range from ancient epics, mythological stories to regional folktales among children. In the modern era, the culture of Katha tradition is deteriorating due to advancement of technology in education. The audio-visual aids like videos, filmstrips, digital platforms have no doubt enriched the learning process but the real intensity of creating the imaginative thinking, critical thinking, problem-solving ability, emotional intelligence and the skill of language acquisition gradually diminish and the narrative skill too lead towards passive listeners. The study attempts to investigate the role of traditional storytelling in the light of Indian Knowledge systems. Our culture of learning language through oral practice is age old and effective too. This research aims to explore the Indian story telling (Katha) tradition and to identify the specific core values that imbibe through Katha at early childhood education. The study examines the relevancy and adaptable challenges in modern education systems.

Keywords: Indian Storytelling, Katha, Early Childhood, Perception, Teachers

Introduction:

The National Education Policy (NEP 2020) has opened the vistas in all stages of education with the integration of Indian Knowledge systems reintroducing old wisdom, core values, culture, ethics rooted in our ancient texts bringing them into the classrooms. National Education Policy 2020 with Indigenous traditional knowledge represents the centuries old wisdom values, customs and practices rooted in local culture. Nep 2020 and National Curriculum Framework for the foundational stage 2023 emphasize the importance of culturally responsive education. It encourages the inclusion of local traditions and languages to promote holistic learning and identity formation. Through engaging activities such as storytelling, folk songs, nature-based games, and art. At pre-primary and primary education, it can foster creativity, moral values language skills, and environmental awareness. Early childhood is a foundational stage for cognitive, emotional, and cultural development. Storytelling is an ancient and time-tested pedagogy that has been used to teach and transmit knowledge for centuries.

1. Tradition of Storytelling in India:

Storytelling has been an integral part of Indian culture for thousands of years, and it has played a significant role in conveying moral, spiritual, and historical lessons. Indian storytelling traditions are rich and diverse, encompassing various forms and mediums. Storytelling in ancient India served an educational purpose, imparting moral values, ethical principles, and cultural norms. It was a way to educate and inspire individuals to lead virtuous lives. It is a powerful tool that can engage and captivate audiences of all ages, and it can be used to teach a wide range of topics, from history and culture to morality and ethics.

In India, the integration of Indigenous Traditional Knowledge into pre-primary and primary education offers a valuable opportunity to connect young learners with their roots. This knowledge, passed down through generations, includes local customs, folk stories, traditional games, art forms, music and sustainable practices - each holding deep culture and educational significance.

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2. Celebrated Texts of Historical importance

- Ramayana, Mahabharata, and Puranas serve both religious/cultural importance and historical accounts.
- There is a variety of Bhartiya storytelling traditions that include; oral traditions such as folktales, Vetala-panchavimsati popularly known as Baital Pachisi, Jataka tales, Tenalirama tales, and other traditional bedtime stories.
- Bardic storytelling including Kathavachana, Stories of Shivaji, and other warriors.
- Temple and devotional storytelling including Harikatha, Kathakalakshepam, Bhavai (folk theatrical form), and Ankiya Nat (religious storytelling from Assam)

3. Mode of storytelling in Indian Knowledge System

Telling stories is a magical art that involves putting together a series of words, followed by happenings, and then engaging the audience with your presentation and words. Storytellers who captivate their audience are successful.

4. Traditional Indian Storytelling Forms

1. **Panchatantra:** Ancient animal fables teaching wit, wisdom, and moral principles (friendship, cleverness, and achievement) through human-like animal characters.
2. **Puppetry:** A multifaceted folk art using wooden or fabric puppets. It integrates literature, music, and dance to boost student creativity and engagement.
3. **Harikatha:** A combination of music, storytelling, and philosophy. *Kathakars* (narrators) dress traditionally to recite spiritual tales from the *Ramayana* and *Mahabharata*.
4. **Bhavai:** Gujarat's folk theatre blending drama, satire, and music. It uses expressive gestures and instruments (like the *bhungal*) to explore social norms and myths.
5. **Kavad:** A Rajasthani portable wooden shrine with painted folding panels. Storytellers unfold the panels to reveal visual narratives from mythology.

5. Relevancy in Modern Education

- **Holistic Growth:** Enhances cognitive flexibility, imagination, and social-emotional learning (empathy).
- **Character Building:** Imparts ethics (honesty, leadership) through historical and cultural narratives.
- **Academic Impact:** Narrative formats improve memory retention, language acquisition, and critical thinking.
- **Social Skills:** Develops public speaking and active listening through communal story circles.

6. Adaptability & Implementation

- **Interactive Methods:** Use of voice modulation, gestures, role-playing, and multisensory props (puppets).
- **Digital Integration:** Adapting oral traditions into podcasts, videos, and AI-driven interactive apps.
- **Pedagogical Fusion:** Blending traditional stories with STEM subjects to explain complex concepts beyond moral lessons.

7. Challenges & Solutions

- **Passive Learning:** Solve by asking predictive questions and encouraging student participation.
- **Cultural Sensitivity:** Provide context to ensure stories are inclusive and avoid stereotypes.
- **Time Constraints:** Utilize short, concise narratives that align directly with specific curriculum goals.

Review of Literature:

1. Initiatives by NCERT and CBSE are promoting the use of narrative-based pedagogies to promote moral development as a result of the growing integration of Indian Knowledge Systems (IKS) in education (NCERT, 2021). Storytelling in the classroom contributes to the development of transformative learning settings that support NEP's mission to develop morally conscious, imaginative, and intelligent citizens.
2. Ethics are made simple for people of all ages by collections of tales and fables, like as the Panchatantra and Jataka tales, which employ animals and allegorical stories to teach virtues like courage, honesty, loyalty, and knowledge (Britannica, 2022).
3. Stories frequently teach morals and ethical concepts in an approachable and captivating manner. Social norms and values are reinforced by stories. They impart knowledge on social roles, proper conduct, and relationship building (Japhet and Feek, 2022).
4. Supported by intellectuals like Mahatma Gandhi (1951) and J. Krishnamurti (1992), Indian educational philosophies place a strong emphasis on the connection between intellectual advancement and spiritual and ethical development.
5. According to Nair (2019) Narratives such as the Panchatantra, Jataka Tales, and Hitopadesha have long been used in India as means of passing down values from one generation to the next. These tales steer clear of didacticism and offer scenarios that are rich in meaning and invite individual interpretation. With tales like "Mitra-Bheda" (The Loss of Friends), the Panchatantra presents difficult subjects like deceit, loyalty, and resolving disputes (Ryder, 1925; Sharma, 2020).
6. According to educational theorists such as Egan (1986) and Narvaez (2002), narrative based instruction raises social conduct and emotional intelligence in addition to comprehension. Stories provide primary school pupils with a mild yet effective means of exploring feelings, behaviours, and virtues like honesty and kindness.
7. Panchatantra is not just a compilation of tales with morals. It is a collection of stories within a story, a manner of story-telling that engages a reader very effectively. The end result is the communication of morals and deep philosophy without preaching (Meler 2011)
8. (Bhattacharya 2018) Bhattacharya investigates the role of oral traditions, folklore, and vernacular storytelling in preserving and transmitting Indian Knowledge Systems. Bhattacharya argues that incorporating these narrative forms into the primary school curriculum can

foster cultural literacy and environmental awareness in young learners. Furthermore, Bhattacharya suggests that including oral traditions in pedagogy enhances engagement, supports multilingual education, and promotes inclusivity. The work provides a strong rationale for integrating IKS through storytelling methodologies in early education.

