Public Humanities (2026), 2, e152, 1–9
doi:10.1017/pub.2026.10272

CAMBRIDGE UNIVERSITY PRESS PUBLIC HUMANITIES

ARTICLE

Indian Knowledge Systems Are Inherently Plural

Abhijit Poddar[1,2,3], Sanchita Chakraborty[2] and S.R. Rao[3]

[1]Department of Science, Technology and Policy Studies, School of Language and Literature/ Humanities, Nalanda University, Bihar, India; [2]Centre for Bio-Policy Research (CBPR), Mahatma Gandhi Medical Advanced Research Institute (MGMARI), Sri Balaji Vidyapeeth (Deemed-to-be-University), Pondicherry, India and [3]Genentech Regulatory Solutions LLP, Hyderabad, India
Corresponding author: Abhijit Poddar; Email: abhijit2talk@gmail.com

(Received 21 May 2026 UTC; revised 06 August 2026 UTC; accepted 23 August 2026 UTC)

Abstract

Indian Knowledge Systems (IKS), established to preserve and promote interdisciplinary research on traditional knowledge, have been increasingly discussed in relation to diversity, nationalism, and the integration of traditional knowledge with modern science. A recent article in this journal argues that IKS exhibits a Vedic Hindu-centric bias, marginalizing various knowledge traditions and fostering pseudo-science. This article discusses IKS from historical, demographic, institutional, and research perspectives, focusing on its origins, civilizational diversity, early studies of traditional knowledge, and funded projects. We observed that traditional knowledge research in India predated IKS, with support from multiple agencies. However, IKS, under a single institutional structure, provides a more structured ecosystem aimed at greater visibility, coordinated funding, innovation, and scientific validation. Such scholarship demonstrates the inherent plurality of the Indian civilization, which established a continuum of orthodox and heterodox philosophical schools, Buddhist and Jain systems, Islamic scholarship, indigenous communities, and regional practices. In our analysis of 102 IKS-funded projects, nearly 50 percent of the projects were aimed at scientific validation across health-related sciences (19.61%), agriculture and sustainability (14.71%), and materials science, metallurgy, and heritage engineering (13.73%). These priorities are aligned with contemporary national and global research agendas, including One Health, preventive healthcare, climate resilience, and digital technologies.

Keywords: evidence-based policy; Indian Knowledge Systems (IKS); knowledge governance; One Health; scientific validation; sustainability; translational research

"নানা ভাষা, নানা মত, নানা পরিধান, বিবিধিরে মাঝে দেখে · া মিলন মহান."

(Many languages, many minds, many attires, behold the grand union amid diversity).

Written before independence, Bengali poet Atul Prasad Sen's couplet highlights India's diversity. It was later popularized post-independence by India's first prime minister as "unity in diversity" and is still used as the civil service academy song, reflecting India's commitment to plurality.[1]

[1] (LBSNAA 2026) The Lal Bahadur Shastri National Academy of Administration, located in Mussoorie, India, trains newly recruited civil servants to build physical fitness, professional competence, leadership, and a deep

© The Author(s), 2026. Published by Cambridge University Press. This is an Open Access article, distributed under the terms of the Creative Commons Attribution licence (http://creativecommons.org/licenses/by/4.0), which permits unrestricted re-use, distribution and reproduction, provided the original article is properly cited.

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

Amid this background, India's 2020 launch of Indian Knowledge Systems (IKS) to revive traditional knowledge raises important questions about whether this truly reflects India's historical diversity and complexity or is limited to civilizational, religious, or ideological perspectives. In an article published in this journal, Dey and Sen supported the latter, justifying that IKS is politically motivated by a single party to advance a high-caste Vedic-Hindu framework, marginalize India's plural knowledge traditions, legitimize myths, and normalize pseudoscience.[2] They propose the Plural Knowledge Systems of India (PKSI) as a normative approach based on two principles: (i) recognizing India's diverse knowledge traditions, and (ii) emphasizing empirically supported knowledge over mythological or unverified assertions.

