

Relevance Of Indian Epistemological Traditions in Reshaping the Modern Education System

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Abstract:

In light of the recent educational policy in India, interest in Indian Knowledge Systems (IKS) has been revived. However, the mere policy recognition does not suffice in explaining how philosophical ideas ought to find their way into contemporary classrooms. This study focuses on whether selected Indian epistemological traditions can contribute to a system of education which is reflective, dialogic, ethically attentive and learner centred. Through qualitative document analysis, it uses scholarship on Nyāya, Vedānta, Sāṃkhya-Yoga, Buddhism and Jainism along with the National Educational Policy 2020, National Curriculum Framework for School Education 2023, and relevant literature on education. The analysis points to the recurrent availability of four varieties of educational resource disciplined inquiry into the grounds of knowledge; the understanding that different types of claim need different kinds of justification; learning through dialogue, experience and reflection; and a close relationship between knowledge, conduct and responsibility. Classroom debate, comparative reasoning, reflective practice, interdisciplinary project and assessment, which values explanation as well as recall. Nonetheless, precautions are necessary for their utilization. Indian traditions are internally diverse and should not be presented as a singular creed. Historical systems must not be romanticized or de-linked from questions of caste, gender, access and power. Empirical claims of a traditional source must remain open to contemporary norms of evidence. Hence, the paper argues for critical integration, and not restoration or symbolic inclusion. It suggests a phased framework utilizing curriculum mapping, teacher training, offer small-scale trials, include review and evidence-based evaluation. When Indian epistemological traditions are taught comparatively, translated into age-appropriate pedagogies and placed in conversation with contemporary knowledge rather than as substitutes for it, they can enrich modern education.

Keywords: Indian epistemology; Indian Knowledge Systems; pramāṇa; dialogic pedagogy; holistic education; N E P 2020

Introduction

Discussions around education reform in India are periodically staged in terms of a simple opposition – a traditional past considered holistic and indigenous, is contrasted against a modern system that is fragmented, examination-driven and Western in orientation. While this contrast highlights real concerns, it is too blunt to justify serious curriculum reform. Through colonial administrative practices, constitutional commitments, local cultures of teaching, mass participation, global scientific knowledge and the demand for employment; all these have together shaped contemporary Indian education. This has a weak point for which we cannot easily find an intellectual source. The more pressing issues are institutional: high-stakes examinations; compartmentalization of subjects; limited time for discussion; unequal access to facilities; and a reward for reproduction of information, rather than the quality of a learner's reasoning. (Haragopal, 2020; Mishra & Aithal, 2023).

Indian traditions are mapped into one single "Indian method." Nyāya provided a detailed account of warranted cognition and procedures for debate; different Vedānta schools consider consciousness, selfhood, language, and liberation; Buddhist philosophers studied perception, inference, impermanence, and the construction of the self; Jain thinkers developed perspectival accounts of judgement; and Sāṃkhya-Yoga associated discrimination, attention, and a disciplined practice. The schools also disagreed, sometimes profoundly. The history of argument says a lot about their value. You can achieve intellectual inheritance through inquiries, comparisons, and reasoned disagreement as opposed to mindless veneration. (Ganeri, 2001; Matilal, 1986; Mohanty, 2000).

The term *pramāṇa*, often listed as reliable means or source of knowledge is relevant with special reference. Different traditions accept different lists of *pramāṇas*. Most classical Nyāya accepts as means to knowledge perception, inference, comparison, and reliable testimony, while others accept fewer, or more means. The disagreement suggests an interesting educational question: what evidence constitutes an appropriate one for a certain claim? One question may need a direct observation; another an inference; a third trustworthy testimony; and a fourth a critical comparison across multiple sources. It is useful to identify which documents are likely to accurately represent the speaker, as they seek to influence the audience's views and beliefs.

The basic purpose of National Education Policy (NEP) 2020 is holistic, Multidisciplinary, rooted in the Indian culture, Value Based, exploratory and experiential learning. The curriculum level has been developed for school education and national curriculum framework (NCF-SE) 2023 for developing many of these commitments (Ministry of Education Government of India, 2020; NCERT, 2023). The main teaching issue has not been resolved, but the documents allow space for IKS policy. When inclusion is mere window dressing, an isolated fact or celebratory reference as well as the decontextualized terms in Sanskrit. When one tradition is portrayed as the true voice of a society that has been historically various, it may also become exclusionary. On the other hand, a reluctant dismissal of Indian intellectual traditions would result in denying learners a significant slice of their philosophical legacy.