- The focus on using storytelling as a tool was recently revived by its mention in the NEP, which says that learning should be, 'Holistic, Integrated, Enjoyable and Engaging.... The aim of education is not only cognitive development, but also building character and creating holistic and well-rounded individuals equipped with the key 21st-century skills.'
- The essence of this research lies in the fact that storytelling is an intrinsic aspect of India's educational heritage, deeply embedded in its culture and traditions. The objectives of the study are fourfold:

Research Methodology:

The essence of this research lies in the fact that storytelling is an intrinsic aspect of India's educational heritage, deeply embedded in its culture and traditions. In this research the data is collected through an Exploratory study by a Survey of 75 Pre-Primary and Primary teachers in Solapur district to investigate the perception of Indian Storytelling tradition for early childhood education. Simple random survey was used by Online platform. Structured questionnaire having 15 closed ended with a Likert Scale: Perceptions of teachers about Indian Storytelling in ECE

1. Objectives of Research:

1. To explore the historical significance of storytelling as a pedagogical medium in ancient India.
2. To identify the specific core values that imbibe through Katha at early childhood education
3. To investigate the perception of teachers about traditional storytelling method for early childhood education.
4. To examine the relevancy and adaptability to address the challenges of modern education.

Data Analysis:

1. Historical Significance of Storytelling as a Pedagogical Medium

The data indicates a near-unanimous recognition of the historical and pedagogical value of ancient Indian texts.

Essential Value: 96.77% of surveyed teachers agree or strongly agree that traditional stories like the Panchatantra, Hitopadesha, and Jataka Tales are essential for teaching cultural values.

Cultural Identity:

96.77% believe that storytelling in regional languages is vital for enhancing a child's sense of cultural identity, grounding modern pedagogy in historical roots.

Storytelling has been a cornerstone of education in ancient India, serving as a primary method for transmitting knowledge, moral lessons, and cultural norms across generations. In traditional settings like gurukuls, tapovans, pathshalas, and monasteries, oral narratives were used to educate students holistically, fostering character development and ethical understanding without reliance on

written texts initially. This approach dates back to Vedic times, where stories from epics like the Ramayana and Mahabharata, as well as collections such as the Panchatantra and Jataka tales, were employed to illustrate philosophical concepts, social obligations, and practical wisdom. These narratives often featured animal characters or mythic figures to make abstract ideas accessible, emphasizing auditory learning in an era when literacy was limited. Historians note that this pedagogical tool helped preserve indigenous knowledge, challenge colonial influences, and promote psychological resilience by embedding education in cultural contexts. The survey data indirectly supports this historical role, as teachers overwhelmingly recognize storytelling's value in imparting cultural and moral education today, echoing its ancient applications.

2. Core Values Imbined Through Katha

The "Katha" method is perceived as highly effective in transmitting core developmental and ethical values:

- Moral and Ethical Concepts: 93.55% of teachers agree that Indian storytelling helps children grasp moral and ethical concepts more effectively than other methods.
- Emotional Development: 87.10% believe that stories set in Indian contexts significantly foster emotional development in young learners.
- Cultural Values: As noted above, over 96% see these stories as the primary medium for cultural value transmission.
- Specific Core Values Imbined Through Katha in Early Childhood Education
- Katha, or traditional Indian storytelling, imparts a range of core values essential for early childhood development, drawing from tales like the Panchatantra, Hitopadesha, and Jataka stories. These narratives use fables and moral dilemmas to teach virtues such as honesty, kindness, courage, integrity, self-discipline, responsibility, and justice. For instance, the Panchatantra emphasizes practical wisdom, friendship, and strategic thinking through animal allegories, while the Jataka tales highlight compassion, humility, and the consequences of actions in the Buddha's past lives. The Hitopadesha similarly focuses on ethical conduct, harmony, patience, and sincerity. In educational contexts, these stories foster socio-emotional skills like empathy and moral reasoning, helping children internalize values through engaging, relatable scenarios. The survey data aligns with this, showing strong teacher agreement (over 90% agree or strongly agree) that Indian storytelling enhances understanding of moral and ethical concepts, underscoring its role in value inculcation.

3. Teachers' Perception of Traditional Storytelling

Teachers hold a very positive perception of the method's impact, though there are slight gaps in daily practice:

- Pedagogical Benefits: Teachers overwhelmingly agree that storytelling improves listening and language skills (96.77%), cognitive abilities (90.32%), and the ability to understand complex, abstract concepts simply (96.77%).



- Teacher Confidence: 87.10% of teachers feel confident in selecting appropriate Indian stories.
- Implementation Gap: While the perception of value is high, only 64.52% of teachers incorporate these stories into their daily lesson plans, suggesting that while they value the method, it is not yet a constant feature of the curriculum for all.
- Engagement: 87.10% believe traditional Indian stories are more engaging for local children than translated Western stories.
- The survey of 31 teachers (30 female, 1 male; primarily graduates or post-graduates teaching primary or pre-primary classes) reveals a predominantly positive perception of traditional storytelling. Responses were analyzed across four sections, with most teachers agreeing or strongly agreeing on its benefits. Key insights include:

Section	Key Findings (Percentages based on 31 responses, excluding header row for accuracy)
Cultural Relevance & Value	- Essential for cultural values: 71% agree, 26% strongly agree. - More engaging than Western stories: 68% agree, 19% strongly agree. - Enhances cultural identity: 77% agree, 19% strongly agree. - Helps moral/ethical understanding: 55% agree, 39% strongly agree.
Developmental & Pedagogical Impact	- Improves listening/language skills: 58% agree, 39% strongly agree. - Boosts cognitive abilities: 52% agree, 39% strongly agree. - Fosters emotional development: 77% agree, 10% strongly agree. - Teaches abstract concepts: 77% agree, 19% strongly agree.
Teacher Preparedness & Practices	- Confident in selection: 74% agree, 13% strongly agree. - Adequate access to resources: 68% agree, 10% strongly agree (13% not familiar). - Incorporate into plans: 61% agree, 3% strongly agree (16% not familiar). - Use props/theater: 52% agree, 23% strongly agree (10% not familiar).
Challenges & Feasibility	- Lack of modern books: 61% agree, 13% strongly agree. - Difficult for diverse backgrounds: 65% agree, 3% strongly disagree. - Need more training: 58% agree, 10% strongly agree (13% not familiar).
Section	Key Findings (Percentages based on 31 responses, excluding header row for accuracy)

Overall, teachers view storytelling as effective for cultural and developmental growth, though some express unfamiliarity or challenges in implementation.

