



INDIAN KNOWLEDGE SYSTEM, EDUCATION POLICY AND INSTITUTIONAL GOVERNANCE



— Dr. Harshvardhan Singh —





Indian

Knowledge System, Education Policy

— • — and — • —

Institutional Governance





Indian Knowledge System, Education Policy and Institutional Governance



Dr. Harshvardhan Singh

First Edition



BOOKSKART WORLD

India

2026

Copyright Page

Copyright © 2026 Dr. Harshvardhan Singh

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, transmitted, distributed, or used in any form or by any means, including electronic, mechanical, photocopying, recording, scanning, digital reproduction, artificial intelligence training, or any other information storage and retrieval system, without the prior written permission of the copyright holder and publisher, except for brief quotations used for review, academic reference, research, criticism, or educational discussion.

Title: *Indian Knowledge System, Education Policy and Institutional Governance*

Author: Dr. Harshvardhan Singh

ISBN: 978-81-995663-3-0

Edition: First Edition

Language: English

Format: Single-component retail product: digital download and online

Year of Publication: 2026

Publisher: BOOKSKART WORLD

Disclaimer

This book is intended for academic, educational, policy-oriented, and research-based discussion. The views, interpretations, frameworks, and recommendations presented in this book are those of the author. The discussion of Indian Knowledge System, educational policy, institutional governance, NEP 2020, traditional knowledge, ancient Indian educational traditions, and related concepts is presented for scholarly, educational, and constructive policy purposes.

The author and publisher have made reasonable efforts to ensure accuracy, clarity, and responsible interpretation of the subject matter. However, neither the author nor the publisher shall be held responsible for any errors, omissions, or consequences arising from the use of the material. Readers are advised to consult original policy documents, institutional regulations, classical sources, and relevant academic literature wherever necessary.

References to Indian philosophical traditions, civilisational knowledge systems, Sanskrit concepts, educational governance models, and policy frameworks are interpretive and educational in nature. They should not be treated as official government interpretations unless specifically cited from official documents.

Suggested Citation

Singh, H. (2026). *Indian Knowledge System, education policy and institutional governance*. MYJRF, an imprint of BOOKSKART WORLD.

ISBN: 978-81-995663-3-0

About the Author

Dr. Harshvardhan Singh is an education researcher, author, and academic professional working in the areas of Indian Knowledge System, educational policy, teacher education, educational measurement, inclusive education, institutional governance, and policy-oriented educational research. His work focuses on connecting classical Indian intellectual traditions with contemporary educational reform, teacher preparation, learning systems, value-based education, and institutional development.

His academic and professional interests include Indian Knowledge System, NEP 2020, educational leadership, research tool development, psychometric measurement, inclusive education, teacher capacity building, and evidence-based educational planning. Through his research, writing, and academic initiatives, he has contributed to discussions on holistic education, learner diversity, institutional quality, culturally grounded pedagogy, and the role of Indian thought in modern educational transformation.

Dr. Singh's work emphasises that education must move beyond examination-centred and information-centred models. He argues for educational systems that integrate knowledge, values, critical reasoning, social responsibility, cultural rootedness, and practical wisdom. His writings often explore how Indian intellectual traditions can contribute meaningfully to contemporary policy, governance, pedagogy, and educational leadership.

In this book, he examines how the Indian Knowledge System can inform education policy, institutional governance, teacher education, value-based schooling, and modern educational leadership. The book reflects his continuing commitment to developing educational frameworks that are academically rigorous, culturally grounded, ethically responsible, and relevant to the aspirations of Viksit Bharat.

Preface

Education is never merely a system of schools, colleges, examinations, and certificates. At its deepest level, education is a civilisational act. It carries the values, knowledge, aspirations, and moral imagination of a society from one generation to the next. It shapes how individuals think, how institutions function, how communities cooperate, and how a nation understands its future. In this sense, the Indian Knowledge System is not only a matter of historical memory; it is also a living resource for educational renewal.

