

Nurturing Values in Modern India: Bridging Indian Knowledge Systems Through Language Learning

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Abstract—Contemporary India is struggling with an intense crisis of values, marked by increasing materialism, ethical decline, social disintegration, and a widening disconnect between modern education and cultural roots. This paper investigates the Indian Knowledge System (IKS) as a great storage of timeless wisdom, encompassing philosophy, ethics, sciences, arts, and environmental stewardship, to revitalize societal morals. Drawing mostly from the National Education Policy (NEP) 2020, which advocates holistic development through cognitive, social, ethical, and emotional domain, the study advance language education as a pivotal vehicle for integrating IKS into school curricula. As bearers of culture, identity, and worldviews, language subjects especially help to install values by fusing linguistic skill with moral development. The paper identifies fundamental principles for Indian students grouped into ethical (e.g., dharma, Satya, ahimsa, seva), constitutional (e.g., liberty, equality, fraternity, justice, pluralism), cultural (e.g., social cooperation, resilience, environmental responsibility), and life values (e.g., critical thinking, inventiveness, self-awareness), as well as in heritage, respect for variety, multilingualism. Together with multilingualism and mother tongue education, traditional literature including Panchatantra stories, epics like Ramayana and Mahabharata, regional writings, and folk tales helps to pass on these values effectively. The study investigates the interface between IKS, language teaching, and value education by means of practical methods including discussion-based learning, narrative, imaginative responses, and integrated evaluation. It proposes a thorough plan for whole-child development while also addressing problems with implementation including teacher readiness and resource limits. Rooted in India's rich past, this approach equips pupils for world citizenship by encouraging ethical citizens who combine modernity with tradition and help to create a harmonic, sustainable society.

Index Terms—Indian Knowledge System, Value Education, NEP 2020, Language Education, Cultural

Values, Holistic Development, Ethical Values, Multilingualism

I. INTRODUCTION

India is a nation with an enduring civilizational history and traditions recognized by humanity. Although scontemporary Western scholars estimate the civilization to be at least 5,000 to 8,000 years old, indigenous sources and belief systems in India trace it back to a much more ancient era, nearly beyond recorded time. Despite these differing views, a country with such an extensive history is bound to have gathered considerable knowledge throughout its long existence (Mahadevan et al., 2022). But In spite of having an extensive history, India is a abode of values but in this Modern time our country faces the challenges of swift technical development and globalization while battling a growing crisis of values. A widespread ethical deterioration results from the quest of material gain frequently overshadowing moral considerations. The country's fast industrialization has unintentionally created a cultural dissonance that shows itself as growing consumerism, moral decline, social disintegration, and a widening gap between formal education and traditional knowledge. This shows contends that a practical route to moral renewal is provided by the Indian Knowledge System (IKS), an extensive collection of philosophical ideas, ethical frameworks, scientific temper, artistic expressions, and ecological consciousness.

The National Education Policy (NEP) 2020 is a game-changing document that clearly supports the incorporation of IKS into regular education, presenting language learning as a crucial means of transmitting values rather than just a skill-acquisition exercise. Language education is essential for holistic

development since it uniquely engages the cognitive, social, ethical, and emotional aspects of a child's personality, in contrast to STEM topics that only address cognitive domains. This paper argues that Indian schools can develop a generation that balances modernity and tradition by strategically integrating IKS into language curricula through mother-tongue instruction, multilingual pedagogies, and traditional literature. This will produce morally grounded citizens who are ready for both national and global citizenship.

II. OBJECTIVE OF THE STUDY

- Analyse the present value crisis in India marked by materialism, ethical decline, social disintegration, and cultural disconnect.
- Explore the Indian Knowledge System (IKS) as a source of timeless wisdom and a solution to the moral crisis.
- Examine the NEP 2020 vision for holistic development and the integration of Indian ethos in education.
- Highlight the role of language education in embedding IKS and value education in the school curriculum.
- Identify key ethical, constitutional, cultural, and life values from IKS essential for students' character formation.
- Suggest practical methods and pedagogical strategies using traditional literature and innovative language teaching for value transmission.
- Discuss implementation challenges and propose strategies to overcome them.

