



# Indian Knowledge System (IKS) and Pedagogical Practices to Develop Social Goals and Fraternity

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<p><b>Received</b> 18/05/2025</p> <p><b>Accepted</b> 21/05/2025</p> <p><b>Published</b> 09/07/2025</p>	<p><b>Abstract</b></p> <p><i>The Indian Knowledge System (IKS) is based on Indian traditional education system it connects ancient education with Vedic literature and indigenous knowledge system. It addresses the wide range of traditional knowledge, including philosophy, arts, science, cultural practices and more which are deeply rooted in Indian heritage and wisdom. Fundamental principles of NEP 2020 are directly and indirectly emphasis on holistic development of the students, the rich heritage of Indian knowledge a rootedness and pride in India and thought as a guiding principle. This article aims to explore the Indian Knowledge System (IKS) and various pedagogical practices to imparting Indian values that are rooted in Indian constitution and NEP 2020. It explores about the practices which caters the goals of the society and promotes the inclusivity and fraternity among the learners. This article reveals that pedagogy should be related to the learners' social, cultural, contextual and educational background, and it also mentioned that it should bring a sense of community, empathy and cooperation among the students. Furthermore, it suggests that teachers should impart Indian social values and ideas of justice to the students.</i></p> <p><b>Keywords:</b> <i>Fraternity, Goals of the society, Inclusiveness, Indian Knowledge System (IKS), Indianness</i></p>
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## Introduction

The Indian Knowledge System (IKS) is based on the Vedic literature, the Upanishads and the Up Vedas. It addresses a wide range of traditional knowledge systems, including philosophy, arts, science, cultural practices and more which are deeply rooted in Indian heritage and wisdom. The Vedas contain a vast amount of knowledge on subjects ranging from medicine, astronomy, mathematics, and politics, to spirituality and philosophy. They provide insights into the Indian way of life, highlighting the importance of balance, harmony, and unity in society (education.gov.in, 2023). One of the main features of the Indian knowledge system, according to Mundhe (2023), is

its comprehensive perspective on life. It recognizes the link between all aspects of life, including the individual and society, the natural world and humans and both the spiritual and physical worlds. Several Indian disciplines that focus on preserving harmony and balance both inside the environment and between humans and animals, such as Ayurveda, Yoga and Vastu Shastra, are examples of this holistic approach. The Indian knowledge system places a strong focus on learning from personal observation and experience, which is another important feature. This method appears in the teachings of the ancient Indian thinkers and sages, who promoted introspection and critical thoughts as ways to develop knowledge and insight (Timane & Wandhe, 2024). Indian knowledge is not only limited to the ancient Vedic scriptures; it also emerged from the frequent observation of indigenous people and those who are closely connected to Indian ethos and values. India is the place to a very diverse range of social, ethnic and cultural diversity of the people. Indianness in education is rooted in indigenous people who have distinctive traits and personalities that call for a different strategy, that knowledge reflects their ingenuity and originality of their thoughts.

### **Historical Overview of Indian Knowledge System (IKS)**

The Indian knowledge system, developed as an Indian school of thought that refers to the various sets of knowledge, beliefs and practices that have emerged and passed down from ancient times in the Indian subcontinent. This knowledge system is deeply rooted in the ancient Indian values as Vedic scriptures and has evolved over thousands of years, shaping the cultural, intellectual and spiritual landscape of India (Kapoor, 2020). The origins of the Indian knowledge system can be traced from the ancient Vedic period, which started around 1500 BCE. The Vedas are the oldest scriptures of Hinduism that were known as the foundation of Indian knowledge and philosophy. The Vedas are a collection of hymns, rituals, and mantras that were transmitted orally from generation to generation for centuries before being written down. According to Mark (2020), they are filled with a wealth of information about cosmology, spirituality, rituals, offerings, and ethics. The philosophical texts known as the Upanishads, which elaborate on the Vedas' deeper relevance and meaning, came into being after the early Vedic period. Understanding one's true essence as being linked with the divine and the universe is known as self-realization. The idea of karma, the rule of cause and effect that controls the cycle of birth, death, and rebirth was also established by them (Olivelle, 2024).