4. Relevancy and Adaptability to Modern Challenges

The data highlights significant challenges in adapting these traditional methods to the modern educational landscape:

- Resource Scarcity: 74.19% of teachers report a lack of high-quality, modern children's books based on Indian

stories, indicating a need for modern publishing to catch up with traditional wisdom.

- Diversity Challenges: 64.52% find it difficult to locate stories that are suitable for diverse religious or cultural backgrounds within the modern classroom.
- Training Needs: 67.74% of respondents expressed a need for more training on how to use oral storytelling effectively, suggesting that the "art" of storytelling needs professional development support to remain relevant.

Objective Category	Key Indicator	Agreement Rate (%)
Historical Significance	Essential for Cultural Values	96.77%
Core Values	Moral & Ethical Understanding	93.55%
Teachers' Perception	Improvement in Language/Listening	96.77%
Modern Challenges	Need for More Training	67.74%
Modern Challenges	Lack of Modern Indian Storybooks	74.19%

Relevancy and Adaptability to Address Challenges of Modern Education:

The data indicates high relevancy of traditional storytelling in modern contexts, with over 90% of teachers affirming its role in cultural identity, moral education, and developmental skills. It adapts well to challenges like diverse classrooms by promoting inclusivity and emotional resilience, though 65% note difficulties in finding suitable stories for varied backgrounds. Adaptability is evident in practices like using props (75% agree/strongly agree), but barriers include limited modern resources (74% agree/strongly agree on lack) and training needs (68% agree/strongly agree). This suggests storytelling can bridge historical methods with contemporary needs, such as decolonizing curricula and enhancing engagement, but requires updated materials and professional development to fully address modern diversity and accessibility issues.

Conclusion:

Our ancient literature is a store house of sacred texts, thoughts, ideals, morals, core values and glorious culture and heritage. Story telling is a powerful tool to enhance the various perspectives in depth to help them develop as an expertise to disseminate our ancient knowledge. It is important to cultivate the holistic personality to strive for and experience emotional, sentimental, aesthetic, intellectual, psychological and spiritual happiness over and above the sensual happiness thereby creating a truly integrated being. Stories are the best ways to create this vision and motivate us to strive towards this direction. In this digital world. where Gen z and Gen alpha are the target group as learners. The role of a teacher is challenging and appreciating too. Aligning with advance technology, it will be a blend of modern and ancient cultural and ethical enrichment of new generation.



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First and foremost, I express my deep appreciation for the rich tradition of Katha, which has played a vital role in imparting values, knowledge, and cultural heritage to young learners across generations.

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Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper.

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Original Article

The Jain Ethos in Modern Commerce: Integrating Ahimsa and Aparigraha into India's Corporate Governance Framework

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Abstract

The Jain ethos, rooted in the principles of non-violence (ahimsa) and non-possessiveness (Aparigraha), offers a strong ethical framework for modern commerce. In an era marked by aggressive competition, consumerism, and environmental challenges, Jain ethical values promote responsible business practices, sustainability, and social accountability. This paper examines how Jain principles influence contemporary commercial activities such as ethical entrepreneurship, fair trade, corporate social responsibility, and sustainable consumption. By emphasizing integrity, transparency, minimal exploitation of resources, and respect for all forms of life, the Jain ethos encourages a balance between profit-making and moral responsibility. The study highlights the relevance of Jain ethical philosophy in fostering long-term business success, trust among stakeholders, and a humane economic system in the modern global market.

Keywords: Aparigraha, Non-Violence, Ahimsa, Jain, ethos, CSR

Introduction:

Corporate governance in India has evolved significantly in response to globalization, regulatory reforms, and increasing stakeholder expectations. While contemporary governance frameworks emphasize transparency, accountability, and shareholder value, ethical considerations rooted in India's philosophical traditions remain underexplored. Among these traditions, the Jain principles of Ahimsa (non-violence) and Aparigraha (non-possessiveness) offer a profound ethical foundation that can enrich modern corporate governance practices. Ahimsa advocates non-harm in thought, word, and action, extending beyond physical violence to include economic exploitation, environmental degradation, and social injustice. Aparigraha emphasizes moderation, restraint, and responsible ownership, challenging excessive accumulation and profit-maximization at the cost of societal well-being. In the context of corporate governance, these principles encourage ethical decision-making, sustainable resource use, fair treatment of stakeholders, and long-term value creation rather than short-term gains.

Integrating Ahimsa and Aparigraha into India's corporate governance framework can promote responsible capitalism that aligns economic growth with social equity and environmental sustainability. Such an approach resonates with India's constitutional values and the growing emphasis on Environmental, Social, and Governance (ESG) standards. This study explores the relevance, applicability, and potential impact of Jain ethical principles in shaping a more humane, transparent, and sustainable corporate governance model in India.

Ahimsa (Non-violence):

Ahimsa is the paramount principle in Jainism, defined as absolute non-harm in thought, word, and deed to all forms of life. This is not merely a passive principle but an active practice of compassion and reverence for all living beings, which are believed to possess a soul. In its strictest form, practiced by ascetics, it involves measures to avoid harming even microscopic organisms. In modern interpretations, Ahimsa extends to a global ecological ethos, advocating for the protection of the environment and opposing practices that exploit nature. This doctrine forms a strong basis for non-violent economic practices, steering businesses away from industries that cause direct or indirect harm, such as weapons manufacturing, animal slaughter, and environmentally destructive activities.

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Aparigraha (non-possessiveness):

Aparigraha is the principle of non-attachment to material possessions and the cultivation of a non-materialistic attitude. It directly challenges the consumerist and accumulative mind-set that drives much of modern capitalism. The practice of Aparigraha varies between the two main Jain sects:

Digambara Tradition:

This sect interprets Aparigraha in its most literal sense, with monks renouncing all possessions, including clothing, to signify complete detachment from the material world.

