



INTERNATIONAL CONFERENCE ON
**INDIAN
KNOWLEDGE SYSTEMS**

RETRACING ANTHROPOLOGICAL AND
LITERARY CONTRIBUTIONS

28-30 July 2025

BOOK OF EXTENDED ABSTRACTS

EDITORS

Prof. (Dr.) Pradeep Kulshreshtha
Dr. Sudha Jha Pathak | Dr. Suman Luhach



ORGANISED BY



SCHOOL OF LAW

SCHOOL OF LAW, BENNETT UNIVERSITY, GREATER NOIDA
(CENTRE FOR INDIAN KNOWLEDGE SYSTEMS)

**INTERNATIONAL CONFERENCE ON
INDIAN
KNOWLEDGE SYSTEMS**

**RETRACING ANTHROPOLOGICAL AND
LITERARY CONTRIBUTIONS**

28-30 July 2025

Organised By

**School of Law, Bennett University, Greater Noida
(Centre for Indian Knowledge Systems)**

Editors

Prof. (Dr.) Pradeep Kulshreshtha

Dr. Sudha Jha Pathak

Dr. Suman Luhach





Indian Knowledge Systems: Retracing Anthropological and Literary Contributions

Copyright © 2025, Editors
ISBN: 978-93-49868-41-0
First Impression - 2025
Published by INTEGRITY EDUCATION INDIA

New Delhi

First Floor, 4598/12-B, 1st Floor,
Padam Chand Marg, Daryaganj,
New Delhi, Delhi 110002
Phone: +91 98 11 66 62 16 (M)
Phone: +91 70 11 60 56 18 (M)

USA

New Jersey
14 Grandview Ave, Upper Saddle River,
NJ-07458, USA
Phone: +14805226504 (M)

Bengaluru

Jallahalli East
Bengaluru, Karnataka. India.
Phone: +91 98 11 66 62 16 (M)
Email: publisher.integrity@gmail.com

London

37 Degree Media
64, Hodder Drive, Perivale, London UB68LL.
United Kingdom.
Phone: +44 7950 78 18 17 (M)
Website: integrityeducation.co.in

© Editors , 2025

Disclaimer

The author, editor (s) and the publisher have taken every efforts to the maximum of their skill, expertise and knowledge to provide correct material in the book. The responsibility of the content in the chapter/ research publication is solely of the Author(s). The publisher and editor(s) shall have no liability to any person or entity with respect to any loss or damage caused or alleged to have been caused directly or indirectly by the information contained in this book.

The Author has fully tried to follow the copyright law. However, if any work is found to be similar, it is unintentional and the same should not be used as defamatory or to file legal suit against the author.

If the readers find any mistakes, we shall be grateful to them for pointing out those to us so that these can be corrected in the next edition.

All disputes are subjected to the jurisdiction of Delhi courts only.

For any Query / Feedback

Phone: +91 98 11 66 62 16 (Vineet Sharma)

Printed in India @ New Delhi

ABOUT BENNETT UNIVERSITY, INDIA

Bennett University, a State Private University has been established by ‘The Times Group’, India’s largest media conglomerate through Act No. 24 of 2016 passed by the Government of Uttar Pradesh. The University at present offers unique interdisciplinary and contemporary courses through its Schools of Computer Science Engineering and Technology, Engineering and Applied Sciences, Management, Law, and Media & Liberal Arts. In addition, the University has also established the Centres for Innovation & Entrepreneurship and External Relation & Executive Education.



ABOUT THE SCHOOL OF LAW

The School of Law at Bennett University, one of India's top law colleges approved by the Bar Council of India, is dedicated to delivering outstanding academic, research, and industry- focused education. Its programs prepare law students to face courtroom challenges and develop skills in drafting lawsuits from both the respondent’s and complainant’s perspectives. The school offers a range of enriching programs, including B.A., LL.B. (Hons.); B.B.A., LL.B. (Hons.); LL.M.; and Ph.D. As a top private law college in India, Bennett University provides world-class infrastructure, including amphitheater classrooms, a dedicated law library, and a Moot Court Hall, to create an industry-relevant environment. The school is promoted by The Times Group, which has a 180-year legacy as a powerful and representative voice for the people of India and their rights.



ABOUT THE CENTRE FOR INDIAN KNOWLEDGE SYSTEMS

The Centre for Indian Knowledge Systems (IKS) at School of Law, Bennett University, is established in alignment with the vision of IKS Division, Ministry of Education, Government of India. The Centre offers multidisciplinary study opportunities where scholars can engage in not only retrieving, preserving, and dissemination of knowledge in various domains but also in promoting interdisciplinary and transdisciplinary research for sustainable solutions to varied contemporary concerns. The Centre is dedicated to the study, research, and exploration of the legal and cultural systems and philosophies thereto that have shaped our nation for centuries. The Centre provides a forum for interaction with academicians, legal luminaries, and policy makers from various fields like law,

literature, ancient history, philosophy, and anthropology to discuss and deliberate upon contemporary issues and jurisprudential ideals. Indian Knowledge Systems offer a treasure trove of wisdom and principles that could continue to influence contemporary thought and development of the society and way forward.

The Centre supports research projects, seminars, and workshops, creating numerous opportunities for students to delve into this fascinating subject matter and so building a research oriented eco-system.



ABOUT THE CONFERENCE

Anthropological and literary studies are the key means to gain knowledge of cultural practices of any region and “Literature is often understood to be one of anthropology’s most recurrent and provocative companions in thought.” (Brandel, 2020). Indian Knowledge Systems (IKS) comprise wisdom of diverse cultural practices of geographically suitable indigenous modes of living and its continuation through oral and written literary practices. The varied ways of culturally rich, sustainable living in India that had evolved over generations, require revival in the postcolonial Indian context to bring these to the contemporary generations’ sight. The diverse cultural practices in IKS have greatly impacted the environment, education, law, justice, medicine, administration, and economy of India in the past. Many Indian litterateurs have depicted these practices and knowledge through their works and these literary works carry high significance in the integration and continuation of IKS into the “fabric of our education research ecosystem of the contemporary world.” (Ministry of Education, Govt. of India)

The Indian Knowledge System serves as a reservoir of knowledge and a living tradition that continues to shape the intellectual, cultural, and practical dimensions of Indian society. The conference aims to retrace the anthropological and literary contributions in the IKS and stimulate the researchers to create new knowledge by recapturing the treasure of existing IKS.



CONTENTS

SL. No.	Abstracts	Page No.
<i>a.</i>	<i>About Bennett University</i>		iii
<i>b.</i>	<i>About the School of Law</i>		iii
<i>c.</i>	<i>About the Centre for Indian Knowledge Systems</i>		iii
<i>d.</i>	<i>About the Conference</i>		iv
<i>e.</i>	<i>Bennett University Leadership</i>		1
<i>f.</i>	<i>Conference Organising Team</i>		4
<i>g.</i>	<i>Student Organizing Team</i>		5
<i>h.</i>	<i>Distingusished Speakers and Resource Persons International Speakers</i>		6
<i>i.</i>	<i>National Speakers</i>		8
<i>j.</i>	<i>On Indian Knowledge Systems - Perspectives From the Conference Organisers</i>		16
1.	Analyzing the Scope for Decolonizing Law Curriculum through Indian Knowledge System <i>Dr. Sapna S, Mr. Sugandh Saksena, and Mr. Bhuvaneshwar Rai</i>	20
2.	Historical Backgrounds of Mirzo Tursonzoda's Thoughts on The Social Life of Indian People <i>Prof. (Dr.) Kholov Jovid Shodievich and Shahnoz Barotiyon</i>	23
3.	Corporate Governance System of Ancient India — An analysis from the perspectives of “Varna” and “Shreni” Business Governance Model <i>Sanjeev Kumar Baliyan & Dr. Vishal Sharma</i>	24
4.	Reconciling Tradition and Modernity: A Comparative Legal Analysis of the Protection and Integration of Indian Knowledge Systems in Environmental Governance in India and the European Union <i>Yash Kumar Singh and Arihant Agarwal</i>	27

5.	Indian Knowledge System in Premchand's Literature: Caste Community and Governance <i>Nabila Zehra and Utkrash Shukla</i>	31
6.	"Self Activation" through Inquiry Vedanta in the Digital Age <i>Priyansha Malik</i>	33
7.	Comparative Jurisprudence of the Brihaspati Smriti and Yajnavalkya Smriti: A Contribution to the Decolonization of Indian Legal Education <i>C. Poorna Thejus and Aditi Patil</i>	37
8.	From Courtyards to Cosmos: Assamese Ethnobotanical Continuity in an Urban Landscape of Assam, Northeast India <i>Daradi Goswami</i>	40
9.	India's Samudra Raj: Not Westphalian International Systems but Oceanic Societies <i>Hisham Eslam and Dr. Saurabh Chandra</i>	44
10.	Itihasa and Preamble: Equality, Liberty and Beyond <i>Dr. Animesh Jha</i>	45
11.	Cultural Glory of Ancient Indian Literature and Knowledge System <i>Samarth Sarthak</i>	48
12.	An Exploratory Study on the Status of Trees and Its Rationale in Indian Classical Thought <i>Dr. Shampa Dev, Dr. Avishek Chakraborty and Rituraj M Deka</i>	51
13.	From Othello to Omkara: Mythic Discourse and the Revival of Indian Epistemology in Modern Storytelling <i>Pratibha Tiwari and Shantanu Ghosh</i>	55
14.	Women and Indian Knowledge System: The Unrecognized Contributions <i>Dhruv M Vasisth and Shristi Kumari</i>	58

15.	Preserving Indigenous Medicinal Knowledge in India: An Analysis of Health Rights and Intellectual Property Challenges <i>Gargi Vashisht</i>	61
16.	Decoding Justice in Tradition: Legal Pluralism through the Lens of Indian Knowledge Systems <i>Khushbu Maheshwari & Devendra Singh Tomar</i>	64
17.	The Voice of Śakuntalā : A Comparative Study of the Mahābhārata and the Abhijñānaśā-kuntalam <i>Aishani Shrivastava</i>	66
18.	Indian Knowledge System as Social Capital: A sociological study of tradition and transformation <i>Abhinav Kumar Mishra & Sonal Bajpai</i>	68
19.	मध्यकालीन भारत का भक्ति साहित्य <i>प्रो. उल्फत मुखीबोवा</i>		70



BENNETT UNIVERSITY LEADERSHIP

Mr. Vineet Jain

Chancellor, Bennett University & MD, Times Group



Mr. Vineet Jain is the Managing Director of India's largest media group, Bennett, Coleman & Co. Ltd, also known as the Times Group. Mr. Jain has transformed the Times Group from the No. 1 publishing house into India's largest, diversified, most respected and multi-faceted media conglomerate. As Bennett, Coleman's strategist, marketing visionary and editorial architect, he has spearheaded the Group's highly successful forays into the internet, radio, broadcast television and outdoor media. He is also responsible for revamping the Group's stable of daily newspapers into youthful, contemporary, and cutting-edge brands with market leadership in most parts of India.

Apart from taking the Group's flagship English daily, The Times of India and its business daily The Economic Times to No. 1 position across markets in the country, Mr. Jain has widened the scope and reach of print into the metro news and lifestyle space with brands such as Mumbai Mirror, Bombay Times, Delhi Times etc., apart from forays into regional languages across the country. He has also transformed the flagship events of the company — Filmfare Awards, Femina Miss India, and The Economic Times Awards for Corporate Excellence — into larger-than-life ground and television properties that are the toast of India's crème de la crème. The newest offering is TOIFA or the Times of India Film Awards, which was first held in Vancouver, Canada, in 2013. His biggest contribution is to drive the Times Group aggressively into new media — internet, radio and television. In a short span of three years, Radio Mirchi and Times Now are No 1 brand in their respective domains. With the launch of ET Now in 2009 — the Times Group's business channel, Movies Now – the English Movie channel, ZOOM – the Bollywood News channel, and the recent Romedy Now — the broadcast operations of the group have attained critical mass. Mr. Jain is also a director on the board of the Press Trust of India Ltd. and many of the Times Group companies. Mr. Jain is the recipient of the prestigious Rajiv Gandhi Award for Corporate Excellence and Indian Telly Award for his contribution to Indian TV Broadcasting Industry in 2009.

He was also adjudged IMPACT Person of the Year 2013 for his industry-shaping initiatives that have redefined media consumption in the digital age, setting a benchmark with young and vibrant media products. He is also recipient of Entrepreneur of the Year Award 2013 from Bombay Management Association in recognition of The Times Group's successful diversification from print to other forms of media – television, internet & radio. He also won Media Person of the Year award from International Advertising Association (IAA) in 2015. Mr. Jain is strongly committed to delivering value through customer delight in all group companies. Mr. Jain also enjoys travelling and sports like skiing and tennis.



Ms. Revati Jain

Pro Chancellor, Bennett University



Ms. Revati Jain is a Director of Bennett Institute of Higher Education (BIHE) which is the sponsoring body of Bennett University. In her capacity as an Executive council member of the University, she provides guidance to the operating team of the University on key strategic initiatives besides helping the University adopt global best practices in the Higher Education space.

She is also an Executive Director on the Board of Bennett, Coleman & Co Limited (BCCL) since 2017 and a member of the CSR Committee of the Board. BCCL

is by far, India's largest media conglomerate which publishes India's largest circulating English dailies, besides various regional newspaper publications. The Company and its subsidiaries also operate some of India's most well known and iconic brands like Radio Mirchi, Gaana, Times Now, ET Now, ET Money, Femina and Filmfare across business segments like radio, television, digital, internet and magazines.

In addition to being involved in the higher education foray of the Group, she was previously associated with "The Times Foundation" as a Governing Council member, where she actively redefined its overall purpose and operations in close coordination with the late Chairperson, Ms. Indu Jain. She is now actively associated with the "The Times of India Relief Fund", "Times Research Foundation" and the "Times Eye Research Foundation" as a Governing Council

member besides being on the Board of the All-India Heart Foundation which operates the National Heart Institute in Delhi.

Revati Jain, who graduated from Jesus & Mary College, New Delhi in 1986, is a multi-faceted personality, straddling diverse roles of an Entrepreneur, Spiritualist, Social Citizen, fitness enthusiast, Mother and Women's Empowerment advocate with equal aplomb. She was the Chairperson of ASSOCHAM's Women's Foundation in 2016-17.



Prof. (Dr.) Raj Singh

Vice Chancellor, Bennett University



Dr. Raj Singh brings over 15 years of distinguished academic leadership experience, having served as Vice Chancellor at multiple reputed universities across India. His career is marked by an unwavering commitment to academic excellence, institutional advancement, and student-centered innovation.

Dr. Singh began his career in the Indian Air Force, where he served for over a decade (1981–1994), before transitioning to the field of higher education. Dr. Singh holds a master's degree in economics, a CFA (Chartered Financial Analyst) designation, and a

PhD in Strategic Finance. His professional journey has been shaped by diverse engagements as a teacher, researcher, consultant, trainer, and academic administrator.

He has served as Vice Chancellor at institutions such as JAIN (Deemed-to-be University), GD Goenka University, and Amity University in Jaipur and Gwalior. Prior to these roles, he was the Pro-Vice Chancellor at Amity University Noida and the founding Head of ICFAI Business School (IBS), New Delhi.

He has served on academic advisory boards of institutions such as IIT Delhi and Delhi School of Economics, and chaired expert committees of statutory bodies such as NAAC and NBA. He has trained over 6,000 educators across school and higher education sectors, and has contributed to policy and quality initiatives through his roles with the Quality Council of India, ASSOCHAM, and the Ministry of Sports and Youth Affairs.

Renowned as an educationist and policy contributor, Dr. Singh has played a pivotal role in shaping academic governance frameworks and implementing National Education Policy (NEP)-aligned educational models. His contributions to faculty development, research integration, and industry-academia partnerships have earned wide recognition across the education sector.

In his current role, he is steering Bennett University toward delivering high-quality, future-ready education while nurturing a culture of academic rigor, innovation, and ethical leadership. Dr. Singh brings to this role a legacy of academic leadership, strategic vision, and institution building, shaped by over decades of diverse experience across higher education and the Indian Air Force.



**CONFERENCE ORGANISING TEAM SCHOOL OF LAW,
BENNETT UNIVERSITY**

Prof. (Dr.) Pradeep Kulshreshtha



Prof. (Dr.) Pradeep Kulshreshtha, Dean, Bennett School of Law is the senior academician with over 30+ years of extensive expertise in academic affairs, legal research & advisory services. He has been awarded an Honorary Doctorate (Law) by National American University, South Dakota, USA for his contribution to the field of legal education. He is also a recipient of the UP-Government merit scholarship. He has authored 15 books, 35 research papers, and conference papers. He has successfully guided three PhD scholars. His teaching and research interests include Constitutional Law of India, Comparative Constitution, Comparative Public Law, Criminal Justice and Human Rights, Law of Tort, Consumer Protection Laws, Labour Laws, Industrial Relations, and Clinical legal education.



Dr. Sudha Jha Pathak



Dr. Sudha Jha Pathak an Associate Professor of History School of Law, Bennett University. She earned her Ph.D. from M.S. University, Vadodara. During her doctoral research was awarded the Junior Research Fellowship (JRF) by the Indian Council of Historical Research (ICHR). Dr. Sudha Jha Pathak has contributed as faculty at esteemed institutions like Elphinstone College and H.R. College of Commerce & Economics in Mumbai, followed by over five years of teaching experience at Amity Law School, Delhi.



Dr. Suman Luhach



Dr. Suman Luhach, is an Associate Professor of English at School of Law, Bennett University. She has more than 13 years of experience in teaching and research. She completed her Ph.D. from BITS Pilani, Pilani Campus in Online Collaborative language Learning with a focus on Writing Skills of Students in Higher Education. She possesses a profound enthusiasm for delving into unconventional methods that empower students to interact with literary and legal texts. Through this engagement, she facilitates critical examinations of various facets including cultures, politics, societies, policies, and identities.