After the Upanishads were written many schools of thought with distinct philosophical systems and interpretations began to arise in India about 500 BCE. These encompass several practices such as Sāṅkhya, Yoga, Jainism, and Vedanta. The original Vedic teachings were updated and interpreted by these schools of thought, which resulted in a variety of Indian knowledge and philosophies (drishtias.com, 2020). The Post-Vedic school of thought known as Vedanta, which emphasized the ideas of ultimate reality and self-realization was one of the most prominent. The belief in the existence of a universal mind and the non-dual nature of the universe were demonstrated. Another important school of thought, Buddhism, emerged in the 6th century BCE and spread throughout Asia, greatly influencing Indian knowledge and philosophy (Das, 2021).

As Buddhism and Jainism gained popularity, the traditional Indian caste system started to disintegrate. These new faiths brought about profound social and religious changes while

challenging the established Brahmanical order. Biswas (2016) state that during the Middle Ages, Indian knowledge encountered difficulties and experienced notable transformations due to the emergence of Islamic incursions and the entrance of European colonial powers.

After the 1835 implementation of Macaulay's Minutes on Education, Indian education and its practices were becoming more westernized. The integration of Western literature and science, technology and other subjects gradually replaced Indian indigenous knowledge and culture. After that English was no longer simply used as the language of instruction but also it becomes the means of communication. Even in the way that Indians were regarded their indigenous knowledge and educational practices but the English schools has ingrained a western worldview in their brains. It was resulted as the exclusion of science, creativity and a wonderful tradition of teaching and learning from the Indian educational system. As of now, the National Education Policy (2020) suggests incorporating traditional and indigenous/local knowledge into the curriculum in order to both fulfil the demands of the modern world and Indianite the nation's educational and knowledge systems concurrently. Therefore, Singh & Patangia, (2023) found in their study that folk and traditional knowledge is not only scientific, logical and relevant even today, but also practical, which may help future generations to understand easily and use that knowledge in times of need, establish the Indian knowledge system at a global level, restore its GyanParampara, and take pride in India and its Indianness against the backdrop of modernization, its synchronization into a global village and locating Indian cultural heritage and GyanParampara (Singh & Patangia, 2023).

### **Major Basis of Acquiring Knowledge:**

In the Indian knowledge system has three main bases for acquiring knowledge that are considered-

- Knowing the object grossly through the *five sthool senses*.
- To contemplate on an object perceived through the senses in order to understand its nature etc.
- To put the understood knowledge into practice in order to retain its significance.

(Saluja, 2023)

These main bases of knowledge acquisition were discussed in different literature, in which it was explained in hierarchical order, the first step of which is *Listening*, second is *Meditation*, and third is *Nididhyasana*. First *Listening* means receiving information about the objects of knowledge through senses. This type of information is called direct knowledge. Second *Meditation* means the perceptive, analytical and thoughtful aspects of the knowledge received through the senses. This is the analytical aspect of the received knowledge, in which the received knowledge certified by evidence, i.e. various aspects of knowledge, such as the goal, the nature of the subject, the method used, the characteristics and limitations of the method used, the process of authentication, the nature of the knower, the linguistic form used. There is a need to discuss the interrelationship of other elements. Third is the process of *Nididhyasana*. This process is related to seeing the authenticated and discussed knowledge in its practical form. This aspect of the knowledge process reveals the validity of the '*True form of Knowledge*' (Saluja, 2023). In the Indian knowledge system, the entire teaching style basically keeps thinking, contemplation and application as its basis and continuously moves forward to achieve the goals of education. The basic objective of the teaching process is to prepare students for self-study (Saluja, 2023).

