



Faculty of Education
Department of
Education



NATIONAL SEMINAR

ON

INDIAN KNOWLEDGE SYSTEM: DEVELOPED INDIA-2047

15TH & 16TH MARCH 2024

SOUVENIR



ORGANIZED BY
DEPARTMENT OF EDUCATION, FoE
SWAMI VIVEKANAND SUBHARTI UNIVERSITY, MEERUT
in Collaboration with
COUNCIL FOR TEACHERS PROFESSIONAL DEVELOPMENT (CTPD), INDIA
&
COUNCIL OF TEACHER EDUCATION FOUNDATION (CTEF), INDIA

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Indian Knowledge System: Developed India-2047
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**About the National Seminar on
“Indian Knowledge System: Developed India-2047”
Organized by Department of Education, FOE, SVSU, Meerut
in Collaboration with Council for Teachers Professional Development (CTPD), India
&
Council of Teacher Education Foundation (CTEF), India
Date: 15th & 16th March-2024**

BACKGROUND:

About Meerut

Meerut is a city in the Indian state of Uttar Pradesh. The city lies 70 KM northeast of the National Capital of New Delhi and 453 KM northwest of the state capital, Lucknow. It is the second largest city in the National Capital Region of India (the largest being New Delhi)

About the University “Where Education is a Passion”

Welcome to **Swami Vivekanand Subharti University**.

Swami Vivekanand Subharti University (SVSU) is a University under section 2(f) of the University Grant Commission (U.G.C.) Act, 1956 set up under the Swami Vivekanand Subharti Vishwavidyalaya, Uttar Pradesh Adhiniyam, 2008 (U.P. Act No.29 of 2008) as passed by Uttar Pradesh Legislature and assented by the Hon’ble Governor of Uttar Pradesh in September 2008.

The main campus of the University is in the National Capital Region, strategically situated on National Highway 58, Delhi Haridwar by pass road, Meerut, the campus aptly called 'Subhartipuram', is spread over a sprawling area of about 250 acres of land comprising of magnificent buildings, lush green lawns and vibrant surroundings with over 5000 people, determined to make this a 'Jewel in the Crown' of the nation.

The University has several constituent colleges which provide higher education in almost all the disciplines like Medical, Dental, Nursing, Subharti School of Buddhist Studies (SSBS), Physiotherapy, Paramedical, Pharmacy, Naturopathy, Yogic Sciences, Engineering, Management, Law, Journalism, Education, Library Science, Hotel Management, Faculty of Science etc. thus engaged in creating academically and technically proficient professionals.

The University boasts of highly qualified, dedicated and competent faculty from all walks of life, world class infrastructure, fully equipped Laboratories with latest state-of-the-art equipment and a huge library with recent knowledge resources including e-resources.

The Uniqueness of Subharti University lies in providing an environment fully conducive to the overall development of students, thus maintaining a balance between academic excellence and moral perfection. The University has also started a number of courses through Distance Education, approved by a joint committee of UGC, AICTE, and DEC. The University has been awarded the membership of Association of Indian Universities in 2013.

"All India Conference of Intellectuals and School of Educators” have conferred “Outstanding University of the Year 2013-2014" to the University for its outstanding contribution in the fields of education, science, healthcare, national integration, social empowerment and preservation of cultural heritage.

The University has been accredited grade 'A' by NAAC.

**National Seminar on
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About the Faculty of Education

The Faculty of Education is an integral part of Swami Vivekanand Subharti University. It plays an important role in the field of Teacher Education by running Courses such as B.El.Ed., B.Ed., M.Ed. and Ph.D. in Education & B.P.Ed., B.P.E.S, M.P.Ed., P.G.D.Y. (PG Diploma in Yoga), P.G.D.M.S. (PG Diploma in Sports Management) and Ph.D. in the field of Physical Education.

About the Department of Education

Uttakalmani Gopabandhu Das, Department of Education is a constituent college of Faculty of Education, Swami Vivekananda Subharti University, Meerut and was established in 2008. It's all the programs are duly recognized by NCTE as well UGC such as Doctor of Philosophy (Ph.D.), Master of Education (M.Ed.), Bachelor of Education (B.Ed.) and Bachelor of Elementary Education (B.El.Ed.). Department of Education lays emphasis to prepare research-oriented teachers, with high ethical & moral values, who can groom the future generation for being responsible and accountable citizens of the country. The pupilteachers are trained to cope with the dynamic emerging trends of society by using their high logical, critical and reflective thinking, which will enable them to solve the modern educational problems as well as sustain the Indian culture and ethos. Department of Education has highly impressive and well-equipped infrastructure, amenities and high- profile faculty members. Department boasts of numerous facilities like an air-conditioned library, seminar hall with ICT tools, well-equipped laboratories & resource centers and lecture halls with modern ICT facilities. Internship, research projects, Seminars, conferences, workshops, community works, extension activities, cultural and sports activities are the salient features of the Department.

About the National Seminar

India was an endowed nation in the areas of Education, Wealth, Culture and Humanity and could have been the richest country in the world today. Education system of Ancient India can be a source of inspiration for education in modern times as it aimed at the inclusive and all-around development of a student. Due to so many reasons, we have forgotten our glorious past and adopted the system of Education which is not suitable for Indians in terms of culture, heritage, psychology and habits of livelihood. Indian Education was one of the best educational system in the world during the Vedic Period but due to the destruction of the Nalanda Vishwavidyalaya and the subsequent destruction of the books and literary resources, India became the victim of materialistic education rather than its value-based education system of the ancient days. It is worth mentioning that the whole education system of ancient India originated from the Vedas and we have been taught to regard the Vedas as an eternal source of knowledge. The entire Vedic Educational period may be subdivided into- Rigveda period, Brahmani period, Upanishada period, Sutra (Hymn)period, Smriti period etc. but in all these periods, due to the predominance of the Vedas, there was no change in the aims and ideals of education and they all were considered as Vedic Education System. Education of ancient India was held in high esteem and can be summed up as "Swadesh Pujyate Raja, Vidwan Sarvatra Pujyate ". These words are widely quoted in India and established the significance of education in India. The education system of the Vedic period has unique characteristics and qualities which were not found in any ancient education system throughout the world. According to Dr F. E. Key, "To achieve their aim not only did Brahmans develop a system of education which survived even in the events of the crumbling of empires and the changes of society, but they, also through all those thousands of years, kept a glow of torch of higher learning".

To provide a national platform for the exchange of ideas on – **“Indian Knowledge System: Developed India-2047”**, a National Seminar is being organized on this important theme.

Sub Themes

A. Relevancy of Ancient Education System in Present scenario

- Principles of ancient education system in the present scenario
- Aims of ancient education system in the present scenario
- Teacher-taught relationship of ancient education system in the present scenario
- Curriculum of ancient education system in the present scenario
- Teaching methods of ancient education system in the present scenario
- Discipline of ancient education system in the present scenario
- Vocational aspect of ancient education system in the present scenario
- Ancient Medical, Aesthetic, Architect, Science and Engineering Education.

B. Comparative Analysis of Ancient and Contemporary Education System

- Philosophical aspect of ancient and contemporary education system
- Educational aspect of ancient and contemporary education system
- Value system of ancient and contemporary education system
- Various types of developments (physical, mental, social, emotional etc.) stressed in ancient and contemporary education system
- The concept of well being of ancient and contemporary education system

C. Stress on Ancient Education System in Various National Education Policies and Curriculum Frameworks

- Vedic & Buddhist Education System in NEP-2020
- Vedic & Buddhist Education System in NCF-SE-2023

D. Various aspects of Ancient Education System

- Role of teachers in ancient education system
- Educational implications of ancient education system
- Educational institutes in ancient India
- Accountability of teachers in ancient education system
- Women Education in reference of ancient education system
- Features, roles, merits and demerits of ancient education system

E. Unique Features of Ancient Education System

- Gurukul system and its significance in present scenario
- Monastic system and its significance in present scenario

Guidelines for submission of abstract and full papers:

1. Kindly send your Abstract and full paper on- education@subharti.org
2. Original papers based on theoretical and experiential works should be related to the Seminar themes.
3. Author(s) should mention their designation along with the institutional affiliation and contact details.
4. The paper should begin with title, short abstract and a list of key words.
5. The abstract/paper should be typed in **MS-WORD, 12-Point Times New Roman 1.5 line spacing** in English Language
6. For Hindi Language The abstract/paper should be typed in **KRUTI DEV-010, 14-Point Times New Roman 1.5 line spacing.**
7. The abstract should be limited up to 500 words only and the full paper should be 10-12 pages.
8. Figures and Tables should appear within the body of the paper and should be numbered consecutively. The figure and table number and description should appear at the center in bold face 12-point type at the top.
9. Simultaneous submissions (Paper already submitted to other conferences/journals) are not allowed.
10. The plagiarism must not exceed the limit of 20% including references; also send plagiarism report with your article/ research paper.
11. Illustrations, symbols or parts of a figure should be produced graphically, if possible.
12. References to other publications must be in the sixth edition of the publication.
13. The organizing committee reserves the right to accept or reject the final paper at their direction.

**National Seminar on
Indian Knowledge System: Developed India-2047
15th & 16th March-2024**

PATRONS

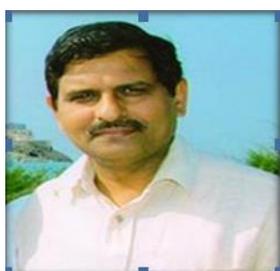


Maj Gen (Dr.) G.K. Thapliyal
Hon'ble Vice Chancellor, SVSU, Meerut



Prof. (Dr.) Shalya Raj
Chief Executive Officer, SVSU, Meerut

EXPERTS & ORGANIZING TEAM



Prof. R.P. Pathak
Dean, School of Education
Shri Lal Bahadur Shastri Sanskrit
Vishwavidyalaya, New Delhi (Central
University)



Dr. Sumit Dutta
Counseling Psychologist & Mental Health
Trainer Resource Person, International
Institute of Peace and Development Studies,
Bangkok, Thailand and NCERT, India



Dr. Dori Lal
Associate Professor
Department of TT & NFE (IASE)
Faculty of Education
Jamia Millia Islamia, New Delhi



Seminar Director
Prof. (Dr.) Sandeep Kumar
Dean- Faculty of Education
SVSU, Meerut



Dr. S.C. Pachauri
Dean, Faculty of Education
Motherhood University &
National Coordinator, CTEF, India



Seminar Convener
Prof. (Dr.) Anoj Raj
Head,
Department of Education,
FoE, SVSU, Meerut



Dr. Sanjay Kumar
President, CTPD, India



Organizing Secretary
Prof. (Dr.) Indira Singh
DOE, FoE, SVSU, Meerut



Organizing Co-Secretary
Dr. Mumtaz Sheikh
Assistant Professor
Department of Education
FoE, SVSU, Meerut



Organizing Co-Secretary
Dr. Shalini Tiwari
Assistant Professor
DOE, FoE, SVSU,
Meerut

**National Seminar on
Indian Knowledge System: Developed India-2047
15th & 16th March-2024**



OFFICE OF THE VICE-CHANCELLOR
Maj Gen (Dr) G.K. Thapliyal, SM(Retd.)
MEd, FIDRMS
Vice-Chancellor



No.U-04/SVSU/2024/720

Dated: 11.03.2024



MESSAGE

It gives me immense pleasure to learn that the Department of Education, Faculty of Education, Swami Vivekanand Subharti University, Meerut, is organizing a national seminar on the theme “**Indian Knowledge System: Developed India-2047**” in collaboration with the Council for Teachers Professional Development (CTPD), India & Council of Teacher Education Foundation (CTEF), India on 15th and 16th March, 2024.

The theme for this national seminar has been judiciously selected and has tremendous significance in the present scenario. The subthemes have also been thoughtfully framed and will provide in depth knowledge to all the stakeholders in all the concerned domains.

I take this opportunity to welcome the esteemed experts in this seminar who are joining us online as well as offline from various parts of the Country. This initiative will bring to light many issues related to revival of Indian Knowledge System. The exposure of students, faculty members and other participating intelligentsia to this seminar will immensely prove beneficial to them.