STUDENT ORGANIZING TEAM

1. Khushbu Maheshwari, PhD Scholar, School of Law, Bennett University
2. Deeksha Kadyan, PhD Scholar, School of Law, Bennett University
3. Rajshree, PhD Scholar, School of Law, Bennett University
4. Pawan Yadav, PhD Scholar, School of Law, Bennett University
5. Manish Kumar, PhD Scholar, School of Law, Bennett University
6. Vasu Chaudhary, PhD Scholar, School of Law, Bennett University



DISTINGUISHED SPEAKERS AND RESOURCE PERSONS INTERNATIONAL SPEAKERS

प्रोफेसर (डॉ.) उल्फत मुखीबोवा

निदेशक, महात्मा गांधी

इंडोलॉजी सेंटर, टीएसयूओएस



डॉ. उल्फत मुखीबोवा, ताश्कंद राजकीय प्राच्य विद्या संस्थान (उज्बेकिस्तान) में हिंदी भाषा और साहित्य की प्रोफेसर हैं और "महात्मा गांधी भारतविद्या केंद्र" की निदेशक हैं। वे 1979 से हिंदी शिक्षण से जुड़ी हैं और 1987 से संस्थान में प्राध्यापिका के रूप में कार्यरत हैं। वे विभागाध्यक्ष, शोध परीक्षक, और वैज्ञानिक परिषद की सदस्य भी रही हैं।

उन्हें एम.ए., पी.एच.डी. (1995), डी.लिट (2016) और प्रोफेसर (2020) की उपाधियाँ प्राप्त हैं। उन्होंने जेएनयू भारत में विजिटिंग फैलो के रूप में भी कार्य किया है। उनके नाम 8 मोनोग्राफ, 9 पाठ्य पुस्तकें और 150 से अधिक लेख प्रकाशित हैं। वे हिंदी से उज्बेकी में और उज्बेकी से हिंदी में साहित्य का अनुवाद कर चुकी हैं, जिनमें वेतालोपाख्यान, ओमप्रकाश वाल्मीकि और आगही के रचनाएँ शामिल हैं।

उन्हें भारत सरकार द्वारा 2007 में विश्व हिंदी सम्मेलन (न्यूयॉर्क) में सम्मानित किया गया। वे 2018, 2019, 2023 और 2024 में अंतरराष्ट्रीय हिंदी सम्मेलनों में उज्बेकिस्तान का प्रतिनिधित्व कर चुकी हैं। वे हिंदी, उर्दू, अंग्रेजी, रूसी और उज्बेकी भाषाओं की ज्ञाता हैं और उनका शोधक्षेत्र हिंदी साहित्य, दर्शन, अनुवाद और शिक्षाशास्त्र है।



गांधी विचार और योगदान

प्रो. मुखीबोवा

महात्मा गांधी पर केंद्रित अनेक कार्य कर चुकी हैं। उन्होंने गांधीजी की आत्मकथा का उज्बेकी अनुवाद राष्ट्रपति के लिए किया, कई सेमिनारों में लेख प्रस्तुत किए और ताश्कंद में आयोजित सेमिनारों की योजना व संचालन किया। 2019 में नई दिल्ली में गांधी पर आयोजित अंतरराष्ट्रीय सम्मेलन में वे विशेष अतिथि थीं, जहाँ उनके द्वारा लिखी पहली मोनोग्राफी का विमोचन हुआ। वे गांधी दर्शन पर शोध कार्यों की समीक्षक भी रही हैं।

उनका समर्पण हिंदी प्रचार, गांधी विचारों और भारत-उज्बेक सांस्कृतिक संवाद के लिए अत्यंत महत्वपूर्ण है।



Dr. Javeed Sh. Kholov

*Director of Pedagogical College Penjikent,
Tajikistan*



Dr. Javeed Sh. Kholov is a distinguished academician and administrator from Penjikent, Tajikistan, and is currently serving as the Director of Pedagogical College at Penjikent. Dr. Kholov holds a Doctorate Degree in Philological Sciences and has dedicated his professional life to education, linguistic scholarship, and international cooperation. With a solid foundation in Oriental Languages from Tajik State University (1981–1986), his academic journey led him to India, where he studied Hindi and Urdu at Jawaharlal Nehru University (1990–1991). Furthering his interdisciplinary interests, he pursued studies in management and economics at Tajik Open University between 1997 and 1999.

Fluent in multiple languages including Tajik (native), Russian, Hindi, Persian (all excellent), and English (good), Dr. Kholov brings a rare multilingual expertise to his academic and professional work. Dr. Kholov's professional experience spans academia, international development, and educational administration. He began his career as a lecturer at Tajik State University from 1986 to 1990 and continued in the same role again from 1991 to 1996. His leadership capabilities were demonstrated early on when he served as the Director General of the Joint Stock Company, Nec-Star International (1996–1998).

His career took a dynamic turn when he entered the development sector. He served as Administrative Assistant and later as Senior Finance & Admin Officer with Save the Children (USA) between 1999 and 2007, working in both Penjikent and Ayni offices. His engagement with international development continued as a Monitoring and Evaluation Officer with Welthungerhilfe (2007–2008), and later as Project Manager with the German Technical Cooperation (GTZ) from 2008 to 2010.

Returning to the educational sector, Dr. Kholov was appointed as the Vice-Rector for Educational and International Relations at the Tajik Teacher's Training Institute in Penjikent from 2010 to 2015. Since August 2015, he has been serving as the Director of Penjikent Pedagogical College, where he continues to play a vital role in shaping educational policy, fostering academic excellence, and building international collaborations.

Dr. Kholov's career reflects a deep commitment to the promotion of linguistic and cultural understanding, the advancement of education in Tajikistan, and the integration of global academic perspectives into local institutions. His diverse experience, academic rigor, and cross-cultural engagement make him a respected figure in both national and international academic circles.



NATIONAL SPEAKERS

Professor (Dr.) Ram Nath Jha

*Professor, School of Sanskrit and Indic Studies, JNU and Former Director,
UGC-MMTTC (UGC-HRDC), JNU*



Professor Ram Nath Jha received his early education up to B.A. (Two Years) at his native place Sakhwar, Darbhanga, Bihar and B.A. Third Year (Bridge Course), M.A. in Sanskrit from Hansraj College, University of Delhi. After getting selected for JRF/SRF by the UGC he completed his Ph. D. on *Epistemology in Prasthanatrayi-Shankarabhashya (Upanishad, Brahmasutra and Bhagavadgita Shankarabhashya)* from Sanskrit Department, University of Delhi. Currently he is teaching at School of Sanskrit and Indic Studies, Jawaharlal

Nehru University, New Delhi. His teaching and research areas include Vedic Studies, Indian culture, Indian Jurisprudence, Comparative philosophy, Indian Philosophy (Vedanta, Samkhya, Yoga, Navya-nyaya), Indian Intellectual Tradition, Hindu Studies, IKS and Philosophy of Sciences. He has participated in 190 Seminars/Conference/ Workshops at National and International level. He has many books and research papers to his credit published by national and international publishers. He visited USA, UK, West Indies, Indonesia, South Korea, New Zealand and other countries to participate in conferences and also for research purposes. He played very important role to establish M.A. in Hindu Studies in different universities and also developed courses for M.A. and UGC NET/JRF for the same (Hindu Studies). He delivered 252 special lectures in reputed institutes within and outside Delhi including sixteen special lectures for Indian Foreign Service (IFS) probationary officers. More than 85 researchers including 5 PDF have already completed their theses (Ph.D., M. Phil. and PDF) under his supervision on different aspects of Indian knowledge systems including Indian philosophy, culture and philosophy of sciences. He has worked on three

National/International projects on following themes : (1) UGC Sponsored Major Research Project *To Prepare a Reader in Indian Philosophy* as Principal Investigator (2) UPOE Project of JNU titled *Multilingual, Multimedia Encyclopaedic Dictionary of Intellectual Terms of Indian Philosophy* as Co-investigator and (3) International Project *Towards an Asian/Continental Poetics : A Study in Inter-Cultural Space with Special Reference to the Works of Han Yong-un & Rabindranath Tagore* as Co-investigator funded by Academy of Korean Studies, South Korea. Currently he is working as a principal investigator on a project *Models of Consciousness in Indian Philosophy and Science* funded by JNU under UPE-II Scheme. He is also the *Fellow of Acharya Shankara Sanskritika Ekta Nyasa, Department of Culture, Govt. of Madhya Pradesh, Bhopal*. He is one of the editors of an International Journal *Vedic Venues* (Annual). He is member in different committees (more than 60 committees till date) of reputed Institutes and has long association with Bharatiya Vidya Bhavan and NCERT.



प्रोफेसर (डॉ.) दया शंकर तिवारी

संस्कृत विभाग, दिल्ली विश्वविद्यालय, दिल्ली



प्रोफेसर (डॉ.) दया शंकर तिवारी संस्कृत भाषा और साहित्य के ख्यातिलब्ध विद्वान हैं। राष्ट्रीय मेधा छात्रवृत्ति प्राप्त प्रोफेसर तिवारी विज्ञान की शिक्षा प्राप्त कर पटना विश्वविद्यालय से संस्कृत में स्नातक एवं दिल्ली विश्वविद्यालय से स्नातकोत्तर, एम. फिल. एवं पीएच.डी. की उपाधि ग्रहण की। आपकी विशेष रुचि विज्ञान में रही है अतः संस्कृत एवं विज्ञान के परस्पर संबंध पर केन्द्रित आपके अनेक महत्वपूर्ण शोधपरक कार्य हैं।

"एन.सी.ई.आर.टी." ने संस्कृत वाङ्मय में वैज्ञानिक चिंतन के स्रोत ग्रंथ पर पाँच पुस्तकें - *संस्कृत वाङ्मय में गणित, आयुर्विज्ञान, पर्यावरण विज्ञान, कृषि विज्ञान* और *वास्तु विज्ञान* पर काम किया जिनकी लेखन मण्डली में प्रोफेसर तिवारी ने सक्रिय भूमिका निभाई है। एन. सी. ई. आर. टी. द्वारा प्रकाशित कई पाठ्यपुस्तकों के निर्माण में प्रोफेसर तिवारी का सराहनीय योगदान रहा है जिसमें *संस्कृत वाङ्मय में विज्ञान का इतिहास* शामिल है। इनकी तीन मौलिक रचनाएँ - *भवभूति के नाटकों की ध्वनिसिद्धान्तपरक समीक्षा, छत्रपतिसाम्राज्यम् एक परिशीलन* और *संस्कृत वाङ्मय में गणितीय परम्परा* - ये तीन इनकी मौलिक रचनाएँ हैं। इसके अलावे प्रोफेसर तिवारी ने *संस्कृत दर्पण, भारतीय भाषा कोश* और *संस्कृत हिन्दी वार्तालाप* आदि पुस्तकों के सम्पादन में विशेष योगदान दिया है। एक प्रभावशाली वक्ता के रूप में आप देश-विदेश के कई सेमिनारों में आमंत्रित किए जा चुके हैं जिसमें अमेरिका में आयोजित 21वीं अंतर्राष्ट्रीयवेदांत कांग्रेस 2013, रोम में आयोजित अंतर्राष्ट्रीय भाषा विज्ञान और साहित्य सम्मेलन 2018, थाईलैंड में आयोजित विश्व संस्कृत सम्मेलन 2015 प्रमुख हैं। आप विभिन्न सम्मेलनों में लगभग 100 शोध पत्रों की प्रस्तुति और अध्यक्षता कर चुके हैं। 55 शोधपत्र राष्ट्रीय एवं अंतर्राष्ट्रीय शोध-पत्रिकाओं में प्रकाशित हो चुके हैं। शिक्षा के क्षेत्र में नेशनल यूथ अवॉर्ड,

सम्मानित हो चुके हैं। लोकनायक जयप्रकाश फाउंडेशन द्वारा वर्ष 2020 में IIC, दिल्ली में शिक्षा के क्षेत्र में विशिष्ट योगदान के लिए आपको राष्ट्रीय पुरस्कार प्रदान किया गया। वर्ष 2023 में अन्तर्राष्ट्रीय संस्कृत सम्मेलन में सुर-भारती समुपासक सम्मान से मैत्रेयी कालेज, दिल्ली विश्वविद्यालय, दिल्ली एवं इन्स्टिट्यूट ऑफ एडवांस साइंसेज अमेरिका द्वारा सम्मानित किया गया। बिहार संस्कृत संजीवन समाज एवं संस्कृत विभाग, दिल्ली विश्वविद्यालय द्वारा डॉ. मिथिलेश कुमारी मिश्र संस्कृत साधक सम्मान 2024 प्रदान किया गया। वर्तमान में प्रोफेसर तिवारी दिल्ली विश्वविद्यालय के संस्कृत विभाग में प्रोफेसर हैं और एन. सी. ई. आर. टी., केंद्रीय हिन्दी निदेशालय और एमिटी यूनिवर्सिटी की विभिन्न समितियों के सदस्य हैं। प्रोफेसर तिवारी सत्यवती महाविद्यालय, दिल्ली विश्वविद्यालय के गवर्निंग बॉडी के चेयरमैन रह चुके हैं और साथ ही वे वी.के.आर.वी.राव. छात्रावास, दिल्ली विश्वविद्यालय के वार्डन एवं प्रोवोस्ट भी रह चुके हैं।



Prof. (Dr.) Sangit Kumar Ragi

*Senior Professor and Former HOD, Department of Political Science,
University of Delhi*



Prof. (Dr.) Sangit Kumar Ragi is Senior Professor in the Department of Political Science at the University of Delhi, where he previously served as Head of the Department from June 2021 to June 2024. With a distinguished academic career spanning over three decades, Prof. Ragi completed his MA, MPhil, and PhD in Political Science from the University of Delhi, establishing a strong foundation for his extensive teaching and research contributions.

His scholarship engages deeply with themes such as ethnicity and ethnic conflicts, nationalism, Indian political thought, and public administration. Prof. Ragi's teaching portfolio encompasses key undergraduate courses like Indian Government and Politics, International Relations, and Public Administration, alongside advanced postgraduate courses on Indian Political Thought, Governance, Administrative Theory, and Environment and Development. He has guided numerous research scholars, with eight PhDs and eight MPhils awarded under his supervision and continues to mentor nine doctoral candidates.

Prof. Ragi has an impressive publication record that underscores his expertise and intellectual depth. Among his authored books are *The Puritan Is Political: Mapping Islamic Radicalism* (Vitasta, 2023) and *RSS & Gandhi: The Idea of India* (Sage, 2022). His scholarship also includes influential chapters such as "Intended

Illegal Infiltration or Compelled Migration: Debates on Settlement of Rohingya Muslims in India” in *The Palgrave Handbook on Ethnicity* and analytical essays on Aurobindo, Savarkar, and Indian political thought in volumes published by Pearson. He has edited and co-edited important works like *Governance & Citizenship* (NBT India, 2018) and *Imaging India as a Global Power: Prospects and Challenges* (Routledge, 2018). His prolific output extends to numerous articles and reviews in journals including *Indian Historical Review*, *Indian Journal of Public Administration*, and *Studies in Indian Politics*.

In addition to his scholarly writing, Prof. Ragi has held significant editorial responsibilities. He serves as Editor-in-Chief of *Indian Studies Review*, a UGC-CARE listed journal, and has edited volumes like the *Political Science Glossary* for the Ministry of Human Resource Development. He has also overseen publications such as *Indian Journal of Social Enquiry* and journals linked to India First Foundation.

Prof. Ragi’s professional service reflects his standing in the academic community. He has been a member of advisory and expert committees of the ICSSR, UGC, and the Indian Institute of Public Administration. Internationally, he served on the executive committee of RC14 of the International Political Science Association. His contributions have been recognized through multiple travel grants from IPSA, UGC, and Delhi University, enabling him to present papers in Australia, Israel, Russia, Northern Ireland, and beyond on subjects ranging from ethnic conflicts in India to debates on Hindu nationalism.

Beyond research and teaching, he has held numerous academic administrative positions, including Director of the Centre for Study of Politics and Governance at Delhi University and roles on the governing bodies of several colleges. Prof. Ragi has also contributed as a consultant to the Ministry of Culture on projects related to Shyama Prasad Mukherjee’s works and has also served as Member of Content Review Committee on "Prime Ministers of India" Museum in the Teenmurtee Estate. Prof. Ragi stands out for his deep engagement with critical themes in Indian politics and society, his leadership roles within academia, and his substantial body of scholarly work that continues to shape debates in political science and public discourse.



Dr. Manindra Nath Thakur

*Associate Professor, Centre for Political Studies
Jawaharlal Nehru University*



Manindra Nath Thakur is an Associate Professor at the Centre for Political Studies, Jawaharlal Nehru University, New Delhi, and a dedicated researcher passionately exploring the intersection of Indian knowledge systems, political theory, and consciousness studies. His intellectual pursuits revolve around reclaiming and reinterpreting traditional Indian philosophical frameworks—particularly Purushartha, Vikāra, and Rasa theories—to address contemporary social, ethical, and political challenges.

Manindra is the author of several impactful books, including "Gyan Ki Rajniti: Bharteey Chintan aur Samaj Adhyayan," "Politics on Move," and "Wounded History: Religion, Psyche and Social Healing." He is currently working on "The Inner Grammar of Liberation: Essays in Ethical and Political Thought," aiming to articulate a new universal political theory grounded in Indian intellectual categories. His forthcoming book, "Indian Knowledge System: Creative Dialogue on Intellectual Traditions," further exemplifies his commitment to intellectual revival and critical engagement with India's philosophical heritage.

As a founding member of the Foundation for Creative Social Research, Manindra supports initiatives such as the Association for Creative Theory, Religion, Spirituality and Consciousness Group, Social Healing Group, and Language Democracy Group. He teaches courses on Indian Political Thought, Classical Indian Intellectual Traditions, and Radical Movements in India, fostering interdisciplinary dialogue and innovative methodologies to decolonise and enrich the study of politics.

Beyond academia, Manindra is committed to practical applications of his research, engaging in initiatives focused on rural innovation, community-led water conservation projects, and socially responsible entrepreneurship. His work seeks not only to revive and critically engage with India's rich intellectual heritage but also to translate this wisdom into actionable strategies for societal transformation and human flourishing.



Dr. Geetesh Nirban

*Associate Professor, Department of Philosophy
Kamala Nehru College, University of Delhi*



Dr. Geetesh Nirban is an Associate Professor in the Department of Philosophy at Kamala Nehru College, University of Delhi. Her research focuses on Ethics, Indian Philosophy, Mahābhārata Studies, Eco-Feminism, Mindfulness, Philosophy of Religion and Cross-Cultural Philosophy.

Having pursued her Graduation, Post-Graduation and M.Phil. in Philosophy from University of Delhi, she further earned her Doctorate from Jawaharlal Nehru University. She was awarded the University Grants Commission (UGC) Raman Post-Doctoral Fellowship for research at the Department of Comparative Cultural Studies, Northern Arizona University in Flagstaff, USA (2014-2015).