*Acharya Vidyaniwas Mishra ji* clearly says that the Entire school functioned as a laboratory,

whose purpose was as follows- To make the students strong, not only physically but also with mental, intellectual and spiritual strength. It is clear that memory, meditation, concentration and practice are the means to strengthen a person mentally, intellectually and spiritually. Acquiring knowledge and then putting it into practice is the basis of empowerment of a person. Putting knowledge into practice is a process of consolidation of knowledge. Taking reference from Mahabhashyam of Maharishi Patanjali, regarding the Indian knowledge System, Acharya Vidya Niwas Mishra told Vidya (Education) to be appropriate and mature in four ways - Study, Contemplation, Discourse and Experiment (Saluja, 2023).

### **National Education Policy 2020 on Indian Knowledge**

One of the fundamental principles of NEP 2020 emphasises on rootedness and pride in India, and its rich, diverse, ancient and modern culture and knowledge systems and traditions. Para 4.27 of this NEP envisions India's traditional Knowledge and the importance of its preservation, dissemination and societal application for the benefit of all. It proposes an education system that is deeply rooted in Indian culture and directly contributes to changing India into a vibrant and egalitarian knowledge society (Gupta, 2022). The inclusion of Indian perspectives in the National Education Policy 2020 reflects recognition of the diversity and richness of Indian culture. It emphasizes the importance of fostering national pride, self-confidence, and unity among the youth, while also addressing the country's evolving social, cultural, and technological needs. Another para 4.5 of NEP 2020 discussed on practices in the classroom that is Teaching and learning will be conducted in a more interactive manner; questions will be encouraged, and classroom sessions will regularly contain more fun, creative, collaborative, and exploratory activities for students for deeper and more experiential learning (NEP, 2020). Para 22.8 of NEP 2020 also emphasis on Indian languages and culture, it emphasises that *A number of initiatives to foster languages, arts, and culture in school children have been discussed in Chapter 4 in NEP, which include a greater emphasis on music, arts, and crafts throughout all levels of school; early implementation of the three-language formula to promote multilingualism; teaching in the home/local language wherever possible; conducting more experiential language learning; the hiring of outstanding local artists, writers, craftsperson's, and other experts as master instructors in various subjects of local expertise; accurate inclusion of traditional Indian knowledge including tribal and other local knowledge throughout into the curriculum, across humanities, sciences, arts, crafts, and sports, whenever relevant; and a much greater flexibility in the curriculum, especially in secondary schools and in higher education, so that students can choose the ideal balance among courses for themselves to develop their own creative, artistic, cultural, and academic paths.*

### **Indianness in Education**

"Indianness" in the context of the Indian education system, particularly focusing on spirituality, social justice, unity in diversity, and the idea of Vasudhaiva Kutumbakam (The World is One Family). They argue that individuals spiritually connected to the idea of "*Mother India (Bharat Mata)*" will resist divisive forces based on religion, caste, or language (Arora, 2021). Arora (2021) envisioned the promotion of "Indianness" as a central theme in the new education policy, which emphasises the importance of Indian knowledge, traditions, cultural values, and languages. In the contemporary context, democratic principles are also incorporated into

education, emphasizing diversity, fundamental rights, and duties outlined in the Indian Constitution. They stress the importance of fostering an understanding of democratic culture among students and identifying forces that undermine democratic institutions for political gain (Arora, 2021). In understanding Indianness, the author highlights concepts like feminism and socialism, which are deeply ingrained in Indian society beyond just academic discourse. They emphasize the practical application of these concepts in daily life, such as respect for women and the status of farmers and labourers (Arora, 2021).

