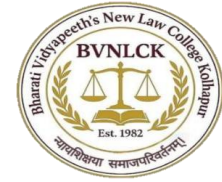




Social Transformation Through Dynamic Education

BHARATI VIDYAPEETH'S NEW LAW COLLEGE, KOLHAPUR

(Affiliated to the Shivaji University, Kolhapur)



CERTIFICATE OF APPRECIATION

An IQAC initiative under SHAASTRARTH MANDAL (Jurist Club)

"PRADNYA BHARATI"

A NATIONAL LEVEL PAPER PRESENTATION COMPETITION, 2026
On Indian Knowledge System: *Bharatiya Dnyana Parampara*

This is to certify that

Ganesh Shrirang Satarkar

Name of the Participant

Title of the Paper *Bharatiya Dnyana Parampara and Constitutional Values: Reimagining Indian Knowledge Systems for Contemporary Constitutional Citizenship*

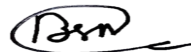
Name of the Institute - **Central University of Haryana**

of

has successfully participated and Presented the paper in the **"PRADNYA BHARATI" A NATIONAL LEVEL PAPER PRESENTATION COMPETITION, 2026 On Indian Knowledge System: *Bharatiya Dnyana Parampara***, on **Monday, Oct. 26th, 2026**. The participant demonstrated research aptitude, analytical ability, legal reasoning, creativity and legislative drafting skills.



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Bharatiya Dnyana Parampara and Constitutional Values: Reimagining Indian Knowledge Systems for Contemporary Constitutional Citizenship

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1. Introduction

Bharatiya Dnyana Parampara (Indian Knowledge Systems—IKS) encompasses diverse intellectual traditions developed in the Indian subcontinent, including philosophy, ethics, education, medicine, mathematics, jurisprudence, ecology, spirituality, and social thought. These traditions provide insights into human relationships, moral responsibilities, collective welfare, and the pursuit of knowledge. In contemporary India, their relevance can be examined in relation to the constitutional ideals of justice, liberty, equality, and fraternity. The Constitution of India establishes the normative foundation of democratic citizenship by guaranteeing fundamental rights and promoting social justice. The relationship between traditional knowledge and constitutional values is therefore significant for understanding India's cultural heritage and democratic transformation. Concepts such as *Vasudhaiva Kutumbakam*, compassion, non-violence, and collective welfare may contribute to ethical citizenship. However, traditions must also be critically evaluated where social practices conflict with equality, dignity, or individual freedom. This paper examines how Bharatiya Dnyana Parampara can contribute to contemporary constitutional citizenship within the framework of constitutional morality.

2. Concept

Bharatiya Dnyana Parampara: This concept refers to the diverse bodies of knowledge, philosophical traditions, ethical principles, scientific contributions, and cultural practices developed and transmitted across generations in India. It includes classical texts, oral traditions, regional knowledge, indigenous practices, and intellectual exchanges. It should not be understood as a single, uniform tradition.

Constitutional values: These are the fundamental principles expressed through the Preamble and constitutional provisions, particularly justice, liberty, equality, fraternity, dignity, secularism, and democratic governance. Articles 14 and 21 protect equality before the law and life and personal liberty, while Article 25 protects freedom of conscience and religion, subject to constitutional limitations.

Constitutional morality: Constitutional morality requires respect for constitutional procedures, democratic institutions, fundamental rights, and the principles underlying the Constitution. It provides a framework for assessing traditional practices in light of equality, freedom, dignity, and social justice.

Constitutional citizenship: This refers to the exercise of rights and responsibilities within a constitutional democracy. It includes respect for diversity, participation in public life, and recognition of the equal dignity of all citizens.

3. Research Gap

Existing discussions of Indian Knowledge Systems frequently emphasize their historical significance, philosophical richness, scientific contributions, and cultural relevance. Constitutional scholarship, meanwhile, examines fundamental rights, democratic institutions, social justice, and constitutional morality. However, the relationship between these two areas requires further interdisciplinary examination.

A significant research gap concerns the practical criteria for integrating traditional knowledge into contemporary citizenship education without overlooking historical inequalities, social exclusion, or differences among knowledge traditions. The relationship between ethical concepts such as *Dharma* and constitutional principles such as equality and liberty also requires critical analysis. This paper addresses the gap by proposing a constitutional framework through which diverse knowledge traditions can contribute to inclusive democratic citizenship while remaining consistent with fundamental rights.

4. Objectives

The study has four objectives:

1. To examine the conceptual relationship between Bharatiya Dnyana Parampara and constitutional values.
2. To analyse the relevance of traditional ethical concepts to justice, equality, fraternity, and democratic citizenship.
3. To identify challenges arising from the uncritical interpretation of traditional knowledge in a constitutional democracy.
4. To propose an inclusive framework for integrating IKS into education and civic discourse while protecting fundamental rights and human dignity.
- 5.

5. Methodology

The paper adopts a qualitative, descriptive, and analytical research methodology based on secondary sources. It draws upon the Constitution of India, constitutional debates, scholarly literature on constitutionalism, and academic discussions of Indian Knowledge Systems. The Preamble and relevant constitutional provisions are examined alongside selected philosophical concepts, including *Vasudhaiva Kutumbakam*, *Dharma*, compassion, and non-violence. A comparative conceptual approach is used to identify areas of convergence and potential tension between traditional ethical ideas and constitutional principles. The study does not employ primary fieldwork, surveys, or statistical analysis. Its conclusions are therefore conceptual and interpretative rather than empirically generalizable.

