International Journal for Multidisciplinary Research (IJFMR)
E-ISSN: 2582-2160 ● Website: www.ijfmr.com ● Email: editor@ijfmr.com

Curriculum and Pedagogy in Indian Knowledge System: A Relevance Educational Practice for Today's Educational Scenario

Dr. Senapati Nayak[1], Dr.Sambit Kumar Padhi[2]

[1]Ex-Assistant Professor, D.P.Vipra College of Education, Bilaspur, Chhattisgarh, (India)
[2]Associate Professor, Department Of Education, Guru Ghasidas Vishwavidyalaya, Bilaspur, Chhattisgarh, (India)

Abstract

India has had a rich tradition of education and learning since ancient times, especially during the Renaissance period, which was the golden age of Indian culture. The principle of karma holds great importance in the Indian education system and has evolved during the transition. The four Vedas, namely, Rigveda, Yajurveda, Samaveda and Atharvaveda were configured through ideals, practices and conduct. In the Vedic period, two methods of teaching were prevalent, first, the oral/verbal method, and second, the method based on thinking (contemplation). Bloom's taxonomy defines three domains: learning, cognitive, affective, and psychomotor. Ancient education systems are also based on three domains, developing higher-order learning by building lower-level cognitive skills. Ancient to modern education. The current Higher Education 2020 also suggests a multidisciplinary approach on similar lines. TheVedic period saw teaching being student-centred. Listening, understanding and discussion method of oral work, reasoning used gave rise to generalization and application of knowledge. Santiniketan which follows the philosophy of Naturalism in its curricular dealings. Many other experiments of Gurukul's system are being explored in different parts of the country. It becomesimperative that we learn from our past and adopt ways of designing our curriculum and pedagogy to meaningfully address societal needs. What are the academic subjects from the pastthat can be included in the present day curriculum? How can the curriculum be based on Indian teachings? What instructional strategies can be integrated from the past? Through the answersto these questions, we can prepare better citizens for an advanced society by introducing an educational practice relevant to today's educational scenario. Because in ancient times, educational practices included such subjects which have relevance even today.

Keywords: Indian Knowledge System, Skill-Based Programs, Employment Opportunities, NEP 2020, Learning Opportunities, Health, Environment

Introduction

India has a rich tradition of intellectual inquiry and textual heritage dating back many hundredsof years. India was far ahead in knowledge traditions and practices in ancient and medieval times. Albert Einstein once said, 'We are very grateful to the ancient Indians who taught us how to count without which most modern scientific discoveries would have been impossible."The father of the atomic bomb, the famous mysterious American theoretical physicist Mr. J. Robert Oppenheimer learned the ancient Sanskrit

language and considered the book BhagavadGita to be one of his favorites and was greatly influenced by it. There are many world famousleaders who were influenced by ancient Hindu philosophy and wisdom. The intellectual achievements of Indian thought are found in many fields of study in ancient Indian texts, from the Vedas and Upanishads to the full range of classical, philosophical, scientific, technical and artistic sources. India is a country that has the history and practice of the longest living civilization known to mankind. Even conservative estimates put the age of the civilization at least 5000 – 8000 years. Therefore, it is not surprising that a rich store of knowledge accumulated in the Indian subcontinent and manifested itself in the form of traditions and practices. Unfortunately, due to major changes in the educational system introduced in India about 200 years ago, there was a major disruption in the process of knowledge transfer and continuity was mostly lost. This course is an attempt to bring out fragments of the Indian Knowledge System (IKS) by taking a fresh look at the corpus and removing relevant parts thatmay generate renewed interest in the subject and encourage many people to pursue in-depth study of the corpus of knowledge. Can inspire you to join. Of India. Indian Knowledge System (IKS) is the systematic transfer of knowledge from one generation to the next. It is a structuredsystem and process of knowledge transfer rather than a tradition. Indian knowledge system is based on Vedic literature, Upanishads, Vedas and Upavedas. NEP-2020 (National Education Policy) recognizes this rich heritage of ancient and timeless Indian knowledge and thought as a guiding principle. Indian knowledge systems include knowledge, science and philosophy of life that have developed from experience, observation, experimentation and rigorous analysis.This tradition of validating and putting into practice has influenced our education, arts, administration, law, justice, health, manufacturing and commerce. It has influenced the classical and other languages of India which were transmitted through textual, oral and artistictraditions. It includes the knowledge of ancient India, its successes and challenges, and a sense of India's future aspirations relating to education, health, environment and indeed all aspects oflife. Indian Knowledge System (IKS) is an innovation cell under the Ministry of Education (MOE) at AICTE, New Delhi. It has been established to promote interdisciplinary research onall aspects of IKS, to preserve and disseminate IKS for further research and societal applications. It will actively engage in spreading the rich heritage and traditional knowledge ofour country in the fields of art and literature, agriculture, basic science, engineering and technology, architecture, management, economics etc. The main function of the IKS Divisionis to facilitate and coordinate the IKS based/related inter and trans disciplinary work undertaken by various institutions in India and abroad including Universities, Institutes of National Importance, R&D Laboratories and various Ministries and private sector. To motivate organizations to participate in it.