This book, *Indian Knowledge System, Education Policy and Institutional Governance*, has been written at a time when India is rethinking the foundations of its educational vision. The National Education Policy 2020 has created a renewed national conversation around holistic education, multidisciplinary learning, value-based education, Indian ethos, local knowledge, teacher preparation, and institutional transformation. These themes are not accidental additions to modern education. They are deeply connected with India's long intellectual traditions, where knowledge was understood not as fragmented information but as a pathway to wisdom, ethical conduct, self-development, social responsibility, and collective well-being.

The Indian Knowledge System represents a vast and pluralistic body of thought. It includes philosophical traditions, scientific inquiry, mathematical reasoning, linguistic analysis, ecological practices, medical knowledge, artistic traditions, governance frameworks, ethical reasoning, community wisdom, and pedagogical practices. It is neither a single doctrine nor a closed system. It is a dynamic and evolving knowledge tradition shaped by debate, dialogue, observation, practice, reflection, and transmission across generations. This book approaches IKS in that spirit: not as a romantic return to the past, but as a serious educational resource for the present and the future.

One of the major challenges before contemporary education is fragmentation. Knowledge is often divided into rigid subjects, ethical development is separated from academic learning, institutional governance is reduced to compliance, and teacher education is frequently disconnected from deeper questions of culture, values, and social purpose. Indian educational traditions offer a different vision. They remind us that education must address the whole person: body, mind, intellect, character, emotions, social responsibility, and spiritual awareness. They also remind us that institutions must be governed not only by rules and procedures but by values, trust, dialogue, responsibility, and a commitment to public good.

This book examines the relationship between IKS, education policy, and institutional governance through multiple lenses. It begins with the conceptual foundations of Indian Knowledge System and its relevance for educational vision. It then explores the guru-shishya tradition and institutional culture, ancient Indian educational governance, the relationship between IKS and NEP 2020, value-based education and school governance, teacher education through the IKS lens, institutional leadership and Indian thought, and finally an IKS-based model for modern educational institutions.

The purpose of this book is not to argue that contemporary education should abandon modern knowledge systems. Rather, it argues that modern education becomes richer, more balanced, and more humane when it engages seriously with India's own intellectual traditions. Scientific knowledge, global research, digital technology, and international educational frameworks remain important. However, they need not be placed in opposition to Indian knowledge traditions. The real task is integration: to create educational models that are globally competent, locally rooted, ethically grounded, and institutionally effective.

The book is written for a wide range of readers. Teachers may find in it a framework for value-based pedagogy and culturally responsive teaching. Teacher educators may use it to rethink pre-service and in-service teacher preparation. School leaders and institutional administrators may draw upon its discussion of governance, leadership, community engagement, and institutional culture. Policymakers may use its frameworks to think about curriculum reform, teacher capacity, assessment, and institutional accountability. Researchers and students may use it as a conceptual resource for further study in IKS, educational policy, teacher education, and institutional governance.

A central argument of this book is that IKS integration cannot remain symbolic. It cannot be limited to occasional references, decorative quotations, isolated modules, or ceremonial inclusion. Meaningful integration requires curriculum design, teacher training, academic resources, community participation, assessment reform, institutional leadership, and policy support. It requires clarity, rigour, authenticity, and humility. It also requires careful attention to diversity within Indian traditions so that IKS is not treated as monolithic or exclusionary.

Another important concern of this book is institutional governance. Educational reform does not succeed only because good ideas are written in policy documents. It succeeds when institutions have the capacity, culture, leadership, and systems to implement those ideas meaningfully. Therefore, the book gives special attention to governance structures, stakeholder participation, teacher competency, community partnerships, evaluation mechanisms, and leadership models. It argues that institutional transformation is essential for educational transformation.

The discussion of IKS in this book is also connected with contemporary challenges. Climate change, social fragmentation, mental stress, ethical decline, excessive competition, cultural alienation, and institutional distrust are not merely technical problems. They require deeper educational responses. Indian knowledge traditions offer valuable insights into ecological balance, self-discipline, dialogue, compassion, duty, social harmony, reflective inquiry, and responsible leadership. These insights can enrich modern education when interpreted critically and applied thoughtfully.

