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INDIAN EVOLUTION AND CHALLENGES OF THE EDUCATION SYSTEM

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ABSTRACT

The creation of any nation depends on a good educational system. If we study the education system of India, it is an examination system, not the education system. The system of education in India should be focused on learning and not on the examination. The syllabus of Indian schools has mainly focused on passing the exam and getting a job. Due to this, the overall development of children is not happening. As a result, there is a decrease in skill building of children.Instead of gaining knowledge of books, children should be given knowledge by interacting with children and expressing their views on various subjects. Children should be educated about library and internet, not only with knowledge from text books. Children should be taken on field trips for laboratories, vegetation, gardens etc., so that curiosity can arise in the students. The main focus of this article was on the Indian education system.

KEYWORDS: Education system, Primary Education, Secondary Education, Higher Education Technical Education……

INTRODUCTION

Developing India plays an important role for the country. It encourages humans to carry forward in life.It is through education that a person gets skilled knowledge and special knowledge is attained. The Education Commission 1964 - 66 described the role of a teacher in social and economic change through a statement. With education, man is able to fulfill his dreams. Education helps humans live an economic life and shows us the way in socio - economic difficult situations. A human being can save his rights from being violated by education.Education is the person out of poverty and contributes to the complete development of human personality. Education improves people's lives. Education provides information to people; skill technology and their rights and duties are able to know. It develops the abilities to fight against injustice, violence, corruption and many other bad elements in the society. Education gives us knowledge of the world around us. The

education system in India is divided into three major levels. Primary education, secondary education and higher education.

EVOLUTION OF EDUCATION IN INDIA

The history of education is very ancient in India. In the field of education, we have seen many changes from Vedic period to modern times. In the Vedic period (1500 BC - 600 BCE), education was received from the Vedas, Upanishads and many religious texts. Along with the rise of Buddhism and Jainism, there have been changes in education. Universities like Nalanda, Takshashila,Vikramashila and Valabhi were established during this period. The influence of Persian and Arabic language increased in the medieval (8th - 18th century) and the Islamic education system developed. Lord Macaulay promoted English education in British rule (1757 to 1947). In this period, education was limited to only one class and it was developed as a means for administrative works.After independence (1947), the Government of India made many significant improvements in the field of education. After independence, the government made many commissions and policies for the development of education.Radhakrishna Commission (1948 - 49) suggested very important steps for the improvement of higher education. The Mudaliar Commission (1952–53) emphasized on improving secondary education. The first National Education Policy (1968) was framed on the basis of the recommendations of the Kothari Commission (1964 -66). This policy put more emphasis on universalization of education and implemented the 10 + 2 + 3 system. The National Education Policy (1986) emphasized the expansion of technical education in the field of education. The objective of Sarva Shiksha Abhiyan (2001) was to provide compulsory and free education to children from 6 to 14 years of age. The National Education Policy 2020 (NEP-2020) made major changes from school education to higher education and implemented 5 + 3 + 3 + 4 system with new technology. There were many significant changes occurred in the education system in the 21st century which made education more accessible on different platforms.

STRUCTURE OF PRIMARY SCHOOLING

Primary education is the cornerstone of any society and nation; it is the first phase of intellectual social and moral development of children. Education of children between the ages of 6 to 14 years has been considered primary education. It is divided into two phases. In the first phase, lower primary education in which children are taught from class one to class 5. In the second phase, upper primary education where classes from class 6 to class 8

are included. Primary education in India has been made free and compulsory which has been implemented under the Right to Education Act 2009. Children are given free education in government schools. Sarva Shiksha Abhiyan was launched in 2001 for universalization of primary education. To improve the quality of education and to promote digital education this scheme was implemented.The primary education system in India has made significant progress in the last few years, but there are still many challenges. For example, there is shortage of suitable schools and teachers. There are many schools where only one teacher is looking all the school affairs.

SECONDARY EDUCATION

The backbone of the development of any country is education. Among this, secondary education is an important phase that prepares students for the future. Secondary education in India is mainly divided into two parts. It includes high school in the first part where classes from class six to tenth are included. In this, students are provided basic information about different subjects. The second part is higher secondary education, which includes 11th and 12th class. In this, students can choose subjects according to their interest. There are various types of education boards for secondary education in India such as Central Board of Secondary Education (CBSE), Indian Secondary Education Certificate (ICSE), State Education Board, National Open School, Education Institute, NIOS etc.Secondary education provides a strong foundation for the youth of India, but still there are many challenges. Quality education is lacking in government schools.Schools are also facing lack of teachers andresources. The commercialization of education is being seen. Private schools/institutions have been charging very high fee and also increasing it every year. Due to this, children of poor families are being deprived of good education. The education system is also uneven. The quality of education in rural and urban areas is different. Many government schools have no proper building, library and laboratories. Many students leave studies in the middle due to economic problems and social reasons. Online education and smart classes should be promoted to increase the quality of education. Teachers should be made aware of new technology and teaching methods.

ENHANCING QUALITY AND ACCESSIBILITY IN HIGHER EDUCATION

Higher education system is considered the highest among all systems of education. Its roots have spread to Nalanda and Takshashila University since ancient times. The higher

education system in India mainly functions under the University Grants Commission (UGC). In this, education is provided at various levels.

- **Graduate (Undergraduate)**courses of three to four years duration.
- **Postgraduate** courses of two years duration which allowstudents to have intensive study in specific subjects.
- **Doctorate** - This is a research -based program that lasts for three to five years.

In major higher educational institutions, many prestigious educational institutions are in India, which are famous at national and international level. Indian Institute of Technology (IITs), Indian Institute of Management (IIMS), All India Institute of Medical Sciences (AIIMS), National Law University (NLUS),Other Central and State Universities etc. Recently, with technological progress in the field of higher education, it is continuously developing, but many types of challenges are also seen in the system of higher education. Many universities and colleges are not able to afford quality education and skilled teachers. Many students are not able to reach higher education due to lack of money as higher education is becoming expensive day by day. Employment problem is increasing. Students do not have a good job even if they have degrees. To improve the field of education, NEP 2020 policy was made in which diversified education, digital learning has been promoted. Children are getting good quality education through online education SWAYAM, NPTEL and Coursra.

HISTORY OF TECHNICAL EDUCATION

Technical education is necessary for the industrial and artificial development of any country. The history of technical education extends from ancient times to the modern era. Technical education in ancient India was imparted through the Gurukul system where various types of arts were taught. During the Mughal rule in the medieval era, craft handloom progressed. In this period, technical knowledge, practical experience and discipline were achieved through traditions. Duringthe British rule the foundation of modern technical education in India was kept. The first Engineering College was established in 1847 at Thomson College of Civil Engineering (now IIT Roorkee). In the 19th century, engineering colleges and many institutions at Kolkata, Mumbai and Madras were established.In 1951, the first Indian Institute of Technology was established at IIT Kharagpur and after that more IITs, NITs were established.AICTE was established in 1961 which emphasized the quality of technical education.

CONCLUSION

The Indian school education system has observed a lot of changes in the last few years. The government has implemented many new policies and schemes to make education good, so that education can be made more effective and inclusive. The education system in India is diversified and widespread, which provides education to students by allowing them to choose various courses under different educational boards. However, there are many challenges in the Indian education system such as lack of inequality in quality resources, skilled teachers and expensive education etc. National Education Policy (NEP 2020) have tried to make education more inclusive, practical and skill -based. The primary education system in India plays an important role in children's intellectual, social and moral development. The government has tried to further strengthen primary education through initiatives like Right to Education Act, Mid-Day Meal Scheme, Digital Education etc. The history of technical education in India has been very old. Technical education systems change with changing times and today it is playing an important role in the creation of modern India.

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ROLE OF AGUMENTED REALITY (AR) AND VIRTUAL REALITY (VR) IN TEACHER EDUCATION

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ABSTRACT

Augmented Reality (AR) and Virtual Reality (VR) are revolutionary tools in current education, predominantly in teacher training and professional development. These technologies offer immersive, interactive experiences that improve pedagogical practices, classroom management skills, and subject-specific knowledge. This paper examines the roles of AR and VR in teacher education, detailing how they support experiential learning and prepare teachers for 21st-century classrooms. Furthermore, the study investigates significant challenges in implementing these technologies, such as high costs, limited infrastructure, lack of training, and resistance to change. Through a critical review of current literature and case studies, this paper provides actionable insights and recommendations to effectively integrate AR and VR into teacher education curricula.

KEY WORDS: Augmented Reality, Virtual Reality, Teacher Education, Implementation Challenges, Immersive Learning, Educational Technology.

INTRODUCTION

The incorporation of technology in education has transformed teaching methods and learning settings. Augmented Reality (AR) and Virtual Reality (VR) are amongst the most innovative and promising tools existing in present time. They are increasingly recognized in teacher training for their capacity to simulate realistic classroom experiences, enhance immersive learning, and cultivate practical teaching abilities. As teacher preparation programmes aim to develop tech-savvy, reflective, and proficient educators, AR and VR present innovative avenues for rethinking traditional teacher education models. Nonetheless, deploying these technologies can pose challenges, especially in areas with limited resources or inadequate infrastructure. This paper seeks to investigate the dual functions and obstacles linked to the utilization of AR and VR in teacher education.

UNDERSTANDING AUGMENTED REALITY (AR)

Augmented Reality is a digital technology that superimposes computer-generated content onto the real world, enhancing the user's physical environment. Using devices such as smartphones, tablets, and AR glasses, AR blends virtual elements - like 3D models, videos, or animations - with the real-world context.

In education, AR applications enable learners to engage with content in a multi-sensory manner. For instance, a trainee teacher can visualize a virtual solar system in their physical classroom or use an AR-enabled book to access layered content that deepens understanding. AR makes abstract concepts more tangible and supports differentiated instruction by addressing diverse learner needs.

UNDERSTANDING VIRTUAL REALITY (VR)

Virtual Reality submerges users in a fully computer-generated atmosphere, exchanging the real world with a virtual one. VR is typically experienced using headsets such as Oculus Rift, HTC Vive, or Google Cardboard, accompanied by motion-tracking tools and hand controllers. In teacher education, VR can replicate authentic teaching scenarios, such as managing a disruptive classroom or conducting a parent-teacher conference. These simulated experiences allow prospective and in-service teachers to practice instructional and interpersonal skills in a controlled, low-risk setting. VR fosters empathy, situational awareness, and critical thinking skills crucial for educators.

TEACHER EDUCATION: THE NEED FOR REVOLUTION

Teacher education is the foundation for effective educational systems. It comprises both pre-service and in-service training aimed at developing content mastery, pedagogical strategies, classroom organization, and reflective training. As education systems evolve to integrate digital tools, it becomes vital for teachers to be trained not only in content delivery but also in integrating technology into their pedagogy.