At present, 32 IKS Centres have been established to catalyze basic research, education and dissemination of IKS. 75 ongoing high-end inter-disciplinary research facilities such as projects on ancient metallurgy, ancient town planning and water resources management, and ancient chemistry etc. Are being established. There are approximately 5200 internships offered at IKS. Organized 50 faculty development programmes, workshops and national/international conferences. More than 8000 heis have started adopting IKS in their curriculum and have worked on digitization of 1.5 lakh books. The IKS Division has brought together leading thinkers and practitioners from various knowledge fields to develop Vision 2047 documenting a roadmap for establishing the rich Indian knowledge tradition. By learning from our vast knowledge, it will be easier to promote and enable further research to address the challenges of our present times. Inclusion of these courses in mainstream education will inspire while preserving the heritage of our learning systems. Through exposure to both traditional and contemporary

concepts, students can gain a better understanding of their culture, expand theirintellectual development, and increase their self-confidence. India has had a rich tradition of education and learning since ancient times and especially during the Renaissance period, the golden age of Indian culture. The major three achievements in education during this period were the decimal system, the great Sanskrit epics, and contributions to the sciences ofastronomy, mathematics, and metallurgy. The four Vedas, i.e. Rigveda, Yajurveda, Samaveda and Atharvaveda were configured through ideals, practices and conduct. The doctrine of action(karma) holds a very important place in the Indian education system and has developed duringthe transition from ancient to modern education. Traditional education system is a traditional form of education in which the main objective of the education system is to impart knowledgeto the future generation. The traditional education system is one in which information is acquired within the four walls of classrooms. The disciple or learner had to leave home and Live with the teacher in the Gurukul for the entire period of learning. Students learned about customs, religion, righteousness, truthfulness, discipline, self-reliance, and more about nature and creation. As we progress, we see that the education system has evolved. With theintroduction of modern education system, learners are able to access current information and transition towards a knowledge-based society. Modern day education is more interdisciplinary and application-oriented. Indian education system is very popular and diverse among the education systems of other countries as it is adapted from the ancient education system. India is a young country, and India's demographic dividend is the driving force behind growth. Technological and scientific improvements have promoted economic growth in India.

Relevant educational practices of Indian knowledge system in curriculum and pedagogy for today's educational scenario

Indian civilization has placed great importance on knowledge, as evidenced by its astonishingly vast intellectual texts, the largest collection of manuscripts in the world, and its well- documented legacy of a wide variety of treatises, thinkers, and schools. Subject area. Lord Krishna, in the Bhagavad Gita, guides Arjuna that knowledge is the greatest means of self- purification and liberation. India has a long history of knowledge which continues like the riverGanges. Indian knowledge systems have a strong foundation in Indian culture, philosophy andspirituality and have evolved over thousands of years. These knowledge systems, including Ayurveda, Yoga, Vedanta and Vedic science, are still applicable in many ways in the modernworld.