This paper deals with the tension. The paper asks how a few selected Indian epistemological ideas may be translated into curriculum, pedagogy and assessment in contemporary times while being pluralistic, scientifically valid and constitutionally inclusive. Its contribution does not propose either to replace modern disciplinary knowledge or to recreate a historical institution. Rather, it develops a critical framework where Indian philosophy can enter into conversation with constructivist, experiential and humanistic approaches to education. We are aiming for an approach to learning that is rooted in context but open in its intellectual structure.

Review of Literature

Scholarship on classical Indian philosophy shows that questions of knowledge were pursued through sophisticated, competing theories of perception, inference, testimony, error, language, and selfhood. The analytical profundity of Indian writings on perception has been demonstrated by Matilal (1986) while Ganeri (2001) underscores the reason-giving and public character of philosophical argument. According to Mohanty (2000), the austere debates straddled the major schools but were not reduced to any one spiritual outlook. Modern sources on Buddhism and Jainism show that something like reflection, experience and ethical transformation are built into distinctive philosophical systems, not a generic doctrine of “ancient wisdom” (Long, 2009; Siderits, 2021). This work must do the necessary work of counteracting educational writing that thinks of IKS as homogeneous.

Recent educational literature in India has focused more on policy and practice. The values in Indian education from previous times and aspirations of NEP 2020 are related by Patil and Patil (2023). Mishra and Aithal (2023) describe the features of ancient educational institutions and their contemporary relevance. According to Bhattacharyya (2024), there is a seminar volume that is permissible, it applies Indian philosophy to education so on and so forth educational vision and so on. Dutta Banerjee and Mete (2024a, 2024b) also engage in a discussion of the educational relevance of the classical darśanas and the recontextualization of philosophies.

Implementation is studied by another group. According to Jacob and Gaur (2024), teachers and students saw promise in learning that was experiential, ethical, and culturally contextualized, but noted shortages in teacher preparation and curriculum resources. The qualitative study is useful as an exploratory account. However, the conclusions should not be generalized in the absence of clearer sampling details and further replication. According to Gupta and Dhingra (2025), the relation between IKS and modern science education must be complementary, while the weak validation, curriculum overloading and misinterpretation are acknowledged. In their work, Joshi et al. (2025) explores the comparison of the features of guru-śiṣya tradition with present educational aims, especially interdisciplinary learning, moral education and practical engagement. The edited collection by Mukherjee et al. (2025) broadens this discussion to wellbeing, leadership, inclusion, and culturally responsive education.

Caution is also suggested by policy-oriented scholarship. The National Education Policy 2020 (NEP) has been seen as an opportunity to connect indigenous intellectual resources to the global knowledge economy, but policy ambition does not guarantee equitable implementation. According to Haragopal (2020), we must examine educational reform along with the political economy, access, and

institutional capacity. Such concerns matter because adding to the curriculum is of little value if schools lack trained teachers, time, materials or opportunities for children to engage in inquiry. This literature reveals three gaps. To begin with, a number of publications acknowledge the merit of IKS in general terms. They do so without being specific about how an epistemological concept becomes a verifiable practice of teaching. Next, while descriptions of history are sometimes regarded as evidence of putative educational effectiveness, having a plausible philosophical rationale does not equal an empirically established effect. In the third place, experience design could have more attention to psycho-social safeguards against romanticization, sectarian presentation, pseudo-science, and exclusion of marginalized voices. The current study answers by connecting named ideas to real possibilities in teaching and assessment and clarifying the limits of those connections.

Objectives of the Study

The study has five objectives:

1. To clarify some selected epistemological concepts of major Indian philosophies.
2. To investigate limitations in contemporary education that these concepts may help to deal with.
3. To evaluate how the Indian epistemological resources differ from the contemporary constructivist, experiential and humanistic approaches without it being historically identical.
4. To design practical applications for curriculum, teaching, teacher training, and assessment.
5. To identify the ethical and social evidence safeguards necessary for integration.

Methodology

This research uses a qualitative, conceptual design based on document analysis. When the goal is to analyze how ideas are framed across philosophical literature, policy documents and educational studies, rather than estimate prevalence of attitude or effect of intervention, document analysis is deemed appropriate (Bowen, 2009). The document set has a purpose-built design around research objectives. It included official policy documents especially NEP 2020 and NCF_SE 2023; established secondary scholarship on classical Indian epistemology; and recent publications on IKS, curriculum, pedagogy, and their implementation in education. The experts kept intellectual sources published more than five years ago where they were necessary for conceptual accuracy.

