



INDIAN KNOWLEDGE SYSTEMS (IKS) AND ROLE OF REFLECTIVE PRACTICES FOR SELF-REALIZATION

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Abstract.

The Indian Knowledge System (IKS) is an extensive and robust teacher education framework, drawing in part from traditional philosophies. The paper describes how the integration of the IKS and reflective practices in Bachelor of Education (B.Ed.) courses can facilitate self-realization, professional development, and a culturally responsive pedagogy. Through IKS concepts, such as those found in Vedanta, Yoga Sutras, Nyaya and Samkhya philosophies, B.Ed. candidates may be invited to explore different self-reflection processes, build mindfulness, and participate in experiential learning. By practical experiences such as meditation, journaling, group discussion, and service learning, educator candidates will deepen their self-inquiry and develop emotional and intellectual resilience. Student-teachers increasingly recognize the interconnectedness between their values, beliefs, and practices; therefore, self-realization will support them in their journey of an ethical, reflective, and compassionate educator. The paper considers how the above principles can be embedded in curriculum design, teaching pedagogies, and classroom activities, producing well-rounded, holistic teachers. The authors conclude the paper by affirming that teacher education, rooted in reflective practices and an IKS, can lead to teachers' individual growth and a transformed education system that acknowledges teacher identity and is inclusive, connected to cultural heritage, and compassionate by design.

Key words: Indian Knowledge System (IKS), Bachelor of Education (B.Ed.), self-realization, reflective practices teacher education

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Introduction:

Indian knowledge system is a rich and ancient repository of beliefs, practice, and philosophy transmitted through the ages which has shaped Indian society and culture. Derived from the Vedas which contain knowledge on various topics from medicine to astronomy, mathematics to spirituality, the system is based on balance, harmony, and unity. Essentially, it encourages a holistic way of life which recognizes the interrelatedness of all things in life. Ayurveda, Yoga, and Vastu Shastra are a few examples of this peaceful practice.

Indian knowledge system values information acquired through personal experience, direct observation, and word of mouth, encouraging critical reflection and contemplation. It has also contributed to social values based on

community, reverence for age, and accountability towards society.

Even in the modern era, the Indian knowledge system continues to shape India's identity and heritage and serves as a guide for the country.

Self-realization, a basic knowledge of individual and professional growth, is important to teachers who are societal agents of change. Indian Knowledge Systems (IKS) with their roots such as the Bhagavad Gita, Upanishads, and Yoga Sutras prioritize self-knowledge, moral living, and awareness in ancient literature. Reflective practices, such as journaling, peer conversations, and mindfulness meditation, reinforce this by evoking reflection and progress. Weaving these aspects into B.Ed. programs have the ability to produce teachers who are not only skilled but also self-aware and culturally rooted.

This paper focuses on practical strategies for implementing IKS and reflective practices in B.Ed. programs and examines their implications for teacher education.

Practical Applications of IKS in B.Ed. Curriculum:

The educational application of Indian Knowledge System (IKS) is making its principles part of curriculum and pedagogy. Curriculum would have modules of Indian philosophy based on concepts such as dharma, karma, and atman, and incorporating experiential learning through practice such as yoga, meditation, and storytelling. Implementation strategies also encompass regular yoga and meditation exercises to improve concentration and emotional equilibrium, reflective journaling to enhance self-reflection and philosophical awareness, and group reflection circles to support collaborative learning. Students must also be encouraged to integrate IKS principles in lesson planning and classroom activities, especially during internships, to ensure holistic, reflective, and ethically informed teaching practices.

Implementation in a B.Ed. Program:

The program activities should be entailed workshops in Indian Philosophy (text-based such as the Bhagavad Gita and Yoga Sutras), daily meditation and yoga classes, journal reflection, group meetings, and internship incorporation, wherein students integrated IKS concepts in pedagogy also included.

