

FROM GURUKUL TO GLOBAL CLASSROOMS: RECONFIGURING PUPIL TEACHERS' BELIEFS THROUGH INDIAN KNOWLEDGE SYSTEMS FOR A SUSTAINABLE VIKSIT BHARAT

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Abstract:

The evolution of Indian education from the Gurukul system to current global classrooms symbolized a break from the values-based and holistic model to tech-mediated, outcome-driven methodologies. Although education has become an innovation and global competency-focused model, it tends to exclude ethical, ecological, and reflective aspects from education (Sharma, 2011). In what follows, this article critically engages with the potential of Indian Knowledge Systems (IKS) to revolutionise pupil teachers' beliefs towards sustainability and the vision of Viksit Bharat. The paper argues that incorporating IKS in teacher education creates more integrous, ethical, and sustainable teaching practices with theoretical perspectives and policy frameworks, such as the National Education Policy 2020 (NEP 2020). It concludes that the integration of traditional epistemologies and contemporary pedagogies is needed to develop reflective educators to meet the challenges of the 21st century.

Keywords: *Indian Knowledge Systems, teacher beliefs, sustainability, NEP 2020, Gurukul, teacher education.*

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Introduction :

The landscape of Indian education is at the crossroads where globalisation, technological progress, and economic rivalry are redefining pedagogical focus. This shift, between the Gurukul school — with its close relationship between teacher and students, learning in depth — and modern global classrooms, reflects not just structural change but epistemological transformation more specifically (Kumar, 2005). Modern education systems broaden the possibilities to reach this and expand the capabilities of technology but typically emphasize quantifiable results over moral thought, ecological awareness and reflective thinking (Noddings, 2013). Such imbalance has caused scholars to re-investigate indigenous knowledge traditions as an alternative as a way to bring the educational system back down into the balance (Kapoor & Sharma, 2021). In this regard, pupil teachers are significant actors that transform the system. Their beliefs, developed during their school experiences and professional development, contribute to classroom routines and student learning considerably (Pajares, 1992). So the re-framing of such beliefs upon the basis of Indian Knowledge Systems (IKS) is not just a pedagogical decision but a socio-cultural requirement that is in harmony with the dream of a sustainable and developed India.

Epistemological framework for Indian Knowledge Systems :

Indian Knowledge Systems constitute an ancient body of Indian philosophy, science, ethical concepts and ecology. Unlike its fragmented contemporary counterparts, IKS is inherently integrative, which also has no boundaries of the integration of knowledge and life and ecology (Radhakrishnan, 2009). The epistemological foundations of IKS challenge the Cartesian dichotomy of mind-body by promoting a holistic way of human development. Values like dharma (moral obligation), ahimsa (non-violence), and vasudhaiva kutumbakam (world as one family) reflect a perspective that values the collective more than the individual. By explicitly acknowledging IKS in relation to rootedness and global competence, the National Education Policy 2020 positions it as an integral component of educational reform agenda (Ministry of Education, 2020).

Pedagogy of Gurukul and its holistic development:

The Gurukul system is based on a model of pedagogy that focuses on the significance of relational learning, learning through exposure, and formation based on ethics. Education by this educational system was not limited to academic performance only - it included the development of character and social responsibilities (Altekar, 1944). Real-life, people-centered learning happened, in the work daily experience made them an inherent character to be instilled with, values such as discipline, cooperation, and environmental responsibility. This is compatible with Kolb's (1984) experiential learning theory that underlines the critical role of experience in knowledge construction. Unlike standardised modern classrooms, the Gurukul system encouraged learners to be individualized and mentored by peers, thus reinforcing the concept of context and relationality in learning. These ideas still apply to the difficulties we face today, in the form of disengaged students and erosion of value.

Global Classrooms: Opportunities and Challenges

Global classrooms, enabled by digital tools and transnational knowledge flows, have transformed education (Selwyn, 2016). As these trends open knowledge, they democratize knowledge, however, new factors such as cultural homogenisation, ethical detachment, and dependency on technology also come into play. Research has indicated that education nowadays tends to view education as largely 'purely information processing and pays no heed to empathy, ethics and cognitive skills at all and critical reflection' (Noddings, 2013). So, the implementation of IKS into global classrooms is not to oppose modernity, but to add moral depth and cultural importance.

Teacher beliefs and instructional practice :

Teacher beliefs are the personal thoughts (attitudes, beliefs) held by individual teachers which influence their practice and knowledge base, especially in regard to learning and teaching. These beliefs form an unconscious framework that can serve as a teacher's guide so it guides how they plan lessons, interact with their students, choose teaching strategies, and assess their students' learning outcomes. Unlike formalized knowledge through education, beliefs are generally formed from experiences, cultural contexts and education learned before, and so may not be completely flexible. For example according to Pajares' (1992) account, teacher beliefs dominate the process of teacher decisions. Teachers aren't just implementing theory, they are interpreting and transforming it

according to their interpretation, to what they have interpreted as good. Or a class teacher who thinks that teaching is best taught via rote learning instead of active learning, might depend strongly on lecture, for instance, while a class teacher who insists on active learning might utilize discussion, projects and cooperation. Beliefs determine the pedagogical decisions.

