Bharati's Wisdom: An Investigation of the Indian Knowledge System with Integrating To the Modern Higher Education Curriculum, Pedagogy, and Research

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ABSTRACT

This paper discusses the impact of merging the Indian Knowledge System into present day higher learning system. It posits that an integration of IKS is central in decolonising curricula, enabling individual and transformative learning, and diversifying the world academia. The article focuses on how teachers and key stakeholders can help to develop this integration, stressing the importance of change in the Contexts for curriculum, delivery approaches and resources. It also reviews what IKS can bring to a large range of fields, from philosophy and arts to science and technology, in a learning process based on the different approaches. In the last part of the article, the author presents possible ways on how IKS can transform the current higher learning system and change the world and remove the Western misperceptions and colonialism and empower the indigenous people.

Introduction

The education system in India has come under the limelight for the investigation by many scholars regarding the diverse structure of the education system and the working context of this system and the social disparities that help define the inequality in education. Education in India has a history dating back from several centuries and these experiences could be of immense relevance today in the contemporary complex higher education arena. The principal types of non-formal and informal learning have remained the major methods of education for the majority of the population while the formal system of education has largely catered for the better off, modernised upper stratum. (Singh, 2013) The introduction of the Indian Knowledge System into universities and other institutions of learning has emerged as a critical phenomenon in the current education system due to the calls for decolonization of knowledge and the celebration of cultural diversity and Diversity

in Education Learning Approaches. Intellectually, proponents maintain that integrating IKS is not about extending the content but redistributing and rebranding the conventional formative architecture of modern higher learning systems. This entails decolonising the epistemology and ontology of knowledge production and dissemination in order to open up for other more participative views of the world (Khutia, 2024). In fact, Gupta (Gupta, 2024) believes that sophistication of the science is based on controversy of theories and adding and subtracting information based on theory suggestions that IKS should be adopted as part of science. In this paper, the author discusses the perspectives of enhancing the implementation of IKS into higher learning institution by analyzing its possibilities in curricular decononization, whole person and transdisciplinary education, and redesigning the future of higher learning. It also provides solutions as to where and how and in what capacity teachers and policymakers are able to fashion such integration and to guarantee that students, communities and academe in general, will experience such metamorphosis positively (Majhi, 2023). The present paper unfolds the diverse rationality of IKS as a scholarly tradition this article aims to contribute to the ongoing dialogue on creating a more inclusive, equitable, and pluralistic higher education landscape.

Integrating Indian Knowledge into Higher Education

The Indian knowledge system that has passed down through hundreds of generations integrating diverse spiritual and philosophical believes can definitely assist in overhauling the newer system of higher education. (Urton, 2012). Indigenous scholars have also embraced this possibility, especially on the need to ensure that such knowledge need to be prioritized at the center of our consciousness. (Gehl, 2012). These are key areas for decolonising curriculum practices and fostering the indigenous cultural capability of university graduates. (Harrison & Clarke, 2020). Another aspect of integrating the Indian knowledge system into higher learning is to understand that Indian learners are equally if not better suited to the learning process than learners of the Western origin. (Gehl, 2012). The current education system in India requires a moral principle that belongs to the entire nation. By revival of the strength of the ancient Indian system of education, like the concept of 'Karma' and 'manifestation of perfection within man; education can attain this value. (Sehgal, 2023). By including indigenous knowledges into university courses and creating direct curriculum scholarship to assist with these universities can provide students with knowledge of other paradigms of knowledge and assist with the development of indigenous cultural skills. (Harrison & Clarke, 2020). Embracing decolonialism in the current curriculum practice allows college graduates to experience a range of learning regarding Indian knowledge systems. It can assist them in becoming more intellectually flexible or even more educated about ways of knowing things.

Challenges and Barriers to Integration

Despite these possibilities proposed by integrating the Indian knowledge system into the modern higher education, there are also concern or even problems, which should be paid attention to. The exclusion of indigenous knowledge in favor of the dominant Western practice has been a problem for a long time and the only possible solution is that of decolonising curriculation practices and providing a voice to the indigenous knowledge systems. (Maila & Seroto, 2013). University needs to engage indigenous scholars and community in observing the interests of indigenous knowledge to be properly represent and respected (Gehl, 2012). Therefore, if the integrated higher education system with the Indian knowledge system has to be successful, it is only possible if there are adequate resource mobilization and funding of infrastructures and development of indigenous leadership. (Jones et al., 2018). Additionally, processes such as demographics, economic development and globalization are now exerting continued pressure on the rapid transform of the Indian higher education system and management and leadership challenges will be inevitable (Tyagi & Moses, 2020). Another important factor that a scholar needs to embrace while trying to encourage use of indigenous knowledge by an academic institution is to eradicate racism and privilege which are systemic. (Jones et al., 2018). Vocational training along with the creation of culturally sensitive methodologies that contemplate the native truth within the Indian epistemology are needed to counter non-indigenous educators' ignorance of the right way to teach indigenous knowledges for fear of saying or doing the wrong thing (Riley, 2018).