Additionally, Geetesh Nirban has been a Visiting Scholar at the Catholic University of America in Washington, D.C. (August-September 2018) and at the Confucius Research Institute in Qufu, Shandong, China (June-July 2024). She has worked as Co-Principal Investigator on SPARC project “Yoga Consciousness in Mahābhārata and Bhagavadgītā: The Ethical Value for Societal/ Political Wellbeing” (2019-2023) as sponsored by Ministry of Education-Govt of India and coordinated by IIT Kharagpur.

As the Regional Director (India) for the Council for Research in Values and Philosophy (CRVP) in Washington, D.C., she works on Cross-Cultural Philosophical Initiatives and is presently involved in research and publications based on Indian Knowledge Systems (IKS).



Dr. Seema Singh

Assistant Professor, Campus Law Centre, Delhi University



Dr. Seema Singh is a distinguished academician currently serving in the Department of Law at Campus Law Centre, Faculty of Law, University of Delhi. With over 15 years of teaching experience, she holds an LL.B. and LL.M. from Lucknow University, qualified the UGC-NET in 2000, and earned her Ph.D. from Jamia Millia Islamia on *The Scope of Scientific Techniques in Criminal Investigation*.

Her academic contributions are significant and multifaceted. She has edited three books, the most recent being *Law and Spirituality – Reconnecting the Bond*, which was released by the Hon'ble Vice President of India on 12 March 2024 and was ranked among the top 50 books globally for the year by various Indian rating agencies. She has published over 30 articles in reputed journals, contributed chapters to four edited volumes, written a book review, and authored more than 25 articles in leading newspapers and magazines. Dr. Singh has also served as a resource person, keynote speaker, invited speaker, and panelist at around 200 national and international platforms.

Her contributions to policy and law reform are notable, having appeared before the Joint Parliamentary Committee on the Waqf Amendment Bill (2024), the Committee on One Nation One Election, and the Law Commission of India on the Uniform Civil Code, submitting detailed reports to all three bodies.

Dr. Singh's roles as a nominated member and advisor are equally impressive. She served as an Advisor to the National Commission for Scheduled Tribes (Govt. of India) from July 7, 2022. She has been nominated by the UGC to draft syllabi under the LOCF framework from undergraduate to postgraduate levels, aiming to enrich legal education since 2024. She is also a nominated member of the Academic Council of the India Policy Foundation (since 2023), and a former elected member of the Academic Council, University of Delhi (Feb 2023–Feb 2025). Furthermore, she was nominated by the Hon'ble Governor and Chancellor of Raj Rishi Bhartrihari Matsya University, Alwar, Rajasthan, as a member of its Academic Council from July 31, 2018, to 2020. She also serves as an expert member of the Centre for Tribal Studies, University of Delhi (since August 3, 2023), and is involved in key curriculum development committees, including the revision of the Jurisprudence paper to incorporate Ancient Indian Philosophy of Justice, and the drafting of a five-year integrated LL.B. course for Delhi University.

She has successfully led and executed several research projects, including an ICSSR-funded major project under the IMPRESS scheme on "Agrarian Reforms in India," and another major project awarded in December 2023 on "Strategic Framework for Virtual Court System Development in Northern and Eastern Indian States."

Currently, Dr. Singh is spearheading a year-long national lecture series titled *Kartavyam*, commemorating 75 years of the Indian Constitution. The initiative aims to establish "Kartavyam Jurisprudence" as a new school of thought. The

program includes collaboration with 21 universities and features participation from approximately 60 leading jurists, judges, advocates, and legal scholars. The series was inaugurated by the Hon'ble Vice President of India, Shri Jagdeep Dhankhar, with the pre-opening conclave launched by Hon'ble Justice P.S. Narasimha, Judge of the Supreme Court of India, and Shri R. Venkataramani, Attorney General of India.



CHIKIRSHA & ISHITA MOHANTY
ODISSI CLASSICAL DANCERS



Chikirsha and Ishita began training in Odissi Classical Dance at the age of 5 and continued training under the tutelage of Guru Padmashree Madhavi Mudgal at Gandharva Mahavidyala, New Delhi (since the year 2010). They have been professionally trained in Odissi classical dance for a total of about 24-25 years till date.

The sisters – Chikirsha and Ishita – apart from being Odissi classical dancers, are also lawyers and have completed their B.A. LL.B. (Graduation in Law) from Guru Gobindh Singh Indraprastha University in 2017 & 2019 respectively. They are Doordarshan Graded Artists and also empanelled with SPIC MACAY. They have performed at several occasions/cultural festivals and are currently continuing to do so as soloists as well as a part of Guru Padmashri Madhavi Mudgal's Troupe.

Some of their notable performances include the 'Commonwealth Games 2010 Opening Ceremony' in New Delhi, Inauguration of Mahakumbh at Prayagraj, UP (2025), 'Nrityam' under the Ministry of Culture, Government of India at Jaipur (2024), 'Nava Kalevar' at NCPA Mumbai (2024), Vistaar at NMACC Mumbai (2023), Dance for Dance Festival in Chennai (2023), Yaksha at Isha Foundation in Coimbatore (2023), Serendipity Arts Festival in Goa (2022), Konark Festival in Orissa (2021) among many others as a part of Guru Madhavi Mudgal's troupe. The international performances span Singapore (2010), USA (2012), UK (2019) and recently in January 2025 they performed in Warsaw and Krakow in Poland, Europe.

They have also conducted workshops and given lecture demonstrations under SPIC MACAY in government schools of Kota, Rajasthan (August 2024), Chandigarh (November 2024) and independently at schools including Gyan Bharati, Saket, New Delhi (April 2023).

Both the sisters also teach Odissi dance to students in New Delhi.



ON INDIAN KNOWLEDGE SYSTEMS — PERSPECTIVES FROM THE CONFERENCE ORGANISERS

Prof. (Dr.) Pradeep Kulshreshtha
Dean, School of Law, Bennett university

“न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।”

(There is nothing as purifying and precious as knowledge.) Bhagavad Gita, Chapter 4, Verse 38

The Indian Knowledge System (IKS) is not just a compilation of ancient texts or rituals, it is a comprehensive worldview that integrates history, philosophy, science, ecology, jurisprudence, medicine, literature, and ethical governance. In a constantly evolving era that constantly seeks innovation, sustainability, and inclusivity, the Indian intellectual tradition offers valuable pathways rooted in timeless wisdom. IKS fosters a multidimensional approach that values harmony between material progress and spiritual growth. In the current global context of social unrest, ecological crises, and identity struggles, Indian knowledge traditions offer sustainable, inclusive, and ethically sound alternatives.

This international conference on the theme of ‘Indian Knowledge Systems: Retracing Anthropological and Literary Contributions’, represents a commendable academic effort to decode, rediscover, and reintegrate these knowledge traditions in a contemporary context. The range of contributions from legal analyses rooted in Dharmashastra jurisprudence and decolonial frameworks, to literary reinterpretations, environmental ethics, and gendered readings of classical texts reflects the depth, relevance, and adaptability of IKS across disciplines. It is particularly encouraging to see young scholars critically engage with these themes to build bridges between the past and the present, and to reimagine a future grounded in India’s intellectual and civilizational strengths.

I congratulate the contributors for their scholarly commitment and thoughtful inquiry. May this conference serve as an important milestone in the ongoing academic and cultural journey of reclaiming, preserving, and revitalizing India’s knowledge systems.



Dr. Sudha Jha Pathak
Convenor, Centre for IKS, School of Law, Bennett University

The Indian Knowledge System serves as a reservoir of knowledge and a living tradition that continues to shape the intellectual, cultural, and practical dimensions

of Indian society. Indian Knowledge Systems (IKS) encompass the varied cultural practices of geographically suitable indigenous modes of living and their continuance through oral and written literary practices. The diverse ways of culturally rich, sustainable living in India that have evolved over generations need revitalization in the postcolonial Indian context to bring forth to the contemporary generations. If India is to decolonize its mind, it is imperative to move towards shaping a knowledge order that is rooted in its intellectual traditions. It is imperative to move from tokenism to transformation, including Sanskrit as well as other traditions like Buddhist, tribal, oral, and regional languages.

In recent years, IKS has been incorporated into the mainstream of policymaking, NEP 2020, curriculum reform, and public discourses. IKS is often perceived to be an amorphous concept, as a nostalgic entreaty of a golden past that has little impact on the present, which is a flawed notion. IKS is multi-dimensional and acts as a bridge between the ancient and modern worlds, an indigenous alternative to Eurocentric frameworks, which usually exclude lived experiences, ethics, and metaphysics from rational enquiry. IKS is rather a living and evolving knowledge system that needs to be rediscovered and reinforced. There are challenges and impediments in the task of mainstreaming IKS. The colonial hangover remains, wherein a hierarchy is created whereby Western frameworks are regarded as universal and Indian frameworks as parochial. There is a need to focus on and include the oral, tribal, and vernacular knowledge systems that have sustained since time immemorial.

Our oral traditions need to be incorporated, which are heritages of memory and culture with remarkable features. These oral sources are rich repositories of ecological, ethical, and sociocultural knowledge that we need to build upon. In this context, we can learn the water conservation techniques that have been mastered by various tribes over the centuries. The incorporation of oral traditions into education will provide a powerful route to inclusion, which will also accord dignity to the knowledge conserved by tribals, women, and other excluded communities.

As we celebrate 75 years of Independence, it is pertinent to reflect on our journey and draw inspiration from the vision of Dr. B.R. Ambedkar regarding the Constitution. Our Constitution stands as a testimony to the essence of the Indian Knowledge System, which is a commendable blend of flexibility and rigidity, inclusiveness, and merit. Dr. Ambedkar's vision was entrenched in our glorious past, wherein knowledge is not elitist or exclusionary but flourishes through diversity and shared participation of all. The magnitude and immense scope of IKS

lies in its capability to bring about a balance between tradition and modernity, science and spirituality, and excellence with equity.

There is a need for the incorporation of IKS into the mainstream to contribute to the intellectual renaissance of the country. The NEP 2020 offers IKS as an entry point; further measures need to be added to realise the full potential of the Indian Knowledge System. IKS is to be treated as a knowledge system having its methodologies, applications, and insights, which would be relevant for social sciences, engineering, law, philosophy, ethics, and governance. We must view it as a renaissance, an intellectual opportunity to reclaim our traditions and achievements, which is long overdue. The vast heritage of IKS is to be recognized and embraced and integrated with societal needs and contemporary global challenges to build an inclusive, expansive, and a future-driven towards excellence and the greater good for all.



Dr. Suman Luhach

Conference Convenor, School of Law, Bennett University

In the evolving landscape of education and culture, the Indian Education sector is increasingly inclined towards integrating Indian knowledge Systems (IKS) with the contemporary demands of learning arising from rapid technological advancements and need for more inclusive and meaningful education. IKS involves a wide array of systems including literature, astronomy, medicine, ethics, linguistics, history, sociology, governance, law, architecture, and many more. The theme of the conference is set to explore the convergence of these systems from anthropological and literary perspectives to have a collective sense of how Indian epistemology has been reflected upon and dispersed since ancient times. The culture of oral traditions, folklores, localized wisdom for sustainable living and the texts like *Vedas*, *Upanishads*, and *Shastras* reflect intertwining of ethics of living with the material as well as spiritual goals. This unique amalgamation of systems had its basis on the unity of life, symbiosis among nature and all living beings and knowledge. The highly integrated systems of Indian knowledge not only make us contemplate on the futility of compartmentalising the domains of learning but also realise the need to revisit the entire education system.

Indian knowledge systems together make a vast reservoir rooted in the philosophical reflection on the ways of sustainable living through ethical reflections. The systems together have shaped a living tradition by integrating

nature, society, and the cosmos with self. The Centre for IKS at the School of Law, Bennett University, conceptualized the conference to retrieve and reinterpret the IKS through transdisciplinary explorations enhancing research and dialogue. This brings together scholars to engage with ancient wisdom and its relevance in the present times. The conference underlines the significance of IKS in addressing contemporary challenges and advocates for its integration into India's educational and research frameworks to reclaim its intellectual heritage. The attempt is not only to foster academic inquiry but also to promote cultural recovery, social inclusivity, and thoughtful engagement.



Analyzing the Scope for Decolonizing Law Curriculum through Indian Knowledge System

Dr. Sapna S

*Associate Dean and Head of the Department
School of Law, CHRIST (Deemed to be University)*

Mr. Sugandh Saksena

*Assistant Professor
School of Law, CHRIST (Deemed to be University)*

Mr. Bhuvaneshwar Rai

*Assistant Professor
School of Law, CHRIST (Deemed to be University)*

Incorporation of the *Indian Knowledge System (IKS)* in higher education curricula opens up prospects of giving it a formal place and recognition in Indian higher education. It becomes significant as the subject of IKS no longer remains merely a topic of casual domestic conversation or jingoism but becomes a tool to rechristen our education system with Indic thought and identity. This makes the recommendation come with a very noble purpose to its end, which is not limited to merely infusing rootedness in the ancient Indian value system and imparting knowledge on the same, but goes a long way to decolonise and de-westernise certain subject areas of higher education to the extent they deserve. When it comes to applied sciences, Western hegemony is well known for generations. Despite a well-established body of ancient Indian knowledge in the fields of physics, mathematics, astronomy, gynaecology, surgery and medicine, the lack of its inclusion in the mainstream modern curriculum has resulted in a systemic erosion of these knowledge bases from our day-to-day education and training. Resultantly, Indians in perpetuity have ended up discrediting and doubting our very own knowledge system.

Particularly when it comes to the field of law, there remains no two opinions on the fact that it is the most heavily colonised field of professional education, where colonisation reeks not only in the education curriculum but also within the institutions set up under the Constitution and their traditions. While it may not be possible to altogether wither away the colonial influence from the laws and the institutions, the least which can be done is to sub-plant the principles of laws with an Indic knowledge base wherever possible and to the extent necessary.

There are multiple ways in which the Indian knowledge system can revolutionise legal education in India. The first step should be in reclaiming the jurisprudence. Indian texts like Upanishads and Dharmashastras offer a comprehensive view of

law, justice, ethics and governance. These texts can provide a moral compass for legal professionals. Indian concepts of Nyaya (justice) and Yukti (equity) could be used to teach students concepts of fairness and judicial decision-making. Under modern legal understanding especially the common law system always struggles with the letter vs. the spirit of law. Student learning about 'Dharma' will make them not only understand criminal laws/civil laws but also make them understand the moral and ethical requirements of these laws as well. Similarly, "Vyavahara" (Judicial Procedures) has been mentioned in Dharmasastra like "Yajnavalkya Smriti" this will not only make students aware of procedures like evidence, witness, documents and possession, but also strengthen their understanding about imparting justice and the role of government in justice delivery. Hence, IKS can enrich the jurisprudence in the existing law curriculum.

Secondly, IKS apart from enriching the theory of law, will help students in developing their critical thinking and analytical skills. 'Vaad', 'Samvaad', 'Jalpa' and 'Vitanda' are four types of discussions mentioned in 'Nyaya Sutras' by Gautama and 'Katha Lakshana' by Sri Madhavacharya. Katha Lakshana is the treatise whose philosophy is that "healthy debates are important for the intellectual development of the students". This certainly resonates with modern legal education as well.

Third, is the Interdisciplinary research and study that has a great relevance in modern legal education. It is important to note that interdisciplinary understanding is the hallmark of IKS. Kautilya's 'Arthashastra' is the prime example of this. How does Arthashastra achieve this? It beautifully merges the concepts like sociology and social organisation, economics and livelihood of society, ethics and morality of the masses and public administration and duties of government. Will it not be a great start for students if their legal foundations are built on an interdisciplinary approach?

What makes IKS even more relevant and significant to Indian legal education is the fact that the very concept of the Republic is not alien to *Bharat*, and it can be ascribed to its ancient era. There has also not been one source of law at a given time and the expanse of the territory has made complex institutional setups a part of our governance model for centuries. Also, India has been culturally sensitive since time immemorial. History is evident that India has been well connected with the world by sea and by land. Cultural sensitivity and inclusivity are evident in the Maha Upanishads' famous quote "Vasudhaiva Kutumbakam". The existence of equivalent legal principles to those of English common law has also been in existence. However, their formal inclusion in the curriculum has been consistently missing. To mention a few, the existence of bi-cameral legislature through *Sabhas* and *Samitis*, the Rule of law through *Raj dharma* and the laws of war and 'diplomatic

immunity' as enshrined in *Ramayan* and *Mahabharat* are quite known amongst many others.

Hence, it may be noted that Indian jurisprudence has been a rich treasure of thought as well as of timelessly evolved legal principles which have shaped its governance for centuries. Therefore, IKS don't just provide us with isolated legal rules; rather, they offer holistic frameworks where law is deeply intertwined with ethics, governance, economics, sociology, and epistemology.

Integration of IKS in Indian legal education can revolutionise the students' technical understanding of law from rote learning to a more profound, interdisciplinary and culturally sensitive application of justice and societal order.

Hence, this paper argues that it is crucial to integrate the Indian legal education with its actual source of inspiration, particularly where we find the well-established and relatable legal principles under the IKS wherever they exist.

Lastly, in this paper authors aim to propose that it is also important that thoughtful integration of IKS with modern Indian legal education can produce not only knowledgeable and competent lawyers but also ethical, culturally sensitive, and holistic legal professionals who are well-equipped to handle the complexities of both Indian society and the global landscape.

Keywords: Dharma, Dharamashastra, Legal education, Legal principles, Nyay, Upanishads, Yukti



Historical Backgrounds of Mirzo Tursonzoda's Thoughts on the Social Life of Indian People

Kholov Jovid Shodievich

*Doctor of Philology, Director of the Lyceum of Panjakent City,
Tajikistan*

Shahnoz Barotiyon

*PhD student, Institute of Studies on Asian and European Countries,
Academy of Sciences of the Republic of Tajikistan*

Mirzo Tursunzoda has achieved a unique and lofty status in the world of human spirituality. During the study and research of the poet's writings, it becomes clear that his immense attention was directed to the people of the East, and especially to the vibrant world of the people of India.

This article presents the authors' research perspective on the historical development of Tajik-Indian relations and the factors that contributed to their strengthening. Particular attention is paid to Mirzo Tursunzoda's reflections on the "paradise-like" country of India, its social, political, and cultural life, as well as its multi-ethnic and multi-religious society.