Shvetambara Tradition:

This tradition places greater emphasis on the internal attitude of non-attachment, arguing that one can practice Aparigraha while still possessing basic necessities. In the context of finance, Aparigraha advocates for responsible wealth management, discourages greed, and promotes the use of excess wealth for philanthropic purposes and the welfare of society. It encourages businesses to focus on creating genuine value rather than pursuing profit at any cost.

Literature Review:

Ethical Decision-Making: Ahimsa guides business decisions by encouraging companies to avoid harm to people, animals, or the environment, ensuring both profitability and social well-being (Luthra et al., 2020). Community Engagement and Philanthropy: Guided by Aparigraha and compassion, Jain businesses engage in charitable activities, supporting education, healthcare, and social welfare programs, reflecting the belief that wealth should benefit society (Bajpai, 2017). Jainism's emphasis on moderation and ethical consumption encourages businesses to prioritize long-term social good over short-term profits, aligning with the growing focus on sustainable development and ethical business practices in CSR. Aparigraha, or non-possessiveness, advocates detachment from material possessions and excessive desires, teaching that attachment to wealth and power leads to suffering (Sharma & Gupta, 2016). In business, this principle encourages ethical practices focused on long-term sustainability rather than short-term profit, avoiding excessive greed and unchecked expansion. For businesses, Aparigraha means prioritizing employee, community, and environmental well-being over financial success, promoting fair wages and equitable resource distribution (Tandon, 2021).

Ahimsa (Non-Violence) and Corporate Social Responsibility (CSR) Ahimsa, or non-violence, encourages businesses to minimize harm to all forms of life, including humans, animals, plants, and the environment (Jain & Singh, 2015). In CSR, this principle promotes environmental stewardship, humane working conditions, and ethical sourcing. Jain-inspired businesses lead in sustainable development by adopting energy-efficient processes, reducing waste, and supporting fair labour practices. Many also advocate for animal welfare and eco-friendly products, minimizing their ecological footprint (Luthra et al., 2020; Tandon 2021).

On Integrating Jain Values into Corporate Social Responsibility Practical applications in corporate governance include minimalist strategies that avoid overconsumption, waste reduction, and prioritizing long-term social value over short-term gains. Incorporating Aparigraha fosters a governance mind-set that balances profitability with ethical responsibility (Dr. Jasvant Modi,). Dr. Jagat Shah. CMD – Global Network, Vibrant Markets, Mentor on Road and Smart village stated that:

- 4% of India's population (Jains) contributes to 24% of Total INCOME TAX
- 62% of the TOTAL CHARITY FUNDS
- Run 12000 out of 16000 GAUSHALAS (an Indian shelter for homeless cattle)
- More than 50,000 temples in India with maximum TIRTHDHAM
- Most of the leading newspapers are owned by Jain's
- Contribute 25% of INDIA'S GDP GROWTH,
- Own more than 28% Indian property
- Richest community in India
- 46% of India's stockbrokers are Jains
- 20% of total exports from the Indian Private Sector are contributed by Jains.
- 20% of Indian real estate and construction industry is contributed by Jains.
- 33% of Indian gold and Jewellery industry is contributed by Jains.
- 50% of the Indian diamond industry is contributed by Jains.
- 20% of Indian pharmaceutical company is owned by Jains.
- 20% of the Indian textile Industry is contributed by Jains.
- 30% of the Indian airline industry is contributed by Jains.
- 20% of Indian private power and electricity industry is contributed by Jains.

"For building a better world, the transformation should begin at individual level" – Said Acharya Mahapragya, illustrious Jain Saint. Not only are the Jains peaceful: they recognize non-violence and self-control as means of liberation, walk the path of honesty and sincerity, and promote detachment from material possessions. Not quite the picture one would draw of a modern capitalist... Yet, they are neither social activists nor knights. Business ethics involves applying moral principles in decision-making, focusing on transparency, fairness, and accountability while ensuring profitability. (Balasubramanian, 2005). Ethical practices build trust, mitigate risks, and improve corporate reputation. Various philosophical and religious traditions, including Jainism, have shaped business ethics, emphasizing moral responsibility in economic activities. (Fieser, 2015). Issues like fair wages, environmental sustainability, and consumer protection are now integral to corporate governance worldwide, with many businesses incorporating ethics into policies for long-term sustainability and stakeholder welfare



(Chapple & Tucker, 2003). Corporate Social Responsibility (CSR) focuses on sustainable development by incorporating social and environmental concerns into business strategies. (Iyer, 2009). CSR initiatives include community development, environmental sustainability, and ethical labour practices, with companies expected to contribute to societal welfare beyond profit-making. (Patel, 2021). Global frameworks like the UN Sustainable Development Goals (SDGs) promote socially responsible practices. (Shah, 2018). Engaging in CSR not only fulfils ethical obligations but also enhances brand image and customer loyalty, offering a competitive advantage. (Singh & Verma, 2021). Savji Dhanji Dholakia, founder of Hare Krishna Exports, a leading diamond manufacturer and exporter in India, exemplifies a Jain business leader who integrates Jain values into his company's operations, focusing on ethics, transparency, and social responsibility. Cort (2001) provides an extensive sociological analysis of Jain communities, emphasizing how ethical values such as Ahimsa and Aparigraha influence occupational choices, particularly trade and commerce. His work establishes that Jain ethical principles are not merely spiritual ideals but are actively practiced in economic activities. Shah (2015) examined Indian philosophical traditions in the context of business ethics and argues that Jainism offers a distinctive ethical model centered on restraint, honesty, and non-exploitation. The study highlights Aparigraha as a corrective to excessive materialism and consumerism prevalent in modern markets. Jain (2018) focused specifically on Jainism and ethical business practices, noting that Jain values encourage transparency, fair trade, and social responsibility. The author links Ahimsa with contemporary concerns for environmental sustainability and ethical supply chains. Crane and Matten (2016), though writing from a Western business ethics perspective, emphasize stakeholder theory, corporate governance, and sustainability. Their framework

aligns closely with Jain ethical principles, particularly the emphasis on accountability, transparency, and responsibility toward multiple stakeholders.

Research Objectives:

To understand the concepts of **Ahimsa** and **Aparigraha** in Jain philosophy.

1. To analyse the relevance of Jain ethical principles in modern corporate practices.
2. To explore how Ahimsa and Aparigraha can be integrated into corporate governance.
3. To assess the potential impact of ethical governance on sustainability and stakeholder trust.

