

Indian Knowledge System and Indian Political Philosophy- Contemporary Insights

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Abstract

This paper explores the complex interplay between India's ancient knowledge systems and its political philosophy. By analysing foundational texts like Kautilya's 'Arthashastra' alongside modern political discourse, the present study seeks to underscore the enduring relevance of India's intellectual heritage. The study explores how concepts Dharma, Karma, 'Nayi taleem', Trusteeship, Sarvodaya, Radical humanism, Discourse on caste have impacted discourses like Democracy, Secularism, Education and Sustainable Development etc.

This qualitative study examines the contributions of key Indian thinkers, from Kautilya to Gandhi and Ambedkar, in understanding the nation's political trajectory. This paper underscores the relevance of this timeless wisdom to the outside world. The paper concludes by emphasizing the importance of Indian Knowledge system for producing culturally rooted students which would help in launching an Indian narrative.

Keywords- Indian Knowledge System, Indian Philosophy, Kautilya, Gandhi, Nehru, Ambedkar.

Indian knowledge system (IKS) has become a buzzword in academic circles. The reason for such profound interest in this area is because National Education Policy 2020(NEP) has given significant importance to it and has demanded educational institutions to incorporate it at all levels of education (Kumar, 2021). The UGC has also constituted an expert committee to formulate guidelines for incorporating Indian Knowledge System into the higher education curricula of our country (Khan and Sharma 2024).

The initiative is oriented towards rejuvenation and preservation of the great intellectual traditions of India and acquainting people more fundamentally with its cultural and philosophical moorings. The NEP 2020 acknowledges that Indian thought has left a distinct and long-standing imprint on world knowledge, however, it has not approached either knowledge or education in terms of an integrated, comprehensive narrative that is both rooted in Indian cultural and social context and a product of Indian and global knowledge systems (Biswas, 2021).

Indian knowledge system and its rich heritage

India has a reservoir of knowledge from ancient times in the field of philosophy, mathematics, astronomy, medicine, and beyond. India has made brilliant contributions to the intellectual and scientific progress of the world. Contributions like the concept of zero, the decimal system, and the Pythagorean theorem all come from the mathematicians of ancient India (Dutta, 2002).

Ancient Indian scriptures had very minutely described different celestial bodies and their precise movements. It was even able to quite predicting eclipses with precision. One of the world's oldest systems of medicine, Ayurveda, originated in India. This branch of medicine emphasizes holistic well-being for the individual. That period even practiced the concept of not only plastic surgery but also surgery, which was then a curiosity (Ghosh, 2014).

Metallurgy was another important arena of Indian contributions. Indians were the first to produce iron and steel by perfecting techniques that were followed by all other nations. Damascus steel, which is famous for its sharpness and flexibility, is considered to have originated in India (Feuerbach, 2000).

On the Philosophical front, the Upanishads and various other philosophical texts of, dive deep into the various notions of reality, consciousness, and the soul. It has significantly contributed to global discourse (Sen, 2008). The concepts like Dharma which embodies righteousness and duty have significantly influenced discourse on social responsibility, law and ethics worldwide (Muniapan & Satpathy, 2013).

Indian Knowledge System and Important Integration Strategies:

The UGC is putting sincere efforts towards the integration of IKS in Higher Education as part of the National Education Policy, NEP 2020.

Incorporating IKS related topics and modules in under-graduate and post-graduate programs. Preparing a roadmap in such a manner through which systematic study and research related to various IKS disciplines can be done. Adopting the interdisciplinary approach to delve deeper into the relevancy of IKS into the contemporary fields. The following strategies have been adopted by UGC to integrate IKS in higher education:

The University Grants Commission has made it mandatory that at least 5% of the total credits available for undergraduate studies be made in courses on Indian Knowledge Systems (Naik and Tari, 2023). For universities and colleges, this mandate would be translated into an academic requirement for their undergraduate curriculum in the form of courses or modules, for study, which will present diverse aspects of India's rich intellectual heritage, both in terms of traditional knowledge and sciences, philosophies, and cultural practices. This would help in realizing better appreciation and comprehension about India's diverse knowledge traditions among new generations. In order to make sure that undergraduates get a full understanding of India's diverse knowledge heritage, the UGC has formulated a mandatory foundational course on Indian Knowledge Systems (IKS) (khan and Sharma , 2024).