While discussing this issue, the authors paid more attention to briefly presenting the history of the emergence and expansion of scientific, cultural and political relations between the Tajik people and the peace-loving people of India. They also recalled the efforts of the sons of the Indian fighters, such as M. Gandhi and J. Nehru, in achieving the country's independence from the British colonialists.

The article discusses the introduction of the international holiday of Nowruz to India, the foundations of its expansion in ancient times, and its official status in the modern country of India. The authors were able to show to what extent M. Tursunzoda succeeded in capturing the hidden and important aspects of the life of the Indian people, the foundations of their daily social problems, in the series "The Legend of India".

Keywords: M. Tursunzoda, India, independence, M. Gandhi, J. Nehru, waves of freedom, universal ideas, Ganges, cultural ties, Persian, Parsis, melodious compositions.



Corporate Governance System of Ancient India-An analysis from the perspectives of “Varna” and “Shreni” Business Governance Model

Sanjeev Kumar Baliyan

Research Scholar, School of Law (Bennett University)

Dr. Vishal Sharma

Assistant Professor, School of Law (Bennett University)

Today’s corporate governance system is viewed as a range of policy and rules that ensures transparency, fairness, and responsibility in business organisations. Nevertheless, business governance has been continued for millennia in numerous forms business system throughout the civilisations. Looking at business governance system from the lens of the Varna, Jati, and Shreni systems, which were central to structuring business, economic and social life. This research explores corporate governance aspects from ancient Indian Knowledges system. This ancient Indian business governance system can impart contemporary corporate governance valuable lessons for an ethical and sustainable business practice. The duty focused accountability of the Varna business system can provide contemporary company stakeholder’s accountability, responsibilities and leadership-based management system. The Jati (Category) based business system was a unique system, wherein types businesses were categorised product-wise, in contemporary corporate world it is known as industry, this system was highly complied with the code of business conduct and professional ethics. The Shreni system of business governance model has been analysed in this research paper, how it could be proposed for structuring the conflict management system, especially for solving the issues related to unfair practice in business competition. Since, business is a social activity, hence the Varna, and Shreni systems is totally based on the development of society by practicing ethical and sustainable business practice, which can provide the guideline to structure the modern corporate governance system within a social and moral corporate framework. Ancient Indian Knowledge System is deeply rooted in the socio-economic business model, wherein business works as a tool for socio-economic development, ethical and sustainable business practice.

The Varna based social categorisation binds the business stakeholders in duty-based system of business code of conduct and professional ethics practice to ensure the business transparency, accountability and responsibility towards the society. All the four Varna’s were deeply integrated with one another for social way of business governance, Vaishyas as traders and merchants, Brahmanas as business consultants or advisors, Kshatriyas as protector of trade or businesses, Shudras as workman, which is very similar to the present corporate governance structure. The

concept of Dharma and Jati is different from as it has been projected; Dharma is not the religion; it is the attributes and duties of any phenomenon of existence (including human) for what it exists. Jati is not the caste; it is the category. Dharma is a social obligation and duty of all Varnas, Jati and Shreni's to carry out its functions in a well-disciplined, socio-economic way for development of the society with an ethical and sustainable business practice. The business stakeholders of Varna based system were more concerned with the ethical principles, while making business decisions. Brahmins were consulting and advising the Vaishya's in accordance to the Dharma, which was totally focused on the socio-economic business governance system. Categorisation of businesses according to different trades, was the Jati business system in the ancient India. Jati business system was also governed in the similar ways as Varna system, inherited job-based structure model of business played a vital role for sharing of information, enhanced skills and business relationship for more trusted business practice. However, there were unwritten trade laws, rules and ethics for business conflict resolution but the social system was deeply integrated with the business governance system. Jati business system was governed by the inherited self-regulatory business ethics and morale system guided by the Brahmins. Varna's based business governance system made the business proprietors socially responsible towards the society. Socio-economic aspects and community welfare were the focused areas of Jati business system for enhancing the public facilities.

Shreni business governance system was similar to guilds or trade unions, it could be compared with the modern trade guilds, that crates rules for members and monitor the business activities to ensure the fair business practice and welfare of the guild members. Shreni system followed the practice similar to corporate boards for resolution of the business disputes through arbitration, decision making and money management in Shreni assemblies. Shreni's acted like a social body with the social responsibility and welfare of the members with dure case of business code and ethics. The modern concept of corporate social responsibility (CSR) could be compared with the ancient Shreni system. The Shreni business governance system enhanced accountability, transparency, and risk management, which are fundamental elements of today's corporate governance.

This research paper explores the corporate governance elements, which are deeply rooted with ancient Indian business governance system by uncovering business governance model of Varna, Jati, and Shreni's systems. It focuses the principles and practice of ethical leadership, stakeholder accountability, decentralised management, and self-regulation, by offering valuable knowledge for modern corporate governance practices. The ancient Indian business governance model focuses on the importance of balancing socio-economic aspects of business with

the objective of ethical and sustainable business practice. Corporate social responsibility (CSR) was the duty of each proprietor as the part of his/her dharma. The study explores the relation between Indian knowledge system and modern corporate governance practice and adaptable ideas from ancient Indian Varna and Shreni business systems. It recommends that sustainable and ethical corporate governance, solidly rooted in cultural and historical contexts, can provide valuable ideas to solve the problems of modern corporate governance practice. Varna and Shreni business systems created a stable and equitable economic system that enabled entrepreneurship, creation of wealth, and social welfare. Dharma has been the base of ancient business conduct, wherein business was treated a socio-economic activity and profit making was in synchrony with welfare and justice within society. The society expect the ethical leaders in business to uphold values such as fairness, honesty, , and integrity which are essential in developing a corporate culture of trust and stability that supports economic prosperity. Varna, and Shreni business system present a holistic picture on sustainability, stakeholder participation, and moral responsibility, especially in the era where corporate governance is being scrutinized rigorously because of ethical failures and short-term orientation, examining the governance models. The integration of corporate governance system with long-term vision societal well-being, and moral values in ancient Indian business models testifies to the timelessness of these principles within contemporary corporate governance systems.

Keywords: Varna, Shreni, Corporate Governance, Ethical and Sustainable Business Practice, Indian Knowledge System.



Reconciling Tradition and Modernity: A Comparative Legal Analysis of the Protection and Integration of Indian Knowledge Systems in Environmental Governance in India and the European Union

Yash Kumar Singh

CHRIST (Deemed to be University)

Arihant Agarwal

CHRIST (Deemed to be University)

This article provides a systematic comparison of legal recognition, protection, and integration of Indian Knowledge Systems (IKS) or Traditional and Indigenous Knowledge (TIK) in the environmental legal and policy frameworks of two large jurisdictions, India and the European Union (EU). Traditional and Indigenous Knowledge refers to centuries-old community-held perspectives on biodiversity, nature conservation, and sustainable resource use. They consist of knowledge, innovations, and practices of indigenous and local communities around the world. These systems have traditionally led the communities to sustainably manage natural resources, respond to climate change, and maintain biodiversity using locally acquired practices and community approaches.

The gravity of climate change and environmental degradation has ignited international debate over the contribution of such knowledge systems to environmental management. Consequently, world legal systems are increasingly looking towards the recognition, legitimization, and protection of IKS as a valuable addition to scientific methods. This essay critically analyzes how this understanding is built and put into practice in India and the EU, considering the legislative, institutional, and policy dimensions of environmental governance as they relate to traditional knowledge.

India provides a participatory and rights-based legal framework that specifically identifies and safeguards the conservation role of local and indigenous communities and environmental sustainability. Foremost among these is the Biological Diversity Act, 2002 (BD Act), which implements the Convention on Biological Diversity and ensures Access and Benefit-Sharing (ABS) mechanisms to safeguard the rights and knowledge of the communities. The Act also requires the formation of Biodiversity Management Committees (BMCs) and the preparation of People's Biodiversity Registers (PBRs), encouraging decentralised environmental governance that empowers local communities and ensures their participation in decision-making concerning biodiversity management. In

addition, the Protection of Plant Varieties and Farmers' Rights Act, 2001 (PPVFRA) provides legal protection to farmers' and traditional breeders' rights over plant genetic resources, thereby protecting community-led innovation. These acts are complemented by the Forest Rights Act, 2006, which enforces the traditional rights of forest dwellers over the forests. This Act reiterates the critical role of such groups in forest management and conservation and biodiversity maintenance. And, India's constitutional provisions, viz., Article 48A (Directive Principles) and Article 51A(g) (Fundamental Duties), and supporting judicial pronouncements, reiterate environmental protection as a fundamental right and duty. Indian jurisprudence, after a while, has strongly continued with environmental justice and the local wisdom role in ecological governance, further validating IKS in law.

On the other hand, the EU is more policy- and compliance-oriented and centralized in its approach. While the EU is not governed by a single, codified statute like India's BD Act, it has progressed a long way through regional mechanisms and policies. The EU Biodiversity Strategy 2030 promotes traditional ecological practices under sustainable land use and biodiversity objectives, particularly its intersection with the Common Agricultural Policy (CAP). These frameworks promote the incorporation of long-established indigenous customary practices in agriculture and land use, particularly rural and marginal lands. Internationally, the EU has enforced the Nagoya Protocol on Access and Benefit Sharing by means of Regulation (EU) No. 511/2014, which imposes user compliance legal obligations, due diligence, and conditions of contracts for the use of genetic resources and related traditional knowledge.

Nonetheless, while such policies reveal the EU's dedication to sustainable policy, they homogenize the "traditional knowledge" category and ignore subtle criticism of non-European Indigenous Knowledge Systems. The EU's policy is technocratic and the compliance-push variety, promoting harmonization of the rules across the Member States at the expense of clear protection of cultural diversity or indigenous rights. Therefore, the EU's institutional and legal structures might be less responsive to the cultural specificity and epistemological bases of such traditional knowledge systems as IKS, particularly those originating from previous colonized or Global South backgrounds.

In spite of such differences, both regimes increasingly acknowledge the imperative role of TIK in the pursuit of environmental sustainability. India's legal framework attempts to ensure legal identity and ownership in favor of traditional knowledge

holders, with strong mechanisms of participatory governance, community ownership.

and just benefit-sharing. The EU system, on the other hand, inclines towards ensuring sustainability goals and international commitments on the shoulders of incentives, policy interventions, and administrative control. Whereas this deviation in orientation partly stems from diverse historical and socio-political circumstances, it serves to highlight the importance of cultural sensitivity in environmental governance enforcement. The article uses a mix of sources such as legislative documents, international agreements, court rulings, institutional strategies, and scholarly literature to analyze the quality, extent, and efficacy of law safeguarding TIK in the two countries. It finds strengths, and also frailties: India's context-specific, community-based approach, although juridically robust, is frequently diluted by loopholes in the process of implementation, bureaucratic reluctance, absence of grassroots support, and unequal enforcement across states. The EU system, conversely, while institutionally robust, is by no means suitably sensitive to the complexities of knowledge systems ingrained in culture.

The handling of Access and Benefit Sharing (ABS) regimes under both legal systems is examined in greater detail. India has established rigorous ABS guidelines that are centered on prior informed consent (PIC) and mutually agreed terms (MAT), emphasizing community rights rather than knowledge and genetic resources. National Biodiversity Authority (NBA) and State Biodiversity Boards (SBBs) regulate the operation of such mechanisms. The EU, however, relies on compliance regimes against the users and contractual arrangements with minimal appreciation of the source of the knowledge at the community level or cultural embeddedness.

The article also highlights the intrinsic connection between traditional knowledge and large environmental objectives. It contends that TIK is not actually a repository of old-fashioned techniques but rather a dynamic and adaptive system of ecological expertise that provides workable alternatives to dominant environmental management systems. To make TIK a living and adaptive system—instead of an inanimate cultural relic—opens up new spaces for policy and legal creativity.

First and foremost, the report does not try to contrast Indian and EU legal systems but instead comes with a balanced contextual and adult analysis that triggers the potential of cross-jurisdictional policy learning and borrowing. The report underscores the breakthrough potentiality of more clearly enshrining TIK within

environmental law with a view to not only preserving cultural heritage but also to fostering resilient and inclusive environmental governance.

In summary, the article argues that safeguarding TIK in environmental legal regimes needs more than cosmopolitan discourse or deference to international commitments. It needs inclusive legal institutions, just benefit-sharing institutions, regular participations of communities, and long-term political commitment. The research challenges lawmakers, indigenous holders of knowledge, and environmental activists to collaborate much more closely in developing adaptive legal regimes that embrace both scientific and cultural approaches to sustainability. This ecologically embedded holistic strategy can prove to be a powerful antidote to the ecological emergencies of today, meshing world biodiversity policy with folk ecological knowledge.

In summary, by interweaving past and present, local and universal, scientific and cultural worldviews, this comparative study makes an original contribution to a better understanding of how environmental law can be reimagined for the 21st century. It presents a vision of hope where Traditional and Indigenous Knowledge systems not only survive but are empowered to lead the way to sustainable and equitable ecological futures.

Keywords: Indigenous Knowledge Systems (IKS), Environmental Law, Access and Benefit Sharing (ABS), Biodiversity Governance and Traditional Knowledge Protection.



Indian Knowledge System in Premchand's Literature: Caste, Community and Governance

Nabila Zehra

Doctoral Scholar, The Indian Law Institute

Utkrash Shukla

Legal Associate, Central Pollution Control Board

Indian knowledge System (hereafter referred as IKS) has long been embedded in the social and governance structure of rural India. Premchand, one of the most prominent voices in Hindi literature, provides a vivid portrayal of Indian Knowledge Systems through his depictions of caste hierarchies, community relationships, and indigenous governance. His works, particularly *Godaan* and *Karmabhoomi*, reflect how traditional knowledge sustains livelihoods, informs justice mechanisms, and defines social structures in India. This chapter examines how Premchand's literature preserves IKS by depicting indigenous dispute resolution, agricultural wisdom, and the moral frameworks of caste and community. *Godaan* reflects IKS in agricultural practices, showing how oral traditions, seasonal knowledge, and indigenous farming techniques guide rural livelihoods. *Karmabhoomi* presents a critique of colonial legal systems while highlighting traditional methods of governance, where village councils and community elders play an essential role in justice delivery.

Premchand's short stories also reveal how folk wisdom and ethical storytelling serve as informal education systems, transmitting moral values across generations. His deep engagement with caste hierarchies and gender roles offers insights into how IKS has been both a source of resilience and a tool for social control. By analyzing Premchand's narratives, this chapter argues that IKS is deeply interwoven with India's socio-political fabric and that its integration into modern governance and education can offer solutions to contemporary challenges. His works serve as a link between traditional wisdom and modern reform, making a compelling case for the preservation and adaptation of IKS in India today. By portraying caste, community, and governance in works like *Godaan* and *Karmabhoomi*, he highlights the tension between tradition and reform. His narratives highlight how indigenous dispute resolution, agrarian wisdom, and moral philosophy have shaped rural India, while also questioning who gets to benefit from these systems and who remains excluded. As Premchand poignantly writes,

“It is as if an invaluable treasure lies before them, yet remains beyond their reach.” This sentiment sums up the dual nature of IKS, a source of empowerment and a system that, unless reformed, risks leaving many behind.

Keywords: Indian Knowledge Systems, Community Governance, Indigenous Justice Mechanisms, Rural Economy and Tradition, Caste and Social Hierarchy.



“Self Activation” through Inquiry Vedanta in the Digital Age

Priyansha Malik

Department of philosophy, (University of Delhi)

In the virtual era, the self is becoming more fractured and veiled by the delusions of virtual personas, carefully crafted images, and the compulsive pressures of incessant connectivity. This essay discusses the Vedantic practice of Ātma-Bodha (self-inquiry) as a path of transformation towards self-awakening, presenting an ageless remedy to the human predicament caused by digital diversions. Based on the philosophy of the Upanishads and the Bhagavad Gita, Ātma-Bodha revolves around the central inquiry, “Who am I?”—a contemplative exercise to move beyond ego, social identification, and the deceptions (māyā) of the world to return to the essential self (ātman).

The study examines how the digital age has disrupted self-perception, fostering a sense of detachment from one’s authentic self through the pressures of social media, virtual realities, and productivity culture. It argues that Vedantic principles such as viveka (discernment), vairāgya (detachment), and sthita-prajña (steady wisdom) provide a robust framework for addressing these issues, enabling individuals to achieve mental clarity, emotional balance, and authenticity. By integrating self-inquiry with digital mindfulness, the paper highlights the pragmatic applications of ancient wisdom in cultivating resilience against the psychological and ethical dilemmas of the modern era.

Swami Vivekananda’s Practical Vedanta further reinforces that awakening is not about withdrawal from the world but about manifesting one’s inherent divinity through conscious action. He points out that self-realization is not doing something new but recognizing what already is within. This is the same nishkāma karma (action without desire) philosophy of the Bhagavad Gita, where one has to act without attachment to the result of the action—an ethic that is especially needed in an era when social media creates a culture of external validation. Vedantic concepts such as Vairāgya and Viveka provide a basic framework for explaining the complexity of the digital self. Vairāgya is not about avoiding digital engagement, but about creating an internal distance from virtual validation, external verification, and fictional attachment to online personas. By the practice of viveka, one can distinguish the transitory cyber identity and real self, enabling ongoing awareness and regulation in engagement with technology.

The pursuit of self-realization (ātma Bodha) has been central to Indian philosophical thinking, preeminently Advaita Vedānta. In a world where one is routinely defined by externalities—social role, accomplishment, and relationship—

Vedānta presents an altogether dissimilar vision: the self (ātman) is not something to be engineered but to be lived. Śaṅkarācārya, in *Ātma Bodha*, insists that only by self-inquiry and personal experience does genuine knowledge emerge, not by ritual or intellectual reasoning. Likewise, Swami Vivekananda, in *Lectures on Universal Religion*, states that real religion is self-discovery, free from dogma and sectarianism. This essay addresses the mechanism of self-activation through questioning in Vedānta, its approach, the philosophical basis, and its application.

The Nature of Self-Activation in Vedānta

Vedānta does not consider self-activation as a sort of extrinsic activity but rather as a process of peeling off layers of mistaken identification (dehātma-buddhi) to reveal the ever-present reality of the self (ātman). Śaṅkara compares this to uncovering clouds that cover the sun—sun was always shining, but it was only covered. In *Ātma Bodha*, he writes:

“Ajñānānmaṇḍapākāra-dvāreṇa praviśannapi |

Nāntarbhātyātma-dīpo'pi svayaṃ prakāśamānakam" (*Ātma Bodha*, 46)

“Although always radiant, the light of the Self does not shine within, for it is hidden by the walls of ignorance.”

