

Integrating Indian Knowledge Systems into Indian Higher Education: Possibilities, Challenges, and Pathways for Holistic and Sustainable Learning

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Abstract: *Indian Knowledge Systems (IKS) represent a diverse body of knowledge traditions that have developed in the Indian subcontinent through processes of observation, reflection, experimentation, practice, textual transmission, and oral traditions. These traditions encompass areas such as philosophy, mathematics, astronomy, linguistics, medicine, agriculture, architecture, arts, ethics, environmental practices, and education. In the context of contemporary higher education, the integration of IKS has gained renewed significance following the National Education Policy (NEP) 2020, which advocates a holistic, multidisciplinary, culturally rooted, and value-oriented approach to education. The present study examines the relevance, possibilities, and challenges of integrating IKS into the Indian higher education system. It particularly focuses on the contribution of IKS to holistic learning, interdisciplinary education, cultural awareness, sustainability, ethical development, and inclusive educational practices. The study adopts a qualitative, descriptive, and analytical design based on secondary sources, including policy documents, institutional guidelines, scholarly literature, and relevant publications on IKS and higher education. The analysis indicates that systematic integration of IKS can enrich curricula, encourage interdisciplinary inquiry, strengthen cultural and historical understanding, and provide opportunities for research on traditional knowledge in dialogue with contemporary disciplines. At the same time, challenges relating to faculty preparedness, curriculum design, reliable learning resources, language, institutional capacity, research methodology, and the risk of uncritical representation require careful attention. The study argues that IKS should neither be treated merely as heritage content nor introduced through uncritical glorification. Rather, it should be incorporated through academically rigorous, evidence-sensitive, interdisciplinary, and contextually appropriate approaches. Such an approach can contribute to a more holistic and socially responsive higher education system.*

Keywords: Indian Knowledge Systems, Higher Education, NEP 2020, Holistic Learning, Interdisciplinary Education, Indigenous Knowledge, Sustainability, Pedagogy

I. INTRODUCTION

Higher education is an important component of national development because it contributes to human-capital formation, research and innovation, professional preparation, social transformation, and the development of critical and reflective capacities. Universities and colleges are not merely institutions for transmitting disciplinary knowledge; they also shape intellectual cultures, social values, research orientations, and citizens' understanding of their historical and cultural contexts.



Within this broader context, the Indian Knowledge System (IKS) has acquired increasing significance in contemporary Indian higher education. IKS refers to diverse knowledge traditions that have developed and been transmitted in India across generations through textual, oral, artistic, practical, and experiential forms. The contemporary IKS framework includes knowledge related to mathematics, astronomy, medicine, agriculture, architecture, linguistics, philosophy, arts, governance, economics, education, and other fields. The Ministry of Education's IKS Division describes IKS as encompassing knowledge, scientific understanding, and ways of life developed through observation, experience, experimentation, analysis, and practical application across diverse domains.

The National Education Policy (NEP) 2020 provides an important policy framework for bringing Indian knowledge traditions into contemporary education. The policy emphasizes holistic and multidisciplinary education and gives considerable importance to Indian languages, arts, culture, traditions, and knowledge systems. Subsequently, the University Grants Commission (UGC) issued the Guidelines for Incorporating Indian Knowledge in Higher Education Curricula in 2023, providing a structured framework for introducing IKS-related courses and programmes in higher education.

The integration of IKS into higher education therefore represents more than the addition of a new subject. It raises fundamental questions concerning curriculum design, epistemology, pedagogy, research methodology, teacher preparation, language, evidence, and the relationship between traditional and contemporary knowledge. The challenge is to create meaningful dialogue between knowledge traditions rather than establishing an artificial opposition between "traditional" and "modern" knowledge.

IKS can potentially contribute to higher education by providing culturally contextualized learning experiences, interdisciplinary perspectives, ethical reflection, and opportunities for research into historical knowledge traditions. At the same time, the integration process requires academic scrutiny. Traditional claims should be studied using appropriate disciplinary methods, historical evidence, textual analysis, experimentation, and contemporary research standards wherever applicable. Consequently, the successful integration of IKS requires both respect for India's knowledge heritage and a critical academic approach.

