



# PRAJNANAM

THE VOICE OF BHARATIYA

Multi Disciplinary Magazine on Humanities & Sciences

VOLUME 1, ISSUE 1, 2024

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Multidisciplinary Magazine on Humanities and Sciences

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## **Message**

Bharat has experienced a period of insularity for the past few centuries, during which it faced political and social precariousness. It affected not just the country's social and religious values, but also its level of education and standard of living, as well as its wealth and prosperity. Despite these challenges, the foundation of our Rashtriyata was not built on institutionalized beliefs or a centralized government but rather on a shared, timeless culture that united people across the country.

Now, when Bharat is self-assured enough to become "Atmanirbhar" and well on its road to achieving its dream of "Antyodaya". In my opinion, the wisdom of the Lok (the natural, organic wisdom of a society) can be recovered through this process of intellectual and academic churning.

Prajyanam holds the potential to advance Bharat's civilizational roots and help us break free from the remnants of colonial consciousness.

I extend my heartfelt gratitude to everyone responsible for bringing the Prajyanam magazine to life, addressing the pressing issues of our times, and exploring the future discourse of Rashtriyata. This initiative will undoubtedly provide an opportunity to connect with young minds and impart the message of our rich cultural heritage. I wish the magazine great success.

**J. Nandakumar**

National Convenor

Prajna Pravah

## **Message**

The mahavakyas from Upanishads acts as pillars of Indian philosophical thoughts. “aham brahmasmi” from Brihadaranyaka Upanishad means I am Brahman, “ayam atma brahma” from mandukya Upanishad means this self is brahman and “Prajnanam brahma” from aitareya Upanishad which means consciousness is brahman. Thou the mantras sound different they are the manifestation of the same ultimate reality where brahma is all pervading. Prajnanam is awareness of all pervading brahma and is equated to brahma itself. In other terms we call “gnanam eva parashakti” which means knowledge is supreme. Bhagavadgita quotes “nahi gnanen sadrasham pavitram iha vidyate” which means that there is no purifier in the world as knowledge. In present days we are observing the mobility of occult, parochial and fanatic religious thoughts all around creating a lot of flux of tainted ideas and dilemma. In this conjuncture of turmoil, it is upon the Prabuddha intellectual class to refine the thoughts and adopt the ancient methods to dispel the misinformation. We need steady intellectual effort and “Prajnanam” is one of such efforts. I wish that the “Prajnanam” will attain success by bringing the dharmic minds together and promote the intellectual discourse essential for the wellbeing of entire nature.

**Raghunandan**

National Co-Convener

Prajna Pravah

## Message

Dear Team Prajnanam

Congratulations on the inaugural issue of Prajnanam. As you embark on this scholarly endeavour, may your editorial vision inspire groundbreaking research, foster rigorous discourse, and elevate the standards of academic publishing. May the Magazine/Journal fulfil its purpose.

Rooted in the pursuit of wisdom and knowledge, I'm sure "Prajnanam" aspires to be more than just a journal; rather aims to be a beacon of insightful discourse and a catalyst for intellectual exploration.

At "Prajnanam," I hope, you believe in the power of ideas to shape the understanding of the world. Make it a mission to provide a platform where scholars, researchers, and thinkers from diverse disciplines can converge to exchange perspectives, challenge assumptions, and push the boundaries of knowledge. Through rigorous peer-review processes and a commitment to academic excellence, strive to uphold the highest standards of scholarly publishing.

As you embark on this journey, envisioning "Prajnanam" not only as a repository of cutting-edge research but also as a forum for critical dialogue on issues that matter. Whether exploring emerging trends in science, delving into complex social issues, or reinterpreting historical narratives, each article in "Prajnanam" representing a step forward in your collective pursuit of truth and enlightenment.

I extend heartfelt gratitude to all your contributors, reviewers, and supporters who have made this inaugural issue possible. Your dedication and scholarly contributions are integral to the success of "Prajnanam." May the team continue to uphold the spirit of inquiry and intellectual rigor that will become the very definition of Prajnanam.

Here's to a future filled with transformative ideas and meaningful collaborations. Wishes to "Prajnanam"—where knowledge meets enlightenment.

Warm regards,

**Pradeep Mysuru**

Dakshin Madhya Kshetra Samyojak

Prajna Pravah

## EDITORIAL

In today's rapidly changing world, where technology and progress seem to dominate every aspect of our lives, it is crucial to remember and nurture the spiritual and cultural roots that define us. Prajnanam magazine is trying in promoting thoughtful discourse, serves as an essential platform for exploring how spirituality and modernity can coexist and enrich each other.

In the hustle and bustle of modern life, where the pursuit of material success often overshadows the quest for inner peace, the teachings of ancient sages remind us of the importance of balance. The Bhagavad Gita, for instance, teaches the significance of performing one's duty with detachment and dedication, emphasizing the harmony between action and meditation. This balance is vital in a world where mental health issues are on the rise, as it encourages us to find tranquillity amid chaos.

The integration of spirituality into daily life does not require renouncing modern conveniences or advancements. Instead, it involves a conscious effort to infuse our actions with mindfulness and purpose. Practices like yoga and meditation, rooted in Hindu traditions, have gained global recognition for their benefits in enhancing physical health, mental clarity, and emotional well-being. These practices exemplify how ancient wisdom can be seamlessly incorporated into modern lifestyles, providing tools to navigate stress and foster resilience.

Education plays a pivotal role in bridging the gap between tradition and modernity. By integrating spiritual teachings and cultural heritage into contemporary education systems, we can cultivate well-rounded individuals who are not only intellectually capable but also spiritually grounded. This holistic approach to education nurtures compassion, empathy, and a sense of responsibility towards the world and its inhabitants.

As we advance technologically and economically, it is imperative to maintain a dialogue that includes spiritual and ethical considerations. Sustainable development, for instance, is not merely about technological innovation but also about fostering a deep respect for nature and all life forms, a principle deeply embedded in Hindu philosophy.

Prajnanam stands as a beacon of this dialogue, offering insights and perspectives that challenge us to think deeply about the world we are shaping. Through its diverse content, the magazine inspires readers to reflect on their values, actions, and the broader impact they have on society and the environment.

As we navigate the complexities of modern life, let us draw strength from our spiritual heritage. By integrating the timeless wisdom of Hindu philosophy with contemporary advancements, we can create a world that is not only prosperous but also compassionate and just. Let us move forward with a sense of purpose, guided by the light of our spiritual traditions, towards a future where progress and spirituality coexist harmoniously.

We are hopeful that the readers of Prajnanam shall appreciate this attempt and continue to patronage.

**Dr. Hanumanthachar Joshi**  
Chief Editor, Prajnanam

## Ideological Extremes: The Intersection of Marxism Intellectual Terrorism, and Religious Radicalism

**Dr. Hanumanthachar Joshi**

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Security has been, is, and continues to be an ever-present concern in societies. The way states, institutions and organisations provide security also affects how it is perceived. Perceived insecurity can be extensive, even when many indicators show that life is more peaceful and secure than before. The interpretation frameworks through which security is grasped therefore play a key role. States, institutions, and organisations not only produce information about their operations and operating environment, but also create frameworks for interpretation that determine how reliable, functional and strategically up-to-date these operators are perceived to be. This is a particularly important theme for systems that have a special role to play in the functioning and continuity of societies. It therefore deserves critical conceptual research.

Critical infrastructures (CIs) are the cornerstone of societies' day-to-day functioning, safety and security (Bennett, 2018; Żaboklicka, 2020). CIs include, but are not limited to, sectors such as energy, water, transportation, information and communications technology, nuclear, financial services and government facilities. As Hellström (2007) explains, critical infrastructures are "critical", not because they are important in general, but because they are strategically connected in

such a way that they focus society's total vulnerability to a few particular points in the system.' In this sense, CIs have the potential to cause adverse effects that go deep into societies' functional ability (Graham, 2010). They have become a security problem (Collier and Lakoff, 2007).

### **Terrorism targeted at critical infrastructures**

The unambiguous definition of the concept of terrorism has proved to be exceptionally challenging (Feyyaz, 2019), yet attempts to define it precisely may also have hampered the grip of the phenomenon comprehensively (Ramsay, 2015). Despite the lack of consensus, the general features of terrorism include the desire to cause feelings of terror and insecurity through violence or the threat of violence within a group larger than the actual target of the very attacks (Horgan, 2005; Richards, 2014). According to Richards (2014), 'terrorism is best conceptualised as a particular method of political violence', which can be interpreted so that the very meaning of terrorism cannot be reduced to the immediate impacts of a limited attack, but the real impacts arise from the fundamental values, structures and assumptions terrorism threatens (e.g., Enders and Sandler, 2012). In other words, the core of the dynamics of

terrorism consists of how terrorist activity is interpreted in the target society, and how these interpretations affect people's sense of security. By attacking a piece of critical infrastructure, as Bennett (2018) argues, terrorists may disrupt the standard of living and cause significant physical, psychological and financial damage. However, another question is how an attack would shake the joints of black boxes and undermine trust in CIs and their management in general.

### **The potential next level of terrorism**

In view of the above, one may ask, what forms of terrorism would call into question the framework utilised in making sense of terrorist acts? To begin with, it can be said that creating and maintaining trust and certainty—even their ability to be taken for granted and blackboxed—are at the core of the security and credibility of CIs. Undermining trust and certainty requires systematic abuse of the systems, a deliberate effort to change the operational logic of the system qualitatively. This would call for sustained action to integrate the threat into the very methods and means upon which the maintenance of security of operations have been established. Terrorism would sneak in through the very operating methods that are perceived as being critical, continuously updated, effective, benevolent, field-tested and confirmed apparatus for identifying and solving problems. Terrorism could infiltrate a black box, settle in its inner world, and exploit it for its own purposes.

Such terrorism would cause systemic damage to society by affecting the various stages of designing, building, operating and managing protected and sheltered CI systems. The consequences would not be limited to isolated shocks or cascaded disturbances. Instead, they would reveal an innate vulnerability in how CIs are becoming increasingly complex, more critical and hence more and more capable in causing harm (Hellström, 2007). This would question the assumptions about the method applied in the accumulation of knowledge, understanding and expertise on which the security of CI relies. Such an act would be reflected in the mechanisms through which people and societal functions have become and continuously are dependent on CI systems. Well-intentioned investments in system reliability would be questioned in a way that undermines the framework considered legitimate. It would destroy social trust by creating anticipatory fear about terrorism: As Godefroidt and Langer (2018) showed, fearing terrorism destroys social trust, and this threat of terrorism does not even have to be real.

The phrase "terrorism by intellectuals in India" can refer to a complex and multifaceted issue, often rooted in debates around academic freedom, dissent, and national security. This term is typically used in a highly charged and controversial context, often by political groups or commentators to describe intellectuals, academics, and activists whose views or actions are perceived as radical or subversive.

## History

1. **Naxalite Movement:** Intellectuals and activists have historically supported the Naxalite movement, a Maoist insurgency that began in the late 1960s. Some intellectuals have been accused of promoting or sympathizing with the insurgents' violent methods and anti-state rhetoric.

2. **Anti-Emergency Protests:** During the Emergency period (1975-1977) imposed by Prime Minister Indira Gandhi, several intellectuals were at the forefront of protests against the suspension of civil liberties and democratic rights.

## Contemporary Issues

1. **Urban Naxals:** The term "urban Naxals" has been used by some politicians and media outlets to describe intellectuals and activists in urban areas who are alleged to support or facilitate Naxalite activities. This has been a contentious issue, with accusations often leading to arrests and legal actions under anti-terrorism laws.

2. **JNU Incident:** In 2016, students and faculty at Jawaharlal Nehru University (JNU) in Delhi indulged in anti-national activities and sedition. This incident sparked a nationwide debate on academic freedom, nationalism, and the limits of dissent.