Therefore, self-activation is not a process of becoming but of seeing—the insight that the real self is always present, though forgotten.

Inquiry (Vicāra) as the Key to Self-Realization

The Upaniṣads recommend self-inquiry (ātma-vicāra) as the direct way to realize truth: “Tamevaikaṃ jānatha ātmānam” (*Kaṭha Upaniṣad*, 2.3.13)

“Know that One alone—the Self.”

Śaṅkara, adopting this tradition, holds that learning from scripture is not enough; one must perform profound thinking and discrimination. In *Ātma Bodha*, he says:

“Vivekino viraktasya śāntaṃ d!ḍha-samyamaṃ” |

Mumukṣoreva hi brahma-jijñāsā śravaṇādibhiḥ ||” (*Ātma Bodha*, 17)

“Only one with discrimination, detachment, inner calm, and self-control is worthy of the quest for Brahman.”

Inquiry (vicāra) adopts a threefold procedure:

1. Śravaṇa (Listening) – Reading the Upaniṣads and Vedāntic literature under a proficient teacher (guru).

2. Manana (Contemplation) – Thinking deeply to eliminate doubts.
3. Nididhyāsana (Meditative Absorption) – Immediate realization, in which the truth of “Aham Brahmāsmi” (I am Brahman) becomes an unshakeable inner faith.

This systematic process guarantees that self-inquiry is not passive intellectualism but an active inner transformation.

Removing the False Notion of Self

An important aspect of self-activation in Vedānta is the rejection of false selves by the technique of Neti-Neti (Not this, Not this). The Bḥadāraṇyaka Upaniṣad (2.3.6) states:

“Nāhaṃ mano na buddhyaṃ, na
cittaṃ nāhaṅk!tiṃ | Nāhaṃ śrotra-jihve
na ca ghrāṇa-netre,

Nāhaṃ vyoma bhūmir na tejo na
vāyuṃ | Cidrūpaṃ śivo'ham
śivo'ham”

“I am not the mind, nor intellect, nor memory, nor ego. I am not the senses, nor the elements. I am pure consciousness, I am Śiva.”

Such negation allows one to stop identifying with the changing and rest in the unchanging witness consciousness (sākṣī chaitanya).

Swami Vivekananda on Practical Inquiry and Universal Religion

Swami Vivekananda, in Lectures on Universal Religion, broadens the classical Vedāntic method by emphasizing the experiential, practical nature of inquiry. He declined to obey blindly and instead promoted:

1. Rational questioning – moving from dogma towards self-discovery.
2. Spiritual universalism – truth is not reserved in one system alone but available to everyone who makes a sincere search for it.
3. Action with Awareness – Acting in the world while aware of one's divine nature (nishkāma karma).

He writes:

“Religion is not in theory; it is in being and becoming.”

This is in accordance with Śaṅkara's perception that Vedānta is a process of self-realization rather than a philosophy.

The Summit of Inquiry: Self-Activation and Freedom

When questioning reaches its peak, the false self vanishes, and the unchanging, ever-present truth of Brahman is left. This is the “activation” of the self—not a new state, but the acknowledgment of what always was. *Ātma Bodha* (53) explains it as:

“Brahmabhūtamidaṃ viśvam”

“This entire universe is but Brahman realized.”

Therefore, self-activation by means of inquiry does not result in an external objective but in the internal awakening of one's true nature. It is a natural process.

Relevance in the Digital Age

The information age, with its accelerations in the information cycle, staged self-presentations, and extrinsic measure of validation, has introduced an additional layer of illusion (*māyā*) that depersonalizes people from their true self-consciousness. Where ancient Vedānta needed to deal with metaphysical ignorance, contemporary investigation needs to deal with digital diversion, hyper-connection, and identity fragmentation as well.

Conclusion

Self-motivation through questioning (*vicāra*) is the essence of Vedānta, allowing one to move beyond the deceptions of both classical ignorance and contemporary distractions. By the teachings of works such as *Ātma Bodha* and the practical wisdom of Swami Vivekananda, the process is just as applicable now as it ever was. The task for the contemporary seeker is not merely metaphysical but technological and psychological, and thus necessitates a fresh approach to self-examination that combines both ageless wisdom and modern self-awareness.

Keywords: *Ātma-Bodha*, *Vairāgya*, Self, Digital Age, Attachment.



Comparative Jurisprudence of the Brihaspati Smriti and Yajnavalkya Smriti: A Contribution to the Decolonization of Indian Legal Education

C. Poorna Thejus

Student, School of Law, CHRIST (Deemed to be University)

Aditi Patil

Student, School of Law, CHRIST (Deemed to be University)

Name: Justice and Jurisprudence in Classical Indian Smriti Texts: Brihaspati Smriti and Yajnavalkya Smriti - A Comparative Study

Keeping in view the larger discussion of decolonizing legal education of the Indians and the revival of the native traditions of thought, the Indian Knowledge System (IKS) would provide an attractive framework by which the ancient rules of jurisprudence can be reinterpreted. Although relatively well-known works like the Manusmriti and the Arthashastra have received much attention in studies, the Brihaspati Smriti and Yajnavalkya Smriti are two works of authority but less focused Dharmashastra literature that provide subtle treatment of the aspects of justice, the procedure of courts and the treatment of law theory. The following paper seeks to compare critically the legal philosophy of these two Smritis with a particular concern on how they treat procedural justice, the right of property, the position and rights of women and how these Smritis correlate or deviate to the contemporary Indian legal system.

Having a particular focus on Vyavahara (judicial procedure), the Brihaspati Smriti provides prescriptive guidelines on the structure of courts and the qualifications of judges, the definition of the kinds of dispute, the process of trial with special interest given to the use of oaths and ordeals, the standard of proof and the penalties that the perjury or false witness had to face. It exerts a lot of focus in terms of procedural integrity, ethical conduct of judicial officers and the orderly method of conducting trials. All these can be compared with the Civil Procedure Code (CPC) and the Indian Evidence Act where matters touching on burden of proof, witnesses, and how the court officials perform their role are of special interest.

The Yajnavalkya Smriti, on the other hand, pays more attention to property law, inheritance and moral-legal action. It formalizes the idea of Stridhan, a right to her property, a woman had, which formed a basis of further changes in Hindu personal law. The impact of this Smriti can be found in Hindu law in the Mitakshara school and the Dayabhaga school of Hindu law, which formed the foundation of modern

Indian personal laws until its significant reform in the 20th and 21st centuries. Particularly, the Hindu Succession (Amendment) Act, 2005, giving daughters equal rights to a coparcener in joint family property, is arguably one of the legal expressions of a right which in some depths had its origin in this ancient text.

Three key questions that will be answered in the paper are:

1. What is the manner of the Brihaspati and Yajnavalkya Smritis defining justice and legal order in the context of Dharma as a whole?
2. What particular legal forms, rights and duties do they impose, especially in the sphere of procedure and property?
3. How are (or may) their thoughts, in any sensible way, be correlated to modern Indian constitutional and statutory law?

On methodological grounds, the paper uses a textual-comparative methodology, working with the translated texts of the Smritis with the classical commentaries and contemporary opinions. Moreover, it makes use of a doctrine-based legal analysis to identify ancient prescriptions to modern legal laws and constitution clauses. These entail citations of landmark court cases on property rights, judicial ethics, procedural fairness and equality between the genders.

Analysis in its core helps us in understanding the Brihaspati Smriti as one of the earliest manifestations of institutionalized legalism-- assignment of roles to judges (sabhyas), methods of settling dispute, and requirement of judicial impartiality. Its interest in credible evidence, perjury punishment and organization of the legal assembly are similar to the keystones of the modern legal process. It goes to the extent of predicting early versions of Alternative Dispute Resolution (ADR) in the way it categorizes conciliation and arbitration-based disputes.

In the meantime, it is seen in the Yajnavalkya Shruti as a move beyond strictly religious rules towards a more civilized system of legislation that acknowledges social facts; especially in the domain of the family and inheritance as well as the financial independence of women.

In contrast to the Manusmriti, which to a great extent denies women their freedom, Yajnavalkya provides legal knowledge that women could have properties. Its more rational division of the areas of law and the versatile nature of dharma leads to its high relevance in modern comparison.

Comparative analysis helps to bring out important similarities and differences:

Justice Orientation: Brihaspati is preoccupied with the court lawyer technique, Yajnavalkya is preoccupied with the law, with rights and obligations.

The Status of Women: Brihaspati says little or nothing; Yajnavalkya mentions property rights expressly.

Legal Procedure: Brihaspati is very detailed regarding stages of procedure and Yajnavalkya is rather concerned with substantive law.

Current Parallel: Brihaspati corresponds to CPC, and Evidence Act, and Yajnavalkya corresponds to Hindu Succession Law.

A serious contention that the paper presents is that a stratified perception of Indian legal history requires that the multiplicity of voices in Dharmashastra literary works be acknowledged. Neither of these can be narrowly characterized as religious law: Brihaspati and Yajnavalkya were the earliest Indian efforts at codifying the law, judicial ethics, and gendered legal thinking.

Related to its modern relevance, this research work criticizes the idea that Indian law is simply colonial in nature or simply modern in its form. This paper has a role to play in continuing discourses on Smriti involving plausible legal rules, as a result of becoming involved in Smriti with tangible legal doctrines.

De-colonisation of Indian legal education

The indigenous justice systems have procedural and ethical dimensions, which are recovering revering dharmic formulations against constitutional morality.

Moreover, the paper digests the hazards of blind imports of norms of ancient Law in modern secular law. Some of its values are universal whereas some are not compatible with values adopted in Articles 14, 15 and 21 of the Indian Constitution. Therefore, the conclusion suggests a discriminatory selective, critical and contextual integration of Indian Knowledge Systems particularly in the legal history, ethics, and comparative jurisprudence.

To recapitulate, the article provides an exclusively comparative reading of two traditional but jurisprudentially rich texts of Dharmashastra which have been left rather neglected. It encourages readers to move past well-worn binaries of ancient versus modern, sacred versus secular, and to think about how past legal wisdom can improve modern legal knowledge, albeit not in replica form, but with a view to scripting that law and contextualizing it into modern legal meaning.

Keywords: Dharmashastra Jurisprudence, vyavahara, stridhan and women's rights, decolonizing legal education.



From Courtyards to Cosmos: Assamese Ethnobotanical Continuity in an Urban Landscape of Assam, Northeast India

Daradi Goswami

Department of Botany, Cotton University, Guwahati

In the contemporary discourse of Indian Knowledge Systems (IKS), urban ethnobotany remains a relatively underexplored yet significant frontier. This study investigates the persistence and adaptive transformation of traditional ethnobotanical knowledge in Birubari, a dense residential locality in Guwahati, Assam. Contrary to the dominant assumption that urbanization erodes cultural and ecological heritage, findings from this study reveal a vibrant continuity of Bharatiya Lokvidya—indigenous, orally transmitted knowledge systems—through household plant practices that are interwoven with ritual, medicinal, nutritional, spatial, and seasonal dimensions of Assamese life.

The core aim of this research is to document, analyze, and contextualize the usage of twelve culturally significant plant species in urban households, particularly emphasizing their role in everyday practices that bridge health, heritage, and spirituality. The study addresses the following objectives: (a) ethnobotanical documentation of selected species with reference to their local, scientific, and English names, (b) mapping their ritual, medicinal, and symbolic roles, (c) understanding the intergenerational transmission of this knowledge in an urban Assamese setting, and (d) correlating traditional claims with phytochemical evidence to explore translational potential.

Methodologically, the research adopts a qualitative ethnobotanical approach. Fieldwork was conducted between March and May 2022 in Birubari (26.14°N, 91.76°E). Thirteen informants (9 women, 4 men) aged between 35 and 75 participated through in-depth interviews, field walks, and participatory observations. Botanical authentication was conducted using the *Flora of Assam* and standard online repositories, while phytochemical data were cross-verified through peer-reviewed literature.

Twelve species were documented and analyzed in detail. These include *Carica papaya*, *Musa paradisiaca*, *Thevetia peruviana*, *Saraca asoca*, *Aerides odorata*, *Clitoria ternatea*, *Ixora coccinea*, *Hibiscus rosa-sinensis*, *Capsicum annum*, *Tradescantia spathacea*, *Solanum americanum*, and *Talinum fruticosum*. Each plant was found to operate at multiple intersections: health (e.g., dengue

treatment with *papaya* leaf), ritual (e.g., *Hibiscus* as offering to Goddess Kali), seasonal-cultural (e.g., *Kopou ful* during Rongali Bihu), vastu and protective symbolism (*Capsicum* and *Tradescantia*), and food-medicine continuums (*Talinum fruticosum* and *Solanum*).

Seven critical themes emerged from the analysis:

1. **Multiplicity in Use and Household Healing Systems:**

Plants like *Carica papaya* and *Musa paradisiaca* exemplify multipurpose domestic use. Their healing roles in treating fever, detoxification, and digestive disorders are aligned with the Lokvidya concept of *Sarva-Rog-Nivarini* (universal remedy plants). These align with phytochemical findings (e.g., papain, potassium) validating their nutraceutical potential and relevance for primary health care.

2. **Sacrality and Shakti in Ethnobotany:**

Plants such as *Clitoria ternatea*, *Saraca asoca*, and *Hibiscus rosa-sinensis* have deep associations with feminine divinity and energy (*Shakti tattva*), used in worship of Durga and Kali. Their neuroprotective, anti-inflammatory, and uterine tonic properties reflect an intrinsic psychospiritual epistemology that blends symbolic power with therapeutic function.

3. **Temporal and Seasonal Synchronicity:**

Thevetia peruviana and *Aerides odorata* act as seasonal phenological markers, used in rituals during Rongali Bihu and ancestral worship. These linkages reflect *ritucharya*—the principle of seasonally informed conduct in traditional Indian medicine—and offer cues for biodiversity-informed cultural calendars.

4. **Spatial and Protective Functions in Urban Settings:**

Several species (e.g., *Tradescantia spathacea*, *Ixora coccinea*, *Capsicum annuum*) serve vastu or protective purposes in Assamese homes. Their placement at entry points as air purifiers or drishti nivaran (evil-eye protection) reflects a dynamic blend of ecological utility and metaphysical safeguarding. Phytochemical studies suggest antimicrobial, flavonoid-rich, and capsaicin-based bioactivities.

5. **Food-Medicine Nexus and Community Nutrition:**

Plants like *Solanum americanum* and *Talinum fruticosum* operate at the nexus of nourishment and healing. Used for liver detox and post-illness recovery, they embody the principle of *swasthya annapurna*—where food is medicine. Rich in iron, saponins, and antioxidants, these species merit inclusion in mid-day meal programs, anemia prevention, and urban nutrition schemes.

6. **Phytochemistry and Scientific Corroboration:**

The study reveals that folk uses often precede scientific discovery. For instance, *Clitoria ternatea*'s anthocyanins are now being studied for nootropic effects, while traditional Assamese usage already acknowledges its role as a calming tea. Even the toxic *Thevetia peruviana* is understood locally as “beautiful but dangerous,” suggesting a nuanced ecological literacy inherent in Lokvidya. Scientific validation through targeted biochemical studies can enhance the integration of this knowledge into IKS-informed health models.

7. **Urban Revitalization of Lokvidya:**

The research illustrates that urban Assamese households continue to embody fragments of ancient wisdom. While residents may no longer name their practices as Lokvidya, the planting of *Ixora* for luck or *Tradescantia* for vastu reflects a lived continuity. This offers a framework for *Nagarika Lokvidya Punaruddhar* (revival of urban folk science) through initiatives like rooftop ethnobotanical gardens, school herbal curricula, temple sanctuaries, and culturally sensitive signage in public parks.

Conclusion

This study challenges the dichotomy between tradition and modernity by foregrounding how Assamese urbanites, consciously or not, sustain traditional knowledge through plant-based practices. Far from being relics, these ethnobotanical engagements represent living epistemologies embedded in household rituals, seasonal rhythms, and communal health frameworks. The findings emphasize that Bharatiya Lokvidya is not only relevant but essential in shaping culturally attuned, ecologically sensitive urban futures.

The study calls for integrative policies that combine urban biodiversity conservation with cultural heritage preservation. It advocates for cross-sectoral

collaboration—between botanists, planners, educationists, and traditional knowledge holders—to institutionalize ethnobotanical knowledge in urban landscapes. Future research must prioritize phytopharmacological validation, intergenerational transmission studies, and expanded urban ethnobotanical surveys in other localities across Northeast India.

Keywords: Urban Ethnobotany, Assamese Lokvidya, Medicinal Plants, Ritual Ecology, Bharatiya Knowledge Systems, Northeast India, Traditional Healing.



India's Samudra Raj: Not Westphalian International Systems but Oceanic Societies

Hisham Eslam

Ph.D. Student, Bennett University

Dr. Saurabh Chandra

Associate Professor, Bennett University

This paper challenges Eurocentric Westphalian framework that renders invisible ancient Indian Ocean trade networks and oceanic cultures, politics, and ecologies. Building on the political significance of shifting from the paradigm of landmass, borders, states, and nations' imagery. We propose an alternative framework rooted in Indian cultural traditions and knowledge system, encapsulating social, cultural and ecological connections. This framework, which we conceptualize as Samudra Raj (Oceanic governance) draws historical legitimacy from pre-colonial networks (from 7th -15th centuries) that demonstrated multi-cultural connectivity –linking Persian, Arab Southeast Asian, East African and China through non-hierarchical relations based on mutual benefit rather than dominance. This oceanic approach facilitates a distinctly Indic framework for governance and politics. Samudra Raj represents a comprehensive alternative that gives space to address crises of governance and integration of diverse epistemologies from Indian perspectives. The Indian Knowledge systems inherently prompt such constructs that advocates Oceanic understanding of global dynamics. This paper reveals the complex interdependence among cultural, ecological, and political dimensions. These perspectives necessitate reevaluating existing frameworks by bringing oceans and oceanic communities into the analytical fold. Contemporary territoriality and state sovereignty neglect the richness of the oceanic spaces resulting in confusion of interdependence. Oceanic spaces have served imperialist policies in their global dominance. Therefore, this paper proposes oceanic governance principles derived from Indian knowledge systems, developing the concept of Samudra Raj to advocate for the implementation of networked sovereignty, cultural pluralism, ecological interdependence and fluid boundaries as alternatives to Westphalian state-centrism.

Keywords: Samudra Raj, Oceanic Societies, International System.