II. CONCEPTUAL UNDERSTANDING OF INDIAN KNOWLEDGE SYSTEMS

Indian Knowledge Systems constitute a broad and internally diverse field rather than a single homogeneous body of knowledge. They include multiple intellectual traditions, languages, schools of thought, disciplines, practices, and regional knowledge traditions. The UGC guidelines identify a wide range of areas for academic engagement, including Indian astronomy, health sciences, mathematics, linguistics, literature, education, architecture, agriculture, textiles, metallurgy, polity, economics, and fine arts.

The conceptual scope of IKS also includes methods of inquiry and ways of organizing knowledge. Contemporary faculty-orientation materials developed under the UGC framework refer to concepts such as *pramāṇa*, *pūrva-pakṣa*, *uttara-pakṣa*, and *tantrayukti* as components of methodological engagement with Indian knowledge traditions. Such concepts can provide opportunities for comparative study of knowledge production, argumentation, interpretation, and validation.

It is therefore important not to reduce IKS to a collection of historical facts. Its educational relevance can also be examined through the methods, concepts, practices, and intellectual questions associated with different Indian traditions.

III. RATIONALE OF THE STUDY

The renewed policy emphasis on IKS has created an important opportunity for Indian higher education institutions to examine how traditional knowledge can contribute to contemporary learning and research. The UGC's 2023 guidelines provide a roadmap for systematic study and incorporation of IKS into undergraduate and postgraduate education. Recent scholarship similarly identifies both opportunities and implementation challenges. Kumar, Shankar, and Airy (2025), for example, discuss the implementation of IKS within the broader transformation of higher education under



NEP 2020. Lal et al. (2024) identify potential contributions of IKS to holistic and sustainable development while also noting challenges associated with institutional support, structured frameworks, and contemporary relevance. Thus, the significance of the present study lies in examining IKS not simply as a cultural or historical resource but as a potential component of curriculum, pedagogy, research, interdisciplinary learning, sustainability education, and value-based education.

IV. OBJECTIVES OF THE STUDY

The present study is guided by the following objectives:

- To examine the relevance of Indian Knowledge Systems in higher education.
- To analyse the contribution of IKS to holistic learning.
- To identify the major challenges associated with integrating IKS into higher education curricula and pedagogy.
- To explore the possibilities of integrating IKS with contemporary higher education and interdisciplinary research.
- To examine the potential relationship between IKS, inclusiveness, ethical education, and sustainable development.

V. RESEARCH QUESTIONS

The study seeks to answer the following research questions:

- What is the relevance of Indian Knowledge Systems in contemporary higher education?
- How can IKS contribute to holistic and interdisciplinary learning?
- What are the major challenges associated with integrating IKS into higher education?
- What opportunities are available for connecting IKS with contemporary research and pedagogy?
- How can IKS contribute to inclusive, ethical, and sustainability-oriented higher education?

VI. REVIEW OF RELATED LITERATURE

The integration of IKS into higher education has increasingly become a subject of academic and policy discussion, particularly following NEP 2020.

The Ministry of Education (2020), through NEP 2020, provides the overarching policy framework for transforming Indian education into a more holistic, multidisciplinary, inclusive, and culturally rooted system. The policy gives importance to India's languages, arts, culture, traditions, and knowledge systems and encourages their meaningful incorporation into education. The University Grants Commission (2023a), through its Guidelines for Incorporating Indian Knowledge in Higher Education Curricula, provides a structured framework for introducing IKS at undergraduate and postgraduate levels. The guidelines include foundational courses as well as specialized areas such as Indian mathematics, astronomy, health sciences, linguistics, agriculture, architecture, metallurgy, polity, economics, and fine arts.

The University Grants Commission (2023b) also developed guidelines for faculty training and orientation in IKS. These guidelines recognize faculty preparedness as an important condition for meaningful implementation because many teachers may require orientation to IKS concepts, sources, terminology, and methodologies.

Lal et al. (2024) examined the challenges and applications of IKS in higher education for sustainable future development. Their study highlights the potential of IKS in areas such as holistic education and sustainability while identifying institutional and structural challenges to implementation.

Kumar et al. (2025) examined the revitalization of IKS in higher education under NEP 2020 and emphasized the relationship between curriculum reform, institutional development, and the contemporary relevance of Indian knowledge traditions.

Recent scholarship has also emphasized the need to connect IKS with contemporary pedagogical approaches rather than treating traditional knowledge as isolated historical content. Such approaches can create opportunities for interdisciplinary learning, critical reflection, and dialogue between different knowledge traditions.