This is an introductory course to the wide expanse of different streams in IKS, including philosophy, science, mathematics, astronomy, medicine, and arts, among other traditional knowledge domains. This compulsory course will make students deeply embedded in cultural identity and pride and give meaningful insight into the intellectual contribution of India in all important areas. Students can select internships and projects corresponding to the disciplines of IKS, to involve themselves more in IKS. Therefore, through such an initiation, they shall be able to get into specifics of their choice, such as Ayurveda, Yoga, Sanskrit traditional architecture, or in any other area of interest incidental for the practical application of the theoretical knowledge. Through such IKS-related internships and projects, the students can assist in preserving and promoting India's rich intellectual heritage and at the same time, be enriched with the resultant enhanced skill sets and experiences. Acknowledging the fact that a vital role faculty plays in IKS integration, the UGC has designed the following broad-based guidelines for their training and orientation that includes a plan by concept, which would mandate for induction programs and workshops on concerned subjects. By creating a pool of qualified educators who have a good grasp of the principles, methods, and resources of IKS, UGC would ensure the development of an academically proficient and committed faculty so that they can steer students judiciously through IKS courses in a manner that would be both stimulating and informative (Mandavkar, 2023).

What Indian Political philosophy has to offer to the outside world

Kautilya was an ancient Indian statesman and philosopher who turned out a unique work of theory: Arthashastra, or science of statecraft, economics, military strategy, and diplomacy. His ideas, though born in another age, have a striking relevance to contemporary challenges. There is no contention that Western philosophy has traveled a great deal, but Kautilya's practical and holistic approach is sure to provide a difference in vision that would captivate the attention of Western thought. Central to Kautilya's philosophy is the concept of 'Arthashastra', which he himself defined as the 'science of material well-being'. That is already a departure from purely metaphysical or ethical studies which dominated much of Western philosophy (Suresh, 2021). Not just that, for Kautilya, there is a complex interplay in that triangulation between politics, economics, and social order. What he emphasizes, therefore, is the welfare-oriented role of the state for its people, which directly connects with the concerns of modern concepts of governance and public policy. There is something that Western philosophers can learn from Kautilya's treatment of the state as a pragmatic means to realize collective good, rather than as an abstract ideal. No less, Kautilya made astute observations of human nature and its implications for governance. What he had to say on acquiring and exercising power is no less relevant now than it was many hundred years ago. His observations on the psychology of the rulers, ministers, and the people serve as a rich tapestry in the understanding of political behavior (Brekke, 2004). Western political philosophy sometimes remains mostly macro-focused on very abstract theories about justice and legitimacy and could benefit from the groundedness of Kautilya's approach to human nature. Kautilya's economics, though in a nascent state by the standards of today, gave a large framework for the numbers of modern economics. His thoughts on agriculture, trade, and state interference in economic matters have a feeling of modern economic policies(Skare,2013). From the former, Westerners can draw the idea of concentrating on economic self-sufficiency and the strategic use of resources.

Moreover, the Arthashastra by Kautilya provides a wide framework for the understanding of international relations (Bisht, 2019). His theories on diplomacy, espionage, and war can be seen to be quite prophetic; in today's complex world of interconnectivity, a more strategized use of this kind of thinking could possibly, at a basic level, help Western diplomats and policymakers understand devices more keenly—i.e., the importance in alliance-building.

Though he is undeniably a product of his own age, Kautilya's work has, at a minimum, captured some central principles that are astonishingly contemporary. His stress on practical wisdom, deep understanding of human nature, and a holistic approach to governance are almost like a perennial challenge to Western philosophy, the often overly specialized and abstract nature of which finally paves the way for such exalted performances. An engagement with Kautilya's thought will supply the missing link for the Western philosopher to perennial questions and more effective strategies to address the contemporary challenges of the day.