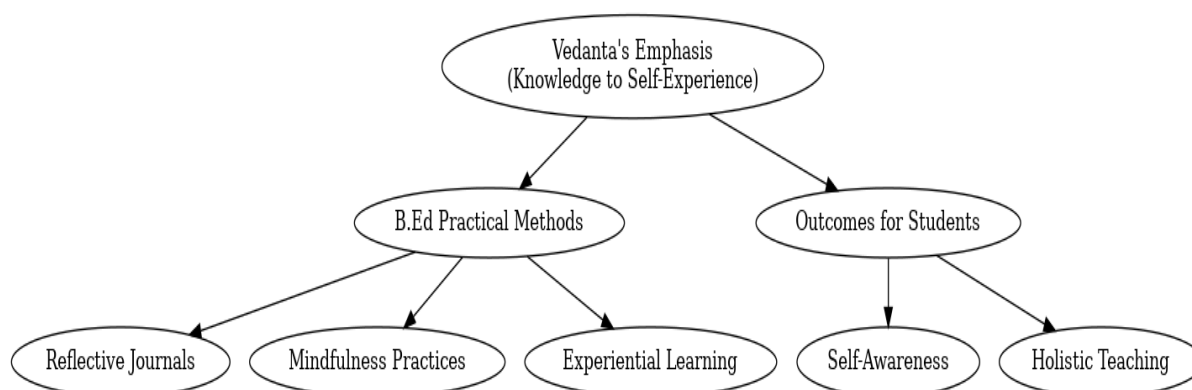
These can result increase in self-reflection, emotional strength, and greater cultural awareness. Students further enhance their teaching abilities and understand their purpose with greater clarity.

The program should also have a range of implications for teacher training: it encourages holistically oriented growth by tackling cognitive, emotional, and spiritual growth; encourages pedagogy related to culture; enhances teacher health through mindfulness; is aligned with India's NEP 2020 for Holistic Education; and provides an adoptable and scalable model to other institutions.

Emphasis of IKS and the Role of Reflective Practices in Self-Realization Across Various Philosophies:

1. Vedanta's

Vedanta's emphasis on knowledge leading to self-experience into the B.Ed. curriculum during practical sessions can be approached in several meaningful ways. Here are some strategies:



- **Experiential Learning:** Encourage to develop lesson plans that promote self-reflection, critical thinking, and personal insight. Integrate reflective exercises based on Vedantic principles for self-awareness and self-improvement.
- **Reflection Journals:** Keep journals recording teaching experiences, challenges, and personal growth. Connect to the Vedantic concept of "Sva-anubhava" (self-experience) to comprehend teaching's impact.
- **Incorporate Value Education:** Integrate practical sessions on values such as empathy, mindfulness, and integrity. Utilize role-playing and discussions to imbibe values through lived experiences.
- **Micro-Teaching with Feedback:** Employ micro-teaching to foster observation, self-correcting, and learning through feedback, as advocated by Vedanta's introspection.
- **Case Studies and Discussions:** Provide case studies grounded in Vedantic philosophy and conduct group discussions on turning knowledge into wisdom through self-experience.
- **Meditative Practices:** Implement brief meditation or mindfulness exercises to reinforce concentration and connection with oneself prior to or after teaching sessions.
- **Community Engagement Projects:** Engage in community teaching or service to gain a sense of interconnectedness, a primary Vedantic theme.

These strategies into the B.Ed. curriculum, teacher trainees can develop a holistic attitude that fosters effective teaching and personal/spiritual development.

2. Samkhya school's

To incorporate Samkhya's focus on reflection and experiential learning for B.Ed. students, the following can be done:

- **Organized Reflection Exercises:** To write daily reflection journals with questions related to teaching practice, student involvement, and emotional reactions, which are in accordance with Samkhya's analytical style.
- **Problem-Solving Workshops:** To conduct discussions of reflection and conduct group discussion for critical thinking and problem-solving.
- **Meditation and Contemplation Exercises:** Include practices on Prakriti (Nature) and Purusha (Consciousness) to enable students to relate with themselves.