III. THE CRISIS OF VALUES IN MODERN INDIA

The story of 21st-century India is contradictory. The social fabric is in danger due to a quiet loss of fundamental values, even as GDP growth and internet usage expand. The effects are especially serious for schoolchildren raised into this hyper-consumerist environment.

- Increasing Materialism and ethical decline - Indian youth's goals have been altered by globalized media ecosystems and relentless consumer marketing, which have fostered a worldview that views material accomplishment as

the primary measure of success. According to research, young Indians' exposure to influencer marketing, social media advertising, and celebrity lifestyles promotes brand awareness and the development of consumption-driven identities. Chawla and Sondhi (2020). Academic dishonesty, cyberbullying, and contempt for elders are becoming more common in educational settings as a result of this materialistic perspective, which encourages ethical compromise. Transactional relationships—where even friendships are sometimes assessed through utilitarian lenses—have replaced the traditional Indian emphasis on nishkama karma (selfless activity).

- Social disintegration and loss of community-nuclear setups are replacing traditional joint family arrangements, which were the main value-incubators. Joint families now make up only 16% of households, down from 30% in 1991, according to the Census of India (2011). Folk wisdom, customs, and community ethics have been less successfully passed down over the generations as a result of this structural change. Children are growing up in more solitary, screen-mediated surroundings, which reduces their capacity for empathy, social collaboration, and cultural rootedness. The natural channels via which ideals like paraspar sahayog (mutual cooperation) and sahaajta (social peace) were historically absorbed have been cut off by the demise of neighbourhood collectives, community festivals, and oral storytelling customs.
- Widening disconnect between modern education and cultural roots- The colonial legacy that prioritized Western epistemologies and devalued indigenous wisdom is to blame for the growing gap between contemporary education and India's cultural heritage. In order to produce clerks rather than culturally grounded thinkers, the British-introduced educational system placed a higher priority on memory and practical knowledge. The organization and content of modern education are still predominantly Western-centric, isolating students from their traditional beliefs and heritage despite curriculum improvements. According to Sondhi (2020), this educational approach has caused Indian adolescents to experience an identity crisis in which moral and cultural understanding are treated as secondary to global

consumerist ideals. Because of this estrangement, kids experience what academics refer to as "cultural dislocation," which leaves them technically proficient but morally and spiritually lost. The Indian Knowledge System (IKS), which is based on holistic, ethical, and experiential learning, must be revived in order to reconcile education with India's cultural ethos and restore the harmony of intellect and morals.

IV. INDIAN KNOWLEDGE SYSTEM: TIMELESS WISDOM FOR CONTEMPORARY SOLUTIONS

A vast and historic treasure mine of knowledge, the Indian Knowledge System covers a wide range of disciplines, including philosophy, science, art, and literature. It offers deep insights into the nature of reality, human existence, and the universe and has its roots in the Veda, Upanishads, and other ancient texts. With its ageless lessons and all-encompassing outlook on life, this knowledge system has had a significant impact on many facets of Indian culture and continues to inspire people all over the world. As one of the world's oldest civilizations, India has made significant contributions to the indigenous knowledge base that is gradually gaining recognition on a global scale. Many religions have their origins in India. India is the birthplace of Hinduism, Buddhism, Jainism, and Sikhism, which are practiced by 25% of the world's population. 600 BC saw the emergence of 62 new faiths. The advancement of many fields, including science, mathematics, astronomy, medicine, philosophy, education, cosmology, architecture, mining, visual arts, performing arts, and agriculture, has been greatly aided by this knowledge system. India is the oldest country with a rich cultural legacy. Vedic philosophical ideals are the foundation of our culture's elegance, which is why India is known as "Vishwa guru." The development of India's spiritual wealth was greatly influenced by the Vedas. It is commonly known that sages used Indian knowledge systems to help establish this unique country. The vast and rich Indian knowledge systems have their roots in the Vedas. Indian knowledge systems, which include six major Darshans (philosophies), fourteen Vidyas (reservoirs of knowledge), and sixty-four Kalas (specialized art and skill), are rich sources of ever-evolving information. Six sets of Darshanas present different perspectives as sophisticated logic for comprehension

and experience, and open knowledge systems for mature propositions. Four Vedas, four upavedas, and six Vedangas make up the 14 Vidyas. (Das, R. K. 2024).