At the end, the legacy of Kautilya is one of immutable power of human wisdom. His ideas, ancient in time, provide a road map leading through modern complications in the world. That bridge between Eastern and Western perspectives shall create a more wholesome one and, at the same time, one that accurately determines governance, economics, and relationships between nations.

Gandhi's ideas on Sustainable development

The philosophy of life enunciated by Mahatma Gandhi was far ahead of his time, and he showed a vision that has deep affinities with the contemporary challenge of sustainable development. His stress on simplicity, self-sufficiency, and harmony with nature assumes a strong framework toward tackling the intricate environmental and social questions of these times (Sahu, 2009).

‘Swaraj’ to Gandhi was not about political independence merely but it was a holistic concept. Swaraj to him meant multiple things. At the individual level, it represented self-governance. It meant getting rid of individual weaknesses and dependencies. At the social level it meant breaking down of structural hierarchies and inequalities. It also meant economic self-sufficiency (Gandhi, 1963). Gandhi envisaged a decentralised state consisting of self-governing villages. representative of a concept that is above political independence and includes self-sufficiency and control over one's resources. This echoes with the underlying principle of sustainability, i.e. local solutions for local problems and reduced reliance on external systems. With respect to this, the calling of Gandhi towards local economies and production presented a scenario where the communities were indeed strong and not susceptible to global shocks.

He fundamentally believed in respecting inherent dignity for all individuals and equitable distribution of resources in society. This is nothing but a reverberation of principals of Sustainable Development Goals adopted by United Nation. These SDG's echo the spirit of social justice, poverty eradication, and equality. The present-day concept of Corporate Social responsibility also echoes with the Gandhian idea of Trusteeship (Sharma, 2020), wherein he urges landlords to consider them as trustees of lands which have been bestowed to them by God.

Another cornerstone of his philosophy is his deep association with nature: that the Earth was to be invoked and protected, being mother to all. His teaching of the commonality between humankind and nature, that his preaching of non-violence—or 'ahimsa'—was extended to all beings, speaks volumes and is clearly the perspective needed to meet all environmental challenges that include climate change and biodiversity loss.

This assumes importance from the viewpoint of environmentally sustainable development to combat climate change or biodiversity loss. It was an integrated way of development of mind, body, and soul in a balanced way (Sadgopal, 2019). In essence, Nayi Taleem tried to make a person self-reliant and socially alert so that they could make a significant contribution to society.

Gandhi ideas on Education

Gandhi's ideas on education were far ahead of his times. He wanted to shift the focus from rote learning to skill-based education. He wanted students to learn while doing productive work. He believed that education should serve the needs of the nation. Therefore he insisted on study of crafts, agriculture etc by students(Jain, 2023). This in turn paved way to dignity of labour. Today the world is realising the importance of vocational education and need for Skill based education. Gandhi believed that education has a purpose i.e. to build the moral character of an individual. Nayi Taleem movement was all about inculcating values like honesty, compassion and character building, cooperation. The knowledge of different cultures and religions would bring in a spirit of tolerance and unity.

In these days of rapid industrialisation, technological advancements and increasing social complexities, the lessons from Gandhi's 'Nayi Taleem' assume immense significance. Therefore, Principles of Basic Education remodelled education that was meant to have been characterized by mere bookish knowledge and quite often by rote learning with no practical relevance to the surrounding environment (Mishra, 2020).

To start with, the focus on vocational skills turns relevant in relation to time. With changes ushered in by automation and artificial intelligence in the job markets, there has been an increasing contribution toward the requirement that any individual needs to have developed reasoning skills through practical experiences. The learning through doing factor of Nayi Talim will provide students with the adaptability and problem-solving capabilities needed for such situations.

Gandhi's perception of education as a tool for social transformation is worth appreciating. His understanding that Education can prove to be an important tool to overcome problems which India is facing like such as poverty, illiteracy, and gender inequality.

The essence of 'Nayi taleem' needs to be incorporated into modern education. These include vocational education, character building, and social responsibility. In conclusion one can say Gandhi's 'Nayi Taleem' is not merely a historical artifact but an eternal blueprint for education. With its focus on vocational education, character building, gender equality and sustainable development. It strives to create a better world.