Overall, the literature suggests that IKS possesses considerable educational possibilities, but its effective integration requires systematic curriculum development, faculty preparation, reliable resources, research support, and appropriate academic methodologies.

VII. STATEMENT OF THE PROBLEM

On the basis of the preceding discussion, the problem of the present study is stated as: "Integrating Indian Knowledge Systems into Indian Higher Education: Possibilities, Challenges, and Pathways for Holistic and Sustainable Learning."

VIII. SIGNIFICANCE OF THE STUDY

The integration of IKS into higher education may contribute to curriculum enrichment, cultural awareness, interdisciplinary learning, ethical reflection, and the development of context-sensitive knowledge. It provides students with opportunities to examine India's intellectual heritage while simultaneously engaging with contemporary academic disciplines.

IKS may also contribute to the development of educational approaches that connect knowledge with individual and social well-being. For example, the study of Yoga, Ayurveda, classical Indian philosophy, traditional agriculture, environmental practices, mathematics, astronomy, architecture, and linguistic traditions can create opportunities for interdisciplinary academic inquiry.

The significance of IKS, however, should not be understood simply in terms of cultural preservation. It can also provide a research agenda for examining historical knowledge traditions and their contemporary relevance. Comparative and interdisciplinary research can explore which traditional practices have historical significance, which remain relevant under contemporary conditions, and which require further empirical investigation.

Furthermore, culturally responsive curricula may help students develop a stronger understanding of their social and cultural environment. This may be particularly relevant for students from diverse linguistic, rural, tribal, and local communities whose knowledge traditions may not always receive sufficient representation in conventional curricula.

IX. RESEARCH METHODOLOGY

9.1 Research Approach

The study follows a qualitative, descriptive, and analytical research approach. It does not attempt to measure the effectiveness of IKS through primary statistical data. Instead, it critically analyses policy documents, scholarly literature, institutional guidelines, and conceptual discussions concerning the integration of IKS into higher education.

9.2 Research Design

A qualitative document-analysis design was adopted. The design is appropriate because the study focuses on understanding concepts, policy directions, implementation possibilities, challenges, and pedagogical implications associated with IKS.

9.3 Sources of Data

The study is based on secondary sources, including:

- National Education Policy 2020;
- UGC guidelines on IKS in higher education;
- UGC guidelines for faculty orientation and training;
- scholarly journal articles and related literatures

9.4 Data Analysis

The collected documents were examined through qualitative thematic analysis. Recurring themes were identified and organized into major analytical categories, including:



relevance of IKS;

- Holistic learning;
- Interdisciplinary education;
- Curriculum integration;
- Faculty preparedness;
- Research and documentation;
- Language and resource barriers;
- Inclusiveness;
- Sustainability; and
- Institutional implementation.

The analysis involved comparison and synthesis of the identified themes rather than statistical generalization.

9.5 Scope and Limitation

The study is based exclusively on secondary sources. Therefore, it does not claim to represent the perceptions of students, teachers, administrators, or policymakers through primary empirical evidence. Future studies may employ interviews, focus groups, case studies, or surveys to examine actual implementation experiences in higher education institutions.

X. INTEGRATING IKS INTO HIGHER EDUCATION

The integration of IKS into higher education can take place through multiple curricular and institutional pathways. It should not be restricted to a single compulsory paper but may involve foundational courses, elective courses, interdisciplinary modules, research projects, seminars, field-based learning, digital resources, and specialized programmes.

The UGC guidelines provide a broad framework for IKS courses at undergraduate and postgraduate levels and include foundational as well as specialized areas of study.

10.1 Curriculum Integration

IKS can be incorporated into existing disciplines through carefully designed interdisciplinary modules. Examples include:

- Indian mathematical traditions with the history and philosophy of mathematics;
- Indian astronomical traditions with the history of astronomy;
- Ayurveda with the history of health sciences and comparative approaches to traditional health knowledge;
- traditional agricultural practices with sustainability and environmental studies;
- Indian architecture with architecture, engineering, and environmental design;
- classical Indian linguistic traditions with linguistics and language studies;
- Indian philosophical traditions with philosophy, psychology, education, and ethics.

Such integration should involve appropriate contextualization and should distinguish historical claims from claims that require contemporary empirical validation.