Old teacher training methods, such as role-playing and peer teaching, are being complemented and in some cases substituted by digital replications. AR and VR serve as ideal platforms for offering such immersive training experiences. Their integration ensures teachers are better prepared for contemporary classrooms that demand flexibility, inclusivity, and technology proficiency.

ROLE OF AUGMENTED REALITY IN TEACHER EDUCATION

1. **Content Conception:** AR enables teacher trainees to present abstract and complex concepts in interactive formats, increasing student engagement and comprehension.

2. **Interactive Micro-teaching:** AR platforms simulate student interactions and provide feedback to help trainees improve lesson delivery and classroom strategies.
3. **Assessment Practice:** With AR, teacher candidates can participate in dynamic assessments that adapt based on their responses and teaching style.
4. **Inclusive Pedagogy:**AR supports simulation of diverse student needs, including special education scenarios, enhancing trainee awareness and adaptive strategies.
5. **Real-Time Feedback:** AR applications can record and analyse teaching behaviours, offering detailed feedback to improve classroom performance.

ROLE OF VIRTUAL REALITY IN TEACHER EDUCATION

1. **Simulated Classroom Environments:** VR creates risk-free environments where teachers can experiment with classroom strategies and manage diverse learner behaviours.
2. **Behaviour Management Training:** Realistic scenarios help pre-service teachers practice conflict resolution and communication skills.
3. **Reflective Practice:** Sessions can be recorded and revisited for self-analysis and improvement.
4. **Cultural Immersion:** VR can expose trainees to multicultural classrooms, promoting global competencies and empathy.
5. **Distance Training:** VR can connect trainees and mentors from different geographic locations for collaborative professional development. Case studies have shown that VR improves knowledge retention, builds teaching confidence, and promotes deep learning among trainee teachers.

MAJOR CHALLENGES IN EMPLOYING AR AND VR IN TEACHER EDUCATION

Regardless of the clear advantages, several challenges hinder the unified integration of AR and VR in teacher education:

1. **High Costs and Limited Funding:** AR/VR hardware, such as headsets and sensors, is often expensive. Many institutions, especially in developing countries, cannot afford these technologies.
2. **Infrastructure and Technical Limitations:** Reliable internet connectivity, device compatibility, and adequate IT support are critical, yet often lacking in rural or under-resourced areas.

3. **Lack of Digital Literacy:** Both trainers and trainees may lack the necessary digital skills to use AR/VR tools effectively.
4. **Inadequate Content Availability:** There is a lack of good, curriculum-aligned AR and VR educational content personalized for teacher training.
5. **Resistance to Technological Change:** Educators and administrators accustomed to traditional teaching methods may be reluctant to adopt unfamiliar technologies.
6. **Privacy and Data Security:** The use of AR and VR raises concerns regarding the privacy and security of user data, particularly in online or cloud-based platforms.
7. **Maintenance and Technical Support:** Continuous maintenance, updates, and troubleshooting require dedicated staff and resources, which are often unavailable.

Addressing these challenges involves policy reform, strategic investment, faculty training, and collaboration between educational institutions and technology developers.

CONCLUSION

Augmented Reality and Virtual Reality offer unparalleled opportunities to innovate teacher education by making it more engaging, experiential, and effective. They empower teacher trainees to practice, reflect, and refine their skills in dynamic, simulated environments. However, the successful implementation of AR and VR requires overcoming significant barriers related to cost, infrastructure, content, and training. Institutions must develop strategic plans to integrate these technologies into teacher education curricula, supported by adequate funding, professional development, and policy support. With thoughtful adoption and collaboration, AR and VR can transform teacher preparation and contribute to more adaptable, tech-savvy educators ready for the classrooms of the future.

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NEEDS, IMPORTANCE AND BARRIERS OF INCLUSIVE EDUCATION

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ABSTRACT

Inclusive Education is gaining importance now a days in education system. The purpose is to assimilate the children with special needs with the regular class. It includes the disabled as well as the non-disabled. The present study deals with Inclusive Education and its needs and importance. It also discusses about how it become relevant in Indian education, the role of head teachers for successful inclusion and the barriers of inclusive education. The researcher has collected data from different sources like websites, journals, articles, e-books, reports, commissions, National policies on education and articles published in local national and international papers etc.

KEY WORDS: Inclusive education, Disability, Integration, Barriers, Impairments……

INTRODUCTION

Inclusive Education refers to the placement and education of children with disabilities in regular educational classroom with children of the same age who do not have disabilities. It involves regular schools and classroom genuinely adapting and changing to meet the needs of all children as well as celebrating and valuing differences. Inclusive education is a basic value that extends to all children. All children can learn and belong to the mainstream of school and community life. It is championedasa means to remove barrier, improve outcomes and remove discrimination. There is the provision of services to students with special needs with necessary support services and supplementary aids for both children and teachers. It means meeting the needs of all children with and without disabilities for a free and quality public education in the least restrictive and most effective environment. It is accepted that all the children can be educated in a common school to their maximum potential. Government of India has taken so many steps throughout the years for the provision of educational facilities to those children with disabilities. IEDC was launched for that purpose in 1974. NPE 1986 recommended inclusive education as a “goal to integrate the handicapped with the general community at all levels as equal partners to prepare them for normal growth and to enable them to face life with courage and

confidence". The National Policy for Persons with disability (2006) clarifies that civil society and private sector must operate in order to ensure a dignified life for persons with disability and support for their caretakers. Right of Children for Free and Compulsory Education 2009 speaks of right of free and compulsory education between age group of six to fourteen. PWD Act (2016) ensures that every child with disability is entitled to a free education up to 18 years of age. It is clear that education policies in India has gradually increased focus on children and adults with special needs. All school going children whether they are disabled or not have the right to education as they are the future citizen of the country.

OBJECTIVES OF THE STUDY

- To study about inclusive education.
- To study the needs and importance of inclusive education.
- To study the role of Govt. of India to implement Inclusive Education.
- To study the role of Institutional heads to implement Inclusive Education in school.
- To study the barriers to implement Inclusive Education.

METHODOLOGY

The paper is based on secondary data. The Researcher has collected data from different sources. These are websites, journal articles, e-books reports, commission, articles published in local papers, national and international etc. This paper will give a brief description on the need and importance of inclusive education, Inclusive education in India, the role of head teachers and the barriers against inclusive education.

INCLUSIVE EDUCATION

According to Loreman and Deppeler "Inclusive Education means full inclusion of children with diverse abilities in all respect of schooling that other children are able to access and enjoy." Inclusion is a term which can be defined as an attitude or a commitment of appreciating diversities and accepting that all children can be educated in a common school to their maximum potential. It requires increasing the capacity of regular schools so that they can respond creatively to greater diversities. It also involves building the capacities of teachers to deal with diverse population of students and to acquire pedagogical competencies that facilitate the learning of all students in their classroom. Inclusive school is a school where everyone belongs, is accepted and is supported by his/her peers and other members in mainstreaming. Once inclusive schooling is achieved integration and mainstreaming is no longer be necessary since no one is left out to be integrated.

TYPES OF DISABILITIES

- Visual impairment.
- Hearing disabilities.
- Mentally retarded.
- Physically handicapped or orthopedic handicapped.
- Learning disabilities.
- Speech disabilities.
- Emotional disturbance leading to behavior problems.

NEED AND IMPORTANCE OF INCLUSIVE EDUCATION

- It removes the boundaries and obstacles. The purpose of universalization of education becomes possible.
- Inclusive education has the potential to create nicely built nation.
- All children can assimilate themselves in their community and develop a sense of belongingness.
- Gives opportunity of vocational services to all children with disabilities.
- Helps teachers to recognize their students' strength and weaknesses. As a result, they prepare instructional program accordingly.
- Students learn their responsibilities of caring for one another. It motivates them towards self-discovery.
- Its aim is to enable child to lead a happy life. A healthy environment is created in his surroundings.
- It maintains social balances by providing equal opportunity to all. It removes all kinds of prejudices and discrimination.
- It provides new manners, methods and parameters to education for all.
- It promotes self-reliance and enables children to acquire coping skills. Critical thinking, decision making power and problem-solving skills are also developed.

INCLUSIVE EDUCATION IN INDIA

In India special education as a separate system came into existence long way back. First school for the deaf was established in Bombay in 1883. First school for the blind was established in Amritsar in 1887. Indian Constitutions clearly states about the status of right to equality and opportunity in 1949. The process of integrating children with special needs

into regular schools gained prominence in 1974.The scheme provides educational opportunity for children with disabilities in common school to facilitate their integration and ultimate retention in the general school system. It is being implemented through the education department of State Govt. and Union Territories as well as through NGO's. Hundred percent assistance is provided under various components for education of children suffering from disabilities. IEDC aims at retention in common school rather than special school to develop communication and daily living skills at the functional levels. (Puri et. al.2004;19). Special teachers were appointed in primary and secondary levels. Teachers with experience in NFE and AE were identified. Training was also imparted among the staff. The purpose of RCI is to regulate the training policies and programmes in the field of rehabilitation throughout the country. The council intended to create professionals like audiologists and speech therapists, clinical psychologists, hearing aids and ear mold technicians, special teachers of education and rehabilitation counsellors. The success of inclusive education lied with the professionals from above specializations. The Right of Free and Compulsory Education (RTE Act 2009) represents that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school. It makes provision for a non-admitted child to be admitted to an age appropriate class. Sarva Shiksha Abhiyan 2002 speaks about free and compulsory education to the children of 6-14 years of age group including children with disabilities. SSA has adopted a zero-rejection policy. NPE 1986 and POA 1992 speak of the need "to integrate children with physically and mentally handicapped with general community as equal partners to prepare them for normal growth and to enable them to face life with courage and confidence." UNCRDP states that persons with disability include those who have long term physical mental intellectual and sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others. There is the provision of penalties for offence against persons with disabilities. It not only enhances the rights of Divyang persons but also provide effective mechanism for ensuring their empowerment and true inclusion into the society. NCERT in collaboration with UNICEF has launched Project Integrated Education for Disabled children (PIED) in the year 1987 to strengthen the integration of learners with disabilities into regular schools. National Curriculum Framework (NCF2005) has given importance on including and retaining all children in school through a program that reaffirms the value of each child and enables all children to experience dignity and the

confidence to learn.

