An International Multidisciplinary Journal
अनन्यशास्त्रम्
(A Unique Treatise of Knowledge)
ISSN:3049-3927 (Online)

ANANYAŚĀSTRAM:
An International Multidisciplinary Journal
(A Unique Treatise of Knowledge)
Peer-Reviewed | Refereed | Open Access Journal
DOI: https://doi.org/10.64328/aimjv01i030044

Volume: 01 | Issue: 03 | December: 2025
Review Article

Indian Knowledge System (IKS) and National Education Policy (NEP-2020)

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Abstract

Indian knowledge tradition is rich and unique. There is a noteworthy balance between life and science, the ordinary and transcendent, karma and dharma, and enjoyment and sacrifice. Over its history, the Indian education system has prioritized moral, material, spiritual, and intellectual values, tracing back to the ancient Rigvedic period. In addition to literary knowledge, the Indian Knowledge System emphasizes the value of physical work. Throughout history, India has shared knowledge of spiritual brotherhood, yoga, and Ayurveda, which the international community still embraces today.

The National Education Policy 2020 represents a significant change in India's education landscape. It highlights the Indian Knowledge System (IKS) as crucial for shaping the country's educational framework. IKS plays a central role in revitalizing India's rich cultural heritage. By incorporating IKS into the curriculum, the policy aims to improve interdisciplinary understanding, merge modern knowledge with traditional wisdom, and tackle current societal challenges. The policy seeks to instill in students values like empathy, respect for others, courtesy, democratic spirit, service, respect for public property, scientific thinking, freedom, responsibility, equality, and justice. It also emphasizes the importance of mother-tongue education, physical education, and the role of teachers as dedicated and knowledgeable guides.

The National Education Policy 2020 aims to fill the gaps in the current education system. It seeks to ensure timely access to quality education, promote language resources and technology, and encourage research in IKS. However, there are many challenges to implementing the policy. The future will show how beneficial and forward-looking this change will be.

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ANANYAŚĀSTRAM:
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Keywords: Indian Knowledge System, IKS, National Education Policy, NEP 2020, skill-based programs, employment opportunities, Vedic literature, Upanishad, education.

Introduction

The Indian Knowledge System (IKS) is the systematic transmission of knowledge from one generation to the next. It is a structured system and a process of knowledge transfer instead of a tradition. The Indian Knowledge System finds its roots in the Vedic literature, the Upanishads, the Vedas, and the Upvedas. The National Education Policy-2020 (NEP-2020) acknowledges this vast and eternal Indian knowledge and thought as a guiding principle. The Indian Knowledge Systems consist of Jnan (Knowledge), Vignan (Science) and Jeevan Darshan (Philosophy of Life) that have come from experience, observation, experimentation, and rigorous analysis. The practice of testing the knowledge and then putting it to use has penetrated into our education, arts, administration, law, justice, health, manufacturing, and commerce. The practice has also led to the development of the language of Bharat (India), which was passed on through the medium of text, speech, and art. It consists of knowledge from ancient India and, its successes and challenges, and a sense of India's future aspirations specific to education, health, environment, and indeed all aspects of life.

People still talk about how rich and unique the Indian knowledge tradition really is. It has this balance between life and science. Everyday stuff and the transcendent side. Karma and dharma too. Even enjoyment versus sacrifice. The Indian education system always put moral values first. Material ones as well. Spiritual and intellectual too. All that goes back to the ancient Rigvedic times.

Thing is, besides just literary knowledge, physical work got a lot of emphasis in the Indian Knowledge System. India had these renowned centers. Universities with global fame. Taxila, or Takshashila, got established by Bharata. He was Shri Ramas brother. Bharata settled his son there. Later invaders wrecked the place. They burned the libraries. Those held tons of Sanskrit texts. After that, Shikshavid Acharya founded Nalanda Vidyapeeth. But even Nalanda got destroyed by outsiders down the line. These vidyapeeths served as hubs. Students studied Indian life traditions there. Vedas and Sanskrit literature. Scientific methods too. They became known for Yoga. Ayurvedic science as well. India kept sharing knowledge with the world all through history. Spiritual brotherhood stuff. Yoga and Ayurveda. The international community still embraces it today. Back in ancient times, the Indian education system went by the name Gurukul. Disciples they practiced celibacy. They picked up all sorts of knowledge through the eighteen Vidyas. That covered the six Vedangas. It included the four Vedas too. Rigveda, Yajurveda, Samaveda, Atharvaveda. Then there were the four Upavedas. Ayurveda, Dhanurveda, Gandharvaveda, Shilpaveda. Plus Mimamsa, Nyaya, Purana, Dharmashastra. The Acharyas who taught in this setup were ascetics. They had deep skills. No pull from money tempted them. Education back then stayed clear of business. It wasnt about earning a living.