- Philosophical and ethical foundation - IKS is fundamentally based on Darshanas (philosophical systems) that highlight Purusharthas, or the four objectives of life: moksha (liberation), Artha (financial success), Kama (desire), and dharma (righteousness). IKS maintains that dharma is the fundamental concept guiding all human actions, in contrast to Western utilitarianism, which places a higher priority on Artha. In direct opposition to hyper-individualism, the idea of Vasudhaiva Kutumbakam ("The world is one family") provides a strong framework for environmental stewardship and global ethics Acharya, N., & Solanki, P. D. (2025).
- Scientific temper and Environment stewardship- IKS is not anti-scientific, despite popular belief. Numerous scientific disciplines benefited greatly from the contributions of ancient India. The decimal system, the idea of zero, and developments in algebra and trigonometry (e.g., Aryabhata, Brahmagupta) were all part of mathematics. With accurate computations of planetary motions (e.g., Varahamihira), astronomy flourished. Ayurveda offered an advanced medical system that prioritized preventive care and total well-being. Remarkable inventiveness was also shown in the fields of metallurgy, civil engineering, and textile technology (Dharampal, 2000). These contributions demonstrate a scientific temper that was frequently entwined with ethical and philosophical considerations. Rigid empirical observation can be found in ancient books such as the Charaka Samhita (medicine), Sushruta Samhita (surgery), Arthashastra (economics and government), and Vaisheshika Sutras (atomic theory). Ecological consciousness is deeply rooted in the Pancha Mahabhuta theory (five components) and Rita (cosmic order) ideas, which teach that environmental peace and human success are inextricably linked. This means that schoolchildren will see science as a tool for sustainable coexistence rather than as a threat of nature (Baindur, M. 2015).

- Arts and Aesthetic as a Moral Discipline - IKS sees the arts (kala) as sadhana, or spiritual practice, rather than just amusement. The Natya Shastra of Bharata connects moral refinement with aesthetic feelings (rasa). Children who learn classical music, dance, or visual arts in their native tongues develop emotional self-control and an awareness of beauty that goes beyond materialism. In order to counteract the desensitization brought on by violent digital information, this fosters Samvedana (empathy) and Sahridayata (sensitive).

Importance of Indian Knowledge system in Child Development -3 The Indian Knowledge System (IKS) provides age-appropriate moral, emotional, and intellectual scaffolding, which is essential for fostering holistic child development. Through lullabies, folktales, and rhythmic play, traditional techniques like shishu pariposhana (nurturing care) promote socioemotional connection and cultural grounding in young children. The basis of nīti (moral conduct) is formed during the primary years by moral narratives and stories from epics such as the Panchatantra and Hitopadesha, which foster ethical thinking and empathy. Engaging with philosophical discourses from books such as the Upanishads and Bhagavad Gita during adolescence fosters higher-order thinking, reflection, and value-based decision-making. The holistic, child-centered approach envisioned in Indian educational philosophy, which views learning as a process of manasik (mental), shaareerik (physical), and aatmik (spiritual) growth, is consistent with such a developmental continuum. According to Sharma and Maheshwari (2022), incorporating IKS principles into school curricula promotes emotional intelligence, ethical values, and environmental awareness in addition to improving cognitive skills, which makes it especially appropriate for K–12 education in the Indian context.

V. THE NATIONAL EDUCATION POLICY (NEP) 2020 AND ITS VISION FOR HOLISTIC DEVELOPMENT

The National Education Policy (NEP 2020), which represents a major paradigm shift in India's educational system, is clearly positioned as a promoter of holistic development and the Indian Knowledge System (IKS). In order to help students develop a

strong sense of cultural pride and identity, the strategy specifically requests integrating India's rich, varied, and ancient systems into the curriculum at all educational levels (Mamgain, 2025; Chandel & Prashar, 2024). In order to nurture students' cognitive, ethical, and emotional skills, NEP 2020 promotes a change from memorization to a multidisciplinary, holistic approach, ensuring that IKS disciplines—such as yoga, Ayurveda, Indian mathematics, and philosophy—are woven into contemporary subjects (Srikala & Kumar, 2024). "Good human beings capable of logical thought and action, exhibiting compassion and empathy, courage and resilience, scientific temper and creative imagination, with firm ethical foundations and values" is the policy's stated goal (NEP 2020, Paragraph 4.6). This holistic approach emphasizes the development of the whole kid in a variety of ways, going beyond just academic success:

Cognitive domain:

The National Education Policy (NEP) 2020 shifts away from rote memorization by encouraging critical thinking, problem-solving, analytical reasoning, and creativity. It promotes teaching that is inquiry-based, discovery-based, and discussion-based, all of which are ideal for engaging with complex philosophical and ethical concepts drawn from the Indian Knowledge System (IKS).