3. **Role of Media and social media:** Media and social media platforms play a significant role in amplifying these issues. Accusations of intellectuals supporting terrorism often go viral, leading to polarized public opinion.

## Legal and Ethical Dimensions

1. **Anti-Terrorism Laws:** Laws such as the Unlawful Activities (Prevention) Act (UAPA) are used to charge individuals accused of supporting terrorism. Critics argue that these laws are sometimes used to stifle dissent and target intellectuals unfairly.

2. **Academic Freedom vs. National Security:** There is an ongoing debate about the balance between safeguarding national security and protecting academic freedom. Intellectuals argue that critical thinking and dissent are essential for a healthy democracy, while their critics insist that national security concerns justify stringent measures.

3. **Judicial Oversight:** The judiciary plays a crucial role in addressing allegations against intellectuals. Courts often have to balance between upholding laws against terrorism and protecting individual rights and freedoms.

## Examples and case studies

1. **Bhima Koregaon Case:** In 2018, several activists and intellectuals were arrested in connection with the Bhima Koregaon violence, accused of having links with Maoist groups and plotting against the state. This case has been highly controversial and remains unresolved.

2. **Arundhati Roy:** The Booker Prize-winning author and activist has often been labelled as anti-national due to her outspoken views on issues like Kashmir, tribal rights, and criticism of government policies.

3. Binayak Sen: A doctor and human rights activist, Sen was convicted of sedition for allegedly aiding Maoist rebels but was later granted bail by the Supreme Court. His case highlighted the tensions between human rights advocacy and state security concerns.

The issue of "terrorism by intellectuals in India" is deeply intertwined with broader societal debates on democracy, dissent, and state authority. It reflects the complexities of addressing security threats while maintaining a commitment to democratic principles and human rights. This topic remains highly contentious, with strong opinions on both sides of the debate.

### **Religious Terrorism**

Terrorism in the context of Islam is a highly sensitive and complex topic, often mired in political, religious, and cultural controversies. It's important to approach this subject with nuance and an understanding of the broader socio-political contexts.

#### **What history says:**

1. Historical Roots: Terrorism linked to Islam can trace its roots to various historical events and movements, such as the Kharijites in the early days of Islam, who were known for their extreme and violent interpretations of Islam.
2. Colonial and Post-Colonial Contexts: The impact of colonialism and the struggles for independence in many Muslim-majority countries have also shaped contemporary forms of violence and terrorism. These historical experiences have contributed to a sense of grievance and injustice that some extremist groups exploit.

### **Key Factors Contributing to Terrorism**

1. Political Grievances: Many terrorist groups claim to fight against political oppression, corruption, and foreign intervention in Muslim-majority countries. They argue that their actions are a form of resistance against tyranny and injustice.
2. Socio-Economic Factors: Poverty, lack of education, and economic disparities can make individuals more susceptible to radicalization. Extremist groups often exploit these vulnerabilities to recruit members.
3. Ideological Factors: Extremist interpretations of Islamic texts and teachings have been used to justify terrorism. Radical ideologues often distort religious teachings to promote their violent agendas.
4. Geopolitical Conflicts: Ongoing conflicts in regions such as the Middle East, South Asia, and Africa have created environments where terrorism can thrive. The invasion of Iraq in 2003, the Syrian Civil War, and the Afghan conflict are notable examples.

### **Noted Terrorist Organizations**

1. Al-Qaeda: Founded by Osama bin Laden, Al-Qaeda gained global notoriety after the September 11, 2001, attacks in the United States. The group promotes a radical interpretation of jihad and seeks to establish an Islamic caliphate.
2. ISIS (Islamic State of Iraq and Syria): Emerging from the chaos of the Iraq War, ISIS declared a caliphate in 2014, capturing large territories in Iraq and Syria. Known for its brutal tactics and sophisticated

propaganda, ISIS has inspired numerous attacks worldwide.

3. **Taliban:** Originating in Afghanistan, the Taliban has been involved in terrorism both domestically and internationally. Their strict interpretation of Sharia law and resistance to Western influence have fuelled their activities.

4. **Boko Haram:** Operating mainly in Nigeria, Boko Haram seeks to establish an Islamic state in West Africa and has carried out numerous attacks on civilians, schools, and government institutions.

### **Counterterrorism Efforts**

1. **International Cooperation:** Countries around the world have formed alliances to combat terrorism, sharing intelligence and coordinating military operations. Examples include the Global Coalition against ISIS and NATO's involvement in Afghanistan.

2. **Domestic Policies:** Many countries have enacted stringent laws to prevent terrorism, enhance surveillance, and disrupt terrorist financing. However, these measures often raise concerns about civil liberties and human rights.

3. **De-Radicalization Programs:** Efforts to counter radicalization include educational initiatives, community engagement, and rehabilitation programs for former extremists. These programs aim to address the root causes of terrorism and reintegrate individuals into society.

### **Misconceptions and Islamophobia**

1. **Misuse of Religion:** It's crucial to recognize that the vast majority of Muslims do not support terrorism and that Islam, like

all religions, promotes peace and compassion. Extremists represent a tiny fraction of the global Muslim population.

2. **Islamophobia:** The association of terrorism with Islam has led to widespread Islamophobia, discrimination, and prejudice against Muslims. This can exacerbate social divisions and hinder effective counterterrorism efforts.

3. **Scholarly and Religious Responses:** Many Islamic scholars and organizations condemn terrorism and work to counter extremist ideologies. Initiatives like the Amman Message and fatwas against terrorism by prominent Islamic leaders highlight the mainstream Islamic stance against violence.

Terrorism in the context of Islam is a multifaceted issue influenced by historical, political, socio-economic, and ideological factors. While extremist groups exploit religion to justify their actions, it's important to differentiate between the actions of a few and the beliefs of the many. Effective counterterrorism requires a balanced approach that addresses root causes, promotes education, and fosters international cooperation, while also combating prejudice and promoting understanding between communities.

### **Challenges**

The phenomenon of educated individuals becoming terrorists is complex and multifaceted. Despite the common perception that terrorism is predominantly driven by poverty and lack of education, there are several reasons why well-educated individuals might be drawn to extremist

ideologies and violent actions. Here are some key factors:

### **Ideological Conviction**

1. **Strong Belief Systems:** Educated individuals may develop strong ideological convictions that justify the use of violence for political or religious ends. Their education can provide them with the skills to articulate and propagate these beliefs effectively.

2. **Intellectual Justifications:** Highly educated individuals might be capable of creating sophisticated justifications for their actions, interpreting religious or political texts in ways that support their worldview.

### **Political and Social Grievances**

1. **Perceived Injustice:** Educated people might be more aware of and sensitive to political, social, or economic injustices. They may perceive violent action as a legitimate means to address these grievances or to fight against oppression and corruption.

2. **Disillusionment:** Educated individuals who are disillusioned with the political system, frustrated by a lack of opportunity, or alienated by social injustices may turn to terrorism as a form of protest or as a way to effect change.

### **Psychological and Social Dynamics**

1. **Search for Identity and Purpose:** Education does not immunize individuals from existential crises. Educated individuals might seek a sense of identity, belonging, and purpose, which extremist groups can provide.

2. **Peer Influence and Recruitment:** Networks of radicalized peers or exposure to radical ideologies through educational institutions, social media, or other channels can influence educated individuals. Recruitment efforts by terrorist organizations often target educated individuals who can offer valuable skills.

### **Strategic and Operational Roles expected by these organizations include:**

1. **Technical Skills:** Terrorist organizations often seek educated individuals for their technical and operational skills. Engineers, scientists, and IT specialists can contribute to the group's strategic capabilities, including bomb-making, cyberterrorism, and communications.

2. **Leadership and Planning:** Educated individuals are often recruited for leadership roles within terrorist organizations. Their ability to plan, strategize, and execute complex operations makes them valuable assets.

### **History and Case Studies**

1. **Al-Qaeda and ISIS:** Many leaders and members of Al-Qaeda and ISIS have been well-educated. For example, Ayman al-Zawahiri, the leader of Al-Qaeda, is a trained surgeon. These groups have strategically utilized the skills of educated individuals to enhance their operations and propaganda.

2. **Domestic Terrorism:** In various parts of the world, educated individuals have been involved in domestic terrorist activities. For instance, Anders Behring Breivik, who carried out the 2011 Norway attacks, was

well-educated and articulated his extremist ideology through a detailed manifesto.

### **Pathways of Radicalization**

1. Online Radicalization: The internet and social media play significant roles in radicalizing educated individuals. Exposure to extremist content, forums, and networks can lead to gradual radicalization.

2. Echo Chambers: Educated individuals, like others, can fall into ideological echo chambers where their beliefs are constantly reinforced, making them more susceptible to radicalization.

The involvement of educated individuals in terrorism underscores the complexity of radicalization and the multifaceted nature of terrorist motivations. Education alone does not prevent radicalization; rather, it can sometimes enhance an individual's capacity to engage in and justify extremist activities. Addressing this issue requires comprehensive strategies that include counter-radicalization efforts, addressing political and social grievances, promoting inclusive identities, and fostering resilience against extremist ideologies.

### **Challenges of Religious Terrorism**

Religious terrorism is a form of political violence driven by a religious imperative. It involves the use of force or violence by individuals or groups who view their actions as divinely commanded and justified, often aiming to fulfil a perceived duty to their faith. Unlike other forms of terrorism, religious terrorism is characterized by its transcendental dimension, where perpetrators believe they are enacting the will of a higher power,

which can make their actions particularly uncompromising and lethal.

### **History**

Religious terrorism is not a modern phenomenon; it has historical roots across various cultures and religions. For instance, the Zealots of Judea in the first century CE used assassination and revolt against Roman occupiers, driven by their Jewish faith. The Assassins, a sect of Shia Islam, conducted political killings in the Middle Ages, believing their acts were in service of their religious goals. These historical examples show that religious terrorism has long been a method for marginalized groups to exert influence and pursue their objectives.

### **Motivations and Justifications**

The motivations behind religious terrorism can be multifaceted:

1. Divine Command: Perpetrators often believe they are following divine commands. This belief can provide a powerful justification for their actions, making them see violence as a sacred duty rather than a moral transgression.

2. Apocalyptic Beliefs: Some groups hold apocalyptic views, believing they are hastening the end times or a prophesied era by engaging in violence.

3. Défense of the Faith: Religious terrorists may see their actions as defending their religion from perceived threats, whether cultural, political, or ideological.

4. Creation of a Theocratic State: Groups like ISIS aim to establish political systems based on their interpretation of religious

laws, seeing terrorism as a means to achieve this objective.

**Religious terrorism is marked by several distinctive characteristics and tactics:**

1. Sacred Texts and Symbolism: Actions are often justified through selective interpretations of sacred texts. Symbols and rituals can play a significant role in mobilizing supporters and legitimizing violence.

2. Lethal and Indiscriminate Violence: Belief in divine justification can lead to particularly brutal and indiscriminate attacks, as seen in suicide bombings and mass casualty events.

3. Martyrdom: Many religious terrorist groups glorify martyrdom, promising spiritual rewards in the afterlife, which can be a powerful recruitment tool.

4. Global Reach: Modern religious terrorism often transcends national boundaries, facilitated by global communication networks and the ideological spread of extremist doctrines.

**Case Studies related to religious terrorism**

1. Al-Qaeda: Founded by Osama bin Laden, Al-Qaeda aims to eliminate Western influence in Muslim countries and establish a global caliphate. The September 11 attacks in 2001 exemplify their strategy of high-profile, mass-casualty terrorism intended to provoke a global reaction.

2. ISIS: Emerging from the chaos of the Syrian Civil War, ISIS sought to create a caliphate in the Middle East. Their brutal tactics, including beheadings, mass

executions, and the use of social media for propaganda, demonstrate the fusion of ancient and modern elements in religious terrorism.