Indian disciplinary structures include fields as diverse as philosophy, architecture, grammar, mathematics, astronomy, metrics, sociology (dharmashastra), economy and politics (arthashastra), ethics (nitishastra), geography, logic, military science, weapons, agriculture, mining, Are included. Metallurgy, mining, shipbuilding, medicine, poetics, biology and veterinary science, trade and commerce, in each of these, a continuous and cumulative series of texts is available despite widespread loss and historically recorded destruction. The tradition mentions 18 major vidyas, or doctrinal disciplines; and 64 arts, practical or professional disciplines, crafts. The 18 Vidyas are: Four Vedas, four subsidiary Vedas (Ayurveda – medicine, Dhanurveda – weapons, Gandharvaveda – music and crafts – architecture), Puranas, Nyaya, Mimamsa, Dharmashastra and Vedanga, six subsidiary sciences, phonetics, grammar, metre, and astronomy. , ritual and philology these formed the basis of 18 sciences in ancient India. As far as applied science is concerned, there are competing calculations of 64. Few cultures can show such a comprehensive, structured system of ideas in almost all areas of human life as was seen in India during this phase. This created a vast storehouse of ideas, whichleft its mark on the Indian mind and made it

naturally reflective and ideological. The ancient Indian masters of politics – Kautilya, Bhishma, or Vidura – always followed the path of real politics rather than political ideologies. However, there were definite principles and theories on which the foundation of classical Indian politics was based. The specific vidya or branch of Indian knowledge systems devoted to the discussion of those principles, theories and experience-based prescriptions was called Dandaniti, the other three vidyas being Anvikshiki, Trayi and Varta. Each vidya has one or more lineages of gurus who have created multiple schools of thought, thus preserving, expanding and transmitting Indian knowledge systems.

Among these gurus, the teachings of Bhishma in Shanti Parva and Vyasa's Anushastra Parva of Mahabharata stand out as a detailed commentary on this unique paradigm of assimilating and practicing power, politics, politics and administration. It is now accepted that Western criteria are not the only criteria by which other knowledge systems should be evaluated. While the term traditional often implies primitive or old, many traditional sciences and technologies were quite advanced even by current standards. And were better adapted to unique local conditions and needs than their modern alternatives. Traditional knowledge or local knowledge is a record of human achievement in understanding the complexities of life and survival in often hostile environments.

Traditional knowledge, which may be technical, social, organizational or cultural, was acquired as part of the great human experiment of survival and evolution. Since the beginning of history, different people have contributed to various branches of science and technology, often involving interaction between cultures separated by great distances. This interactive effect is becoming clearer as researchers recognize the vast extent of global trade and cultural migration across borders. Indian civilization also had a strong tradition of science and technology, not only in the field of political policy and state religion. Ancient India was not only the land of sages but also the land of scholars and scientists. Research has revealed that from making the best steel in the world to teaching the world counting, India made active contributions to science and technology centuries before the establishment of modern laboratories. Many of the principles and techniques discovered by the ancient Indians have created and strengthened the basic principles of modern science and technology. The strategy treatise propounded by Kautilya was the Arthashastra, a comprehensive collection of the art of ruling a state and defeating its enemies. Kautilya states right at the beginning that Arthashastra is a collection of similar texts written by earlier teachers. Later works like Kamandaka's Nitisara, Dandin's Dashakumarcharita, Visakhadutta's Mudrarakshasa, and Banabhatta's Kadambari lend credibility to the dating and authorship of the traditional Arthashastra. In Indian thought, there is no requirement of a given truth, a plurality of truths are allowed. While accepting the fact that some truth always exists, Indian thinkers are sceptical about the possibility of reaching it or identifying it. The great difference of world-view, ontology and epistemology arises from this fundamental principle. Therefore, there is no need to conform and the individual is not subject to social or communal norms. The goal of enlightenment is not to promote the material comfort of man but to enhance the mental and physical well-being of all, a position ultimately and decisively expressed by Lord Buddha in seeking the nirvana of all suffering humanity rather than the personal nirvana of himself. Thus knowledge has never been separated from justice. In fact, it has always been associated with morality, the major moral value of religion.

This is a socio-ethical imperative in all disciplines of knowledge and learning. For true personal freedom the only goal should be salvation. Therefore a person searches/pursues his salvation. But the means or instrument of salvation is knowledge. But what kind of knowledge? That which promotes dharma, which the Mahabharata defines as that which promotes the general welfare of mankind. Therefore one has to

search for that knowledge which is called Bhagavad-Satgraha. Knowledge that is considered a means of religion is clearly a completely different paradigm from knowledge that is a means of power in the western tradition. A knowledge that enables man to free himself rather than limiting the freedom of another. It should also be notedthat contrary to popular belief, knowledge in India is not and has never been the preserve of a few. Along with the learned, scholarly tradition, there has always been a parallel popular tradition of narration and interpretation of texts, the oratory tradition, which mediated betweenthe learned tradition of learned texts and the general public.