The assessment took place in four steps. Initially, the study reads the documents for critical phrases that discuss the sources and justification of knowledge, the purpose of education, the relationship between knowledge and conduct, teaching-learning processes and implementation constraints. Next, provisional codes were developed around repeated ideas including reason-giving, epistemic plurality, experience, dialogue, self-reflection, ethical formation, cultural location, and holistic development. In the third brief, comparisons were made between the coded material across traditions and types of documents. The step involved paying attention to disagreement and internal diversity; for example, the different accounts of pramāṇa by the schools were not assimilated into a common-pramāṇa list. Fourth, the themes were translated into possible educational practices which were examined against three criteria: pedagogical feasibility, inclusion, and evidentiary responsibility.

The process was more interpretive than statistical. It is not claimed that the themes occurred with measurable frequency in a defined population of texts. The findings were discussed in terms of richness and diversity, drawing on exemplifying extracts and considering contrasts and inconsistencies. There was a deliberate focus on schema and analytic implications, while reflexivity was observed in relation to the data and the research question applied to the method, which clearly resonates with feminist research practice. Sources policy, philosophical and applied educational publications were compared to support credibility. Counter-considerations (e.g., hazards of historical idealization and unsupported empirical claims) were actively noted.

No human subjects or personal data were used. Since the study is not a systematic review and the selected corpus cannot represent the complete range of Indian philosophical, Islamic, Sikh, folk, tribal, regional and modern intellectual traditions. Consequently, the results of the research should be understood as a rational framework for curricular experimentation, not as evidence that a particular intervention that improves students' outcomes.

Philosophical and Theoretical Foundations

Pramāṇa and disciplined inquiry

Indian epistemology's insistence that knowledge claims must include an accounting of how they are known is perhaps the most straightforward educational contribution. As per Nyāya, valid cognition is different from doubt, being wrong, and hypothetical reasoning. It also looks at the process of movement from observed signs to warranted inference. In the classroom, this orientation can be translated into habits, like clearly stating a claim, identifying its supporting evidence, testing the relation between evidence and conclusion, considering a counterexample, and revising the conclusion when the grounds are inadequate. The major benefit of Nyāya's categories is not that these can be transported without change into every subject but that it causes the structure of justification to become visible (Ganeri, 2001; Matilal, 1986).

The distinctions between schools are equally educational. If, one tradition accepts corroboration in a stipulated context, another opts for *pratyaksa* and *anumana*, the students may ask when evidence is valid and when independent verification is required. It is connected with a number of topics such as History, Science, Media Literacy, and making everyday decisions. This also counters two extremes: accepting a statement, merely because it is traditional; and, rejecting testimony altogether, even though much human knowledge depends on credible specialists and communities of inquiry.

Self-knowledge, attention, and ethical formation

Education is not merely the acquisition of external information several Indian traditions think. The Vedānta schools investigate the self, consciousness, and the conditions of liberation. But this Vedānta can't be a single version. Advaita, Viśiṣṭādvaita, and Dvaita provide varying opinions on the relationship between self and ultimate reality. This difference ought to be presented and not to identify Vedānta as such with one principle of oneness. An examination of the assumptions we bear about identity, desire, responsibility and human flourishing, rather than a demand for students to endorse a metaphysical conclusion, is pedagogically relevant. (Mohanty, 2000).

Buddhist traditions give sustained attention to experience, impermanence, suffering, and the processes through which a stable self is constructed. Jain *anekāntavāda* draws attention to the conditioned and partial character of ordinary judgements. Neither position should be simplified into “all opinions are equally true.” Their educational promise lies in teaching learners to examine the standpoint, scope, and limits of a claim. Such practices may support intellectual humility, but they must remain compatible with the recognition that some claims are better supported than others (Long, 2009; Siderits, 2021).

Another common characteristic is the tie between knowledge and action. Ethical life processes through learning with concepts such as dharma, ahimsā, karuṇā, self-restraint, and responsibility. In Education, such ideas can prompt conversations about consequences, duty, care and the common good. Cases and deliberation should teach them moral values rather than moral slogans. When students must give reasons, see conflicts between values, and see effects on differently situated people, ethical education becomes meaningful.