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Vayupurana mentions something interesting. Darshan of Gururupi Tirtha brings success. It's seen as the top pilgrimage overall. The old Indian Sanatana Gnana tradition ran rich. It focused on building a person full personality. That meant Dharma, Artha, Kama, Moksha. The rest of the world stumbled in ignorance back then. Sages across India spread top knowledge. They freed people from animal ways. They added strong Sanskaras. In the end, they shaped fully cultured humans.

Knowledge and traditions fed humanity in that ancient system. Customs did too. Places like Taxila, or Takshashila, stood out. Nalanda, Vikramshila, Ballabhi, Ujjayani, Kashi. Taxila counted as the oldest. Nalanda and Vikramshila served as big Buddhist universities in India

Background of Indian Knowledge System:

The ancient Indian education system, known as the Gurukul, played a central role in shaping knowledge traditions. Disciples in this setup often practiced celibacy while pursuing the eighteen Vidyas. These included the six Vedangas and the four Vedas, such as the Rigveda, Yajurveda, Samaveda, and Atharvaveda. The four Upavedas covered areas like Ayurveda, Dhanurveda, Gandharvaveda, and Shilpaveda. Philosophical fields like Mimamsa, Nyaya, Purana, and Dharmashastra also formed part of this broad curriculum. Acharyas, or teachers in these institutions, lived ascetic lives. They possessed deep expertise and remained free from material greed. Education served no commercial purpose back then. It focused purely on personal and spiritual growth. The Vayupurana highlights that visiting Gururupi Tirtha could bring success. Such pilgrimages ranked among the highest spiritual practices. The Sanatana Gnana tradition enriched ancient India profoundly. It aimed to cultivate a complete personality, encompassing Dharma, Artha, Kama, and Moksha. While much of the world lingered in ignorance, Indian sages disseminated profound wisdom. They helped elevate humanity beyond base instincts. This process instilled refined Sanskaras and fostered fully cultured individuals. Knowledge, along with traditions and customs, sustained human values in those times. Renowned centers like Taxila, or Takshashila, Nalanda, Vikramshila, Ballabhi, Ujjayani, and Kashi flourished as hubs of learning.

Taxila stood as the earliest among them. Nalanda and Vikramshila emerged as key Buddhist universities. These sites drew scholars from across the globe for education and research. During the Vedic era, India made notable strides in women's education. Figures like Maitreyi, Viswambhara, Apala, Gargi, and Lopamudra excelled as Vedic scholars. Their work advanced philosophy, religion, and Vedic studies. Maitreyi and Gargi gained particulars fame through their bold philosophical inquiries. They challenged conventional Vedic interpretations effectively. Great minds such as Bodhayana, Katyayana, Aryabhata, Charaka, Kanada, Varahamihira, Nagarjuna, Agastya, Bhatrihari, Shankaracharya, and Vivekananda originated in India. Each contributed significantly to the nation's intellectual heritage. Core values like humility, truthfulness, discipline, self-reliance, and respect for others permeated this tradition deeply. The National Education Policy of 2020 draws from these roots. It seeks to integrate Indian heritage into modern learning. Students today could benefit from exposure to such traditions. This approach might help preserve cultural balance.

ANANYAŚĀSTRAM:
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Indian Knowledge System (IKS):

The Indian Knowledge System, often abbreviated as IKS, refers to a broad collection of wisdom and practices. These have emerged and endured across India's rich cultural and intellectual traditions. They span areas like philosophy, science, and the arts. Evidence points to IKS as the accumulated insights and approaches shaped in India over millennia. This includes fields such as philosophy, science, mathematics, engineering, technology, agriculture, medicine, arts, architecture, and psychology, among others. It seems likely that the scope of IKS blends ancient and contemporary elements. Traditional methods mix with indigenous understandings. Contributions from Indian thinkers appear in various areas. Studies highlight how this system reflects ongoing intellectual contributions.