Even one of the greatest minds, Aadi Shankaracharya, apart from composing many intellectual treatises, was also a preacher, a popular lecturer who travelled across the length and breadth of India addressing village meetings and explaining and shared. Knowledge has always been given great importance and tremendous intellectual effort has been put into maintaining texts of knowledge. Over time, knowledge from various fields has been institutionalized in the formof many disciplines, learning and crafts, arts. Indian disciplinary structures include diverse fields such as philosophy, architecture, grammar, mathematics, astronomy, metrics, sociology(Dharma-Ustra), economy and politics (Arthashastra), ethics (Nftishastra), geography, logic. Military Sciences, Weapons, Agriculture, Mining, Trade and Commerce, Metallurgy, Mining,Shipbuilding, Medicine, Poetics, Biology and Veterinary Sciences. In each of these there is a continuous and cumulative series of texts available despite widespread loss and historically recorded destruction. This tradition talks about 18 major sciences, theoretical subjects and 64 arts, practical or vocational subjects, crafts.

We can still see this in Indian dance, music and even automobile-repairing, which should nowbe counted as crafts. Traditional lists, as in Sribasavarajendra's list, include history, poetry, calligraphy, metrical compositions, dance, appraisal of precious stones, wrestling, cooking, magic, shoe making, stealing, iron forging, painting, gardening, carpentry, hair. To decorate. ,among the crafts hunting, trading, agriculture, animal husbandry, making medicines, leather working, driving, fishing, speech making. Other lists include singing, playing musical instruments, preparing manuscripts, making garlands, dyeing, care of the body, use of weapons,making moulds, performing puja (daily worship), inlay work, arranging flowers, preparing fragrances, Bangle making, included. Sewing, jewelery making, making sweets, house planning, training animals, training birds, coding, making tools/machines, memory training, physical exercises and yoga practice. Their close connection with ordinary life can be easily seen. It is also easy to see that these crafts are still important means of livelihood today.

In the case of Vidya, it is true that knowledge resides in the teacher, Guru or Ustad, these wordsare used by the common man nowadays. This is the origin of the great reverence attached to gurus in the Indian tradition as they are the source and final authority in a given field of knowledge. In the Indian tradition, the primary sources of knowledge about human nature and development are two categories, the first relating to the fundamental nature of ultimate realitythat is beyond time and perspective that facilitates experiential awareness. And knowledge of this reality. Second, it recognizes the contingent nature of beliefs about it. The nature of realityis transformed into values and is based on the depiction of values accordingly. Currently we are celebrating Diwali, India's biggest festival of lights.

Worship Goddess Lakshmi, the giver of all auspicious prosperity, wealth, joy and happiness, remover of luxuries, fulfiller of desires, fulfiller of desires, remover of misfortune and poverty, remover of inauspicious hunger, thirst, inertia of body and ignorance of mind. This Vedic-yoga science is clearly contained in the ancient Sri Sukta. (Swami Krishnananda, n.d., p. 1-4) Worship of nature in the form of “Sarva Mangal Mangalye, prosperity the giver of auspiciousness, happiness, and fulfiller of

every wish; I salute Narayani who is the provider of responsibilities and efforts." (Datt, 1896, p. 151) Ramayana, the greatest Indian epic with its central symbol of Rama (supreme consciousness) subtly conveys the message of yoga, morality, values and economic prosperity deeply ingrained in the minds of average Indians since time immemorial. Some of its excerpts strengthen the arguments for Indian economics and values. To whom Rama blesses Give, he isalways fortunate and constantly happy; Gods, humans and sages are all kind to him. He alone is victorious, humble and an ocean of virtues; His impartial fame shines in all three spheres ofcreation. (Saint Tulsidas, n.d., pp. 792-793 V. 5.29.1-2). The puranas and the Vedas declare that, the right mind and the perverted person are in the hearts of all lives in.

Indian ethos has always emphasized on five basic human values, namely truth, righteous conduct, peace, love and non-violence which are universally applicable. These values are resources related to the physical, intellectual, emotional, psychological and spiritual aspects of human beings, and thus hold immense importance for corporate governance. Along with spiritual and material progress, the hunger of man's mind and soul, physical and vital will also be quenched. "A value-based holistic approach to management will ensure such all-round health, human development and prosperity." (Manda, 2017). "Ethics in business matter all when organizations, groups and individuals want to do the right thing that benefits stakeholders" (Vallabh and Dadhich, 2016).