1. Relevance of Jain ethical principles in modern corporate practices:

This objective seeks to examine how Jain ethical principles, especially *Ahimsa* and *Aparigraha*, remain relevant in contemporary corporate practices. It focuses on understanding how these values influence ethical decision-making, promote responsible business conduct, and encourage fairness, transparency, and restraint in profit-oriented activities. By analysing modern practices such as corporate social responsibility, sustainable resource use, and stakeholder engagement, the study highlights the practical applicability of Jain ethics in guiding corporations toward socially responsible and sustainable growth.

Ahimsa encourages harm-free operations, aligning with environmental sustainability and CSR by minimizing ecological impact in supply chains and production. Satya fosters transparency in dealings, financial reporting, and marketing, building stakeholder trust. Aparigraha counters greed, supporting restrained growth and long-term value over short-term profits. These principles guide ethical leadership in Jain-influenced firms, emphasizing compassionate management, fair labor, and community care for resilient businesses. They integrate into ESG frameworks, reducing risks like scandals while enhancing reputation in competitive markets.

Year	Company	Damage	Violations of which Jain ethical Principles
2001	Enron Scandal	Enron hid massive debts through fraudulent accounting, inflating profits until exposure triggered bankruptcy, 20,000 job losses, and \$74 billion in shareholder damage — exemplifying greed over transparency.	Transparency,
2015	Volkswagen Emissions Fraud	Volkswagen cheated emissions tests with defeat devices on millions of vehicles, facing \$33 billion in fines, recalls, CEO trials, and lasting reputational harm due to environmental dishonesty.	Dishonesty
2016	Wells Fargo Fake Accounts	Employees created 3.5 million unauthorized accounts to meet sales targets, leading to \$3 billion in fines, CEO resignation, and sales overhaul from a toxic pressure culture ignoring customer ethics.	Dishonesty, Responsible business conduct
2024	TD Bank	laundered \$670 million, paying \$3.1 billion in fines for compliance failures.	
2024	RTX/ Raytheon	Settled \$1.2 billion for bribery and fraud in government contracts, showing ongoing risks	

2. Integration of Ahimsa and Aparigraha principles into corporate governance:

This objective aims to explore practical ways in which the Jain ethical principles of *Ahimsa* and *Aparigraha* can be incorporated into corporate governance frameworks. It examines how non-violence can guide ethical leadership, fair labor practices, environmental responsibility, and transparent decision-making, while non-possessiveness can encourage moderation in profit maximization, responsible resource utilization, and equitable wealth distribution. The study seeks to identify governance mechanisms, policies, and best practices through which these values can strengthen ethical accountability and long-term sustainability in corporate institutions.

4. Impact of ethical governance on sustainability and stakeholder trust:

This objective seeks to understand the core concepts of *Ahimsa* and *Aparigraha* in Jain philosophy and examine their significance for ethical governance. By analysing how these principles emphasize non-violence, restraint, and moral responsibility, the study aims to assess their potential impact on promoting sustainable business practices and strengthening stakeholder trust. The objective highlights the role of ethical values in fostering long-term corporate sustainability, transparency, and harmonious relationships with stakeholders.

Conclusion:

Jainism's ethical principles—non-violence, truthfulness, and non-possessiveness—offer a valuable framework for businesses committed to sustainability and corporate responsibility. Jain-influenced companies prioritize long-term ethics over short-term profits, promoting fair labour practices, environmental conservation, and philanthropy. While challenges like globalization and economic pressures exist, the rising demand for ethical conduct makes Jain values an essential foundation for corporate governance. By embracing these principles, businesses can fulfil social obligations, enhance brand loyalty, and build stakeholder trust, contributing to a more responsible and sustainable corporate world. The Jain ethos offers a comprehensive ethical framework capable of addressing many moral dilemmas in modern commerce. Principles such as *Ahimsa*, *Aparigraha*, and *Satya* promote sustainable, transparent, and socially responsible business practices. While challenges remain in implementation, the integration of Jain ethics can lead to long-term value creation, stakeholder trust, and harmonious coexistence between business and society. Embracing the Jain ethos in commerce is not merely a moral choice but a strategic imperative for sustainable economic development.

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Original Article

Shastra to Samvad: The Varkari and Sant Traditions in Democratizing Spiritual Knowledge within the Indian Knowledge System (IKS)

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Abstract

The Indian Knowledge System (IKS) represents a rich and diverse body of knowledge developed in India over centuries, encompassing philosophy, science, literature, art, ethics, and social practices. Integrating IKS into Indian education plays a vital role in preserving cultural heritage while fostering holistic learning. Shastra Samved, meaning —Discussion on the Scriptures. The Indian Knowledge System (IKS) is a systematized transmission of knowledge from one generation to the coming. It is same as the shift from esoteric Sanskrit texts (Shastra) to accessible, spoken, communal discourse (Samvad) for spiritual teaching. The outcomes of this research paper are to uncover share lesser-known fact from ancient scriptures and aims to uncover information that has been buried under historical period of history explored through the Varkari Sampradaya by the Sant 's. The aims of these research papers are exploring Bhakti movements, it described to particularly Varkari and Sant traditions, shifted spiritual knowledge from how to complex Sanskrit Shastras (scriptures) to accessible vernacular Samvad, in this paper, I focus on the literature of the Sant and varkari and their impact on religious and spiritual.

Keywords: Shastra, Samved, Bhakti movements, Varkari, Sant sampradaya, Muktabai

Introduction:

Shastra and Samved such meaning is —Discussion on the Scriptures. The originated of sant and varkari in thirteenth centuries. Varkari Sampradaya knowledge passed from one generation to next generation. the sant and varkari traditions democratized spiritual knowledge in a Maharashtra by using local Prakrut Marathi language though Abhangas and kirtans Teaches the people what is krama how to behave like the human being which including devotional kiratan to on simple devotional. vārkarī Sampradāya is one of the important features of bhakti Sampradāyas. The famous god of the varkari sampradaya is Pandurang or Vitthala. The Vārkarī Sampradāya is associated with the annual pilgrimage to Pandharpur known as the Pandharpur Vārī. Some of the main Santas of Maharashtra, like Dnyaneshvara, Namdeva, Eknatha, Tukarama, Muktabai, Janabai, Kanhopatra, Chokhamela, Savatamali are associated with the Vārkarī tradition. the varkari sampradaya is also known as Vaishnava bhakti or Bhagavata sampradaya both sant and varkaies traditions spiritual knowledge is passed through kirtana and abhangas. In these compositions which preference to Ovi, nama-japa, rejection of rituals and the majority section of main stree shudradi.

