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Revitalizing Legal Education through Indian Knowledge Systems: A Critical Study on Its Impact on Students and Their Understanding of Law

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ABSTRACT

This paper establishes the argument of revivifying legal education in India by incorporating Indian Knowledge Systems in the light of emerging challenges regarding the legal framework in the country. It defines the questions focusing on how Dharmashastra, the law in ancient Indian sources and ancient governance systems can be applied to the modern fields of law. It investigates how IKS could be used to solve the problems of environmental law, corporate social responsibility, and alternative dispute resolution. This study illustrates the potential of IKS in empowering students of law with a better comprehension of justice, ethics, and sustainable development on the basis of the analysis of particular case studies and certain pedagogical practices, and also discusses the logistical issues of integrating IKS into the current legal curricula and suggests some new methods of overcoming the existing disconnection between the traditional wisdom and contemporary legal systems. It examines how the Indian Knowledge Systems can be incorporated in the legal education to deepen the law understanding of the students. It examines how IKS influences the understanding of students about legal concepts, critical thinking, and capacity to integrate the legal theory and Indian realities. The study looks at the relevancy of the Dharmashastra and Arthashastra principles through surveys and interviews of law students and faculty to find out how IKS can make law students learn a lot more about justice, how it adds a deeper sense of legal

pluralism and outlines the issues and potential opportunities to consider IKS in the contemporary law classroom providing a number of suggestions as a way forward to the process of reforming syllabus, teaching practices, and training of faculty to make the system of legal education more inclusive and culturally aligned. This study adds to the current debate on the issue of decolonizing the legal education and enhancing a more inclusive and context-sensitive perception of the law in India. The study aims at determining how IKS can be used to improve critical thinking of the student, ethical reasoning, and understanding the ability to learn to work with a variety of legal traditions, this paper affirms an even-handed curriculum that includes IKS in generating legally knowledgeable professionals with the ability to serve the Indian community needs in a manner most appropriate to the Indian society.

KEYWORDS

*Indian Knowledge Systems, Legal Education,
Decolonization, Dharmashastra, Legal Pedagogy
Arthashastra, traditional dispute resolution
mechanisms*

INTRODUCTION

The legal education system in India, although large, is coming under regular criticism on account of its failure to generate graduates capable of confronting the socio-legal issues that are unique to India. One challenge, given its strong Western legal culture influence, is that the curriculum today is not able to absorb much of the rich culture of Indian legal thought and cultural landscapes. This study hypothesizes that the incorporation of the Indian Knowledge Systems in law education is a critical avenue to revitalisation which enables to create a more contextually authentic and comprehensive perception of law among law students. This paper presents a critical investigation into the studies of how IKS is affecting the grasp of legal principles, ethical reasoning, and ability of the law students to cope with the intricacies of the Indian legal environment. This paper seeks to identify the potential of IKS toward reshaping legal education, developing a new generation of legally literate, culturally sensitive, and socially responsible legal professionals by looking deeper at particular IKS frameworks, including Dharmashastra and Arthashastra, and analyzing their practical application in the contemporary legal sphere.

In recent decades there has been massive growth in legal education in India and an increasing number of universities and law schools have established undergraduate and postgraduate law courses. Nonetheless, with this expansion, there are a number of drawbacks, including the fact the curriculum is regularly accused of being unduly theoretical and dialed towards rote learning, with a deficit of effort in practical skills, clinical legal training, and executive training. It might not treat modern day subject areas like technology law, environmental law, and international law to an acceptable level and might also be not revised to address contemporary changes in Indian society and international legal arena. It is feared that legal education can not reach students who are not part of the mainstream community, and that the curriculum is not as inclusive as it needs to be across Indian society. Employing IKS into legal curriculum would mean that students get legal education which is more contextually relevant and holistic in a way.¹

The contribution of Indian knowledge system has played an important role in Indian culture and society. The ancient writings that constitute the Indian knowledge system are the Vedas considered the oldest scriptures of the world. Vedas contain a large amount of information about all aspects of life spirituality, philosophy, medicine, astronomy, mathematics and political sciences. They provide us with the knowledge of the Indian culture and we learn how important harmony, unity and a balanced society are. The Indian knowledge system is an enormous and ancient state of ideas, practises and philosophies which have been passed down through one Indian generation to the next. It has various fields such as literature, art, and science, spirituality, social and legal reforms and environment development and sustainability.