The rapid transformation of the global knowledge economy with advances in science and technology has brought about dramatic changes in society. There is no doubt that India has made many leaps and bounds in all fields commerce, technology and development etc., but atthe same time there has also been alienation from our faith and decline in values. In such a fluidscenario, it is very important to preserve our glorious ancient past which echoes the philosophy of the Upanishads revolving around the concepts of Brahma (universal soul) and Atman (individual soul), of the Bhagavad-Gita. The teachings articulate the ideals of Karma Yoga (thepath of action), Bhakti Yoga (the path of devotion), and Jnana Yoga (the path of knowledge) for self-realization. Today we need to identify ourselves with a broader belief system that givesIndia a unique stature on the global stage, where people from abroad look towards India and turn to yoga and yoga to release stress and refresh their minds. Let's turn to meditation. Today we need to identify ourselves with a broader belief system that gives India a unique stature on the global stage, where people from abroad look towards India and turn to yoga and yoga to release stress and refresh their minds. Let's turn to meditation. Therefore, in today's modern era, understanding the importance of peace, tranquillity and human values seems to be possible only through the Indian knowledge system, attention towards this will definitely create a beautiful future.

Subjects covered under Indian Knowledge System

Humanities, Engineering, Medicine, Agriculture, Community knowledge systems, Fine and Performing arts, Vocational skills, etc, which have IKS content. As per the guidelines, the courses must have a clear mapping of the traditional subjects in IKS with the modern subjects such as Chemistry, Mathematics, Physics, Agriculture, etc.

Guidelines for inclusion of Indian knowledge in higher education curriculum

- It emphasizes the promotion of Indian languages, arts and culture, and seeks to correctthe imbalance in the flow of Indian Knowledge System (LKS) by integrating IKS intothe curriculum at all levels of education.

- It stipulates that every student enrolled in a UG or PG program should be encouraged to take credit courses at least 5% of the total compulsory credits at IKS (desirous students may be allowed to take a larger share of the total compulsory credits Can).
- At least 50% of the credits allocated to IKS must be related to the major discipline andmust account for the credits awarded to the major discipline.
- The medium of instruction for IKS courses can be any Indian language.

Guidelines for training and orientation of faculty on Indian KnowledgeSystems

- This enables the faculty to generate positive attitudes towards IKS and promote interestin learning.
- To discover more through induction programs and refresher courses.

Guidelines for empanelment of resident artists and artisans in highereducation Issued to institutions

- Creating collaboration between artists and HEIs to develop an effective structure of artseducation.
- To involve skilled art gurus in teaching, research and other academic activities onregular basis.
- Which will make artistic experience more productive along with traditional educationbeneficial for students.

Guidelines for starting courses based on Indian heritage and culture

- To introduce people to the rich cultural and intellectual heritage of India and to provideshort term.
- Multi-tiered credit based modular program with multiple entry and exit based on Indian heritage. It involves dissemination and imparting knowledge of various dimensions oflearning.
- Areas of universal human values, Vedic mathematics, yoga, Ayurveda, Sanskrit, Indian languages, sacred religious areas, archaeological sites and monuments located in the Indian subcontinent.
- IKS has established the provision of Indian Heritage, Indian Literature, Indian Sculpture, Indian Music and Dance Forms, Drama, Visual Arts, Performing Arts, Craftsand Craftsmanship etc.
- IKS offers minor degrees to students who have completed 18 to 20 credits to provide.

Provide learning opportunities

- IKS Internship - Provide opportunities for student internship/apprenticeship andprovide mentorship.
- IKS learners are associating with BGSamvahan Programme, an internship programlaunched by IKS.
- IKS Division of MoE Practical Workshops: Provide opportunities for students to learnvarious skills in practical workshops.
- Conduct special IKS themed hackathons and incorporate IKS related topics intoSMART.

Mandatory Credit Component

- Universities can introduce Learner Credit or IKS electives in all courses to assimilate the learners
- UGC has already made it mandatory to include 5% of the total credits in the curriculumrelated to IKS courses. AICTE has launched IKS course for first year students in engineering colleges.