- **Application of Theories:** Educate teaching theories through Samkhya's perspective, where students should critically examine and reflect on their practical application.
- **Feedback and Introspection:** Conduct peer observation sessions with subsequent self-reflection on strengths and weaknesses.
- **Self-Realization Workshops:** Organize workshops for students to introspect their teaching experience, recognize individual teaching styles, and relate self-awareness to overall educational objectives.
- **Thematic Discussions:** Organize discussions on how to balance extrinsic goals with intrinsic development in teaching.
- **Integration with Practicum:** Ask students to observe and reflect on their reactions during teaching practice, relating them to their values and beliefs.

These activities will enable B.Ed. students to go deeper into self-reflection and advance towards self-realization as teachers.

3. The principles of Yama and Niyama

The principles of Yama and Niyama from Patanjali's Yoga Sutras gives us a framework for self-reflection and ethical conduct in B.Ed. students.

- Yama symbolizes control over mind, body, and speech, promotes values such as non-violence (Ahimsā), truthfulness (Satya), and self-control (Brahmacarya) in teaching learning practices.
- Niyama fosters positive changes and observances such as cleanliness (Śauca), contentment (Santosa), and discipline (Tapas) among us.

Such standards can be built into the course through reflective diary keeping, reflection, and case studies on ethical issues, in order to assist prospective teachers with attaining self-knowledge, ethical practice, and purpose through their teaching period.



4. The Nyāya and Vaiśeṣika schools of philosophy

The Nyāya and Vaiśeṣika schools provide useful lessons for the B.Ed. curriculum, developing critical thinking, analytical capabilities, and systematic knowledge acquisition. The major links are:

- **Valid Knowledge:** Support student-teachers in critically analysing teaching practices grounded in evidence and classroom experience.

- **Ways of Knowing:** Encourage inquiry-based learning through questioning skills and workshops on higher-order thinking.
- **Analysis of Reality:** Involve students in reflective journaling to analyze classroom dynamics and teaching effectiveness.
- **Right Knowledge for Liberation:** Prioritize education as a means of individual and social change.
- **Categories and Frameworks:** Use systematic thinking to pedagogy, evaluation, and curriculum planning.
- **Practical applications:** Include lesson planning, reflective practice, inquiry-based learning, and philosophical discussion, equipping student-teachers to engage in education with critical inquiry and transformative intent.

5. Mīmāṃsā

The concept of Mīmāṃsā, with its emphasis on reflection, consideration, profound thought, investigation, examination, and discussion, can be meaningfully connected to the B.Ed. curriculum to foster self-realization among student-teachers. By incorporating reflection, profound thought, investigation, and discussion into the B.Ed. curriculum fosters self-awareness and personal growth. Encouraging reflective journaling and discussions during internships helps student-teachers analyse their experiences, while philosophical discussions and essay writing deepen their understanding of educational purposes and ethics. Action research projects and case studies promote critical thinking and problem-solving skills. Group discussions and peer reviews refine teaching methods, cultivating open-mindedness and empathy. Integrating these approaches aligns with the goal of self-realization, helping student-teachers develop both professionally and personally.

6. Śaṅkara's

Advaita Vedānta's Śaṅkara proposed a two-tiered possibility of "real" knowledge that offers useful knowledge of how reflective practices can significantly facilitate B.Ed. student-teachers' self-actualization. Linked to what we discussed regarding karma yoga,

- The first phase involves student-teachers completing teaching tasks, which might include lesson planning in the classroom. Their capacities and needs as a teacher become honed through these experiences, are challenged to their limits of knowledge, and they acquire meaningful knowledge in what it means to be a teacher. Now they are at the point to pedagogically interrogate their practice, recognizing their strengths and developing emotional resilience through reflective practices (e.g., daily journals and listening to feedback).
- Then the second phase focuses on the pedagogical identity of the student-teacher as a deeper interrogation of the student-teacher's teaching or learning philosophically, values, and purpose to bring in an aspect we also discussed regarding Śaṅkara's to self-reflection and contemplation. During this phase, the student-teachers become familiar with the processes of teaching or learning through group discussions, mindfulness and others.