Integration of Indian Knowledge Systems (IKS) with the law is essential since it offers an alternative perspective of justice, ethics, and legal notions. Incorporating the indigenous cultures and values, plain moral, and normative beliefs along with the traditional intuition, it could evoke justice and fairness and support a more holistic and culturally responsive attitude towards the jurisprudence.²

The standards of the ancient India in relation to the independence of the judiciary, competence, impartiality, integrity and learning

¹ Swargiary, K. (2024). *Integrating the Indian Knowledge System into Legal Education: A Systematic Review*. GOOGLE.

² *How students can benefit from the Indian Knowledge System scheme implemented by the Government*. (n.d.). <https://indusuni.ac.in/how-students-can-benefit-from-the-indian-knowledge-system.php>

are the highest of any ancient nation. The judges as well were independent and answerable only to the law. The ancient Indian society had a system of courts on a hierarchy which were intended to purge the social or economic justice of the people beginning with the family courts and ending with the king. The early human civilization was different in their concepts of settlement of disputes and delivery of justice, though these ideas had certain natural principles, which were reflected in the philosophy of Indian knowledge system.

Indian culture is a result of many levels of peace and amicable conflict management. The ancient religious and holy texts have indicated that though the understanding of justice varied over time in ancient India, the contemporary understanding of natural justice has always acted as the platform of dispute resolution. We should refer to the scriptures in order to have a real and living picture of the legal system of ancient India. The Indian jurisprudence was a rule-of-law system when the king was the object of law. The local hierarchy has been in the past faithful to the rural population and can pass judgment on conflicts. The king is the supreme authority and ministers and Brahmans assist him in administration of justice.

SIGNIFICANCE OF IKS IN LEGAL EDUCATION

The knowledge system of Indians is key to sustain and popularize the increasing importance of legal education. It promotes multidisciplinary research on the topic of the Indian Knowledge Systems in the myriad of its aspects. It influences and mediates the further investigation to address the issues in society. Due to distinct audiences of the educational approach at CLE, IKS play a vital role in the success of clinical legal education, in general. IKS can also facilitate the achievement of the objectives of clinical legal education related to ADR through the conduction of seminars and conferences both in the local and national venues.

Being an important constituent of the Vedic Bharatian laws and morals, Dharmaśāstras (DS) present us with an abundance of pieces of advice both in the management of the individual and governance of the society. The texts present extensive collection of ethical, judicial, as well as social regulations that touch on notions of equality, social justice, morality and politics. The historic evolution of legal systems and social standards in ancient Bharat was effected by the DS that gained a fundamental role in the development of the law doctrine and governance systems in the course of mankind. The notion of Dharma was introduced into both civil (dharmasthīya) and criminal (kaṇṭhakaśodhana) litigation gaining tremendous influence in processes, proceedings,

and verdicts issued in their course.³

Law procedures In the situation of a criminal case where the search activity took place such as theft, assault, and adultery, legal procedures in which discipline Dharma and social piece was done, were developed; they often included mediation, arbitration, chastisement, and rehabilitation. Conversely, family and civil trials were to be resolved as per Dharma injunction on DS. The paper in the context of jurisprudential inquiry examines how deeply intertwined are legal theory and Indian Knowledge Systems (IKS) in the attempt to understand the basic principles of Dharma such as compassion (karūṇā), honestly (satya) and non-violence (ahiṃsā). The contributions of the Dharma to judicial ruling, government system, administration, law making (daṇḍavyavasthā) as well as law reform initiatives both depending upon worldly (ihalaukika) as well as outworldly (pāralaukika) punishments and repentances (prāyaścita) are discussed here in this research on the contemporary Dharma of the Indian legal system.

It also looks at the challenges and possibilities of integrating Dharma-based concepts in the modern legal frameworks, putting into consideration aspects such as constitutionalism, pluralism, and cultural sensitivity. It also contributes to contemporary discussions on jurisprudence and legal theory by advancing an advanced perception of the intersections of legal philosophy and Dharma with IKS. It also shows how classical Indian thought still has a bearing on law in contemporary society and how the consideration of multiple schools of thought about law and the encouragement of intra-cultural dialog would lead to better laws.⁴

The presence of the Indian Knowledge System (IKS) in legal education has many other benefits, which include: enhanced ethical development, international cultural awareness, and a better understanding of Indian legal philosophy and history. It also promotes a more democratic and broad-based legal system, getting linked to a rich legal heritage and cultural tradition of India like:-