10.2 Interdisciplinary Research

IKS provides opportunities for interdisciplinary research because many traditional knowledge traditions did not always operate within the rigid disciplinary boundaries found in contemporary universities. Historical studies of mathematics, astronomy, medicine, agriculture, metallurgy, architecture, literature, and philosophy can involve multiple disciplines. The IKS Division of the Ministry of Education explicitly emphasizes interdisciplinary and transdisciplinary research as part of its institutional vision.



10.3 Faculty Development

Faculty preparedness is essential for effective implementation. Teachers may possess disciplinary expertise but may not have sufficient familiarity with classical texts, Indian philosophical terminology, traditional methodologies, or the historical contexts of IKS.

The UGC's faculty-orientation guidelines therefore emphasize familiarization and capacity building for higher education faculty.

10.4 Digital Learning

Digital repositories can improve access to manuscripts, translations, commentaries, research publications, lectures, and other educational resources. The development of reliable digital resources can be particularly valuable where classical materials are difficult to access physically or linguistically.

The Ministry of Education's IKS Division has also identified the development of textbooks and course materials as an important component of expanding IKS education and research.

XI. CONTRIBUTION OF IKS TO HOLISTIC LEARNING

Holistic education seeks to develop learners intellectually as well as socially, ethically, emotionally, physically, and culturally. The educational relevance of IKS can be examined within this broader framework.

11.1 Intellectual Development

The study of Indian mathematics, astronomy, linguistics, philosophy, logic, and scientific traditions can introduce students to alternative historical pathways of knowledge production. Such studies can encourage inquiry into how knowledge was generated, transmitted, debated, and applied.

11.2 Ethical Development

Several Indian philosophical traditions place considerable emphasis on questions concerning duty, responsibility, conduct, self-discipline, knowledge, and human well-being. Their academic study can contribute to ethical reflection when presented through appropriate historical and philosophical frameworks.

11.3 Physical and Psychological Well-Being

Yoga and Ayurveda provide important areas for interdisciplinary study. Their inclusion in higher education can create opportunities for research involving health, lifestyle, psychology, physical education, and wellness. However, claims concerning therapeutic effectiveness should be examined through appropriate scientific and clinical evidence rather than assumed solely on the basis of traditional authority.

11.4 Cultural Awareness

Exposure to Indian languages, literature, arts, philosophy, science, architecture, and social traditions can strengthen students' understanding of India's intellectual and cultural diversity.

XII. IKS AND INTERDISCIPLINARY LEARNING

One of the important possibilities associated with IKS is the promotion of interdisciplinary learning. Contemporary problems such as climate change, sustainable agriculture, public health, social inequality, technological transformation, and ethical challenges cannot always be addressed adequately through a single discipline.

IKS can provide historical and conceptual resources for interdisciplinary inquiry. For example, traditional agricultural practices can be studied through agriculture, ecology, economics, sociology, and environmental science. Similarly, traditional architectural practices may be examined through architecture, engineering, geography, environmental science, and cultural studies.



The value of such integration lies not in assuming that traditional knowledge is automatically superior to contemporary knowledge but in creating opportunities for comparative inquiry and evidence-based evaluation.

XIII. IKS, INCLUSIVENESS, AND SUSTAINABLE DEVELOPMENT

The relationship between IKS and sustainable development requires careful academic examination. Several Indian knowledge traditions contain practices concerning resource management, agriculture, water, biodiversity, architecture, health, and community life that may be relevant to contemporary sustainability research.

Traditional ecological knowledge can provide local and context-specific insights, particularly when communities have developed long-term relationships with their environments. Integrating such knowledge into higher education can therefore support research on sustainability and environmental responsibility.

However, traditional practices should not automatically be treated as universally sustainable. Their contemporary relevance needs to be evaluated in relation to ecological conditions, scientific evidence, social equity, technological change, and present-day requirements.

IKS can also contribute to inclusive education by enabling higher education institutions to recognize knowledge traditions associated with different regions, communities, languages, and cultural contexts. Such recognition can broaden the epistemic scope of higher education.

XIV. INITIATIVES FOR INTEGRATING IKS UNDER NEP 2020

The policy environment created by NEP 2020 and subsequent UGC initiatives provides several pathways for IKS integration.

14.1 Interdisciplinary Research

HEIs can encourage research projects connecting IKS with contemporary science, social sciences, humanities, technology, environmental studies, and professional disciplines.