Key aspects of IKS vedic:

Indian Knowledge Systems draw heavily from ancient Vedic literature. The Vedas and Upanishads form the core foundation here. These texts stand out as vital elements in traditional Indian scholarship. Studies point to their role in shaping broader knowledge frameworks. IKS stresses connections across various fields of learning. It promotes approaches that blend disciplines for thorough inquiry. This interconnected view seems to encourage innovative explorations. Traditional practices within IKS could address current social challenges effectively. Insights from the past might support ongoing sustainable progress in communities. Efforts to preserve these systems focus on protecting old knowledge sources. Sharing them widely allows for further analysis and practical applications in society.

Current initiatives:

The Ministry of Education in India set up an IKS Division. This division works to boost research on Indian knowledge systems. It also handles preservation and sharing of those systems. Various universities and institutions now have IKS centers. These centers help with research and teaching in the area. Still, programs like hackathons and competitions keep coming up. They encourage new ideas and real uses for IKS. That way, people apply it to everyday problems.

Vision of IKS:

The vision of the IKS Division is to rejuvenate and mainstream Indian Knowledge Systems for the contemporary world.

Mission of IKS:

1. Create a database of individuals and organizations who have contributed by way of Research, Teaching, Publication and Preservation of ancient and contemporary rich Indian knowledge systems ranging from Art, Music, Dance, Drama, to Mathematics, Astronomy, Science, Technology, Life Sciences, Environment and Natural sciences, Health care, Yoga, Law, Jurisprudence, Economics, Social sciences, Psychology, Philosophy, Management, Linguistics, oral traditions of India, knowledge hidden in Sanskrit, Prakrit,, Tamil, Pali, etc.

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2. Create portal for archival and dissemination of this rich knowledge and also create an open portal and keep it dynamic and live like wiki, in a PPP mode.

3. Promote and enable further research to address the societal challenges faced today in several areas including Holistic health, Psychology, Neuroscience, Nature, Environment, and Sustainable development.

4. To identify scholars and institutions who have worked in various areas of IKS and their works and to categorize the major areas.

5. To get reports of work done by all people who have contributed to IKS and bring out regular publications.

6. To promote research in IKS for providing proof of concepts, new knowledge generation, effective interdisciplinary work useful for society.

7. To create research fellowships or fellowships of visiting Professors/ Scientists/ Scholars: Sanskrit Professors in IITs/ IISERs/IIMs/ Universities and Professors of Science and Technology in Sanskrit universities.

8. To provide financial assistance to research activities, workshops, seminars and publications for furthering the cause of IKS. To suggest measures to integrate IKS in text books and reference books of modern disciplines of knowledge offered at school and higher education.

9. To establish IKS cells in General universities, Sanskrit Universities, and other institutions under MoE.

10. To initiate collaboration/ coordination between institutions under Ministry of Education (MoE), other ministries, departments, independent scholars, NGOs and private institutions working in the field of IKS to promote interdisciplinary research involving modern streams and ancient Shastras.

Objectives of the Indian knowledge system

The objectives of the Indian Knowledge System appear aimed at preserving and presenting India\'s traditional knowledge for coming generations. Evidence points to an emphasis on demonstrating its relevance in addressing practical issues today. This approach also involves decolonizing perspectives by encouraging a thoughtful appreciation of indigenous traditions. Studies indicate that the system supports further investigations into contemporary social problems. Such efforts span areas like holistic health, psychology, neuroscience, nature, environment, and sustainable development. Integrating historical wisdom from these sources seems designed to confront ongoing challenges in India and beyond. Ancient frameworks play a key role here, with their continuous lineage of knowledge sharing and a unique viewpoint known as Bhāratiyu Drishti.

ANANYAŚĀSTRAM:
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Functions of IKS division:

The IKS division mainly works to support and organize interdisciplinary efforts on Indian Knowledge Systems across various places. This includes institutions in India and abroad, like universities and national labs, along with R&D spots and even ministries. It also pushes private groups to get involved in these activities. On top of that, the division sets up and guides research teams focused on specific topics. These teams pull in experts from different institutes, centers, and independent folks. Beyond coordination, it builds programs to spread awareness about IKS. It helps fund a range of projects too. And it creates ways to carry out studies that lead to policy advice when needed. All this helps push forward the field of Indian Knowledge Systems.