ROLE OF INSTITUTIONAL HEADS

The Head of the Institution is the Centre point around whom everything revolves around. Role of proper leadership is very important. Lack of leadership of the Headmaster acts as the barrier to the effective and successful inclusion. They are expected to possess the knowledge, power and attitude, leadership qualities, initiative and resourcefulness to guide his colleagues in the art and science of inclusive education. In this regard they need to develop conceptual clarity about inclusion, the objectives to be achieved and the activities to be organized in the school. When teachers face difficulties they naturally look to the headmaster for help. If the headmaster lacks leadership qualities, they will not be able to guide their colleagues, they will not be able to command respect from his colleague and community. Every respect of inclusion-enrolment, retention, identification, assessment curricular and co-curricular activities, learner friendly evaluation, in fact everything depends on the expertise and initiatives of the headmaster. Certainly, for successful inclusion only headmaster is responsible. Willmore (2002) argued that Head teachers play a major role in the successful implementation of an inclusive education. UNESCO (2005) emphasized that Head teachers are to supervise teachers, curriculum and parents. But due to shortage of teachers they have to do the role of fulltime teachers apart from their administrative role. The students are to be placed in the classroom in the way so that they feel comfortable and get benefitted. Curriculum should be changed according to the disabled so that they can learn. Preparation of teaching aids will be helpful for the students with disabilities. There should be collaboration with medical teams and community, parents and special teachers. Remedial instruction is to be provided regularly.

BARRIERS OF INCLUSIVE EDUCATION

To make the process of inclusion a successful one the role of teachers and parents are very important because negative attitude results in negative impact. The teachers must be exposed to orientation program, seminars. The parents also need to be made aware. In most cases teachers label students but labelling is not only harmful in inclusion but also in personality development. The feeling of inferiority in the child with special needs bear negative result. Special teachers should be appointed. Lack of accountability of a teacher is a barrier to successful inclusion. Insufficient funding is a chief threat to the implementation of inclusion. This can hamper ongoing professional development. Children with special needs

can be of different type of disabilities. Teacher should respect the diversities and provide programmes keeping in view that individuality. Effective inclusion requires that the staff and school should be tightly integrated. Policy makers who have unsound grasp or opposing views on inclusive education are obstacles to the implementation of inclusive policies. It affects students with disabilities. Elimination of this problem will make true inclusion. Transportation and infrastructure form a major problem in successful implementation of inclusive education. The school must make arrangement for transportation facilities to provide barrier free access to school.

CONCLUSION

The present study helps to realize the importance of Inclusive education in school. There are lot of importance of Inclusive education. Through such inclusive education the goal of making education universal is met. It breaks the boundaries and removes the inhibitions. If the inhibitions and boundaries are removed the status of education is heightened. The nation will develop in different areas and fields. The teachers have a big role to play. It is the responsibility of a teacher to give conducive education because he is well trained and well educated. Parents should be much more conscious about it.

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GROWTH OF FEMALE LITERACY IN HIMACHAL PRADESH BETWEEN 1971 AND 2011

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ABSTRACT

The growth of female literacy in Himachal Pradesh between 1971 and 2011 signifies a convincing success story in the realm of educational development in India.In 1971, Himachal Pradesh was granted full-fledged statehood which empowered the state government to take independent decisions related to the socio-economic development of its people. Consequently, while just one female out of every five could read and write in 1971, there were 3 females out of 4 who were labeled as literate in 2011.That is starting with a female literacy rate of just under 20% in 1971, the state observed remarkable enhancements, reaching over 76% by 2011. This research paper explores the aspects contributing to this alteration, including policy interventions, infrastructure expansion, and socio-cultural shifts. Using census data and government reports, the paper traces the evolution of female literacy over four decades and critically analyses the achievements and persistent challenges. The study emphasizes the role of inclusive policies and public involvement in closing gender gaps and indorses pathways for sustaining progress in future educational initiatives.

KEYWORDS: Female literacy, Himachal Pradesh, Education, Literacy growth……

INTRODUCTION

Literacy is a key indicator of human development and a cornerstone of social and economic empowerment. In particular, female literacy contributes significantly to improved health outcomes, economic participation, and intergenerational benefits. Himachal Pradesh, a mountainous state in northern India, has shown remarkable improvement in female literacy from 1971 to 2011. Despite geographical challenges and historical gender disparities, the state has emerged as one of the top performers in female education in India. This paper aims to examine the trajectory of female literacy in Himachal Pradesh during this 40-year period, identify contributing factors, and critically analyse the social and policy frameworks that facilitated this change.

UNDERSTANDING FEMALE LITERACY

Female literacy refers to the ability of women and girls to read and write with comprehension in any language. In a broader sense, it includes access to formal education and the ability to apply literacy skills in daily life. Female literacy is linked to numerous positive outcomes: reduced fertility rates, lower infant mortality, increased household income, and improved educational prospects for the next generation. In India, efforts to improve female literacy have historically encountered challenges due to cultural norms, poverty, and infrastructural limitations.

In Himachal Pradesh, the recognition of education as a tool for empowerment led to focused initiatives that helped overcome many of these obstacles. Understanding the factors that drove this progress provides valuable insights into effective education policy and gender equality efforts.

Progress of Female Literacy in Himachal Pradesh (1971–2011)

The growth of female literacy in Himachal Pradesh during this period can be captured in the following milestones based on Indian census data:

Year	Female Literacy Rate (%)	Key Developments
1971	19.94%	Limited access to schools, especially in rural areas; low awareness
1981	28.35%	Expansion under the Minimum Needs Programme; start of awareness efforts
1991	48.21%	District Primary Education Programme; increased funding and outreach
2001	68.08%	Sarva Shiksha Abhiyan (SSA); infrastructure improvements, incentives
2011	76.60%	Strengthened secondary education access; improved retention and enrolment

This steady increase demonstrates the state's consistent focus on inclusive education. Himachal Pradesh moved from a traditionally low literacy base to becoming one of India's most literate states.

KEY DRIVERS OF GROWTH IN FEMALE LITERACY

Government Policies:

- Minimum Needs Programme (1974): Introduced to ensure basic services like primary education, especially in rural areas.
- District Primary Education Programme (DPEP): Launched in the 1990s to decentralize education and improve access.
- Sarva Shiksha Abhiyan (2001): Aimed at universal elementary education with a focus on gender parity.
- Infrastructure Development: Rapid expansion of school networks, particularly in remote villages. Construction of separate toilets and hostels for girls helped reduce dropout rates.

Community Participation and Awareness:

- Panchayati Raj institutions and local self-governments were engaged in promoting education.
- NGOs and women's groups played a role in advocacy and enrolment drives.

Incentive Schemes:

- Free textbooks, uniforms, mid-day meals, and scholarships encouraged enrolment and retention.

Recruitment of Female Teachers:

- Increased hiring of women teachers helped create a safe and supportive environment for girl students.

Cultural and Social Shifts:

- Gradual change in attitudes toward female education, especially among younger generations.
- Urbanization and exposure to mass media contributed to awareness and aspiration.

CRITICAL ANALYSIS OF FEMALE LITERACY GROWTH (1971–2011)

While the progress is impressive, a deeper analysis reveals several critical dimensions:

Reduction in Gender Gap:

- The gender gap in literacy reduced from 32% in 1971 to around 13% in 2011, showing progress but also highlighting persistent inequality.

Urban-Rural Divide:

- Literacy among women in urban areas outpaced rural areas due to better infrastructure and access.
- Some remote tribal regions still lag behind.

Quality of Education:

- Enrolment and literacy rates improved, but learning outcomes remained variable.
- ASER reports indicate challenges in foundational literacy and numeracy skills.

Dropout Rates:

- Despite gains in primary education, dropout rates after middle school were still significant, particularly due to domestic responsibilities or early marriage.

Socio-economic Barriers:

- Poverty and gender norms continued to restrict educational attainment for many girls, especially in marginalized communities.

Policy Implementation Gaps:

- Discrepancies in the implementation of schemes affected outcomes in certain regions. Monitoring and evaluation mechanisms were often weak.

CONCLUSION

Between 1971 and 2011, Himachal Pradesh made admirable progress in improving female literacy, transitioning from a state with low educational indicators to one of the leaders in gender parity in education. This success can be attributed to a mix of strong political will, focused policy implementation, community involvement, and changing societal attitudes. However, the journey also highlights the need for continued efforts in bridging urban-rural divides, refining quality, and addressing socioeconomic barriers. The experiences of Himachal Pradesh offer valuable lessons for other Indian states and developing regions globally. To sustain and build upon this progress, the focus must now shift to higher education access, digital literacy, and holistic empowerment.

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INDIAN KNOWLEDGE SYSTEMS: AN EXPLORATION OF INDIGENOUS INTELLECTUAL TRADITIONS

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ABSTRACT

Indian Knowledge Systems (IKS), which have been created over millennia, is a vast and diverse intellectual legacy that encompasses philosophy, science, mathematics, medicine, the arts, and spiritual pursuits.Rooted in ancient scriptures such as the Vedas, Upanishads, and treatises like the Sushruta Samhita and Arthashastra, these systems offer significant insights into the nature of reality, human well-being, and the cosmos. With an emphasis on fundamental fields including linguistics, astronomy, Ayurveda, mathematics, and education, this paper examines the multifaceted reach of IKS. It emphasizes the contributions of early intellectuals whose writings predate and have an impact on contemporary scientific knowledge, such as Panini, Aryabhata, Charaka, and Sushruta. The full synthesis of ethics, metaphysics, and empirical inquiry highlights the distinctiveness of IKS.The study also looks at the educational systems of historic establishments like Takshashila and Nalanda, highlighting their contribution to international intellectual interaction. IKS still has an impact on sustainability, education, and global health in the modern world. In addition to documenting past accomplishments, this paper makes the case for IKS's revival and incorporation into the mainstream of knowledge production. In doing so, it highlights the value of indigenous systems in using multidisciplinary and culturally grounded frameworks to address contemporary issues.

KEY WORDS: Indian Knowledge System, Ayurveda, Vedic Science, Ancient Indian Education, Indigenous Knowledge.

INTRODUCTION

Indian Knowledge Systems (IKS) are a complex web of intellectual, philosophical, scientific, and spiritual traditions that have developed over millennia. These systems, which have their roots in many cultural and linguistic contexts of the subcontinent, cover a broad range of fields, including astronomy, mathematics, philosophy, medicine, linguistics, and

education. These knowledge traditions were dynamic, analytical, and frequently empirical in nature rather than static or dogmatic. Through translations and transmissions throughout Asia, the Middle East, and Europe, they made a substantial contribution to global knowledge in addition to playing a pivotal role in forming India's sociocultural fabric.Examining the historical evolution, key areas, educational approaches, and ongoing significance of Indian knowledge systems is the goal of this paper. It is both academically and culturally necessary to comprehend IKS given the growing interest in decolonizing education and incorporating indigenous epistemologies into popular discourse. This study examines the depth and scope of India's intellectual legacy and its potential contributions to modern knowledge societies by referencing primary texts, current scholarship, and interdisciplinary viewpoints.