My best wishes to Head of Department, Department of Education, Faculty of Education and his team for conceiving the theme and taking initiative to organize the seminar.

I extend my warm greetings to all the participants and convey my best wishes for the grand success of the seminar

JAI HIND


Maj Gen (Dr.) G. K. Thapliyal
Vice- Chancellor

**National Seminar on
Indian Knowledge System: Developed India-2047
15th & 16th March-2024**



Faculty of
Education
(Estd. 2008)



Prof. (Dr.) Sandeep Kumar
Dean-Faculty of Education &
Head- Department of Physical Education

Subhartipuram, NH-58,
Delhi-Haridwar Bypass Road, Meerut-
250005; www.subharti.org



MESSAGE

It is with great pride and enthusiasm that I extend my warmest greetings to all participants of the National Seminar on the theme “**Indian Knowledge System: Developed India-2047**” and congratulate the entire organizing team of the Department of Education, Faculty of Education, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, India for hosting a National Seminar on a cutting-edge topic of present scenario under the supervision of **Prof. (Dr.) Anoj Raj**, Head, Department of Education, Faculty of Education. At the heart of this ambitious undertaking lies the visionary mind of the organizing secretary of the National Seminar **Prof. (Dr.) Indira Singh** whose insight & tireless efforts have propelled this project forward. It is fitting that her role as the organizing secretary of seminar perfectly aligns with her unwavering commitment to shaping the future of Education. The title of seminar stands as a true embodiment of the multidimensional nature of education, research and development. Your commitment to advancing the field of education is truly commendable, and your work serves as an invaluable resource for educators, researchers, policymakers and all those with a vested interest in shaping the future of learning. May, it inspire us all to continue our journey of exploration, innovation, and transformative change in the realm of education.

With Best Wishes for its Success!

Date: March, 11, 2024

Prof. (Dr.) Sandeep Kumar
Dean- Education

SEMINAR DIRECTOR

**National Seminar on
Indian Knowledge System: Developed India-2047
15th & 16th March-2024**



Dr. Anoj Raj,
Professor & Head, Department of Education,
Faculty of Education, SVSU, Meerut, UP.
Mob. No.: 9897885624

Faculty of Education
Department of
Education



Subhartipuram, NH-58,
Delhi-Haridwar Bypass Road, Meerut-250005;
www.subharti.org



Date: 11/03/2024

MESSAGE

I as the Seminar-Convener and Head, Department of Education, Faculty of Education, Swami Vivekanand Subharti University, Meerut, India feel extremely delighted that the much awaited National Seminar being organized on the theme-- “**Indian Knowledge System: Developed India-2047**” is finally seeing the light of the day. Department of Education, Faculty of Education, Swami Vivekanand Subharti University, Meerut, India and Council for Teachers Professional Development (CTPD), India & Council of Teacher Education Foundation (CTEF), India expresses deep felt gratitude to the highly accomplished and experienced experts as well as all the participants who are joining this platform of national seminar.

The theme has been judiciously selected to throw light on the various aspects of the Indian Knowledge System which will not only highlight its past glory but also bring forth its relevance in the present scenario.

This value-based education is in consonance with the spirit of National Education Policy 2020 which stresses on an education system rooted in Indian ethos and will thus accord ‘Bharat’ a unique identity at the global level.

The deliberations in this seminar will result in emergence of various facts and insights pertaining to this theme.

I am sure the contributions of the galaxy of experts in this national seminar will prove effective in the attainment of its lofty objectives to create a society engrained with morals and principles.

I highly appreciate the intense and sincere effort of all the members of the organizing committee who had been working relentlessly to ensure the success of this event.



Prof. (Dr.) Anoj Raj

Seminar- Convener

ORGANIZING SECRETARY



Prof. (Dr.) Indira Singh
Department of Education
FoE, SVSU, Meerut

MESSAGE

It is with great pleasure and enthusiasm that Department of Education, Faculty of Education Swami Vivekanand Subharti University Meerut organised a Two days National Seminar on **Indian Knowledge System: Developed India-2047** in Collaboration by Department of Education, FOE, SVSU, Meerut in Collaboration with Council for Teachers Professional Development (CTPD), India & Council of Teacher Education Foundation (CTEF), India.

We are indeed indebted to our guest of Honour, Hon'ble Vice Chancellor of Swami Vivekanand Subharti University for gracing this occasion. His support and guidance had boosted up and gave inspiration. I would like to thank Prof. Sandeep Kumar Dean of Faculty of Education, SVSU, his guidance and moral support made this National Seminar successful

Prof. Anoj Raj, Head, Department of Education, FOE, SVSU also guided and supported to complete the seminar successfully. Without his help and support we could not conduct this National Seminar successfully. Sir had been always with us all the time. We are indeed privileged to have distinguished guests and eminent scholars from various parts of Uttar Pradesh with us. I show my gratitude and thanks to the chief guest of the Seminar Prof. R. P. Pathak, Dean, School of Education, Shri Lal Bahadur Shastri National Sanskrit University (A Central University). New Delhi, Special guest Dr. Sumit Dutta, Counseling Psychologist & Mental Health Trainer, NCERT, India., keynote speaker Dr. Dori Lal, Associate Professor, Department of IT& NFE (JASE), Faculty of Education, Jamia Millia Islamia, New Delhi, Guest Speaker Dr. Sanjay Kumar, President, Council for Teachers Professional Development (CTPD), India and Dr. S.C. Pachouri, Dean Faculty of Education, Motherhood University Roorkee.

The expertise and knowledge provided by various participants of this seminar would enlighten us with the significance of today's topic **Indian Knowledge System: Developed India-2047**.

Thank you everyone for being with us today and making this seminar successful.

Dr. Indira Singh

ORGANIZING CO-SECRETARY



Dr. Mumtaz Sheikh

Assistant Professor

Department of Education

FoE, SVSU, Meerut, U.P.

MESSAGE

It is a matter of great pleasure to have the opportunity of being the member of the organizing committee for the national seminar being organized on the theme- “Indian Knowledge System: Developed India-2047” on a large scale. The duration of preparation of this seminar had been very hectic and I am glad that finally the time has come when it will see the light of the day. I am thankful to the higher authorities for their cooperation and to the participants for their active participation. We are indeed privileged to have the distinguished guests and eminent scholars from all over the country.

I am indeed indebted to the all the dignitaries who have associated with us in this seminar and immensely contributed in the direction of its success.

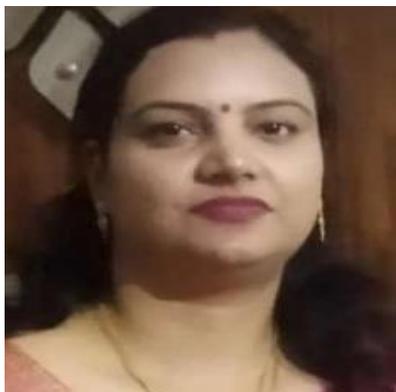
I pray to Almighty God for the success of this seminar.

This seminar will prove beneficial for rejuvenating the Indian Education System through the resolutions emerging out of it.

Dr. Mumtaz Sheikh

ORGANIZING CO-SECRETARY

MESSAGE



Dr. Shalini Tiwari
Assistant Professor
Department of Education,
SVSU, Meerut, U.P

It gives me immense pleasure that Department of Education, FOE, SVSU, Meerut in collaboration with CTPD India & CTEF India are holding the National Seminar on “Indian Knowledge System: Developed India-2047

It is our great pleasure to welcome the delegates and speakers from different institutions to the SVSU, Meerut.

Education is the most important weapon which any country can devise to get rid of majority of their complications. With the vision of making our country a developed one, we need to take prominent measures for the improvement of our Indian Knowledge System and who better than some of leading experts of our country from elite institutions to throw some light on this predominant topic which is going to happen at this National Seminar.

The conglomerations of Educationalists will also provide an opportunity to the faculty members and students of SVSU to interact and acquire knowledge about kind of steps which are required to enhance our Indian Knowledge System.

I pray to the Almighty God for the grand success of the Seminar.

Dr. Shalini Tiwari

Unique Features of Ancient Education System in India

Dr. Sumit Dutta

Counselling Psychologist and Mental Health Trainer

Resource Person, International Institute of Peace and Development Studies, Bangkok, Thailand

Resource Person, National Council for Educational Research and Training (NCERT) at NERIE,
Shillong

Resource Person, National Institute for Educational Planning and Administration (NIEPA), New Delhi

Abstract

Introduction: Education is the cornerstone of societal progress and individual development. In India, the rich tapestry of ancient knowledge systems, comprising the Vedas, Puranas, Bhagavad Gita, and Upanishads, has long been revered for its profound wisdom. The National Education Policy (NEP) 2020, emphasizing holistic development and 21st-century skills, provides an opportune framework to integrate traditional Indian knowledge with current educational needs. The presentation, of which this is the abstract, explores the harmonious connection between education in Indian knowledge systems and the development of life skills, aligning with NEP 2020 and the demands of the 21st century.

Indian Knowledge Systems (IKS) and Life Skills: The Vedas, Puranas, Bhagavad Gita, Upanishads, collectively known as the Indian Knowledge Systems, offer timeless insights into varied facets of life. Shlokas (verses) from these texts encapsulate profound teachings extending beyond mere religious or philosophical doctrines. Holistic approach of these scriptures emphasizes the interconnectedness of physical, mental, and spiritual well-being, laying the foundation for holistic education, also aligning with the WHO concept of Health and UNO Sustainable Development Goals, which are very essential.

Vedas - A Source of Ethical and Moral Values: The Vedas, arguably the oldest scriptures on earth, contain hymns and rituals that advocate ethical living and righteous conduct. Shlokas from the Rigveda, for example, emphasize the importance of truth (Satyam) and righteous action (Dharmam). Integrating these teachings into education fosters the development of moral values and ethical behavior, highlighted in NEP and crucial life skills to shape future citizens.

Puranas - Narratives for Moral Lessons: Puranas, full of mythological narratives, offer valuable lessons in ethics, morality and resilience. Shlokas from the Mahabharata, Ramayana, and other Puranic texts teach the importance of perseverance, compassion and consequences of one's actions. Including such narratives into the curriculum provides students with a cultural and moral compass, promoting life skills like empathy, conflict management and resilience.

Bhagavad Gita - Leadership and Decision-Making: The Bhagavad Gita, a philosophical dialogue between Lord Krishna and Arjuna, imparts profound lessons on leadership, managing intrapsychic conflicts and decision-making. Shlokas such as "Karmanye Va Dhikaraste Ma Phaleshu Kadachana" (Your right is to perform your duties only, but never to its fruits) instill a sense of responsibility, ownership and abstinence. These teachings empower students to make ethical decisions and navigate challenges in their personal and professional lives, which are very essential life skills too.

Upanishads - Self-Realization and Inner Wisdom: Upanishads delve into exploring the self and the ultimate reality. Shlokas like "Tat Tvam Asi" (Thou art that) inspire self-realization and introspection. Integrating Upanishadic teachings into education enables students to seek inner wisdom, fostering emotional intelligence and critical thinking.

National Education Policy 2020 and 21st Century Skills: NEP 2020 champions a holistic and multidisciplinary approach to education, integrating IKS into the curriculum, to cultivate 21st-century skills alongside academic acumen.

Holistic Development: NEP 2020 aligns with the holistic ideals of IKS, emphasizing the development of cognitive, social, emotional, and physical skills enhancing overall bio-psycho-socio-spiritual development of students.

Multidisciplinary Learning: The policy encourages a multidisciplinary approach to learning, fostering a deeper grip of diverse subjects. Drawing on the interdisciplinary nature of IKS, educators can design curricula integrating shlokas with fields of science, mathematics, commerce, management, technology and humanities, promoting a holistic outlook.

Life Skills Education: NEP 2020 underscores the importance of life skills education, including the 10 Life Skills by WHO. IKS provide a philosophical and ethical foundation, enriching training of such skills alongside the hard skills.

Sustainable Development Goals (SDGs): Integrating IKS into the current education system focusing on life skills training ensures students are ready for professional and personal lives. It helps to fulfil SDG 4- Quality Education for All, SDG 3- Health and Well-being. These in-turn will fulfil the other SDGs forging industry-academia collaborations.