1. Enrichment and Identity: Cultural enrichment and identity is enhanced under the IKS as it helps the students

³ Vageeshan, H., & Kamalakar, D. (2025). Integrating Indian knowledge System in Education: A study of Government Reforms. *International Journal of Social Science Humanity & Management Research*, 04(01). <https://doi.org/10.58806/ijsshmr.2025.v4i1n12>

⁴ *Integrating the Indian Knowledge System into Legal Education: A Systematic Review*. (n.d.). Google Books. https://books.google.co.in/books/about/Integrating_the_Indian_Knowledge_System.html

to have a sense of pride and identity by letting them know about the rich history, culture and intellectual foundations of India. The students have a better idea about the morals and values that Indian society has been influenced by.

- 2. Increased Ethical Conscience:** IKS is attached to a great degree with a morality and the idea of ethical practices, which is a foundation of a sound decision to be made both as an individual and as a professional. It promotes a broader approach to law teaching which considers the bigger picture.
- 3. Decolonization and Inclusive Legal System:** Decolonizing Indian legal education is involved in removing the narrowly western perspective, which is included in IKS incorporation. It promotes a more representative and equal justice system which considers the diversity of Indian culture.
- 4. Professional competency and Practical Application:** IKS enhances professional competency because it offers theoretical information regarding traditional legal practices and conflict resolution practice. It could help the students to have a greater awareness of the needs of different populations and develop more efficient legal strategies.
- 5. Enhancement of Justice and Social Harmony:** IKS enhances justice and fairness to be equally addressed under the legal system by putting emphasis on the importance of justice and harmony. It helps pupils to do community service and nurtures a feeling of social responsibility.
- 6. Solving the Existing Problems:** IKS is capable of providing insight into the process of solving existing legal problems such as social justice, environmental law, and human rights. As well, it may contribute to the formation of innovative legal solutions.
- 7. Holistic Legal Education:** IKS advocates a more holistic understanding of legal education which considers the social responsibilities, ethical precept and cultural sensitivity besides legal expertise.

The approach prepares learners to become the responsible citizenry capable of contributing to making the world less unjust or unequal as well as being good attorneys. Through adopting IKS, Indian legal education can be made more pertinent, culture-sensitive and ethics-based and lead to the creation of a more upright and equal society Indian Knowledge Systems integration into legal education represents a huge potential to enrich and expand the knowledge about law. In this regard, IKS is defined as a very broad range of traditional Indian sources of knowledge, such as:

- **Ancient Legal Texts:** These were foundational texts such as the Dharmashastras which provide information on dharma (righteous conduct), law and norms (social).
- **Dharmashastra:** Ancient text of laws, ethics and social responsibilities. Study of Dharmashastra may give us explanations about the historical and philosophical foundations of legal notions in India.
- **Arthashastra:** The Arthashastra is an ancient text on the art of ruling and economics as well as military that has given good insights as to how government operates, how laws are enforced and justice is administered.
- **Traditional Dispute Resolution Mechanisms:** This incorporates a number of formalities of resolving conflicts and disputes in the community, including the panchayats and any other type of mediation and arbitration that has long gone on in the Indian society.

Possible advantages of the inclusion of IKS in the curriculum of the law school:

- **Cultural grounding:** There are benefits to exposing law students to IKS by cultivating a greater understanding of India and her legal heritage, unique way of doing justice.
- **Ethical system:** Dharmashastras lay much stress on ethical behavior and responsibility that can contribute towards making legal practitioners more ethical.
- **Other views:** A study of the Arthashastra can help men with the governance, economic policy and legal strategy relevant to the modern problems.
- **Creativity:** There is a possibility of coming up with new ideas that will provide alternative models to solving disputes that are cheaper, friendlier and socially acceptable, based on traditional dispute resolution mechanisms.

FRAMEWORK FOR INTEGRATION OF INDIAN KNOWLEDGE SYSTEMS IN LEGAL EDUCATION

The cultural, social, and legal background of the Indian subcontinent is very closely integrated with ancient knowledge systems. These indigenous systems have played a significant role in the development of the laws more so the criminal jurisprudence through out history. They are founded on such philosophies as Vedanta, Jain, Buddhist and numerous schools of Hindu thought. The primary goal of the research is to discuss the considerable impact of the Indian system of knowledge on shaping of the criminal laws of the country and to discuss the philosophical grounds which have impacted norms and principles of legislation and promoted the holistic approach to justice administration.