In this study the researchers were conceptualizes the understanding of Indian Knowledge System and its historical overview. And they are also explained the major basis of acquiring knowledge and ways of knowing, understanding and learning in Indian context. The key guiding document to this article is the National Education Policy 2020. After this the researchers have been discussed various aspects of education and its utility to the society and the nation. Its article focuses on understanding the constitutional values and justice, goals of the society, various inclusive practices in the classrooms that sync with Indian values, ethos and tradition that promotes Indianness among the learners. Furthermore, in this article the researchers were elaborated various pedagogical practices to developing the sense of Fraternity among the learners and school community. These values are aligned with Indian constitution and the idea of justice in Indian tradition. In the light of concept of Indian knowledge and NEP 2020 various aspects of education and its practices has been discussed below:

### **Goals for the Society**

The goals for the society are constructed by social behaviour character and norms of Individuals. When the researchers discuss the Indianization of education and pedagogy, they found that the role of pedagogy is more significant to impart the Indian values and ethos through practice. Some Indian values like morality, ethics, the idea of equality, equity, fraternity and Justice are positive signs of healthy community. These values could be transmitted through practices by educating students. Additionally, the researchers are discussing idea of justice that can be explored through the different aspects i.e. Social Justice, Cultural Justice, Political Justice, Economic Justice that prominently affect the society and school practices. The school practices are the guiding activities that builds students' behaviour. It creates a sense of belongingness and engagement among the learners with the form of community and Society. Which has an understanding of various inferences of social norms and goals. These social norms could be fulfilled by using more contextualize pedagogy to the students. Pedagogy should be more culturally relevant to the students so that they can have to experience and understand the various types of justice and they have to actualize these practices in the knowledge domain. Such as various institutions that are existing in the institutions i.e. Social, Political, Economic, Educational and others, meaning of the institution can be seen in the vast domain of the various settings. Through the practice teacher should have to depict real life examples that are conducted to the learner's context so they can feel it in their real-life experiences. To attain these values the roles and responsibilities of the teachers became more important towards the learners. To experiencing these values and different types of justice in educational premises by the students, Teachers should have to practice in such a way where learners can experience these different kinds of Justice in real life. It can be said that justice is not a monotonic or Uni-directional idea, it has many folds that would help the learners to

understand the various aspects and worldview of the Justice in a Multi-dimensional setting with the different perspectives of the any idea.

### **Inclusive Practices for Indianness**

Pedagogical practices for Indianness are becoming more significant in present days. In the Indian knowledge system teaching learning practice was appropriate to the students' needs as described in various historical studies such as in the Beautiful Tree by Dharmapala, Education in Ancient India by A S Altekar and other relevant documents and studies. Pedagogy in that time was more responsive to society and the nation. Researchers suggests that teachers should to keep in the mind background, context, circumstances and cultural aspects of the students in the pedagogical practices. As a teacher's school culture also should have to be taken into consideration, as student and teachers' activities and their interaction with their peers, behaviour with employees is influences the learning of students. Students' academic performance is also influenced by the teacher's pedagogical practices and abilities during class discussions and the teachers' way of communication is also impacts on the socialization and academic performance of the students.

Social inclusion makes the case that the idea of inclusive school education. Which meets the various learning needs of students. It evolved as a complementary cultural formation based on its institutional goals of social justice, as well as on the educational reforms. The "philosophy of context" and the "southern theory" of inclusive education, as envisioned by Nobel Laureate poet and indigenous education reformer Rabindranath Tagore during the early 20th century colonial British India, also remain engaged. Tagore's creative and educational work challenged both local and global inequality (Mukherjee, 2020).

We have to uncover the various pedagogical practices to attain these Indian and constitutional values. As a practitioner of education and pedagogy we have to '**Revise, Rethink and Redesign**' our practices to improve the performance and the collaboration of the learners. As we know pedagogical practices encounter grassroots level challenges of the students. And it faces various contemporary issues and socio-psychological and cultural aspects of the students. We as a teacher, researchers and a teacher educator of the educational practices. We should have to improvise and reconstruct our practice to engage the learners to ensure their holistic development.