IKS in Education:

The Indian Knowledge Systems will enter school and higher education programs in a structured way. These systems will include tribal wisdom as well as indigenous and traditional methods. Such methods cover areas like mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, games, governance, polity, and conservation. Specific courses on tribal ethno-medicinal practices, forest management, traditional organic crop cultivation, and natural farming will become available too. Students in secondary school can opt for an engaging course on Indian Knowledge Systems. The policy recognizes that learners need direct experiences with India's diverse knowledge base. Simple activities, like trips to various regions, will help achieve this. These excursions promote tourism while building awareness and appreciation for India's diversity, culture, traditions, and geographic knowledge.

Under the Ek Bharat Shrestha Bharat initiative, educational institutions will select one hundred tourist sites across the country. Students will visit these places to explore local history, scientific contributions, traditions, indigenous literature, and knowledge systems. This approach aims to deepen understanding of those areas. Currently, thirty-two IKS Centers support original research, education, and the spread of these systems. Seventy-five advanced interdisciplinary research projects are underway, focusing on topics such as ancient metallurgy, town planning, water resource management, and ancient Rasayanshastra. Around five thousand two hundred internships in IKS have opened up for participants. Fifty faculty development programs, workshops, and national or international conferences have taken place so far. More than eight thousand Higher Education Institutions have started weaving IKS into their curricula. They have also digitized one point five lakh books related to these traditions. The IKS Division has brought together leading thinkers and practitioners from different knowledge fields. Together, they developed Vision 2047, which maps out a path for a vibrant Bharatiya Gnana Parampara. Drawing on this vast heritage makes it simpler to encourage new research. That research can address today's challenges in practical ways. Adding these courses to mainstream education provides inspiration. It also helps preserve the heritage of educational traditions. Students who connect traditional and modern ideas gain deeper cultural insights. This process supports their intellectual development and boosts confidence.

ANANYAŚĀSTRAM:
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Literature review

Here are the main themes found in recent work (2020-2025) exploring IKS + NEP:

Theme	Key points from the literature
Vision & Potential	-Many scholars regard the inclusion of Indigenous Knowledge Systems in education as a beneficial step. It supports efforts to decolonize curricula and introduces local contexts that make learning feel more pertinent to students lives. Studies point to its role in connecting scientific approaches with traditional forms of wisdom. -This linkage could foster greater interdisciplinarity across fields like ecology, health, and ethics in particulars. The approach also appears to aid in safeguarding intangible cultural heritage along with longstanding language practices.
Implementation Challenges	- Lack of **structured curriculum frameworks**: what content (which traditions, which versions), how to contextualize, how to update or adapt to modern pedagogical standards. - Teacher training and expertise: Few teachers are trained in IKS / traditional knowledge; capacity building is weak. - Assessment: How to evaluate IKS learning in a way that is rigorous but not reductive or merely tokenistic. - Integration vs compartmentalization: risk that IKS becomes "add-on" rather than deeply integrated. - Local / regional diversity: India's knowledge systems are extremely diverse; a central policy may not fully capture local variants. - Resource constraints: materials, texts, translation, infrastructure.
Critical perspectives / Concerns	-One potential issue lies in the risk of romanticization or essentialism when discussing Indian Knowledge Systems. These systems might be shown as uniform or unchanging in nature. Evidence indicates that such views often neglect the internal debates and variations within them. Certain parts could even seem outdated now, or they may call for closer critical review.

ANANYAŚĀSTRAM:
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Power dynamics play a key role here too. Not all forms of Indian knowledge gain equal attention. Dominant traditions usually shape what counts as valid. Meanwhile, local or traditional insights from tribal and folk sources often face exclusion or outright suppression.

Tensions arise between secular views and scientific standards as well. Studies suggest that adding some knowledge elements could clash with the core scientific curriculum. Verification processes, solid evidence, and overall rationality become points of concern in these cases.

Emerging case studies / pilot programs

- Some studies have documented pilot efforts (e.g. integrating Yoga, Ayurveda modules, indigenous ecological knowledge) showing positive student engagement.
- Efforts in higher education to offer courses in IKS; but uneven quality and reach.
- Instances of collaboration with local communities to document knowledge (e.g. folk medicinal plants) as part of curriculum.

