

Praxis of Indian Knowledge System in English Language Teaching: Applying SDG 4 in Professional Education

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Abstract

SDG 4 has the mission statement of ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. The elements of Indian Knowledge System (IKS) as reflected in *Siksha* and *Nirukta* are writ large in the above mission statement of SDG 4.

English Language Teaching (ELT) pedagogy in Professional Education deals with teaching and learning of English language through grammatical structures and literary content. The present research article has used the Advanced Research methodology of Comparative Linguistics & Literature (CLL) and Pedagogic Dynamics Analysis (PDA) of English Language and Literature for discovering IKS praxis and insights in ELT in Professional Education. It is found that Sanskrit pedagogy of “*Shikshan Vidya*” as an integral part of the “*Chaturdash Vidyastanas*” as mentioned in “*Nirukta*” i.e. treatise on etymology, one of the “*Shara Vedangas*”. of IKS. The key principles that are found *sine qua non* of IKS pedagogy are still being used for English Language Teaching These three key principles are namely

- Shrabana*: Listening Skill and Reading Skill i.e. Input Skills;
- Manana* : Self Reflection or acquisition i.e. Internalizing Skill;
- Nididhyasana*: Assimilation of the principles and content i.e, Output Skill

These principles are found highly effective in the pedagogy of English Language and Literature.[1] The article has delved deep into representative texts of English Literature from Cynewulf to Collins for application of IKS aphorism in Language Pedagogy of English Literature in the light of SDG 4..

Keywords: Praxis, Indian Knowledge System, English Language Teaching, Applying, SDG 4, Professional, Education

INTRODUCTION

Out of all the Sustainable Development Goals, SDG 4 has got the mission statement of ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. The elements of Indian Knowledge System (IKS) as reflected in *Siksha* and *Nirukta* are writ large in the above mission statement of SDG 4. English Language Teaching (ELT) pedagogy in Professional

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Education deals with teaching and learning of English language through grammatical structures and literary content. The present research article has used advance Research methodology of Comparative Linguistics & Literature (CLL) and Pedagogic Dynamics Analysis (PDA) of English Language and Literature for **discovering IKS** praxis and insights in **ELT** in Professional Education. It is found that Sanskrit pedagogy of “*Shikshan Vidya*” as an integral part of the “*Chaturdash Vidyastanas*” as mentioned in “*Nirukta*” i.e. treatise on etymology, one of the “*Shara Vedangas*”.of **IKS**.

The key principles that are found *sine qua non* of **IKS** pedagogy are still being used for English Language Teaching, Output Skill These principles are found highly effective in the pedagogy of English Language and Literature. The article has delved deep into representative texts of English Literature from Cynewulf to Collins for application of **IKS** aphorism in Language Pedagogy of English Literature in the light of **SDG 4**. In India English Language Teaching has got a historical tradition from 1601 through British East India Company’s attempts for establishing British Factory System³[1] Vedic elements are writ large in modern language pedagogy that *inter alia* deals with teaching and learning of the language concerned. The present research article has reviewed pedagogy of modern languages like English, Italian, and French to trace Vedic aphorism and insight for English Language Teaching in India. It is found that Sanskrit pedagogy of “*Shikshan Vidya*” as an integral part of the “*Chaturdash Vidyastanas*” as mentioned in “*Nirukta*” i.e. Etymology, one of the “*Shara Vedangas*”.of Ancient India. There are three key principles that veer around Sanskrit pedagogy. Most interestingly these three principles are still being used for teaching and learning

Conceptual Framework related to SDG⁴ 4

SDG 4 of UNO⁵ bears forth the commitment preparation and **practice of** the vision that Education need to be:

- all inclusive
- equitable
- of high quality
- promoting opportunities for all and
- promoting opportunities for lifelong learning

Let us scrutinize how far IKS⁶ has developed that understanding for more than five Millennia.

Vedic pedagogy is available entwined with the materials. Aphorism: Aphorism refers to the set of key principles that can guide the praxis i.e. real life applications of these key tenets. For example, Vedic aphorism has packed the significance of “*Shravanam*” i. e. Active Listening or listening audio waves attentively to understand the insights and to gain cognitive confidence of the subject matter.

