



Original Article

Education and Knowledge Systems

Indian Knowledge System (IKS)

Siddhika Raju Pisal

Department of Political Science, Sathaye College, Vile Parle (East)

Abstract

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Correspondence Address:

Siddhika Raju Pisal

Department of Political Science,
Sathaye College, Vile parle
(East)
Email:

siddhipisal546@gmail.com

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The Indian Knowledge System (IKS) represents a profound intellectual heritage developed over centuries, encompassing areas similar as gospel, wisdom, drug, trades, literature, governance, and armature. Deeply embedded in indigenous traditions, IKS offers a holistic perspective on literacy by combining practical experience, logical logic, and ethical values. With the perpetration of the National Education Policy (NEP) 2020, there's a reanimated trouble to revive and integrate IKS into ultramodern education, creating a meaningful link between ancient wisdom and contemporary knowledge systems. This study focuses on understanding how IKS is being mainstreamed into academic classes, professional training programs, and interdisciplinary exploration fabrics to enhance educational quality. It examines enterprise similar as credit-grounded IKS courses, existential literacy modules, artistic absorption tenures, and the establishment of devoted exploration centers. Public engagement sweets including conferences, shops, and mindfulness programs like "Ek Bharat Shrestha Bharat" — are also explored as part of this process. By assaying programs, institutional strategies, and stakeholder participation, the exploration seeks to estimate both the openings and challenges involved in integrating IKS into advanced education. The study further aims to propose recommendations for perfecting class design, expanding exploration structure, and promoting global collaborations in line with India's Vision 2047 pretensions. Overall, the exploration highlights the eventuality of IKS to foster sustainable development, artistic durability, and innovative educational practices for a knowledge- driven future.

Keywords: Indian Knowledge System (IKS), National Education Policy (NEP) 2020, Curriculum Integration, Interdisciplinary Research, Experiential Learning, Cultural Heritage, Vision 2047.

Introduction

The Indian Knowledge Systems (IKS) action — embedded in the dateless traditions of Jñāna (knowledge), Vijñāna (wisdom), and Jīvan Darśana (gospel) — reflects India's intellectual heritage erected upon centuries of observation, trial, and rigorous logical practice. These systems have profoundly shaped different disciplines including education, trades, law, administration, health, manufacturing, commerce, and more — frequently transmitted through textual, oral, and cultural traditions. The National Education Policy (NEP) 2020 formally recognizes this rich heritage as a guiding principle for ultramodern education. It seeks to restrict the Indian way of allowing — Bhāratīya Drishti — to address both current and future global challenges in fields such as health, terrain, education, and husbandry. Central to the action isn't just conserving this knowledge, but laboriously making it accessible and applicable.

Holistic curricular addition IKS will be totally incorporated into academy and advanced education, gauging disciplines similar as mathematics, astronomy, armature, Ayurveda, engineering, linguistics, literature, governance, and conservation. This addition also extends to ethnical, indigenous, and traditional literacy modes.

Electives and credit allocation The policy authorizations that at least 5 of total academic credits at UG/ PG position be devoted to IKS (with at least 50 aligned with the major discipline). The medium of instruction may be any Indian language. Existential literacy & artistic absorption enterprise similar as visits to culturally significant spots (under "Ek Bharat Shrestha Bharat") aim to give immediate learner exposure to India's different heritage. This stimulates appreciation of indigenous traditions, lores, trades, and history.

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Enabling structure The Ministry, alongside bodies like UGC and AICTE, has launched several measures, including. September 2023 Guidelines for incorporating IKS into advanced education classes April 2023 Faculty training and exposure to foster positive stations toward IKS May 2023 Artists/ Artisans- in- Residence to synergize practical art chops with academic instruction. Modular short- term courses on Indian heritage and culture, enabling multi-tier literacy and flexible entry- exit

Minor degrees for scholars completing 18 – 20 credits in IKS, plus the establishment of 32 IKS exploration centers, 75 interdisciplinary exploration systems, over 5200 externships, numerous faculty shops, and expansive digitization sweats across 8000 advanced institutions Public engagement and Vision 2047 through the “Dhara” conference series and hookups with the Ministry of Culture, the IKS Division has reached nearly 60 million (6 crore) citizens to raise mindfulness and fantasize unborn pathways. A comprehensive Vision 2047 roadmap is underway to strengthen the Bhāratīya knowledge tradition

Research Objectives

To make a rigorous academic study that captures both the abstract depth and practical rollout of IKS under NEP 2020, your exploration objects can be structured as follows

1. Institutional and Research Ecosystem

Dissect institutional structures the functioning of IKS centers, scale of interdisciplinary exploration systems, externships, digitization sweats, and resource vacuity. Explore impulses like minor degrees, credit systems, and interdisciplinary academic liaison.

2. Cultural Immersion & Experiential Learning

Investigate pupil gests with point visits, heritage tenures, and hands- on learning modules (e.g., traditional husbandry, crafts).