Teacher Beliefs are Developed in various Ways:

Early schooling is an essential period, as future teachers may model their behavior after the teachers with whom they had high regard. Teacher education programs also bring pedagogical theories and reflective practices. Also, socio-cultural contexts such as societal expectations, institutional norms, and policy frameworks influence teachers' perceptions of their roles (Richardson, 2003). Beliefs have many types and can be divided into several areas. First, beliefs about learners consist of assumptions about students' capabilities, motivation, and diversity. Teachers, for example, who believe all kids can learn are more probable to teach with inclusion and support. Second, beliefs are about teaching regarding instructional techniques, classroom management, and teacher authority. Third, beliefs about knowledge refer to whether knowledge is static or changing; that is, what happens when content is presented to teachers. Finally, beliefs about assessment will also influence teachers' focus on examinations, on continuous evaluation as if what they have learned is not only meaningful, but can also produce holistic growth across teachers in a particular area. A feature of teacher beliefs is their stability. Since it takes a long sustained period of time for students to form their beliefs over time, it is difficult for them to be changed through short-term training. But research indicates (Schon, 1983) that reflective practice and experiential learning allow teachers to explore and change their beliefs. In a similar way, when pupil teachers participate in experiences, discussions, and self-reflection as part of the classroom, they are more likely to notice their assumptions and then change their own habits. Given the current state of our schools, the challenge is to challenge teacher beliefs to a more holistic approach, with intrinsic teaching and learning values. Traditional systems such as Indian Knowledge Systems are more traditional and highlight ethics, including ethical values, ecological values, environment, and learner's growth. Such views that have relevance in teacher training might help to move in this direction and transform the perception of education from being solely a means of academic achievement to a more holistic view that sees schooling education for both personal and social development through personal and social transformation by integrating these aspects of education. It often takes time to enter the training process on education – most likely when pupil teachers arrive on staff with the preconceived notion of teaching as a transmission of content and not a transformational process. Those views curtail the possibilities of education to do much for a different kind of broader societal and ecological problems. Embedding IKS into teacher education offers teachers an avenue for questioning and deconstructing these paradigms by incorporating alternative epistemologies and pedagogical approaches. IKS: Redefining What Teachers Believe: The Case of Reconstructing Teacher Beliefs Through IKS. The inclusion of IKS in teacher training may thus promote a radical change in pedagogical perspectives. For one thing, it engenders a value orientation that pushes for value-based thinking by prompting teachers to concentrate on ethical relationships and social responsibility (Radhakrishnan, 2009). It then reinforces the notion of a holistic development pattern, in line with Tagore's

(1917) notion of education as the harmonious development of the human organism. Third, it upholds experiences (also called on constructivist theories, focusing on active learning) at experiential and reflective levels (Vygotsky, 1978). Fourth, it facilitates environmental consciousness, which is especially important in an era of global ecological emergencies (UNESCO, 2017). Finally, this is an enabler of reflection and an encouragement for students to question their assumptions and change their teaching methods (Schon, 1983). Indian Knowledge Systems and Sustainability. The principles encoded in IKS provide useful insight into sustainable living. Whereas contemporary development theories emphasize over the development of the economy-based model with a concentration on economic expansion, IKS, however, is about a more balanced, moderate, and ecological harmony (Shiva, 2016). Many sustainable practices like conserving water, organic farming, and community-based resource allocation are also more and more the part of contemporary practices which are associated with traditional approaches and sustainable development models. When the same principles are embedded across schools, teachers can make such a generation of learners knowledgeable but also environmentally conscious, ethical, and morally responsible learners. Policy Context: NEP 2020. For the nationalization of IKS in education, a National Education Policy 2020 offers its own framework on integrating IKS into the education system. It underlines a multidisciplinary approach, experiential pedagogy, and including Indian cultural knowledge (Ministry of Education, 2020). The policy sees education to be a means for growing critical thinking, creativity, and ethical values in an effort to support long-term sustainable development. Pedagogical Implications for Teacher Education. Meaningful integration of IKS requires teacher education programs to go beyond token inclusion to systemic transformation. This involves designing a re-design for the curriculum, adding experiential practices, and promoting reflective practice with traditional knowledge (NCERT, 2021). Digital technologies can also be a factor in disseminating IKS, provided they are applied with care and in the right context (Selwyn, 2016).

Conclusion:

The path from Gurukul to the world of classrooms is not a linear one but an intricate transaction between past and present. Even as new possibilities are offered by education today more than ever, it deserves to be re-evaluated with respect to its roots, both ethically and ecologically. Indian Knowledge Systems represent a reliable means to meet these challenges because it modifies the pupil teacher attitudes in the direction of a holistic value-based educational system. A meaningful integration of IKS in teacher education can help ensure that a sustainable and integrated Viksit Bharat exists, and that the educational sphere is not only for promoting economic development, but also has a wider societal and human purpose.

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