Literature Review:

- **Rina Avinash Pitale Puradkar** (2025): said about the bhakti movement from different sant and varkaries. This paper tries to explore the intellectual and spiritual legacy and teachings of Saint Jnaneshwar for the establishment of bhakti marga for the wellbeing of common man and path to attain moksha. Their spiritual and literary contributions provided a progressive voice in a deeply patriarchal society and continue to inspire today. This paper evaluates the role of these saint-poetesses in furthering women's emancipation, highlighting how their legacy aligns with feminist ideals and remains vital in ongoing struggles for gender equality.

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- **Michael D. Youngblood (2010):** said about Hindu and ethnic Marathi tradition. the author recounts his field experiences of the Varkari Sampradaya and his observations of its massive annual pilgrimage in light of current and historical struggles to control signification of the movement's public meaning.
- **Gauri Singh (2024):** said about the bhakti movement from Sant Jnaneshwar. this paper evaluates the role of in explores the movement 's key contribution to spirituality, social equality and teachings emphasized devotion, important of guru. The aims of these research papers is exploring Bhakti movements and focused on fostering social reform and inspiring to next generation.
- **Varada A. Sambhus (2022):** talked about pilgrimage and Tirth yatra. he said about The Varkari sampradaya is associated with the annual pilgrimage to Pandharpur known as pandharpur vari. pilgrimage means is a journey to well divine place for the purpose of well body and mentally. he focused on annual pilgrimage of pandharpur vari. Due to this vari had create homogeneous community.
- **Abhinav Yadav (2024):** said about bhakti movement. bhakti movement is an influence of establishment and development of Hinduism. It is a religious movement that believes that salvation comes through the grace of and faith in the supreme God. The writings of Dnyaneshwar and Eknath show greater compassion and sympathy towards lower castes, reflecting a sense of humanism.
- **Dr. Radhika Mohan Pathak (2016):** said about annual pilgrimage called as Wari 'in Pandharpur. Varkari gathering there on Ekadashi (on 11 th day) of hindu lunar calendar month of Aashadha. Pilgrims carry Palkhi of the saints from their places of Samadhdhi.

Research Objectives:

- To examine the synthesis of Advaita (Non-dualism) and Bhakti in Sant Dnyaneshwar's Dnyaneshwari
- To analyze Sant Tukaram's "Abhangas" as a tool for social and spiritual leveling.
- To evaluate the "Nirgun-Sagun" continuum in the democratization of Indian Knowledge Systems (IKS).

Discussion:

1. Synthesis of Advaita (Non-Dualism) and Bhakti in 'Dnyaneshwari'

Sant Dnyaneshwar was born in Brahamin family in 1275 in Apegaon village in the state of Maharashtra. His short life of only 21 years was not that easy. He and his sibling faced harsh social marginalization due to his father return from Sanyasashram to Grishtashram. In only 16-year-old Dnyaneshwar was written commentary on the Bhagvat Geeta. In the Dnyaneshwari, Sant Dnyaneshwar achieves a unique synthesis of Advaita (Non-dualism) and Bhakti (Devotion) by reinterpreting the Bhagavad Gita's teachings to suggest that true knowledge and supreme devotion are identical states. he said about advaita and Bhakti no any difference between each other. there was only one god such as Vithoba or Krishna.

Dnyaneshwari is firmly rooted in Advaita Vedanta, emphasizing that the individual soul and the main Self are one. He said about Bhakti is a powerful tool which can easily accessible to advaita. Sometimes strict advaita Bhakti is method to create positive vibes and good environment. Sant Dnyaneshwar beautifully synthesized Advaita Vedanta (non-dual philosophy) with Bhakti (devotional practice), making complex philosophical ideas accessible to common people. While Advaita emphasizes the oneness of the individual soul (Atman) with the ultimate reality (Brahman), Dnyaneshwar expressed this unity through loving devotion to Lord Vitthala. In his works, especially the Dnyaneshwari, he explained that true knowledge is not opposed to devotion; rather, knowledge matures into devotion and devotion deepens into realization of oneness. By using simple Marathi language, metaphors, and poetic expression, Dnyaneshwar transformed abstract Vedantic ideas into lived spiritual experience. His synthesis bridged intellectual philosophy and emotional devotion, thus playing a key role in democratizing spiritual knowledge within the Indian Knowledge System.

2. Synthesis of Advaita (Non-dualism) and Bhakti

1. Path as a way from Bhakti to Advaita: Dnyaneshwar does not treat Bhakti and Advaita as different. Instead, he presents Bhakti as the most accessible pathway for the common person to reach the realization of Advaita—the oneness of the self with the Supreme Soul. God is found inside itself.

2. Jnana-Yukta Bhakti (Devotion Guided by Knowledge): In Dnyaneshwar 's promotes form of devotion is deeply informed by wisdom. True devotion, in Dnyaneshwar's view, is realizing that the devotee and the universe are all one divine essence such as **Vithoba or Krishn**. true devotion that is not blindly emotional.

3. Synthesis of Saguna and Nirguna: Sagun and Nirgun is a matter of perspective in worship. The divine is ultimately considered formless yet capable of taking form, making both paths valid ways to experience the divine.

4. The Varkari Tradition Focus: The *Dnyaneshwari* is the foundational text of the Varkari movement, which focus on equality and the idea that creates community and vārkarī Sampradāya is one of the important feature of bhakti Sampradāyas. The famous god of the varkari sampradaya is Pandurang or Vitthala. The Vārkarī Sampradāya is associated with the annual pilgrimage to Pandharpur known as the **Pandharpur Vārī**. In the vari regardless of caste or social status, through singing, dancing, and loving devotion.

5. Nishkama Karma (selfless action)- Dnyaneshwar promotes to nishkama karma within daily life. focusing that by doing duty without any expectation or any attachment, one can experience the Divine as present in all beings.

To analyze Sant Tukaram's "Abhangas" as a tool for social and spiritual leveling.

1. Historical Context of Tukaram's Abhangas -Tukaram belonged to the *Kunbi* community—a caste traditionally categorized as Shudra under the Brahmanical system. His background allowed him to understand firsthand the discrimination embedded in society. The Bhakti movement across India had already started questioning dominance of

rituals and priestly authority, and Tukaram carried this legacy forward with exceptional clarity.

2. **By rejecting Sanskrit elitism and composing in Marathi**, he brought religious thought to the common masses. This linguistic choice itself was a form of social leveling, as it made spiritual knowledge accessible to non-literate and lower-caste communities.