The ancient dharmashastras laws, which explain the level of moral and ethical standards to be followed in the social lifestyle, are significant. Containing the ideas of dharma (righteousness) and karma (activity), these writings describe both legal requirements and standards of personal behavior, striking the relationship between social order and individual morality. Also, the role of other Indian traditional schools of philosophy such as Nyaya and Mimamsa in the fields of interpreting and reason laws is discussed.⁵ The research also attempts to gauge the possible pros and cons in the integration of ISK in legal studies. It discusses issues such as History/Historical Understanding, Cultural Adaptation and the necessity to avoid legal thought by the critical examination of various philosophical traditions so as to preserve the legal study as inclusive and topical.

The study urges developing an Indian jurisprudential theory as a groundwork, to present a critical perspective in which to analyse other domains of the law such as criminal law, civil law and constitutional law as well as to suggest a more in-depth and more culturally aware approach to the study of law. The structure of organizing Indian Knowledge Systems into legal education, which focuses on the aspect of reforming syllabus, teaching techniques, evaluation plans, and faculty development

SYLLABUS REFORM IN INDIAN LEGAL EDUCATION

To achieve more in using and understanding Indigenous Knowledge Systems (IKS) in modern-day legal education procedures, a number of approaches may be adopted. To start with, specialized courses are to be offered that are solely aimed at IKS and its applicability to the contemporary law. The courses might discuss the classical texts of Dharmashastras and Arthashastra and the traditional remedies to resolving disputes which motivated the long tradition of law. Moreover, the IKS concepts should be incorporated into some of the already existing courses, including jurisprudence, constitutional, criminal, and family law, which would enrich the context of students. In a case where teaching the concept of justice as it pertains to jurisprudence, teachers might also bring out the concept of dharma and how olden ideas are still being used in the modern legal thinking.

Furthermore, a comparative approach to IKS in relation to contemporary legal concepts and systems would help students

⁵ Khairnar, M. S. & Bharati Vidyapeeth's Yashwantrao Chavan Law College, Karad. (2025). Indian Knowledge System (IKS) with Reference to Legal System in India. In *Journal of Emerging Technologies and Innovative Research (JETIR)* (Vol. 12, Issue 7) [Journal-article]. <https://www.jetir.org/papers/JETIR2507333.pdf>

learn more about each framework. Studying parallels and contrasts between the ancient legal principles and contemporary laws, the students are able to admire development of the legal thought and science. At last, one can use an interdisciplinary approach as one more way to enhance legal education by relating legal concepts to other areas, like history, philosophy, sociology and economics. This all-encompassing view promotes a broader view of the implications of the law and how law interacts with other segments of society on a bigger scale. With these measures, legal education can apply a more sensitive approach to IKS and its engagement in defining the complex of modern legal systems.

TEACHING METHODOLOGIES

Increasing Pedagogical Approaches to Teaching the Indian Knowledge Systems to the Law Students. A number of pedagogical approaches may be used to introduce Indian Knowledge Systems (IKS) in a way that they are brought to life to the law students. They involve the improvement of case studies, the maximum use of simulations, organizing debates, using guest lectures, enriching field visits, and leading interactive discussions.⁶

1. Increasing the effectiveness of Case Studies: Case studies can also be improved with a combination of old and new cases that would demonstrate how law has changed with passage of time and how IKS had impacted the laws. Students may be provided with the opportunity to compare the cases that have been decided on the basis of the principles of IKS with the cases resolved in accordance to the judicial practice on the basis of modern judgment and pointing out the differences and similarities in the results and value given the priority. Cases that hold difficult ethical issues are also available and can be chosen to show how IKS principles can provide various views. The analysis can also be done by the students themselves, as they will present their ideas of applicable IKS principles and how they apply to the facts.

2. Optimizing Simulations: The Simulation of the traditional ways of settling disputes such as panchayats can be brought to appear more real by giving background information, the role of the participants clarity, and the conflict of interests that may occur. One can role-play and make students live in their roles, and an expert observer may provide feedback. It is also possible to have a discussion after the simulation and talk about what has

⁶ Bhagat, K. (n.d.). Pedagogical Approaches to Integrating Indian knowledge system in Legal education. In *Bharatiya Jurisprudence and Indian Knowledge System: Vedas to Verdict* (pp. 145–147).
<https://www.iipseries.org/assets/docupload/rs120255702359E6C5D1C0.pdf>

happened, what difficulties have been experienced, etc.