Conclusion: Integration of education in IKS, as reflected in shlokas from the Vedas, Puranas, Bhagavad Gita, and Upanishads, with the National Education Policy 2020, creates a holistic and culturally rich educational framework. This harmonious blend not only preserves the timeless wisdom of ancient India

but also equips students with the life skills needed to navigate the complexities of the 21st century. Merging IKS with modern education, India will create educated individuals and not just qualified professionals, creating responsible citizens and taking India to new heights.

Key Words: *Ancient, Indian, Knowledge, Vedas, Puranas, Upanishads, Bhagwad, Gita, Life, Skills, Education, Goals*

Relevance of Acharya Shri Vidyasagar Maharaj Educational Views for the sustainable Development of a country

Ms. Manisha Jain

Research Scholar, Department of Education, FoE
Swami Vivekanand Subharti University,

Prof. (Dr.) Santosh Sharma**

Vice Chancellor, Arni University,
Kathgarh, Kangra, Himachal Pradesh, Bharat

Abstract

Acharya Shri Vidyasagar Ji Maharaj, who was born on Sharad Purnima in 1946, was one of the most revered saint of Jainism. His philosophical thoughts guide us in every sphere of life. His guidance and inspirations given to the society are truly exemplary for the overall prosperity and sustainable development of the country. The concept of Education according to him is that education is the only thing which makes one virtuous and awakens the conscience of good and bad. The purpose of education is not to sustain life but to seek a prosperous life. According to him, the curriculum should have enough practical activities. Moral values should be included along with other educational subjects. He emphasized on healthy body along with the healthy mind. He gave sermons on "AarogyakesaathVairagyaa", i.e., good health along with asceticism. He suggested that the medium of education should be the mother language. He accredited both the teaching methods, direct and indirect, which should make the subject comprehensible. He called the school as "upashram", where emphasis is laid on the all-round development of the individual, which is the center of upliftment of the culture. According to him The school should be conducted in a quiet, picturesque and natural place, away from the materialistic environment. He was in favour of ancient Bhartiya education system. For teacher, he said that a teacher should impart knowledge selflessly. A teacher should be characterful, unbiased, and spiritual.

His view regarding the student was that student should be a plant of ground and not of the pot so that the roots of his culture can deepen and when the time comes, he can bear the fruits of virtues. Acharya Shri was a strong supporter of women's education, although in Jainism, women's education has been given more importance

than male education and taking this forward, Acharya Shri got “PratibhaSthaliVidyapeeth” schools established at various places where only girls are educated. He regarded discipline as a self-governance system in which both the teacher and the student are given guidance to remain disciplined. Discipline is not just following the rules, but obedience to orders, discipline in action and self-restraint. In the presented research paper, we will study the philosophical thoughts of Acharya Shri Vidyasagar Ji Maharaj in the context of education and will prove their usefulness in the development of a country.

Keywords: *Education, Bhartiya Education, Acharya Shri Vidyasagar, Discipline, School*

Women Education in Reference of Ancient Education System

Ms. Shivali Kaushik

Ph.D. Scholar, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Dr. Anoj Raj

Professor & Head, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Abstract

Women’s Education has been a topic of interest throughout history, with ancient societies offering a rich tapestry of practices and beliefs regarding female learning. This present paper explores the role of women’s education within ancient educational systems, examining various civilizations such as ancient Mesopotamia, Egypt, Greece, Rome and India. Drawing upon historical texts, archaeological findings, and scholarly research, this paper investigates the extent of educational opportunities available to women in these societies, as well as the societal attitudes and cultural norms that shaped their educational experiences. This is done by compilation of the historical data used by other researchers, government agency, texts and reference books. Furthermore, it considers the implication of women’s education in ancient times. It takes into consideration contemporary debates surrounding gender equality and access to education. By analysing the historical context and legacy of women’s education of ancient societies, the paper reflects that there is a need of deeper understanding of the on-going struggle for educational equity and empowerment for women worldwide as 50% (approximately) representation of total population. The paper concludes that the condition of the women was not quite satisfactory even in present scenario.

Keywords: *Ancient Education, Women Education*

A Comparative Study on Traditional Education System and Modern Education System

Ms. Arti Sharma

Research Scholar, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Prof. (Dr.) Anoj Raj

Head of Department, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Abstract

The development of human civilization is significantly influenced by education. When it comes to teaching techniques, our society is divided into three groups: one group favours the traditional teaching methods, the second group favours modern teaching methods, and the third group is the one who supports the combination of both for effective teaching. Each form of education has a place and a purpose of its own. Although they differ from one another, traditional and modern education have a relationship with one another. There was a time in our nation's early history without schools. The children learned from, or were taught by, their ancestors. At the time, this knowledge was limited to what was needed to survive. They received instruction on their rituals, traditions, and faiths. At the time, there was no appropriate educational system in place. In the past, Indian schools known as gurukuls were attended by the sons of the kings, and these gurukuls taught them the basic principles of leading an empire, including how to use various weapons, defend themselves, and attack rivals. These kinds of schools were not designed with the local community in mind. Only the royal families had access to it. The value of education expanded across the nation as a democratic government was put in place in the next few years. Any type of student might attend and learn at the newly created schools. Moreover, science and technology were beginning to advance throughout this period. It was possible to create new technologies. Then the time arrived when these theories and technologies were being used broadly in daily life. Education was shaped by this. And thus, the modern educational system was established. The old educational system began to provide a way for more modern education. Not everyone in the community agrees with this. Many believed that because modern education does not educate about religion, traditions, or customs, it is bad for children. Therefore, not every child received a modern education. Over time, though, everyone came to accept modern education. Today's education has progressed to unprecedented heights. Education has become significantly more enjoyable, simple, and engaging for learners as the outcome of the integration of science and technology into methods of learning. Compared to a few years ago, the status of education now is entirely different. Traditional

education is now seen as inadequate, similar to how modern education was not considered satisfactory then. The system of education must evolve to meet the demands of society as a whole. Furthermore, society as a whole must accept this paradigm change. Not all children had the intention of getting the traditional education offered in schools. Among the children, there was a great deal of bias. Everyone ought to have access to modern education. A modern education is available to everyone who enrolls in school. The current educational approach is certainly better than the previous educational approach. Both the content and comprehension have improved. Rather than cramming knowledge, it emphasises comprehension. Since every form of education has value in its own right, we are unable to determine which is superior. Each type differs from the other while still being comparable to the other. From traditional education, modern education has descended. We have lost our culture as a result of the neglect of traditional educational institutions brought about by modern education. There should be equal importance given to both traditional and modern forms of education.

Keywords: *Traditional System, Modern System, Education*

Indian Knowledge System and Scope, Importance and Marketing Status of Medicinal & Aromatic Plants

Dr. Indira Singh

Professor, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Dr. Reeba Devi

Assistant Professor, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Abstract

Ancient India had advanced clinical information systems in place. The archaeological evidence from Mohan-Jo-Daro and Harappa reveals the high level of civilization in matters of sanitation and hygiene. A study of the Vedas indicates that all four texts contain numerous references to various aspects of medicine. The Atharva Veda, in particular, is considered an encyclopedia of medicine. Additionally, Ayurveda, known as the science of life, is regarded as an Upa Veda or subsidiary subject of the Atharva Veda. In this article, we provide glimpses of the medical science that prevailed in ancient India. The proposed article aims to justify the concepts of ancient Indian medical sciences.

Medicinal and Aromatic plants have been used for a long time for their medicinal properties and personal hygiene. About 2000 native plant species have curative properties and 1300 species are known for their Aroma and Flavour. The Indian System of Medicines popularly known as Ayurveda, Unani, Sidha and Naturopathy have again emerged as popular medical systems. Majority of the medicinal plants are flowering plants, out of which 33% are trees, 32% herbs, 20% shrubs, 12% climbers and 3% include other types. India is the main production center of medicinal plants having more than 40% of global biodiversity. According to the recent estimates, India is a big exporter of herbal medicines and materials. Recent years have witnessed a rapid growth in the world demand for essential oils and natural aroma, phytol-chemicals used in drug synthesis, food flavours, fragrances, perfumes, cosmetics and related products. Due to the burgeoning demand of plant based drugs, many species with medicinal and aromatic values are being brought under systematic cultivation in the country.

Uttar Pradesh is rich in medicinal plants with heritage of traditional system of medicine Flora in Tarai, Vindhyaachal and Bundelkhand regions are well known for medicinal plants, but it is scattered throughout the forest. Therefore, commercial cultivation of these plants is the only way to fulfill the growing demands of herbal medicines.

Keywords: *Indian Knowledge System, Scope, Importance and Marketing Status, Medicinal & Aromatic Plants*

Comparative Analysis of Educational Aspect of Ancient and Contemporary Education System

Dr. Shalini Tiwari

Assistant Professor, Department of Education, FOE,
Swami Vivekanand Subharti University, Meerut

Prof. (Dr.) Ajay Kumar Chaturvedi

Professor, Humanities Department, IEC,
University, Baddi, Solan (H.P.)

Abstract

This comparative analysis examines the educational aspects of ancient and contemporary education systems, focusing on their purposes, goals, and methods. The study explores the educational systems of various ancient civilizations, comparing them with the contemporary education systems prevalent today. In ancient times, education primarily aimed at transmitting cultural values, religious teachings, and societal norms, often reserved for the elite. The main goals were character development, moral values, and skills necessary for specific societal roles. Ancient education relied on oral traditions, apprenticeships, and memorization. In contrast, contemporary education systems prioritize preparing individuals for a globalized, knowledge-based economy, aiming for universal access and inclusivity. The goals include developing critical thinking, problem-solving, creativity, and

communication skills, along with knowledge acquisition in various fields. Modern education utilizes technology, modern teaching methods, and standardized assessments. The comparative analysis highlights the evolution of education from a focus on character and cultural transmission to a more diverse, skill-oriented approach. It also emphasizes the impact of societal changes, technological advancements, and economic structures on educational purposes and goals. Overall, the study provides insights into the similarities, differences, and evolving nature of education systems across ancient and contemporary societies.

Keywords: *Education, Ancient Education, Contemporary Education, Comparative Analysis*

An Analysis of Knowledge, Beliefs, and Practices of Indian Knowledge System

Mr. Sandeep Kumar Thakur, Ph.D. Research Scholar,
IEC University (HP)

Prof. (Dr.) Ajay Kumar Chaturvedi, Dean
IEC University Baddi (HP)

Abstract

Over thousands of years, the Indian subcontinent produced a vast and varied collection of knowledge, beliefs, and practices that make up the Indian Knowledge System. Its origins can be found in the ancient Vedas, Upanishads, and Puranas. Various civilizations and cultures have contributed to its evolution. Numerous topics are covered by this body of knowledge, such as physics, mathematics, astrology, philosophy, religion, and literature. Its foundation is a comprehensive strategy that unifies the mind, body, and spirit, among other facets of human existence. The Indian Knowledge System places a strong focus on the interdependence and connectivity of all living things and the universe, which is one of its main features. The idea that "VasudhaivaKutumbakam," or the entire world is one family, reflects this. Additionally, the Indian Knowledge System emphasises inner development and self-realization heavily. This is accomplished by engaging in activities like yoga, meditation, and the search for wisdom and knowledge. The Indian Knowledge System is an essential component of Indian civilization, offering direction and motivation to both individuals and groups, even in the face of modernization. Its lessons on kindness, harmony, and balance have shaped Indian culture and are still having an impact on the world at large. The Indian Knowledge System has greatly benefited humanity via its philosophical discoveries, scientific breakthroughs, and spiritual practices; as such, it will leave a priceless and enduring legacy for future generations.

Keywords: *Ancient Indian Mathematics, The Upanishads, The Vedas, Ayurveda, Yoga, Vedic Astrology, Sanskrit Literature, Indian knowledge system Indian, Classical Music and Dance, Guru-Shishya Tradition, Sustainable Living*

Role of Teachers in Ancient Education System

Dr. Mumtaz Sheikh

Assistant Professor, Department of Education, FoE
Swami Vivekanand Subharti University

Abstract

Education is a process which leads to all round development of an individual in addition to preparing for future occupation. The ancient education system in addition served to prepare a person for realization of self and liberation of souls. This role had efficiently been played through the Gurukuls, Maths and Viharas in the ancient times.