3. Boko Haram: Operating in Nigeria, Boko Haram seeks to impose strict Sharia law. They are known for kidnapping schoolgirls, attacking civilian populations, and creating widespread fear to achieve their aims.

Combating religious terrorism presents unique challenges such as:

1. Ideological Combat: Military solutions alone are insufficient. Addressing the ideological roots through counter-radicalization programs and promoting alternative religious interpretations is crucial.

2. Community Engagement: Local communities are essential in countering radicalization. Building trust and cooperation with religious leaders and community organizations can help prevent the spread of extremist ideologies.

3. International Cooperation: Religious terrorism often operates across borders, necessitating international collaboration in intelligence sharing, law enforcement, and coordinated military efforts.

4. Balancing Security and Rights: Governments must balance security measures with the protection of civil liberties to avoid alienating communities and inadvertently aiding terrorist recruitment.

Religious terrorism remains a significant global threat, driven by complex motivations and characterized by its unique blend of religious fervour and political

objectives. Addressing it requires a multifaceted approach that combines military, ideological, and community-based strategies. Understanding the historical and ideological roots of religious terrorism is essential for developing effective counterterrorism policies that respect human rights while ensuring global security.

The link between Marxism and terrorism is a subject of considerable debate and complexity. While Marxism as a political and economic theory does not inherently advocate for terrorism, various Marxist-inspired movements and individuals have engaged in acts of violence and terrorism, often justifying these actions through their interpretation of Marxist ideology. Here's an exploration of the connections between Marxism and terrorism:

### **Marxist Theory and Violence**

1. **Revolutionary Change:** Marxist theory envisions a revolutionary overthrow of the capitalist system, leading to a classless, stateless society. While Marx himself did not explicitly advocate for terrorism, he did see violence as a potential and sometimes necessary component of the revolutionary struggle against bourgeois oppression.

2. **Class Struggle:** The concept of class struggle is central to Marxism. Some Marxist groups interpret this struggle as requiring direct, sometimes violent, action against the ruling classes and their institutions.

### **Historical Context and Movements**

1. **Russian Revolution:** The Bolshevik Revolution of 1917, led by Lenin and

inspired by Marxist principles, involved significant violence and led to a prolonged civil war. The use of "Red Terror" during this period, including executions and repression, can be seen as an early example of Marxist-inspired violence.

2. **Maoist Insurgencies:** Mao Zedong's adaptation of Marxism-Leninism in China emphasized guerrilla warfare as a means to achieve revolution. Maoist groups in various countries, including the Naxalites in India and the Shining Path in Peru, have engaged in prolonged armed struggle and terrorism to further their revolutionary goals.

3. **Urban Guerrilla Movements:** In the 1960s and 1970s, various Marxist-inspired urban guerrilla groups, such as the Red Army Faction (RAF) in Germany and the Weather Underground in the United States, engaged in acts of terrorism, including bombings, kidnappings, and assassinations, as part of their revolutionary strategies.

### **Ideological Justifications**

1. **Just War Theory:** Some Marxist theorists and movements have invoked a form of "just war" theory, arguing that violence and terrorism are justified as necessary means to an end, specifically the overthrow of oppressive capitalist systems and the establishment of socialism.

2. **Propaganda of the Deed:** This concept, often associated with anarchism but also adopted by some Marxist groups, involves acts of violence intended to inspire broader revolutionary action. These acts are seen as a way to demonstrate the vulnerability of the state and to mobilize the masses.

### Historical Examples

1. Naxalite Movement in India: The Naxalites, inspired by Maoist principles, have engaged in prolonged guerrilla warfare and acts of terrorism against the Indian state, targeting police, military personnel, and infrastructure in their fight for land rights and social justice.

2. FARC in Colombia: The Revolutionary Armed Forces of Colombia (FARC), a Marxist-Leninist guerrilla group, waged a decades-long insurgency involving terrorism, kidnappings, and drug trafficking, aiming to overthrow the Colombian government and establish a Marxist state.

Hence, our nation Bharath, needs to be strong spiritually, religiously, intellectually to combat such terrorising activities by these challenging activists. There is dire need of all Hindus to join together to cautiously observe, act and serve the country whenever warranted.

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## Cultural Marxism

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Cultural Marxism is a term often used to describe a socio-political theory that emerged from traditional Marxist ideology. It focuses on cultural, rather than solely economic, aspects of society and posits that culture, language, and beliefs perpetuate inequality and control within society.

Rooted in the early 20th century, the Frankfurt School, a group of scholars associated with the Institute for Social Research in Frankfurt, Germany, played a significant role in shaping Cultural Marxism. Thinkers like Theodor Adorno, Max Horkheimer, and Herbert Marcuse explored how societal norms, mass culture, and media functioned as mechanisms of social control. Their critiques delved into how dominant cultural values reinforce power structures and restrict individual autonomy.

Cultural Marxism evolved as an attempt to understand how culture shapes and perpetuates inequality. It introduced concepts like "cultural hegemony," emphasizing how dominant ideologies maintain control by shaping societal norms and values. In the latter half of the 20th century, various movements, including feminist, civil rights, and LGBTQ+ movements, drew from Cultural Marxist ideas to examine power dynamics within cultural frameworks. Scholars like Antonio Gramsci, another pivotal figure in Cultural Marxism, introduced the concept of "**Cultural hegemony**," highlighting how ruling classes establish and maintain cultural norms to retain control.

Cultural Marxism amalgamates Marxist principles with psychoanalysis and critical theory to scrutinize societal dynamics beyond mere economic structures. It incorporates Freudian and post-Freudian psychoanalytic concepts to explore how cultural norms, ideologies, and beliefs influence societal power dynamics and individual behaviour. Critical theory, particularly from the Frankfurt School, intertwines with Marxist thought to examine how culture, media, and language perpetuate inequality and maintain existing power structures. This blend broadens the focus beyond economic relations, emphasizing cultural hegemony and the control exerted through societal norms and values.

In contemporary discourse, debates around Cultural Marxism continue, shaping discussions on identity, power, and societal norms. Its evolution from a critical perspective within Marxism to a broader critique of cultural institutions and norms has left an indelible mark on contemporary social and political thought.

### Theoretical framework of Cultural Marxism

Cultural Marxism incorporates various critical theories such as Feminist Theory, Critical Race Theory, and Queer Theory to analyze societal structures and power dynamics beyond economic realms. These theories scrutinize gender dynamics, racial hierarchies, and norms surrounding sexuality and gender identity.

Intersectionality underscores the interconnectedness of different identities and forms of oppression, advocating for a comprehensive approach to addressing discrimination.

Cultural Studies examines how culture shapes societal norms and values through media and communication. Critical Pedagogy fosters critical thinking skills in students, encouraging them to question prevailing norms and engage in social issues. Environmental Critical Theory critiques anthropocentrism and explores human impacts on the environment. Cultural Hegemony, as coined by Gramsci, highlights the dominance of certain ideologies in shaping societal beliefs and practices, perpetuating power imbalances. Counter-hegemonic movements challenge these norms to foster a more inclusive and equitable societal discourse.

### **Cultural Marxism in Bharat**

The journey of Cultural Marxism in Bharat, unfolds against a backdrop of rich diversity and a history influenced by various social, political, and ideological dynamics. Rooted in critiques of prevailing cultural narratives and their role in perpetuating social differences, Cultural Marxism gained traction within Bharat's academia, media, art, and literature. Its impact on these spheres has been multifaceted, sparking discussions, critiques, and revaluations of cultural dominance and societal structures.

Cultural Marxist ideas have made significant inroads into academia, particularly influencing fields like social science, humanities, sociology, anthropology, and cultural studies. Scholars

have extensively analysed the impact of cultural dominance on societal structures, shedding light on the experiences of communities within the Bhartiya context. Additionally, in media and artistic expressions, there have been instances where Cultural Marxist perspectives have influenced discussions. These platforms have engaged in debates surrounding cultural representation, inclusivity, and social justice, reflecting the influence of these ideas on societal discourses.

### **Dominant Culture**

Cultural Marxism, in its critique of dominant cultures and hegemony, analyses power structures and their impact on communities. Within the context of Bharat, proponents of Cultural Marxism argue that Hindu culture, specifically the Brahminical tradition, has historically held a dominant position, which they assert has led to the marginalization and oppression of other cultural and social communities.

The notion of Brahminical hegemony refers to the socio-cultural dominance historically associated with the Brahmin caste, considered the priestly class in traditional Hindu society. Proponents of Cultural Marxism in this context argue that the Brahminical influence perpetuates societal inequalities and restricts the agency and opportunities for other caste and marginalized communities.

They assert that the Brahminical dominance has been instrumental in shaping cultural norms, religious practices, and social hierarchies that favour certain groups while marginalizing others. This perspective often focuses on caste-based discrimination

and the socio-economic disparities rooted in historical hierarchies, attributing them to the Brahminical influence within Hindu culture.

The proponents of Cultural Marxism indeed view Hindu forces like the RSS (Rashtriya Swayamsevak Sangh) and BJP (Bharatiya Janata Party) as aligned with what they perceive as a dominant Hindu cultural narrative. They argue that these entities perpetuate what they see as a dominant Hindu cultural narrative that marginalizes other cultural identities within Bharat. Consequently, there's a belief among Cultural Marxists that deconstructing Hindu culture is necessary to create communist society.

### **Oppressed Societies through the Lens of Cultural Marxism**

The perspective influenced by Cultural Marxism in Bharat often identifies various social groups, including religious minorities like Muslims, Jains, and Sikhs, along with marginalized communities such as Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), Women, Youth, LGBTQ+ individuals, Farmers, and unorganised Labourers, as facing oppression within the societal framework. This viewpoint posits that these diverse groups encounter different forms of marginalization, stemming from historical, cultural, and socio-economic structures within Bharat. The Marxist suggests that there's a need for solidarity among these communities to challenge what is perceived as the dominant cultural narrative that perpetuates inequalities.

Advocates influenced by Cultural Marxism often call for uniting these diverse groups to challenge the perceived hegemony associated with certain cultural values and norms, primarily identified as representative of a dominant Hindu culture. The aim is to deconstruct these perceived dominant cultural values to create communist society. The idea of unity among these various marginalized and minority groups are rooted in the belief that collective action and solidarity can challenge systemic injustices and create social change.

Within Bharat's political context, there are efforts to unite various opposition groups, drawing upon Cultural Marxist ideologies, to form a collective front against entities like the Rashtriya Swayamsevak Sangh (RSS) and the Bharatiya Janata Party (BJP). These attempts at unity aim to bring together diverse political factions that share concerns about the policies, cultural narratives, and governance promoted by the BJP.

This coalition-building strategy seeks to leverage shared ideological ground, which may include critiques of perceived cultural hegemony, socio-economic disparities, or critiques of what is seen as the dominance of specific cultural norms advocated by the RSS and BJP. The objective is to create a cohesive opposition force capable of presenting socialist policies, critiquing the ruling entities' decisions, and potentially influencing public discourse.

## **Transformational Process:**

### **Demoralization, Destabilization, Crisis, and New Norms**

The process of societal transformation, advocated by proponents of Marxist ideologies, unfolds through a strategic sequence encompassing demoralization, destabilization, crisis, and the establishment of new norms. This process, termed Ideological Subversion, serves as a form of psychological warfare aimed at altering the perceptions and thinking patterns of a targeted population. Sun Tzu's principles and Saul Alinsky's "Rules for Radicals" provide insights into the tactics employed, including ridiculing traditions, involving leaders in criminal activities, disrupting governmental functions, fostering disunity, and corrupting the younger generations.

Historical documents like the "Communist Rules of Revolution" discovered during World War 1 further elucidate the strategies employed, such as corrupting the youth, diverting attention from governance issues, promoting division among citizens, and undermining faith in natural leaders. The overarching goal of ideological subversion is to weaken the targeted nation from within, gradually eroding its moral standards, traditions, and ideologies over extended periods. This subtle yet persistent process sets the stage for eventual domination by the Marxist forces, aiming ultimately for global hegemony.