3. Framing Debates: It is possible to frame debates based on some ethical dilemma and legal concerns related to the IKS principles. One can give a clear framework that entails the issues of IKS applicable, positive and negative claims of arguments presented on both sides of the case, as well as criteria to evaluate the debate. Students are to be made to do the elaborate research into IKS principles that can be involved in the discussion process and hold positive conversation.

4. Using the Power of Guest Lectures: Guest lectures can be further utilized by inviting practitioners to develop a more comprehensive portfolio of people with expertise in IKS such as scholars of Dharmashastra, practitioners of traditional dispute resolution and local community leaders. Interaction activities, including questions and answers, workshops, and group discussions can be promoted. Real-life experience of applying the principles of IKS in the modern context may be carried out by guest lecturers to illustrate the principle by real cases.

5. Transforming Your Field Visits: It is possible to arrange field visits to places where people followed the traditional method of dispute resolution or to the institutes that advocate IKS. Structured activities i.e. interviews with the community members, observation of dispute resolution process can be planned. An attempt at teaching cultural sensitivity and respect can be made, and a post-visit session can be conducted to cogitate the experience and lessons encountered.

6. Leading Engaging Discussions: Engaging discussions may be led by creating some thought-provoking questions to make analysis and application of IKS concepts. It is possible to establish a certain classroom atmosphere of active participation and different opinions. One can speak about the practical realization of IKS principles to the present-day legal problems. These pedagogical strategies can help law students to learn more about IKS and its ability to help resolve current legal issues.

CHALLENGES IN IMPLEMENTING IKS IN LEGAL EDUCATION

The list of benefits in the integration of Indian Knowledge System (IKS) into law curriculum is long, including increased professional competency, greater cultural currency, and the promotion of justice. The barriers are, however, lack of documented information, institutional resistance, and resource shortage. Legal implications involve ensuring that compatibility of such prevailing legal systems and possibly integrating traditional ideas into the legal system and law. Although the integration of IKS into the legal

education can be associated with some benefits, a range of barriers would have to be addressed. A significant challenge is some resistance by the mainstream legal scholars who might embrace the Western legal thoughts instead of the local wisdom.⁷

Because it is an institutional and policy issue, as a matter of institution and policy, the incorporation of IKS into the law education is exposed to the framework upheld by the contemporary school of legal didactics. Western model of legal education is positivist, Eurocentric based, which is inculcated as a structure of higher education in the modern education system of legal education in India that places the indigenous traditions of law at the periphery. And this opposition is amplified by the stalwart control structures of an institutional mechanism such as the BCI & UGC which are involved in a universalistic curriculum in compliance with the common law tradition. The solution is in a slow, step-by-step redesigning of the legal curricula whereby IKS is offered as an elective or as an extra unit, but ultimately, legally speaking, it ought to be built-in into legal education per se. This implies that these interventions are at policy level, i.e. there should be the necessity to introduce IKS principles of subsistence, the establishment of interdisciplinary legal research facilities, and incorporation of customary law instruments in law curriculum.

There is also a lack of tools and training that teachers should use to teach IKS successfully. However, the difficulty creates opportunities to be creative in legal pedagogy as well. Liason between legal scholars, practitioners and cultural experts can help the development of curriculum which reflects the numerous knowledge systems in India. Institutional resistance, lack of documentation, and lack of resources may be the impediments of integrating IKS. Faculty training/orientation, expert collaboration projects, and integration of the traditional methods into the curriculum can be sources of IKS integration.

To embrace IKS in legal education effectively a revolutionizing pedagogical process should be performed to blend tradition and innovation. This involves a rejection of dogmatic forms of teaching law and the transition to problem-based and experiential learning in which anachronistic legal ideals are placed in a modern context of legal cases and conflicts. By including IKS in the moot court work, in simulations of arbitration and mediation, and in the concept of legal ethics, a moving pattern of learning can be accomplished that will enhance a greater understanding of the wisdom of indigenous law. Furthermore, some insight and best

⁷ Dhar, S., Baladhikari, S. K., Jha, A., & Rituraj, A. (2025b). *Bharatiya Jurisprudence and Indian Knowledge System: Vedas to verdict*. IIP Iterative International Publishers.

practice on how to merge The non Western legal systems into the mainstream education, can be achieved via promotion of international partnerships with universities specializing in the indigenous legal traditions where comparative studies can be conducted. A decolonized legal education system should be based on a progressive and inclusive legal curriculum that would help not only establish a holistic, balanced legal education system, but also would bridge the gap between the rich legal tradition of India and contemporary development in jurisprudence.