-People still debate the whole idea of what knowledge really means. They look at how indigenous knowledge systems overlap with or pull away from those traditional Western approaches to knowing things.

Theoretical/Philosophical Underpinnings

Epistemological issues come up a lot in these talks. Things like what qualifies as legitimate knowledge in the first place. Or how that knowledge gets shared over time, through stories told out loud instead of books, or maybe hands-on activities. Rituals hold a big place in it too. Myths shape how people understand the world even more.

When it comes to teaching methods, certain ones seem to match up better with indigenous knowledge systems. Experiential learning stands out that

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way. Place-based approaches do as well. Project-based learning often gets pointed to as especially fitting for this kind of tradition.

Online and Digital Education: Ensuring Equitable Use of Technology:

Situations like epidemics and pandemics demand fresh approaches to education. The National Education Policy 2020 highlights the role of technology in delivering quality education when in-person classes cannot happen. Technology brings clear benefits. Yet it carries risks too. Pilot studies could help uncover ways to boost those benefits in online settings. At the same time, such studies might limit the downsides. Enhancing current digital platforms seems essential for tackling today's educational hurdles.

Closing the digital divide stands out as a key step for successful online education. Efforts here involve things like the Digital India campaign. Affordable devices also play a part. Teachers require targeted training for digital teaching. Not every strong classroom instructor transfers those skills smoothly to online spaces. Assessments online bring their own issues. Network problems crop up often. Maintaining exam integrity proves tricky as well. Subjects such as performing arts encounter specific barriers in virtual formats. Creative adaptations could address those. Online learning ought to weave in hands-on and activity-based elements. That way, it steers clear of too much screen reliance.

The policy outlines various steps to strengthen digital learning. Pilot studies might evaluate how well online education works in practice. Identifying suitable agencies for those studies matters. Investments in solid digital infrastructure remain vital. Such setups help keep tech solutions up to date. E-learning platforms already in place should supply full toolkits for educators. A digital repository for content looks promising too. Resources in several Indian languages would get priority in creation.

Mass media that exists could broaden access for people short on digital tools. Virtual labs might offer practical experiences remotely. Teacher training programs would emphasize methods centered on learners. Assessments could target skills for the 21st century. Online education gets a push. Still, face-to-face interaction holds value. Blended approaches might emerge from that balance. A special unit in the Ministry would handle digital education oversight. It ensures ongoing adjustments to new tech developments.

Highlights of National Education Policy 2020

The National Education Policy of 2020 addresses several important areas in education reform. It promotes the inclusion of youth outside formal schooling via an open school framework. The policy also emphasizes basic literacy and numeracy skills for all. Additionally, it shifts the existing structure toward a redesigned 5+3+3+4 curriculum model. This covers specific age ranges from three to eighteen years old. In practice, school education divides into four distinct stages. The foundational stage lasts five years and targets children aged three to eight. Next comes the preparatory stage, spanning three years for ages eight to eleven. The middle

ANANYAŚĀSTRAM:
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stage follows with another three years for children aged eleven to fourteen. Finally, the secondary stage extends over four years for those aged fourteen to eighteen. Several notable changes emerge from this policy. Vocational education receives greater attention to prepare students for practical skills. A new National Assessment Center known as PARAKH will evaluate student progress. All subjects aim to become more interdisciplinary in approach. PARAKH stands for Performance Assessment, Review, and Analysis of Knowledge for Holistic Development. This center operates as an independent body under the NCERT. The NEP-2020 requires it to establish standards and guidelines for assessing and evaluating students.