Social Domain:

The policy places strong emphasis on responsible citizenship, communication skills, teamwork, and social awareness. By integrating IKS values such as respectful coexistence, community service (Seva), and cooperation, the education system can nurture social harmony, empathy, and collaborative learning among students.

Ethical Domain:

The NEP 2020 explicitly aims to instil "*fundamental duties and constitutional values, and a profound feeling of pride in and belonging to the nation, along with its rich, multifaceted, ancient as well as contemporary culture and knowledge systems*" (NEP 2020, Para 4.28). The integration of IKS within educational frameworks is therefore not only desirable but essential for fostering ethical development, aligning national values with cultural wisdom.

Emotional Domain:

The policy aims to develop self-awareness, resilience, emotional intelligence, and empathy. IKS myths, stories, and philosophical debates offer rich frameworks for comprehending human emotions, coping strategies, and the growth of inner strength.

This paper is made achievable in large part through NEP 2020. It officially states that "the rich history of ancient and eternal Indian knowledge and philosophy" must be incorporated into the curriculum in order to firmly ground education in Indian culture and values (NEP 2020, Para 4.28). Crucially, the strategy emphasizes that connecting learners to their cultural identity and knowledge base is equally as important as teaching them grammar and vocabulary. In order to achieve its holistic development aims, NEP 2020 fosters the use of language as the primary medium for exploring, comprehending, and internalizing the wisdom of IKS by placing a strong emphasis on multilingualism, mother tongue education, and the study of classical Indian languages.

VI. LANGUAGE EDUCATION: A PIVOTAL VEHICLE FOR INTEGRATING IKS AND VALUES

Language is a carrier of culture, identity, and worldviews as well for being a means of communication (Sapir-Whorf Hypothesis; Whorf, 1956). It transfers societal ideals from one generation to the next, affects thought, and carries historical memory. As a result, language instruction becomes a very important means of incorporating IKS into the curriculum and establishing moral principles.

NEP 2020's "3-language formula" and emphasis on mother-tongue education (Section 4.5) are revolutionary. It states: *"Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue"* (Ministry of Education, 2020). This policy acknowledges that conceptual clarity and value internalization occur most effectively in the language of emotional intimacy. By mandating Sanskrit and classical language options alongside modern Indian languages, NEP creates a linguistic bridge to IKS texts in their original semantic richness, avoiding dilution through translation.

As a culturally sensitive and inclusive teaching medium, language education is essential to integrating

the principles and knowledge of the Indian Knowledge System (IKS) into the curriculum. Schools can promote deeper engagement with indigenous literature, philosophical texts, and value-rich narratives by utilizing students' mother tongues, regional languages, and classical languages like Sanskrit in addition to English. This linguistic approach promotes the growth of identity, ethical reasoning, and cross-cultural understanding and is consistent with IKS's emphasis on context, narrative, and meaning-making.

Language studies are particularly ideal for this purpose for the following causes:

Direct Access to Cultural works: The majority of IKS are preserved in different Indian languages (Sanskrit, Tamil, Kannada, Hindi, Bengali, etc.), including philosophical treatises, scientific works, epic narratives, and folktales. Instead of depending only on secondary interpretations, language education provides students with the linguistic capacity to interact directly with these sources, either in their original form or through high-quality translations.

Thought and Expression Medium: Values are absorbed via introspection, dialogue, and expression; they are not just concepts that are abstract. These procedures are naturally encouraged in language arts classes. Students combine language proficiency with moral development by expressing their empathy for characters, analysing moral dilemmas in stories, and expressing their grasp of Dharma.

Identity Formation: Learning about one's cultural heritage through its languages strengthens a child's sense of identity and belonging. When children encounter stories, poems, and philosophical ideas in their mother tongue or an Indian language, it resonates more deeply, connecting them emotionally to their roots.