This book is therefore offered as a contribution to the ongoing national and academic conversation on Indian Knowledge System and education. It invites readers to think beyond the binary of tradition and modernity. It encourages institutions to move beyond tokenism and develop serious frameworks for integration. It encourages teachers to become mediators of knowledge, values, and cultural confidence. It encourages policymakers to recognise that educational reform must be rooted not only in infrastructure and outcomes, but also in meaning, identity, ethics, and institutional culture.

I hope this book will support educators, researchers, policymakers, and institutional leaders in reimagining education as a process of holistic development and responsible governance. If Indian education is to contribute meaningfully to the making of Viksit Bharat, it must draw upon both contemporary knowledge and civilisational wisdom. The Indian Knowledge System offers a rich foundation for such a transformation.

Dr. Harshvardhan Singh

2026

Acknowledgement

I express my sincere gratitude to the many teachers, scholars, students, researchers, institutional leaders, and knowledge-holders whose work, conversations, and intellectual traditions have shaped my understanding of Indian Knowledge System and its relevance for contemporary education. This book is the result of a continuing engagement with the idea that education must be rooted in wisdom, values, critical inquiry, social responsibility, and institutional integrity.

I acknowledge the rich civilisational heritage of India, which has preserved and transmitted diverse knowledge traditions across generations. The philosophical, pedagogical, ethical, scientific, linguistic, artistic, and community-based traditions of India continue to provide meaningful insights for modern education. The concepts of holistic learning, guru-shishya relationship, dharma, dialogue, reflective inquiry, self-discipline, ecological responsibility, and social welfare have deeply informed the arguments presented in this book.

I am grateful to the scholars and policymakers whose work on Indian Knowledge System, NEP 2020, teacher education, value-based education, educational governance, and institutional reform has created a strong foundation for contemporary discussion. The renewed national emphasis on Indian Knowledge System has opened important possibilities for rethinking curriculum, pedagogy, teacher preparation, leadership, and institutional development.

I also acknowledge the contribution of teachers and educational institutions that continue to work silently for the moral, intellectual, and social development of learners. Their everyday practice reminds us that education is not only a policy domain but also a lived relationship between teacher, learner, institution, family, and society.

I extend my appreciation to students and young researchers who continue to ask important questions about identity, relevance, employability, ethics, and the future of education. Their curiosity and critical engagement are essential for keeping knowledge traditions alive and meaningful.

I am thankful to the editorial and publishing support associated with MYJRF, an imprint of BOOKSKART WORLD, for facilitating the publication of this work. The preparation of a book on Indian Knowledge System and educational governance requires not only writing but also careful organisation, formatting, review, and publication planning.

Finally, I express my gratitude to all readers who engage with this book in the spirit of inquiry and constructive reflection. The purpose of this work is not to provide final answers but to open pathways for further dialogue, research, institutional experimentation, and policy thinking. I hope this book contributes in some measure to the development of educational institutions that are intellectually strong, ethically grounded, culturally confident, and socially responsible.

Abbreviations

Abbreviation	Full Form
AICTE	All India Council for Technical Education
B.Ed.	Bachelor of Education
CBCS	Choice Based Credit System
DIET	District Institute of Education and Training
HEI	Higher Education Institution
ICT	Information and Communication Technology
IKS	Indian Knowledge System
IKS Division	Indian Knowledge Systems Division
M.Ed.	Master of Education
MoE	Ministry of Education
NAAC	National Assessment and Accreditation Council
NCERT	National Council of Educational Research and Training
NCF	National Curriculum Framework
NCTE	National Council for Teacher Education
NEP	National Education Policy
NRF	National Research Foundation
OBE	Outcome-Based Education
PBL	Project-Based Learning
SCERT	State Council of Educational Research and Training
SDG	Sustainable Development Goal
SWAYAM	Study Webs of Active Learning for Young Aspiring Minds
UGC	University Grants Commission
VET	Vocational Education and Training