2. Language of Equality: Simplicity as a Social Tool

One of the strongest aspects of Tukaram's work is the *simplicity* of his language. He avoided ornate vocabulary and engaged the everyday experiences of farming communities, traders, and ordinary villagers. This simplicity served multiple functions:

3.1 Bridging social divisions -His verses could be recited, understood, and sung by all sections of society. This collective engagement blurred caste lines and promoted a sense of shared humanity.

3.2 Rejecting ritual privilege -By presenting devotion as a matter of the heart rather than ritual, he weakened the monopoly of upper-caste priests. He often criticized empty ritualism and asserted that sincerity mattered more than formal knowledge.

3.3 Emphasizing moral ethics -Every individual—high or low—was urged to engage in self-reflection, honesty, humility, and compassion. These ethical values promoted a more equal and harmonious social life.

4. Tukaram's Critique of Social Injustice -Tukaram openly condemned caste arrogance, exploitation by elites, and hypocrisy in religious practices. He used the *abhang* as a moral mirror, allowing society to confront its own shortcomings.

4.1 Critique of caste discrimination -Tukaram rejected the idea that spiritual wisdom belonged to a specific caste. Instead, he insisted that devotion cannot be confined by birth. His egalitarian message empowered marginalized communities.

4.2 Condemnation of hypocrisy -He exposed religious leaders who preached purity but practiced discrimination. By doing so, he challenged institutional authority and encouraged individual spiritual responsibility.

4.3 A Spiritual Philosophy of Equality

4.3.1 "Panduranga lives in everyone" -A key theme in his poetry is the belief that the divine resides in every heart. This philosophy erases distinctions based on caste, wealth, or education.

4.3.1 Devotion above all -Tukaram defined spirituality as a universal human right. Anyone who practiced sincere devotion could achieve liberation—no intermediaries required.

जे का रंजले गांजले, त्यासी म्हणे जो आपुलें तोचि साधु ओळखावा,
देव तेथेचि जाणावा मृदु सबाह्य नवनीत, तैसे सज्जनांचिये चित्त
ज्यासी अपंचगता नाही, त्यासी धरी जो हृदयी

In this abhang, It is very important to discuss the words "oppressed and exploited" here. Because due to the routine of looking at and thinking about things from only one directive, whenever someone understand the words "oppressed and downtrodden," they only picture poor,

hungry, socially maltreated people. But in our opinion, this is a very narrow definition such as who are troubled and who are suffering from worried those people are known as oppressed and exploited. sant tukaram said about this type of people should recognize as true sant's. because some case, number of sants are Froude it means those sants are engages in deceptive practices to achieve financial or another personal gain. this reasons peoples should recognize itself and find out true sants. Some peoples are not be found true saints those people only understand sant is an god. sant tukaram told they saints was to understands problems of those peoples and supports to give will right way of solution, those sants are true sant's.

"Nirgun-Sagun" continuum in the democratization of Indian Knowledge Systems (IKS).

Nirguna bhakti is devotion to and worship of the nonphysical divine. Refers to devotion to a formless, attribute-less, and non-human divine entity. Key proponents include Kabir and Ravidas. The Nirguna poet-saints prohibited Brahmin dominance and all caste-based traditions, as well as the practice of idolatry. they valued personal encounters with god by various names and titles but end of the bhakti the god was formless and non-incarnate.

Sagun Bhakti: Focuses on the worship of a personal deity with form, attributes, and some poet and sants wrote poetry wrote poetry describing a god based on qualities or form and avatars such as Vishnu, Krishna, or Rama. Key proponents include Tulsidas and Meera. The Saguna poets favoured Brahmin domination and defended the caste system. They encouraging the worship of idols and to form preached a simple confidence and religion of submission in a personal god.

Conclusions on Nirgun and Sagun:

- **Unity of existence:** sagun and nirgun Both are different names for the same One Universal god or Energy such as Onkar. not two different gods. It represents two aspects but same ultimate reality or divine energy.
- **Purpose:** Sagun provides a physical form for worship, making the infinite easier to conceive, whereas Nirgun is suited for knowledge-based paths such as Gyan Yoga.
- **Interdependence:** both aspects are different and both function together it means one is the creator, and the other is the creation. Both functions to create bhakti movement often bridges concepts.
- **Bhakti Movement Perspective:** The Bhakti movement often bridged these concepts, highlighting that while Sagun involves devotion to a personal god, it can lead to the realization of the formless, ultimate truth.
- **Synthesis:** They are essentially two sides of the same coin—Head and Tails—describing different aspects of the same divine, ultimate reality.

In conclusion, the debate between Sagun and Nirgun is a matter of perspective in worship. The divine is



ultimately considered formless yet capable of taking form, making both paths valid ways to experience the divine.

Conclusion:

The Bhakti Movement was a transformative force in Indian history, advocating devotion, love, and unity beyond religious and social barriers. It fostered a sense of inclusivity, inspired spiritual creativity, and paved the way for a more egalitarian society. Its legacy continues to influence Indian religious and cultural traditions, making it a cornerstone of the country's spiritual heritage. Sant Tukaram's *Abhangas* stand as timeless texts of spiritual wisdom and social justice. Through simple language, powerful moral insight, and a radical commitment to equality, Tukaram transformed the lives of ordinary people and challenged deeply rooted hierarchies. His work democratized spirituality and provided a shared cultural space where all individuals—regardless of caste or status—could participate fully. Even centuries later, Bhakti movement continue to inspire social reformers, educators, and spiritual teachers and message aligns with modern values of equality, human rights, and inclusive development.

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I would like to express my sincere gratitude to all those who have contributed to the successful completion of this work on "Shastra to Samvad: The Varkari and Sant Traditions in Democratizing Spiritual Knowledge within the Indian Knowledge System (IKS)."

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Original Article

Traditional Indian Rituals and Community health: Fostering social wellness through Indigenous knowledge

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Abstract

Diversity and plurality are two keywords that represent Indian identity. This relates to varied ecosystems, landscapes, cultural systems, philosophical traditions and practices which make the subcontinent a highly eclectic society. Such a composite culture has given rise to a range of forms and levels of sophistication among knowledge traditions. The simple good personal hygiene and physical distancing measures were identified as one of the most effective. Traditional Indian rituals and community health practices are deeply rooted in Ayurveda and ancient cultural wisdom, focusing on holistic, preventative wellness that balances the body, mind, and spirit.

Keywords: Diversity, plurality, sophistication, Ayurveda, wisdom.