6. Major Arguments/Findings

6.1 Ethical Foundations of Citizenship

Bharatiya Dnyana Parampara contains ethical ideas that can enrich contemporary civic life. *Vasudhaiva Kutumbakam*, commonly interpreted as the world being one family, encourages a broader understanding of human interdependence. Compassion and non-violence emphasize peaceful coexistence and responsible conduct. These principles can support fraternity, social responsibility, and respect for human dignity when interpreted inclusively. Nevertheless, ethical concepts do not automatically produce constitutional equality. Their contemporary relevance depends on how they are interpreted and translated into democratic practices.

6.2 Relationship with Constitutional Values

The Preamble provides the principal constitutional framework for evaluating the relevance of traditional knowledge. The ideals of justice, liberty, equality, and fraternity can be connected with ethical discussions of collective welfare and harmonious social relationships. However, constitutional principles have specific legal and democratic significance that cannot be replaced by traditional moral concepts. For example, collective welfare cannot justify denying individual liberty, and social harmony cannot be used to silence marginalized communities. Traditional knowledge contributes meaningfully to citizenship when it strengthens, rather than weakens, constitutional protections.

6.3 Constitutional Morality and Social Reform

A central argument is that constitutional morality must guide the public application of traditional knowledge. Indian intellectual traditions are diverse and historically situated; they contain different perspectives on authority, duty, social organization, and individual life. Consequently, no single interpretation should be treated as representative of every Indian tradition. Practices that perpetuate discrimination or undermine dignity must be evaluated against constitutional guarantees. This approach enables society to preserve valuable cultural and intellectual resources while critically addressing exclusion and inequality. Constitutional morality therefore acts as a bridge between cultural continuity and democratic transformation.

6.4 Education and Democratic Citizenship

Educational institutions can facilitate dialogue between IKS and constitutional citizenship by incorporating philosophical texts, regional knowledge, oral traditions, scientific contributions, and constitutional principles into interdisciplinary curricula. Students should be encouraged to examine both the contributions and limitations of historical ideas through evidence-based discussion. Such education can develop critical thinking, cultural awareness, respect for diversity, and civic responsibility. It should include perspectives from different communities and social groups rather than presenting Indian knowledge as homogeneous. This approach can strengthen democratic participation and make knowledge traditions relevant to contemporary social challenges.

6.5 An Inclusive Framework for Integration

The study proposes four guiding principles: constitutional compatibility, social inclusion, critical interpretation, and democratic participation. Constitutional compatibility ensures

respect for fundamental rights. Social inclusion recognizes diverse communities and historically marginalized perspectives. Critical interpretation distinguishes ethical insights from practices that reproduce inequality. Democratic participation allows citizens and communities to contribute to discussions about knowledge, identity, and public policy.

Together, these principles provide a framework for engaging with IKS without subordinating constitutional citizenship to cultural conformity.

7. Conclusion and Suggestions

Bharatiya Dnyana Parampara offers valuable philosophical, ethical, and cultural resources for reimagining contemporary constitutional citizenship. Concepts such as compassion, non-violence, collective welfare, and ***Vasudhaiva Kutumbakam*** can encourage fraternity, responsible conduct, and respect for human relationships. However, their democratic significance depends on critical interpretation and consistency with constitutional principles.

The Constitution of India must remain the primary normative framework for evaluating the public application of traditional knowledge. Cultural heritage and constitutionalism should therefore be understood as areas of constructive dialogue rather than competing sources of authority.

The following suggestions emerge from the study:

1. **Curriculum development:** Integrate IKS with constitutional literacy, fundamental rights, and democratic citizenship.
2. **Inclusive representation:** Recognize regional, indigenous, and marginalized knowledge traditions alongside classical texts.
3. **Critical evaluation:** Assess traditional practices against equality, liberty, dignity, and social justice.
4. **Public dialogue:** Encourage interdisciplinary research, community participation, and democratic discussion.
5. **Further research:** Conduct empirical studies to examine how IKS-based educational initiatives influence constitutional awareness and civic participation.

Ultimately, reimagining Bharatiya Dnyana Parampara through constitutional values can support an inclusive vision of Indian citizenship that respects cultural diversity while upholding the constitutional ideals of justice, liberty, equality, and fraternity.

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1. ⁱ Government of India, *The Constitution of India* (1950), arts. 14, 21 and 25. These provisions address equality before the law, protection of life and personal liberty, and freedom of conscience and religion, subject to constitutional limitations.
 2. Ministry of Education, Government of India, *National Education Policy 2020* (2020), para. 4.27. This paragraph discusses the incorporation of Indian knowledge traditions into education, including tribal knowledge and indigenous and traditional ways of learning.
 3. *Mahā Upaniṣad*, VI.71–73 (verse numbering varies by edition). The expression “Vasudhaiva Kutumbakam” is associated with the idea that the world is one family.
 4. Granville Austin, *The Indian Constitution: Cornerstone of a Nation* (Oxford University Press, 1966). This work examines the Constitution’s foundational principles and its relationship with social transformation.

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1. ¹ Constituent Assembly of India, *Constituent Assembly Debates*, Vol. XI, 25 November 1949. Dr. B. R. Ambedkar’s concluding address discusses constitutional morality and the importance of constitutional methods in democratic life.
 2. Government of India, *The Constitution of India* (1950), Preamble. The Preamble establishes the constitutional ideals of justice, liberty, equality, and fraternity.