#### **Step 1: Demoralization**

The initial phase of demoralization involves a prolonged ideological indoctrination spanning 15 to 20 years, targeting a single

generation. This process, facilitated by the openness of a nation to Marxist ideas, aims to weaken nationalism and instill Marxist ideologies deeply. Through propaganda and manipulation, the Marxist's work to erode traditional values, utilizing diverse strategies across sectors such as religion, education, media, culture, and family. They exploit vulnerabilities within society, targeting institutions, governance systems, social relations, and even individual health, to subvert and weaken the nation from within. By dismantling structures and sowing discord along various fault lines, the Marxist's aim to establish control over the population and advance their totalitarian agenda, ultimately aiming for complete dominance over all aspects of life within the targeted nation.

#### **Step 2: Destabilization**

During the destabilization phase, Marxist tactics exploit societal divisions in Bharat, emphasizing class struggles, economic disparities, and identity-based tensions. Movements like Anti-CAA protests and farmer agitations exemplify amplification of such issues, eroding social cohesion. Economic centralization accompanies discontent, weakening free market dynamics. Society witnesses clashes and populist surges amidst social and financial collapse. Global instances in Sri Lanka, Pakistan, Africa, and Arab nations demonstrate how destabilization leads to economic instability and societal turmoil. Parallels between the Hutu-Tutsi conflict in Rwanda and Bharat's Aryan-Dravidian controversy highlight colonial influences on societal divisions, albeit with unique historical complexities.

### Step 3: Crisis

The third phase of ideological subversion can escalate into armed revolution or civil war within a society, fuelled by exacerbated societal issues, political unrest, and economic disparities. Tensions reach a critical point as polarization increases and factions form, leading to widespread discontent with the established order. Armed revolution arises when a faction or significant portion of the population takes up arms against the regime, driven by political or ideological motives. Civil war erupts when different factions engage in prolonged armed conflict, often based on political, ethnic, or religious divides. This breakdown results in weakened government institutions, lawlessness, and societal infrastructure decay, with basic services becoming inaccessible and humanitarian crises unfolding. The Arab Spring illustrates this progression, starting as mass protests against political repression and economic disparities and evolving into armed conflicts and civil unrest in countries like Libya and Syria.

### Step 4: Normalization

In the "Normalization" phase, the ruling government focuses on cementing its authority by eliminating dissent and imposing strict control. This entails extreme measures such as mass executions, concentration camps, and martial law to suppress opposition. Through pervasive surveillance and indoctrination, trust erodes, fostering fear and suspicion. Famines may be deliberately perpetuated, reminiscent of historical atrocities. Concurrently, traditional values give way to

Marxist-Leninist ideologies, facilitated by disconnecting from cultural heritage. By discrediting established norms and promoting new ideologies as the "new normal," authorities reshape societal values to consolidate control, marking a transition towards embracing perceived progressive ideals.

### Cultural Marxism's Influence on Bharatiya Society

Cultural Marxism has left an indelible mark on various aspects of Bharatiya society, catalysing shifts in youth values, political landscapes, media depictions, regional dynamics, and social movements. Notably, there's a discernible departure from traditional Bharatiya values among the youth, attributed to a growing emphasis on individualism and materialism, potentially undermining the practice of Dharma. Political conflicts have intensified, driven by identity-based narratives and power struggles, often sidelining governance and merit-based performance. Media portrayals allegedly harbor anti-Hindu sentiments, perpetuating misconceptions and discord. Art and literature, influenced by leftist ideologies, critique Bharatiya traditions, challenging established norms and cultural ethos. Regional and identity tensions have escalated, with divisive narratives exacerbating cultural divides. Movements like neo-Dalits and neo-Buddhism emerge as responses to societal disruptions, while governance witnesses a shift towards Marxist socialism, fostering bureaucracy and entitlement-driven policies, hindering individual freedoms and economic growth. In academia, Cultural Marxism reshapes interpretations of Bharat's heritage,

downplaying Hindu culture and side-lining diverse viewpoints, creating a polarized atmosphere that stifles dialogue and limits a holistic understanding of Bharat's rich cultural tapestry. Overall, the pervasive influence of Cultural Marxism raises concerns about the erosion of Bharatiya values and traditions, prompting a reassessment of societal dynamics and ideological influences shaping Bharat's future trajectory.

### **Culturally Anchored Strategies Against Ideological Tides**

In response to the ideological flux facing Bharat, a comprehensive strategy rooted in its cultural legacy emerges as imperative. Understanding Marxist ideologies, including cultural Marxism and wokeism forms the bedrock of this approach. By analyzing Bharat's societal, cultural, and power structures, inherent fault lines can be identified and fortified. Revamping education to integrate Bharatiya perspectives and nurturing Bharatiya-oriented research and academics are vital

steps in preserving indigenous knowledge systems and fostering a generation deeply connected to its cultural heritage.

Empowering Bharat's presence in art, literature, cinema, and media becomes a potent tool in offsetting ideological influences. Strengthening family values and enhancing Aadyatmic institutions reinforces the societal fabric, fostering resilience and a sense of cultural continuity. Networking among intellectuals dedicated to preserving Bharat's cultural identity, fostering original thinkers, and promoting civic engagement and grassroots initiatives empower communities to safeguard their heritage actively. Leveraging digital outreach for awareness and promoting economic empowerment through indigenous industries further fortifies Bharat's cultural resilience in the face of ideological challenges. This synthesis of intellectual rigor and cultural preservation positions Bharat as a vanguard in shaping a global narrative that harmonizes tradition with contemporary progress.

## Indian Knowledge System: Revitalizing the Heritage

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### *Introduction*

Indian Knowledge System (IKS) encompasses a vast repository of knowledge, traditions, and cultural practices that have evolved over thousands of years in the Indian subcontinent. This system includes ancient texts, philosophies, sciences, arts, and practices that reflect the rich and diverse heritage of India. The Ministry of Education, under the Government of India, has been actively involved in revitalizing and integrating IKS into the contemporary educational framework to promote holistic education and preserve this invaluable cultural legacy.

### *Historical Context of Indian Knowledge Systems*

Indian Knowledge Systems have roots that extend back to the Vedic period (1500–500 BCE) and encompass a wide range of disciplines such as Ayurveda, Yoga, Astronomy, Mathematics, Architecture, Music, and Literature. Ancient texts like the Vedas, Upanishads, Mahabharata, Ramayana, and the works of scholars like Aryabhata, Charaka, Sushruta, and Patanjali have significantly contributed to global knowledge.

### *Ayurveda and Medicine*

Ayurveda, one of the oldest medical systems, emphasizes a holistic approach to health and well-being. The Charaka Samhita and Sushruta Samhita are seminal texts that provide detailed insights into

diagnostics, treatments, and surgical techniques. Ayurvedic practices are gaining global recognition for their efficacy in promoting wellness and preventing diseases.

### *Mathematics and Astronomy*

Indian mathematicians like Aryabhata, Brahmagupta, and Bhaskara made groundbreaking contributions to algebra, arithmetic, and trigonometry. The concept of zero and the decimal system originated in India, revolutionizing mathematics worldwide. Ancient Indian astronomers accurately calculated celestial events and developed sophisticated astronomical instruments.

### *Yoga and Spiritual Practices*

Yoga, a spiritual and ascetic discipline, combines physical postures, breath control, and meditation to promote mental and physical well-being. Patanjali's Yoga Sutras are a foundational text that outlines the principles and practices of Yoga. This practice has been widely adopted globally for its health benefits.

### *Architecture and Arts*

The principles of Vastu Shastra and the architectural marvels like temples, palaces, and forts reflect the advanced engineering and aesthetic sensibilities of ancient India. Classical dance forms like Bharatanatyam, Kathak, and Odissi, along with music traditions, continue to thrive and are celebrated globally.

### ***Revival and Integration by the Ministry of Education***

Recognizing the profound value of IKS, the Ministry of Education, Government of India, has initiated several programs and policies to revive and integrate these knowledge systems into the modern educational landscape.

#### **National Education Policy (NEP) 2020**

The National Education Policy 2020 emphasizes the importance of incorporating Indian Knowledge Systems into the curriculum to provide a holistic and multidisciplinary education. The policy advocates for:

- **Curriculum Integration:** Including IKS-related content in school and higher education syllabi to enhance students' understanding of India's rich heritage.
- **Research and Innovation:** Encouraging research in IKS and facilitating collaboration between traditional scholars and modern scientists to innovate and apply ancient knowledge to contemporary challenges.
- **Teacher Training:** Training educators to effectively teach IKS and instil pride in Indian cultural heritage among students.

#### **Establishment of IKS Division**

The Ministry has established an Indian Knowledge System (IKS) Division under the All-India Council for Technical Education (AICTE). This division focuses on:

- **Documentation and Digitization:** Collecting, preserving, and digitizing ancient manuscripts and texts to make them accessible for research and study.
- **Interdisciplinary Research:** Promoting interdisciplinary research to explore the applications of IKS in modern science, technology, and humanities.
- **Capacity Building:** Organizing workshops, seminars, and training programs to build capacity among researchers and educators in the field of IKS.

#### **Centres of Excellence and Universities**

The government is setting up Centres of Excellence and specialized universities dedicated to IKS. These institutions aim to:

- **Academic Programs:** Offer undergraduate, postgraduate, and doctoral programs focused on various aspects of IKS.
- **Collaborative Research:** Foster collaboration with international universities and research institutions to promote global research in IKS.
- **Public Outreach:** Engage with the public through lectures, exhibitions, and cultural programs to raise awareness about the significance of IKS.

#### **National Mission for Manuscripts (NMM)**

The National Mission for Manuscripts aims to locate, document, conserve, and digitize India's manuscript wealth. This initiative involves:

- **Manuscript Conservation Centers:** Setting up centers across India to preserve and restore manuscripts.
- **Digital Libraries:** Creating digital libraries to provide online access to manuscripts for researchers and the public.
- **Training Programs:** Conducting training programs in manuscript and conservation techniques.

### **Promotion of Sanskrit and Classical Languages**

To preserve and promote Sanskrit and other classical languages, the government has initiated several measures:

- **Sanskrit Universities:** Establishing universities dedicated to the study of Sanskrit and its literature.
- **Language Programs:** Offering language courses and scholarships to encourage the study of classical languages.
- **Cultural Exchanges:** Facilitating cultural exchange programs to promote global understanding and appreciation of Indian classical languages.

### **Impact and Future Prospects**

The efforts to integrate IKS into the modern education system are already showing positive outcomes. Students are gaining a deeper understanding of India's rich cultural heritage, and there is a growing interest in pursuing research in traditional knowledge systems. The interdisciplinary approach is leading to innovative applications of ancient knowledge in fields like medicine, environmental science, and technology.

### **Global Recognition**

The global community is recognizing the value of IKS. Yoga, Ayurveda, and Indian classical arts are gaining popularity worldwide. Collaborative research projects with international institutions are helping to validate and refine traditional knowledge, making it relevant in the modern context.

### **Challenges and Opportunities**

While significant progress has been made, several challenges need to be addressed such as:

- **Standardization and Validation:** Developing standardized methodologies to validate and integrate IKS with modern science and technology.
- **Resource Allocation:** Ensuring adequate funding and resources for research, documentation, and promotion of IKS.
- **Public Awareness:** Increasing public awareness and appreciation of IKS through effective communication and outreach programs.

The future of IKS looks promising, with the potential to contribute significantly to global knowledge and sustainable development. By embracing and integrating IKS, India can offer innovative solutions to contemporary challenges while preserving its cultural legacy.

