



**ORIENTAL JOURNAL OF PHILOLOGY**

journal homepage:  
<http://www.supportscience.uz/index.php/ojp/about>



## INDIAN KNOWLEDGE SYSTEM AND CONTEMPORARY GLOBAL ISSUES

**Manish Kumar Mishra**

**Visiting Professor (ICCR Hindi Chair)**

**Department of South and Southeast Asian Languages,**

**Republic of India**

**Abstract:** Indian knowledge tradition is a living document of an ancient culture. His generosity and universality attracts everyone. When we were composing the Vedas, the West was living in the Stone Age. India assimilated humanity and tolerance by propagating it, on the contrary, the West exploited the entire world with a colonial mentality. The 18th to 19th centuries were marked by their exploitation and inventions.

**Keywords:** Indian knowledge tradition, colonial mentality, diversity respects, naturalness, simplicity, tolerance and scientificity, environment, humans, earth and animals.

They very cleverly spread the inferiority complex within their colonies for the consumption of their goods. It publicized its superiority to such an extent that many areas have still not emerged from the mentality of slavery. India has always been known as the land of religion and philosophy. This country full of diversity respects everyone. Here innovation or modernity has been a part of tradition. We were expanding our civilization by abandoning the old and lost ideas and beliefs while assimilating the new as per the time, condition, period and circumstances. The naturalness, simplicity, tolerance and scientificity of our civilization has been the

soul of the culture here. Worrying and thinking about the beyond the world has been the subject of our philosophy of life.

Our education system was open to everyone. Gurukul system used to refine conduct and behavior. Both *shastr* and *shastr* were taught equally. There was no discrimination in getting education irrespective of color, gender, caste etc. Education was never an institutional way to earn money here, but the West cleverly provided all these traditions and systems to the whole world. In the Indian tradition, the medium of acquiring knowledge was linked to locality, nature and seasonal relevance. We continued to acquire knowledge through close observation of nature and environment.

In this way a relationship was established between nature, environment, humans, earth and animals. In this way, moral place remained important in the process of acquiring knowledge. We learned about the nature and qualities of trees, plants and animals. We developed specific technology related to their use and management. In this way we obtained information about healthy foods, medicines, fuel, construction materials and other essential and useful products for humans.

A cooperative life system parallel to the environment became the identity of our culture. This knowledge has been passed down from one generation to the next for centuries through traditional songs, stories and Vedic hymns. These were further preserved through artifacts and inscriptions. In this way both their conservation and propagation continued. The entire wealth of this knowledge was contained in the language and culture of the people. It was an integral part of their way of life and it was impossible to remove it from them. These traditional systems taught us how to control and maintain resources by making proper use of them. The quality of internalizing what was learned in this process was strong. This protected community interests. This broadened the perspective of understanding life and the world. Our way of using knowledge to maintain ecological balance also became a reflection of our cultural spiritual integrity.

But the colonial mentality attacked our values and beliefs. Instead of working for constructive structure and relationship while respecting complementary

distribution, the colonial mentality worked to destroy everything by weaponizing aggression and inhumanity. Here the conditions for ethical dialogue and research between two different communities were rejected, resulting in not the development but rather the suppression of shared, underlying systems at the historical, political and social levels. The opportunity to understand intercultural activities, structures and systems was crushed by the colonial mentality. Presenting only Western narratives as better social models is very ridiculous and harmful.

The education model developed by unethical practices and urges was not useful for India in any way. The Western education system in grand educational institutions has been busy teaching students global monopoly in the name of global outlook. For this he also resorted to cultural monopoly. What should have happened was that a way to move forward with some complementary system should have been found, taking positive inspiration from the broad similarities and diversity of the cultures. Due to which a form of common global activities would have appeared before us. Despite this we succeeded in maintaining our world view. Despite the upheavals resulting from transformative events, we have preserved, protected and preserved our originality.

Ayurveda, a treatment system available in India for more than 5000 years, is the knowledge of nature of our sages which has been used for the prevention and treatment of diseases. The West left no stone unturned in proving allopathic medicine as the best. Whereas the truth is that both the medical systems are equally important with their different complementary powers. There was no attempt to assess, research and utilize common situations between the two, at least from the British Raj in India, until independence.