Content

Section	Title	Page No.
Chapter 1:	Indian Knowledge System and Educational Vision	20-59
1.1	Introduction	
1.2	Understanding the Concept of Indian Knowledge System	
1.3	Evolution through Ancient Intellectual Traditions	
1.4	Foundational Concepts Shaping IKS	
1.5	Contemporary Educational Applications	
1.6	The Role of Education Policy in IKS	
1.7	Comprehensive Vision for Knowledge Integration	
1.8	Systematic Support through Institutional Mechanisms	
1.9	Institutional Governance in Indian Education	
1.10	Hierarchical Organisation and Regulatory Bodies	
1.11	Pathways for Policy Implementation	
1.12	Collaborative Frameworks and Participatory Mechanisms	
1.13	Challenges to Implementing IKS	
1.14	Strategies for Enhancement of IKS in Education	
1.15	Curriculum Development	
1.16	Teacher Training Programmes	
1.17	Community Involvement	
1.18	Case Studies of Successful IKS Integration	
1.19	The Influence of Global Trends on IKS	
1.20	The Importance of Multidisciplinary Approaches	
1.21	Evaluation Metrics for IKS Implementation	
1.22	The Future of IKS in India's Educational Landscape	
1.23	Role of Technology in Promoting IKS	
1.24	Policy Recommendations for Strengthening IKS	
1.25	Enhancing Teacher Competency in IKS	
1.26	Conclusion	

Chapter 2: Guru-Shishya Tradition and Institutional Culture

60-94

- 2.1 Introduction
- 2.2 Meaning and Historical Background of the Guru-Shishya Tradition
- 2.3 The Guru as Teacher, Mentor, Guide, and Moral Exemplar
- 2.4 The Shishya as Learner, Seeker, Practitioner, and Responsible Individual
- 2.5 Knowledge Transmission through Dialogue, Observation, Practice, and Reflection
- 2.6 Discipline, Self-Regulation, and Character Formation
- 2.7 Institutional Culture in Traditional Learning Systems
- 2.8 Relevance of the Guru-Shishya Tradition for Modern Education
- 2.9 Mentorship Models in Schools and Higher Education
- 2.10 Teacher-Student Relationship in Contemporary Institutions
- 2.11 Ethical and Professional Dimensions of Educational Mentorship
- 2.12 Challenges in Translating Traditional Models into Modern Institutions
- 2.13 Towards a Contemporary Mentorship-Based Institutional Culture
- 2.14 Conclusion

Chapter 3: Educational Governance in Ancient India

95-123

- 3.1 Introduction
- 3.2 Concept of Governance in Ancient Indian Educational Traditions
- 3.3 Gurukuls, Ashramas, Pathshalas, and Centres of Learning
- 3.4 Buddhist Monastic Universities and Institutional Organisation
- 3.5 Nalanda, Takshashila, Vikramashila, and Other Knowledge Centres
- 3.6 Curriculum, Pedagogy, and Knowledge Organisation
- 3.7 Role of Community, Patronage, and Social Responsibility
- 3.8 Governance Values in Ancient Indian Educational Institutions
- 3.9 Autonomy, Accountability, and Ethical Regulation
- 3.10 Educational Access, Social Context, and Institutional Limitations
- 3.11 Lessons for Contemporary Educational Governance
- 3.12 Ancient Educational Governance and Modern Institutional Reform
- 3.13 Conclusion

Chapter 4: IKS and NEP 2020

124-161

- 4.1 Introduction
- 4.2 National Education Policy 2020 and Indian Knowledge System
- 4.3 Holistic and Multidisciplinary Education
- 4.4 Indian Ethos, Cultural Rootedness, and Educational Identity
- 4.5 Integration of IKS across Curriculum and Pedagogy
- 4.6 Teacher Education and IKS Competency
- 4.7 Language, Local Knowledge, and Knowledge Access
- 4.8 Experiential Learning and Community-Based Pedagogy
- 4.9 Assessment Reform and Holistic Evaluation
- 4.10 Institutional Mechanisms for IKS Implementation
- 4.11 Challenges in Translating NEP 2020 Vision into Practice
- 4.12 IKS and the Future of Indian Education
- 4.13 Conclusion