### **Conclusion**

This article highlights the Ministry of Education's efforts to preserve and integrate Indian Knowledge Systems, reflecting a commitment to cultural heritage and

innovation in education. The Indian Knowledge System represents a treasure trove of wisdom and expertise that has the potential to enrich the modern world. The Ministry of Education, Government of India, is playing a crucial role in revitalizing and integrating this heritage into the education system. Through various initiatives and programs, the government is ensuring that the invaluable knowledge of ancient India is preserved, researched, and applied for the benefit of future generations. By fostering a deeper understanding and appreciation of IKS, India can lead the way in promoting a holistic and inclusive approach to education and development.

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## Agricultural Techniques in Early Medieval Karnataka: Reflections from Contemporary Sources

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### Introduction

This paper attempts to trace the agricultural techniques adopted in early medieval Karnataka (900-1336 AD). It provides a glimpse into the history of agriculture in the region and highlights some of its important techniques. The salient features of agricultural techniques covered in this paper include sizing and levelling of the soil, ploughing, seed processing, grafting and transplantation, use of manures and organic fertilizers, weather and crop forecasting, protection of crop, irrigational facilities and the measures taken to improve the productivity.

### Sources

Kannada inscriptions of the period make incidental references to the subject. Much valuable information can also be gleaned from the contemporary literary works. Among them mention may be made of *Lokopakaram* of Chaundaraya,, *Mitakshara* by Vignaneshwar, *Vikramankadevacharite* of Bilhana, *Dharmamruta* by Nayasena, *Sivatavaratnakara* by Keladi Basavaraja and as the evidence is incidental it is difficult to determine the exact state of agricultural technology. Some literary works like *Lokopakara*

praises the ingenuity and skills of the Indian peasants in general terms. Stray references can be gleaned from some of the sculptures found on temple walls and memorial stones of the region. Thus the sources of study include archaeological, literary and epigraphical sources.

### Historical Background

If we consider the scope of agricultural techniques in the ancient period much scope is left for significant change to accept and adopt new novel methods. Agriculture was a manifold activity encompassing a wide spectrum of branches. The point of interest is how the farmers managed the land in the best possible manner. Many of the royal households of Karnataka like the Rashtrakutas, Later Chalukyas, Hoysalas, Rattas, Seunas and the Kadambas of Goa planned and implemented schemes to increase the agricultural productivity and to produce quality crops. They encouraged developmental processes for creating a superior progeny from existing plants. To realize more revenue, these political authorities aimed at larger productivity to get which they spared no efforts for the improvement in agriculture. The literary evidences culled from various

Sanskrit texts written during the ancient and early medieval period make reference to the agricultural operations, irrigational facilities, organic manures etc. There has been some organized co-ordination of agricultural activities across agrarian space which is not all together haphazard. Spatial order appears in natural landscapes where many interconnected agrarian activities articulate with agriculture.

Since Karnataka lie in safe zone of rainfall which is very conducive for agriculture, ushered in good system of agriculture, unrivalled cultivating skill, a capacity to produce whatever can contribute to convenience was the hall mark of its medieval economy.

Following are some of the agricultural techniques that existed in the region during the medieval period.

### **Sizing and Levelling of the Land**

Uniformity of size and shape was the pre-requisite for cultivable lands. An inscription of Yadava Singhana dated 1235 AD speaks of a land grant after levelling it on all sides by excluding some measures (*tapadi*) of land. An open field system existed as they were not fenced generally. Paddy fields were exception to this, which were marked by *eru* or ridges to distinguish one plot from other. These ridges prevented soil erosion and facilitated retention of water necessary for paddy fields. The levelling of the land was done before the

construction of the tanks or sluice fixed to enable easy flow of water. To secure river water at lower areas some times wells were dug. Suitability of the soil for the plant was taken into consideration. E.g. where there is banyan tree, the land fit for barley crop, the growth of *jambu* or black plum was favourable for the growth of black gram and sesame etc.

### **Ploughing**

Auspicious days as per astronomical calculations were chosen to sow the seeds. Ploughing for some crops was based on entry of sun into certain zodiac signs. Processed seeds that had fallen from the fruits of their own accord were considered most suitable for sowing. Wooden plank was used for the purpose of ploughing and sometimes-human labour was utilised for drawing the plough.

### **Grafting and Transplantation**

To ensure quality and quantity in some variety of crops, fruits, flowers and vegetables, the procedure of grafting was recommended and flowed. Transplantation was known and practiced to facilitate full and luxuriant growth. Trees were transplanted by uprooting them and by elaborate procedure in specific seasons according to the stage of their growth. The planting of some varieties of trees near tree was considered inauspicious and so was confined to temple yards.

### Use of Manures and Fertilizers

Adequate growth of plants and maximum yield was ensured by the application of certain manure compounds consisting of animal fat and honey to their roots. By following special procedures quality products in the form of big and tasty fruits was secured. Similarly barren trees were made to yield fruits - sometimes seedless ones. The techniques of cross fertilization or hybrid, interchange of colours and smell of flowers was attempted by new procedures. Cow dung, excreta of animals, leaves, bone powder, fish, washing vegetable wastes, ash etc. was used as organic manures. There was also the strange belief that the plants could be rendered fertile and the yield of flowers could be increased if aristocratic or noble ladies touched them with their feet.

### Weather and Crop forecast

The importance of rains to crops was realized by the agriculturists as rainfall provided cool atmosphere necessary for their growth specially when penetrating rays of the sun broke the earth. The learned men of the locality made weather forecasts on the basis of the behaviours of nature and animal world. The introduction of calendar predicting rainy and sowing seasons of the year was a boon. A devise known as *Vayuchakra* appears to have been used for the purpose. Crops could be raised with the help of tanks, wells and river

water. Two crops *hingaru* and *mungaru* or rabi and kharif were raised and a scientific forecast of these was made.

### Protection of Crops

Crops suffered from political aggrandizement like the invasions and attacks of the armies of the enemies and wars and battles. Great care was taken to protect the plants from the onslaught of nature in the form of famines, drought, heat, frost, fire, lightening excessive water by floods and faulty seeds and also from animals, crows, pests and worms. Care was taken to protect the crops by removing weeds and grass. Material recommended for managing various disorders are- hog fat, ghee, horse hair, cow/buffalo horns, ash, milk, honey, cow dung, cow's urine, bones of bulls/dogs, ayurvedic herbs etc. Mixed cropping method was adopted and tall plant was planted by the side of the dwarf plant as tall crops acted as wind barriers.

### Irrigation

Inscriptions speak eloquently regarding the types, construction repairs maintenance and cost of the various means of irrigation like tanks, canals, wells, and sluices. They also refer to the digging of canals from rivers and wells to the fields. They knew the use of gates and sluices. Farmers had to pay *vaddaravula* like *kattedere*, *nirunisunka* etc. as special tax on irrigated land for utilizing the irrigational facilities

provided by the state. Rulers like Rashtrakutas, Hoysalas, Kalyan Chalukyas, Rattas and Kadambas of Goa cleared forests and irrigated lands. Irrigated rice cultivation was practiced under the Later Chalukyas and feudatories. Chalukya and Hoysala kings patronized land reclamation by the farmers. Tanks rendered unique service in the promotion of agriculture and helped to counter the extremes in the climate by maintaining equitable temperature. Except the Kattegere inscription dated 1096-97 AD of Chalukya Vikarmaditya VI and the irrigational remains of the place there is no scientific proof of any systematic and scientific planning of tank construction. An inscription from Arasikere refers to the chain of tanks filled with water. Tanks played a vital role in the agricultural economy of the times in the region. Tanks were constructed with certain missionary zeal and in accordance with certain well recognized plans of sound hydraulic principles.

### Conclusion

Thus, well-defined agricultural practices existed in early medieval Karnataka. Enormous significance was given to soil classification and crop rotation for the improvement of crops. Seed processing, improving the fertility of the soil, use of eco-friendly bio-manures and bio fertilizers, hybridization for better quality crops, efficient pest and insect management

system, cultivation of spices and aromatic food stuff and advanced irrigational practices by canals, dams and tank buildings were the highlights of the agricultural techniques that existed in the region.

## Contemporary India: Conflict between Modernity and Values

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### Introduction

There exist a strange admixture ideas and movements in contemporary India. These ideas, which have essentially originated in the West, have occupied the mind-space of Indian intellectual arena. The social, economic and political movements that owe their origin to intellectual and philosophical ideas of the West are borrowed without questioning their relevance in or modifying them to suit the Indian context. As a result, the ideas which have specific meaning in the West have either lost their meaning or got distorted. Further, attempts to provide a critique of those ideas and redefine them in the context of India aren't sympathetically received. Intellectual slavery, absence of original thinking, and the lack of confidence in the innate strength of India's past and its intellectual and cultural traditions to face the Western intellectual onslaught are essentially the reasons for this hotchpotch of ideological churning.

Take the case of the idea of 'modernity'. The idea has different shades of meaning. The most general meaning of modernity is something 'which is related to recent times'. This is, however, a layman's meaning. It is pertinent to note that the idea of modernity has Western origin. The idea of modernity has grown over several centuries by occupying, in the process, several shades of meaning i.e. political, economic and philosophical. Further, the

idea has influenced Western viewpoint regarding religious issues too.

This paper addresses the issues of historical background of the idea of modernity as also the changing individual values, the emergence of 'individualism' in the West as well as India, and the implications of the emergence of individualism for India's future. In the context, this paper addresses the following research issues:

1. How to integrate 'individualism', a prime manifestation of modernity, in the light of Vedantic thought?
2. What factors have contributed to the phenomenon of 'value erosion' in India in the wake of emergence of modernity?

The above - mentioned issues are discussed against the background of the thoughts of Swami Vivekananda and Sri Aurobindo. In this regard, the paper is organized as follows. First, we explain the various shades of meaning of 'modernity' and the values that modernity upholds. Second, we propose how to integrate 'individualism' with the Vedantic thought. Lastly, we present the reasons for the phenomenon of 'value erosion' that India is experiencing especially in the individual sphere.

### Modernity: Different layers of meaning

Politically speaking, the idea of modernity relates to rule of State based on realistic

considerations in place of idealistic viewpoints. Political interpretation of modernity is credited to Nicolo Machiavelli. Rousseau, the French thinker, influenced the political thought, and the consequent French revolution propagated the values of liberty, equality and fraternity. As a result, these values have become the foundational principles of modern political thought all over the world. These values have also provided the ideological platform for the abolition of monarchy and replacement of the same through democratic governance of nations.

From the philosophical point of view, modernity implies the 'age of enlightenment' or the age of reason. The 'age of enlightenment' stands for the ideological shift that took place primarily among the intellectual classes of Europe, which refused to owe allegiance to the authority of the religious church in deciding upon issues relating to the nature of truth. Predominance of reason over 'revealed word' occupied the centre-stage of the age of reason. Further, it also led to intense debate over the nature of reality and the appropriate methodologies of research to understand and capture the nature of reality. Philosophical schools of idealism and realism, the categories of ontology of research such as positivist and interpretative research discourses, and the ideas of reality such as those of empirical reality and socially constructed reality have all emanated through an intensely debated intellectual exchange process during the age of enlightenment. Accordingly, modernity can be equated with the all-important role of reason in matters of mundane world.

In the sphere of economics, the idea of 'modernity' is understood as the movement from agrarian mode of economy to industrial mode of production, and the consequent economic system of capitalism. However, the proponents of Hegel's theory of linear progression of humanity have challenged the equivalence of the notion of modernity and capitalism. For Hegel, humanity's progress consisted in the synthesis that emerges from the conflict between thesis and antithesis of social, economic, ethical and political systems. Therefore, Marx and Engels proposed socialism as the antithesis of capitalism. The underlying notions of modernity contained in capitalism and socialism can be captured in the ideas of the use of machinery, endeavour to attain continual growth in production and wealth, and creation of an egalitarian society that generates fairly equitable distribution of income and wealth.