CONCLUSION

The task of incorporating IKS into law studies is not a scholarly endeavor but also a critical act of decolonization and design of the new jurisprudence that would be firmly planted within the civilizational culture of India. Epistemological underpinnings of IKS as seen in the epistles of Arthashastra, Manusmriti, Dharmashastra provide deeper insights on the pluralism of Law, governance, and justice that even in the present world can be applied. The problem is, however, to seamlessly blend these indigenous systems with the positivist and the right based paradigm of contemporary legal education. The next step should be multi-faceted, redesign of the curricula, interdisciplinary approaches, and strong academic efforts to make sure IKS is not a piece of history but an active contributor to law and legal philosophy. Besides, this should be treaded critically to avoid romanticizing of ancient legal norms which might be misunderstood with the morality and human rights jurisprudence of the constitution. The reality is that IKS will never enter the law school in a rigorous, balanced, and contextualized manner; once that happens, the legal academy will get enriched and will also lead to a more inclusive and comprehensive vision of law, justice, and governance in India. Therefore, the future of law education needs to be the integration of critical jurisprudence between orthodox understanding of law and modern doctrines that will propagate a genuine native but universally applicable legal regime.

Inclusion of Indian Knowledge Systems in legal curriculum in our country is pertinent to ensuring that a more wholesome interpretation of law is encouraged in India. Legal scholars can equip the students to face a challenging and multi-cultural legal environment by integrating history texts, ethical principles and Indigenous practices into the law curricula. The conclusions of this study reveal the importance of law schools adopting IKS as an essential aspect of its education system. This local basis of legal education will make future lawyers get empowered to champion their case in a culturally informed manner since India is still struggling to adapt to modern challenges of legal issues.

After the independence of India, in 1947, ancient writings and beliefs were very respected regarding education and culture. The modern science and old knowledge overlapped with one another forming the knowledge in India today. Indian scientists and institutions are still producing vital contributions in a broad number of fields, such as science, technology, medicine, mathematics, philosophy, literature and the arts. Knowledge and thought in India are still expanding and evolving as many scholars and philosophers still explore and re-explain ancient texts in new forms.

Indian knowledge systems are still influential in the developing of the Indian society and cultural law to which several fields, including science, mathematics, medicine, literature, and art, have been opened to. Over the past few years, the introduction of Indian Knowledge System (IKS), has brought tremendous changes in the education system in India. IKS is the indigenous knowledge that has been developed millennia ago in areas such as physics, philosophy, literature, the social sciences; etc. The new education reforms adopted by the government have given high priority to the development and integration of this process in the contemporary school set-ups as this is the actually Indian legacy in terms of intellectual and cultural heritage. Assimilating traditional knowledge in the present curriculum is action that has been taken by the Indian government through the implementation of the National Education Policy (NEP) 2020. This reform is aimed at the creation of an extensive educational pattern in cooperation with the knowledge and principles existing in the world. The new Education bill 2020 under the pretext of the Indian knowledge system aims to add pseudo-science and unscientific ideologies in the courses of all the colleges and universities. It is an attempt to change the history and contribution of India in the field of intellectuals. There was an objective to bring about the goal that Vedic India was the motherland of all civilizations by the people who adhered to this kind of approach.

That is why, it aims at delaying the Vedic period by another 10,000 years. To guard the education system against this attack in many forms, science fans- and science community especially need to come into the picture. The reason behind such changes is to promote more informed learning that is gathered on the basis of respecting the cultural history as a way of solving current problems by incorporating traditional knowledge with modern day teaching. Moreover, the atmosphere in which the importance of diverse opinions is required enhances the emergence of a more balanced education system, thanks to these reforms. Ultimately, functioning of these policies will depend on collaboration of communities, teachers and lawmakers to ensure every student

benefits out of Indian knowledge, and provide solid foundation towards successful and many intellectual life.

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- International Journal of Enhanced Research in Educational Development (IJERED) ISSN: 2320-8708, Vol. 12 Issue 4, July.-August, 2024, Impact Factor: 8.376 Indian Knowledge System in Higher Education Benefits and Relevance in Modern ERA Dr. Surabhi Assistant Professor, Pillai College of Engineering (Autonomous), New Panvel
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