Designing Regional Curriculum

- States/UTs can document their native culture, arts, crafts, traditions, architecture, and food.

- Habits, languages etc. to create dedicated curriculum for learners.

Recruitments

- The entrance examination course may be launched as a subject for testing under UGC-NET to create a cadre of elite IKS faculty and researchers.

Faculty Training

- Modules can be designed for training and orientation of teachers to improve the quality of classroom delivery on IKS courses.
- Establishment of special teacher training centers for training teachers in specific subjects of Indian Knowledge Systems by specialized IKS faculty.

Support of Research and Innovation in IKS

- Priority Research Funding – Dedicated research grants may be proposed through NRF in future to promote IKS-related research proposals.
- Create catalytic grants that encourage original, serious and deep scholarly research in IKS and rejuvenate IKS research in India.
- Include IKS in prestigious schemes like PMRF to attract the best talent in interdisciplinary IKS research.
- To promote and encourage innovation in IKS through various grand national challenges, national competitions and hackathons.

Fund Institutional Support Mechanism

- Establish institutional support mechanisms through establishment of IKS Centres which will be catalysts for undertaking research, education and outreach activities in different parts of the country.
- Provide initial seed funding for setting up IKS Centers in various HEIs.
- To provide additional funds for setting up Global Centers of Excellence in focus areas.

Create employment opportunities

- Create employment opportunities for the youth through skill based IKS based programs like IKS based Beautician and cosmetian Training Programme, Ayurveda based Dietician Programme, Gandhashastra including many specific IKS based skills.
- To promote heritage technology by bringing technology solutions to showcase Indian heritage to Indians and across the world.
- Aiming to achieve 10% share in the world tourism market and provide services and employment opportunities to our youth on a large scale.

International collaboration

- Institutes can access global collaboration through institutions such as the Indian Council of Historical Research (ICHR) to conduct India-centric research. Include IKS As such, one of the themes in the ASEAN Fellowship is to foster collaboration among scholars and nurture the next generation of scholars.

Scope of cooperation

- Given India's globalized history, multidisciplinary curricula designed by universities may consider the scope of collaboration internationally wherever possible. For example, NCERT is undertaking
- Incorporating lessons highlighting the historical relations between India and Indonesia at the school level.

Online/ODL Courses

- Existing IKS courses can be coordinated through digital learning platforms (SWAYAM, NPTEL) and ODL for learners across different geographies.

General Guidelines

- At least 50% of the credits allotted to IKS must be related to the major discipline and must account for the credits assigned to the major discipline.
- The design of course material should emphasize the continuity of Indian knowledge traditions from ancient times to the relatively recent period of the eighteenth ornineteenth centuries.
- An attempt should be made to highlight the distinctive features such as objectives, methodology and core concepts of the Indian knowledge traditions, which distinguish them from other knowledge traditions of the world.
- Students may be allowed to opt for internship/apprenticeship in any subject/subject thatis part of IKS. Etc.

Conclusion

IKS encompasses the knowledge of ancient India, its successes and challenges, and a sense of India's future aspirations relating to education, health, environment and indeed all aspects of life. The Indian Knowledge System aims to support and facilitate further research to solve contemporary societal issues in many areas such as holistic health, psychology, neuroscience, nature, and environment and so on. Indian Knowledge System (IKS) for Sustainable Development is an innovative cell established to promote interdisciplinary research on all aspects of IKS, preserve and disseminate IKS for further research and social applications. It will actively engage in spreading the rich heritage and traditionalism of our country. IKS will include tribal knowledge as well as indigenous and traditional education. Those methods would include mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, games, as well as governance, politics and conservation. This will not only boost tourism but will also help in developing awareness and appreciation of India's diversity, culture and traditions, as well as knowledge of different parts of the nation. It involves dissemination and imparting knowledge of various dimensions of learning. Areas of Universal Human Values, Vedic Mathematics, Yoga, Ayurveda, Sanskrit, Indian Languages, Sacred Religious Areas located in the Indian Subcontinent, Archaeological Sites and Monuments, Heritage of India, Indian Literature, Indian Sculpture, Indian Music and Dance Forms, Drama, Visual Arts, Performing Arts, Crafts and Craftsmanship etc. University learners can start Credit or IKS. UGC has already made it mandatory for all the courses to include 5% of the total credits in the respective course to inculcate the learners of all the subjects withtraditional knowledge and pride. Establish institutional support mechanism through establishment of IKS Centers in the country which will be a catalyst to undertake research, education and outreach activities in different parts.