Pedagogical Approaches for Indian Knowledge Integration

Incorporation of Indian knowledge system in the higher education curriculum and teaching learning process calls for approaches that affirm the worth of this knowledge. Using the threshold concepts approach is helpful in analysing the processes of the students' learning and their interactions with the indigenous knowledges since it reveals the key ideas, and the essential knowledge which is indispensable for constructing expertise within the particular academic discipline (Page, 2014). However, the theoretical perspective of the cultural interface and the 'zone of proximal development' can help educators offset the issues normally encountered in Indigenous Studies classes where learners may experience novelty and novelty in approaches to learning and knowledge and for which a praxis struggle is required in order to incorporate unfamiliar paradigms to their ways of knowing (Page 2014). This is because the current modern approaches of teaching and learning does not accommodate ideals of the Indian knowledge system which should be holistic

and person-centred, therefore adopting approaches such as Kolb's experiential learning, effective storytelling and the promotion of the education of the whole person can help to foster an empowering learning environment for students (Allan et al., 2018) . Academicians to provide students with frameworks that will require them to move away from egos and be humble enough to start learning afresh with the intention to unlearn and relearn from the multiple truths of the Indian knowledge system. This is crucial so that these ways of knowing may be introduced within present-day emerging higher learning (Allan et al., 2018).

Research Methodologies for Indian Knowledge

Incorporating the Indian knowledge system in to higher education research involves a shift in research epistemology and ontological perspectives. Cultivating Indigenous research and embracing ways of addressing research that is Indigenous friendly, that is, research that is acceptable by Indian standards. Where research design, data collection and sharing of knowledge is concerned, it is possible to ensure that the research is enshrining the principles and priorities of the Indian knowledge systems by involving indigenous scholars and the community in research, as equals in collaborative models of research (Gehl, 2012) . Changing the usual timeline of a university research, for instance, to cope with the specifics of Indigenous people and reversing the decision-making power in relation to Indigenous people are the examples of the systematic disruptions that may contribute to shaping a fairer context for research. (Fournier et al., 2023). Additionally, awareness of other components of indigenous knowledge like the cognitive, psychomotor, affective and spiritual; and discovering relationship between more people, places and the physical world may also lead to more paradigms or perspectives in research. (Fournier et al., 2023) Significantly it has been seen that Indian knowledge system could be mainstreamed into Universities' course, teaching & techniques and research world to ensure right milieu for learning. This will enable student to be enabled with how to handle the different epistemological systems and hence be in a position to appreciate the world around them and equally be the agents of change and/or transformation in the fight for equity and sustainability of the future.

Interdisciplinary Connections and Synergies

Substantial similarities and affordances of cross-cutting connections and synergies exist between the Indian traditional knowledge system and modern higher education landscapes, curriculum, learning-teaching methodologies and research. Hence it is possible to use and implement the indigenous Indian knowledge system in the fields like agriculture, health sciences environment and engineering as part of disciplinary knowledge system that will give new paradigm to the existing problems. The Indian knowledge system and its ideas of symbiosis and intelligible interaction at micro and macro levels can be used or inform directions of technologies such as renewable or smart cities. Furthermore it is the Indian knowledge system with explicit details of the spiritual and emotional emancipation of human existence which may well turn out to be a treasure trove for subjects like psychology, counselling, and art in a direction that will make empowering paradigms of whole person education and health promoting more real than they currently are. Therefore, in developing these relations and partnerships within higher learning institutions, the academic fraternity can only provide the students with a healthy and challenging place to be in their search for knowledge.