Gandhi's Truth and Non-Violence: Enduring Relevance

Something as simple as the Gandhian philosophy of Satya and Ahimsa rings very loud within the society and is relevant as ever. To Gandhi, it was these two principles that were tightly wrapped around every revolutionary act he offered in the social and political transformation.

To Gandhi, truth was a living force demanding human embodiment and not a mere intellectual concept (Livingstone, 2018). In his study, he reflected on the fact that, to him, truth could only be practiced through the path of nonviolence—ways of love and compassion. From confusing Ahimsa with passive resistance, a common notion of a good number of us, it was a

force that was dynamic in nature, demanding greater courage and strength from inside. It is consciously chosen because it rejects violence in all forms—physical, mental, and emotional.

Thus, Gandhiji's philosophy reached its pinnacle with the most forceful assertion in Indian struggle for freedom. Through involving millions of Indians into non-violent protest, boycott and civil disobedience, he revealed how people who want to be tied by the same will and desire for a particular way of development on the way towards peace may act.

The conflict, violence, and inequality evident in this contemporary world are grounds for the growth and spread of Gandhian principles. The escalating tensions among nations, the widening of extremist ideologies, and the splitting between the haves and have-nots loudly point out the urgent need to look for alternatives. Dialogue, reconciliation, and empathy are pathways to resolving such challenges that Gandhi emphasized (Ramchandran, 1967).

It can be rightly argued that in a world where power politics and economic competition rule, there is no place for a philosophy such as Gandhi's. Then again, the fact that violence and injustice continue to persist in high numbers speaks for itself as a limitation of conventional methods. To this extent, therefore, the ideas of Gandhi open a breach base with the given and afford a vision of the world yet to be more humane and just.

In short, the philosophy of truth and nonviolence would be an anachronism if it were not a view of the future. It is alive and breathing to both inspire and challenge us all. With these, we will continue to make a peaceful, fair, and sustainable future a reality.

Nehru's NAM Philosophy and Its Relevance Today

It is widely held that Jawaharlal Nehru, as the first Prime Minister of India, is the leading person who formulated the foreign policy of the country. His philosophy about NAM—Non-Alignment Movement—in volume underlines one of the lead directions of India's foreign policy.

NAM, the idea of Nehru, was an attempt to formalize an approach to political and economic independence from the superpowers in the Cold War, the United States, and the Soviet Union. It was based on the principles of peaceful coexistence, mutual respect, and non-interference in the internal affairs of other nations. The movement was towards the creation of a third bloc of nations, again independent from the Cold War rivalry, and toward the fostering of international cooperation.

The applicability of the NAM philosophy of Nehru in the contemporary world is wholly recent. Now, when the entire world is fast becoming multipolar, the principles of non-alignment have a potential role in balancing the domination of the big powers (Singh, 2009). Emphasis on peaceful coexistence and dialogue remains very important in global problems, including ecological imbalance, terrorism, and economic imbalance.

One of the major modern-day challenges is the increase in great power competition. The spirit of independence and sovereignty in the NAM can be one of the guiding factors for minor powers in the maze of complexities of great powers and asks for its adherence in letter and spirit in order to maintain an independent strategic autonomy, not entangled in conflicts not affecting them directly.

The emphasis on economic cooperation and development that NAM had even back then was not lost now in a more globalized world. It could very well still be a grounds for third-world countries to raise their issues on trading, transfer of technology from the developed world to their economies, and on accessing finances. South-South cooperation under a NAM framework needs to be strengthened as this is how the organization will be able to move forward with attaining reduced global inequalities and ensuring sustainable development.