### **Modernity and 'reason' as a value: Lessons from 'Indian experience'**

As regards the idea of the necessity of the use of reason, an idea that forms the cornerstone of the movements of 'enlightenment' and 'individualism', Swami Vivekananda favoured the application of reason to all aspects of religion i.e. rituals, mythology, philosophy and mysticism. He was quite sure that Hindu religious ethos would emerge strongly out of the rigorous process of application of modern research methodology. He was also very much aware of the fact that there are certain aspects of spirituality which are beyond reason, and thus belong to the domain of

subjective experience. However, the data relating to subjective experiences can be systematically studied by using research method such as hermeneutics, ethnography, content analysis and phenomenology. These methods are effectively utilized in the emerging research field of transpersonal psychology to document the subjective spiritual experience. Indian spiritual thought has widely debated on the issues of reliability and validity of such subjective data, the key concern of any research endeavour. Therefore, rejecting religion and its claims because we want to use reason to practise ‘secularism’ and ‘individualism’ would smack of an attitude that refuses to account for a field of human experience, aspiration and endeavour. Just as there exists religious fundamentalism, this kind of refusal to acknowledge a field of human experience is an attempt of fanaticism that invokes ‘scientific attitude’ to justify its own prejudices. Irrespective of this kind of refusal among several intellectual quarters, modern psychology has moved ahead and begun to document and interpret the subjective spiritual experiences through its emerging branch i.e. transpersonal psychology.

### **Individualism: Manifestation of ‘modernity’**

One of the strongest manifestations of the idea of modernity is the emergence of individualism, which has ushered in the system of democracy, in the political sphere, and feminism in defining the nature of relationship between man and woman. As the ideas of equality and individualism are the foundational principles of modernity, it is apt to analyse the

implications of the issue in the Indian context.

As Sri Aurobindo explains in his brilliant exposition of the ideas of ‘individualism’, the Western idea of ‘individualism’ has to be appropriately adapted to the Indian context by recognising an individual as eventually a being with divine possibilities. Thus India’s spiritual heritage situates individualism on the platform of Vedanta which declares individual to consist of several layers of personality, the fundamental of which is his spiritual or divine nature. Swami Vivekananda was of the view that India gave individual freedom in developing religious thought but restricted such freedom in matters relating to society. As a consequence, religious thought and practice grew phenomenally, but the growth of the society became stagnant. Ironically, the state of society failed to represent the sublime greatness of its spiritual heights. In response to a question on Shankara, he said that Shankaracharya brought Advaita from forests to the mainland. He continued by saying that it was the objective of his life to broadcast the ideas of Advaita in the entire society. It is pertinent to note here that Swami Vivekananda didn’t propagate Advaita either as a cult representative or because he held that it alone contained the truth regarding the three poises of reality i.e. individual, cosmic and transcendent. He was, in fact, a synthesizer of the prominent schools of Vedanta philosophy i.e. Dwaita, Advaita and Vishishtadvaita. Going beyond these traditional schools of Vedanta philosophy he was able to appreciate the acceptable aspects of Buddhism, Christianity and Islam as well. He argued

that the important religions of the world have existed as they stand for their unique contributions viz. Hinduism for spirituality, Buddhism for compassion, Christianity for the idea of service and Islam for the idea of brotherhood.

### **Modernity and individual values: The genesis of ‘value erosion’**

If modernity is to be interpreted as ‘recent times’, the modern era is undoubtedly an era of power of science in the exploration of truth, and the power of materialism in erecting societal structures, collective values as well as individual values. Materialism that disregards all talk on values as impractical and hypocritical, is on the rise. On a deeper analysis of the issue, several facets of the problem emerge. First, there is a conscious attempt to channelize the Indian nation in the mould of political, social and economic ideas alone. Swami Vivekananda had foreseen this possibility and argued against it. These ideas of Swami Vivekananda shouldn’t be misconstrued to mean that he opposed the spread of political and social ideas. In fact, he delivered social message to India and spiritual message to the West. However, he was apprehensive about the probability of Western materialism taking over the place of prominence by relegating to the background spiritual ideas as a consequence of the modern European ideas. This is precisely what has happened in India. Against the force of ideas thrown up by ‘modernity’, spirituality is dubbed as ‘pre-modern’ by equating it with ‘organized religion’ of Europe. This has, really, led to refusal to acknowledge the thought process of Indian culture.

### **Failure to recognize and project role models**

Second, post-independent India has either lacked the continual emergence of role models in the political arena or the society hasn’t recognized the presence of role models in other areas of National life especially due to the media’s obsession with ‘negativity’ of life. India has always thrown up men and women of impeccable character who have been shining examples of service and sacrifice. Indian youth are deeply influenced by the ideals of renunciation and service. Even today, there have been episodes of extraordinary grit, courage and service wherever there are role models who exhibit these two national ideals. The mainstream media may not have recognized it, a phenomenon which was subtly pointed out by The Mother of Sri Aurobindo Ashram when she gave the title ‘Falsehood’ to the room where newspapers were placed in the Ashram at Pondicherry. The materialistic view of life has been projecting growth in terms of rate of gross domestic product as if it were the sole national ideal, forgetting to position GDP as only a means to reach a still higher ideal, even if it were to be presented in political terms as Sri Aurobindo spelt out the larger role of India, in the firmament of nations, in bringing about Asian resurgence and Global unity.

### **Defining National vision: ‘Spiritual resurgence and societal strength**

Third, India’s intelligentsia has defined the concept of national development in economic terms alone. This has led to the underlying assumption that political power is the only means through which nation’s

development can be achieved. It is true that political power is definitely a strong means to bring about economic progress. Is economic progress the be-all and end-all of Indian Nation? Both Swami Vivekananda and Sri Aurobindo didn't believe in this interpretation of the existential meaning of the Indian Nation. A youth asked a great social worker, 'Will India be a super-power in the year 2020?' The social worker gave an insightful reply: *'The question is not whether India becomes an economic super-power or not. The true issue is whether India remains as India, culturally and spiritually'*. The *raison d'être* of national genius of India lies in achieving its spiritual brilliance, not just in a few individual cases, but at a broader social level. The need is to recognize the foremost need of economic resurgence, without losing sight of spiritual resurgence too.

Fourth, the crisis of individual values that we see in India today is the result of the process through which the country is passing through a state of Tamas, the inertia, to the Rajasic state on its march towards a still higher Satwic ideal. During the course of a sea voyage, Sister Nivedita remarked that there was no evil in India. Swami Vivekananda replied: *'I wish there were some evil'*. He went on to explain this paradoxical statement by proposing the idea that India lacked dynamism even to commit sin as people were heavily steeped in Tamas. Therefore, he wanted India to become Rajasic and thereby vibrate with the energies of life. He used this proposition to describe why America was a ripe country for the propagation of spirituality. It was Swami Vivekananda's considered view that as America was at the height of its Rajasic

– materialistic life, it was ripe enough to move towards Satwic state of life and the resultant readiness to receive and accept spirituality. His assessment has been proved true as the contemporary America is throbbing with spiritual aspiration as one can see by observing the increasing number of people who practise different modes of meditation. Though India has its spiritual essence, its neglect of 'life' by embracing an 'other-worldly focus' sapped the life-energies of the Nation and the country suffered. Instead of evolving to a Satwic state, it stepped into Tamas. This was the insight which Sri Aurobindo provided to India's the-then-existing deplorable state. However, as Swami Ranganathananda pointed out, India is now throbbing with life-energy which would have made Swami Vivekananda happy. The rajasic emergence in India has thrown up intense activity as well as value-erosion. Any erosion in values at a turning point of the life of a nation as we see now in India can only be a temporary phase. Therefore, the current tide of materialism sweeping across the educated sections of Hindus will only create vacuum in their lives and the resultant search for meaning, which will inevitably stir them up to find their existential justification in spiritual and cultural roots of the Nation. This phenomenon has begun to happen among educated elites as we see them thronging to spiritual and social organizations, in order to find a sense of fulfilment in their lives which have otherwise become devoid of meaning.

### **Transition from conventional stage to individualistic age**

Fifth, Indian society in general and Hindu society in particular are going through an important stage of transition in their existence, a period of time that appears in at least a millennium of its existence. Going by what Sri Aurobindo describes as the characteristics of an individualistic age, the waves of individualism are sweeping across India. People are questioning the validity of religious belief and practice. They have also observed that the ideals of life that are supposed to be embedded in religious forms are no longer present in them. Religious, social and cultural organizations can become vehicles of fulfilling the desires of greed and ambition of people whatever may be the lofty purpose for which they might have been originally formed. Accordingly, the force of reason is emerging in a manner in which ideals are upheld over the form in which they are presented. This is not to deny the role that organizations have their own role in all fields of life. The flipside of organizations could be that they may represent the form of the ideal, without genuinely having any ideal in them. We find now the presence of a similar phenomenon in India. The disillusionment caused by organizations that espouse ideals without the corresponding practice of ideals, makes individuals either experience loss of faith in ideals or inspires practice of ideals in their personal lives, in far greater intensity than before. The essential reason as to why increasing number of people is declaring in Europe and America that they don't belong to any religion is precisely this disillusionment with conventional forms of religious expression. However, the number of people who throng to 'New Age' institutions and the Eastern spiritual

movements is also on the rise. This is because spirituality is manifesting itself through humanitarianism, bond with nature, Buddhist way of leading life, non-sectarian mode of meditation, corporate search for meaning in work, and positive psychology. The vacuum created by the emergence of individualism of the West is filled by spiritual movements of the East. Interestingly, 'spirituality' is manifesting itself even without the use of words such as 'religion' and 'spirituality'.

No doubt, the initial waves of individualistic thought would give in impression of value erosion in society. The vacuum created by loss of faith in values and the consequent loss of meaning in life will inevitably lead the society towards non-sectarian 'search for meaning' in life, which is what spirituality is all about. Different philosophies explain in their unique ways, the meaning that they attribute to the existence of an interrelationship among individual, world and the Ultimate Reality. India is going through the initial stage of individualism that breaks apart the conventional forms of ideals. Inevitably, we observe now the phenomenon of 'value erosion'. Along with the crisis of values, attempts to have a thorough introspection are also active among concerned people.

There appears a wave of scepticism in response to widespread value erosion. Can the issue of value erosion be analysed in a short-term view? Certainly not. Both Swami Vivekananda and Sri Aurobindo have dwelt on their own theories of progress of human societies, which provide a fairly long-term view of the forces behind value erosion, 'value erosion' and the

consequent human progress. While German philosopher Hegel proposed the theory of linear progression, Swami Vivekananda disagreed with it and proposed cyclic theory of progression. Linear theory of progression argues that the 'Absolute' manifests in the 'Relative' world progressively and continually. By implication a given stage of humanity has to be 'better' than the historical era, though it may not be apparent to an ordinary intellect. Swami Vivekananda contradicted the theory of linear progression and proposed that the society moves in cycles. Theory of cyclic progression is also supported by the academic articulation of Pitrim Sorokin. His theory is quite akin to the theory of Lamprecht, the German scholar. Sri Aurobindo accepted the psychological principles that underlie this theory and gave his own explanation to decipher the current stage of societal evolution, in accordance with which he identified it to be the transitory phase from conventional stage to the individualistic age. He also incorporated both the above-mentioned theories by proposing his own theory which argues that humanity progresses continually on an ever ascending line of progress, on which itself one can observe the 'rise and fall' of the cyclic progression. Of course, this can be observed only if millennia of human history is captured and studied in totality. Accordingly, individualistic age demands at least two things. First, it demands the emergence and recognition of universal spirituality, the practice of spirituality which is non-sectarian and something that lends greater value to the substance of the ideal itself than to its form. Second, the

need for original thinking will be paramount in the individualistic age as we are experiencing it now. The need for original thinking is more urgent than ever to achieve progress in two fields. Scientific and social research, and Education. Developed nations of the world owe a lot to advances they have achieved to their research capabilities. Quality research needs original thinking. Second, the need for original thinking lies in the field of education too. Our country has a long way to go to bring about true education along the lines suggested by its own national thinkers on education as also to match the progress other nations have achieved in this regard.

