University of Mumbai

INDIAN KNOWLEDGE SYSTEMS
AND
THE NATION-STATE

PROSPECTS AND CHALLENGES

Call for Papers
June 2024

The National Education Policy 2020 prescribes that knowledge of ancient India be integrated into education systems in India, both in school and higher education curricula. The Ministry of Education, Government of India, recognises it as an 'Indian way' of striving for a sustainable and welfare-based society. It is described as Jnan, Vignan, and Jeevan Darshan that have evolved out of experience, observation, experimentation, and rigorous analysis that was put into practice in education, arts, administration, law, justice, health, manufacturing, and commerce. It influenced language systems, textual, oral, and artistic traditions and provided a Bhāratiya Drishti that is believed to provide solutions to emerging global challenges facing India and the world in contemporary times. The policy recognises that the knowledge of the rich diversity of India should be imbibed firsthand by learners in a scientific manner in school and higher education curricula. It identifies tribal knowledge and indigenous and traditional ways of learning that include mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, and games, as well as governance, polity, and conservation. In the aspiration to fulfil the vision of Ek Bharat Shrestha Bharat, it prescribes experiential learning and lays down guidelines for incorporating Indian knowledge in higher education curricula, training/orientation of faculty, empanelment of artists/artisans–in–residence in higher educational institutions, guidelines for the introduction of courses based on Indian heritage and culture (such as Universal human values, Vedic Maths, Yoga, Ayurveda, Sanskrit, Indian Languages, sacrosanct religious regions 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 and Crafts and Craftsmanship), awarding of research grants and establishing Indian knowledge systems (IKS) centres to catalyse original research, education, and dissemination of IKS and documenting a roadmap for establishing thriving Bhāratīya Gnana Paramparā.[1]

This effort to restore, re-evolve, and integrate the knowledge of India with contemporary knowledge systems is an important moment in the making of contemporary India and in the new imaginations of the nation-state. While there is much debate about what constitutes Indian/Indian-ness/Bharat/Bhartiya, the growing tendency to define it through the lens of the religious majoritarianism has much threatened the secular fabric of the nation. Critics argue that the Indian Knowledge Systems is an enterprise that is an extension of the same, worse as it also fringes on pseudoscientific and pseudohistoric opinionsthat challenge rationally established truth claims. In sprit it is neither an attempt to decolonise education as it lacks a critical dialogue with the past, neither does it challenge dominant forces of oppression that continue to plague the democratic fabric of the nation. Nationalism, as the aspiration of svaraj, was central to the imagination of postcolonial India. Central to the idea of svaraj was the aspiration to gain freedom from institutions that were dehumanising, as well as constructing systems that restored the dignity and capabilities of the postcolonial subject. Ensuring education for every citizen, irrespective of class, caste, religion, creed, or gender, was a fundamental right and one of the core duties of the modern nation. Modern university education brought with it new forms of political and economic consciousness to build a nation that could rebuild its cultural, economic, and political identity to dialogue as equals in the rapidly changing technological world. Liberalisation and globalisation brought with them demands on education systems to make their graduates skilled with global competencies that can cater to the world labour markets. It has simultaneously deepened existing inequalities (caused by class, caste, gender, disabilities, and religion, to name a few) as education came to be privatised, profit-driven, and inaccessible. High levels of illiteracy, poor quality of education, shortage of qualified teachers, proliferation of courses that emphasise commerce and industry-relevant education, downsizing or diluting humanities-based education, and unemployment are some of the most prominent challenges facing Indian education and Indian democratic society in general. The extent to which NEP 2020 and introduction of compulsory study of Indian Knowledge Systems is committed to addressing these challenges remains a matter of grave concern.

It lacks what is essential to all education, the spirit of Ānvīkṣikī , that is, it denotes an argumentative mind, the art of critical thinking, and a relentless pursuit of knowledge and wisdom through intellectual inquiry and study; thus extending beyond logical thinking for problem solving.While Jnan, Vignan, and Jeevan Darshan are identified as crucial components, an important philosophical componentthat is side lined is the spirit of Ānvīkṣikī. It was ubiquitous as a principle and a method across all Vedic and non-Vedic philosophical thought (and its practices). There being no imperative of any one given truth, the Indian ways of thinking make room for a plurality of truths as well as multiple paths of truth. An immense variety of world views, ontologies, and epistemologies allow dialoguing, non-assimilation, and non-conformity to any single principle. While recognising a certain unity and oneness, it involves transcending the opposition between the self and the other(s) towards seeking liberation from all forces of domination that devalue spiritual, economic, social, moral, and political independence. Hence, knowledge systems in India have always been imbricated with ethics and the quest for justice. Not only is it vital to frame an understanding of India's intellectual and political heritage, but it is also important for the success of democracy and it's politics. Such an approach would be intrinsic to understanding the highly charged deliberations surrounding the subject of knowledge systems that have come to be categorised as Indian knowledge (and what gets left out as non-Indian).

[1]This information was accessed from the URL https://www.education.gov.in/nep/indian-knowledge-systems#:~:text=The%20Indian%20Knowledge%20Systems%20comprise,health%2C%20manufacturing%2C%20and%20 commerce January 6, 2024, 11.49 a.m.

It also brings into conversation the nature and unequal power relations that have violently come to be recognised as 'Indian' traditions, 'Indian' identities, and 'Indian' nationalism in the context of its current place in the world.