HISTORICAL CONTEXT OF INDIAN KNOWLEDGE SYSTEMS

Indian knowledge systems have their origins in the Vedic era (c. 1500–500 BCE), when a highly developed tradition of learning and inquiry was established through the oral transmission of holy scriptures like the Rigveda. These ancient writings included aspects of cosmology, linguistics, medicine, and ethics in addition to their religious content (Brockington, 2003). Different schools of thought developed over time, each of which made a distinct contribution to the creation and preservation of knowledge.The frameworks for investigating metaphysical issues, reasoning, and the nature of reality were offered by the six traditional schools of Indian philosophy: Nyaya (logic), Vaisheshika (atomism), Sankhya (enumeration), Yoga (discipline), Mimamsa (ritual exegesis), and Vedanta (metaphysical inquiry) (Radhakrishnan & Moore, 1957). The growth of academic hubs like Takshashila, Nalanda, and Vikramashila created a thriving intellectual environment where discussions, analysis, and inventions from many fields thrived.Indian knowledge traditions were significant because they combined spiritual and scientific viewpoints in a comprehensive manner. Astronomy and Ayurveda, for example, were viewed as interrelated and not separate from philosophy or ethics. Treatises called sastras, which organized different areas into methodical frameworks, were frequently used to codify knowledge (Pollock, 2006).

PHILOSOPHY AND LOGIC

Darshana (meaning "vision"), the Indian word for philosophy, was more than just theoretical speculation; it was a useful instrument for comprehending the self, society, and the universe. The sage Gautama (c. 2nd century BCE) is credited with founding the Nyaya school, which laid the groundwork for the development of formal logic and epistemological

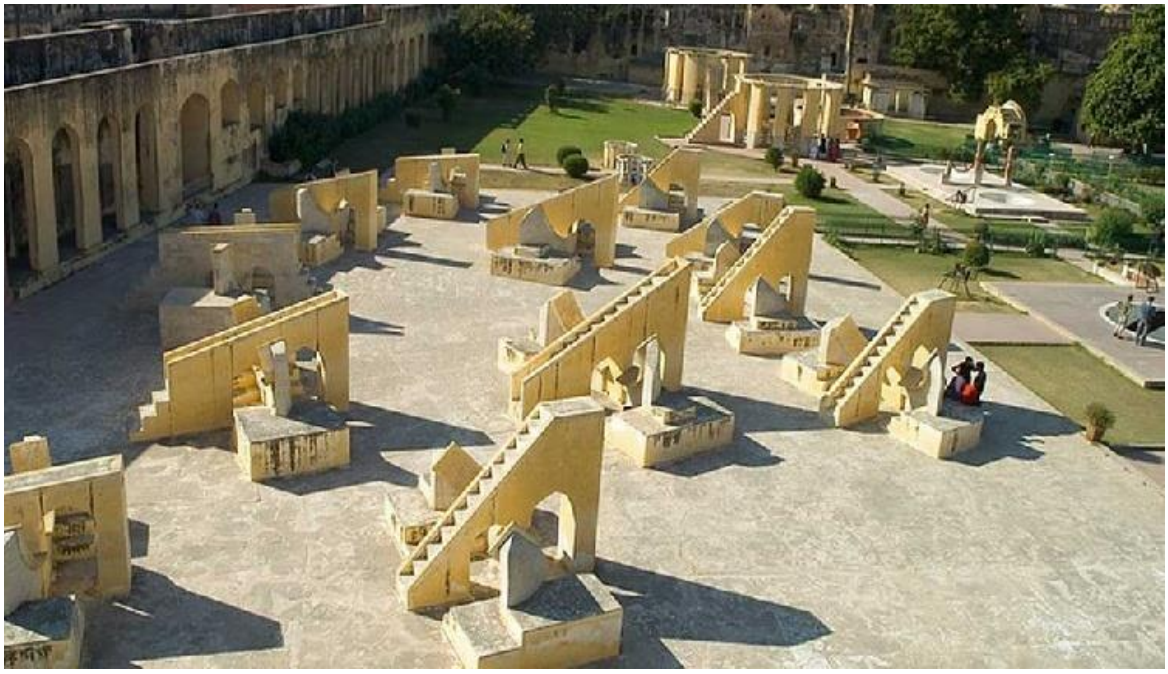
frameworks. It established a solid foundation for debate and analysis by classifying legitimate means of knowledge (pramaṇas) into perception, inference, comparison, and witness (Matilal, 1998). The Vedanta school placed a strong emphasis on the unity of the individual self (Atman) and the universal consciousness (Brahman), especially in its non-dualist (Advaita) form as articulated by Adi Shankaracharya in the eighth century CE. Indian metaphysics, ethics, and spiritual activities were profoundly impacted by this metaphysical position.Hindu traditions were not the only ones that used reasoning and discussion. Rich traditions of reasoning were also formed by Buddhist and Jain scholars. Buddhist logic introduced sophisticated conceptions of momentariness and non-self while emphasizing perception and inference, particularly in the works of Dignaga and Dharmakirti (Hayes, 1988).

Together, these philosophical traditions show that Indian thinking was grounded in dialogic procedures, skepticism, and reason long before comparable approaches appeared in Europe. Their contributions still shed light on current discussions of metaphysics, consciousness, and epistemology.

SCIENCE AND MATHEMATICS

Indian contributions to mathematics and science are extensive and fundamental. Ancient Indian scientists used observation, classification, and computation to approach scientific research; they frequently included philosophical and cosmological frameworks into their arguments. One of the most important developments in mathematics was the idea that zero might be both a numeral and a placeholder. This is demonstrated in the Bakhshali Manuscript (circa 3rd–7th century CE), and Brahmagupta later devised the formal notation of zero in his groundbreaking work Brahmasphuṭasiddhanta (628 CE). In addition, he offered the first known solution to quadratic equations and established guidelines for arithmetic operations involving positive and negative numbers (Joseph, 2011).One of India's greatest mathematicians and astronomers, Aryabhata (476–550 CE), wrote the Aryabhata, which contained techniques for solving linear and quadratic equations, approximations of π (pi), and sophisticated trigonometric functions. Centuries before Copernicus, he also put forth a heliocentric model of the solar system with elliptical orbits (Kak, 2000).With his work Lilavati, Bhaskaracharya (1114–1185 CE) advanced Indian mathematical ideas on subjects like algebra, arithmetic, and geometry. Long before Newton and Leibniz, he explained ideas similar to differential calculus, particularly the idea of infinitesimals and rates of change

(Plofker, 2009).In India, cosmology and astrology (jyotisha), which were used to forecast seasonal cycles and astronomical events, were closely related to scientific knowledge. Sundials, gnomons, and observatories (like Jaipur's Jantar Mantar) are examples of tools that show the accuracy and empirical character of astronomical research.



Jantar Mantar Observatory. Source:SIMON FRASER / SCIENCE PHOTO LIBRARY

MEDICINE (AYURVEDA)

One of the world's oldest and most extensive medical systems is represented by Ayurveda, the traditional Indian medical system. The Charaka Samhita (circa 2nd century BCE) and the Sushruta Samhita (c. 6th century BCE) are two classical writings that organize its roots, which are found in the Atharvaveda. These books provide thorough explanations of pathology, anatomy, physiology, diagnosis, and treatment methods (Wujastyk, 2003). The Charaka Samhita promotes a comprehensive balance between body, mind, and spirit and places a strong emphasis on internal medicine and preventative healthcare. Based on the three doshas—vata, pitta, and kapha—which stand for the body's energies, it classifies illnesses, talks about their causes, and suggests individualized therapies. Charaka also prioritized patient-centered treatment and established the groundwork for medical ethics.The surgical expertise in the Sushruta Samhita, which is credited to the physician Sushruta, is noteworthy. It covers more than 120 surgical equipment and more than 300 surgical procedures, such as wound care techniques, cataract surgery, and rhinoplasty (nose reconstruction). Sushruta's focus on anatomy, which was discovered through corpse

dissection, demonstrates a dedication to scientific rigor and empirical observation (Dwivedi & Dwivedi, 2007). Dravyaguna, or Ayurvedic pharmacology, used thousands of plant, animal, and mineral components. The development of herbal medicine required advanced understanding of dosage, combination, and preparation. Ayurvedic treatments are still utilized as complementary and alternative medicine all over the world today.

Surgical Instruments described in the Sushruta Samhita. Source: keyholesurgerykerala.com

LINGUISTICS AND GRAMMAR

One of the world's oldest and most sophisticated language traditions is that of India. The work of Panini, a grammarian who lived in the fifth century BCE, is central to this tradition. His Ashtadhyayi, or "Eight Chapters," systematized Sanskrit grammar with remarkable accuracy and logical coherence. With around 4,000 rules describing Sanskrit's phonetics, morphology, and syntax, the Ashtadhyayi serves as a generative grammar that may generate grammatically sound sentences (Staal, 1988).Panini's writings are regarded as precursors to formal language theory and contemporary linguistics. Later researchers were influenced by his use of meta-rules, transformations, and recursions, and even contemporary linguists like Noam Chomsky and Ferdinand de Saussure recognized the complexity of Paninian grammar. It was called "one of the greatest monuments of human intelligence" by Leonard Bloomfield, a pioneer in American structural linguistics (Bloomfield, 1933).

Indian linguistics went beyond Panini to investigate phonetics (shiksha), etymology (nirukta), and semantics (vyakarana). The oldest known work on etymology, Yaska'sNirukta (c. 5th century BCE), explains the origins and meanings of Vedic terms. Additionally, the tradition placed a strong emphasis on the idea of sphoṭa, or the indivisible unit of meaning, which subsequently impacted semiotics and cognitive theories. Sanskrit was a language of science, mathematics, and law in addition to religion and philosophy. It was the perfect

medium for passing down complicated ideas from one generation to the next because of its phonetic constancy and structural clarity. Thus, logic, metaphysics, and epistemology were all intricately entwined with the study of language in Indian knowledge systems.

ASTRONOMY AND COSMOLOGY

One of the oldest and most comprehensive methods of celestial observation is Indian astronomy, or jyotisha. The Vedic scriptures, especially the VedangaJyotisha, which offered guidelines for calendrical calculations based on solar and lunar cycles, was where it all began. Indian astronomers have been using precise techniques for millennia to calculate solstices and equinoxes, follow planetary motions, and predict eclipses (Pingree, 2001).In his Aryabhata, Aryabhata suggested that the Earth rotates and used the Earth's shadow and the positions of the celestial bodies to explain solar and lunar eclipses. He used logical, geometric models to explain celestial phenomena in place of mythological interpretations. Later Islamic and European astronomers were influenced by his work, which included sine tables and the use of decimals in calculations (Kak, 2000).Another important person, Varahamihira (505–587 CE), wrote the Brihat Samhita, a thorough encyclopedia that covered omens, architecture, astrology, astronomy, and weather forecasting. His integration of practical sciences with astronomical knowledge exemplified the multidisciplinary character of Indian intellectual traditions. Indian cosmology was symbolic as well as scientific. Planetary orbits, temporal cycles (yugas), and the size and distance of celestial bodies were all covered in texts such as the Surya Siddhanta. They used complex numerical models that resembled Ptolemaic astronomy, such as elliptical orbits and epicycles (Plofker, 2009).In addition to being purely observational, astronomy was closely related to religious festivals, rituals, and agricultural cycles. Indian astronomy flourished as a practical and speculative science by fusing actual observation with philosophical and cultural frameworks.