The Gurukul system of education had been in existence in India since approximately 5000 B.C. It was a prevalent system through which education was imparted since Vedic times. The Gurukul as the name denotes was the place where the Guru or the teacher resided and the Shishya or the student desirous of receiving education resided with him till the completion of his education. The Gurukul were usually built in serene forests where in the lap of nature, the all round development of the students was ensured. The students not only received theoretical education but were also trained in some skills. The Guru served as a role model for his students through his impeccable conduct in order to foster their character development. The Guru not only prepared his disciples for the present life but also aided them in complete realization of self and liberation of soul.

The Guru ensured all types of development of his students-physical, mental, emotional, spiritual etc. The Guru taught his students by following the steps of Shravana, Manana and Nididhyasana which meant listening, reflecting and meditating respectively. Discussions, debates, deliberations, question-answers were some of the popular method followed for teaching the students.

The relationship between the Guru and Shishya was that of a father and son where Guru provided for all the personal and developmental needs of the Shishya who in return contributed in fulfilling day-to-day responsibilities of his Guru.

Keywords: *Physical Development, Mental Development, Spiritual Development*

A Review of Implications of COVID-19 on Education in Mumbai:

Challenges and Opportunities

Mr. Santosh Kumar Mahendra Mishra

Research Scholar, IEC University, HP

Prof. (Dr.) Ajay Kumar Chaturvedi

Dean, IEC University, HP

Abstract

The impact of COVID-19 gave a way for developing an understanding of emerging phenomena concerning the implication of the socio-economic and psychological impact of COVID-19 on education in Mumbai and the rest of India. In these consequences, the major research question of this review paper is based on trying to answer the unfolding facts about the process, determinants, and consequences of the implication of COVID-19 on education. The purpose of this review paper is based on the analysis of transforming challenges into opportunities as well as the nexus between challenges and opportunities in the context of the implication of COVID-19 on education in Mumbai. The methodology of this paper is constructed on the review of selected papers according to the nature of the study on the post-impact of COVID-19. The findings and discussion of this review paper are based on the content analysis of facts and evidence of related literature. Therefore, the study gives a realistic picture of the implication of COVID-19 on education in Mumbai as well as promotes and inspires academicians, researchers, students, and teachers for further research work for analysis of the implication of COVID-19 on education in Mumbai by its challenges and opportunities.

Keywords: *COVID-19, Implication, Education, Challenges, Opportunities*

Indian Knowledge System: Developed India- 2047

Ms. Vandana

Ph.D Scholar, IEC University,

Baddi, Solan (H.P)

vandanadhasmana@gmail.com

Prof. (Dr.) Ajay Kumar Chaturvedi

Professor & Dean, Humanities Department, IEC University

Baddi, Solan (H.P)

Abstract

"Indian Knowledge Systems" encompasses the diverse and profound traditional knowledge systems cultivated over centuries in India, spanning disciplines such as philosophy, medicine, astronomy, mathematics, and more. Rooted deeply in Indian culture, these systems have made significant contributions to global knowledge.

**National Seminar on
Indian Knowledge System: Developed India-2047
15th & 16th March-2024**

"DEVELOPED INDIA 2047" delineates a vision for India to attain comprehensive development and prosperity by its centenary year of independence in 2047. This vision encompasses economic growth, social equity, technological advancement, environmental sustainability, and cultural enrichment.

In essence, Indian Knowledge Systems denote the traditional knowledge systems of India, while DEVELOPED INDIA 2047 envisions India as a developed nation by its centennial year of independence.

Through an interdisciplinary examination of these themes, this presentation seeks to illuminate the inherent value and potential of Indian knowledge systems in shaping India's developmental trajectory towards the envisioned milestone of a fully developed nation by 2047.

The incorporation of Indian Knowledge Systems into the vision of DEVELOPED INDIA 2047 involves harnessing the wealth of traditional wisdom and expertise ingrained within Indian culture to propel the nation's progress. By leveraging indigenous knowledge in fields like healthcare, agriculture, sustainable living practices, and holistic education, India can achieve sustainable development while safeguarding its cultural heritage.

Integrating Indian Knowledge Systems into the developmental paradigm ensures that progress is inclusive, drawing upon the strengths of both modern innovations and traditional wisdom. This holistic approach fosters innovation, fosters social harmony, and tackles contemporary challenges with solutions rooted in India's cultural ethos.

Keywords: *Indian Knowledge Systems, traditional knowledge systems, India philosophy, medicine, astronomy, mathematics, DEVELOPED INDIA 2047, vision, comprehensive development, social equity, technological advancement, environmental sustainability, cultural enrichment, interdisciplinary examination, inherent value, potential*

Role of Teachers in Ancient Education System

Dr. Sangeeta Rani

Assistant Professor, Department of Education, FoE
Swami Vivekanand Subharti University Meerut

Sangeetamrt123@gmail.com

Abstract

Teacher is the light which fills the life of everyone. A teacher is the light of knowledge like a candle that takes people out of darkness and towards light. The role of a teacher is not hidden from anyone. A teacher builds an individual, society, and nation through his education. Due to their education, a person gets a boost due to which he wants to achieve something in his life. A teacher is like a beautiful mirror through which a person can

recognize his existence. Education is a strong force with which we can lead the society towards positive change. The future development of any country is in the hands of teachers. What we become in life also depends on our teachers. Teacher is an ocean of knowledge. The contribution of teachers in shaping the future of children is incomparable. If there are no teachers, there is no progress for the country. Teachers devote their entire life to the development of children. Students will respect him at all ages. Teacher is the light of knowledge which breaks the path of darkness and fills it with light of knowledge. While children are the center of school education, a teacher plays the most important role in ensuring the learning of children.

In the Vedic education system, teaching was considered a spiritual work. In the social system of that time, all the ideals like social, personal, political, moral, and religious ideals were centered around the teacher. Kashyap, Vashishtha, Agastya, Vishwamitra, Gargi, Maitrayee, Brihaspati, etc. were the great thinkers, sages, and teachers of that time. He had very cordial and spiritual relations with his students. The Guru impressed the students with his unique personality, sublime thoughts, deep knowledge and high level of teaching. Scholarship of teachers during Buddhist and Jainism period was of very high quality. He was given a very respectable place in the society. Students used to become disciplined, polite and tolerant by following the orders of the Guru. In the education system, teachers used to pay personal attention to the health, education, pronunciation, moral behavior and spiritual development of the students. Due to this, the main responsibility of the teachers was to pave the way for the all-round development of the students. Mutual cooperation between pupils and teachers helped in the organization and operation of educational institutions and everyone remained engaged wholeheartedly in performing their respective duties.

Keywords: *Teachers, Ancient Education System, Vedic Education*

Philosophical Aspect of Ancient and Contemporary Education System

Dr.Roopam Jain

Assistant Professor, Department of Education, FOE
Swami Vivekanand Subharti University, Meerut
roopamajay@gmail.com

Abstract

Education is continuous process, it goes on throughout the life of a person. First school of a person is his/her home , then he learns from peer group then comes the school ,college so forth and so on. People keep on learning formally, informally, directly, indirectly even when the formal education comes to an end. Even during the hours of formal schooling the students learn much outside which does not constitutes a part of the planned curriculum. The student gains a great deal of education from the outer

world, that is from Radio, television, internet, market place, religious places like Temples, Gurudwaras, Mosque, as well as public places etc from which it can be deduced that education in India is provided by public sector as well as private sector. The Nalanda University was the oldest University system of education in the world. Western education mingled into Indian society with the establishment of the British rule. Philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, values and language. Philosophy is a deep and comprehensive subject. It helps us to understand the importance of all human experiences and activities. Hence the area of philosophy is very vast it can broadly be divided into metaphysics, epistemology and axiology. Philosophy is way of life, in a wider sense philosophy is a way of looking at life nature and truth. Education on the other hand is the dynamic side of philosophy. It is the active aspect and the practical means of realising the ideals of the life from biological and sociological point of view.

Keywords: *Philosophy, Metaphysics, Epistemology, Axiology*

A Comparative Study of Ancient And Modern Education System in India

Mr. Sanjeev Kumar

Assistant Professor, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut
E-mail-sanpilana@gmail.com

Mr. Rahul Kumar

Lecturer, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut
rahulchaudhary1555@gmail.com

Abstract

Education is a platform in which young generations are trained and make them future-ready. Education provides knowledge and skills which help the person to be employable. The Indian education system is very popular and diversified among other countries' education systems due to its change in the evolution from ancient to the modern education system. During the ancient and medieval periods of education, students were trained by teachers in such a manner that they can survive and live in that era. After independence, there is a tremendous growth in the Indian education system providing teaching and training in all aspects, but it does not satisfy the global demands of the market. This chapter focuses on teaching methodology, curriculum, characteristics, methods of learning, aims of the Indian education system during the ancient and medieval period and how it differed in today's modern education and what are the things that our today's modern education need to learn and implement from ancient and medieval education. The mentioned points are used to differentiate ancient,

medieval, and modern education with advantages and disadvantages. Through this chapter, students, teachers will get to know the difference in the education system and what else to be adapted in the future to overcome all the problems.

Keywords: *Indian Education system, Ancient, Modern, Spirituality, Values*

Fostering Holistic Employability: Ancient Wisdom and its Relevance in Modern Vocational Education

Ms. Mohini Singh

Research Scholar, Department of Education, FOE
Swami Vivekananda Subharti University, Meerut
saxenamohini89@gmail.com

Abstract

To thrive in today's rapidly changing global employment industry, individuals must possess a diverse set of skills. Traditional vocational education teaches them job-specific skills, but it occasionally overlooks a significant reservoir of knowledge, our millennia-old wisdom: "Indian Knowledge Systems (IKS)." This paper examines the role of ancient IKS knowledge in vocational education to promote "holistic employability," a term that corresponds to the National Education Policy 2020 goal. During colonialism, our ancient wisdom was marginalised, resulting in a loss of transmission and connection to our intellectual legacy. IKS represents a comprehensive knowledge base accumulated over millennia, which includes traditional crafts, agriculture, medicine, natural resource management approaches, etc. This ancient wisdom typically emphasises living in harmony with nature and maintaining a deep understanding of the local ecology. It aligns with NEP 2020's goal to move beyond rote learning and towards a more complete approach that combines conventional knowledge with modern skills. Our traditional wisdom encourages sustainable behaviours, contributing to NEP 2020's goal of creating an environmentally conscious workforce. Integrating IKS proactively ties younger generations to the country's cultural tradition, which aligns with NEP 2020's goal of preserving and promoting India's cultural heritage. This paper examines the concept of holistic employability and its potential benefits in the context of vocational education. It looks into the rich tapestry of IKS knowledge systems in India and their potential applications in a variety of vocational sectors. The present study assesses the current state of vocational education and identifies knowledge gaps. It also examines existing programmes that have effectively integrated IKS into the vocational curriculum in India or abroad. These case studies provide useful information on recommended practices and potential roadblocks. Integrating IKS into vocational education is about more than just skilling individuals; it is about establishing a successful, culturally rich, adaptable, and environmentally sustainable future

based on India's tremendous legacy. This paper aims to contribute to a paradigm shift by proving the relevance of IKS and its applicability in contemporary settings for implementation within the framework of NEP 2020. It is a call to action for stakeholders to help reclaim this significant legacy and shape a future of empowered individuals, vibrant communities, and a more sustainable planet.