Chapter 5: Value-Based Education and School Governance

162-202

- 5.1 Introduction
- 5.2 Meaning of Value-Based Education
- 5.3 Indian Knowledge System and Ethical Formation
- 5.4 Values of Integrity, Compassion, Responsibility, and Respect
- 5.5 School Governance and Institutional Ethos
- 5.6 Leadership for Value-Based School Culture
- 5.7 Curriculum, Pedagogy, and Moral Development
- 5.8 Teacher Role in Value Transmission
- 5.9 Student Behaviour, Social Responsibility, and Civic Character
- 5.10 Parent, Community, and Institutional Partnerships
- 5.11 Assessment of Value-Based Learning
- 5.12 Challenges in Implementing Value-Based Education
- 5.13 Framework for Value-Based School Governance
- 5.14 Conclusion

Chapter 6: Teacher Education through IKS Lens

203-233

- 6.1 Introduction
- 6.2 Reimagining Teacher Education through Indian Knowledge System
- 6.3 Teacher as Acharya, Mentor, Facilitator, and Reflective Practitioner
- 6.4 IKS and Professional Ethics in Teacher Education
- 6.5 Curriculum Integration in Pre-Service Teacher Education
- 6.6 In-Service Teacher Development and IKS Competency
- 6.7 Pedagogical Strategies for IKS-Based Teacher Preparation
- 6.8 Reflective Practice, Dialogue, and Experiential Learning
- 6.9 Community Knowledge and Teacher Preparation
- 6.10 Multilingualism and Cultural Responsiveness
- 6.11 Assessment of Teacher Competency in IKS
- 6.12 Institutional Barriers and Implementation Challenges
- 6.13 Model for IKS-Based Teacher Education
- 6.14 Conclusion

Chapter 7: Institutional Leadership and Indian Thought

234-267

- 7.1 Introduction
- 7.2 Meaning of Institutional Leadership in Indian Context
- 7.3 Indian Philosophical Foundations of Leadership
- 7.4 Dharma, Responsibility, and Ethical Decision-Making
- 7.5 Kautilya, Arthashastra, and Institutional Governance
- 7.6 Saptanga Theory and Organisational Strength
- 7.7 Vedic Management Principles and Collective Well-Being
- 7.8 Emotional Intelligence, Empathy, and Spiritual Leadership
- 7.9 Gandhian Leadership and Institutional Transformation
- 7.10 Leadership for Social Change and Public Good
- 7.11 Traditional and Modern Leadership Models
- 7.12 Managing Bureaucratic and Cultural Challenges
- 7.13 Technology, Innovation, and Human-Centred Leadership
- 7.14 Future of Institutional Leadership in India
- 7.15 Conclusion

Chapter 8: IKS-Based Model for Modern Educational Institutions	268-307
8.1 Introduction	
8.2 Need for an IKS-Based Model of Modern Education	
8.3 Theoretical Foundations of the Model	
8.4 Holistic Development and Learner-Centred Education	
8.5 Curriculum Integration and Multidisciplinary Learning	
8.6 Teacher Capacity and Mentorship Systems	
8.7 Institutional Governance and Ethical Leadership	
8.8 Community Partnership and Local Knowledge	
8.9 Technology, Documentation, and Digital Dissemination	
8.10 Assessment and Quality Assurance	
8.11 Implementation Framework for Schools and Higher Education Institutions	
8.12 Challenges, Safeguards, and Adaptation Strategies	
8.13 Roadmap for Institutional Transformation	
8.14 Conclusion	
Key Policy Messages	310
References and Further Reading	311-314
Glossary of Key Terms	315-318
Appendix	319-328
Index	329-334
About the Author	335
Publisher's Note	336