14.2 IKS Centres

Higher education institutions can establish dedicated centres, cells, departments, or research groups focusing on documentation, teaching, translation, research, and dissemination of IKS.

14.3 Curriculum Development

Institutions can develop foundational and specialized courses according to institutional capacity and disciplinary relevance. The UGC guidelines provide model curricular areas that include Indian astronomy, mathematics, health sciences, agriculture, architecture, linguistics, arts, metallurgy, polity, and economics.

14.4 Faculty Orientation

Regular orientation, refresher programmes, workshops, and interdisciplinary faculty-development initiatives can improve teachers' understanding of IKS.

14.5 Digital Resources

Digitization, translation, annotation, and open scholarly access to reliable IKS resources can strengthen teaching and research.

14.6 Multilingual Education

Indian languages can play an important role in accessing classical and regional knowledge traditions. Translation into contemporary Indian languages and English can improve accessibility while preserving the original terminology and context.



XV. POSSIBILITIES OF IKS IN HIGHER EDUCATION

The major possibilities identified through the analysis are as follows.

15.1 Multidisciplinary Learning

IKS can connect science, humanities, social sciences, arts, ethics, health, and environmental studies, thereby supporting interdisciplinary approaches.

15.2 Curriculum Enrichment

IKS can expand the range of historical and cultural perspectives available to students.

15.3 Research and Innovation

Historical knowledge traditions can generate research questions in mathematics, astronomy, linguistics, agriculture, medicine, architecture, environmental studies, and other fields.

15.4 Cultural and Historical Awareness

Systematic study of Indian intellectual traditions can improve students' understanding of India's diverse cultural and knowledge heritage.

15.5 Sustainability Education

Traditional agricultural, ecological, architectural, and resource-management practices may provide subjects for sustainability research and contextual learning.

15.6 Value-Based Education

The philosophical and ethical dimensions of IKS can contribute to discussions concerning responsibility, social relationships, human well-being, and professional ethics.

15.7 Global Academic Engagement

High-quality research on IKS can contribute to international scholarship by making Indian knowledge traditions available for comparative and interdisciplinary research.

XVI. MAJOR CHALLENGES

16.1 Lack of Trained Faculty

A major challenge is the shortage of faculty members who possess both disciplinary expertise and adequate knowledge of IKS. Faculty-development programmes are therefore essential. The UGC has explicitly recognized faculty orientation as an important requirement for effective IKS integration.

16.2 Shortage of Reliable Academic Resources

There is a need for well-edited texts, translations, annotated manuscripts, textbooks, reference materials, and peer-reviewed research. Without reliable resources, teaching may become superficial or dependent on unverified secondary interpretations.

16.3 Language Barriers

Many important texts are available in Sanskrit, Pali, Prakrit, Persian, Tamil, and other classical or regional languages. Students and teachers may require linguistic preparation to engage with primary sources.



16.4 Curriculum Overload

Higher education curricula are already extensive, particularly in professional and technical programmes. Introducing additional content without curriculum rationalization may increase workload and reduce depth of learning.

16.5 Epistemological Challenges

IKS traditions and contemporary academic disciplines may employ different concepts of knowledge, evidence, authority, and validation. These differences need to be studied rather than ignored.

16.6 Risk of Uncritical Representation

There is a possibility that historical claims may be presented as established contemporary scientific facts without adequate evidence. Academic integration should therefore encourage critical examination, source analysis, and appropriate validation.

16.7 Institutional Capacity

Effective integration requires institutional support, funding, curriculum committees, research infrastructure, faculty development, libraries, digital resources, and collaboration among departments.

16.8 Need for Standardization Without Uniformity

A basic academic framework is necessary to maintain quality, but excessive standardization could overlook the regional, linguistic, philosophical, and disciplinary diversity of Indian knowledge traditions.

XVII. ANALYSIS AND DISCUSSION

The analysis indicates that IKS integration in higher education presents both substantial possibilities and significant implementation challenges. The policy framework is increasingly developed, with NEP 2020 providing broad direction and the UGC subsequently issuing specific guidelines for incorporating IKS into higher education curricula and for faculty orientation.

The first major finding is that IKS can enrich higher education by expanding the range of knowledge traditions represented in curricula. Its contribution is particularly significant in interdisciplinary contexts where historical knowledge can be examined alongside contemporary academic approaches.