Keywords: *Indian Knowledge Systems (IKS), Vocational Education, National Education Policy (NEP) 2020, Skills, Holistic Employability*

Identification of Challenges Faced by Gurukul Education in the Present Scenario

Ms. Namrata Jha

Research Scholar, Department of Education, FoE
Swami Vivekanand Subharti University

Abstract

Gurukul education, deeply entrenched in ancient Indian traditions, faces a multitude of challenges in adapting to the demands of the contemporary educational landscape. This study aims to identify and analyze the obstacles that impede the effective implementation and advancement of Gurukul education in the current context. By exploring various facets of these challenges, the research seeks to gain a comprehensive understanding of the barriers hindering Gurukul education's growth today. One of the primary challenges lies in modernizing pedagogical methods while preserving the essence of traditional teachings. Integrating technology into the Gurukul framework presents another hurdle, as it requires striking a delicate balance between embracing innovation and safeguarding the authenticity of the educational experience. Additionally, ensuring accessibility and inclusivity for a diverse student population poses a significant challenge, particularly in remote or marginalized communities. Financial sustainability emerges as a critical concern, with Gurukuls often grappling with limited resources and funding mechanisms. Regulatory frameworks further complicate the landscape, necessitating a nuanced approach to compliance while preserving the autonomy and cultural integrity of Gurukul institutions. Moreover, societal perceptions and attitudes towards Gurukul education play a pivotal role in shaping its acceptance and viability in the modern era. Addressing these challenges requires concerted efforts from Gurukul stakeholders, educational authorities, policymakers, and communities to ensure the preservation and promotion of traditional knowledge and cultural heritage within a rapidly evolving educational landscape.

Keywords: *Pedagogical methods, Inclusivity, Financial sustainability, Regulatory frameworks.*

Aims of Ancient System in the Present Scenario

Ms. Kavita,

Ph.D. Scholar, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Abstract

Education means that which helps in providing right direction to people's life. Education has been going on in India since ancient times. The goal of education has been not only economic development but also social, economic and physical development. If we talk about the present time, the circumstances have changed but the goal is still the same. Only the quality of education takes the society towards positivity. This paper throws light on the goals of education in ancient times and education in present times. Through this paper, the goals set to maintain the quality of education in ancient and present times have been studied. Ancient education which has made significant contribution to all-rounder development aiming at social values, moral values etc. In the present time, there is a need to strengthen the goals to meet the changing environment and needs of the society.

Keywords: *Ancient, Aims of Education, Education System, Overall Development*

Women Education in Reference of Vedic and Buddhist Education

Ms. IqraSaifi

Research Scholar, Department Of Education, FOE
Swami Vivekanand Subharti University

iqrasaifi70@gmail.com

Abstract

India served as the birthplace of the world's ancient civilizations. A civilization cannot grow and thrive without the arts, crafts, and sciences, nor can it be conceived that any civilization could evolve without the crucial role that women play. In ancient Indian civilization, women were not permitted to pursue higher education. This is a misunderstanding that still exists now, as it did in the past. Hindu texts, historical accounts, and books on the religion highlight the idea that women in ancient Indian civilization were not only well educated but also a significant part of the community. They are entitled to education in every area of knowledge. Hindus generally view education as a lifelong process. The ancient Hindus held the opinion that education should equip a person to achieve life's primary goals, such as freedom, living, character development (self-assurance, self-reliance, and self-respect), and preserving cultural heritage. Hinduism has always guaranteed equal rights to women. Not only are women treated equally under the law and by homosexuals and heterosexuals, but they are also not viewed as illnesses or misfits.

The Vedas are the foundation of the Indian philosophy of life, which is where the old Indian educational system came from. Veda is the word for knowledge. The development of one's physical, moral, and intellectual faculties was the primary goal of Vedic education, and in order to attain salvation, a strong emphasis was placed on focus, attention, and yoga. Under the Vedic educational system, pupils lived virtuous lives and received free education. According to the Rig Vedic, in Indian society, women held a prominent position. They were in good health. The ladies were given the chance to reach high standards of spirituality and intelligence. A.S. Altekar claims that throughout the Vedic era, knowledge was seen as crucial to securing a good marriage. "The practice of child marriage did not exist" in Rig Vedic civilization. Because of this, girls were allowed to pursue their education, and it was highly valued. Although early Vedic families were patriarchal in nature, Vedic women did have some degree of influence over the whole home. As a result, women and men had equal status during the Vedic period. Therefore, in the Vedic period, women enjoyed equal status with men.

Racial discrimination existed in Indian society during the Buddha's time. This prejudice was based on a person's birth and occupation. Just as Vedic culture revolved around sacrifice, Buddhist education and learning were focused around monasteries. Buddhist education strives for ethical, intellectual, and spiritual perfection in order to change a student's personality into that of the greatest human being. The development of the human being's complete personality was the primary goal of Buddhist education. Buddhist Sangha's have focused on the advancement of women's culture and social status. The first religious leader to provide women with equal and unrestricted possibilities for spiritual growth was the Buddha. He genuinely cleared the path for women to choose a life filled with religion. Buddha accepted women into the monastic order, despite not being a reformer. The Buddhist theory of empowerment states that a woman who aspires to be powerful for herself must work hard to accomplish her objectives in addition to realising her potential and authentic self. By creating the Bhikkhuni Sangha and opening the gates to women, Buddha granted women the right to become Buddhas.

Key Words: *Women Education, Vedic Education, Buddhist Education*

Features, Roles, Merits and Demerits of Ancient Education System

Dr.Ragini Srivastava

Assistant professor, Department of Education, FoE,
Swami Vivekanand Subharti University, Meerut

Ragini.srivastava731@gmail.com

Ms. DivyaUpadhyay

Student, B.Ed. IVth sem

Swami Vivekanand Subharti University, Meerut

Abstract

Education is a wonderful platform in which young generations are trained and made future-ready. Education is a process of acquiring knowledge and skills which help the person to become capable enough to earn their livelihood. The Indian education system is very popular as it is very diversified and unique. During the ancient periods of education, students were trained by teachers in such a manner that they can survive and live in that era easily. After independence, there is a tremendous growth in the Indian education system providing teaching and training in all aspects, but it does not satisfy the global demands of the world market.

In ancient India, both formal and informal ways of education existed. Indigenous education in ancient India was given at home, in Temples, Pathshalas, Chatushpada and Gurukuls. Temples were also the major centres of learning and took interest in the promotion of knowledge of our ancient system. Students went to Viharas and universities for higher education. Teaching method was largely oral and students remembered and meditated upon what was taught in the class. Gurukuls were also known as ashrams which were the residential places of learning. Many of these were named after the sages. Gurukuls were situated in forests, in serene and peaceful surroundings where hundreds of students used to learn together. Women too had access to education during the early Vedic period. Among the prominent women Vedic scholars, we find references to Maitreyi, Viswambhara, Apala, Gargi and Lopamudra, to name a few.

During that period, the Gurus and their Shishyas lived together helping each other in their daily life.

The main objective was to have complete learning, leading a disciplined life and realising one's inner potential and talents. Students used to live far away from their homes for years together till they achieved their goals. The Gurukul was also the place where the relationship of the Guru and Shishya strengthened and evolved with time. While pursuing their education in different disciplines like history, art of debate, law, medicine, etc., the emphasis was not only on the outer dimensions of the discipline but also on enrichment of inner dimensions of the personality of students.

Keywords: *Gurukul, Viharas, Ancient, education*

Teacher-taught Relationship of Ancient Education System in the Present Scenario

Ms. Reshu Rani

**Lecturer, Department of Education, FOE,
Swami Vivekanand Subharti University, Meerut**

Ms. Taniya

**B.El.Ed Student, Department of Education, FOE
Swami Vivekanand Subharti University, Meerut**

Abstract

A platform for training and preparing the next generation for the future is education. Education gives people the information and abilities that make them more employable. Since the Indian educational system evolved from an ancient one to a modern one, it is highly well-established and diverse when compared to the educational systems of other nations. Teachers prepared their students to live and survive in the ancient and medieval eras through their teachings. Following independence, the Indian education system expanded greatly, offering instruction and training in all fields, but it is still unable to meet the market's demands on a worldwide scale. This chapter covers the teaching methodology, curriculum, features, teaching strategies, goals of the Indian education system in the ancient and medieval periods, how those differences vary from modern education today, and what lessons modern education needs to take from those periods. With their benefits and drawbacks, the aforementioned points are used to distinguish between education in the ancient, medieval, and contemporary periods. Through this chapter, educators and students will learn how the educational system differs and what more has to be changed in order to give solutions to various grave issues.

Keywords: *Education, Ancient Education, Curriculum, Gurukul*

Vedic and Buddhist Education system in NEP-2020

Ms. Priya Ujjwal

**M.Ed Student, Department of Education, FOE
Swami Vivekanand Subharti University**

Abstract

‘We desire character education, humanism in science, morality in politics, prosperity Endeavours, commercial integrity, discretion in happiness, and sacrifice in religion.’

-Swami Ramatirth

The Vedas and the Buddhist scriptures served as the foundation for the extensive culture education system of ancient India as well as the source and one of the main framework or source for the new education policy 2020. The main goal of the ancient education system is not limited to school or books but also to prepare them for life after schooling in this world as for total realisation, independence and self realization. People are not interested in making money but also realising the higher truth from darkness to light that is 'Tamaso Maa Jyotirgamaya'. Our sages has realised these truths and manifest them In Vedas and Buddhist scriptures. This has been turning education into a holistic approach towards life improvement. The new education policy 2020 has adopted these approaches and developed a holistic programme for the holistic growth of the child. The rich heritage of ancient India and eternal Indian knowledge becomes the guiding principle of this policy. In Indian thought and philosophy the pursuit of knowledge (Jnan), wisdom (Pragya), and truth (Satya) have always been regarded as the highest of mankind.

Keywords: *Vedas, Buddhist Scriptures, Education, Holistic, Self realization, Growth, Mankind*

Relevancy of Gurukul Education System in Reference of Shanti Niketan

Ms. Nisha Gautam,

M.Ed Student, Department of Education, FoE
Swami VivekanandSubhartiUniversity , Meerut

Abstract

Education is lifelong process and modification in behavior. According to Swami Vivekananda, "Education is not the amount of information that we put into your brain and runs riot there, undigested, all Your life, we must have life building and character making assimilation, man making ideas". "Gurukul" is the oldest education system, in which 'Teacher' is known as 'Guru' and 'Student' is known as 'Shishya'. Similarly, Santiniketan is also the oldest education system. It was established in rural Bengal in 1901 by 'Rabindarnath Tagore', who was a great poet and philosopher. Gurukul and Santiniketan were residential schools in which students lived with their teacher and aided him in his routine work. Santiniketan was a centre for art based on Ancient Indian Traditions and had a vision of the unity of humanity transcending religious and cultural boundaries. A 'World University' was established at Santiniketan in 1921, which serves to recognise the unity of humanity and is known as "Visva Bharti". Vishvabharti is a residential university which includes separate colleges for fine arts and crafts, Sino-Indian studies, music and dance, research in Asian languages, teacher training, technology, and studies at postgraduate level in research. Vishvabharti, is an institution founded in 1922 by Tagore and is concerned with rural reconstruction, health, social welfare, and the revival of ancient arts and handicrafts.

This paper will focus on the educational system prevalent in the 'Gurukuls' as well as 'Vishwabharti'.

Keywords: *Relevancy, Gurukul Education System, Shantiniketan*

Integration of IKS principles with spatial domain lossless image data compression techniques within the context of India's vision for development by 2047

Ms. Kajal Sharma

M.Ed student, Department of Education, FOE
Swami Vivekananda Subharti University

Abstract

India's journey towards becoming a developed nation by 2047 necessitates a harmonious blend of indigenous knowledge systems and cutting-edge technologies. The Indian Knowledge System (IKS) encompasses a rich tapestry of traditional wisdom, spanning diverse domains such as philosophy, science, and mathematics. Leveraging this ancient wisdom in conjunction with modern computational techniques like spatial domain lossless image data compression holds immense promise for advancing India's technological landscape. This research paper explores the integration of IKS principles with spatial domain lossless image data compression techniques within the context of India's vision for development by 2047. It investigates how traditional Indian concepts, such as 'Rasa' (essence) and 'Sthapatya Veda' (science of architecture), can inform the design and optimization of compression algorithms, leading to more efficient and culturally resonant solutions. Through a comprehensive review of literature, theoretical analysis, and practical implementations, this paper elucidates the potential synergies between IKS and spatial domain compression in enhancing image quality, reducing storage requirements, and facilitating faster transmission of visual data. Furthermore, this paper explores the philosophical underpinnings of both Indian knowledge systems and image compression methodologies, emphasizing their shared emphasis on symmetry, harmony, and optimization. Drawing parallels between ancient Indian architectural principles and compression algorithms, it demonstrates how traditional wisdom can inspire novel approaches to data representation and encoding. Moreover, this paper addresses the technical challenges and opportunities in integrating IKS with spatial domain compression techniques, including algorithmic complexity, computational efficiency, and scalability. It advocates for interdisciplinary collaboration between traditional scholars, mathematicians, and computer scientists to harness the full potential of indigenous knowledge in optimizing compression algorithms for diverse applications. Through empirical studies and experimental results, this paper showcases concrete examples of how the fusion of Indian knowledge systems and spatial domain compression can lead to tangible benefits, such as reduced bandwidth requirements, improved data integrity, and enhanced accessibility of visual information. It concludes by outlining a roadmap for future research and collaboration, highlighting the need for continued exploration and innovation in leveraging India's rich intellectual heritage to realize the vision of a Developed India-2047.