Even as Swami Vivekananda criticized India's ills severely, he had deep faith in India's civilizational genius. He wasn't blindly captivated by the material progress of the West. He praised the positivity, social values of the West. At the same time, he observed its follies too. He did not want India to imitate Europe, losing sight of its own cultural heritage.

### Conclusion

Collective values of modernity lose their meaning unless they are supported by values of individual life. Both are complimentary to each other. Collective values are an attempt of the humanity, to realize the fullness in 'Matter', whereas individual values are a step towards realization of the 'Spirit' within. Any exclusive pursuit of realizing either collective values or individual values is a testimony to exclusive search for fullness of either Matter or Spirit. The inevitable consequence of this exclusiveness is brilliantly captured by Satprem, the author

of ‘Sri Aurobindo or Adventure of Consciousness’ in the following words: “We have denied the Divinity in Matter to confine it in our holy places, and now Matter is taking its revenge – we called it crude, and crude it is. As long as we accept this imbalance, there is no hope for the earth: we will swing from one pole to the other both equally false – from material enjoyment to spiritual austerity, without ever finding our plenitude. We need both the vigor of Matter and the fresh waters of the Spirit.... Now the time may have come at last to unveil the Mysteries and to recover the complete truth of the two poles within a third position, which is neither that of the materialists nor that of the spiritualists”.

To integrate spirituality with life, which is indeed an effort to strengthen both ‘religion and society’ by laying equal emphasis on collective values and individual values, Swami Vivekananda reinterpreted the concept of ‘Maya’ as a statement of facts that contain contradictions of life, instead of interpreting the word ‘Maya’ as mere illusion. This would have rejected the ‘reality’ of the world altogether and thus would have pushed spiritual seekers, the cream of India’s cultural evolution, not to see meaning in espousal and practice of collective values that facilitate societal growth. Swami Vivekananda propagated the philosophy of deifying the world by seeing God in everything, though he accepted the inherent contradictions in life.

Sri Aurobindo went even a step ahead and propagated the philosophy of Realistic Adwaita, and laid a firm foundation for the integration of ‘Life of Matter’ with the ‘Life of Spirit’. Further, he saw a bright future,

through his prophetic eyes, for India. Therefore, in the final analysis, let us feel elated and inspired with Sri Aurobindo’s vision of India’s resurgence: “India of the ages is not dead nor has she spoken her last creative word, she lives and has still something to do for herself and the human peoples. And that which must seek now to awake is not an anglicised oriental people, docile pupil of the west and doomed to repeat the cycle of the occident’s success and failure, but still the ancient immemorable shakthi recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and vaster form of her Dharma”

## Indian Knowledge system – A star of all knowledge system

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The creation, preservation, development and application of knowledge reflect both indigenous and universal interests. The research and literature on knowledge management is growing significantly. Many researchers found interesting facts in the Indian Knowledge system as it has not lost its significance even today. The scope of knowledge management is widening as technology itself reinvents itself for better performance.

The Indian traditional knowledge system is one of the proven systems of learning, because of its effective implementation; it has survived for many years when compared to any other knowledge systems. It underwent so many iterations from time to time and has adopted new Knowledge that is required to be taught to students. These students later adopt it in their life. For anyone the life skills required are four in number as clearly stated by Chanakya in his arthashastra . They are (1). Anviksiki : general sense of contemporary Science, encompassing logic and philosophy (2) Trayi : traditional knowledge of the Vedas in particular (3) vartta : wealth creation (agriculture and commerce) (4). Dandaneethi : politics and public administration .

The classical literature of India is usually described as chaturdasha vidya stanas (14) consisting of the 4 Vedas (namely R̥gveda, Yajurveda, Sāmaveda, Atharvaṇaveda) , the 6 Vedangas (shiksha , Kalpa,

vyakarana, Chandas, Nirukta and Jyotiṣa), Ithihasa (Ramayana and Mahabharatha ) and Purana (Viṣṇupurāṇa, Bhāgavata etc totally 18.), Dharmasastra (Manusmṛti, Yajñavalkya smṛti, Parashara-smṛti etc.), Darshana (Six orthodox and six heterodox systems), Nyaya (Logic and Epistemology). In other places, sometimes the 4 Upavedas, namely Ayurveda (health-care), Dhanurveda (archery), Gandharva-veda (dance, music etc.) and Sthapatyaveda (architecture) are also added to the list, taking the total to 18.

If the above subject areas are observed carefully , any modern subject can fit into anyone of the 18 listed above. The Indian Knowledge system is very well planned and exhaustive even for today's required subjects. The Nomenclature may be different, but it fits well into the subjects. Most of them have a skill based approach and are suitable for livelihood. Any individual who would like to lead a good life can choose any of the skills defined above. Some of the skills are mandatory irrespective of the streams of livelihood a candidate has chosen.

It is not only creation of knowledge but retention of knowledge that is equally important. In the modern day we keep knowledge in books, computers and store it using many methods, pen drive, hard disk etc. In the Indian knowledge system this retention is followed in a systematic way. Every knowledge is represented in mantras

and these mantras will follow some order and retention is done through different ways of saying the same mantra (knowledge). Following are the modes by which they have been practiced.

(1) Samhita-pata : continuous recitation bound by phonetic rules and intonation (2) Pada pata: a recitation marked by a conscious pause after every word, thereby restoring each word in its original intended form (3) krama pata: Ex: word1word2 word2word3 word3word4 and so on (4) Jataa pata : Ex: word1word2 word2word1 word1word2 word2word3 word3word2 word2word3 and so on (5) ghana pata: Ex: word1word2 word2word1 word1word2word3 word3word2word1 word1word2word3 and so on. This looks more like the hashing algorithm we use in computer Science.

All these efforts in preserving knowledge show how our ancestors cared for jnana and strived to preserve every letter of it. In the above scheme, even a single letter cannot go in error, even after several millenia pass. It may so happen that, due to natural disasters (such as earthquakes, tsunamis, famines, floods, draught, volcanoes, meteoric collisions) which affect an entire settlement, one entire part of a Vedic text may be lost; but it can never happen that a single letter may become erroneous. Therefore, due to such a perfect preservation of the Vedic texts, the indian knowledge system may be considered as good as archaeological sources of evidence for conducting research.

Apart from the quantum of Vedic literature in Sanskrit, a considerable amount of

Sangam literature in Tamil, Buddhist and Jain literature in Pali and Prakrit are also available. Knowledge Creation, Revelation, intuition and experience constitute the bases of traditional knowledge in India. The remarkable men, known as rishi or yogi created the knowledge system from the above mentioned methods. The knowledge was transferred from one person to another person or one generation to another generation by way of oral instructions.

The written practices were appeared much later. The major platform for such dissipation of knowledge was recorded on palm-leaf. Thus, the Vedas and other literature were recorded in Sanskrit later. Copying of the original palm-leaf was assisted by a team of disciples who lived and learned with their master since their early childhood. Copying of such works will face two problems. One was accurate and the other was recording. Both depended on the individual's perception and intelligence. Variations in such copying methods are evident and further exercises of copying reflect more variations and contradictions. Thus, variations exist in texts of traditional literature. Problem of interpretation and translation is another issue in the creation of knowledge. Western scholars faced such kind of problem while they translated the Sanskrit texts into English.

Apart from texts, the material evidence allows archaeologists to better reconstruct ancient lifestyles. This material could be pottery, tools, ornaments, household objects, etc. Organic materials such as cloth, leather and wood that generally decompose, especially in tropical regions.

What survives is stone, burnt clay or terracotta, metal, etc. Our system of preserving was heavily dependent on non-decomposing materials. Recovering artifacts is just the beginning of the archaeological enterprise.

Knowledge represented through a set of poetic mantras are an outpouring of the rishis own experiences. Since these experiences rishis varied from an observation of the visible sky (with the Sun, the Moon, the stars, planets, comets, etc), to the forests, deserts, rivers, seas and oceans, to the people around, to their own physical body, to their breath, to their mind, intellect and ego and the inner self witnessing this whole thing. The subject matters spoken in the mantras are vast and its meaning cannot be easily deciphered. This problem is exacerbated in the face of natural calamity, famine, floods, mass migration etc., due to which there will be unavoidable in the knowledge tradition. Notice that the experiences of the rishis listed above all are an integral part of nature.

All other knowledge system ( western) were destroyed during military wars. But In India Khilji ransacked Nalanda universities and proceed to burn its library; it is said that the library burned for seven days. In contrary most of the people who memorized the Quran were warriors and once they were killed in battle, the knowledge of the Quran and related literature would be lost. But in the Indian culture, people who were into knowledge production and preservation were exempted from military duties. In case of military

wars more or less entire data is regained back. It is not only education we need to give it to our children, we should also think about developing knowledge system, more specifically the Indian knowledge system.

## Values Embedded in Indian Art

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### Abstract

What were the values associated with art in ancient Bharat? What was the definition of creative exercise in theoretical construct? The objective of this investigation is to understand the principles or ideology that are deeply rooted in the ancient Bhartiya Gyan of art. This essay investigates the sources and developments that influenced the artistic endeavor. Nevertheless, the justification for a text of this nature is equally important in this discussion. The ideas are not compared to contemporary trends or western philosophy to avoid emphasizing their distinctions or similarities. The objective of this investigation is to ascertain the value systems that are associated with the production of art and its intended purpose. The essay investigates the evolution of theories and writings that define the concept of art and its ideals over the course of centuries. The main concepts of Abhinav Gupta's Rasa Sastra, which investigate the purpose and ethics of art, are the focus of this work. The concept is further explained by terms that are associated with the evaluation of exceptional artistic works.

### Introduction

This country has witnessed Bhartiya Kala in a variety of forms and with a wide range of diversity. Our rich heritage of arts and crafts is evident in the vast array of literature, music, dance forms, paintings, sculpture, and architecture. Nevertheless, are we able to comprehend art solely by examining the forms, or are there underlying values that connect them? In our daily lives, we encounter art on special occasions or during our daily activities. Some are fleeting, while others endure for centuries. As the artform changes over time and from one location to another, there are trends and transformations. The initial texts that were developed over time with the art expressions provide a clue to the function and values of the creative exercise. Therefore, this paper investigates these texts, as well as key terms and constructs, to comprehend the objectives and principles of Bhartiya kala.