Preserving and Revitalizing Indian Knowledge

All attempts at finding ways of incorporating the Indian knowledge system into the modern system of higher learning must be backed by a commitment to revaluing and reconstructing of this type of knowledge which has basically been side-lined and devalued. This calls for encouraging and fostering the indigenous scholars, elders and other knowledge keeper to be leading the creation of curricula, teaching methodologies and research (Gehl, 2012)(Ingram et al., 2021). In more collaborative research paradigms and with a strength-based approach that entitles participants from Indian communities, it is possible to optimise the level of knowledge being exhibited and equitable distribution of the impacts of such a study (Fournier et al., 2023) (Loewen & Kinshuk, 2012). It is therefore necessary to safeguard, for future use, indigenous knowledge which is also exchanged with other parties who might also have an interest in such knowledge by developing ways of digitizing and archiving such knowledge, as well as respecting the culture and the rights of the indigenous people holding such knowledge (Loewen & Kinshuk, 2012) (Negi et al., 2021). Last but not the least, to bring the Indian knowledge system into the current integrated system of higher learning, it has to be recognized as knowledge worth recognizing and as culture sensitive knowledge system that must replace culture of colonialism in higher learning systems.

Global Relevance of Indian Knowledge

But it is essential to accept that integration and moderation of the Indian knowledge system in the modern day higher learning curriculum and teaching learning processes, and research will go a long way in finding solutions to the global challenges and problems and will be beneficial in improving the quality of life of the mankind in attaining sustainable development and its goals and objectives (Beerannavar & Pancrasius, 2024) (Negi et al., 2021). The Indian knowledge system can give opportunity towards understanding of climate change, or lack of it, biodiversity loss and inequalities politically, economically and socially and methodologies towards solving these problems (Maila & Seroto, 2013) (Negi et al., 2021) Indian communities have been protectors of their local ecosystems for years, so higher education institutions' involvement in finding multicultural and interdisciplinary, and context-sensitive solutions to environmental and social concerns is adequate. (Negi et al., 2021). The Indian knowledge system also accepts nonviolence, compassion, and the coexistence of people with one another. Such concepts can be useful in constructing better and equitable societies as well as education frameworks that foster between inter cultural relations and of being a global citizen Beerannavar and Pancrasius, 2024). With the global complexity growing at present, the incorporation of the Indian knowledge system in the current higher learning systems can help in shaping a better future of built sustainable, equitable and inclusive future of the world.

Comparative Studies of Indian and Western Knowledge

Despite the imperative to assimilate the Indian knowledge system into current-day conventional university education, it is also vital to conduct research that compares Indian and Western knowledge paradigms in order to establish both essentialism as well as emergentism. This comparative strategy may serve to enhance the understanding of specific features and potentials as well as specific shortcomings and limitations of the given types of knowledge traditions and reveal ways of integrating these traditions. (Fournier et al., 2023) (Subba & Chaturvedi, 2022). For instance, one could contrast the Western scientific tradition's more reductionist and materialist worldview with the Indian knowledge system's emphasis on the interconnectedness of all life and the spiritual dimensions of human experience. Comparative studies could also explore the integration of the oral, experiential, and contextual nature of Indian knowledge with the textual, analytical, and more universalist approaches of Western academia. (Subba & Chaturvedi, 2022) Through participation in such cross-cultural dialogue and exchange of knowledge and ideas, the

higher education institutions can also gain much more systematically and systematically about knowledge and redefine ways to global issues.

Bridging the East-West Divide in Scholarship

Thus, the processes of the integration of the Indian knowledge system into modern higher education must also be seen in the context of the attempts at the overcoming of the dichotomy that has long dominated the processes of the academic scholarly activity and research known as the East/West divide. This split that has primarily stemmed from colonialism has more often than not led to the exclusion and downplaying of Indigenous knowledge from the global south and the liberal, establishing Western epistemologies as superior, and rightly so, as evident from the following passage from the book. (Khalsa et al., 2020). Therefore, such practices put the Indian knowledge system into operation in higher education institutions as a way of toning down this Eurocentricity and democratizing the academe for the benefit of the growing diverse global society (Khalsa et al., 2020) (Subba & Chaturvedi, 2022) Besides, this process of connecting the East and the West will also aid in creating various other understandings regarding the formation of politics and various other historical factors that have played the role of creating knowledge in India as well as the rest of world. Thus, the process of integration of the Indian knowledge system into the modern Higher Education has to be discussed as the critical process of decolonisation and transformation of various fragmented academic systems in order to build a more just, sustainable and pluralistic future.