However, it has to be admitted that the world has undergone basic changes since the establishment of NAM. The end of the Cold War and the forces impelling globalization has created new challenges and opportunities. If NAM has to continue to stay relevant, it must reshape in the given global context. This must proceed, limiting itself with the expansion of its agenda to include new issues like climate change, cyber security, and human rights. However, one needs to admit the fact that independent foreign policy which happens to be natural corollary of country's independence and the basic philosophy for NAM stood is still relevant (Sharma, 2021,103)

Simply put, Nehru's NAM philosophy remains highly relevant in the face of contemporary complexities in the evolving global order, since his philosophy is deeply imbued with independence, peaceful coexistence, and cooperation. The 21st century is fraught with seminal contention, arising through various challenges. Nehru is a paradigm of theorization that should help steer through these quagmires. By adapting to change, NAM can continue being a formidable force for good, besides maintaining world peace and stability, and effectively encountering the imperatives of the 21st-century world.

Nehru's Ideas on Planning and Modernization

Jawaharlal Nehru was a statesman and visionary, the first Prime Minister of independent India, the central leadership of which made an overwhelmingly great contribution in defining the country's correct economic path. He emphasized very strongly upon planning and economic modernization for transforming a backward, agrarian colonial economy into a modern industrial state.

Nehru believed in planning precisely because he believed there needed to be a coordinated and centralized approach to meet the colossal challenges of poverty, illiteracy, and underdevelopment. The Five-Year Plans that he launched were

ambitious blueprints for national development, not just in agriculture, industry, education, and health but in so many more aspects (Paranjape, 1964). There was quite a difference in the fact that while he was highly influenced by the Soviet models, Nehru placed an emphasis on a mixed economy catering for both the public and private sectors—a distinctive approach. Nehru had faith in industrialization at the core of economic modernization: he believed this to be the harbinger of growth, which would create employment, build wealth, and give an impetus to technological changes in the country (Rana, 1979). Keeping in mind that he also realized the importance of agriculture as the backbone of the economy for increasing productivity and reduction of rural inequalities, the establishment of heavy industries like steel, machinery, etc., and land reforms were initiated.

Nehru's view of an ideal modern India embraced more than simple economic growth; it placed considerably greater emphasis on education, scientific research, and technological development as the main components of a progressive society. He believed very strongly that in human capital one could attain self-reliance and global competitiveness.

The relevance of Nehru's ideas to contemporary times is undoubted, where much has changed with the Indian economy since his times; yet the issues of poverty, inequality, and underdevelopment are far from being resolved. Much will be debated about the need for comprehensive planning, but that may just remain an open issue. The ambition to see India as an emerging economic power on the world scene requires sustained efforts at industrialization, technological innovation, and human capital development—all constituents of the Nehruvian vision.

In sum, for these reasons, Nehru stands out as the maker of modern India. It is his ideas of visioning and modernization of planning and economics that have set forth both inspiration and debates. Even though changes and innovations may be called for in the contemporary context, the underlying principles—that of inclusive growth and human development and self-reliance in policy—would continue to guide his paradigm. An appreciation and application of Nehru's insights will have relevance in this process that India will take in its Odyssey to become a developed nation.

Ambedkar's Vision of Democracy

Dr. B. R. Ambedkar acted as a chairman for framing the Constitution for the Indian Dominion and he possessed extremely profound concepts about democracy inspired by complexities of Indian society. In his vision, democracy was no longer barely confined to the political sphere but included social, economic, and cultural ones as well.

Ambedkar was acutely alive to the deep-seated inequalities afflicting Indian society, especially caste. He realized how political democracy minus social and economic equality was a farce. Democracy to him was not merely some type of 'associated living' or harmony among different individuals and groups (Rodrigues, 2021). This could only be done so through demolition of the hierarchical structures that fostered discrimination and marginalization.

The emphasis laid by Ambedkar on social democracy was a revolution (Ratnam, 2021). He argued that caste—a form of graded inequality—flew in the face of democratic principles. To make democracy a reality for the nation, he stressed upon the policies like—eating joint meals, marrying an inter-caste and educating women. As per him all these steps would lessen the caste system divide and bring equitable society out of the box thinking.

The other limb in Ambedkar's vision was economic democracy. He realized that poverty and economic inequality can be inimical to political democracy (Patnaik, 2017). He suggested land reforms, industrialization, and state intervention in the economy as some of the measures to meet these challenges. He wanted to build a society in which all—irrespective of caste or class—have easy access to economic opportunities.