EDUCATION AND PEDAGOGY IN ANCIENT INDIA

Ancient Indian education was governed by a values-based, holistic pedagogy that placed a strong emphasis on moral, intellectual, and spiritual growth. Gurukulas, ashrams, and eventually official institutions of higher learning like Takshashila, Nalanda, and Vikramashila served as the system's pillars. Students (shishyas) and their teachers (gurus) resided together in forest hermitages during the early gurukula system. This strategy promoted discipline, one-on-one mentoring, and knowledge transfer. Logic, language,

science, ethics, art, and spirituality were all incorporated into education; it was not divided into distinct areas. A multi-layered approach to understanding was reflected in the instructional process, which included nididhyasanam (deep contemplation), mananam (reflection), and shravanam (listening) (Altekar, 2009). Students from all over Asia came to Takshashila, which is thought to have been the first university in history (c. 700 BCE). It taught more than 60 subjects, such as astronomy, language, medicine, law, politics, and combat. With thousands of students and hundreds of faculty members engaged in demanding scholarship, Nalanda University, founded in the fifth century CE, rose to international prominence (Ghosh, 2006).

Archaeological ruins of Nalanda University. Source: Timesofindia.com

Different languages were taught: Buddhist centers utilized Pali and Prakrit, while Brahmanical lineages tended to employ Sanskrit. Oral recitation, debate (vada), and dialectical discussions (samvada) were among the teaching strategies that fostered analytical reasoning and critical thinking. Scholars frequently engaged in public disputes, which promoted a culture of investigation and debunking. Both written and spoken methods were used to deliver texts, but maintaining accuracy required mnemonic devices and memory training. In order to promote both memorizing and interpretation, rote learning (adhyayana) was counterbalanced by in-depth comprehension and commentary (bhashya). Most importantly, education was strongly associated with dharma (righteousness), emphasizing responsibility, ethics, and the quest for knowledge (vidya) as a way to achieve social harmony and self-realization. Evidence suggests that several schools—Brahmanical, Buddhist, and Jain—made an effort to spread knowledge widely, despite traditionally stratified access to education.

TRANSMISSION AND PRESERVATION OF KNOWLEDGE

Indian knowledge systems' long lifespan and tenacity are largely due to their highly developed transmission and preservation techniques. Sruti-parampara, or oral transmission, was essential to the early Vedic tradition. Large amounts of knowledge could be transmitted without textual degradation thanks to recitation procedures like ghana, jata, and krama, which guaranteed precise memorization and pronunciation over generations (Staal, 1986). Written writings gained prominence as knowledge increased in both volume and complexity. Epics, commentaries, scientific treatises, and scriptures were all recorded on palm-leaf manuscripts and birch-bark scrolls. Frequently, these manuscripts were kept in libraries, monasteries, and temples. Poetic forms, aphorisms (sutras), and standardized meters were used to aid in diffusion and memorizing.One distinctive aspect of knowledge preservation was the Indian commentary tradition, or bhashya. In addition to preserving older works, scholars also interpreted and added to them. A complex and dynamic intellectual history was produced as a result of each generation's exegetical engagement with canonical writings. This approach made it possible for writings like Patanjali's Mahabhashya, the Nyaya Sutras, and the Charaka Samhita to endure and change throughout the ages. Translations into Persian and Arabic, for example, helped spread Indian knowledge around the world during the Gupta era and again during the Islamic era. The Scientific Revolution and the Renaissance were influenced by Indian astronomy, algebra, and numerals that made their way to the Islamic world and then to Europe (Pingree, 1992). Modern efforts at maintaining and renewing Indian Knowledge Systems include manuscript digitization programs, ancient knowledge databases, and incorporation into contemporary schooling. To preserve and develop these traditions, organizations such as the Ministry of AYUSH and the Indira Gandhi National Centre for the Arts (IGNCA) have taken action.

CONTEMPORARY RELEVANCE AND INTEGRATION

Indian Knowledge Systems (IKS) have attracted increasing attention in academic and policy-making circles in recent decades. Scholars and educators are increasingly looking to indigenous frameworks for inspiration and balance as global education institutions face the limitations of exclusively Western paradigms. IKS provides important insights for wellness, education, epistemology, and sustainable development with its comprehensive, multidisciplinary, and context-sensitive methodologies. Ayurveda, which is now generally acknowledged as a complementary treatment system globally, has seen one of the most

notable revivals. Integrative medicine has responded well to its emphasis on lifestyle, nutrition, and preventative treatment, leading to new clinical research and educational initiatives. Similar to this, yoga's comeback as a physical and spiritual activity has put India's culture at the forefront of wellness movements around the world.The National Education Policy (NEP) 2020 promotes a multidisciplinary, values-based approach to education that reflects the ancient Indian culture by encouraging the use of traditional knowledge in courses. The policy promotes exposure to ancient Indian logic, philosophy, and sciences in addition to teaching classical languages like Sanskrit (Ministry of Education, 2020).

In light of current findings, Indian scientists and academics are also reassessing ancient literature. For instance, researchers are looking into using mathematical techniques from Vedic writings in computer science. In a similar vein, Vrikshayurveda (plant science) and traditional agricultural environmental practices provide sustainable strategies in the face of climate change. Scholars throughout the world can now access traditional Indian manuscripts because to international collaborations and digitization efforts. The establishment of centers for Indian Knowledge Systems by organizations including as IITs, IIAS, and corporate think tanks has made it possible for multidisciplinary study that combines traditional wisdom with cutting-edge technology.Still, there are difficulties. It is important to refrain from romanticizing and dismissing traditional knowledge. Meaningful integration requires an approach that is critical, grounded on evidence, and respectful of context, evolution, and relevance. Cultural pride is only one aspect of reclaiming IKS; another is changing knowledge systems to become more diverse, inclusive, and sustainable.

CONCLUSION

Indian knowledge systems are a genuine rich mine of intellectual achievements, ranging from philosophy and logic to medicine, mathematics, astronomy, and education. These systems are not remnants of the past; rather, they demonstrate an advanced understanding of human consciousness, empirical reasoning, and holistic well-being that can enhance contemporary behaviour and thought.India developed sophisticated models of inquiry with the help of thinkers like Panini, Aryabhata, Charaka, and Shankaracharya. These models both followed and often anticipated similar developments in other civilizations.The acquisition of knowledge, its ethical application, and its integration with spiritual goals were all highly valued in these traditions. Indian knowledge systems offer crucial supplements and alternatives to conventional wisdom as contemporary nations struggle with issues

related to ethics, healthcare, education, and the environment. Its study and use, with an inclusive and critical viewpoint, can lead to the emergence of a truly global knowledge society based on pluralism, sustainability, and wisdom.

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ENVIRONMENT AWARENESS OF PRIMARY SCHOOL TEACHERS IN RELATION TO THEIR GENDER AND LOCATION

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ABSTRACT

The present study was undertaken to study the environmental awareness among the primary school teachers in district Mandi of Himachal Pradesh in relation to their Gender and locale. In order to achieve the objectives of the present investigation a sample of 80 Primary school teachers was randomly selected from district Mandi, Himachal Pradesh. The questionnaire was developed by Dr. Y K Sharma and Suman Kumari was used for the present study. It included 7 components of environmental awareness response to these items in the form of yes and no. A right response was assigned a score of one and wrong response the score of zero. The obtained data was analyzed by statistical methods of using mean, SD and t -test. The finding of the study reported that male teachers are more aware towards environment awareness as compared to female counterparts.

KEY WORDS: Environmental Awareness, Primary School Teachers……

INTRODUCTION

Nature is capable of providing man with everything that he needs not only for self-substance but also for making his life fully comfortable. Environment is an essential and integral part of national development. It was the generosity of Mother Nature to allow man free access to his valuable resources. Availability of these resources enable man to accomplish an arduous journey from the stone age, living in the Jungle or caves to the man of modern civilization living in the apartment and cities with all the amenities at his command which is required to make life fully comfortable. However, men's desire for joy and comfort led him to exploit nature.

In almost all societies and countries man has been continuously and indiscriminately manipulating the environment and nature to achieve his requirements and in this process he has almost left the environment badly and mutilated which has proved dangerous for his own survival. Greed directed acts of man have already made many species of flora and Fiona extinct.

No human right and freedom would be possible without the right to a livable environment. Equal protection of the law is diminished if everyone is harmed from environment pollution equal opportunity is diminished. In other words, all basic human rights presuppose a livable environment. A livable environment is a necessary condition for recognition of all other human rights. Having a livable environment means not nearly that we survive but then we have an enriched full life with adequate educational, cultural, recreational and spiritual opportunities.

ENVIRONMENT

Environment is any force, substance or condition which affects the life of an organism. The word "Environment" encompasses everything that is around us. The concept of environment can be understood a totality of all components surrounding the man the sum of all social biological historical political physiology physical and chemical factor which compose is the surrounding of man is known as the environment each component of days surrounding constitute resource on which man draw with a view of promoting human welfare and like all other form of life man is capable of exciting great influence upon the environment which intern effect almost all the life process and form of organism.

ENVIRONMENT EDUCATION

Environmental education means education about environment that is the various aspects of nature and their importance in the life of a man mental education is oriented toward development of values that are translated into action awareness appreciation and understanding of the environment are only first step and do not necessary lead to effective action and environmental education so the result in the knowledge desire and ability to direct once conduct toward improving the quality of life it's six to make people fully aware of the problems connected with their environment so that they will be able to tackle this problem with the sense of responsibility and with the technical skills which will enable them to contribute to the solution of environmental problems along with other member of the community.

REVIEW OF RELATED LITERATURE

Wong (2003) found that students were quite conscious of environmental issues and able to rank issues from most to least threatening. However, many students were not optimistic about the future of the environment. Moreover, studies among students younger

than college level indicated that students were gaining most of their environmental knowledge from television.

MacMillan et al. (2004) in his study reported that an introductory class about the environment had positive results in moving students toward more eco-centric mindsets and more sustainable lifestyles. In another study, conducted in China.

Sharma, M. (2009) Conducted a study on "A study of environment awareness of prospective primary school teachers of Himachal Pradesh in relation to their sex and stream " and conclusion were (1) The prospective Primary school teachers of HP are well aware about their environment. (2) There is a significant difference in the environment among prospective school teachers with science stream rather than prospective secondary school with arts stream.

Nagra, V. (2010) the study found that there was significant variation in the environmental education awareness level of school teachers in relation to their level of residential background and subject but no significant variation was observed in relation to the gender of school teachers.

Sivamoorthy (2013) studied environmental awareness and conservation practices among college students. The findings revealed that the level of awareness is high among all the respondents but at practice level there is difference between genders i.e., males practicing more than females.