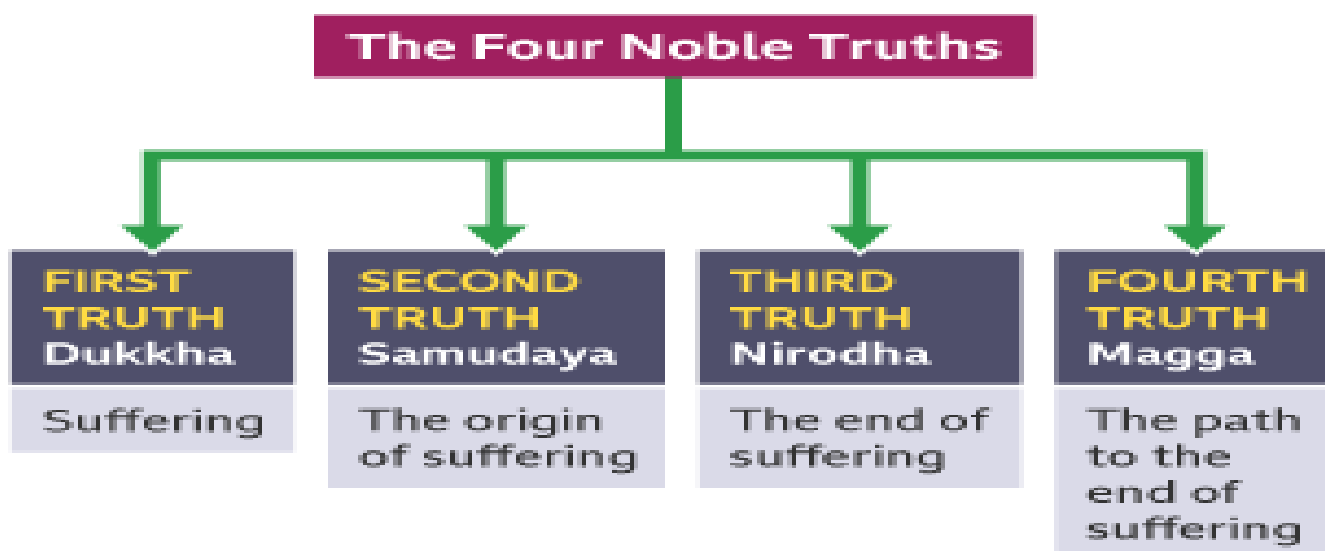
7. Dvaita-Vedānta

Dvaita-Vedānta provides an explanation for self-realization that can take shape through devotion (bhakti), good works (karma), and knowledge (jñāna) in the B.Ed. classroom. Through reflective experiences, such as journaling, peer feedback, and mindfulness, student-teachers will be able to embody these principles. Encapsulating principles of bhakti to the teaching profession, taking time to reflect on their practices, and searching for opportunities for self-improvement will help align their inner and outer self-actualization with the values of Dvaita-Vedānta. Tulsidas exemplified these principles through his devotion to Lord Rama, his selfless service, and his integration of knowledge and devotion. For B.Ed. students, student-teacher journey will instill these values of bhakti to teaching, selfless service to the classroom community, and continual dedication to self-improvement to encourage self-realization and inspire students.

8. The Four Noble Truths of Buddhism

Buddhism's Four Noble Truths yield important pedagogical insights for students enrolled in the Bachelor of Education program that promote self-awareness and self-development as future educators.