### Discourses of art

The discourse on art in India has been a psychological and physiological exercise, during which academicians have engaged in centuries-old debates regarding the senses, super senses, perception, introspection, retrospection, sadhana, and Ananda. In 400 BC, this discourse was initiated by Atadhyayin by Panini, Sloka Samgraha by Vyadi, Vartika Patha by Katyana, Mahabhasya by Patanjali, Kasika of Jinendrabhuddhi, and Vamana and

Vakyapadiya by Bhartrahari. These academics initiated the non-dualistic philosophy of sound, or sabdavyavada, which is associated with literary criticism. Jinendrabuddhi, Maitreyaraksita, Vamana, Dharmakirti, Kaiyyata, Kramadisvara, Rajasekara, and others all espoused the concept of two in one in the indivisible unit of sound and sense. The Natyashastra was developed in accordance with this evolution around the 2nd century BC and continued to evolve until the 6th century AD. Kumarilabhatta, Prabhakarabhatta, Jayanatabhatta, Sanracharya, Lolatabhatta, and others investigated aesthetics and Ananda-bhavana in their investigations of sound and mimamsaka philosophy. Anandavardhana conducted a comprehensive examination of the Dhvani concept in the 9th century AD. In their pursuit of truth, knowledge, and infinity, Saiva scholars Somananda's Siva Dristi (800 AD) and all six philosophical systems investigated the science of sound and aesthetics. The Natyashastra of Bharata is a synthesis of Vedic, Tantric, and Puranic studies that were further developed by Matrgupta and Srgadeva (Sangitaratnakara) between the 6th and 13th centuries AD. The rasa sastra was fortified by the works of Anadavardhana (Dhvanyaloka), Dhananjaya, Mammata-Bhatta, Simhabhupala, Visvanatha Kaviraja, Bhanudatta, Jaganatha (Rasagangadhara), and Madhusudhana Sarasvati (Bhaktirasayana), who associate aesthetics with monistic vedanth. Bhoja, Sudhhodani, Rajasekara, and other scholars from Gaudiya vaisnavism investigated Alankhara (Rhetoric). The function of implied inference, Artha Patti, was

primarily employed to investigate the suggestion of sense Arthi vyanjana. The aesthetic concept of Vedic literature tells us that rasa is nothing but sense of permanent rest (Shanta) and self-satisfaction (Trupti) when Jiva – the individual soul identifies with Siva- the divine, indivisible union of knowing, known and knower. The Saivite philosophy calls this journey as union with Parama Shiva. Vaishnav sect has called it the perpetual state of happiness emphasizing bhakti Rasa. Nirvana was also equated to the state of mind, as aim of art, by Buddhist. Tantra and Yoga went hand in hand with art exploration. There are many sects who further explored this philosophy in cults like Nathism, Nihilism, Baulism, Naturalis, etc. Over time art has found its place and meaning in all crafts, rituals and daily life routines too. The discourses of philosophy while exploring the science of sound and aesthetics traversed the disciplines of arts, craft, astronomy, mathematics, architecture, literature etc.

### Rasa Sastra

Abhinav Gupta's critic on Natyashastra (around 12<sup>th</sup> cent AD) and elaboration of Rasa sastra in Abhinav Bharati has three streams, literature and poetics, drama and dramaturgy and fine arts and sculpture. A drama as per Indian tradition is endowed with three basic faculties- Sattva (intellect/ Truth), Rajas (technic/ beauty) and tamas (ignorance/ sensation of happiness). The aim is to communicate dharma (spiritual strength), Artha (meaning of wealth), and Kama (desire for self-luminous bliss). In his description of Rasa Lord shiva is the deity representing the divine relish, which is

amalgamation of truth, beauty and happiness, in harmony in his eight metamorphic phenomenal forms such as earth, water, wind, fire, sky, mind, ego, and Intelligence.

### **Rasa Anubhava- experience of bliss**

The state of happiness is a voyage through the chakras in the yoga system. Rasa-Anubhava is the opening of the Pingala chakra, which propels the individual towards divine bliss. This investigation of spiritual art culture is also evident in certain relics of the Harappan civilization. The philosophical discourses of aesthetics investigate the relationship between laksana (indicator) and tatparya (meaning/result), arthapatti (suggestion), and vyanjana with anumana (meaning/inference). Arthapatti involves three types of knowledge: instinctual knowledge, cognition, and perception. In Sri Sankuka's aesthetic theory, vyanjana and anumana are characterised and equated by paksha (term/symbol), Sadhya (grammar/syntax), and Hetu (meaning). In the Aitereya Brahmana and Upanishad, it is stated that "Rasa Vai sa, Rasam Hyevayam labdhvanandi bhavati," which translates to "one who can relish rasa will reach the state of divine happiness through implied inference."

The six Pramana (proofs) of true knowledge that the Mimamsa system accepts are perception, inference, authority, presumption, analogy, and negation. The Purana and Tantra systems have added the concepts of inclusion and tradition of action.

### **Procedure of Rasa Anubhava**

Samskara (instinct), Vasana (desire), and bhavana (residual feeling) are the terms used to describe the dominant emotions, including love, anguish, wrath, and hatred, that are present in our minds as instincts or idle feelings. These emotions are either subjugated, latent, or active. Rasa is the term used to describe art that produces a stimulus that allows the viewer to experience these emotions in a conscious manner, as it is designed to be aesthetically pleasing. Stimuli are categorised as fulfilment, manifestation/illumination, expansion, distraction, and disturbance. In tantric studies, rasa anubhava involves the activation of anthakarnatatvas or pranakosas (life-centers/nerve-centers) using art. In the context of art experience, various phases of cognition include perception, re-cognition, retrospection, remembrance, introspection, and meditation. Knowledge, which is referred to as pratiti (know), is categorised as pratyaksha (seen), anumana (inferred), upamana (simulated), and sabda (through words). Furthermore, anubhava (experience) is a contributing factor. The rasa anubhava in the cosmic journey of cakras progresses from simple bhava states in muladhara to Ajna in between the eyebrows, where it extends to the cosmic planes of santyatita. These planes cross seven cosmic worlds: bhu (earth), bhuva (space), svah (heaven), mahas (light/glory), jana (mortal world), tapas (world of austerity), and satya (truth). Nivrti (cyclic order), pratistha (stability), vidya (divine vision), and santi (perpetual equilibrium)

are additional classifications of truth to consider. The hamsa gati (swan-like route) was perpetuated in all disciplines of art, and the science of pranayama was incorporated into the tantra of the arts.

### Creation of art- Rasa

The two categories into which artistic creation is divided are visual and sensorial stimulants. Furthermore, they are composed of three methods: Shuddha (pure-form/singular), Guni Bhuta (multiple concepts of two or more intertwined), and Citra (checkered with multiple concepts occurring as a suggestion). Vastu (fact), alankara (construct or organisation), and rasa (experience/state of consciousness) comprise the content of art. Two semiotic techniques are employed in the Alankara method of citra: sabda citra (symbol/object/functional meaning) and Artha citra (suggested meaning/represented association/metaphorical meaning”).

### Types of Rasa Anubhava

Rasa is classified as shantaika-rasavada (at peace/balanced), srigaraika-rasavada (love), karunaika-rasavadha (emphathy/pathos), adbhuthaika-rasavada (surprise/enchanted), and bhaktyaika-rasavadha (devotion) when it is singular in experience (ekarasavada).

Purti (fulfilment), vikasa (expansion), Vistara (extension), viksepa (distraction), and Kshobha (perturbation) are the five rasas that are classified as bahu-rasavada. Navyarasaprasthana incorporates bhaktaika-rasavada, which is further

classified as Santa (quiet/balanced), Dasya (servitude), Sakhya (friendly), Vatsalya (motherly), and Madhura (sweet/pleasant). In Gauna rasa, vada (secondary rasa) is characterised by hasya (comic), karuna (emphathy/pathos), Raudra (anger), vira (heroic/bravery), Adbhuta (wonderful), bibhatsa (the repulsive), and bhayanaka (fearful).

### Qualities of Rasa

According to the definition of Bhatta lollata Rasa, it is a product of vibhavas (stimulants) that provide a logical framework for the actions of the characters in the narrative (anubhava). This results in a transient emotion (vyabhicarin) in each situation or scene. The sthaya bhava is the result of the fusion of all these emotions into a single dominant emotion. The Rasa Anubhava is experienced when sthaya bhava provides an experience of joy. Sri Sankuka further elaborates on this by considering the spectator's role in Rasa and the knowledge he possesses to experience it. According to Bhatta Nayaka, the rasa experience is comprised of three distinct phases. The principal meaning is the abhidha denotation. The second is the bhavana or sadharnikarna, in which the spectator can comprehend the universal significance and essence. He can become the ideal spectator, sahrdaya, and is liberated from all forms of delusion and ignorance. The third stage, bhoga, is characterized by the participants' immersion in sattva, the eternal truth that transcends the rajas and tamas illusions of human nature. Here, all individuals achieve the eternal joy or happiness of rasa

anubhava, achieve a balanced state of mind known as shanta rupa, and approach the eternal truth of satya. Abhinavgupta summarises the entire process as a rasika/sahridaya, or ideal spectator, who observes a good creation of art and comprehends the true meaning in its universal context. He possesses emotional maturation and aesthetic sensitivity. The rasa is a recognition of the latent emotions that all humans have inherited from their previous existence. Consequently, the universal significance of the rasa experience transcends the confines of space and time.

### Stages of composition

This is equivalent to varying periods of day, with one unit of yama being approximately equivalent to three hours. Pre-surise: The first yama is for meditation and study after the daily bath and pooja. The second yama is for composing and creating, as well as the completion of new work. After lunch, the individual evaluates and solves problems, filling in any gaps. The fourth yama is intended for reflection, assessment, and criticism, with the assistance of experts or colleagues. Finally, he should summarize, pray, and retire for the night. This cycle can be repeated or elaborated in accordance with the nature of creative exercise.

### Appreciation of Art

Prasada (feeling of divine blessing), Ojah (brightness/energy of illumination), and Madhurya (sweetness/beauty) are the gunas in the merit of art composition. Additionally, the aptitude is evaluated in

terms of skill and technique through the following: pada (use of content/object/word), vakya (procedure/grammar/syntax), prabandha (overall meaning or construct), varnavinyasa (conversions and adaptations), padapurvardha (additives/elaborations/suffix), and vastu (stylization, embellishments). Sabda alankhara (vocabulary), arthaalankara (metophar, simile, etc.), and ubhaya alankara (ornamentation by sound and other senses) are the defining characteristics of alankara or figure of speech/suggestion. Proficiency is evident in the content, construction, and stylization. An artist should possess three distinct levels of purity: mind, discourse, and body.

### Seven-Fold Psychic Obstacles for Rasa Anubhav

There are many dosas which lead to bhang or lack of rasa in the creative art. Here both spectator and actors are responsible for the creation of rasa Anubhav. The first obstacle is the lack of imagination of the spectator. If the audience or user lacks emotional maturity or cannot comprehend the meaning or content, there will be no experience of truth. The second obstacle is the absence of dissociation. Here the actor and the audience is not able to dissociate from personal base emotions, or bias and personal state of mind. Hence the universal meaning and content is not experienced or communicated. The third obstacle is over absorption of self where the participants are not able to leave ego or self-centered thoughts and beliefs hence cannot grasp the eternal truth and meaning. The fourth and

fifth obstacle is related to problems in the construct of art which has no clarity. If the singularity or cohesiveness is absent in art there is no meaning or essence communicated leading to bhang of rasa. The sixth obstacle is lack of prominent or dominant meaning. Here the vibhavas, anubhavas, vyabharins do not add upto a single bhava hence there is no climax or peak of an emotional experience. The seventh obstacle is lack of logic or creation of doubt. This happens when there is lack of knowledge in an artist, or the skill is not refined enough. Here the expertise of each one from the writer, director, craftsmen for sets, costumes to actor, technicians are included.

### Conclusion

This discussion highlights that the art and aesthetic discourse were inherent part of spiritual exercise and purpose was to ease and enhance the spiritual journey. The philosophical construct of fundamentals of art are rooted in our philosophy of truth, knowledge and happiness. Vedic knowledge, yoga, pranayama are embedded in all our art principles. The common principle of all Indian art is that emotion is fundamental purpose of art and giving spiritual experience. Here various theoretical constructs then started with exploration of sound, energy, meaning and suggestion. These fed the art of literature, poetry, music and dance. The figurative arts

and architecture further developed from the same principles but with further studies of material science, climate, astronomy and mathematics. It should be noted that cooking, warfare and debate were also classified as art.

This meaning then makes us understand why it was ingrained in every marking of occasion or celebration. Why sacred was decorated or highlighted with art. How we consider art as seva or offering to God. The ethics of art further highlights that this skill should not be used for lower chakras or bhavas where the human intellect and spiritual journey is not enhanced.

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This paper would not have been possible without the training and teachings of classical music and dance. I owe my gurus to this experiential knowledge of rasa. I also bow down to the living legends and proponents of Indian art who allow us to experience and educate ourselves about this topic.

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