Aziz, S. (2015) conducted a Study of Environmental Awareness and Environmental Ethics among the Primary and Secondary School Teachers of Allahabad It can be concluded that the teachers having environmental ethics have favourable awareness towards the environment. It also indicates that there is a significant and positive relationship between the environmental ethics and environmental awareness of primary as well secondary teachers of Allahabad.

Bhatnagar, P. (2018) conducted an Evaluation of the Awareness Level among College Students towards Environment and found significant difference of awareness among the college student.

Kumar, S. (2019) Environmental education awareness among senior secondary school students in relation to their gender on the basis of gender of senior secondary school students they were found to differ significantly in their awareness about environmental

education. The higher mean score of female students in comparison to male students shows their better awareness about environmental education.

Sharma, A. & Singh, S. (2019) reveal the facts related to environmental awareness and its relationship with environmental cognition. The study suggests that by practicing practical and theoretical approaches in teaching environmental studies, we can develop the sense of caring and consciousness in children towards their local surroundings.

Patel, V. (2023) conducted a stratified sample of 1800 school teachers to investigate their level of environmental education awareness on the basis of gender and it shows significant difference in environmental awareness.

Dutta,J. (2024) It found that no significant difference exist in the awareness among the male and female elementary school going students towards environmental education; There is similar variability exist between male and female elementary school students; There is significant difference between in the awareness among the urban/rural and government/private students towards environmental education and It also seen that urban area and private school students are exhibit high level of environmental aware then the rural area and government school students.

OBJECTIVES OF THE STUDY

1. To study the environmental awareness among male and female primary school teachers
2. To study the environmental awareness among primary and school teachers working in rural and urban schools.

HYPOTHESES OF THE STUDY

1. There will be no significant difference in the environmental awareness among male and female primary school teachers.
2. There will be no significant difference in environmental awareness among primary school teachers working in rural and urban schools.

RESEARCH METHOD

The present study is descriptive in nature. So, a descriptive survey method of research is used for this study.

SAMPLE

In order to achieve the objectives of the present investigation a sample of 80 primary school teachers was randomly selected from rural and urban primary schools of district Mandi Himachal Pradesh.

RESEARCH TOOL USED

In the present study a questionnaire was used to obtain the information about environmental awareness the questionnaire developed by Dr Y K Sharma and Suman Kumari was used for the present study. It included 7 components of environment awareness.

STATISTICAL TECHNIQUES EMPLOYED

In the present study the statistical techniques of Mean, SD and 't'-test were employed for data analysis.

ANALYSIS AND INTERPRETATION OF DATA

The table-1 presents the calculated statistics of environment awareness among primary school teachers on their gender

Table-1

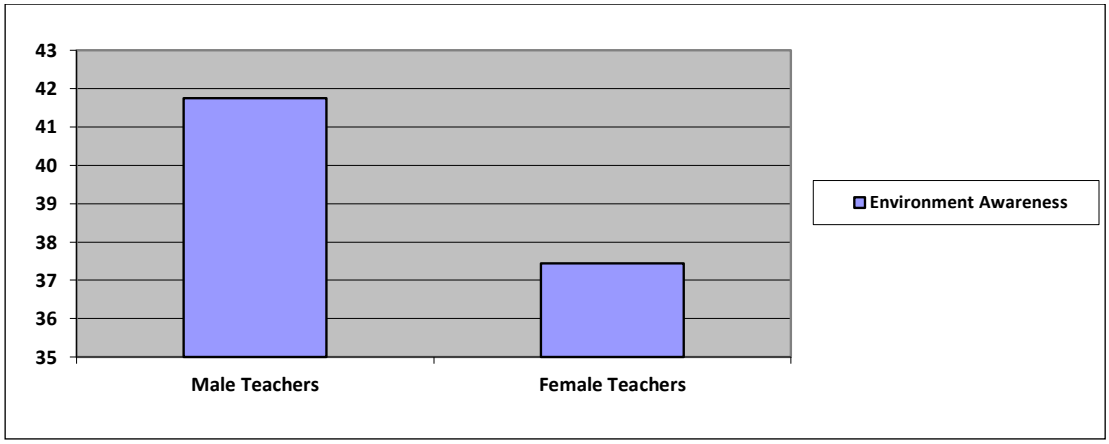
Significance of mean difference in the Environment Awareness among Primary School Teachers based on their Gender

Environment Awareness	N		M		SD		df	t- value	Significance
	Male Teachers	Female Teachers	Male Teachers	Female Teachers	Male Teachers	Female Teachers			
	40	40	41.75	37.45	2.86	4.53	78	5.07	**

****Significant at 0.01 level of Significant**

The table-1 displayed mean, SD and 't'-value of the environment awareness of Male and Female Teachers. From the above table it can be inferred that the calculated t -value of 5.07 is exceeding the table value at 0.01 level of significance. The mean value for Male teachers (41.75) is greater than the mean value of female teachers (37.45). This implies that Male teachers were more aware than female counterparts.

The figure 1.1 shows the significant difference in Mean values of environment awareness of male and female teachers.



Hence, the null hypothesis that, there will be no significant difference in the environmental awareness among male and female primary school teachers was not accepted.

The table-2 presents the calculated statistics of environment awareness among primary school teachers in their locale.

Table-2

Significance of mean difference in the Environment Awareness among Primary School Teachers based on their Locale

Environment Awareness	N		M		SD		df	t-value	Significance
	Rural Teachers	Urban Teachers	Rural Teachers	Urban Teachers	Rural Teachers	Urban Teachers			
	40	40	38.95	40.25	4.20	4.41	78	1.35	**NS**

NS – Not Significant

From the above table we can analyse that the t value of 1.35 does not exceed the table value at 0.05 level of significance therefore it can be inferred that primary school teachers working in rural schools do not differ significantly from those working in urban schools.

MAJOR FINDINGS OF THE STUDY

1. Male teachers found more awareness towards environment awareness as compared to their female counterparts.
2. No significant difference was found in environmental awareness of rural and urban school teachers.

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RELEVANCE OF BUDDHIST PHILOSOPHY IN THE PRESENT ERA

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ABSTRACT

The present age is the age of unprecedented scientific achievements and development of material resources. In this age, one hand science has helped in making human life simple and comfortable by developing material resources and other hand it has also make humans mentally and spiritually ill. The decline of the basic moral values is decreasing day by day. Buddhist philosophy is fundamentally a philosophy full of human moral values and its ultimate goal is to uncover human sufferings and eradicate them completely. Four novel truths & Ashtangika paths are considered to be the best of all the paths. In this path, right vision, right resolution creates right wisdom. Virtue requires proper words, actions and livelihood. To reach the level of Samadhi, proper exercise and proper memory are essential. In Buddhism, virtue, Samadhi and wisdom are considered to be the three great elements. Wisdom can be awakened through virtue and meditation. So that the root ignorance of the cycle of death can be destroyed. The main goal of the seeker is the attainment of this wisdom. The principles of the five virtues, non- violence, truth, asatya, celibacy, renouncing intoxicating substances etc. can lead to the development of the highest values in the character of man which will contribute significantly to the development of a healthy civilized society.

KEYWORDS: Buddhism philosophy, four novel truth, Ashtangika path, Healthy civilized society.

INTRODUCTION

The present age is the age of unprecedented scientific achievements and development of material resources. In this age, one hand science has helped in making human life simple and comfortable by developing material resources and other hand it has also make humans mentally and spiritually ill. The decline of the basic moral values of human life, love, compassion, friendship, harmony, sacrifice, universal brotherhood is decreasing day by day. Human civilization and culture have become limited only to money and commercialism. Everyone seems to be busy in the race to earn profits. Problems like corruption, terrorism, communalism and casteism are spreading in the society like incurable

diseases. In these difficult circumstances, the human mind is becoming restless and stressed. Man is always in a dilemma for peace of mind. The question arises before him that how to remove the stress and restlessness of the mind? Is there any proper way or path for this? In answer to all these questions, Buddhist philosophy logically presents itself in the form of four noble truths, twelve solutions and eightfold middle path. Buddhist philosophy is fundamentally a philosophy full of human moral values. The ultimate goal of Buddhist philosophy is to uncover human sufferings and eradicate them completely. According to Buddhist belief, the end of suffering is possible only when man investigates the root cause of sufferings and eradicates them completely. According to Mahatma Buddha, ignorance is the root cause of sufferings. Due to ignorance, man does not know the real form of things and develops attachment, which is nothing but the cause of suffering. He considers the temporary as eternal and the non-self as the soul. In other words, the means of liberation from sufferings is to explore the four noble truths.

FOUR NOBLE TRUTHS

"In the first noble truth, Mahatma Buddha has clarified that the world is full of all kinds of sorrows. Birth is also sorrow. Old age is also sorrow. Death is also sorrow. The pain of grief, depression, surprise, all is sorrows. Association with an unpleasant object is sorrow; separation from a loved one is also sorrow. Not getting the desired object is also sorrow."[1] In short, it can be said that the five skandhas (form, pain, perception, sanskar and vigyan) generated by attachment are the root cause of sorrow. "The statement of Dhammapada is absolutely logical that this world is like a burning house, then what laughter can there be in it? And what joy should be celebrated?"[2] If the human race in the present era will imbibe this noble truth, then only it will be free from unnecessary worries and tensions and their mind will be able to become calm and pure.

In the second noble truth (communities of sorrow), Buddha investigated the causes of sorrow and explained that if there is sorrow then there is a reason for it too. "Mahatma Buddha has clarified these through twelve Nidanas. According to him, taking a body, which is called caste, the cause of caste is the tendency to take birth, which is called Bhava. The cause of Bhava is the desire to stick to the object, which is called Upadana. The cause of Upadana is the desire to enjoy the object, which is called Trishna. The cause of Trishna is the attainment of pleasure through the senses, which is called Vedana. The cause of Vedana is the contact of the senses with the objects, which is called Sparsh. The cause of touch is the

five sense organs and the mind, which is called Shadayatana. The cause of Shadayatana is the mind and body of the fetus, which is called Nam-Rup. The cause of Nam-Rup is consciousness or Vigyan, without which the development of the fetus is not possible. The cause of Vigyan is the sanskars of the previous birth. The cause of sanskars is ignorance."[3] Considering momentary, painful and despicable objects as permanent, pleasant and useful is ignorance. Mahatma Buddha If we evaluate the concept of twelve diagnoses propounded by Buddha in the context of the problems of the present time, and then it becomes clear that all material problems arise due to ignorance. Due to ignorance of the transience of the world, man considers his own existence, the soul, to be external, and starts thinking that all the means of happiness are external. Therefore, he craves for more and more happiness, and in this desire, he gets afflicted with many types of worries and tensions. He is not able to know that material happiness is momentary and perishable, which in the course of time create emptiness and sadness. Therefore, it can be said that until a man's life does not give up dreams, desires and ambitions, the end of suffering is not possible.