The Role of Educators and Policymakers

Teachers and many governmental decision makers could foster the incorporation of the Indian knowledge system into present day higher learning process effectively. (Beerannavar & Pancrasius, 2024) (Rose et al., 2014). Since teachers act as the primary source of knowledge, they need to be facilitated to introduce Indian ways of knowing, teaching and learning as well as content knowledge into practice. Yet, it entails the documentation and analysis of the great Indian knowledge system which is diverse and rich and also the cultivation of a style of pedagogy that may well translate this richness into the contemporary teaching modes. At the policy level there has to be strong direction to come up with polices and regulation to integrate the Indian knowledge system to the requirement of higher education, teaching learning and research. This may include the development of centres or institute to promote Indian knowledge or integrate existing courses and examinations, and organize support services and awareness- raising among faculties and other staffs. When teachers engage in collaboration with policy makers they can make the integration of

Indian knowledge system to the contemporary higher learning institutions more than being tokenism but a constructive process for transformation and emancipation of students, community and the academy. (Harrison & Clarke, 2020)

Cultivating Holistic and Transdisciplinary Learning

In addition to the integration of particular content and practices originating from the Indian knowledge system, the main principles of its organization and functioning – its orientation as a value system and ideals of education – can also provide important inspiration for the transformation of the structural and hierarchical organization and the framework of the modern higher education. (Ramamohan & Sarma, 2016) The Indian knowledge system postulates an understanding of the three bodies and three selves of human personality and therefore can be utilised in building more holistic paradigms of learning. This may lead to formation of transdisciplinary degree programmes and courses that would make the students to reason out the various issues from different paradigms of knowledge. Besides, theism, metaphysics, axiology and spirituality promoted in the Indian knowledge providing system will be useful in nurturing a new and humanistic educational paradigm for the development of the 'whole student' beyond rationale-being, an intellect being that is wiser, shrewder, more perceptive and ethically charged. If such principles are embraced by institutions of higher learning, they have the primary duty of seeking to produce graduates with commendable academic competencies augmented by competence in critical and integrative thinking, hence citizenship skills, ethical and spiritual outlooks that will enable them to effectively engage with the diverse and complex realities in the emerging societies and global communities of the 21st century.

Decolonizing Higher Education Curricula and Pedagogies

When we consider the integration of the Indian knowledge system within the framework of the present day higher education system, we must also see this as a part of the larger process of the decolonization of the academic syllabus and the academic practices. A considerable number of higher education institutions all over the world have been, for a long time, colonial in practice and curriculum and have placed emphasis on the West and downplayed the East. By integrating the Indian knowledge system within the academies, this can also help teachers and policy makers to address the issues of this colonial legacy in the academies and aspire for the creation of better and more cosmopolitan, fairer and culturally relevant education systems and practices (Allan et al., 2018) (Jarvis, 2020). The process of decolonization in this case might include such activities as:

thorough analysis and revision of the current curriculum, inclusion of indigenous perspectives and their teaching methods as well as integration of the third world scholars and thinkers in the course content. In addition, the Indian knowledge system can also be seen as a medium through which the process of decolonization of the academy can take place whereby this can encourage further inclusion of other systems and forms of knowing within higher education institutions across the global south and even further (Jones et al., 2018)

The Future of Indian Knowledge in Academia

One of the ways through which these universities can be transformed, or rather actualized to its fullest potential, is through the incorporation of Indian knowledge systems in higher education as that could result in a renaissance of sorts for all such institutions, integrating novel and transformative ways of looking, knowing and learning in the modern world. By acknowledging the Indian tradition in its vastness and multiplicity, one can also contribute towards building such a higher education that is inclusive and pluralistic- that promotes diversity, exchanges cultures and empowers the disempowered. Also, the Indian worldview has the potential to instigate a radical critique of higher education systems in their most orthodox forms, encouraging the creation of more relevant, just and socially responsive institutions (Jarvis, 2020) The incorporation of the Indian knowledge system into higher education goes beyond merely adding certain content or methods; it involves a fundamental transformation of the entire academic framework aimed at fostering a more equitable, diverse, and empowered global community. (Gehl, 2012) (Sehgal, 2023)

Conclusion

Integrating the Indian Knowledge System into modern higher education is a vital step toward decolonizing curricula, promoting holistic learning, and building a more inclusive and equitable global academic environment. By valuing the diverse perspectives and knowledge systems found in IKS, educational institutions can confront Western-centric biases and create opportunities for a deeper, more nuanced understanding of the world. This integration demands a collaborative effort from educators and policymakers to innovate teaching methods, update curriculum frameworks, and allocate resources wisely. Moreover, incorporating IKS should not simply be an addition to current structures; it should serve as a driving force for transforming higher education itself. By encouraging interdisciplinary learning, critical thinking, and ethical awareness, IKS can empower students to tackle the complex challenges of the 21st century and work towards

a more just, sustainable, and diverse future. The transformative power of IKS lies in its capacity to connect traditional wisdom with modern knowledge, fostering a more holistic and interconnected approach to learning and research that benefits individuals and society as a whole

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