Dialogue, experience, and contemporary learning theory

India's intellectual history has been rich with practices of commenting, disputing, questioning and answering, and dialogue. Constructivist approaches enable students to engagingly organize meaning according to their previous understanding as a social interaction practice. While it has utility for educators, it cannot be asserted that ancient Indian thinkers anticipated all facets of a contemporary theory of psychology. The argument that is defensible is narrower: both provide reasons to move beyond one-way transmission and to design learning around inquiry, explanation, dialogue, and revision.

The same relationship is present with experiential learning. Certain forms of understanding develop through doing, ostensibly through forms of practice (observation, disciplined practice, contemplation), consequent ethical action (reflection). A school project on local water practices for example may involve community testimony, field observation (or measurement), historical comparison and sustainability reflection. When students differentiate what each source can prove and where uncertainty remains, the action becomes epistemologically meaningful.

The whole-person development aspect of humanistic education shares an interest with some Indian traditions. However, the term “holistic” should not be undefined to cover all positive results. It is more useful analytically to specify intellectual, ethical, emotional, social, physical, aesthetic and reflective dimensions, and then to identify the appropriate evidence for each. The policy documents recommend a broad vision of holistic and multidisciplinary education; the challenge for implementation, however, is that these general objectives should be translated into teachable activities and assessable, age-appropriate outcomes. (Government of India, 2020; NCERT, 2023).

Analytical Findings and Educational Applications

Four educational contributions

The assessment produced four associated findings. First, Indian knowledge traditions can enhance the attention to the grounds of knowledge. Children must be able to differentiate between observation, inference, analogy, testimony, memory, and supposition, and not treat everything as

equals. Disagreement among traditions is a model of intellectual plurality governed by reasons. A third relationship offers opportunities for the acquisition of knowledge related to practice and change, which may give rise to pedagogies that bring experience and reflection together. In short, the use of inquiry is located within an ethical field. Questions of how knowledge is used, who it affects, and what responsibilities we have in relation to it are educational questions and not something external that comes along with the inquiry.

Table 1 translates these findings into possible educational uses. The final column is essential. It prevents a philosophical resource from being converted into a simplistic classroom prescription.

Table 1. Critical translation of selected Indian epistemological resources into educational practice

Tradition or concept	Epistemological emphasis	Possible educational application	Necessary safeguard
Nyāya and pramāṇa analysis	Grounds of valid cognition; inference; testimony; debate	Claim-evidence-reasoning exercises, analysis of sources, debate, identification of fallacies.	Teaching categories should be viewed as analytical resources, not as a complete replacement for contemporary legitimate disciplinary means.
Vedānta traditions	Inquiry into self, consciousness, language, and human purpose	Writing about the self; comparative philosophy; discussing identity and responsibility.	Do not require assent to religious or metaphysical propositions; represent internal diversity.
Buddhist epistemology and reflective practice	Attention to experience, change, causation, and the construction of self	Observation journals, reflective attention, analysis of cognitive habits and interdependence.	Do not coerce practices into being clinical, make it age-appropriate and voluntary.
Jain anekāntavād and syādvāda	Standpoint-sensitive and qualified judgement	Examination of case from multiple perspectives, debating from their assigned standpoint, revision of over-generalized claims.	Perspectivism doesn't imply that every claim is as valid as any other.
Sāṃkhya-Yoga	Discrimination, disciplined attention, and embodied practice	Metacognitive Reflection, Movement and Wellbeing activities, A critical examination of the mind-body concept	Make sure you're not making a philosophical or health claim with experimental status without being so.
Guru-śiṣya and samvāda traditions	Relational learning, dialogue, modelling, sustained mentorship	Workshops, discussion seminars, peer support, oral explanation of logic.	Learner should not stay silent due to hierarchy. Confront historical exclusion and learn without restrictions.

Reframing the limitations of modern education

These findings support criticism of education dominated by examinations, but not rejection of schooling in modern times. Standardized testing can serve people's legitimate purposes like

comparability. When educators use a narrow examination to determine curriculum, recall becomes a less dangerous strategy for both student and teacher. Indian epistemological resources offer insight into the way a conclusion is reached. A student who can repeat the definition of inference but cannot evaluate an inference has not demonstrated epistemic understanding.

Another issue is the fragmentation. Different subjects in a school have their own specialized methods, and this should not be effaced by an interdisciplinarity. Nevertheless, issues like health environment technology or justice cross the disciplinary boundaries. Indian Knowledge System projects can facilitate interdisciplinary inquiry in locally meaningful settings provided claims relating to history, science, and ethics are analytically kept separate. A study of a traditional agricultural practice, for example, may look at its cultural history, measure soil or water variables, interview practitioners, and assess sustainability. Knowledge that exists with the people and knowledge from empirical testing can live together.