Cultivating Empathy and Perspective-Taking: Literature, a core component of language education, exposes students to diverse characters, situations, and ethical conflicts. By stepping into the shoes of others through narrative, students develop empathy and learn to view issues from multiple perspectives, a crucial skill for ethical decision-making.

Multilingualism as a Gateway: NEP 2020's emphasis on multilingualism and mother tongue education further enhances this potential (NEP 2020, Para 4.10). Learning multiple Indian languages opens up more repositories of IKS, broadening children's cultural and

ethical horizons. It teaches them to appreciate diversity not just in language, but in thought and tradition.

Engagement with Oral Traditions: Many aspects of IKS, particularly folk tales and traditional wisdom, are passed down through oral traditions. Language education, especially through storytelling and recitation, can revive and valorise these forms, making them accessible to students.

Through engaging with narratives, poetry, debates, and creative writing in their language classes, students do not just learn about values; they actively experience, internalize, and practice them. This makes language education an indispensable bridge between the ancient wisdom of IKS and the modern need for value-based education.

VII. FUNDAMENTAL VALUES FOR SCHOOL STUDENTS: A TAXONOMY

Based on IKS and constitutional ethos, four value clusters must be systematically developed:

Dharma (Righteous Duty)

The basic understanding of dharma is to live righteously and perform one's duty responsibly according to one's position and situation. For students, *dharma* means academic honesty, respecting teachers (*guru-shishya parampara*), and fulfilling responsibilities. The *Mahabharata's dharma-sankata* (ethical dilemmas) teach that right action depends on intention and context, developing moral reasoning.

Satya (Truthfulness): More than factual accuracy, *satya* is alignment of thought, speech, and action. The story of Harishchandra in *Markandeya Purana* demonstrates truth's supreme value. In language classes, students can debate: "Should you lie to save a life?"—engaging with *satya's* nuanced application.

Ahimsa (Non-violence): Extends beyond physical harm to non-violence in speech and thought. The *Jataka Tales* illustrate how harsh words wound deeper than weapons. Classroom activities analyzing bullying language or hateful social media posts make *ahimsa* relevant to digital citizenship.

Seva (Selfless Service): The *Bhagavad Gita* (Chapter 3) frames *seva* as *yajna* (sacred offering). School-based *seva* projects—tutoring younger students, community cleaning—taught through regional language narratives of saints like Kabir and Basava, transform service from obligation to cultural virtue.

Constitutional Values: The Democratic Imperative

Liberty, Equality, Fraternity: These French Revolution ideals are Indianized in the Constitution. Language texts can contrast Raja Ram Mohan Roy's writings (liberty) with Periyar's Tamil prose (equality) and Tagore's poems on universal brotherhood (*fraternity*). This shows constitutional values are not foreign implants but flowers of Indian intellectual soil.

Justice and Pluralism: The *Arthashastra's* concept of *dandaniti* (impartial justice) and Ashoka's Rock Edicts promoting religious tolerance (*pluralism*) provide indigenous anchors. Debating current events in classroom *shastrarthas* (discussions) using these frameworks builds constitutional literacy.

Cultural Values: Social and Ecological Consciousness
Social Cooperation (Sahakarya): The *Panchatantra* story of the doves escaping a net by flying together teaches interdependence. Group storytelling projects in mother-tongue languages where students collaboratively create narratives reinforce this value experientially.

Resilience (Sahansheelta): The *Ramayana's* depiction of Sita's fortitude or the Pandavas' perseverance teaches adversity management. Writing personal resilience diaries in regional languages helps students process challenges through culturally resonant metaphors.

Environmental Responsibility (Prakriti Raksha): The *Atharva Veda* hymn to Earth (*Prithvi Sukta*)—"Mata Bhumi Putro Aham Prithivyah" (Earth is my mother, I am her son)—instills ecological identity. Language lessons interpreting such verses make environmentalism a cultural duty, not just scientific fact.

Life Values: 21st Century Skills Through Indigenous Lens

Critical Thinking (Tarka-Vitarka): The *Upanishadic* dialogues (e.g., Nachiketa questioning Yama) model fearless inquiry. Unlike Western Socratic method, Indian *tarka* respects the guru while encouraging doubt. Language classes can replicate this through questioning texts rather than accepting authority.