Interventions and deliberations in the form of papers are invited on the mentioned issues, as well as extended to topics surrounding the following themes:

1. Indian Knowledge System and Indian Education
2. Knowledge and Politics of Indian Traditions in Education
3. Indian Knowledge System and Majoritarian Nationalism
4. Building Global Competencies through the Indian Knowledge System
5. Indian Knowledge System and Its Contemporary Relevance: Social/Economic/Political/Philosophical/Scientific/Industry/Cultural/Historical/Physical Education/Technological/Artistic Perspectives
6. Gender Rights and the Indian Knowledge System
7. Caste and Indian knowledge systems
8. Defining Indian Knowledge Systems: Nature, Scope, and Methodologies
9. Challenges of Secularism and Indian Knowledge Systems
10. Pedagogies of the Indian Knowledge Systems
11. Promotion of Indian Languages and Indian Knowledge Systems
12. Indian Knowledge Systems and Challenges of Innovation
13. Indian Knowledge Systems and Employment Prospects
14. Ethics and Indian Knowledge Systems
15. Scientific temper and Indian knowledge systems
16. Indian Knowledge Systems: Disability and Inclusion Perspectives
17. Subaltern Studies and Indian Knowledge Systems
18. Indian knowledge systems and diasporic contexts
19. Spiritualism and Indian Knowledge Systems
20. Environment, Sustainability, Urbanism, and Indian Knowledge Systems
21. Indigenous Knowledge Systems Or Indian Knowledge Systems?
22. The politics of exclusion and Indian Knowledge Systems

Discipline and subject-specific critical engagements with relevant Indian knowledge systems are also welcome.

The June 2024 issue of Sambhasan will be on the above themes. Last date for the submission of the article is 15th May, 2024. The style of Writing the article is given on the website: https://mu.ac.in/sambhashan Kindly follow the instructions given on the website. Submit your article through a Word file on the following email id: coeditor.sambhashan@mu.ac.in

Guidelines to follow for writing a research paper in Sambhashan:

- Original, scholarly, creative and critical papers with adequate references and empirical work (if applicable).

- All references to the author should be removed from the submission to enable the anonymous review process.

- There should be a limit from 4000-6000 words (for papers), 1500-2000 words (for commentaries) and 1000 words (for book reviews).

- Essays should follow the Times New Roman font in size 12 with double space and be submitted as a word document.

- All contributions should follow the author-date referencing system detailed in chapter 15 of The Chicago Manual of Style (17th Edition). The style guidelines are given below and can also be consulted on the journal webpages for quick reference.

- Authors should submit a statement that their contribution is original without any plagiarism. They can also, in addition, submit a plagiarism check certificate.

A) BOOKS

- Book references should be listed at the end of the paper as "Works Cited" in alphabetical order.

Single Author:

Carson, Rachel. 2002. *Silent Spring.* New York: HMH Books.

Dual Authors:

Adorno, Theodor, and Max Horkheimer. 1997. *Dialectic of Enlightenment.* London: Verso.

Multiple Authors:

Berkman, Alexander, Henry Bauer, and Carl Nold. 2011. *Prison Blossoms: Anarchist Voices from the American Pa*st. Cambridge: Harvard University Press.

B) JOURNAL ARTICLE

- List should follow alphabetical order and mention the page range of the published article.

- The URL or name of the database should be included for online articles referenced.

Anheier, Helmut K., Jurgen Gerhards, and Frank P. Romo. 1995. "Forms of Capital and Social Structure in Cultural Fields: Examining Bourdieu's Social Topography." *American Journal of Sociology* 100, no. 4 (January): 859–903.

Ayers, Lewis. 2000. "John Caputo and the 'Faith' of Soft-Postmodernism." *Irish Theological Quarterly* 65, no. 1 (March): 13–31. https://doi.org/10.1177/002114000006500102

Dawson, Doyne. 2002. "The Marriage of Marx and Darwin?" *History and Theory* 41, no. 1 (February): 43–59.

C) NEWS OR MAGAZINE ARTICLE

- List should follow alphabetical order and need not mention the page numbers or range.

- The URL or name of the database should be included for online articles referenced.

Hitchens, Christopher. 1996. "Steal This Article." Vanity Fair, May 13, 1996 https://www.vanityfair.com/culture/1996/05/christopher-htichens-plagiarism-musings

Khan, Saeed. 2020. "1918 Spanish Flu cure ordered by doctors was contraindicated in Gandhiji's Principles". Times of India, April 14, 2020. http://timesofindia.indiatimes.com/articleshow/75130706.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst

Klein, Ezra. 2020. "Elizabeth Warren has a plan for this too." Vox, April 6, 2020. https://www.vox.com/policy-and-politics/2020/4/6/21207338/elizabeth-warrencoronavirus-covid-19-recession-depression-presidency-trump.

D) WEBSITE CONTENT

- Website content can be restricted to in-text citation as follows: "As of May 1, 2017, Yale's home page listed . . .". But it can also be listed in the reference list alphabetically as follows. The date of access can be mentioned if the date of publication is not available.

Anthony Appiah, Kwame. 2014. "Is Religion Good or Bad?" Filmed May 2014 at TEDSalon, New York. https://www.ted.com/talks/kwame_anthony_appiah_is_religion_good_or_bad_this_is_a_trick_question

Yale University. n.d. "About Yale: Yale Facts." Accessed May 1, 2017. https://www.yale.edu/about-yale/yale-facts.