List of Tables

Table 1.1: Policy Mechanisms for IKS Integration
Table 1.2: Regulatory Bodies and Their Role in IKS Integration
Table 1.3: Curriculum Approaches for IKS Integration
Table 1.4: International Models of Indigenous Knowledge Integration
Table 1.5: Compartmentalised and Integrated IKS Approaches to Education
Table 1.6: IKS-Adapted Assessment Framework

Table 1.7: Quality Indicators for IKS Implementation

Table 1.8: Resource Allocation Priorities for IKS Education

Table 2.1: Core Elements of the Guru-Shishya Tradition

Table 2.2: Traditional and Contemporary Mentorship Practices

Table 2.3: Institutional Culture Elements Derived from Guru-Shishya Tradition

Table 3.1: Ancient Indian Educational Institutions and Their Governance Features

Table 3.2: Governance Values in Ancient Indian Learning Systems

Table 3.3: Lessons from Ancient Educational Governance for Modern Institutions

Table 4.1: NEP 2020 Themes and IKS Linkages

Table 4.2: IKS Integration across Educational Levels

Table 4.3: Policy-to-Practice Framework for IKS Implementation

Table 4.4: Challenges and Strategies in NEP 2020-Based IKS Integration

Table 5.1: Values and Their Educational Implications

Table 5.2: Value-Based Education and School Governance Framework

Table 5.3: Stakeholder Roles in Value-Based School Culture

Table 5.4: Assessment Indicators for Value-Based Learning

Table 6.1: IKS Competencies for Teacher Education

Table 6.2: Strategies for Integrating IKS in Teacher Preparation

Table 6.3: Teacher Education Curriculum through IKS Lens

Table 6.4: Challenges and Solutions in IKS-Based Teacher Education

Table 7.1: Traditional and Modern Leadership Models

Table 7.2: Saptanga Theory and Institutional Governance

Table 7.3: Emotional Intelligence Dimensions and Indian Philosophical Foundations

Table 7.4: Institutional Leadership Challenges and IKS-Based Responses

Table 8.1: Components of an IKS-Based Model for Modern Educational Institutions

Table 8.2: IKS-Based Institutional Governance Framework

Table 8.3: Implementation Roadmap for Educational Institutions

Table 8.4: Monitoring and Evaluation Indicators for IKS-Based Institutional Reform

List of Figures

Figure 1.1: Indian Knowledge System and Educational Vision Framework

Figure 2.1: Guru-Shishya Mentorship and Institutional Culture Model

Figure 3.1: Ancient-to-Modern Educational Governance Continuum

Figure 4.1: NEP 2020 and IKS Integration Framework

Figure 5.1: Value-Based School Governance Model

Figure 6.1: Teacher Education through IKS Lens

Figure 7.1: Indian Thought-Based Institutional Leadership Model

Figure 8.1: IKS-Based Model for Modern Educational Institutions

Methodological Note and Source Orientation

This book is conceptual, interpretive, educational, and policy-oriented in nature. It examines the relationship between Indian Knowledge System, education policy, teacher education, institutional governance, value-based education, and educational leadership. The purpose of the book is not to present a purely historical account of Indian knowledge traditions, nor is it limited to a narrow policy commentary. Rather, it seeks to develop a reflective educational framework through which Indian Knowledge System can be understood as a living resource for contemporary educational transformation.

The approach adopted in this book is interdisciplinary. It draws upon ideas from Indian philosophical traditions, educational history, teacher education, institutional leadership, governance studies, curriculum theory, value education, and policy discourse. Indian Knowledge System is treated as a plural and evolving body of knowledge rather than as a single uniform tradition. The book recognises that IKS includes multiple philosophical schools, regional knowledge traditions, classical texts, oral traditions, community practices, scientific and artistic contributions, ecological wisdom, and ethical frameworks.