Inventiveness (Rachnatmakta): The *Jugaad* innovation culture has roots in IKS's *prayogashila* (experimental) approach. The *Shulba Sutras'* geometric innovations for altar construction can inspire math-language integration projects, fostering creative problem-solving.

Self-Awareness (Atma-Vichara): The *Yoga Sutras'* *svadhyaya* (self-study) is taught through

autobiographical writing in mother tongue. This builds emotional intelligence and identity clarity.

Heritage and Diversity Respect: Learning multilingual folk songs from different states makes diversity tangible. When a Punjabi child sings a Tamil *lullaby*, they experience cultural empathy viscerally.

VIII. TRANSMISSION THROUGH TRADITIONAL LITERATURE: A VALUE-MAPPING FRAMEWORK

Panchatantra: The Ethics of Pragmatic Wisdom

In a straightforward yet beautiful way, the Panchatantra stories examine a variety of topics, including as philosophy, psychology, politics, music, astronomy, human relationships, etc. Because of this, it is a unique novel and a rare piece of literature. It makes an effort to explain how to comprehend other people, how to locate dependable and trustworthy friends, and how to softly and effectively overcome obstacles and problems. their intelligence. Additionally, it teaches how to live in harmony and peace despite dishonesty, hypocrisy, and other issues in life. (Panchatantra, 1979; Sharma & P. V., 2020; Hertel, 1915)

- Value: *Mitralabha* (gaining friends) teaches cooperation.
- Language Activity: Students role-play stories in regional languages, then rewrite endings discussing alternative ethical choices. This develops linguistic creativity and moral reasoning simultaneously.
- Specific Example: The story of the dove, mouse, crow, and tortoise escaping the hunter's net teaches that unity in diversity transcends differences. Classroom discussion in Hindi: "क्या आपके स्कूल में अलग-अलग धर्मों के बच्चे एक जैसे काम कर सकते हैं?" (Can children of different religions work together like the animals?) bridges ancient wisdom to contemporary pluralism.

Epics: Ramayana and Mahabharata as Moral Compasses

Ramayana: Ideal-centric (*maryada purushottam*). Values taught:

- Dharma: Rama's exile obedience

- Seva: Lakshmana's brotherly service
- Environmental care: Rama's alliance with Vanaras (forest dwellers) models eco-solidarity

Language Integration: Students compose *vritti* (commentary) on Sita's agni-pariksha, debating gender justice using constitutional and ethical lenses. This teaches critical reinterpretation of tradition.

Mahabharata: Dilemma-centric. The *Bhagavad Gita*'s Chapter 2 on *Sankhya Yoga* introduces detached action. Classroom activity: Students write diary entries as Arjuna, articulating their modern dilemmas (exam pressure, peer competition) in their mother tongue, applying Krishna's advice. This personalizes philosophical abstraction.

Regional Writings: Localizing Universal Values

Tamil *Tirukkural*: Thiruvalluvar's couplets on *arivu* (wisdom) and *anbu* (love) provide concise ethical aphorisms. Memorizing and illustrating *kurals* builds bilingual proficiency and ethical clarity.

Bengali *Lal Majhi*: Sukumar Ray's nonsense verse teaches subversive thinking—questioning authority through humor. Analyzing such texts develops creative criticism.

Marathi *Sant Sahitya*: Tukaram's *abhangs* on *seva* and equality democratize spirituality. Singing and discussing these in Marathi makes social justice a lived cultural experience.

Folk Tales and Oral Traditions: Democratizing Knowledge

Folk tales (*lok kathas*) transmitted in dialects contain subaltern wisdom. The Rajasthani tale of *Bijji* (a woman outwitting a tyrant) teaches gender agency. Recording grandparents' folk tales in their native dialect for a class anthology preserves linguistic diversity and transmits resilience narratives.

IX. PEDAGOGICAL METHODS: TRANSFORMING LANGUAGE CLASSROOMS INTO VALUE LABORATORIES

Discussion-Based Learning (Shastrartha)

Modeled on ancient debate traditions, this method involves:

- Procedure: Present an ethical dilemma from a text (e.g., Was Karna's loyalty to Duryodhana justified?). Students argue in Sanskrit/Hindi/regional language, using textual evidence.
- Value Outcome: Develops critical thinking, dharma-application, and respectful dissent.
- Language Outcome: Enhances argumentative writing, vocabulary, and rhetorical skills.