Ambedkar's thoughts are as relevant today in the contemporary Indian scenario as they were during his lifetime. Without doubt, much has changed since then on the political democracy front, but the challenges posed by social and economic inequality are still there. It is true that the caste system was outlawed, yet it continues to preside over the kind of social relations and opportunities available. Economic disparities are increasing and have the potential for rising discontent and social unrest.

This is also the value that Ambedkar's insistent emphasis on the interdependence of political, social, and economic democracy provides for successfully meeting the above-named challenges. In terms of India's demographic dividend, its relevance to his emphasis on education as a tool for social transformation is very great. Only a quality education for all will make India more knowledgeable and empowered, able to demand accountability from its leaders.

It is even more relevant that the ideal of 'associated living', the democracy envisioned by Ambedkar, shared pertinence in multiple societies ridden with the challenges of plurality and diversity. He provided a keynote to these complexities through his emphasis on the practice of dialogue, consensus-building, and respect for difference.

Dr. B.R. Ambedkar's vision of democracy: inspiring and challenging as it may be, too often overlooked. His vision for a universal concept of democracy, where social, economical and political are not distinct realms but over-lapping domains has valuable even today as when he first made these utterances. With an Ambedkar's view, India could strive harder to build up a really inclusive and equitable society.

Ambedkar's View on Nationalism

Dr. B.R. Ambedkar, towering in stature in the annals of Indian history, brought a sensitive perspective to nationalism that is acutely relevant for contemporary India. That understanding was inextricably related to his scorching critique of caste-based oppression and his vision of an inclusive and egalitarian society.

While dominant, and often homogenizing nationalist narratives existed, Ambedkar focused on the social and economic dimensions of nation-building. He did not refer to nationalism as a patriotic fervor or the celebration of cultural unity but as a political enterprise for the establishment of a just and equitable society. He argued that if people within a nation are to be united, they could not remain divided by caste, class, and religion (Gaikwad, 1998).

However, the importance of viewing debates and discussions through the lens of Ambedkar cannot be refuted. India is still experiencing problems such as social prejudices that have been instilled deeply in society, religious conflicts, and economic divides. The emergence of these very forces, the dismantling of democracy and the erosion of its values have put his ideas into focus. His insistence on social reform as a precondition for national progress is, therefore, as pertinent today as ever before.

His discourse on caste-based discrimination heaped disdain and remains very relevant today, as India is still battling the menace of caste-related violence and atrocities. His vision was of an India where each person—irrespective of caste or religion—had equal rights and opportunities, which is yet an unfulfilled dream.

Finally, his emphasis on education and economic empowerment as tools of social upliftment is very relevant in the backdrop of India's development challenges. His exhortation for constructing a robust and self-reliant India based on principles of justice and equity is what can inspire others easily.

In other words, Ambedkar's views on nationalism provide both a deep and critical prism to view contemporary India. His vision of a nation united in its diversity, in which every citizen enjoys equal rights and opportunities, represents something of a compelling and inspiring notion. If India actually comes to grips with the legacy he left behind and builds upon his insights, it will have started on the path to become that inclusive and prosperous nation which he had foreseen.

Ambedkar's View on Caste and Its Contemporary Relevance

The struggle against caste continues to warm the contemporary Indian society, with Dr. B. R. Ambedkar as the icon of the movement and his theory of caste as more pertinent today. Ambedkar saw caste in terms of status, prejudice, systemic structure of power in India. He argued that it was a fact of a belief system, not religion or culture; but an economic and political system that had been designed for the purpose of enslaving the lower castes. He held the opinion that the caste system would go on exploiting and subjugating low castes, particularly the Dalits, who suffered from the most acute forms of discrimination and violence.

He attacked the caste system at various levels. He exposed its economic underpinnings in terms of land ownership, occupation, and access to resources. Besides, he showed how religion, specifically Hinduism, played a hegemonic role by providing ideological justification for perpetuating inequalities within the caste system. As per him, scriptures were used to sanctify the hierarchical order and to deny the Dalits their basic human rights (Roy, 2017).