Dissect integration with enterprise like “Ek Bharat Shrestha Bharat” in enhancing learner engagement.

3. Public Outreach & Societal Uptake

Measure the impact and compass of citizen- centric programs similar as Dhara conferences, exhibitions, and media engagement.

Estimate how ‘Jan Bhagidari’ strategies and competitions are fostering wider societal involvement.

Literature Review of IKS

Literal Applicability of IKS

Ancient Indian textbooks like the Arthashastra and Manusmriti have played a vital part in shaping community-centered husbandry and promoting holistic well-being, as proved in colorful literary studies. The Arthashastra, penned by Kautilya, serves as a foundational composition on governance, profitable administration, and statecraft. It emphasizes a sovereign's responsibility to ensure substance, ethical governance, and effective resource operation through programs on taxation, husbandry, defense, and trade. Again, the Manusmriti focuses on social and moral canons, aiming to maintain order and ethical conduct within communities, thereby completing the executive frame of the Arthashastra.

Together, these textbooks illustrate how ancient Indian study integrated profitable growth (Artha) with social ethics (Dharma), championing for sustainable resource use, community weal, and indifferent wealth distribution. Their vision extended beyond governance into fostering flexible, tone- reliant communities supported by ethical profitable practices.

IKS and ultramodern Sustainability exploration highlights strong parallels between IKS and contemporary sustainability models. Traditional Indian husbandry, for case, has long prioritized organic styles and biodiversity, aligning nearly with ultramodern sustainable husbandry approaches (Kumar & Rao, 2019).

Technology and Traditional Knowledge

Recent exploration shows significant eventuality in combining traditional knowledge with ultramodern technology, particularly in healthcare and husbandry. Data analytics and digital tools can enhance traditional practices, perfecting effectiveness and scalability (Mitra, 2022).

Case study

New Delhi, August 4, 2025 Delhi Education Minister Ashish Sood blazoned that government academy preceptors in the public capital will soon suffer training in India's traditional knowledge systems through a technical program at two Indian Institutes of Technology.

The action, anticipated to roll out in September, aims to familiarize preceptors with Indian Knowledge Systems (IKS), covering gospel, Sanskrit, the trades and lores, as well as ancient textbooks similar as the Vedas and the Upanishads. It'll also include modules on Ayurveda, Yoga, and other rudiments of India's artistic and intellectual heritage.

In the first phase, at least 50 government academy preceptors will be shortlisted and grouped into batches of five. They will be trained for five to seven days at IIT- Mandi in Himachal Pradesh and IIT- Gandhinagar in Gujarat.

According to Sood, the program is designed to bridge the gap between ultramodern education and India's age-old traditions. “By training preceptors in these areas, the end is to foster a stronger connection between scholars and their artistic roots,” he said.

Methodology

The study used both primary and secondary exploration styles.

Primary data was collected through a check conducted among scholars to gather their opinions on the applicability and impact of the Indian Knowledge System (IKS) in education and other aspects of life.

Secondary data was sourced from academic papers, books, and online coffers to understand being perspectives on IKS and its operations in ultramodern surrounds.

Findings

Grounded on the check analysis maturity Support Around 70 – 80 of repliers agreed that IKS adds significant value to ultramodern education.



Holistic Well-being scholars honored the significance of Yoga and Ayurveda in promoting physical and internal health.

Skill improvement numerous scholars appreciated how ancient mathematics and astronomy ameliorate logical and problem- working capacities.

Cultural & Moral Values Repliers noted that IKS helps save artistic identity, builds moral values, and raises environmental knowledge.

Challenges linked A many scholars expressed enterprises about limited connection in advanced technology fields, lack of trained faculty, and the need for scientific confirmation of certain practices.

Then are the crucial findings from the quantitative analysis of the IKS check data

1. High Perceived Benefits

Around 70 – 80 of scholars believe that learning IKS is largely salutary for education, particular growth, and holistic well- being.

2. Integration with Modern Education

A large majority feel IKS can add significant value to ultramodern education by combining artistic knowledge with academic chops.

3. Health & Intellectual Development

Yoga, Ayurveda, and ancient Indian lores like mathematics and astronomy are seen as useful for perfecting health, logical thinking, and problem- working capacities.

4. Cultural & Ethical Impact

Utmost repliers believe IKS fosters moral values, artistic identity, and a sense of rootedness among scholars.

5. Environmental mindfulness

scholars admit the part of IKS in promoting sustainability and harmony with nature through traditional agrarian practices.

6. Class Addition Support

About 70 of scholars support incorporating IKS into the class for overall skill, value, and career development.

7. Challenges linked

Some scholars refocused out limited applicability of IKS in advanced technological fields, lack of trained faculty, and the need for scientific confirmation for certain traditional practices.

Overall outgrowth & Conclusion of the check

The quantitative analysis of pupil responses reveals a explosively positive station toward the addition of Indian Knowledge Systems in ultramodern education. A large majority of scholars perceive IKS as salutary for holistic literacy, combining academic knowledge with artistic values, ethical principles, health mindfulness, and environmental knowledge.