Itihasa and Preamble: Equality, Liberty and Beyond

Dr. Animesh Jha

Assistant Professor, Dharmashastra National Law University

Critiques of Indian law in general, and the Indian Constitution in particular, often converge on a common assertion. It is frequently argued that the Constitution lacks original Indian thought and is so deeply inspired by Western legal traditions that it becomes a borrowed document. This argument, however, originates from a problematic ignorance of ancient Indian jurisprudence. Unfortunately, for a significant part of our post-independence existence, the legal academia failed to decolonize jurisprudential thought and instead maintained a highly West-centric approach. It was widely accepted that the core of our Constitution, as reflected in its Preamble, is based on Western civilizational ideas. However, Bharat is now in the process of reclaiming its own history and overcoming the inferiority complex associated with its colonial past.

The Preamble of the Constitution is considered the soul of the document and the key to its understanding. It is often described as a mirror through which readers can glimpse the minds of the framers of the Constitution. The Preamble defines the character of the Bhartiya nation and sets forth its objectives. Yet, to date, there have been few serious attempts to understand the Indic character of the Preamble. Many scholars have suggested that the ideas of Equality, Liberty, and Fraternity, which are at the core of our Constitution, are of French origin and that these terms should be interpreted in that same context. This paper challenges such notions and argues that the ideas of Equality, Liberty, and Fraternity, as well as the Preamble and the entire Constitution as a document, have an Indic and Dharmic context and should be read, understood, and interpreted as such. This paper asserts that every term mentioned in the Preamble has been a part of Indian thought since time immemorial, and it supports this assertion by citing specific instances from our most popular *Itihasa* texts, the *Ramayana* and the *Mahabharata*.

The primary argument of this paper is that the ideas which form the crux of our constitutional thought are essentially Bhartiya in nature. Every term mentioned in the Constitution in general, and the Preamble in particular, has a Bhartiya context and should not be understood solely in its Western sense. In this paper, we trace the concepts of Equality, Liberty, Fraternity, Justice, and all the key notions in our Preamble through our *Itihasa*, especially the *Ramayana* and the *Mahabharata*.

The idea of Equality, which is one of the most fundamental concepts in our Constitution, is not the same as the Western, particularly Anglo-Saxon, idea of equality, which is often formal and defined only in the context of the state. Our idea

of equality can be understood through a simple reading of the first *Parva* of the *Mahakavya Mahabharata*, in which Maharaja *Shantanu* falls in love with the daughter of a fisherman after seeing her at the bank of the river Yamuna. Maharaja *Shantanu*, who was a Chakravarti, or King of all Kings, did not directly approach the girl, nor did he forcibly make her part of his harem. Instead, he approached her father and asked for her hand in marriage. As the story goes, the fisherman imposed several conditions on the Samrat for marrying his daughter. While this story is internalized by every Bhartiya, we often fail to ask ourselves a very important question. In what kind of legal system is a fisherman in a position to dictate terms to the king? What kind of Dharma makes the fisherman so equal to the king that he can refuse the marriage proposal from the king? The answer to this question is found in our idea of equality, which makes every person bound by their Dharma. Even a Samrat cannot dictate to a fisherman in a personal matter. This is the Indic version of the rule of law, which, in many respects, is more profound than that of any Western civilization.

The idea of Liberty is also often considered to be of Western origin. In the Western tradition, liberty is understood as empowering everyone by giving them freedom of choice, but that freedom is always restricted by the will of the sovereign. In contrast, our idea of liberty is rooted in the Bhagavad Gita. While a person can learn any number of life lessons from the Gita, the supreme message is one of liberty. On the battlefield of Kurukshetra, Shri Krishna gave the most valuable instructions to Arjuna. He also categorically stated that he himself is the ultimate divine being and proved so by showing his Virat Swaroop to Arjuna. Yet, at the end of this dialogue, Shri Krishna told Arjuna that although he had imparted all knowledge, Arjuna was free to act as he pleased. Shri Krishna gave Arjuna the choice to fight the battle instead of simply commanding him as his guru or as the supreme being. It is somewhat ironic that Western countries, many of which have histories of enforcing divine instructions through a few textbooks, claim to have introduced Indians to the concept of liberty. This paper presents multiple such instances to support this point.

Fraternity, too, is deeply embedded in Bhartiya Itihasa. Our idea of fraternity is different from the Western thought, which is often based on language, ethnicity, or sometimes religious identity. Our fraternity is based on Dharma. We owe our allegiance on the basis of Dharma, and even making contrary choices is considered acceptable in our school of thought. Examples of fraternity are found in both the Ramayana and the Mahabharata. In the Ramayana, the act of Vibhishana leaving his brother and joining the righteous cause of Shri Rama is considered an acceptable course of action. At the same time, the act of Kumbhakarna fighting for

his brother is seen as an act of devotion to his family and is also considered praiseworthy. Both these instances show that the Bhartiya idea of fraternity is more aligned with Dharma and less with narrow affiliations.

This paper further argues that the ideas of Secularism and Socialism can only be understood through the lens of Dharmashastras, as the Western constructs around these notions are alien to our civilizational values. The Indian idea of justice, for instance, is not merely about legal equality or retribution but is fundamentally about upholding Dharma and ensuring the welfare of all beings. Similarly, secularism in India is not about the exclusion of religion from public life but about equal respect for all faiths, a principle that is deeply rooted in our ancient traditions. Socialism, too, finds its roots in the Indian concept of Sarvodaya, or the welfare of all, as articulated by thinkers like Mahatma Gandhi and reflected in ancient texts.

By connecting students of law to our Dharmashastras through the most popular texts of the Ramayana and the Mahabharata, this paper seeks to foster a deeper understanding of the Indic foundations of our Constitution. It argues that the core principles enshrined in the Preamble—Equality, Liberty, Fraternity, Justice, Secularism, and Socialism—are not foreign imports but are deeply embedded in India's own knowledge systems. Recognizing and reclaiming these Indic roots is essential for a more authentic and decolonized understanding of the Indian Constitution, one that is true to the spirit of Bharat.

Keywords: Preamble, Indian Constitution, Itihasa, Dharmashastra, Ramayana, Mahabharata.



Cultural Glory of Ancient Indian Literature and Knowledge System

Samarth Sarthak

Student, Christ University, Bengaluru

India's or Bharat's ancient traditional knowledge system is distinct and offers a plethora of knowledge that is applicable to all the areas or aspects of lives. Ancient knowledge system of India has changed with time, and the chapters are now divided into different divisions. It has a very beautiful past. Analyzing nature and background of the knowledge, philosophy, and ideals pertaining to human welfare is therefore necessary. In the current era, people talk about the problems in terms of complexity and delay in the Indian justice system leading to escaping or no punishments to the offenders or the criminals. But, in the ancient Indian society, the concept of law and justice was associated with 'dharma'¹ or morality and maintaining a just and egalitarian society was considered to be the primary duties of the kings. The transfer of knowledge in the Indian system had two concepts critically, which can be named as Jnana and Ajnana which is referred as a concurrent with the Vedanta and Vyavahara that means the doctrine of spirituality in its monistic form and the everyday's behavioral framework respectively.² India has the longest epic of the world, Mahabharata³, and also Ramayana which is also equally popular not only in India but also all across the world. It also has a huge collection of Folk tales and stories such as the Panchtantra, Aesop's Fables, which have helped in connecting with its deep heartening culture and local populace.

The ancient Indian education model, embedded in the Gurukul system, emphasised holistic development, moral values and spiritual education, blending subjects similar as gospel, mathematics, drug and the trades. Education was particular, with a strong teacher- pupil relationship, commonly known as the 'guru-shishya parampara' and was not told by formal examinations or rigid structures.⁴ In discrepancy, if we see the ultramodern Indian education system, told by colonizer and global developments, introduced in India in the year 1715 named as the St. George's Anglo School and was characterised by institutionalised training with a focus on formal degrees and competitive government job examinations. There was

¹ Derrett, J. D. M. (1973). *Religion, law and the state in India*. Faber and Faber.

² Hiriyanna, M. (1993). *Outlines of Indian philosophy*. Motilal Banarsidass. (Original work published 1932)

³ Brockington (1998), India's *Mahabharata* is the longest epic in the world.

⁴ Altekar, A. S. (2009). *Education in ancient India* (2nd ed.). Gyan Publishing House.

a time when India was the epicenter of the global knowledge by the virtue of the global universities like the Nalanda, Vikramshila, Valabhi, Jagaddala etc. ⁵

During the colonial period, the Britishers tried their best to show and prove the Indian people as primitive, incapable of governing and administering themselves. In response, to this the Indian people by the surrounding wind of Nationalism tried to review and reinterpret their history. By the beginning of the 20th century, many Indians began feeling that to instill a sense of pride for India and started thinking about the Indian history in a way different manner. The then educated Indians such as Raja Ram Mohan Roy, Eshwarchand Vidyasagar, Swami Dayanand Saraswati etc started writing about glorious developments in ancient times when the Indian Civilization related developments in terms of writing, developing of the scripts, art and literature, science and technology, law and philosophy, religion, crafts and trade had flourished. ⁶As per their temperament, all these enlightened and beautification had declined with the passage of times by the commencement of various external powers who all had tried to destroy the Vedic and the Indian Civilization such as the Turks, Iranians, Mughals and the Britishers. ⁷

The former President of our country, Dr. Sarvapalli Radhakrishnan in his book, *The Hindu View of Life* emphasizes on the priority of the genuine understanding of Hinduism as a living tradition which is very relevant even in the Contemporary life. ⁸He argues that Hinduism offers a very broad and integrated vision of and for the reality that can help an individual to navigate the struggles and complex of the modern life. "The Hindu view of Life" is appreciated for its clarity, depth and insight and is widely regarded as a classic of Indian or the Bhartiya philosophy.

Today in the 21st century every Indian citizen is willing to establish glorified, efficient and developed India and make our country as the global leader or the 'Vishwa Guru' but unfortunately people are not aware of the fact that our nation always remained as a 'Vishwa Guru' or a world leader. We the Indians have taught the entire world the concept of tolerance and Universal acceptance in all the projects of our lives. The English and the other Foreign poets have described world as a market while the ancient Indian philosophers have always described the entire

⁵ Thapar, R. (2002). *The Penguin history of early India: From the origins to AD 1300*. Penguin Books.

⁶ Sharma, R. S. (2005). *India's ancient past*. Oxford University Press.

⁷ Nanda, B. R. (2002). *Makers of modern India*. Penguin Books.

⁸ Radhakrishnan, S. (1993). *The Hindu view of life*. HarperCollins India. (Original work published 1927)

world as a family because family is a place where love and affection is found⁹ but a marketplace which involves itself only in the terms of economic transactions. The concept of ‘Vasudhev Kutumbakam’ or the entire world as a family is very old in our country¹⁰ because in the 7th Century when the Parsi people were ill-treated and were made to be subject of violence in their own nation it was an Indian king named ‘Jadi Rana’ from Gujarat who gave them shelter, food, platform for trade and commerce.¹¹

The author in this paper throws light on the ancient Indian traditional knowledge system and the developments and the advancements made in the past which creates a mind mapping that the ancient learning system which were based on the Vedas were inclusive of yogic practices that is to calm one’s mind and improvements in learning, asanas, meditation and chanting of the mantras that had a lot of scientific values. The author by the virtue of this paper tries to give foundational information across subjects like philosophy, science, mathematics, astronomy, literature, arts and culture which were prevalent in the ancient Indian society.¹² For the scholars and knowledge seekers of the world like Fahien and Huen Tsang, who came from China to India to acquire knowledge, these Indian systems served as the reservoir and generously shared its knowledge in various fields. Fahiem in his book even wrote about India as “If there is heaven anywhere in the world then it is here only, here only, here only.”¹³ It saddens us to note that the youth of India flock to the West in pursuit of gaining and creating knowledge.

Keywords: Cultural Glory, Ancient Indian Literature, Knowledge System.



⁹ Ministry of Human Resource Development. (2020). *National education policy 2020*. Government of India. https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf

¹⁰ Zaehner, R. C. (1966). *The Bhagavad-Gītā: With a commentary based on the original sources*. Oxford University Press.

¹¹ Palsetia, J. S. (2001). *The Parsis of India: Preservation of identity in Bombay city*. Brill.

¹² Kak, S. (2001). *The idea of India: Ancient knowledge and the evolution of civilization*. Aryan Books International.

¹³ Faxian. (1886). *A record of the Buddhist countries* (J. Legge, Trans.). Clarendon Press. (Original work written ca. 5th century CE)

An Exploratory Study on the Status of Trees and Its Rationale in Indian Classical Thought

Dr. Shampa Dev

School of law, Christ University, Bangalore

Dr. Avishek Chakraborty

School of law, Christ University, Bangalore

Rituraj M Deka

School of law, Christ University, Bangalore

India's legal framework regards trees as essential to life. The environmental mandates of the Constitution where Article 48A (*State responsibility to protect the forests and the environment*) and Fundamental Duty 51A(g) (*duty of a citizen to protect natural heritage*) give substance to a public trust in nature. The right to life under Article 21 has been interpreted by courts to encompass a healthy environment, and judgments have emphasized that blanket cutting of trees infringes on life-rights. In a recent judgment, the Supreme Court chillingly declared that "*felling a large number of trees is worse than killing a human*", reflecting zero tolerance towards reckless deforestation. Laws also demonstrate this value: the Forest (Conservation) Act 1980 prohibits forest clearance without permission, and the Wildlife (Protection) Act 1972 (amended 2022) now safeguards plant species in Schedule VI – no one can "*willfully pick, uproot, damage... any plant*" there without a licence, with the penalty of up to seven years' imprisonment. Collectively, these decisions and provisions acknowledge that trees are life-supporting – oxygen suppliers, soil consolidators, climate moderators – and warrant robust protections. Yet under the present legal framework trees are "objects" of legal rights, not the subjects of law. In other words, trees require conservation or protection from felling as it is in the interest of the human world.

Addressing the above problem, contemporary jurisprudence, has put legal personality, into use as a new protection strategy. Recent judicial decisions has seen across the world has started recognising legal personality to rivers, forests, thereby granting rights. The Uttarakhand High Court, accorded personhood to the Ganga and Yamuna as living beings, citing Articles 48A and 51A(g) and even religious feeling. These initiatives, river-based though they were, have encouraged environmentalists to pose the question: if rivers can be considered persons, why not trees? The Hindu tradition itself does not demarcate rivers, trees, and divinity, making the question seem not so unreasonable. In practice, legal personhood gives a legal standing. It means the legal person can "*sue and be sued*" through guardians

appointed in that behalf. The grant of personality not only protects interests, it also grants rights making them directly enforceable.

Scholars point out that this new wave of judicial decisions recognising various elements of nature as legal persons, marks a shift, from an hitherto anthropocentric approach to an ecocentric approach. This is hailed by environmentalists who view this shift as a recognition of the value of nature for its own sake and not for the benefits that it is to humans. The “*ecocentric*” approach regards nature “in and of itself, as entitled to basic rights”. Personhood for nature brings “a new canon of law” whereby environmental entities have inherent claims. This also corresponds to India’s Directive Principles and increasing judicial activism regarding the environment, which approach ecological degradation as a constitutional injury to be redressed.

This research paper traces this shift in approach. It asserts that the new approach takes us back to ancient India’s cultural traditions. This paper traces these cultural traditions in the ancient Indian texts that echo this ecocentric approach.

Classical Hindu and indigenous philosophy sacredizes trees, frequently treating them as individuals. The Matsya Purana states memorably “दशहृदसमः पुत्रो दशपुत्रसमो द्रुमः” – “*one tree equals ten sons*”, an assessment that pre-empts contemporary scarcity. Contextually, the Puranic authors instruct that the elements of nature all merit reverence and respect. The Vedas also command reverence for trees and caution against unnecessary felling. Epic and Puranic works are filled with foliage imagery: the Bhagavata Purana welcomes trees as noble souls “*who never turn anyone away disappointed,*” giving shade and fruit to all. A verse refers to the blessings of a tree as “five mahāyajñas” – fuel, shade, shelter, birds’ nests, and medicine, that is bestowed liberally by nature. The Mahabharata and Padma Purana regard trees as being like sons: “to those who plant trees... there is no doubt that... man attains heaven”. In fact, the Lord Vishnu is reported to be dwelling in the holy peepul (Bodhi) tree, and banyan, neem, and other tree planting are considered fortunate for offspring. All these sources demonstrate a jurisprudence of ecology: trees are living agents of the cosmic order, rather than things. Kautilya’s Arthaśāstra went so far as to codify that damage to any branch of a tree is as punishable as wounding a person – literally amputating the criminal’s limbs. That is, damaging a tree was treated in law as damaging a human being, an early legal fiction bringing trees within the sphere of personhood.

Drawing on these ancient Indian cultural traditions, there is a compelling philosophical rationale for granting trees legal personhood. Salmond’s classic definition of a legal person – “any subject matter other than a human being to

which the law attributes personality” could readily encompass trees if the law chooses. Jurists have long debated whether “human-like traits” are required for rights-bearing status. Critics note that conventional personhood implies duties (a river cannot be sued for flooding, nor a tree for falling) and question the coherence of conferring “all or nothing” legal status on nature. But India’s jurisprudence is no stranger to legal fictions: corporations, deities, ships, even temples are persons without consciousness. By the same token, courts could fashion trees as guardians of ecological rights, represented in court by appointed stewards. This would not absurdly anthropomorphize trees but formally recognize their indispensable role. Philosophically, it shifts the focus from *what we take* from trees to *what we owe* them. The “*interest theory*” of rights suggests that those who bear duty (humans) may also be seen as trustees of nature’s interests; legal personhood gives voice to those interests.

The grant of juristic personality to trees would enshrine the moral continuity between India’s spiritual heritage and contemporary law. Trees have been part of legal culture for centuries: numerous rural cultures have regarded sacred groves as common property sacrilegious to violate; Indian law continues to protect groves and biodiversity-rich trees under tribal and forest rights acts even today. The law would be reflecting these local customs, making the tree’s “right to life” (not to mention its right to live) justiciable. This would be enforcing constitutional obligations – making Article 48A and 51A(g)’s calls a legally enforceable right for nature itself. Significantly, it would establish that trees are something more than resources: they would gain the status of independent holders of rights (with citizens or officials standing as guardians) in much the same way as corporations or temples. Actually, a tree-person might be, e.g., the designated beneficiary in conservation cases; guardians (e.g., community trusts or forest officers) would be constitutionally bound to safeguard it. The recent warning by the Supreme Court – that there must be “no mercy” for tree destruction – would thereby acquire teeth as a statement of right, rather than policy.