- **Dukkha - (Suffering):** It is important for B.Ed. students to recognize the challenges of workload and the complexities of teaching in their day-to-day activities as an opportunity for development. Journals as a reflective writing activity can assist B.Ed. students in tackling challenges and ultimately building their emotional resilience.
- **Samudaya - (The Cause of Suffering):** Suffering is created by our attachments and desires. B.Ed. students should examine their own limited beliefs or unproductive habits, and reflect on the possibilities of mindfulness to create some distance from their limiting beliefs or unproductive habits.
- **Nirodha - (Cessation of Suffering):** The ultimate relief or liberation from attachments, and therefore suffering, is through cultivating inner peace and stillness. B.Ed. students can promote a growth mindset in themselves, and emphasize on the capacity to learn and evolve - ending with being present, and using mindfulness to create clarity.
- **Magga - (The Path Leading to Cessation of Suffering):** The Eightfold Path can be used for pedagogical practices within reflective and constructive courses that educate students. The reflective session could align students with principles of right speech (e.g. non-judgmental and respectful chatter regarding experiences), right action (e.g. how they supervise students and provide learning experiences), and right mindfulness (e.g. creating a growth mindset as an educator; and stimulating clarity as an educator). The implication, or the depth of these practices, is to take a more mindful and empathetic approach to becoming educators and to realize and reach their potential.



9. The Cārvāka school of thought

The Cārvāka school of thoughts focus on materialism and pragmatic living, can help B.Ed. students reflect on their personal and professional goals. By exploring questions like "What brings fulfilment in teaching?" and "How can I balance material and intrinsic goals?", students can connect their well-being with their teaching role. This encourages critical thinking, helping them question traditional methods and adopt practical, innovative approaches. Such reflection fosters self-awareness, preparing students to be empathetic, grounded, and effective educators.

10. The Nīti-śāstras

The Nīti-śāstras, focusing on living in an ethical manner and making ethical decisions, can provide B.Ed. students valuable resources to help grow reflective practices. Through examining verses about living with integrity, working with fairness, and leading with compassion, students are able to quickly reflect on their values in their role as a teacher. Students are able to use these principles in order to work through various scenarios they may face in their classroom, such as managing conflict, and leading with compassion to include students in the classroom. For instance, teachers may engage students with poetic verses as reflective prompts, asking them to consider the greater heights found in ancient wisdom. Activities such as journaling and talk about their experiences can assist students in making connections to modern teaching scenarios, advancing their ethical decision-making, and increasing the sense of purpose in their professional roles. Reflection that builds towards an approachable disposition and empathy in their teaching will contribute to a more balanced and empathetic relation with their students.

11. The Nyaya-śāstra

The Nyaya-śāstra's identification of reasoning fallacies offers B.Ed. students a valuable tool for developing critical thinking and reflective practices. By recognizing errors like hasty generalizations or biased conclusions, students can improve their teaching strategies and decision-making. Activities such as analysing case studies or reflecting on assumptions in classroom management help them cultivate objectivity and



fairness. This practice develops skills: intellectual rigor, encourages self-awareness, and promotes reasoned judgment, preparing student-teachers to inspire critical thinking in their own students.

12. The Vedāntic construct

The Vedāntic perspective of Sat (existence), Cit (consciousness), and Ananda (bliss) provides B.Ed. students with a comprehensive framework for self-reflection, awareness, and development. Reflecting on their physical presence (sat), thoughts and biases (cit), and the joy in their teaching (ananda) can support B.Ed. students in their efforts to foster positive and productive learning environments. Journaling and discussing their Sat, Cit, and Ananda will help them align their personal development with their professional practice and experience increased awareness and fulfillment. In sum, they will become more self-reflective and effective educators.

Conclusion:

Incorporating Indian Knowledge Systems and reflective practices in B.Ed. programs supports student teachers' self-realization and promotes their personal and professional development. This model helps teachers face challenges in the classroom while providing them with the tools to become responsible and culturally aware citizens. By including these practices within teacher education, we can facilitate a transformation within the education system and society overall.

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