Keywords: *Indian Knowledge System, Intellectual Heritage, Developed India-2047*

Relevancy of monastic education system in present scenario

Ms. Prachi Nehra,
M.Ed student, Department of education, FoE
Swami Vivekananda Subharti University, Meerut

Abstract

Monastic education, rooted in religious institution, entails a holistic approach to learning and compassing academic subjects alongside spiritual and moral development.

The monastic system, historically prevalent in various cultures and religion, hold significance in the present scenario for several reasons:

- **Preservation of knowledge**

Monasteries have traditionally serve as centre of learning and knowledge preservation. In the present era, the continue to play a role in preserving cultural, historical and religious tradition through the maintenance of libraries, achieve and educational programs.

- **Spiritual and moral guidance**

Monastic communities offer spiritual and moral guidance to individual seeking meaning and purpose in their lives. In an increasingly secular world, monastic teachings in ethics, mindfulness, and compassions can provide valuable insight and support for personal growth and wellbeing.

- **Retreat and reflection**

Monasteries offer retreats and quiet space for individuals to disconnect from the distraction of modern life and cultivate inner peace and clarity.

Overall, while the monastic system may have evolved overtime, it's core values of knowledge preservation, spiritual, guidance, service to others and contemplative practice remain relevant and meaningful in the present era.

Keywords: *Monastic system, Holistic Approach, Retreat and Reflection*

Women Education in reference of ancient education system

Dr.Ragini Srivastava,

Assistant professor, Department of Education, FoE
Swami VivekanandSubharti University, Meerut

Mr. Avi Sagar

Student B.Ed (4th semester), Department of Education, FoE
Swami VivekanandSubharti University, Meerut

Abstract

In ancient India, women held a unique position. Indian Women during ancient times were said to be superior to men. Women in ancient Indian society were not allowed to receive education. This misconception not only existed in the past but also persists today but access to education was easy for the women in ancient times. Scriptures, old writings, books on Hinduism and the Vedas gave importance to the women philosophers and intellectuals of the Vedic period.

They had the right to receive education in all fields of knowledge. Women in ancient Indian society showed their talent in different areas. As religious scholars, Preachers, Teachers, Philosophers, Doctors, Artists and in many capacities women played positive and useful roles in the society. Women of all classes had equal rights and chances to receive all kinds of education.

In Vedic age (1500 - 600 BC) the condition of women was good. They were given equal opportunity, right to attend Sabha, Vidhata, Upanayana, compose hymns and they were also well versed in sacred text. Some of the renowned women of that time Gargi, challenged sage Yajnavalkya in debate, Maitreyani renounced the world pleasure, Apala, Ghosha, Savitri and name of many other women revealed that women had a great and respectable role in society through education.

She was called "Ardhagini" and participated in all religious ceremonies.

In Rig Vedic period women were encouraged to learn, singing, dancing, painting and other art skills. During the Early Vedic period women had dignified positions,. The women were demarcated into two kinds of women: Sadyodwhas, who pursued study till marriage and Brahmavadinis, who did not marry and studied whole life. There were as many as 20 women being credited for composing the hymns of the Rig Veda. During Ramayana period, these women were well educated, cultured and believed in strong social values and principles. Famous women of this period were: Kaikeyi, Kaushalya, Sumitra, Arya Shanta (sister of Ram), Urmila (wife of Lakshman), Mandodari, Sita, Ahiliya (wife of Gautama), Surpankha, Tara (wife of Bali). According to Veda Vyasa in Mahabharata, women educated and well versed in Vedas, were: Draupadi, Ganga, Gandhari, Hidimba, Rukmani, Kunti, Subhadra.

The Veda or the six vedangas were taught including the performance of sacrifice, correct pronunciation, knowledge of prosody, etymology, Grammar and Jyotisha or the science of calendar. Women Education in Ancient India produced women with significant authority.

Keywords: *Ancient Education System, Vedic Education System*

Curriculum of Ancient Education System in the Present Scenario

Dr. Ragini Srivastava

Assistant Professor, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut

Ms. Alia Batool

B. Ed IV semester, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut
aliabatoolalim@gmail.com

Abstract

During the ancient period, two systems of education were developed Vedic and Buddhist. The medium of language in Vedic was Sanskrit and in Buddhist was Pali.

The ancient education focused on imparting ethics like humility, truthfulness, discipline, self-reliance, and respecting all creations to the students. The education was mostly imparting in ashrams, gurukuls, temples, house. Sometimes pujaris of the temple used to teach students

The Indian education system has developed to a great extent from the Vedic days to today's computer age and e-learning. However, there is one thing that remains common between the two scenarios and that is the importance of education. As Indians, our parents have always been focus on the importance of education. However, the education scenario wasn't this way ever since the presence of man. The Education system has developed considerably from the Vedic times to now and only for the better. The curriculum of the Gurukula system included a wide range of subjects such as Vedic - scriptures, mathematics, astronomy, philosophy, grammar, logic, medicine, economics and warfare. During the Vedic -age, Education became centered on religion.

Curriculum, Vedas and Vedic Literature - There are four Vedas name; Rig Veda , Yajur Veda, Sam Veda, Atharva Veda., Vedanges, Logic, Scheme of Arts and Crafts, Physical Education, Dharma, Meditation, Child centered. This paper focuses on curriculum of the Indian education system during the ancient period and how it differed in today's modern education and what are the things that our today's modern education needs to learn and

implement from ancient education. Through this paper, students, teachers will get to know the difference in the edu system and what else to be adapted in the future to overcome all the problems.

Keywords: *Education, Curriculum, Vedic, Ancient*

The Concept of Well Being of Ancient and Contemporary Education System

Dr. Roopam Jain,

Assistant Professor, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut
roopamajay@gmail.com

Mr. Abhishek Kumar

B.Ed 4thsem, , Department of Education, FoE
Swami Vivekanand Subharti University, Meerut
Smarty55upadhyay@gmail.com

Abstract

Ancient education systems, such as those in ancient Greece and China, placed a strong emphasis on the holistic development of individuals, recognizing the interconnectedness of physical, mental, and moral well-being. In ancient Greece, education was aimed at nurturing both the mind and body through activities such as physical exercise, music, and philosophical discussions. The Greek philosopher Plato, for example, believed that education should cultivate the virtues of wisdom, courage, moderation, and justice in individuals to achieve eudaimonia, or flourishing.

In contemporary education systems, the concept of well-being has evolved but continues to prioritize the holistic development of learners. Modern research in psychology and education has highlighted the importance of addressing not only academic achievement but also social, emotional, and mental health needs. This recognition has led to the implementation of various strategies and programs aimed at promoting well-being in schools.

Furthermore, contemporary education systems recognize the importance of creating supportive and inclusive school environments that prioritize mental health and well-being. Schools may offer counseling services, wellness initiatives, and programs to address issues like bullying and stress management. Teachers are also increasingly trained to recognize signs of distress in students and provide appropriate support.

In short, both ancient and contemporary education systems share a common goal of promoting the well-being of learners, through different approaches. While ancient systems focused on holistic development and moral cultivation, contemporary systems integrate modern research and practices to address the complex needs of

learners in today's society, emphasizing the importance of social, emotional, and mental well-being alongside academic achievement.

Keywords: *Ancient, Contemporary, Holistic system*

Vedic and Buddhist Education System

Ms. GungunKumari

B.El.Ed. IV, Department of Education, FoE
Swami Vivekanand Subharti University, Meerut
gungun171204@gmail.com

Abstract

The control of education lay in the hands of Brahmins and Buddhist Monks during the Banghu-Kanva period, with Brahmin influence gaining prominence. This likely led to an increased significance of Brahminical seats of learning. While the duties of teachers and students were similar in both Buddhist and Brahminical systems, the primary distinction lay in the nature of their educational institutions. The Brahminic education system adhered to the Gurukula pattern, featuring schools with a small number of students living alongside their teachers in familial settings. Students attending these schools took care of their Guru's needs and dedicated their leisure time to the pursuit of knowledge. Conversely, in the Buddhist method of education, students acquired knowledge in formal schools and colleges. Buddhist Schools often accommodated around 500 students, fostering an environment of collective living and promoting a spirit of brotherhood and democracy. Teachers in Buddhist education held titles such as Acharya and Upadhyaya, and distinguishing their functions posed challenges. The Upadhyaya seemed to have a higher authority role, entrusted with the duty of instructing the young. The Acharya, referred to as Karmacharya, assumed responsibility for their conduct. While in the Brahmanical order, the Acharya is considered higher than the Upadhaya, in Buddhist education, the Acharya is regarded as junior.

Keywords: *Education, Vedic Education System, Buddhist Education System*

भारतीय ज्ञान परंपरा के संदर्भ में चिंतन शक्ति के प्रत्यय की विवेचना

रेशु रानी

शोधार्थी, शिक्षा विभाग, शिक्षा संकाय,
स्वामी विवेकानंद सुभारती विश्वविद्यालय, मेरठ
प्रो०(डॉ०) अनोज राज
शिक्षाविभाग, शिक्षा संकाय,
स्वामी विवेकानंद सुभारती विश्वविद्यालय, मेरठ

सारांश

प्राचीन काल से लेकर वर्तमानकाल तक व्यक्ति दिन प्रतिदिन की बातचीत से लेकर शिक्षा के ज्ञान तक कहीं ना कहीं किसी न किसी रूप में चिंतन शक्ति का उपयोग करता रहा है आपने कभी-कभी छोटे बच्चे को मिट्टी का किला बनाते हुए अवश्य ही देखा होगा बच्चा एक मिट्टी का किला बनाता है, फिर उसे मिटा देता है, फिर दूसरा मिट्टी का किला बनाता है तथा ऐसा करते-करते बच्चा खुद से ही बातचीत करने लगता है। बातचीत में मुख्यता: उस प्रारूप का मूल्यांकन ('सुंदर') एवं कुछ ऐसे चरण सम्मिलित ('यह नहीं', 'थोड़ा बड़ा', 'पीछे एक दो पेड़') किसी भी समस्या का समाधान करते समय खुद से बातचीत करने का अनुभव सभी व्यक्तियों ने किया होगा अर्थात जब हम सोचते या किसी मुद्दे पर विचार करते हैं, तो खुद से बात क्यों करते हैं, एक ही समस्या के समाधान के लिए अलग-अलग विचार आने व खुद से अलग-अलग बातचीत करना ही अपसारी चिंतन-योग्यता को जन्म देता है। अपसारी चिंतन-योग्यता या चिंतन शक्ति के द्वारा व्यक्ति एक ही समस्या पर बहुत सारे हल खोज लेता है, तथा जब एक ही समस्या के कई सारे समाधान व्यक्ति के पास होते हैं, तो व्यक्ति आसान तरीके के द्वारा अपनी समस्या को सुलझा पाने में निश्चित रूप से सक्षम होता है तथा आसान तरीके द्वारा समस्या का समाधान चिंतन शक्ति के द्वारा होता है तथा इसी प्रकार का चिंतन नवीन तथा मौलिक विचारों को उत्पन्न करने में सहायक होता है। अपसारी चिंतन-योग्यता के अंतर्गत चिंतन प्रवाह, लचीलापन, मौलिकता तथा विस्तारण आते हैं। और इन्हीं चिंतन शक्तियों के द्वारा ही व्यक्ति की बुद्धि और ज्ञान का विकास होता है और विश्व की प्रगति भी मानव की चिंतन शक्ति पर निर्भर रहती है।

मूलशब्द: चिंतन एवं तर्कना, समस्या समाधान, चिंतन प्रवाह, लचीलापन, मौलिकता, विस्तारण