Indian environmental jurisprudence and tradition are already in concordant conversation on this subject. The contemporary state, by statute and by judgment, already rests precipitously upon the assumption that trees are sacred and life supporting. The ancient canon, with its fecund symbology of trees as gods, forebears, and cosmic pillars, is the normative ground upon which legal personhood might flourish. The acknowledgement of trees as legal persons would not be an imagination but a rational continuation of India’s legal and cultural ethos – so that the rights under nature’s favor granted by ancient dharma are reflected in modern law. As one conservation study observes, granting personhood to aspects of nature

“will entrust them with rights which can be enforceable under the law” (though that remark is made in a more general context). For India, however, where deference to the tree is enshrined in scripture and constitution both, juristic personality for trees could help fill in the anthropocentric gap in our law. It would be to treat trees officially as the living entities they’ve long been regarded to be deserving of legal protection in their own right, not just as commodities, and thus keeping the nation’s promise to its trees to the letter and in spirit.

Keywords: Ecocentric Law, Environmental Jurisprudence, Indian Classical Thought, Legal Personhood, rights to nature.



From *Othello* to *Omkaara*: Mythic Discourse and the Revival of Indian Epistemology in Modern Storytelling

Pratibha Tiwari

*Ph.D. Research Scholar, Amity Institute of English Studies and Research (AIESR),
Amity University, Noida*

Shantanu Ghosh

*Professor & Director, Amity Institute of English Studies and Research (AIESR),
Amity University, Noida*

Cultural systems and philosophies have been transmitted across generations through the powerful medium of storytelling. India, in particular, is renowned for preserving and passing down some of the world's oldest narratives through sacred texts, such as the *Vedas* and the *Puranas*. These stories are not merely a source of entertainment; they rather embody deep religious convictions and serve as guiding frameworks for understanding existence and attaining salvation in the face of ignorance, principles that are now recognized as part of what we term Indian Knowledge Systems (IKS). As S. Radhakrishnan observed, they are great literature of the country, and at the same time vehicle of the great systems of thought. The *puranas* contain the truth dressed up in myths and stories to suit the weak understanding of the majority. Mythology serves as a recurring motif in Indian storytelling, whether in ancient tales or modern interpretations. Mythology is not a false construct that clouds human understanding; it precedes philosophy, laying the foundational framework for deeper metaphysical inquiry. This paper engages with that inquiry through the lens of modern storytelling, examining Shakespeare's *Othello* and its Indian film adaptation, *Omkaara*, directed by Vishal Bhardwaj, with a focus on how the narrative employs mythic discourse and cultural symbolism to align with Indian aesthetic and philosophical sensibilities. While Shakespeare's *Othello* is primarily rooted in the theme of racial insecurity, Vishal Bhardwaj reimagines the narrative within the rural landscape of Uttar Pradesh, India, shifting the thematic emphasis toward love and emotional vulnerability. The 'cast' identity in *Omkaara* as 'Other' is highlighted early in the film, but this identity gradually fades as the narrative progresses and emphasises conflicts that are timeless and shared across all spectrums of human experience. These inner conflicts are deeply embedded in traditional storytelling, appearing not only in flawed human characters but also in divine figures, suggesting that struggle and moral ambiguity are universal truths. Such myths provide guiding moral values amidst the inner dilemmas of the human psyche. The paper employs a close textual analysis of the source text and its Indian cinematic adaptation by using a theoretical framework that is grounded in the Indian Knowledge System. Rooted in the rich traditions of

Vedic literature, including the Vedas and the Upanishads, the Indian Knowledge System (IKS) includes not only knowledge and science but also *Jeevan Darshan* (the philosophy of life). This framework is further enriched by Stella Kramrisch's seminal work *The Presence of Siva*, which allows for a symbolic interpretation of character arcs through mythic discourse. Omkara is examined as an archetype of Rudra/Shiva, Dolly as Sati, her father as Daksha, Indu as a manifestation of Kali's fierce compassion, and Langda as a figure paralleling Shakuni, the manipulative strategist from the *Mahabharata*. Drawing on A.K. Ramanujan's insights into Indian folktales and oral traditions, the study reflects on how recurring cultural motifs such as the suspicion of female fidelity and the endurance of love despite human flaws mirror deeper layers of Indian cultural consciousness. The spiritual dimensions are further deepened by engaging with Sri Aurobindo's vision of spirituality and psychic self, S. Radhakrishnan's interpretation of Indian philosophy as a spiritual and ethical guide, and Ananda Coomaraswamy's understanding of Indian art and culture as a symbolic, transcendental expression of truth. Together, these perspectives construct a nuanced lens through which the film *Omkara* can be read not merely as an imitation of Shakespeare's *Othello* but as a cultural, philosophical, and socio-political reinterpretation.

This paper explores the evolving worldview embedded in Indian myths through the cultural interpretation of universal themes such as love, lust, jealousy, and separation, highlighting their continued relevance in today's society. In contemporary Hindu practice, the Atharva Veda, despite being the last of the four Vedas often considered a common influence in everyday religious life. S. Radhakrishnan observes, the natural harmony of early Vedic life was challenged by a more fear-driven, ritualistic worldview. This transition signifies a movement in human consciousness, from reverence for the sacred to the creation of imagined demons born out of anxiety and moral uncertainty. The film *Omkara*, a contemporary adaptation, draws from this very sensibility, illustrating that the moral ambiguity and loss of dharmic clarity seen in today's society echo ancient transitions, suggesting a cyclical pattern in cultural consciousness. According to Coomaraswamy, the governing principle of Hindu ethics is *dharma* or vocation, one's rightful role in the cosmic and social order. The narrative of *Omkara* reflects a world marked by the rise of *adharma* (unrighteousness) and reimagines its resolution through the triumph of *Shakti*, the feminine force, who brings an end to evil. Unlike the original, the film often suspends the theme of infidelity to foreground the theme of love, not only as a phallic impulse, but as a sacred bond rooted in devotion and surrender, aligning with Indian sensibilities. This portrayal echoes the *bhakti* ethos that runs through Dolly's character, where love becomes an act of surrender rather than a physical desire. At the same time, *Omkara* functions as a cautionary tale, not just for its lovers but for the audience as well,

demonstrating how fear and anxiety can distort one's sense of dharma, giving rise to destructive desire and ultimately leading to ruin. Coomaraswamy asserts, "In consciousness alone, in love alone, the spirit learns the nature (*svabhava*) of his divine being." This love asserts the very 'I' in every human being, and the ego born from self-assertion ("I") gives birth to the non-ego, thereby creating duality. This duality arises through *tapas*, the energizing force that births both self and other. This tension between active Purusha and passive Prakriti (All creation, transformation, and dissolution arise from the dynamic interplay of these two forces) becomes the ground for evolution and suffering, where desire is the seed of the mind (*manaso retah*). Mythic discourse thus remains a powerful lens through which modern adaptations, like *Omkara*, can address timeless human dilemmas with renewed relevance. The paper advocates the Indian worldview, which suggests that transcendence is attainable only by overcoming desire and illusion. In a time when lovers increasingly lack spiritual connection with one another, this paper seeks to highlight how contemporary youth may be drifting toward superficial values, losing touch with deeper emotional and metaphysical truths. The enduring tension between materialism and spiritualism, lust and love, divine and demonic, has always shaped Indian narrative in terms of religion and philosophy. These binaries are not to be erased but balanced, reflecting the Indian ideal of oneness amid dualities. Through the lens of mythic discourse and its adaptation in modern narrative, the paper argues for a return to this inner equilibrium, where love is not possession but sacred surrender.

Keywords: Mythic Discourse, Storytelling Traditions, IKS, Indian Philosophy, Cross-Cultural Adaptation, Film and Literature, Dharma and Adharma



Women and Indian Knowledge System: The Unrecognized Contributions

Dhruv M Vasisth

Student, Christ University, Bangalore

Shristi Kumari

Student, Christ University, Bangalore

Indian knowledge system (IKS) is a long coming concept. As Gautam and Deekshith (2021) explained, IKS reflect “holistic, interconnected worldviews rooted in sustainability, harmony, and respect for nature and community”. It is the concept comprising India’s old and traditional knowledge gains in the field of medicine, science, education, economics, environment, culture, etc. From an era to another era, Indians have shared and passed on such knowledge banks via the means of spiritualism, ayurveda, books, speeches, etc. In contemporary times, knowledge is celebrated as a free-flowing river, whose flow is not obstructed by biases such as gender, religion, caste, etc. but the same was not the scenario in the ancients.

Ancient times did not recognize or take into consideration, the females of the society as a deserving candidature for entering this knowledge transaction system. This paper tries to enlighten the deep interconnection women had with the Indian knowledge system (IKS) and also highlights how various women contributed highly in the modern era’s knowledge bank. Women have from time to time made great efforts to achieve recognition for their work and to get out of the darkness of ignorance. There are innumerable accounts and considerations for the works done by the men of the society contrary to that of the women, who’s works were ignored, forgotten or suppressed by the patriarchy. The paper will try to elaborate on the conditions of women and their efforts in the ancient times and try to contrast it with the developments achieved by them in the present-day scenario.

Women of the ancient times were considered only as a domesticated being and were imposed with allowance to only certain things. They were considered suitable to perform only household chores and kept away from gaining actual education. In 1951, only 8.9% of Indian women were literate, but by 2011, this had increased to 65.5% (Office of the Registrar General & Census Commissioner, India, 2011). This fast-paced growth of women in the field of education reflected the urge women had to become a part of the Indian knowledge system. Men required professional titles after education to get recognitions such as doctor, teacher, etc. while women of the period passed on such knowledge through generations without getting any recognitions or titles. Every household, before seeing a doctor, received home

treatment via the women of the house such as the grandmother, mother, wife, etc. Without doing a course of culinary arts, women made the best tasting food and passed on such qualities to later generations. Women were always acting as farmer, doctor, dancer, painter, singer, chef, etc. without the respect and title which accompanies them.

This paper will also highlight some great Indian women who contributed highly in the Indian knowledge system or are recognition worthy but very few remember their names. Women of the 1800s and the 1900s where societal reforms were being brought in India, women were still emphasised to only be good wives, mother or daughters and not to become great scientists, lawyers, economists, reporters, etc. However, powerful and courageous women such as Savitribai Phule and Pandita Ramabai fought for the rights of women in the field of education. They believed that women shall read, write, think, question and argue for themselves but many times they failed in doing so as women had a pre-existent notion of their roles in the society.

The long led patriarchal society also felt the heat of women wanting to become part of the Indian knowledge system, a change to which they resisted. Revolutionary women like Savitribai faced many such resistances from the scholars, leaders and other prominent male profiles who were anti to the ideas of women becoming a part of the same system which were previously administered solely by the men of the society. With or without the support, women were already an unrecognized part of the system where they knew ways to do work which at times even accomplished men failed to do. The fight was and will always be for equal recognition of women's contributions in the society and to be treated equally.

Using various data and reports, the paper will try to highlight the developments women have made in various fields and reflect upon the current stature of women in the Indian knowledge system. Females took a very fast pace in various fields and professions even after facing hurdles in the past and continue to show great growths. Gender parity in school enrolment has reached encouraging levels, with more girls enrolling than boys in several states (Ministry of Education, 2023). Other fields such as the judiciary in India has also seen great charts for female representation, especially in the lower court levels. Even in the Union Public Service Commission (UPSC), recent top rank holders for the Indian Administrative Service exams have been women such as Tina Dabi and Shruti Sharma, hence breaking the societal stigma that only men can administer the society. It also highlights how women of the Indian knowledge system can ace the 2nd toughest exam of the world.

Though the present scenarios dwell some hope for the future of women in the Indian knowledge system, there are some consistent problems which will need more focus and determination to curb. One of such sectors is the Research and development (R&D) sector and the Science, Technology, Engineering, Mathematics (STEM) sector. Despite progress, women still represent only 14% of the R&D workforce in India (Department of Science & Technology, 2020). To improve the conditions several initiatives are needed to be taken and STEM needs to be made more accessible to the women of the society. These can only be done by proper making, monitoring and regulating of policies by the administration for encouraging women's rightful participation in the Indian knowledge system.

The paper concludes with suggestions for ensuring better participation of women and highlights some key problems such as safety of women which act as a key player in deciding women's freedom to learn. The hinderance caused by the evils of the society in the safety of women often act as resistance in women's will to become independent and a part of Indian knowledge system. The research uses doctrinal methodology to help understand how women have been a suppressed and unrecognized part of the IKS, how they are developing out to become an active part and how their future shall be as an active participant in the system.

Keywords: Indian Knowledge System, Patriarchy, Education, Gender, Women



Preserving Indigenous Medicinal Knowledge in India: An Analysis of Health Rights and Intellectual Property Challenges

Gargi Vashisht

*Research Scholar, The East Bengal University of Juridical Sciences,
Kolkata*

India is facing an urgent situation where a pressing matter of indigenous medicinal knowledge falls at the intersection of cultural heritage, health rights and intellectual property law. This study aims to delve into the philosophical and ethical dimensions of this issue, analysing the difficulties posed by contemporary intellectual property regimes and their effect on the rights and well-being of indigenous communities. From this vantage point, we can see that the indigenous medicinal knowledge is not simply a collection of technical or scientific resources, it is a living tradition that ultimately reflects the spiritual, cultural and ecological values held by such groups as indigenous peoples. It embodies a holistic approach to health and well-being that is inextricably linked to the natural environment and the social framework of communities. At the same time, with the advent of knowledge economies and globalization, knowledge is also being commodified and misappropriated in what could be a death knell for its custodians.

This research explores the relationship between intellectual property and indigenous knowledge by closely analysing the philosophical underpinnings of intellectual property law. Intellectual property law is based on Western ideas of individualism, exclusivity, and commodification. This provides us with exclusive rights as the inventor/creator and thus allows to turn knowledge into a saleable resource and encourages innovation. But such a paradigm fundamentally contradicts the ethos of indigenous knowledge systems, which are collective, evolving and context dependent. Unlike Western scientific methods, Indigenous knowledge is not owned by individuals but is collectively held by communities and transmitted through generations as a shared heritage. It is ingrained in the cultural and spiritual life of communities and is usually inextricable from the land, ecosystems and biodiversity that support it. Such tension between the paradigm of IPR, which is individualistic and profit-driven, and the paradigm of indigenous knowledge systems, which is custodial and collective, is thought provoking not only theoretically but also ethnically. What does it mean to “own” knowledge, and who gets to determine how knowledge is used and shared? How can legal systems acknowledge and honour the cultural and spiritual teachings of indigenous knowledge that may not fit into the categories and classifications found in Western science and law? And how can the rights of indigenous communities to maintain

and control their knowledge and to be able to benefit from it be protected in a world of knowledge that becomes more and more commodified and privatized?

In response to the above questions, this research adopts a doctrinal method interspersed with philosophical inquiry to examine whether the existing legal frameworks in India including the Patent Act, 1970 and the Biological Diversity Act, 2002 are adequate enough to protect the indigenous medicinal knowledge. Even though these laws are all steps towards recognition and protection of Traditional Knowledge, they are still short on practical coverage of the reality regarding the issues of biopiracy and biological misappropriation. The Patent Act, for instance, allows for traditional knowledge to be excluded from patentability; however, it fails to provide a robust framework for assessing such knowledge or for protecting the indigenous rights to use that knowledge. The Biological Diversity Act aims at regulating access to biological resources and associated traditional knowledge among other things, yet the implementing mechanisms of the act suffer from bureaucratic red tape and a lack of local awareness. In addition, the study looks at how international treaties like the Trade-Related Aspects of Intellectual Property Rights (TRIPS) affect the protection of traditional knowledge. The Agreement on Trade-related Aspects of Intellectual Property Rights (TRIPS) has been accused of prioritizing Western knowledge of science over traditional schools of knowledge and not protecting traditional knowledge sufficiently. Instead, the focus on patents and other forms of exclusive rights in the agreement has not created a global knowledge economy but rather warped the value of knowledge by treating indigenous knowledge systems subserviently or degradingly. These tensions lead back to questions of epistemic justice and how best to govern knowledge in practice.

This research suggests alternative legal mechanisms and policy reforms that reflect the values and realities of indigenous communities by drawing insights from the fields of legal theory, indigenous perspectives, and philosophical discourses on justice and equity. *Sui generis* mechanisms are one of them, designed specifically for the protection and preservation of indigenous knowledge, taking into account its unique features, collective ownership and control. This can include establishing Traditional Knowledge databases and registration of Traditional Knowledge holders, including community-based protocols for access and benefit-sharing. In terms of contextualised legal constructions, another important reform would be the inclusion of indigenous cosmovisions defining knowledge as a common heritage rather than a commodity.

The study also concerns the mechanisms for equitable sharing of benefits which should consider the contributions made by indigenous knowledge holders and guarantee that they receive appropriate compensation. This may involve the creation of trust funds, payment of royalties, and the promotion of community-led efforts to preserve and promote traditional knowledge. Moreover, the study emphasises the need for a paradigm shift in the way knowledge is understood and valued, urging us to move away from the dominant narratives of progress and development that prioritize global, scientific knowledge while eclipsing indigenous knowledges. It argues instead for a more inclusive, sustainable approach to governance of knowledge that respects the diversity of knowledge systems and supports the wellbeing of all.

Ultimately, this analysis offers a small step in the much broader philosophical and scholarly engagement on law, culture, and ecology. It critiques the hegemonic frameworks of intellectual property law and advocates for a remaking of legal architectures that are fair, pluralistic, and just. Grounded in the context of rapid global health declines among indigenous populations, this research highlights its critical role in both cultural survivals, and health rights, further framing the preservation of indigenous medicinal knowledge as imperative not just for the sake of legal or policy concerns, but rather as a matter of right and ethical concern for the future of a sustainable world. Such findings have significant implications for policy makers, legal scholars, and indigenous communities, providing a detailed and nuanced view of strategic and tactical elements of traditional knowledge protection.