The book uses a thematic and analytical method. Each chapter examines a specific dimension of the relationship between IKS and education. The discussion begins with the broad educational vision of IKS and then moves towards institutional culture, ancient educational governance, NEP 2020, value-based school governance, teacher education, institutional leadership, and the development of an IKS-based model for modern educational institutions. This structure allows the reader to move from conceptual foundations to policy implications and finally to institutional application.

The discussion of Indian Knowledge System in this book is not intended to romanticise the past. It recognises the richness of Indian intellectual traditions while also acknowledging the need for critical interpretation, contextual adaptation, and academic rigour. The book argues that traditional knowledge becomes educationally meaningful only when it is examined carefully, interpreted responsibly, and connected with contemporary learner needs, institutional realities, and social challenges.

The policy orientation of the book is shaped by contemporary educational developments in India, especially the renewed emphasis on holistic education, multidisciplinary learning, Indian ethos, value-based education, teacher preparation, and institutional reform. The book treats NEP 2020 as an important policy context for rethinking the role of IKS in education. However, it also recognises that policy vision alone is not sufficient. Meaningful implementation requires curriculum development, teacher capacity building, assessment reform, community participation, institutional leadership, and governance mechanisms.

The book also adopts an institutional perspective. Educational transformation does not occur only at the level of ideas. It depends upon the capacity of institutions to translate vision into practice. Therefore, the book gives attention to school governance, higher education governance, regulatory bodies, teacher education institutions, leadership practices, stakeholder engagement, and quality assurance. It argues that IKS integration must be supported by structures, processes, resources, and accountability mechanisms.

In using Sanskrit and Indian philosophical terms, the book follows a simplified transliteration style for readability. Diacritical marks have generally been avoided to make the text accessible to a wider academic and policy readership. Terms such as dharma, karma, pramana, guru-shishya, nyaya, shruti, smriti, karuna, samvada, and vasudhaiva kutumbakam are used in their educational, ethical, philosophical, and institutional contexts. Readers interested in deeper textual study are encouraged to consult original sources, translations, commentaries, and specialised scholarship.

The book is intended as a framework-building contribution. It does not claim to exhaust the vast field of Indian Knowledge System. Instead, it identifies selected concepts, traditions, and institutional insights that are relevant for modern education. Its aim is to support educators, teacher educators, policymakers, institutional leaders, and researchers in developing more culturally grounded, ethically responsible, and institutionally effective educational models.

The source orientation of the book may be understood through five broad categories:

1. **Indian knowledge traditions and philosophical concepts** related to learning, ethics, reasoning, self-development, social responsibility, and governance.
2. **Educational policy discourse**, especially themes related to NEP 2020, holistic education, multidisciplinary learning, teacher education, and Indian ethos.
3. **Institutional governance literature**, including ideas of leadership, accountability, participation, quality assurance, and stakeholder engagement.
4. **Teacher education and pedagogy**, particularly reflective practice, experiential learning, mentorship, cultural responsiveness, and value-based teaching.
5. **Contemporary educational challenges**, including fragmentation of knowledge, erosion of values, cultural alienation, institutional inefficiency, and the need for sustainable educational reform.

The interpretive position of this book is that Indian Knowledge System can contribute to modern education when three conditions are met: first, it must be studied with academic seriousness; second, it must be integrated through appropriate pedagogical and institutional mechanisms; and third, it must remain open to dialogue with contemporary knowledge systems. The goal is not replacement but meaningful integration.

This book should therefore be read as an educational and policy framework that invites further research, discussion, institutional experimentation, and curriculum innovation.

Reader's Guide: How to Use This Book

This book has been written for multiple groups of readers: teachers, teacher educators, school leaders, higher education administrators, policymakers, researchers, students, curriculum designers, and readers interested in Indian Knowledge System and educational reform. Since the book connects philosophical ideas with policy and institutional practice, different readers may use it in different ways.

For teachers, the book may be used as a resource for understanding how Indian Knowledge System can enrich classroom teaching. Teachers can draw upon the discussion of holistic education, value-based pedagogy, experiential learning, dialogue, mentorship, and ethical responsibility. The book may help teachers move beyond content delivery and think of education as character formation, reflective inquiry, and social development.