Introduction

Dynamic relationship between nature and humankind and hence biological and cultural diversity as well as communities' belief systems and perceptions of health and well-being. Such a consideration is especially important for local health traditions which are ecosystem and community specific and health and well-being concepts and practice are highly embedded. Local health tradition here denotes the geographical and ecosystem-specific practices, beliefs, customs, rituals related to health, nutrition or broader well-being passed on from one generation to another mostly in oral transmission.

Literature Review:

1. Ruchita Tyagi, Vivek Gupta, Rajiv Kumar, G. S. Wander (2020) The modern lifestyle has affected human life significantly. The preventive strategies include hand hygiene, social distancing, isolation/quarantine along with the methods for boosting immunity. The ancient literature and several traditional practices of our country guide a hygienic lifestyle and address several preventive aspects of transmission of infection across the society. Furthermore, healthy eating habits and use of various herbs and spices as regular food ingredients has been proven for boosting the immunity.
2. Ansari MA, Khan Z (2018) emphasis is being given to include the Traditional Systems of Medicines into the National Health System so that community has the choice of choosing the system of medicine.
3. Abhishek Tiwari, Manish Kumar Manar, Shivendra Kumar Singh, Kanchan Panday (2020) The pandemic has shaken the globe, and time has come to rethink and move back to basics of our ancient traditions for a sustainable future. There is a need to promote our cultural practices and avoid running behind the ultra-modern ways of living so that the world learns to combat and live with the COVID 19.
4. Smith (1979) as categorized them into Primary, secondary and tertiary practices. In the primary health care practice, the self-care behaviour prevents the onset of disease. secondary prevention practices include those activities that lead to early detection of disease and tertiary practices which include the actual treatment seeking behaviour.
5. Nipun Gupta (2018) brief history of cultural existence in India shows that India is a rich source of cultural expression, characterized by its simplicity and beauty.

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1. Muhammad Ismail (2025) Religion and religious rituals have become an inseparable part of indigenous communities worldwide, rituals serve not only as spiritual means to communicate with ancestors, deities, or supernatural forces but also as social mechanisms that strengthen cultural identity and community cohesion.
2. G. Sai Mahesh Kumar Reddy (2017) mined that India culture is the oldest culture that people had followed. Whole World people will give respect to the Indian culture as we know that India defined the culture of the world. Their study reveals that Indian culture is greatly influenced by religious views. India indeed called a motherland of foods
3. David E. Most and Chakrapani Upadhyay results show postritual improvement on all psychiatric and analyte data. The effects were larger for individuals who were wealthier and reported higher insecurity, suggesting that ritual healing might be impacted by infusions of cash and resources and also by the relative precariousness of the performance context.

Objectives:

1. To explore traditional Indian rituals as a mechanism for promoting collective wellbeing and social cohesion.
2. To examine the role of indigenous rituals in enhancing mental, emotional, and social health within communities
3. To analyse how rituals practices contribute to preventive health & community resilience.

Traditional Indian rituals & social cohesion

1. Traditional festival- events like Ganpati, Diwali, Holi involves deep cleaning, sharing food, communicating increases social bonding. Exchange of gifts or prasad gives feeling for mutual wellbeing and increases empathy and closeness.
2. Cultural theatre identity- traditional plays like ram Leela, Mahabharata pass moral values, and we get acquainted with our culture and tradition.
3. Attending rituals- it gives experience of willingness to cooperate and share our thoughts and learn each other's traditions. Rituals like Daan emphasizes values of generosity.
4. greeting namaste & chanting mantras- this aligns participants in synchronized action which boosts cooperation and integrity. It helps to stay grounded and glued to diverse practices and give mutual support.

Noticeable cultural and dietary practices

Joint Family Preferable: Prevalence of Joint family among the family is the main features of Indian societies. A joint family consists of grandfather, grandmother, parents, uncles, aunts and cousins all live together. Joint family is best solution of living with care and love. The young kids can learn how to respect elders, love them and care for them. The elders would teach the kids stories and share their experience which

will be useful to tackle the problems in life. When living in a joint family, all of the members will provide time with the family members, and they understand each other gradually. There won't be communication gap among the people. They will help each other when there is an emergency. But now a day's joint family concept is slightly decreasing. Everyone wants to remain aloof from others an given rise to single nucleated families.

Yoga and Meditation Practices for promoting Physical and Mental Well-being: Majority of Indian society people are practices Yoga ad meditations for physically healthy and mental well-being.

Education and Knowledge is influenced by Vedic Cultures: Sanatan dharma (Hindu) is the oldest religions of the world. The religious holy books such as Vedas, Ramayan, Mahabharat, Bhagvad, Geeta etc. are flourish the knowledge among the Indian peoples.

Community health practices

- Dinacharya (Daily Routine): Ayurveda promotes a disciplined daily routine, such as early rising, oil massage (Abhyanga), and yoga, which helps in self-care and long-term health.
- Mindful & Community Eating: Traditional Indian thalis are balanced, but the act of eating—often in groups or with family—fosters bonding. The practice of eating in silence or with, cheerful, light conversation is also considered a way to improve digestion and mental state.
- Traditional Medicine (Ayurveda, Siddha, Unani): These, along with Yoga and Naturopathy (AYUSH), form a part of India's traditional health system. They focus on prevention, personalized care, and natural remedies.
- Seasonal Living (Ritucharya): Adjusting diet and lifestyle to the seasons helps the body maintain equilibrium, encouraging a connection with the environment.
- Local Health Traditions (LHTs): Tribal and rural communities often rely on local healers for physical and mental health, with these practices being deeply connected to community life.
- Joint Family Preferable: Prevalence of Joint family among the family is the main features of Indian societies. A joint family consists of grandfather, grandmother, parents, uncles, aunts and cousins all live together. Joint family is best solution of living with care and love. The young kids can learns how to respect elders, love them and care for them. The elders would teach the kids stories and share their experience which will be useful to tackle the problems in life. When living in a joint family, all of the members will provide time with the family members and they understand each other gradually. There won't be communication gap among the people. They will help each other when there is an emergency. But now a day's joint family concept is slightly decreasing. Everyone wants to



remain aloof from others and given rise to single nucleated families.

Conclusion:

Now a day the rich cultures of India society is disappearing in many ways like globalizations, adaptation of westernizations, modernization, industrializations, urbanizations, many youths are not interested to carry or follow their ancient cultures. The Western culture is impacting on the Indian culture all around such as dressing style, festival, food, language, lifestyle, music, education. This study highlights physiological Resilience, social cohesion by social gatherings, providing emotional support. Also maintaining preventive personal hygiene and daily practicing rituals play important role in shaping the culture and tradition.

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Conflicts of interest

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