Keywords: Indigenous Medicinal Knowledge, Intellectual Property Rights (IPR), Biopiracy, Benefit-Sharing



Decoding Justice in Tradition: Legal Pluralism through the Lens of Indian Knowledge Systems

Khushbu Maheshwari

Ph.D. Scholar, Bennett University

Devendra Singh Tomar

Practicing Advocate, High Court of Madhya Pradesh Gwalior

The Current legal architecture of Indian law is often seen as a creation of two main things, colonial intervention and constitutional development. But this is only single ingredient of the representation. Under the scaffolding of formal courts and codified statutes lies a much big jurisprudence embedded structure which holds India's own culture, history which preserved through its Knowledge Systems. These original legal customs which expressed through religious texts (used in bhagwad geeta, mahabarat, ramamyana and etc), oral customs, and localized intercession processes, offer a textured view of justice rooted in ethics, context, and community.

Looking for walk around the pluralistic nature of law in India through the lens of Indian Knowledge Systems. It argues that legal pluralism in India isn't an incongruity it's the standard. From ancient legal discourse like Yajnavalkya Smriti, Kautilya Arthashastra and too muh in news as of now Manusmriti, to regional tribal practices and community led courts, this have the resource of Indian society has long operated on overlapping systems of justice. These method of operation emphasized balance, duty, and social consistency, repeatedly prioritizing resolution over vengeance. Far from being superseded, many of these traditions still function above all in rural and tribal society highlighting the determination of living legal facts.

The first section of the paper situates Indian Knowledge Systems as a rational and multifarious legal ecological unit. Drawing on classical schools of thought like Mimamsa or Nyaya, we here try to examine how jurisprudential interpretation in early India was never inaccessible from life. Law was witness as an ethical energy dharma not just a regulatory mechanism. Through textual scrutiny, it is shown how legal instruction was interwoven with philosophy, governance, and pedagogy, with behavior being shaped rather than transgression merely punished.

In the second section, attention is shifted to customary law and tribal justice systems, which are seen to remain resilient across several regions of India. Instances such as dispute resolution by Nagaland's tribal councils, Gond panchayats in Chhattisgarh, and women-led courts in rural Rajasthan are cited. Operating independently of formal state mechanisms, these institutions are

characterized by their prioritization of social restoration, reverence for elders, and alignment with local cultural norms. Though frequently labeled as ‘extra-legal’ or informal, they are argued to deliver justice that is more accessible and responsive to local communities.

However, this coexistence has not been picture perfect. The colonial codification of law and its postcolonial extension undermined indigenous systems by creating a single, centralized legal authority. Modern Indian law shaped heavily by a British common law carries on marginalizing or criminalizing non state justice method. Here we try to highlights this tension by showing how knowledge based systems have been debarred from policymaking education and legal discussion regardless of their chronological depth and ongoing weight.

The third section examines legal pluralism through a constitutional lens. Articles 13, 29, and 371 recognize the cultural and legal autonomy of different groups yet practical engagement with knowledge system in the courts remains nominal. This study argues for a balanced framework in a way that one side that be acquainted with the legality of indigenous systems while make sure align with current constitutional values like equality non discrimination base upon gender and gender justice. For illustration, “khap panchayats” have come under the inquiry for several judgment announcemnt which have infused by patriarchy; other community courts have shown progressive impending when led by women or youth groups.

A key contribution of this paper is its forward looking proposal for legal reform. So instead of calling it as return to the past, this analysis advocate for a hybrid approach jurisprudence with conscious synthesis of state law and knowledge system. This involves core curriculum reform in legal education by including Indian Knowledge Systems as a part of syllabus which include comparative studies, the establishment of legal clinics rooted in customary law, and structured collaboration between formal courts and community justice systems. Such assimilation would make the legal system more ethnically reasoned, reachable, and grounded in be in this world reality.

Ultimately, this paper invites legal scholars, policymakers and Law Universities as well as historical scholars to revisit not as an archival curiosity, but as a vibrant and adjustable pool of legal thinking. Repossess this way of life can enrich India’s legal imagination, restore continuity with its cultural heritage and propose a context sensitive models for justice delivery in a diverse society.

Keywords: Indian Knowledge Systems, Legal Pluralism, Customary Law, Indigenous Jurisprudence, Justice Delivery Mechanisms



The Voice of Śakuntalā : A Comparative Study of the *Mahābhārata* and the *Abhijñānaśākuntalam*

Aishani Shrivastava

Research Scholar, Centre for Historical Studies,
Jawaharlal Nehru University

Myths are the bedrock of any society or civilisation, and serve important functions. Mircea Eliade's work on myth stands as the foundational study for any scholar, and he emphasises the fact that myths are regarded as characteristic features of primitive society. In contrast, the mythological traditions of the Near East and of India have been sedulously reinterpreted and elaborated by their theologians and ritualists.¹⁴ They therefore abandon their primitive functions, and become universal. The universalisation of myth allows us to expand the utility of the myth as a tool – it becomes not just a description or an understanding of objective reality, but transforms into an entity that is symbolic of the myriad of human experiences that a society lives and encounters. Moreover, it serves an added purpose of communicating ideals intrinsic to the social group within which it emerges. Its function includes not only making sense of their world for a people, but enshrining and transmitting community and ultimately civilisational paragons – a seminal aspect of identity formation for any demographic group.¹⁵

The myth that I wish to investigate and analyse in this paper is that of Śakuntalā and Duṣyanta. Their story, or rather, tragic romance that is known to the world is both renowned and famous. Śakuntalā has been popularised as the epitome of Indian femininity and womanhood, yet what complexity that is hidden away from the eyes of the populace is that this is the Śakuntalā of Kālidāsa – the protagonist of his celebrated *nāṭaka*, *Abhijñānaśākuntalam*. The *other* Śakuntalā, that of the *Mahābhārata* however, comes off as a very different character when seen in contrast with that of Kālidāsa. While the basic outline of the two versions of presumably the same myth remains the same, major differences are also visible. Comparisons of these two different women, or two variants/versions of one character have been done before, particularly from the prism of gender. That she is a woman introduces the dimension of gender, and it is striking that her representation as a woman alters radically over the centuries.¹⁶ The Śakuntalā of

¹⁴ Mircea Eliade, *Myth and Reality*, (New York : Harper and Row Publishers, 1963), 4.

¹⁵ Shonaleeka Kaul, "Reclaiming Myth, Emplacing History" *Myths and Places : New Perspectives in Indian Cultural Geography*, (New Delhi : Routledge, 2023), 4.

¹⁶ Romila Thapar, *Sakuntala : Texts, Readings, Histories* (New York : Columbia University Press, 1999), 7.

Kālidāsa is a victim of a curse, and that of the *Mahābhārata* is a victim of injustice. Gender and gender relations therefore have generally formed the fulcrum of most historical investigations of the two versions of the myth. Yet, it is important to be cognizant of the fact that while Śakuntalā is a woman, she is not *only* a woman, and this can be gleaned by the way her character has been depicted in the *Mahābhārata*.

The attempt of my paper is therefore to shift the focus from gender, not because it is a facet that should not be at the centre of historical inquiry, but because there is another facet that I feel is also relevant, especially when we look at the two Śakuntalās, and the two Duṣyantās. I aim to read the myth in a political sense, where a relationship between king and subject will be examined. The main section of the myth that will be looked at is the remembering or the recognition of Śakuntalā by Duṣyanta – and this is also what the title of the Sanskrit *nāṭaka* by Kālidāsa *Abhijñānaśakuntalam* translates to. The Śakuntalā and the Duṣyanta of Kālidāsa have a much more tragic and mystical story, that strips Śakuntalā off her agency, not just as a woman, as has been worked on by scholars, but also as a subject. In contrast, the Śakuntalā of the *Mahābhārata* engages in a direct discussion with her husband and king, bringing to the fore her embodiment of various roles – that of a wife, a mother, and also, a subject. While the dialogue is largely seen as a discourse between a husband and wife, what is often overlooked is that it is also a dialogue between a subject and her king, wherein the demand is not just about recognition of her rightful status, and more importantly, that of her son, but also about justice. Much like the husband's injustice, the *Mahābhārata* I feel, also calls into question the *king's* injustice, and therefore, this exchange has potential when looked at from a political lens.

In conclusion, the myth and the adaptation that I will be looking at in my work will be the *Mahābhārata's* story of Śakuntalā, as portrayed in the *Ādi Parva*, and the *Abhijñānaśakuntalam* of Kālidāsa. The latter version is the more prevalent one, which therefore will make for an interesting study, as people will get acquainted with a starkly different version of a beloved character. The translations that will be used for the purpose of this paper are those by J.A.B. van Buitenen for the *Ādi Parva* of the *Mahābhārata*, and the translation by Somadeva Vasudeva, helmed by the Clay Sanskrit Library for the *nāṭaka* by Kālidāsa. By looking at the question of king – subject relations rather than gender relations via this myth, I wish to emphasise how one story can have layers upon layers of historical material, waiting to be uncovered, only if the historian is willing to ask different questions, and engage with his or her sources accordingly.

Keywords : Śakuntalā, Kālidāsa, Mahābhārata, kingship, gender



Indian Knowledge System as Social Capital: A sociological study of tradition and transformation

Abhinav Kumar Mishra

Assistant professor, Christ (deemed to be university)

Sonal Bajpai

M.A. in Sociology, University of Lucknow

Abstract:

The Indian Knowledge System (IKS) is not merely a relic of the past; it is a living and evolving repository of social capital that has historically shaped the everyday life, institutions, and cultural ethos of Indian society. From oral traditions to classical texts, from temple architecture to folk medicine, the IKS reflects a holistic vision of knowledge—intertwined with spirituality, nature, practicality, and community well-being.

This paper critically examines IKS through the sociological lens of social capital, focusing on its embeddedness in shared values, cooperative networks, and indigenous institutions. Traditional village life in India was sustained by systems of mutual trust, knowledge-sharing, and community-based learning. The gurukul system promoted experiential and value-based education, emphasizing discipline, ethics, and self-inquiry. Temples, apart from being spiritual centers, functioned as hubs of scientific, architectural, and astronomical innovation—evident in marvels like Rani ki Vav in Gujarat and the Kailasa Temple at Ellora. These structures are not only symbols of devotion but also archives of indigenous knowledge in hydrology, engineering, and geometry.

Centres of learning such as Nalanda and Takshashila embodied India's ancient tradition of multidisciplinary education, attracting scholars across Asia and offering courses in logic, Ayurveda, linguistics, and statecraft. Thinkers like Swami Dayananda Saraswati and Rabindranath Tagore advocated for culturally rooted yet rational education, while Mahatma Gandhi and Dr. B.R. Ambedkar underscored the role of education in social justice, dignity of labour, and upliftment of the marginalized.

In contemporary India, the disconnect between formal education and real-life applicability often undermines the value of traditional knowledge. The National Education Policy (NEP) 2020 presents a paradigm shift—aiming to restore the experiential, inclusive, and critical elements of Indian pedagogy. The integration of vocational training, regional languages, and ethical learning aligns with the core

ideals of IKS, offering an opportunity to rebuild a system that is both rooted and future-ready.

This paper argues that a revival of IKS in mainstream education can redefine India's intellectual selfhood, enhancing cultural confidence and promoting social cohesion. It explores how IKS, when seen as social capital, can contribute to sustainable development, educational reform, and national identity. In doing so, it reaffirms India's potential to reclaim its ancient role as a Vishwaguru—not through nostalgia, but through the transformative power of indigenous wisdom adapted to contemporary needs.

Keywords: Indian Knowledge System, Social Capital, Gurukul Education, NEP 2020, Cultural Heritage



मध्यकालीन भारत का भक्ति साहित्य

प्रो.उल्फत मुखीबोवा

ई-माइल: ulfatmuhib8@mail.ru

मोबाइल नंबर: +998 94 644 30 37

ताशकंद राजकीय प्राच्य विद्या विश्वविद्यालय में बहुत सालों से भारतीय साहित्य पढ़ाती हूँ। स्नातक कार्यक्रम में, हम वेदों से लेकर 21वीं सदी के साहित्य तक का इतिहास तीन साल तक पढ़ाते हैं। भारतीय साहित्य का अध्ययन करते हुए, मेरी रुचि मध्यकालीन भक्ति साहित्य में हुई।

इसीलिए मैंने अपने शोध के लिए भक्ति साहित्य को चुना। भक्ति साहित्य एक अत्यंत समृद्ध साहित्यिक विरासत है। इसका अध्ययन आसान नहीं है, क्योंकि मध्यकाल की भाषा आधुनिक हिंदी से भिन्न थी।

उस समय ब्रज, अवधी और कई अन्य भाषाओं में साहित्य का सृजन होता था। इसलिए जिस भक्ति साहित्य में मेरी रुचि थी, वह भी ब्रज में ही रचा गया था। मैंने अपने शोध कार्य के लिये ब्रज भाषा का पहला गद्य माननेवाली रचना "चौरासी वैष्णव की वार्ता" को लिया।

बेशक, इस पुस्तक को समझना और अनुवाद करना बड़ा कठिन था, क्योंकि यह कृति हिंदू धर्म के सिद्धांतों और भारतीय राष्ट्रीय मूल्यों से संबंधित थी और उस समय की ब्रज भाषा में लिखी गयी थी।

इसलिए, अपने देश में रहते हुए इस वैज्ञानिक कार्य को करना लगभग असंभव था। यदि इसका अध्ययन भारत में भारतीयों के बीच, उस क्षेत्र में नहीं किया जाता जहाँ भक्ति साहित्य विकसित हुआ है।

"चौरासी वैष्णव की वार्ता" पर शोध कार्य लिखने के लिये मुझे भारत, भक्ति साहित्य का मुख्य केंद्र ब्रज भूमि, यानि आगरा भेजा गया। मैं पाँच महीने आगरा विश्वविद्यालय में रही। आगरा विश्वविद्यालय में मैंने भक्ति साहित्य पर बहुत सारी पुस्तकें, शोध-कार्यों को पढ़ा।

भक्ति में कृष्णभक्ति साहित्य मेरा मुख्य विषय था। इसलिए मैंने अष्टछाप कवियों की रचनाओं का, महाभारत का अध्ययन किया। "चौरासी वैष्णव की वार्ता" नामक कृति के माध्यम से मैंने भक्ति साहित्य के आंतरिक जगत, मध्यकालीन हिंदूओं का जीवन शैली, महाभारत और भक्ति के बीच के संबंध का अध्ययन किया। महाभारत की घटनाओं के माध्यम से भारतीय समाज में प्रचलित विभिन्न रीतिरिवाजों और त्योहारों का अवलोकन किया है। आगरा में पुष्टिमार्गीय वैष्णव लोगों का एक संगठन था, वे हमेशा आपस में मिलकर कृष्णलीलाओं पर वाद विवाद करते, तरह तरह के उत्सव मनाते थे। इनके साथ होनेवाले हर बैठक में मुझे भी आमंत्रित करते थे और वहाँ मुझे भक्ति के मूल आधार पर जानकारियाँ मिलती रहीं। इन वैष्णव लोगों के साथ मुझे ब्रजभूमि के मथुरा, वृंदावन, गोकुल, बरसाना, कामा जैसे मुख्य क्षेत्रों को देखने का सुअवसर मिला, साथ साथ कृष्ण भक्तों के मुख्य मंदिरों को भी देखने का बहुत ही अच्छी सुविधा मिली।

मैंने एक बड़ी डायरी लेके हर नई बातों को उस में लिखती रही। भक्ति साहित्य के अध्ययन में मैंने लिये ऐसे धार्मिक और दार्शनिक मतलब के शब्द मिलते थे - जैसे श्रीनगारलीला, रातलीला, दिनलीला, बाललीला, चौरासी लाख योनि, कर्म, योग, परलोक, पुष्टि, दो सौ बावन, अद्वैत, द्वैत, विलीन होना, तीलक, मकखनचोर, ग्वाला, कंहैय्या, गोपी, अष्टछाप, मंगला, श्रींगार, राज भोग, उड्डापन, संध्य, कीर्तन सेवा, प्रहर, बाललीला आदि। ये सारे शब्द मुझे हिन्दुओं को, भक्ति को और मध्यकाल के लोगों के विचारधारा के साथ साथ महाभारत की घटनाओं को समझने में भी काफ़ी बड़ी मदद दी।

मध्यकालीन हिंदी साहित्य के पाठ्यक्रम (syllabus) के अनुसार हम बी.ए. के विद्यार्थियों को भक्ति साहित्य के सगुण भक्ति में सूरदास और तुलसीदास, निर्गुण भक्तिमें कबीर को पढ़ाते हैं। भक्ति पर मेरे दूसरे शोध कार्य में मुझे भक्ति साहित्य में ऐसे नये कवियों के नाम मिले जो भक्ति में बिलकुल नये पथ अपनाये थे और उनके भक्ति का रास्ता इतिहास में विशेष नाम से पहचाना जाता है। ये हैं “दादु पंथी” के नाम से दादू दयाल जी, “गुरुभक्ति” के नाम से रज्जब जी, “मानवता की सेवा” के नाम से मलूकदास जी, “एकला चलो” या “निज आनंद” के नाम से आनंदधन जी, “ज्योति के साधक” के नाम से रामलिंगम स्वामी जी जिनका कृतित्व का अध्ययन करके मेरे लिये भक्ति साहित्य का बिलकुल नया पृष्ठ सामने आया।



ABOUT THE EDITORS



Prof. (Dr.) PRADEEP KULSHRESHTHA, Dean of Bennett School of Law is a distinguished academician with over 30 years of expertise in legal education, research, and advisory services. He holds an Honorary Doctorate (Law) from National American University, USA, and is a UP Government merit scholar. He has authored 15 books, 35 research papers, and guided three PhD scholars. His academic interests include Constitutional Law, Criminal Justice, Human Rights, Tort Law, Consumer Protection, Labour Laws, and Clinical Legal Education.



Dr. SUDHA JHA PATHAK an Associate Professor of History School of Law, Bennett University. She earned her Ph.D. from M.S. University, Vadodara. During her doctoral research was awarded the Junior Research Fellowship (JRF) by the Indian Council of Historical Research (ICHR). Dr. Sudha Jha Pathak has contributed as faculty at esteemed institutions like Elphinstone College and H.R. College of Commerce & Economics in Mumbai, followed by over five years of teaching experience at Amity Law School, Delhi.



Dr. SUMAN LUHACH, is an Associate Professor of English at School of Law, Bennett University. She has more than 13 years of experience in teaching and research. She completed her Ph.D. from BITS Pilani, Pilani Campus in Online Collaborative language Learning with a focus on Writing Skills of Students in Higher Education. She possesses a profound enthusiasm for delving into unconventional methods that empower students to interact with literary and legal texts. Through this engagement, she facilitates critical examinations of various facets including cultures, politics, societies, policies, and identities.

₹395/-