14 Vidyastanas: There are fourteen Vidyastanas that are Known to be the chief sources of Vedic knowledge. Let us have a brief outline of each of them.[3]

³ experimented first in Goa which was a Portuguese base earlier

⁴ Sustainable Development Goal 4

⁵ United Nations Organization of which India is foundational member

⁶ indian Knowledge System

Four Vedas +	+ Four Upavedas	Six Vedangas	Implications
1. Rig Veda	A. Dhanurveda	I. Siksha	Authoritative Text Pragmatic Approach towards life and Workshops (Yagna) Pronunciation Rhetoric & Prosody
2. Sam Veda	B. Gandharva Veda	II. Chanda	Musical Chanting / Text B. Pragmatic Approach towards Music, Dance & Love Advance Rhetoric & Prosody
3. Yajur Veda	C. i. ArthaSastra C.ii. Silpasastra	III. Vyakaran	Practice Text on Engineering & Para Engineering Applications and Diagnostics C. Pragmatic Approach towards i. Socio-Economic life ii. Architectural Engineering Morphological description of Sanskrit language and its usage in literature Rhetoric & Prosody
4. Atharva Veda	D. Ayurveda	IV. Jyotish	Practice Text on Medical & Paramedical Applications and Diagnostics Pragmatic Approach towards Socio-Economic life Astronomical description of Planetary position and influence of other planets on earthly people through Mathematical and [2]Astronomical calculation
Etymological Discourse		V. Nirukta	Practical demonstration of linguistic and Etymological connection of vocabulary that appeared in the Vedas across all time.

			<p>Takeaways for ELT⁷</p> <ul style="list-style-type: none"> a. Arrangement for Vocabulary Drill b. Practicing Syntax c. Practicing Semantics d. Practicing Semiotics e. Introducing PSA⁸ for English language training program
Vedanga		VI. Kalpa	<p>The Vedantic text deals with rituals, rites, and progressive planning related to all related events centering human beings.</p> <p>Takeaways for ELT:</p> <ul style="list-style-type: none"> a. Introducing PSA⁹ for English language training program b. Introducing proactiveness and commitment for social services c. Organizing training programme for developing [3] complementarity among linguistic varieties d. Introductory pointing on an electronic Smart Board often reminds the justification of using different mechanism for performing Vedic rituals across the length and breadth of India

Table 1. Pedagogical Praxis of Veda and Upavedas in ELT

⁷ English Language Teaching

⁸ Problem Solving Approach

⁹ Problem Solving Approach

Four Interpretive Channels or Pro-Vedas:

Four Interpretive Channels or Pro-Vedas	Implications in ELT (English Language Teaching)
Dharmashastras	<p>Collection or compendium of socio-ethical norms of Hindu tradition of ancient India.</p> <p>The four Dharmashastras are ascribed to Apastamba, Gautama, Baudhayana and Vashistha.</p> <p>The Dharmashastras were written/compiled during the 4th century BCE and 800 CE.</p> <p>Teaching Ethics in ELT (English Language Teaching [4]) and Pedagogic Planning is based on the key principles of Dharmashastras.</p>
Puranas	<p>Collection or compendium of socio-religious texts of Hindu tradition of ancient India.</p> <p>The Puranas are known for symbolic representation of the religious texts that were written during the 4th century BCE and 1000 CE.[4]</p> <p>The well-known Puranas are Brahma Purana, Vishnu Purana, Padma Purana and Bhavishya Purana.</p> <p>Teaching based on Rhetorics in English Language Teaching is an offshoot of Purana traditional influence.</p>
Nyaya	<p>A prime School of Indian Philosophy that deals with Logic, Epistemology and methodology of debates and discussion.</p> <p>Linguistic teaching in English Language Teaching is an offshoot of Nyaya School influence.</p>
Mimansha	<p>A prime School of Indian Philosophy that deals with Critical Investigation of Logic, Epistemology and methodology of self - reflection.</p> <p>Reflective teaching in English Language Teaching is an offshoot of Mimansha School influence.</p>

Table 2. Pedagogical Praxis of Provedas in ELT

Post Vedic IKS in Application

Let us have a glance upon the three key principles:

Description of the Teams	Activities - Assigned	Performance Analysis
Team 1: 120 Engineering UG Students were selected through Diagnostic Test having through understanding of the fundamental four skills of English Language	<i>Shrabana: Training in</i> Listening Skill and Reading Skill i.e. Input Skills;	As presented below through Bar Diagram
Team 2: Sixty Law UnderGraduates from Calcutta University	<i>Manana</i> : Self Reflection or acquisition i.e. Internalizing Skill;[5]	As presented below through Bar Diagram
Team 3: Team 2: Sixty BA/B.Sc. /B.Com UnderGraduates from Calcutta University	<i>Nididhyasana:</i> Assimilation of the principles and content i,e	As presented below through Bar Diagram
Team 4: Sixty Mixed Ones from the above 3 teams.	All the three activities in Advanced grades	As presented below through Bar Diagram

Table 3. : IKS in Application during the Post Vedic Period

Points scored

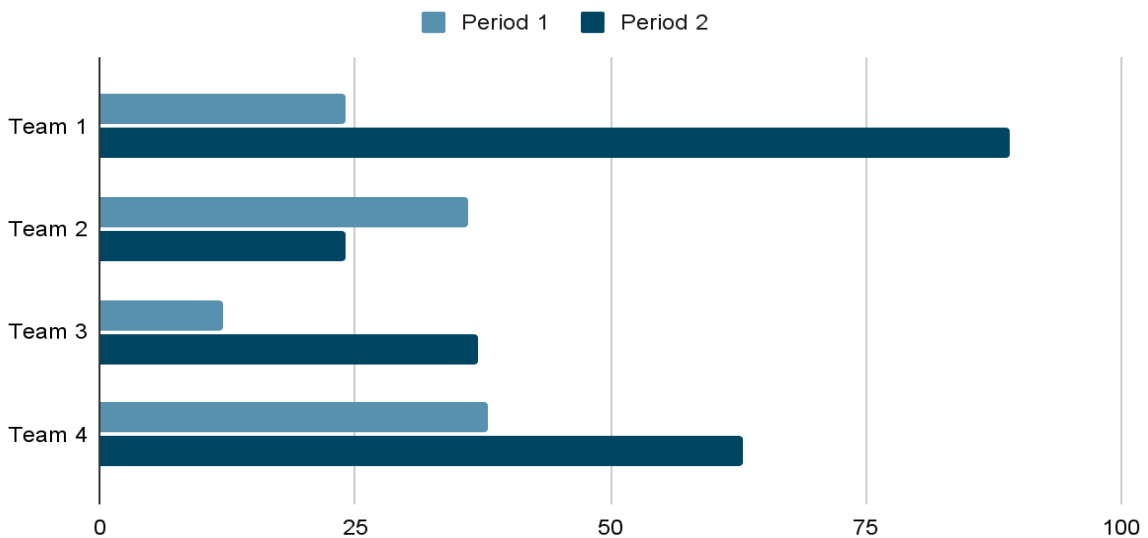


Fig. 1. Graphical Presentation of Practical Results of SDG 4

Pedagogy of English language Teaching: Comparative Analysis

Let us analyze pedagogic principles methods, and strategies, that are globally used for teaching EnglishLanguage

Sl. Number	Principles	Vedic Traces	Methods	Strategies
1.	Language production is a matter of habit formation	1. "Siksh" 2. Astadhyayi' 3. "Kathopanishad" 4. Amarakosha	Grammar Translation Method	→ Rote Learning of the Target Language → Grammar Practice of the Target Language → Focus on Overt Teaching
2.	Language production is a matter of habit formation through sustained effort.	1. "Siksh" 2. Astadhyayi' 3. "Kathopanishad 4. Amarakosha [6] 5. Amarakosha	Audio-Lingual	→ Rote Learning of the Target Language → Language Drill → Grammar Practice of the Target Language → Focus on Overt Teaching
3..	Language production is a matter of habit formation through sustained effort.	1. "Siksh"[5] 2. Astadhyayi' 3. Kathopanishad 4. Chhanda 5. Amarakosha	Direct Method	→ Rote Learning of the Target Language → Grammar Practice of the Target Language → Focus on Overt Teaching
4.	Language production is a matter of habit formation through sustained effort at the Community level.1.	1. "Siksh" 2. Astadhyayi' 3. "Kathopanishad 4. Chhanda 5. Amarakosha	Community English Language Teaching	→ Rote Learning of the Target Language → Grammar Practice of the Target Language → Focus on Overt Teaching