While designing the teaching method we should have to keep diversity in mind. Diversity means educational, social, gender, marginalization, disability etc based diversity. Along with this, other aspects of diversity should also include such as linguistic, geographical, educational, social and sexual orientation of the learners etc. understanding the diversity is important for both teachers and students. Experiential and competency-based knowledge should be promoted for the students. And teachers should have to be design instructional strategies that should be relevant to the students' culture and context. Also, teacher should be the reflective practitioner and have to opt flexible pedagogy to incorporate according to the learners need. Learning should not focus only on the exchange of information. Rather, it should be based on providing information as well as generating curiosity among students and increasing their intelligence so that students can present their ideas with a creative, innovative and critical approach.

### **Pedagogical Practices to Develop the Sense of Fraternity**

Developing a sense of community, empathy and cooperation among students is essential to promote the fraternity. Such practices can help in building the sense of belongingness and fraternity among the students. The teacher should support group projects, conversations and cooperative learning exercises where students must cooperate to achieve common objectives. Students build collaboration skills and a sense of community. Assigning roles through peer teaching where students alternately instructor guide their peers. It helps students to grow intellectually and socially while supporting their own learning and creating a positive learning environment. Recognize and honour the variety of experiences and backgrounds of the students. So that they have to include multicultural perspectives in the curriculum and provide learners an opportunity to share their cultural practices and experiences by implementing culturally responsive instructional strategies. Teach students with effective communication and conflict resolution techniques to help them to develop conflict resolution skills. Design games and team-building activities that promote cooperation, trust and communication among students. Engaging in enjoyable and participatory activities that can help to reinforce bonds and foster a sense of community. Encourage students to express freely their ideas, emotions and experiences through conversations and reflection sessions. To foster empathy and comprehension by encouraging students in developing a more profound knowledge of different points of view. Acknowledge and appreciate student actions of compassion, teamwork and inclusivity. A culture of respect and cooperation can be established and desired behaviour can be reinforced with positive reinforcement. Set an appropriate example by demonstrating socially conscious characteristics like tolerance, friendliness, and inclusivity. Demonstrating these principles in their interactions with students can have a significant impact, as teachers and school personnel are key players in forming the culture of the learning environment. The educator can strengthen the sense of belonging and community among peers by implementing these activities and tactics. These kinds of exercises would strengthen the students' sense of fraternity.

## **Conclusion**

In this study, the researchers conceptualise the Indian traditional knowledge and the ways of pedagogical approaches that suits with Indian society. After studying about the vast domain of Indian indigenous knowledge it can be said that the Indian Knowledge has been dismissed by westernized education in India. Indian Knowledge System (IKS) and various pedagogical approaches represents a significant step towards reclaiming India's cultural heritage and promoting holistic education, the integration of the Indian Knowledge System (IKS) with contemporary pedagogical approaches that aims to reconnect students with India's rich cultural legacy and knowledge. It is clear from this investigation that IKS which has its roots in Vedic literature, Upanishads and Up Vedas provides a broad perspective on life that incorporates philosophy, the arts, science and social events. It highlights the interdependence of every aspect of life encouraging harmony, balance and social cohesion.

The focus of the National Education Policy 2020 (NEP 2020) is to promote national pride, self-confidence, and togetherness among the youth by emphasizing the value of conserving and incorporating Indian traditional knowledge into the education system. Vasudhaiva Kutumbakam (The World is One Family), social justice, spiritual ideals and unity in diversity are all aspects of Indianness in education. It highlights the significance of bringing Indian knowledge, customs and

cultural values into teaching methods to promote inclusion and constitutional values. Developing curiosity, critical thinking and experiential learning are the major goals of pedagogical approaches to incorporate IKS into the classroom. Teachers are essential in developing inclusive learning environments where students develop empathy, collaboration and a sense of belongingness. Teachers may foster students' holistic development and inculcate principles of brotherhood and social responsibility by using group projects, peer teaching, multicultural viewpoints and conflict resolution approaches.

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