In the third noble truth (Dukh-Nirodha), Buddha has explained the end of suffering after explaining the causes of suffering. According to Mahatma Buddha, ". The noble truth of Dukh-Nirodha is the name of complete detachment from that desire. This is the renunciation, liberation and analaya (not giving place) to that desire."[4]Similarly, it is said in Vasetthausut, "The one who conquers that terrible desire, sorrows go away from him like drops of water from a lotus leaf. The roots of desire are dug out so that the tempting one does not grind you again and again"[5]. It is also said in Dhammapada, 'Nishvanam Param Sukham'. This makes it clear that in Nirvana, not only all desires, lusts and ambitions disappear, but man also experiences complete peace and happiness. According to Buddha, Nirvana is not an indicator of any state after death, but it is an indicator of the destruction of the tendencies born of desire, which is possible in this life itself. In the present era, this noble truth teaches that man has to overcome his desire through various means. Leaving aside worldly pleasures, one should work with devotion, faith and devotion for the betterment of society, world brotherhood and world peace So that along with practical and material welfare of mankind both the external and internal mind becomes peaceful and pure. In the fourth noble truth (Dukh Nirodha gamini Pratipada), Buddha has justified the Madhyama Pratipada i.e. the middle path. In the words of Buddha himself, 'O monks', a person who abandons the world and walks on the path of retirement should not indulge in

both the ends. Which two ends? One end is to have attachment with the desire for enjoyment in the desired objects. This takes man away from spirituality, is unrighteous and causes harm. The second end is to give pain to the body. This too causes sorrow, unrighteousness and harm. A man who indulges in these two ends can never cross the ocean of existence. The path of his salvation is the middle path, leaving aside these two ends. Buddha attained this Ashtangik path through true self- experience. According to him, only by making life proper can we get rid of sorrows.

ASHTANGIK MARG OF BUDDHAISM PHILOSOPHY

Samyak Drishti is the basic element of wisdom. Man's physical, verbal and mental actions are of two types - skillful and unskillful. Knowing both of them well is the right view. "Details of these deeds have been given in Majjhima Nikaya. Unskillful deeds include killing living beings, stealing, adultery, lying, gossip, backbiting, harsh words, blabbering, greed, vyapaad (counter- violence) and false perception."[6] These are the ten skillful deeds. Such as non- violence, non- stealing, non-adultery, unkind words, untruthful words, unspeakable words, non-delirium, non-greed, non-counter violence, unfalsity are the ten skillful deeds. Greed, fault and attachment are considered to be the root of bad luck. On the contrary, non- greed, goodness and non-attachment are considered to be the root of good luck. Having proper knowledge of these deeds is the right view. With Samyak Darshan, a man gets the knowledge of inauspicious deeds. After this, he takes a Samyak Sankalp that he will not do these inauspicious deeds. He will renounce worldly attachment and lust and will not hate anyone. He will live his life with friendship, compassion and harmony with all living beings. Right speech means to refrain from lying, backbiting, harsh words (ferocious words) and nonsense (babble). Words that hurt the hearts of others, words that are harsh, that criticize others, and are useless nonsense should never be used. Truthful and sweet words are right speech. False speech and abusive language disintegrate the organization of society and lead to quarrels and violence. This creates a feeling of unrest in the mind. Therefore, in the present times, a man should always speak the truth, sweet words and sweet words. This can calm his mind and the society can also prosper. According to Buddhist philosophy, it is mandatory for every human being to perform five deeds. These are “non- violence, truth, non- stealing, celibacy, non- consumption of intoxicants like alcohol etc.”[7] This is called Panchsheel. In the words of Dhammapada, a person who abandons these digs his own root.

Victory over oneself is the ultimate means of eternal peace for man. Following the right deeds is absolutely necessary for the progress and development of mankind.

Samyak Aajeev means the method of earning livelihood in a just manner so that the society is not harmed. Buddha's thoughts regarding livelihood have been collected in "Lakkhan Sutra". In which the following livelihoods have been called tajya such as “cheating of scales, cheating of weights, cheating of mana (measurement), bribery, deprivation, ungratefulness, sachiyog (cunningness), slaughter, bondage, robbery, livelihood of looting etc.”[8] Even in the present time, all these livelihoods are considered crimes in front of society and law. But despite this, corruption, underweighting, taking bribe, cheating and looting are increasing in the society today. These problems can be solved only when all the people of the society live their lives with a proper livelihood So that the society can progress and develop in a balanced manner. If the means of livelihood are healthy and beneficial for the society, then only the human mind will be able to remain calm and free from tensions. Samyak Vyayam (right exercise) is necessary to control the senses. "Mahatma Buddha has propounded four mental efforts in this regard, such as not giving an opportunity to bad thoughts to come to mind, destroying bad thoughts that have come to mind, trying to generate good thoughts that have not yet arisen in mind and trying to increase the good thoughts that have arisen in mind and bring them to perfection. This is called SamyakVyayam."[9]Samyak Smriti is to awaken one's conscience by observing the ephemeral and painful state of the world, and to keep one's mind and senses free from various bondages by repeatedly observing the painful and unpleasant sensations of the body. Samyak Smriti is the state of Samadhi that can be achieved only through Samyak Samadhi. To be free from the feeling of 'I' in the conscious form is Samyak Samadhi. In this state, man gets self- knowledge. He becomes illuminated by the light of knowledge and concentrates on the welfare of mankind. All his sorrows are destroyed. Thus, the Ashtanga path is considered to be the best of all the paths. In this path, right vision, right resolution creates right wisdom. Virtue requires proper words, actions and livelihood. To reach the level of Samadhi, proper exercise and proper memory are essential. In Buddhism, virtue, samadhi and wisdom are considered to be the three great elements. Wisdom can be awakened through virtue and meditation. so that the root ignorance of the cycle of death can be destroyed. The main goal of the seeker is the attainment of this wisdom.

CONCLUSION

In conclusion, Buddhist philosophy is quite capable of solving the physical and human problems of the present time. The principles of the four noble truths, the eightfold path, the twelve diagnoses and the five virtues suggested by Mahatma Buddha are undoubtedly capable of keeping the external and internal mind of man calm. By following the moral eightfold path described by him, man can lay the foundation of a restrained and righteous life. This will help him to relieve his worries and stress and make him happy. Following the teachings of Mahatma Buddha, man can diagnose the root causes of suffering, ignorance and craving, by awakening his subjects. He can become a lamp Himself and illuminate Himself. At the same time, by abandoning ten unskilled actions and adopting skilled actions, one can get rid of stresses and attitudes. As Mahatma Buddha has also said, "O monks, you must make an effort, hearing precepts alone can never prevent suffering. The Tathagata's job is only to show the path, it is your job to follow that path. No other philosophy can teach more hard work and self- reliance.

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HOLISTIC EDUCATION THROUGH THE LENS OF THE SELF: CONNECTING THE BHAGAVAD GITA, PSYCHOLOGY AND NEP 2020

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ABSTRACT

In a world driven by material success, education often overlooks emotional, moral and spiritual development. This paper highlights the importance of self-concept in promoting holistic education, particularly through UNESCO's pillar of "Learning to Be". Integrating insights from modern psychology and the Bhagavad Gita, it explores how self-awareness, self-efficacy and spiritual wisdom support personal well-being and authentic living. The paper also discusses India's NEP 2020 and its emphasis on value-based education. It concludes that true education must balance cognitive development with inner growth to prepare learners for life, not just livelihood.

KEY WORDS: Bhagavad Gita, Holistic Education, NEP 2020, Self-concept.....

INTRODUCTION

In today's fast-paced and competitive world, the relentless pursuit of materialistic success often overshadows the essence of self-awareness and inner-fulfillment. The result is a growing disconnect from one's own self, family, and community. This paper addresses the consequences of such self-alienation, identity crisis and erosion of values. Moreover, it also emphasise that real treasure lies within understanding, nurturing, and realizing the inner self. Ancient spiritual traditions, particularly those found in the Bhagavad Gita, have long advocated self-discovery, self-realization, and self-actualization as the keys to happiness and well-being (Bhagavad Gita, 6.5). The recent National Education Policy 2020 (NEP 2020) of India has emphasized similar values by promoting holistic and value-based education.

The modern education system is increasingly focused on cognitive development and measurable outcomes. According to the UNESCO Report (1996), education should be based on four pillars: learning to know, learning to do, learning to live together, and learning to be. UNESCO gives details:

- **Learning to Know**: Centres around the acquisition of knowledge. Most educational systems focus on syllabus completion and performance in examinations.

- **Learning to Do**: Involves skill development, but is limited to students in vocational or technical programs.
- **Learning to Live Together**: Often overlooked despite its critical role in multicultural, multilingual societies.
- **Learning to Be**: Receives the least attention. This pillar is essential for developing personality, moral values, creativity, and emotional intelligence.

However, current educational practices heavily emphasize the first two pillars while neglecting the latter, particularly "learning to be". Without emphasis on "learning to be," education remains incomplete. As a result, the chaoses in society are becoming more common. A good doctor or engineer is not a good father or husband. Children are abandoning their parents in old age. Living in society is becoming worse and worse. At personal level, people are becoming more and more psychologically ill. Depression, anxiety and stress are order of the day.

In this dark hour, Shrimad Bhagavat Gita not only emphasises on the first two pillars but also last two pillars. The Bhagavad Gita emphasizes the importance of knowledge (jnana), action (karma), and devotion (bhakti) as integrated paths to holistic development (Bhagavad Gita, 3.3). Thus Bhagavat Gita shows us the path of holistic development through true education. True education should help individuals discover their real identity and inner capabilities. In alignment with this, NEP 2020 advocates for education that develops not only cognitive capabilities but also social, ethical, and emotional well-being (Ministry of Education, 2020).

Holistic development starts with the understanding of the self or our true identity. The concept of "self" has gained importance in modern psychology and education. In psychology, the *self* is a multidimensional construct encompassing one's thoughts, feelings, and perceptions about themselves. It includes various components:

- **Self-concept**: This refers to the individual's perception of themselves in different areas of life, including academic, social, emotional, and physical domains (Rogers, 1959).
- **Self-esteem**: It relates to the evaluative aspect of the self — how positively or negatively a person feels about themselves (Coopersmith, 1967).

- **Self-efficacy**: Introduced by Bandura (1977), self-efficacy refers to a person's belief in their ability to perform tasks and achieve goals.
- **Ideal self and real self**: Rogers (1959) also distinguished between the *ideal self* (how one would like to be) and the *real self* (how one actually is). A greater alignment between the two promotes psychological well-being.

Psychologically, the development of the self begins in early childhood and is shaped by social interaction, culture, and life experiences. Erikson's stages of psychosocial development emphasize identity formation as a key developmental task (Erikson, 1968).