Curriculum and pedagogy

Responsible integration should start with questioning and practices, as opposed to having a separate listing of achievements added. At the basic and preparatory stage, stories, local observation, comparison, and guided conversation can spark curiosity and develop ethical awareness. Students will study organized debates, simplified writings on *pramāṇa*, the problems of comparative philosophy, and community projects at the Middle and Secondary Stages. In higher education, more specialized courses can engage primary texts, translations, commentarial traditions, and modern scholarship.

This analysis results in several teaching strategies. An example of a “reason diary” that may be used with students asks them to record a certain claim, its source, the grounds for accepting it, and what would make them change their mind. A seminar can require groups to analyze the same ethical or environmental problem together from different conceptual standpoints before a group judgement is produced. A local knowledge inquiry can put community testimony alongside observation and relevant scientific literature. Reflective practices can draw learners’ attention to a response, but every learner must be able to participate in ways and providing alternatives. The teacher is responsible for creating conditions for disciplined inquiry in each case, not for announcing a culturally preferred answer.

Assessment

Reform will become unstable if method of teaching or pedagogy changes but assessment only tests recall. If the system has a balanced view, it can keep any written tests of its choice and add portfolios, oral explanations, project reports, reflective writing, concept maps, and structured peer discussion. A claim’s clarity, the relevance and credibility of evidence, recognition of alternatives, quality of reasoning, and willingness to revise should all be assessed in rubrics. The identification of the stakeholders, the competing obligations, the likely consequences and the justification of a decision aids to assess ethical reasoning. A mark of reflection should not be dependent on whether students think what the teacher wants them to think. It should depend on whether students were engaged with the question, and whether what they wrote was coherent and attentive reflection.

These alterations also make determination of holistic learning more specific. Students actually demonstrate critical thinking, self-awareness, collaboration and ethical judgement through their work rather than on paper. However, outcome claims must be tested. It should not be presumed that an activity rooted in culture generates wellbeing, creativity or ethical development.

Social and Practical Implications

Cultural location, pluralism, and citizenship

Through education that takes Indian intellectual traditions seriously, one can strengthen cultural literacy but also provide learners with conceptual resources that are often lacking in standard curricula. One cannot equate cultural location with cultural closure. An Example of a Brief Synthesis of the Indian Intellectual Traditions was India's Brahmanical Buddhist Jain Sikh Islamic Christian Tribes folk regional rationalist modern reform traditions. A curriculum claiming that one stream is the entire Indian tradition will be against the pluralism it professes.

When epistemic plurality is coupled with reasoned dialogue, it can enhance citizenship. Acquiring skills that qualify a judgement, listen across disagreement, and identify their limits may contribute to respectful public reasoning. Values such as non-violence, care, responsibility and compassion for nature can provide overarching themes for ethical discussion. The social value does not establish through repetition. One of the important student learning outcomes is to recognize ethical values at play in complex situations.

Truthfulness about the past is also necessary. In the past, educational institutes were present in social structures that barred many groups. Getting back something useful does not by itself require defending those exclusions. An example of usage in the resource manual for mentors is a constructive approach to technology redesigned for students. Engaging with this tradition in a more critical way is more respectful to that tradition than unhistorical praise simply because it treats the tradition as having capacity for argument and revision.

Teacher education

Teacher preparation is the major condition for meaningful realization. When we add content without developing their interpretive and pedagogical competence, they will produce merely memorized terminology or unsupported claims. Therefore, there should be four coverage areas in them. Those preparing to teach courses in the religious or spiritual traditions of the world need an accurate basic map of major traditions and their internal differences; experience in teaching that is dialogic and inquiry based; competence in distinguishing philosophical, historical, and empirical claims; and strategies for managing disagreement in classrooms whose populations are religiously and socially diverse.

Training must be practical. Teachers can examine a sample lesson and find out any overstatement or what is left out. They might redesign an activity, conduct a mini-seminar and get feedback. Teams working collaboratively include philosophers, educationists, subject specialists, language experts, scientists when empirical claims are involved, and relevant community representatives. We don't want to make a specialist in classical languages of every teacher. The goal is to allow teachers to

utilize reliable scholarship and translation, ask the correct questions, and know when to consult experts. (Jacob & Gaur, 2024; Mukherjee et al., 2025).

A staged implementation model

The analysis suggests a five-stage model for institutions.