While scholars appreciate its part in promoting critical thinking, moral development, and sustainability, some express enterprises about its limited connection in advanced technological fields and the need for scientific confirmation and trained faculty for effective perpetration.

Overall, the findings indicate that integrating IKS into the class can enrich education by blending traditional wisdom with ultramodern academic practices, fostering both intellectual and artistic growth among scholars.

Statement of the problem

The University subventions Commission (UGC) has proposed integrating “Indian Knowledge Systems” (IKS) into the class across different disciplines similar as history, wisdom, mathematics, and operation. At first regard, the addition of indigenous knowledge appears to be a progressive step toward conserving artistic heritage. Still, a near examination reveals deeper enterprises about academic freedom, intellectual rigor, and the overall purpose of education in India.

First, the proposed class emphasizes what to suppose rather than how to suppose. Rather of encouraging critical engagement with textbooks similar as Kautilya's Arthashastra or Vedic mathematics, it presents them as irrefutable sources of wisdom, replacing logical debate with artistic reverence.

Alternate, it merges generalities from extensively different literal surrounds, similar as linking the fabulous idea of Ram Rajya with ultramodern commercial social responsibility, creating inaccurate and anachronistic parallels.

Third, it blurs the distinction between wisdom, art, and myth by placing spiritual generalities similar as chakras and scriptural assignments on par with empirical scientific knowledge, thereby undermining the rigor of ultramodern disciplines.

Fourth, the class introduces a clear ideological bias in history by including numbers like

V.D. Savarkar to review the nationalist narrative, sidelining India's long tradition of temporal and pluralistic freedom movements.

Fifth, it marginalizes the voices of the oppressed by qualifying upper- estate, Sanskritic traditions while neglecting anti-caste thinkers like Buddha, Phule, and Ambedkar, as well as Adivasi and Dalit benefactions to knowledge and resistance.

Sixth, by assessing a top-down syllabus, the government undermines the autonomy of universities and academics, risking the metamorphosis of advanced education institutions into vehicles for state testament rather than centers of free study.

Seventh, the class appears to substitute artistic pride for concrete social and profitable reforms, presenting narratives of civilizational glory as a distraction from severance, inequality, and other pressing challenges.

Eighth, it risks producing graduates trained for routine specialized work but unrehearsed for exploration, creativity, or invention, aligning educational issues with the requirements of authoritarian capitalism rather than intellectual progress.

Ninth, it cultivates fidelity and obedience over critical citizenship by framing courses similar as Yoga and Happiness or featuring Viksit Bharat around moral chastity and public pride rather of independent thinking and popular engagement.

Eventually, the reform reflects a larger ideological battle over the purpose of education itself whether it should liberate minds through critical inquiry and diversity of perspectives or earth scholars into culturally invariant, politically biddable subjects.



This debate over the meaning and direction of education lies at the heart of the contestation girding the IKS class and clearances critical academic attention.

Emerging Issues

Despite significant progress, enforcing Indian Knowledge Systems faces several connected challenges. Standardization remains problematic with a lack of harmonious methodologies for validating traditional knowledge and inadequate protocols to integrate IKS with contemporary exploration in ways that gain global acceptance. Shy backing for expansive exploration and attestation conditioning and a lack of specialist labor force prepared to educate IKS courses are only two exemplifications of the significant challenges posed by resource constraints.

Integration hurdles persist in the form of resistance from conventional academic circles that remain skeptical about traditional knowledge systems, alongside difficulties in harmonizing traditional tutoring approaches with ultramodern pedagogical fabrics. Another chain is availability, as many high-quality restated coffers are available, and language walls make it delicate to read original publications. Maintaining academic rigor in IKS courses and distinguishing genuine traditional knowledge from pseudoscientific claims are two issues related to quality control.

Key Recommendations

Educational institutions should establish strong faculty development programs, support restatement enterprise, and initiate cooperative exploration systems with transnational mates; experimenters should concentrate on developing methodologies that blend traditional wisdom with ultramodern scientific confirmation approaches; assiduity mates should invest in commercializing validated IKS results while supporting skill development enterprise grounded on traditional knowledge systems; and government bodies should establish technical schoolteacher training installations, increase IKS exploration backing, and develop comprehensive quality assurance fabrics to address these challenges.

Conclusion

In conclusion, the findings of this exploration demonstrate that the Indian Knowledge System offers precious benefactions to global challenges in health, education, sustainability, and ethical governance. Despite the challenges of integrating IKS into contemporary global fabrics, its applicability in the age of globalization can not be overlooked. By embracing IKS, the global community has the occasion to borrow further sustainable, ethical, and holistic approaches to the problems that hang the future of humanity. To insure the continued applicability of IKS, it's essential to save its integrity, promote its integration into ultramodern practices, and encourage regardful cross-cultural exchanges that recognize the wisdom of traditional knowledge systems.

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Conflicts of interest

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