References

1. Aithal, P. S., & Aithal, S. (2019). Analysis of higher education in Indian National education policy proposal 2019 and its implementation challenges. *International Journal of Applied Engineering and Management Letters (IJAEML)*, *3*(2), 1-35.
2. Augusto, G. (2008). Digitizing IKS: Epistemic complexity, datadiversity & cognitive justice. *The International Information & Library Review*, *40*(4), 211-218.
3. Birla, S. (2015). To study of current education system-relevance in practical life. *AscentInternational Journal for Research Analysis*, *3*(1), 59-1.
4. Chakrabarty, A., & Singh, A. K. (2023). Innovative curriculum design and evaluation for achieving diversity, equity and inclusion in the Indian higher education system. *Journal of Research in Innovative Teaching & Learning*.
5. Kapoor, K. (2005). *Indian knowledge systems*. A. K. Singh (Ed.). Indian Institute of advanced study.
6. Mahadevan, B., & BHAT, V. R. (2022). Introduction to Indian knowledge system: concepts and applications.
7. Mahadevan, B., & BHAT, V. R. (2022). Introduction to Indian knowledge system: concepts and applications.
8. Mandavkar, P. (2023). Indian Knowledge System (IKS). *Available at SSRN 4589986*. Naik, R. K., & Tari, S. CONTRIBUTION OF INDIAN KNOWLEDGE AND UGC'S GUIDELINES ON THE INDIAN KNOWLEDGE SYSTEM.
9. Mandavkar, P. (2023). Indian Knowledge System (IKS). *Available at SSRN 4589986*.
10. Naik, R. K., & Tari, S. CONTRIBUTION OF INDIAN KNOWLEDGE AND UGC'S GUIDELINES ON THE INDIAN KNOWLEDGE SYSTEM.
11. Spivak, G. C. (2005). IKS and Globalisation. *Indilinga African Journal of Indigenous Knowledge Systems*, *4*(1), 38-45
12. Tiwari, D. S. (2023). Indian Knowledge System (IKS) as a Significant Corpus of Resources Useful for Personal and Professional Development.

13. Webliography

1. https://www.researchgate.net/publication/374373778_Indian_Knowledge_System_IKS
2. https://www.ugc.gov.in/pdfnews/6436045_Guidelines-IKS-in-HE-Curricula.pdf
3. https://kskvku.ac.in/NEP_Base_Syllabus/11_NEP_BSC_VAC_SCIENCE_SYLLABUS-2023-24.pdf
4. https://www.ugc.gov.in/pdfnews/5855891_Guidelines-for-Indian-Knowledge-System.pdf
5. https://www.sanskrit.nic.in/uploads/2022_07_06_article.pdf
6. https://bharatshodh.org/wp-content/uploads/2023/09/English_IKS_QuestionBank.pdf
7. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4589986
8. https://www.sanskritimagazine.com/india/traditional knowledge-systems-of-india/
9. https://iks.iitgn.ac.in/wp-content/uploads/2016/01/Indian Knowledge-Systems-Kapil-Kapoor.pdf
10. https://www.cuhimachal.ac.in/admin/assets/uploads/courses_offered_archive/IKS-Syllabus-PG-2Cr.pdf
11. https://iksindia.org/2023 2024_BGSamposhana_Prashikshana_Final_25Jun23.pdf
12. https://books.google.com/books/about/INTRODUCTION_TO_INDIAN_KNOWLEDGE_SYSTEM

.html?id=oUVrEAAAQBAJ
13. https://iksindia.org/about.php5. https://www.mygov.in›campaigns›ik
14. https://dsal.uchicago.edu/sanskrit/papers/Indian_Knowledge_Systems.pdf
15. https://nitc.ac.in/imgserver/uploads/attachments/Ed fed28a49-099b-452d-a676-5934d729cf98_.pdf
16. http://eprints.nias.res.in/1974/1/2020-CR-11-VJayasree.pdf
17. https://www.education.gov.in/nep/indian-knowledge-systems
18. https://orientviews.wordpress.com/2013/08/21/how-colonial-india-destroyed-traditional knowledge-systems