1. **Curriculum audit:** Determine the place in which inquiry, ethics, local knowledge, dialogue and reflection already take place. It should enhance existing learning objectives, not introduce unnecessary overload.
2. **Scholarly and inclusive review:** Verify philosophical and historical content; examine language, balance of region, gender, caste, accessibility and risk of sectarian presentation.
3. **Teacher preparation and resource development:** Create annotated source excerpts, lesson plans, discussion protocols, assessment rubrics and handling contested claims guide.
4. **Pilot implementation:** Try out a few units in different institutional contexts. Collate student work, teachers' reflections, participation data and feedback from learners and communities.
5. **Evaluation and revision:** Evaluate viability, incorporation, comprehension of concepts, and unintended consequences before scaling. Use a relevant comparative or longitudinal design where there is a claim of improvement in outcome.

This phased approach is not only in tune with the NEP 2020 and NCF-SE 2023 but also respects the practicality constraints indicated in the recent literature (Government of India, 2020; Gupta & Dhingra, 2025; NCERT, 2023). It also allows local adaptation. A national framework can set principles of accuracy, inclusion, and evidence whereas local institutions select which languages, texts, practices and community knowledge are relevant.

Scientific integrity and public trust

Reliability of evidence will determine credibility of IKS education system Curriculum material must make a clear distinction between at least three kinds of statement. A philosophical proposition is one that proposes or analyses a concept; a historical one claims something about what a text, person, or institution asserted or did; and an empirical one asserts something about the observable world. Every type requires appropriate support. Just because something has been done in the past does not make it a rational argument and just because something works in a lab does not make it a philosophical proof.

Claims about health, psychology, agriculture, astronomy, technology, and so on, should be categorically testable via relevant modern means and accurately reported with level of evidence. Students should be informed when evidence isn't quite robust or there is a conflict over this evidence between scholars. This way doesn't reduce value ancient wisdom. It establishes an equitable process for examining worthy practices and correcting erroneous claims. Gupta and Dhingra caution that integration must come with scientific validation and protection against misinterpretation (2025). For public trust, it is necessary to be transparent about this matter.

Limitations and Directions for Future Research

The paper is conceptual and based on a purposively selected document set. The epistemological tradition, language, region, and educational community of every Indian are not represented. The

general categories used in the synthesis may mask important differences within each school. The current research did not put the proposed teaching methods to the test. Therefore, claims regarding enhanced critical thinking, ethical reasoning, wellbeing, or cultural confidence should be viewed as hypotheses according to findings about effectiveness.

Future research must not remain merely advocacy, but should be empirical in design. Research focused on design can help examine teachers' interpretations of concepts like *pramāṇa* via lessons. With the observation of classes and the work of students we could see if the structured dialogue improves the reasoning quality. By controlling for teacher training and instructional time, comparative studies could test an IKS-informed unit against a suitable alternative. Qualitative study should include students from different caste, religious, linguistic, gender, disability, and socio-economic location to investigate the ethical development or wellbeing claim, importantly longitudinal study. Research can also consider unwanted effects, for example, exclusion, overburdening of the curriculum, anxiety for the teachers, mixing cultural authority with evidence.

Conclusion

While Indian epistemological traditions can significantly contribute to the contemporary education system, it is not necessary to claim that the past had the complete answer to the problems of the present. They contribute more so methodologically and ethically. Students are prompted to consider how claims are justified or limited. They are also asked what kind of dialogue will refine a standpoint. Plus, how knowing relates to doing and being.

These questions respond directly to weaknesses in examination-dominated and highly fragmented learning. They can support structured debate, evidence appraisal, reflective practice, interdisciplinary inquiry, and assessment that values reasoning. At the same time, the traditions must be represented in their plurality and placed within a wider account of India's intellectual diversity. Historical exclusions cannot be carried into modern institutions, metaphysical positions cannot be imposed as compulsory beliefs, and empirical claims cannot be exempted from contemporary standards of evidence.

That goal is thus neither restoration nor replacement. The integration of the above, nothing less: choose concepts which are educationally defensible; translate them into teachable practices and prepare teachers for this; pilot materials; evaluate outcomes; revise curriculum in light of evidence and experience. This strategy supports NEP 2020 ambitions while remaining mindful of inclusion, scientific validity and institutional feasibility. Indian epistemological traditions can help learners to become more reflective, responsible, and intellectually independent participants in a plural society when taught as living traditions of inquiry rather than a catalogue of settled answers.

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