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शोधार्थी, शिक्षा-विभाग, शिक्षा-संकाय,
स्वामी विवेकानंद सुभारती विश्वविद्यालय, मेरठ
** प्रो. (MkWCE) vukst jkt,
विभागाध्यक्ष, शिक्षा-विभाग, शिक्षा-संकाय,
स्वामी विवेकानंद सुभारती विश्वविद्यालय, मेरठ

सारांश

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वर्तमान परिदृश्य में प्राचीन शिक्षा प्रणाली की शिक्षण विधियाँ

भावना चौधरी
पीएचडी स्कॉलर, शिक्षा-विभाग,
स्वामी विवेकानंद सुभारती विश्वविद्यालय, मेरठ

सारांश

शिक्षा एक ऐसा मंत्र है मंच है जिसमें युवा पीढ़ी को प्रशिक्षित किया जाता है और उन्हें भविष्य के लिए तैयार किया जाता है। शिक्षा ज्ञान व कौशल प्रदान करती है जो व्यक्ति को रोजगार योग्य बनाने में मदद करती है। शिक्षा केवल किसी विशेष संकाय या विषय में ज्ञान प्रदान करना या किसी को नौकरी हासिल करने या परीक्षा में अच्छा प्रदर्शन करने के लिए उपयुक्त बनाना नहीं है बल्कि साथ ही यह तार्किक सोच में एक प्रशिक्षण भी

है जो आने वाली पीढ़ियों को लगातार बदलते परिवेश में समायोजित करने में मदद करता है। इसका अर्थ मन के दरवाजे खोलना आत्मा को शुद्ध करना और स्वयं की प्राप्ति भी है। शिक्षा की गुणवत्ता सामाजिक लाभ के लिए जनशक्ति की गुणवत्ता को बहुत प्रभावित करती है। यह पेपर प्राचीन और वर्तमान शिक्षा प्रणाली के बीच तुलना प्रस्तुत करता है। वर्तमान शिक्षा प्रणाली कई कारणों से बोज़िल है। जिसके परिणाम स्वरूप परिणाम आत्मक केंद्रित हो जाता है इसके लिए वर्तमान शिक्षा प्रणाली में कई सुधारों की आवश्यकता है, जिन्हें छात्रों के समग्र विकास के लिए प्राचीन शिक्षा से लागू किया जा सकता है।

प्राचीन शिक्षा के दौरान छात्र अपने माता-पिता से दूर रहते थे, उनकी शिक्षा में शारीरिक शिक्षा, मानसिक शिक्षा, राजनीति, अर्थशास्त्र आदि जैसे विषय शामिल होते थे। उन्हें इस तरह से आकार दिया जाता था कि वे किसी भी परिस्थिति में यह सोचकर रह सकें कि परिस्थिति कितनी कठिन होगी? मध्यकालीन शिक्षा ने भी प्राचीन शिक्षा के समान प्रोटोकॉल का पालन किया, बावजूद इसके कि उनकी शिक्षा ज्यादातर धर्म पर केंद्रित थी। आज के आधुनिक युग में भारतीय प्रौद्योगिकी संस्थान (आईआईटी) और भारतीय प्रबंधन संस्थान (आईआईएम) जैसे बड़े संस्थानों में छात्रों का जीवन स्तर, पाठ्यक्रम, सर्वांगीण विकास सब कुछ बदल गया है। छात्र का मुख्य उद्देश्य सिर्फ अपने लक्ष्य को प्राप्त करना और सफल होना रह गया है। केवल आईआईटी, आईआईएम और कुछ अन्य निजी और सहायता प्राप्त विश्वविद्यालयों जैसे बड़े संस्थानों ने सीखने के आधुनिक तरीकों को अपनाया है। हर संस्थान में पाठ्यक्रम, शिक्षण पद्धति और छात्रों के जीवन स्तर में अंतर होता है। वर्तमान शिक्षा प्रणाली का पाठ्यक्रम उद्योग-उन्मुख नहीं है और नये आने वाले रुझानों के अनुरूप भी नहीं है। शिक्षा का मुख्य उद्देश्य अधिकतर सैद्धांतिक है और व्यावहारिक रूप से क्रियान्वित है।

प्राचीन शिक्षा का मुख्य उद्देश्य छात्रों को अच्छी गुणवत्ता वाली शिक्षा से सुसज्जित करना था। शिक्षा ज्यादातर संस्कृति, चरित्र और व्यक्तित्व के संवर्धन, विकास और महान आदर्शों की खेती पर केंद्रित थी। इसका उद्देश्य छात्रों के मानसिक, शारीरिक और बौद्धिक व्यक्तित्व को प्राप्त करना था, ताकि छात्रों को भविष्य के लिए तैयार किया जा सके और किसी भी स्थिति में जीवित रह सकें। आधुनिक युग में उद्योग और तकनीक दिन-ब-दिन बढ़ती जा रही है। प्रत्येक उद्योग क्षेत्र ऐसे व्यक्ति की तलाश में है जो उनके उद्योग के लिए सबसे उपयुक्त हो। औद्योगिक क्षेत्रों की लगातार बढ़ती मांग के साथ, हमारी वर्तमान शिक्षा प्रणाली को भी उन्नत करने की आवश्यकता है। विश्वविद्यालयों में विद्यार्थी केवल प्रथम आने की होड़ में ही शिक्षा ग्रहण करते हैं, व्यावहारिक ज्ञान प्राप्त नहीं होता। उन पर काम और पढ़ाई का काफी दबाव और बोझ है।

मुख्य शब्द:- प्राचीन शिक्षा, संस्कृति, संकाय, पाठ्यक्रम, व्यावहारिक, औद्योगिक, बौद्धिक

प्राचीन शिक्षा प्रणाली में शिक्षकों की भूमिका

*ममता सिंह, शोधार्थी

**डॉ .मुमताज शेख सहायक प्रोफेसर,
शिक्षा विभाग, शिक्षा-संकाय
स्वामी विवेकानन्द सुभारती विश्वविद्यालय, मेरठ, उत्तर प्रदेश
ईमेल आईडी- ysinghacntl@rediffmail.com

सारांश

भारत में शिक्षक शिक्षा की परंपरा बहुत पुरानी है और इसकी शुरुआत वैदिक काल से हुई थी, ज्ञान और ज्ञान के प्रसारण के प्राथमिक माध्यम के रूप में कार्य करते थे। उन्होंने सांस्कृतिक संदर्भ के आधार पर गणित, साहित्य, दर्शन, अलंकार और विज्ञान जैसे विभिन्न विषयों में ज्ञान प्रदान किया। शिक्षकों ने छात्रों के चरित्र और नैतिकता को आकार देने तथा ईमानदारी, सत्यनिष्ठा, सम्मान और अनुशासन जैसे गुणों के साथ सोच महत्वपूर्ण साथ-निर्भाई भूमिका महत्वपूर्ण भी में करने विकसित को जिज्ञासा बौद्धिक और जाती है। शिक्षक अक्सर मार्गदर्शक के रूप में कार्य करते हैं, मार्गदर्शन, समर्थन और प्रोत्साहन प्रदान करते हैं। शिक्षक शैक्षणिक और व्यक्तिगत रूप से सम्मानित व्यक्ति थे जिनकी सलाह के लिए आदर किया जाता था। शिक्षकों ने मिथकों, किंवदंतियों, धार्मिक शिक्षाओं और ऐतिहासिक विवरणों को आने वाली पीढ़ियों तक पहुंचाकर सांस्कृतिक विरासत को संरक्षित करने में महत्वपूर्ण भूमिका निर्भाई गई। उन्होंने कक्षा के भीतर सीखने और सहयोगात्मक संबंधों को बढ़ावा देने के लिए एक संरचित वातावरण बनाकर छात्रों के बीच समाजीकरण की सुविधा प्रदान की। उन्होंने अपनी शिक्षाओं के माध्यम से सामाजिक मानदंडों और अपेक्षाओं को भी मजबूत किया। शिक्षकों ने छात्रों को पुरोहिती, शासन या शिल्प कौशल जैसी जीवन भूमिकाओं के लिए तैयार किया, और व्यक्तियों को नागरिकों और समुदाय के सदस्यों के रूप में उनकी भूमिकाओं के लिए तैयार किया। उन्होंने मौखिक परीक्षाओं, लिखित असाइनमेंट और पाठ के माध्यम से अपने छात्रों की प्रगति का आकलन किया, व्यक्तिगत आवश्यकताओं के अनुसार निर्देश तैयार किए और उपलब्धि का माप प्रदान किया। कई प्राचीन संस्कृतियों में, शिक्षकों को परंपरा और ज्ञान के संरक्षक के रूप में सम्मानित किया जाता था, उनकी विशेषज्ञता और अधिकार का गहरा सम्मान किया जाता था। इसमें शिक्षकों ने अहम भूमिका निर्भाई अपने छात्रों के बौद्धिक, नैतिक और सामाजिक विकास को आकार देना और सभ्यताओं की निरंतरता और उन्नति में महत्वपूर्ण योगदान देना था।

मुख्य शब्द:- वैदिक काल, प्राचीन शिक्षा प्रणाली

izkphu Hkkjr esa 'kS{kf.kd laLFkku

'osrk diwj

'kksèkd=È , शिक्षा विभाग, शिक्षा-संकाय

Lokeh foosdkuan lqHkkjrh fo'ofokky;] esjB

सारांश

Hkkjrh; lH;rk ,oa laLd`fr fo'o dh lokZsÙke izkphu lH;rk ,oa laLd`fr;ksa esa ls ,d
ekuh tkrh gSA ;g ckr loZekU; gS] fd Hkkjrh; osn& _Xosn] ;tqoZsn] vFkoZosn rFkk

Ikeosn] lalkj ds izkphure xzaFk gS] fdarq osnksa dh jpuk dc vkSj fdlds }kjk dh xbZ
blds lacaèk esa fo}ku ,d er ugha gS] ijarq bl fo"k; esa leLr fo}kuksa dk ;gh ekuuk
gS fd Kku ds izfr loZizFke fdj.k Hkkjr esa gh izLQqfVr gqbZ vaxzsth fo}ku& ,Q-
MCY;w- Fk,el ds 'kCnksa esa& ^^,slk dksbZ ns'k ugha gS tgka Kku ds izfr bruk
LFkkbZ ,oa 'kfDr'kkyh izse brus izkphu le; esa izkjaHk gqvk gks ftruk Hkkjr
esaA**

izkphu Hkkjr esa oSfnd dky esa izkFkfed f'k{kk dh O;oLFkk ifjokjksa esa rFkk
mPp f'k{kk dh O;oLFkk eq[rk xq#dqyksa esa gksrh FkhA **oSfnd dkyhu eq[;**
f'k{kk dsanz& r{kf'kyk] dsd;] fefFkyk] iz;] dk'kh] dkaph vkfn FksA

oSfnd dky ds vafre pj.k esa mlds fojksèk ds QyLo:i ckS) dky dk izknqHkkZo
gqvkA 563 bZLoh iwoZ esa egkRek cq) dk tUe gqvkA os jkt?kjkus esa mRiUu
gq, Fks]vkSj IHkh lq[k&lqfoèkkvksa ls laiUu Fks] ijUrq mudks lkalkfjd nq%[kksa
dh vuqHkwfr gqbZ mUgh nq[kksa ls eqfDr ikus ds mik; [kkstus fy, mUgksaus
deZdkam izèkku oSfnd èkeZ ds LFkku ij ekuorkoknh vkSj d:.kk izèkku esa ckS)
èkeZ dh LFkkiuk dhA

ckS) f'k{kk iz.kkyh esa izkFkfed ,oa mPp nksuksa Lrjksa dh f'k{kk dh O;oLFkk
ckS) eBks ,oa fogkjs esa gksrh FkhA ;wa rks eB ,oa fogkj ewy :i ls èkkfeZd
dsanz FksA mudk lapkyu ckS) la?kksa }kjk gksrk FkkA buesa f'k{kk dh O;oLFkk
dh tkus yxh Fkh ;g mls le; f'k{kk dh eq[; laLFkk,a FkhA **eq[; ckS) dkyhu f'k{kk**
dsanz& r{kf'kyk] ukyank] oYyHkh] foØef'kyA