For teacher educators, the chapters on guru-shishya tradition, IKS and NEP 2020, and teacher education through IKS lens may be especially useful. These sections can support B.Ed., M.Ed., faculty development, and teacher training programmes. Teacher educators may use the frameworks to design modules on Indian educational thought, culturally responsive pedagogy, reflective teaching, community-based learning, and value-oriented teacher preparation.

For school leaders and institutional administrators, the book offers ideas for strengthening institutional culture and governance. The chapters on value-based education, school governance, institutional leadership, and IKS-based institutional models may help administrators reflect on ethical leadership, stakeholder participation, school ethos, teacher capacity, community partnership, and institutional accountability.

For policymakers and curriculum planners, the book provides a conceptual and practical basis for IKS integration. It discusses the need for curriculum reform, teacher training, assessment transformation, institutional mechanisms, and policy-to-practice pathways. Policymakers may use the book to think about how IKS can be integrated meaningfully rather than symbolically.

For higher education institutions, the book may serve as a framework for developing IKS courses, interdisciplinary programmes, research centres, faculty development initiatives, and community knowledge partnerships. It may also support institutional self-assessment in relation to NEP 2020, Indian ethos, multidisciplinary learning, and value-based governance.

For researchers and doctoral scholars, the book may be useful as a conceptual foundation for studies in Indian Knowledge System, educational governance, teacher education, institutional leadership, NEP 2020 implementation, value-based education, and culturally grounded pedagogy. Researchers may use the framework to develop research questions, review literature, construct conceptual models, or design institutional case studies.

For students, the book provides an accessible introduction to the relationship between Indian knowledge traditions and modern education. Students may use it to understand why IKS is relevant to contemporary learning, identity formation, ethical reasoning, sustainability, leadership, and institutional development.

Readers may approach the book in two ways. Those interested in conceptual foundations may begin with Chapter 1 and move sequentially through the chapters. Those interested in practical institutional application may directly consult Chapters 4 to 8, especially the sections on NEP 2020, teacher education, institutional leadership, and IKS-based institutional models.

The book is not intended to be read as a final or closed statement on Indian Knowledge System. Rather, it is designed as a starting point for dialogue, reflection, implementation, and further research. Readers are encouraged to connect the ideas in this book with their own institutional contexts, regional knowledge traditions, policy responsibilities, and educational experiences.

The central message of the book is that education becomes more meaningful when it connects knowledge with wisdom, policy with practice, leadership with ethics, and institutional development with cultural rootedness. Indian Knowledge System offers a powerful foundation for such an educational vision.



Indian Knowledge System, Education Policy and Institutional Governance examines how India's civilisational knowledge traditions can inform contemporary educational reform, institutional leadership, teacher education, value-based learning, and policy implementation. Situated within the broader context of NEP 2020, the book presents Indian Knowledge System as a living, plural, interdisciplinary, and ethically grounded resource for modern education.

The book explores the foundations of IKS, the guru-shishya tradition, ancient educational governance, the relationship between IKS and NEP 2020, value-based school governance, teacher education through the IKS lens, institutional leadership rooted in Indian thought, and an IKS-based model for modern educational institutions. It argues that meaningful educational reform requires more than infrastructure, examinations, and administrative compliance. It requires wisdom, cultural rootedness, ethical leadership, teacher capacity, community participation, and institutional accountability.

Written for teachers, teacher educators, school leaders, higher education administrators, policymakers, researchers, and students, this book offers both conceptual clarity and practical direction. It encourages educational institutions to move beyond tokenistic references to IKS and develop serious frameworks for curriculum, pedagogy, assessment, governance, and leadership.

This volume is a timely contribution to the national conversation on Indian Knowledge System and educational transformation. It invites readers to imagine institutions that are globally competent, locally rooted, ethically responsible, culturally confident, and aligned with the vision of Viksit Bharat.