The radical agenda that Ambedkar had in mind was one for the annihilation of caste. He wanted to achieve political empowerment through universal adult suffrage and reservation of seats for the Scheduled Castes, or Dalits, and other marginalized groups in government and educational institutions.

It is for this reason that Ambedkar's ideas seem very contemporary. Of course, much has changed at the level of legal and political equality in India since then. But the hold of caste—evidenced in caste-based discrimination—is yet a firm reality. The vision of Ambedkar for a casteless society acts as an eternal source of inspiration. His emphasis on education, economic empowerment, and political participation, all of which are very important in overcoming the challenges of caste. His critique of religion and its role in perpetuating inequalities is one of the pointers toward questions of faith vis-à-vis social justice.

Though the analysis of the caste system offered by Ambedkar gave a glimpse into the intricate nature of the ancient social evil, the ideas he propounded hold contemporary relevance in the struggle for a better world. We hope to realize that future in which there is no caste and only dignity and respect toward all human beings, by carrying forward his unfinished work.

M.N. Roy's Radical Humanism: A Contemporary Lens

M.N. Roy, one of the multifaceted figures traversing the spectrum from revolutionary to philosopher, is primarily known for his later philosophy, that of Radical Humanism (Mahakul 2005). Such an ideology was mainly centered around the individual as the primary unit in society and worked out an alternative system to both variants of capitalism and communism.

Roy was not kind to either ideologies as he criticised them both. He said that wages and profits were paid minutes, which meant that capitalism was exploitative and resulted in accumulation of wealth and power. Communism called for equalization of wealth and resources but at the same time eliminated the freedom of an individual for the sake of the public. Thus, it is by using such an analytical framework that Radical Humanism attempts at finding a middle ground where an individual can be 'free' while at the same time, encouraging advancement for the society.

The pivot of Radical Humanism is an unflinching faith in man. Roy held the view that society is only a means to an end—the end being the development of the individual. So, it is the kind of philosophy that puts a premium on reason, science, and democracy. It lays great emphasis on critical thinking, secularism, and internationalism (Talwar, 2022).

It is difficult to deny the relevance of Radical Humanism in contemporary times. Indeed, it was a breath of fresh air to have the ideas thrown up by Roy in the context of escalating inequality, dwindling democratic mores, and identity politics.

First, the emphasis on individual liberty appeals to the universal desire for autonomy and self-determination. Most people around the world labor under their authoritative regimes and social customs. Roy's advocacy of individual liberty is strong counterpoint to these challenges.

In a world enmeshed in falsehoods, half-truths, and pseudoscience, the focus on reason and science by Radical Humanism is very germane. Roy's call for the adoption of a scientific method toward social problems acts as a very important reminder of the need for evidence-based policymaking.

The philosophy is committed to secularism and internationalism (Brennan, 2023); and in today's world, the growing danger of religious conflicts and an increasingly nationalistic environment means this takes on ever-greater importance. Roy's ideal of a world bound together by reason and common human values provides a refreshing contrast to the wide range of forces that divide people in the contemporary world.

Certainly, humanism in its most radical aspects has its critics. Many would claim that the concentration on the figure that is symbolically powerful denies attention to social justice, while others feel that the perspective of human reason is rather optimistic. To this it may be replied that M. N. Roy's Radical Humanism will after all be considered a tremendously valuable contribution despite these commentaries.

It remains, however, that M.N. Roy's Radical Humanism will be considered a gigantic intellectual contribution despite these criticisms. Human freedom and reason for the individual, combined with optimism toward human social progress, inspire and challenge contemporary thinkers and activists. We must travel through many complexities in issues arising in this 21st century, and the ideas from this Indian philosopher will quite likely offer valuable insights and potential solutions. To conclude one can, say that Indian Political philosophy can profoundly impact the discourse ranging from statecraft, foreign policy to economic development, nationalism, socialism and humanism. Indian knowledge system could be a game changer in igniting cultural renaissance in India. It would produce culturally rooted students who would spark an Indian narrative through which they would get enlightened.

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