By 2030, with 100 percent gross registration ratio in school education, the universalization of education from the prescribed preschool to the secondary level is the key to this policy. The purpose is to bring the mainstream of 2 crore school children through the school system. The current 10+2+3 systems will be changed by 3-8, 8-11, 11-14 and 14-18 respectively by the new 5+3+3+3+4 course structure. The age group of 3-6 years is known as an important stage for the development of children's mental abilities globally. This age will include an important part that is not so far. There will also be 12-year school education with a three-year Anganwadi/Pre-school education. At the same time, the NEP encounters its greatest challenge in addressing multiple crises within the education sector. Its effective execution is crucial if India seeks to capitalize on the demographic strengths and take advantage of the opportunities offered by a rapidly growing knowledge economy. Given its transformative potential, the center has shown urgency and a distinct sense of direction by launching a range of initiatives in recent months, notwithstanding the difficulties presented by the pandemic. A number of states have formally initiated the policy, with numerous others also working towards similar goals. Given its scope and the intricacies tied to its execution, especially the necessity for collaboration and coordination among different stakeholders at the state, district, and private sector levels, it represents a formidable challenge. Beyond being environmentally friendly, additional attributes such as patience, forgiveness, empathy, compassion, patriotism, a democratic outlook, integrity, responsibility, justice, liberty, and equality should be taken into account, alongside the issues of inadequate state capacity, the accessibility of financial resources, and, most importantly, the education ecosystem that fosters innovation and new ideas. Nonetheless, the greatest obstacle confronting NEP is reaching consensus and obtaining state buy-in for the initial program since 1986.

Challenges

Globalization brings a push to update old education systems. Countries compete to modernize them and raise standards to match global levels. Teaching methods have changed a great deal. So have the subjects covered in class and the languages used for lessons. Social patterns in society have shifted because of these updates. The changes create forms of social imperialism along with cultural imperialism. Dominant countries with higher status apply pressure on the cultures and ways of life in places with less power.

ANANYAŚĀSTRAM:
An International Multidisciplinary Journal
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India's education setup traces back to Macaulay's model. The country still follows that basic structure today. In times of vast information networks, sticking to this model means overlooking local cultural roots and traditions. Agricultural variety in crops and plants has dropped off. That creates problems for food supplies, healthy eating, and progress in farming overall. Intellectual resources from the past have faded away in large measure. Indigenous Knowledge Systems in the area include more than seven thousand types of medicinal plants. They also feature over fifteen thousand recipes based on herbs. These elements draw attention from around the world. Yet they raise worries about bio-piracy. Patents on such resources happen both inside the country and abroad. Ownership gets claimed in unfair ways as a result.

Implementation of Indian Knowledge System:

Indigenous knowledge systems offer important perspectives on problem solving and design thinking. They also cover sustainable practices and ethical approaches. These elements help tackle the tough challenges in the modern world. Still, integrating indigenous knowledge systems with the national education policy faces some real hurdles. Communities and stakeholders often lack enough awareness about why indigenous knowledge systems matter so much. Most indigenous knowledge systems come in non-written forms. They get passed down orally from one generation to the next. That setup makes it harder to build and run courses or programs based on them in schools. No clear curriculum exists for indigenous knowledge systems right now.

Educators end up feeling lost because of that gap. Many stakeholders see it as outdated or not worth the effort. Indigenous knowledge systems show up in different languages too. People who do not speak those languages run into barriers there. The old colonial education setup created biases against indigenous knowledge systems in India. The whole Indian education system leans heavily toward Western ways of knowing. That focus can block efforts to bring in indigenous approaches more fully. On top of that, not many teachers have the right training to teach indigenous knowledge systems well. The reasons tie back to how specialized and overlooked this area has been for so long.

Need of Teachers' Training:

Teachers held a revered position in ancient societies, much like gurus who stood supreme. Placing educators at the core of educational reforms seems essential for meaningful progress. This policy elevates teachers across all levels, establishing them as society's most honored and dignified contributors. Education fundamentally molds the coming generations. Comprehensive measures under this policy empower instructors to carry out their roles with real effectiveness. The strategy involves identifying top talent in teaching at every stage. Living standards, dignity, and professional independence receive strong support to make this possible. The policy also cultivates traits like compassion, empathy, resilience, courage, a scientific outlook, creativity, imagination, and ethical standards. Such qualities help build a more inclusive community in meaningful ways.

ANANYAŚĀSTRAM:
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Educational settings play a vital part in offering chances to learn. They guide students out of ignorance toward real understanding. Teachers emerge as the primary forces driving this shift within those institutions. Educators form the essential backbone of any learning initiative. They shoulder the main duty of carrying out education at all levels. Investing in their preparation thus protects a country's future. Nations set clear expectations for teachers, met through initial training and continuous development. India now reaches a key moment with fresh technologies and methods for teacher preparation. These changes promise to reshape how classes operate. Academic credentials and professional skills of teachers stand as core elements in creating conditions for national educational goals.