In educational settings, the concept of self significantly impacts student motivation, engagement, and achievement. Key dimensions include:

- **Academic self-concept**: Refers to a student's perception of their own academic ability (Marsh & Shavelson, 1985). A positive academic self-concept leads to higher motivation and better academic performance.
- **Self-regulated learning**: Learners who have a strong sense of self are more likely to take responsibility for their own learning, set goals, and monitor progress (Zimmerman, 2002).
- **Teacher's role in shaping self**: Teachers influence students' self-concept through feedback, classroom climate, and expectations. Positive reinforcement and a supportive learning environment enhance self-esteem and self-efficacy (Hattie, 2009).

The idea of *self* is also central to constructivist and humanistic approaches to education, where learners are viewed as active participants constructing knowledge through experiences that reflect and shape their identity.

The *Bhagavad Gita*, a key philosophical scripture of Hinduism, offers a profound and timeless exploration of the **concept of the self (Ātman).** Unlike modern psychological theories, the Gita presents a spiritual and metaphysical understanding of the self that transcends the physical body and mind.

CONCEPT OF SELF IN THE BHAGAVAD GITA

1. The Eternal and Imperishable Self (Ātman)

The *Gita* describes the self (Ātman) as eternal, unchanging, and indestructible. It is distinct from the body, mind, and intellect. Lord Krishna, in his discourse to Arjuna, says:

"The self is never born, and it never dies; it is not slain when the body is slain" *(Bhagavad Gita 2.20)*

This verse highlights the **immortality and continuity of the self**, asserting that death affects only the physical body, not the true self.

2. Self vs. Body and Mind

The Gita emphasizes that our **true identity** is not the body (which perishes) or the mind (which fluctuates), but the self which is a pure consciousness:

"As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones."*(Bhagavad Gita 2.22)*

This allegory illustrates reincarnation and the transcendence of the self over bodily change**.**

3. The Self as Witness and Non-Doer

The *Gita* presents the self as a silent witness—uninvolved in action, even as the body acts:

"He who sees inaction in action, and action in inaction, is wise among men..." *(Bhagavad Gita 4.18)*

Here, Krishna reveals that self-realization leads to detachment from the fruits of action **and to an understanding of the self as not the true doer but the** observer**.**

4. Self-Knowledge as Liberation

Self-knowledge (Ātma-jñāna) is considered the key to **moksha** (liberation). Knowing one's true self frees a person from the bondage of karma and cycles of birth and death:

"When a man sees all beings as the self and the self as all beings, he never turns away from it." *(Bhagavad Gita 6.29)*

This reflects the **non-dualistic (Advaita)** vision where self and universe are seen as one.

ROLE OF SELF-CONCEPT IN HOLISTIC EDUCATION: FOCUS ON "LEARNING TO BE"

1. Understanding Holistic Education and "Learning to Be"

Holistic education is an approach that aims at developing every aspect of a learner—intellectual, emotional, social, physical, artistic, creative, and spiritual. The Delors Report by UNESCO (1996) identifies the fourth pillar, Learning to Be**,** emphasises personal development, self-awareness, creativity, and responsibility, all of which are intimately linked to the concept of *self*.

"Education must... contribute to the all-round development of each individual – mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality." *(UNESCO, 1996, p. 85)*

2. Role of Self-Concept in "Learning to Be

Self-concept is a person's perception of themselves, encompassing beliefs, attitudes, and values. A healthy self-concept fosters self-respect, confidence, and moral grounding**,** which are crucial for becoming a fully functioning human being (Rogers, 1969). "The development of a self-concept is essential to the formation of personal identity and moral consciousness" *(Rogers, 1969).*

Holistic education encourages self-awareness and emotional regulation, which stem from a strong, coherent self-concept. Goleman (1995) argues that emotional intelligence, a core part of "learning to be," relies heavily on the individual's understanding of their own emotions and sense of self. "Self-awareness—recognizing a feeling as it happens—is the keystone of emotional intelligence" *(Goleman, 1995, p. 43)*

A strong self-concept supports independent thinking and self-directed learning. Learners who know themselves can make informed decisions, manage learning paths, and take responsibility for their growth (Knowles, 1980).

Self-concept nurtures authenticity**,** enabling learners to explore their passions and think creatively. According to holistic educators, only through knowing the self can a person express their full potential (Miller, 2000).

CONCLUSION

In an era marked by technological advancement and material pursuit, education must move beyond rote learning and standardized achievement to embrace the holistic development of the human self**.** This paper has explored how the erosion of self-awareness and inner harmony is contributing to a growing identity crisis, social disintegration, and emotional distress. The urgent need of the hour is to realign educational aims with the four pillars of learning as envisioned by UNESCO (1996), particularly the often-neglected pillar of *"Learning to Be."*

The concept of self**,** rooted in both modern psychological theories and ancient spiritual wisdom like the *Bhagavad Gita*, provides the foundation for transformation. While contemporary psychology offers insight into self-concept, self-esteem, and self-efficacy as drivers of personal growth and motivation, the *Bhagavad Gita* presents a deeper spiritual

lens through which the self is viewed as eternal, divine, and capable of liberation through self-realization. When these perspectives are integrated into educational frameworks, they foster not only academic success but also personal wholeness, moral character, and social responsibility.

The National Education Policy 2020represents a progressive shift toward this vision by encouraging value-based, experiential, and inclusive education. It aligns with both psychological and spiritual dimensions of selfhood, emphasizing emotional, ethical, and intellectual growth. Teachers, as facilitators of this vision, play a critical role in shaping learners' self-concept and enabling environments where students can thrive not just academically, but as authentic, balanced, and compassionate individuals.

Thus, education that prioritizes *learning to be*—grounded in self-awareness, inner discipline, and connectedness with others—holds the key to resolving the deep-rooted crises of our time. Only when individuals are in harmony with themselves can society progress toward lasting peace, justice, and well-being.

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IMPORTANCE OF HISTORY IN EDUCATION

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ABSTRACT

History plays a vital role in education, serving as a bridge between the past and the present. It enables students to understand the development of societies, cultures, and political systems, providing a context for the world they live in today. Through the study of history, learners develop critical thinking skills, the ability to analyze complex issues, and an understanding of cause-and-effect relationships. History education fosters a sense of identity and continuity, helping individuals and communities to connect with their heritage. Moreover, it promotes empathy by exposing students to diverse perspectives and experiences. By understanding historical events and patterns, students can make informed decisions and contribute thoughtfully to contemporary issues. Thus, history is not merely a record of the past but a dynamic tool that shapes informed and engaged citizens.

KEY WORDS: History, Importance, Study, Role, Education.....

INTRODUCTION

According to Mark Bloch," History is the mother of all subjects."

History is more than just a subject in school. It's a window into the past that reveals the patterns and events that have shaped our world today. From the rise and fall of great empires to ground-breaking scientific discoveries, history is an essential element in understanding who we are and where we come from. Discover why learning about history matters now more than ever before, as we explore the importance of history in education.

WHY DO WE STUDY HISTORY?

It's a question that many students ask, and the answer isn't always clear. Some might see history as nothing more than a list of dates and events to memorize for exams, while others view it as fascinating stories about the past. At its core, studying history is crucial because it allows us to understand how our world got to where it is today. By examining how people lived in the past and how societies have evolved over time, we can gain insights into current social and political issues.

History also teaches us important lessons about human nature – both good and bad. We can learn from the successes and failures of those who came before us, helping us avoid repeating mistakes or making better decisions in similar situations. Moreover, studying history helps develop critical thinking skills by teaching us to analyze sources critically, evaluate evidence objectively, make connections between different events throughout time periods (or even countries), compare different perspectives on an issue or situation etc.

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ROLE OF HISTORY IN EDUCATION

History plays a crucial role in education for several reasons:

1. **Understanding Human Experience:** History allows students to explore the vast tapestry of human experiences, from the earliest civilizations to modern times. By studying history, students learn about the triumphs and tragedies, innovations and setbacks that have shaped societies.
2. **Cultural Awareness and Identity:** History education fosters an understanding of cultural heritage and identity. It helps students appreciate the diversity of cultures and traditions, recognizing both commonalities and differences among them.
3. **Critical Thinking and Analytical Skills:** Analyzing historical events, understanding cause and effect, and evaluating different interpretations of the past develops critical thinking skills. Students learn to assess sources, distinguish between facts and opinions, and make informed judgments.
4. **Moral and Ethical Understanding:** History provides context for moral and ethical discussions. By studying events like wars, revolutions, and social movements, students can grapple with complex moral questions and learn the importance of justice, human rights, and ethical decision-making.
5. **Informed Citizenship:** Knowledge of history is essential for responsible citizenship. It helps students understand the origins of current social, political, and economic systems, fostering informed participation in civic life.

6. **Lessons from the Past:** History offers lessons that can help avoid the mistakes of the past. Understanding historical patterns, such as the rise and fall of empires, economic crises, or the consequences of certain policies, can guide decision-making in the present and future.
7. **Global Perspective:** History education broadens students' perspectives by exposing them to the interconnectedness of global events and the impact of international relations. This helps them develop a more comprehensive view of the world and their place within it.
8. **Inspiration and Role Models:** History is filled with stories of individuals and groups who have overcome adversity, fought for justice, or made significant contributions to society. These stories can inspire students to take action and make positive changes in their own lives and communities.

THE BENEFITS OF LEARNING HISTORY

- The study of history offers numerous benefits that make it an essential subject in any educational system. Learning about the past allows us to understand how our society became what it is today and how we can shape its future.
- One of the primary benefits of learning history is developing critical thinking skills.
- History provides students with opportunities to analyze, interpret, and evaluate information from various sources. By doing so, they learn to distinguish between facts and opinions and develop a more nuanced perspective on complex issues.
- It also improves communication skills. Studying history involves reading, writing, speaking, and listening. Students must be able to express their thoughts clearly and coherently when presenting arguments or discussing historical events with others.
- Studying history promotes empathy for people from different cultures or backgrounds. It helps us recognize commonalities between ourselves and others while also highlighting differences that should be celebrated rather than feared.
- Understanding the lessons of history can help prevent repeated mistakes in the present or future by providing context for current events such as wars or conflicts around the world.
- Learning history provides invaluable insights into human nature and societies throughout time which are crucial for building a better tomorrow.

- History is a subject that helps us understand different societies, ideologies, systems, cultures and governments.

SIGNIFICACE OF HISTORY FOR THE EDUCATED CITIZENS

Without history, a society shares no common memory of where it has been, what its core values are, or what decisions of the past account for present circumstances. Without history, we cannot undertake any sensible inquiry into the political, social, or moral issues in society. And without historical knowledge and inquiry, we cannot achieve the informed, discriminating citizenship essential to effective participation in the democratic processes of governance and the fulfillment for all our citizens of the nation's democratic ideals.

CONCLUSION

Overall, history is not just about memorizing dates and events; it's about understanding the forces that have shaped the world we live in and using that knowledge to navigate the present and future effectively.

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