5.	Language production is a matter of habit[7] formation through sustained monitoring and effective communication practice at the classroom situation;[6]	1, “Siksh” 2. Astadhyayi' 3. “Kathopanishad 4. Chhanda 5. Nirukta 6. Amarakosha	Communicative English Language Teaching	→ Rote Learning of the Target Language; → Grammar Practice of the Target Language; → Focus on Overt Teaching;
6.	Language production is a matter of habit formation through sustained effort.	1.“Siksh” 2. Astadhyayi' 3. “Kathopanishad 4. Chhanda 5. nirukta	Eclectic Method	→ Rote Learning of the Target Language; → Grammar Practice of the Target Language; → Focus on Overt Teaching; → Combination and permutation on the basis of the Target Group Level and Background;

Table 4. : Pedagogic Principles in Indian Knowledge System

Literature based on modern languages reveals the fact that the following principles and strategies as well as methods are globally well- established practices as displayed separately:

CONCLUSION

The present Research Paper has taken two fold measures for validation: investigating pedagogic implication of Sanskrit tradition of Pronunciation Training displayed in *Shiksha Shastra* and *Mimamsa* tradition for hermeneutic interpretation of literary texts. investing English Language and Literature Teaching tradition used in Britain as well as and In India Most interestingly, Vedic elements¹⁰ are found writ large in modern language pedagogy that *inter alia* deals with teaching and learning of the language

¹⁰ Four Vedas, four Upavedas & six Vedangas, better known as “Fourteen Vidyastanas”

concerned. The article has delved deep into representative texts of English Literature from Cynewulf to Collins for tracing application of Vedic Aphorism in Language Pedagogy of English Literature. The three key principles are namely: “*Shrabana*” i.e. Listening which includes Reading also; [8] “*Manana*” i.e. Reflection or Self Reflection;; and *Nididhyasana*” i.e. The position when the learner imbibes complete understanding and she internalizes the theme and substance of English Literature and live accordingly. These principles are still traceable in the pedagogy of English Language and Literature. [9] The article has delved deep into representative texts of English Literature from Cynewulf to Collins for tracing application of Vedic Aphorism in Language Pedagogy of English Literature.

As a matter of fact Grammar Translation Method (Dey: Teaching of English) was used as teaching method and English was taught through Portuguese language¹¹ The present research article has reviewed Comparative Pedagogy¹² of modern languages like English, Italian, and French in contrast to Pedagogy of Sanskrit Language and Literature for trace Vedic aphorism¹³ and insight for English Language Teaching in India. The study is also limited to capture the comparative Pedagogy related to “Input skills” of English (David Crystal: 2010 i.e. Listening Skill and Reading Skill only The present study has delved into Yaska’s *Nirukta*, Panini’s *Ashtadhyayi* and Patanjali’s *Mahabhashya* to name a few, in contrast to English Language and Literature Teaching Tradition only. Other Modern Language-based Pedagogy [9] is based on Latin Approach of Sophoclean and Speculative Grammarians¹⁴.

It is found that Sanskrit pedagogy of “*Shikshan Vidya*” [7] as an integral part of the “*Chaturdash Vidyastanas*” as mentioned in “*Nirukta*” i.e. Etymology, one of the “*Shara Vedangas*”. of Ancient India. There are three key principles that veer around Sanskrit pedagogy.

Most interestingly these three principles are still being used for teaching and learning English Language and Literature as well in all modern languages in almost all famous Universities of the globe.

These three key principles are namely “*Shrabana*” i.e. **Listening** In Sanskrit the word /*ShrabanaH*/ means *listening With full attention*.

Aristotle used the word, ‘listare’ and ‘spache’ with reference to Actor’s role in a Tragedy in Poetics Chapter XIV [3] which includes Reading also.

“*Manana*” i.e. Reflection or Self Reflection ” i.e. “*Nididhyasana*” The position when the learner imbibes complete understanding and she internalizes the theme and substance of English Literature and live accordingly.

These principles are still traceable in the pedagogy of English Language and Literature.

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¹¹ Goanese Mother Tongue during the first half of the Sixteenth Century

¹² Tradition of teaching and learning since 4000 BCE i.e. 6000 years ago

¹³ Sutras i.e. formulaic presentation of practical usage as mentioned in the Sanskrit cardinal texts

¹⁴ who were influenced deeply by the Paninian concept [1] of Morphology

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