Narrative Pedagogy (Katha-based Learning)

Storytelling is central to IKS. Teachers become *kathavachaks* (narrators):

- Technique: Use *kadhai-kalam* (story-drawing) where students draw scenes while narrating in mother tongue, then write descriptive paragraphs.
- Value Outcome: Builds empathy, imagination, and cultural identification.
- Language Outcome: Improves narrative structure, adjective use, and sequential thinking.

Imaginative Response (Rachnatmak Abhivyakti)

Students reimagine classical texts in modern contexts:

- Activity: Rewrite the *Panchatantra's The Lion and the Mouse* as a story about bullying in school, maintaining the original moral but using contemporary language.
- Language Outcome: Develops creative writing, genre adaptation, and metaphorical thinking.

Integrated Evaluation (Samagra Mulyankan)

Assessment must evaluate both linguistic and value internalization:

- Rubrics: Grade essays not just on grammar but on ethical reasoning depth, cultural sensitivity, and empathy expression.
- Portfolio Assessment: Maintain *Charitra Patra* (Character Portfolio) documenting *seva* activities, self-reflections on values learned, and multilingual projects.
- Peer Review: Students evaluate each other's moral reasoning in group discussions, fostering collective ethical growth.

X. IMPLEMENTATION PLAN AND SYSTEMIC CHALLENGES

Phased Implementation Roadmap

Phase 1 (Foundation): Grades 1-5

- Medium: Mother-tongue instruction mandatory.
- Content: Panchatantra, folk tales, rhyming *shlokas*.
- Teacher Training: 3-month *IKS-language integration* certificate programs.

Phase 2 (Consolidation): Grades 6-8

- Medium: Bilingual (mother tongue + English).
- Content: Simplified *Ramayana*, *Mahabharata* episodes, *Tirukkural*.
- Pedagogy: Introduction to *shastrartha* and project-based learning.

Phase 3 (Application): Grades 9-12

- Medium: Multilingual flexibility.
- Content: *Bhagavad Gita* philosophy, constitutional debates, comparative IKS-Western philosophy.
- Pedagogy: Research projects, community *seva* documentation, creative reinterpretations..

XI. SYSTEMIC CHALLENGES

Teacher Readiness: Most teachers are products of the colonial education system, unfamiliar with IKS. A massive retraining initiative is needed. The NCTE (National Council for Teacher Education) must mandate IKS components in B.Ed. curricula and provide online resource portals with lesson plans.

Resource Constraints: Quality IKS materials in regional languages are scarce. The National Book Trust and Sahitya Akademi must commission child-friendly IKS readers with parallel English translations. Digital platforms like DIKSHA should host IKS-language modules.

Assessment Mismatch: Board exams prioritize content recall over value reflection. The CBSE and state boards must redesign language papers to include ethical reasoning questions and portfolio evaluation.

Parental and Bureaucratic Resistance: Urban parents view IKS as "regressive." Advocacy through parent orientation programs demonstrating IKS's scientific and global relevance is crucial.

Political Communalization: IKS must be presented as a pluralistic, pan-Indian heritage, not sectarian doctrine. Emphasizing Buddhist, Jain, Sikh, and tribal knowledge systems ensures inclusivity.

XII. CONCLUSION

In conclusion, reintegrating education with the Indian Knowledge System (IKS) and the comprehensive NEP 2020 goal is necessary to foster values in contemporary India. Value-based language education can effectively address the current crisis of values, which is characterized by materialism, ethical degradation, and cultural alienation. Students can learn ethical concepts like dharma, satya, ahimsa, and seva through language as a vehicle of culture and identity, which also promotes empathy, cooperation, and respect for variety. Classrooms become places for introspection, creativity, and moral development when folk tales, classical texts, and multilingual education are incorporated. This method, which is grounded in tradition but in line with contemporary goals, fosters intellectual, emotional, and ethical balance and equips students to become responsible, caring global citizens who exemplify the idea of Vasudhaiva Kutumbakam—"the world is one family."

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