eqfLye 'kkldksa ds vkxeu ds i'pkr Hkkjr esa eqfLye dky dk izkjaHk gqvkA eqfLye
dky esa eqlyeku 'kkldksa us eqfLye f'k{kk ds izlkj ij fo'ks" k cy fn;kA

eqfLye 'kkldksa us eqfLye f'k{kk dks c<+kok nsus ds fy, mnZw rFkk QkjilH Hkk"kk
ds Kkrkvksa dks jkT; es mPp inksa ij fu;qDr djus dk dk;Z fd;kA ftls tu lkekU;
mnZw vkSj QkjilH Hkk"kk dks lh[kus ds fy, eqfLye laLFkkuksa esa izos'k ysus yxs
vkSj eqfLye f'k{kk dk izpkj izlkj leLr vkSj gksus yxsA

eqfLye dky esa izkFkfed f'k{kk ds dsanz edrc gksrs FksA bls vfrjDr [kkudkgs vkSj njxkgksa esa Hkh izkFkfed f'k{kk nh tkrh FkhA bu f'k{k.k laLFkkuksa esa dsoy eqlyekuks ds cPps gh f'k{kk izklr djrs FksA dqN O;fDrxr f'k{kd vius ?kjksa ij izkFkfed f'k{kk dh O;oLFkk djrs FksA

eqfLye dky esa mPp f'k{kk ds dsanz enjls ls gqvk djrs FksA ckyd viuh izkFkfed f'k{kk leklr djus ds ckn mPp f'k{kk esa izos'k ds fy, enzkl esa tk;k djrs FksA ml le; mPp f'k{kk ds dsanz laiw.kZ ns'k esa fLFkr FksA

vkxjk] fnYyh] ykgkSj] eqYrku] eqf'kZnkckn vkfn ds enzklksa us f'k{kk ds {ks= esa fo'ks"k [;kyfr;k vftZr dj j[kh FkhA ;gh dkj.k Fkk fd fons'kksa ls Hkh Nk= bu enzklksa esa f'k{kk xzg.k djus vkrs FksA

eqfLye dkyhu 'kS{kf.kd laLFkk,a& edrc] enjls] [kkudkgs] njxkgs] dqjku] Ldwy] Qkjlh Ldwy] Qkjlh dqjku Ldwy] vjch LdwyA

vr% bl izdkj Li"V gS fd izkphu Hkkjr esa oSfnddky] ckS)dky vkSj eqfLyedky esa mPp ,oa izkFkfed f'k{kk ls lacafèkr vusd izdkj ds 'kS{kf.kd laLFkku FksA ftudk vius&vius le; esa fo'ks"k egRo Fkk] fdaq le; ds lkFk èkhjs&èkhjs ;g gS yqlr gksrs pys x, vkSj orZeku f'k{k.k i)fr us budk LFkku xzg.k dj fy;kA

मुख्य शब्द : 'kS{kf.kd laLFkku , oSfnd dky, ckS)dky , eqfLyedky

çkphu dkyhu fpfdRIk] lksUn;Z] okLrqdyk] foKku vkSj bathfu;fjax f'k{kk dk v/;;u% orZeku ifjizs{; esa

**'kfeZyk jkuh ¼"kks/kkFkhZ] f'k{kk foHkkx½
MkW0 Hkqous'k 'kekZ ¼,lksfl,V izksQslj] f'k{kk foHkkx½
Lokeh foosdkuUn lqHkkjrh fo"ofokjy;] esjB] m0iz0**

Email ID- chaudharysharmila85@gmail.com

lkjka'k

^f{k{kk ,d lkekftd vko';drk vkSj dk;Z gS] ftlesa thou vkSj fodkl dh çfØ;k ds :i esa O;fäxr ,oa lkekftd nksuksa igyqvksa dks lfEefyr fd;k x;k gS** ¼tkWu Mhoh½A fdlh Hkh jk"V^a dk fodkl mldh 'kSf{k d qath gSA Hkkjrh; f{k{kk ç.kkyh dk tUe oSfnd dky esa gqvka oSfnd dky esa f{k{kk dk ek;/e çeq[k osn ,oa mifu"kn~ Fks vFkkZr~ osnksa ds vk/kkj ij f{k{kk çnku dh tkrh FkhA f{k{kk ds çeq[k mís'; /kkfeZdrk] pfj=fuekZ.k] O;fäRo dk fodkl] lkekftd drZO; dk ikyu] lekt dh mUufr ,oa jk"V^ah; laL—fr dk laj{k.k Fkka oSfnd dky ls orZeku le; rd dh f{k{kk ç.kkyh esa vusd ifjorZu gq, ,oa O;olk;hdj.k gqvka fHkUu&fHkUu fo"k; IEcfU/kr f{k{kk dks fofHkUu O;olk;ksa ls tksM+ fn;k x;kA ftuesa pfdRik f{k{kk] lkSan;Z f{k{kk] okLrqdyk] foKku] bathfu;fjax f{k{kk] —f" k f{k{kk] laxhr f" k{kk vkfn çeq[k gSA f{k{kk ds ek;/e ls gh ns'k dh laL—fr dk fodkl gqvka gSA fdlh Hkh jk"V^a dh f{k{kk ç.kkyh dks le;] lekt dh ç—fr] laL—fr vkSj ns'k dh ifjLFkfr ds vuqlkj ifjofrZr fd;k tk ldrk gSA orZeku f{k{kk ç.kkyh vkSipkfjd gS vFkkZr f{k{kk Ldwy ,oa d,yst rd gh fLeV dj jg xbZ gSA fo|ky; tkdj fo"k; lacaf/kr v;/kidksa ds usr`Ro esa dqN fdrkcsa i<+ ysuk gh f{k{kk dks ifjHkkf"kr dj jgk gS ijarq çkphu f{k{kk ç.kkyh esa leLr fo"k;ksa dh f{k{kk dk lkj osnksa esa fufgr gSA vk/kqfud pfdRik f{k{kk] foKku ,oa bathfu;fjax ls lacaf/kr leLr çdkj dh f{k{kk dk mn~Hko osnksa ls gqvka gSA osnksa esa fufgr 'yksdksa esa leL;k ,oa gy] jksx ,oa pfdRik] okLrq Kku ,oa foKku dk lkj lekfr gSA xq#dqyksa esa iznku dh tkus okyh f{k{kk euksfoKku ij vk/kkfjr FkhA vk/kqfud pfdRik f{k{kk] ;ksx ,oa vk;qosZn] lkSUn;Z f{k{kk ,oa okLrqdyk çkphu Hkkjrh; Kku ijaijk ,oa foKku dh mRifÜk Hkh osnksa esa fufgr gSA vk/kqfud ;qx tks orZeku rduhdh dk ;qx gS] bldk m) o çkphu f{k{kk ç.kkyh ls tqM+k gSA çLrqr ys[k ds ek;/e ls Li"V djus dk ç;Ru fd;k tk jgk gSA

eq[; 'kCnkoyh%& çkphu f{k{kk ç.kkyh] pfdRik f{k{kk] lkSUn;Z f{k{kk] okLrqdyk] foKku ,oa bathfu;fjax f" k{kk] orZeku f{k{kk ç.kkyhA

महिला शिक्षा का सर्वेक्षणात्मक अध्ययन: समकालीन शिक्षा के

संदर्भ में

साक्षीपाल, एम.एड. छात्रा, शिक्षा विभाग, शिक्षा संकाय
स्वामी विवेकानन्द सुभारती विश्वविद्यालय मेरठ

सारांश

शिक्षा अनवरत रूप से चलने वाली प्रक्रिया है, जिसकी महत्ता को किसी भी रूप में नकारा नहीं जा सकता है। भारतीय संविधान के 86 वे संवैधानिक संशोधन (2002) के तहत 'शिक्षा को मौलिक अधिकार, अनुच्छेद, 21 (A)' के रूप में स्वीकार किया गया। जिसके अंतर्गत बालक एवं बालिकाओं को समान रूप से शिक्षा प्राप्त करने का अवसर प्राप्त हुआ। वर्तमान समय में महिला शिक्षा के क्षेत्र में अभूतपूर्व उन्नति हुई है। भारतीय प्राचीन सभ्यता में महिलाएं न केवल उच्च शिक्षित थी बल्कि समुदाय का एक महत्वपूर्ण हिस्सा भी थी। उस समय भी महिला विभिन्न भूमिकाओं में अपनी क्षमताओं का प्रदर्शन करती थी और आज भी इसी रूप में स्त्री ने स्वयं को समाज में प्रतिस्थापित कर रखा है। गोविंदराजन (2014) ने महिला शिक्षा की समस्याओं पर सर्वेक्षणात्मक अध्ययन किया। जादौन (2018) ने भारत में महिला शिक्षा विषय पर एक विश्लेषणात्मक अध्ययन किया। बनर्जी (2021) ने महिला शिक्षा की उपादेयता विषय पर कार्य किया। इसी प्रकार के अन्य अनेक अध्ययन भी महिला शिक्षा से संबंधित हुए हैं। आंकड़ों के अनुसार वर्ष 1981 में महिला साक्षरता दर 40.32% थी, जिसमें प्रति 10 वर्षों में बढ़ोतरी ही हुई है। 1991 में 49.35%, 2001 में 67.75%, 2000 में 74.36%, 2011 में 81.85%, 2020 में 90.95% व 2022 में 95.54% महिला साक्षरता दर सरकारी आंकड़ों के अंतर्गत प्राप्त हुई। अतः इस आधार पर यह स्पष्ट है कि प्राचीन काल से लेकर वर्तमान काल तक महिला शिक्षा में अनेक उतार-चढ़ाव आए हैं लेकिन महिला शिक्षा की महत्ता यथा स्वरूप विराजमान है।

मुख्य शब्द- महिला शिक्षा, सर्वेक्षणात्मक, समकालीन शिक्षा ।

NATIONAL SEMINAR COMMITTEE

DUTIES & RESPONSIBILITIES

S.No.	RESPONSIBILITIES	FACULTY-IN-CHARGE
1.	Invitations to Patrons & Guest	Prof. (Dr.) Indira Singh
2.	Welcome and Saraswati Vandana & Refreshment for Special Invitees	Dr. Roopam Jain & Ms. Reshu Rani
3.	Attendance, Hall Management & Seating Arrangements of Guests	Dr. Shalini Tiwari & Dr. Sangeeta Rani
4.	Registration, Certificate Writing, Certificate Distribution & Maintenance of Essential Records	Dr. Ragini Srivastava & Mr. Rahul Kumar
5.	Photography, News and Report Writing & Coordination with IT Support	Dr. Bhuvnesh Sharma & Dr. Reeba Devi
6.	Technical Support, Transport & Accomodation	Mr. Sanjeev Kumar

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15th & 16th March-2024**

7.	Arrangement of Pots, Patka & Mementoes	Dr. Sangeeta Rani
8.	Hospitality & Refreshment	Dr. Rahul Sirohi
9.	Souvenir Preparation & its Publication	Dr. Mumtaz Sheikh, Dr. Roopam Jain & Dr. Shalini Tiwari
10.	Proceedings Preparation and Publication	Dr. Mumtaz Sheikh, Dr. Roopam Jain & Dr. Shalini Tiwari

Organizing Secretary

Head- Education

PROGRAMME SCHEDULE

Day-1 (Friday) 15/03/2024	
10:00 a.m.	Inaugural Session
11:00 a.m.	
11:30 a.m.	Tea Break
11:30 a.m.	
11:30 a.m.	Technical Session I
01:30 p.m.	

**National Seminar on
Indian Knowledge System: Developed India-2047
15th & 16th March-2024**

01:30 p.m.	Lunch
02:25 p.m.	
02:30 p.m.	Technical Session II
04:30 p.m.	
Day-2 (Saturday) 16/03/2024	
09:30 a.m.	Technical Session III
11:30 a.m.	
11:30 a.m.	Tea Break
12:00 Noon	
12:00 Noon	Technical Session IV
02:00 p.m.	
02:00 p.m.	Lunch
03:00 p.m.	
03:00 p.m.	Valedictory Session
04:30 p.m.	
Campus Visit	