Shifting focus from mere training to full education for teachers could improve classroom interactions. That shift might enhance student outcomes and wider social changes. A country's growth in social and economic terms relies on learning processes. People adapt by forming new structures, adopting technologies, fitting into environments, and altering habits. Higher education advances personal growth and collective welfare. It helps shape India into the just, equal, and fraternal democracy outlined in its constitution. The system promotes social awareness and compassion for everyone. Higher learning drives economic expansion and lasting employment opportunities.

India moves forward in becoming a knowledge-based economy and society. More young people seem likely to pursue higher education as this happens. In a wider sense, education builds up individual skills and boosts what institutions can do. It acts as a key driver for linked changes in economics, society, culture, and population that mark national growth. Teaching remains the oldest profession everywhere. It feels essential and impossible to avoid. Teacher education helps build a strong group of educators. These people shape the next generation. Preparing teachers calls for insights from different fields. It involves shaping attitudes and values. It also means developing skills through guidance from top mentors. Teachers should draw from Indian values, languages, knowledge systems, spirit, and customs. At the same time, they must stay current with new ideas in education and teaching methods. The role of a teacher went beyond just passing on facts and abilities. It included guiding students toward deeper comprehension. High standards for teachers came from that expectation.

Conclusion

Involvement of Indigenous Knowledge Systems in India seeks to build greater awareness about the environment and cultural heritage for various stakeholders. These systems draw on implicit forms of knowledge that can assist students in addressing everyday concerns like food security and climate change. Still, integrating IKS into education faces real hurdles that require attention for any real progress to happen.

The Indian government draws from the National Education Policy to weave IKS into school and college curricula. Teachers play a key role here, so they need solid training to grasp and teach these ideas in ways that

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connect. Existing IKS materials also call for better organization, using information technology suited to what stakeholders can handle. This shift takes time, given how IKS has evolved over thousands of years in India.

Following NEP guidelines, curricula now cover topics like artificial intelligence and financial literacy, with a strong push for mother tongue or regional languages in classrooms, already tried in some states. The policy pushes for more public funding in education from central and state levels, aiming at six percent of GDP to build a strong system that supports India's growth in economic, social, and cultural spheres. Studies point to the value of folding IKS into education, since schooling must prepare students with relevant skills for today's world. It also needs to shed light on power imbalances and help learners challenge them. Yet, certain teachers downplay IKS, leaning instead toward what counts as scientific knowledge and sidelining local traditions.

Pushing IKS into education rests on its potential to link diverse perspectives, raise the profile of indigenous ways, and boost confidence among native students. These systems capture old Indian insights, successes, and forward-looking goals in areas like education, health, and sustainability, calling for studies that tackle current issues in society.

The Indian Knowledge System encourages work across disciplines to safeguard and spread traditional wisdom in fields such as health, environment, and arts. Universities get nudged to offer IKS as elective courses, helping build appreciation for heritage among learners. The University Grants Commission requires five percent of total credits in curricula to go toward IKS topics.

1. The NEP 2020 suggests a complete overhaul and modernization of all elements of India's education system. This policy aims to foster the creative potential of every individual. NEP 2020 places particular emphasis on the aspect of Language, Art, and Culture. It advises that every student will learn three languages in school, based on the selections of States, regions, and of course the preferences of the students themselves.

2. The culture of India has evolved over thousands of years and is expressed through arts, literature, linguistic expressions, traditions, etc. The arts serve as a significant medium for conveying culture. The cognitive growth and cultural identity of individuals are key reasons why Indian arts in all forms must be made available to students at every level of education.

3. Language is intertwined with art and culture. The significance of art, whether in literature, plays, music, or films, is non-existent without language.

4. Sanskrit will be integrated into the mainstream curriculum with robust offerings in schools and higher education, including it as one of the language options in the three-language formula. Departments specializing in Sanskrit that focus on teaching and exceptional interdisciplinary research on Sanskrit and Sanskrit Knowledge Systems will be either established or enhanced.

ANANYAŚĀSTRAM:
An International Multidisciplinary Journal
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5. There is a significant shortage of qualified language teachers in India, despite numerous efforts to address this issue. The teaching of languages needs to be improved with an emphasis on the ability to converse and engage in the language, rather than just on the literature, vocabulary, and grammar of the language.

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