The second finding concerns holistic learning. IKS provides educational material related to philosophy, ethics, health, arts, mathematics, language, environment, and social organization. These areas can support broader conceptions of learning when integrated thoughtfully.

The third finding concerns research. IKS offers a potentially large field for textual studies, historical research, comparative philosophy, archaeology, mathematics, astronomy, linguistics, agriculture, environmental studies, and other disciplines. However, research quality depends on systematic documentation, source criticism, appropriate methodologies, and empirical verification where relevant.

The fourth finding concerns sustainability and inclusiveness. Certain local and traditional practices may provide useful material for environmental and community-based research. However, their relevance should be assessed contextually rather than assumed universally.

Finally, the success of IKS integration depends heavily on faculty preparation and academic resources. The UGC's separate guidelines for faculty orientation demonstrate institutional recognition of this issue.

XVIII. IMPLICATIONS FOR HIGHER EDUCATION

Based on the analysis, the following implications emerge:

1. Curriculum designers should integrate IKS through interdisciplinary and discipline-specific approaches rather than treating it as isolated heritage content.



2. Higher education institutions should develop IKS cells, centres, research groups, and resource repositories according to their institutional capacity.
3. Faculty members should receive systematic orientation and professional development in IKS.
4. Universities should encourage research that critically examines primary sources and traditional knowledge through appropriate disciplinary methodologies.
5. Digital repositories should provide reliable texts, translations, annotations, lectures, and research resources.
6. Indian languages should be promoted as important sources of knowledge transmission while ensuring accessible translations.
7. Students should be encouraged to compare knowledge traditions rather than merely memorize historical information.
8. IKS courses should include research-based projects, fieldwork, textual analysis, demonstrations, and interdisciplinary assignments wherever appropriate.
9. Quality assurance mechanisms should be developed to distinguish academically established knowledge from claims requiring further investigation.
10. Sustainability-oriented IKS research should examine traditional practices through contemporary ecological, social, and scientific frameworks.

XIX. RECOMMENDATIONS

The following recommendations are proposed:

19.1 Strengthen Faculty Development

Regular orientation, refresher courses, workshops, and interdisciplinary faculty-development programmes should be organized.

19.2 Develop High-Quality Learning Materials

Universities and research institutions should encourage the production of peer-reviewed textbooks, translations, annotated primary texts, and digital learning resources.

19.3 Promote Research-Based Learning

Students should be encouraged to undertake projects involving primary texts, local knowledge traditions, field studies, oral histories, and interdisciplinary investigations.

19.4 Establish Institutional IKS Centres

Institutions with adequate resources may establish IKS centres or cells for research, teaching, documentation, and community engagement.

19.5 Encourage Interdisciplinary Collaboration

Departments of education, science, humanities, social sciences, health sciences, engineering, agriculture, and technology can collaborate on IKS-related research.

19.6 Maintain Academic Rigor

IKS should be studied with respect for its historical and cultural context while maintaining critical inquiry, evidence-based analysis, and disciplinary standards.

19.7 Promote Flexible Course Structures

A combination of foundational courses, electives, interdisciplinary modules, and specialized programmes may provide greater flexibility than a single uniform model for every discipline.



XX. CONCLUSION

The integration of Indian Knowledge Systems into higher education represents an important dimension of contemporary educational reform in India. NEP 2020 and subsequent UGC initiatives have created a policy framework for incorporating IKS into curricula, faculty development, research, and institutional practices.

The study indicates that IKS has considerable potential to enrich higher education through cultural and historical awareness, interdisciplinary learning, ethical reflection, sustainability-oriented inquiry, and research into diverse knowledge traditions. It can also create opportunities for students to engage with India's intellectual heritage while developing contemporary academic competencies.

At the same time, successful integration cannot be achieved merely by adding traditional content to existing curricula. Faculty preparedness, reliable resources, language accessibility, curriculum design, institutional capacity, and methodological rigor are essential. Equally important is the need to avoid both the uncritical rejection of traditional knowledge and its uncritical glorification.

Therefore, IKS should be positioned within higher education as a field of critical, interdisciplinary, evidence-sensitive, and contextually grounded inquiry. A balanced approach can facilitate dialogue between Indian knowledge traditions and contemporary academic disciplines. Such an approach has the potential to contribute to a more holistic, inclusive, culturally responsive, and sustainability-oriented higher education system.

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