To advance dialogue on IKS, we have examined historical, demographic, institutional, and research evidence to understand (i) the origin and governance of IKS, including whether it is a partisan initiative or an administrative framework; (ii) diversity within Indian civilization and the extent to which it is reflected within Indian knowledge traditions; (iii) traditional knowledge research before IKS; and (iv) implementation patterns of IKS and their focus in research support. Instead of defending IKS or dismissing concerns about ideological bias, we aimed to engage researchers with Indian traditional knowledge, urging them to see it not as isolated cultural heritage but as a system that can be critically analyzed, validated, and integrated with modern global science.

1. India's Governance structure and origin of IKS

As the world's most populous and largest democracy, India's Constitution never allows the Union Government to advance party-specific mandates.[3] Instead, national policies are proposed by the Union Government and reviewed and approved through collective discussions among parties in the parliamentary cabinet to ensure a collective consensus.[4] Finally, these are operationalized by various ministries, regulatory agencies, and administrative bodies that work independently without political affiliations. Under this mechanism, propagated through the National Education Policy, IKS has evolved into a complex, layered system. The Ministry of Education primarily serves as an enabler within the ecosystem, establishing administrative structures, funding channels, and policy frameworks to implement IKS.[5]

Therefore, while the policy environment aligned with a BJP-led Union government, the decision was not made by a single party alone. Instead, IKS was implemented through bureaucratic, regulatory, and educational bodies that mirror the governance models of other national scientific initiatives. More importantly, institutions hold autonomy to engage with IKS in ways that align with their academic priorities. For example, while several institutions have implemented it only to a limited extent, universities such as Devi Ahilya Vishwavidyalaya have incorporated IKS into their formal undergraduate and postgraduate curricula.[6] Similarly, the Indian Institute of Technology at Kharagpur, Madras, Mandi, and Gandhinagar have newly opened centers of excellence, interdisciplinary research laboratories, and compulsory coursework in IKS.[7]

understanding of governance, the Constitution, and public management before they take up their official postings across the country. The institute also trains civil servants from select neighboring nations.

[2] Dey and Sen 2026.

[3] European Parliament 2014.

[4] Sharma and Sagar 2024.

[5] :: "Indian Knowledge Systems ::," n.d.

[6] "DAVV to Integrate AI, Indian Knowledge Systems in All Courses from New Session | Indore News—The Times of India," n.d.

[7] Pandey 2026.

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

2. Historical and demographic plurality of India

The ancient Indian Civilization (approximately 2500 BCE to 600 CE) encompasses the Indus Valley Civilization, the Vedic Period, and the Maurya and Gupta Empires.[8] It was the birthplace of major world religions, including Hinduism, Buddhism, and Jainism, which coexisted and flourished for centuries. Moreover, India continued to absorb contributions from Islamic, Christian, Jewish, Parsi, Sikh, and other traditions. They played an important role in shaping India's pluralistic linguistic, philosophical, scientific, artistic, and cultural landscape.[9]

This tradition promoted a culture of openness. India has experienced multiple influential unifying movements against the caste system, which caused considerable social divisions. For example, the Bhakti movement and heterodox schools such as Buddhism have openly challenged the rigid caste hierarchy.[10] Rather than causing disorder, it has facilitated significant unity through shared intellectual pursuits using "शास्त्रार्थ" (Shastrartha, structured philosophical debate). In terms of knowledge, institutions such as Takshashila and Nalanda served as cosmopolitan centers where scholars from diverse regions, languages, and beliefs convened.[11]

Although biological ancestry may not be equated with cultural identity, contemporary population-genomic studies offer an additional lens for acknowledging rich diversity. India's GenomeIndia Project indicates that the present-day Indian population is not composed of biologically isolated or historically homogeneous groups that derive their ancestry from two major ancestral components: Ancestral North Indians (ANI), genetically related to West Eurasian, Central Asian, and Middle Eastern populations, and Ancestral South Indians (ASI), associated with ancient indigenous South Asian populations.[12]

3. Evidence for pluralistic pursuit in Modern India

Modern India continues to institutionalize its civilizational ethos of plurality through constitutional, educational, and research frameworks. India's principles of "सर्वधर्मसमभाव" (Sarva Dharma Sambhava) reflect this commitment, ensuring that restoration of India's intellectual heritage is seen as a national goal rather than a partisan one.[13] For example, a CBSE elective course (for classes 11 and 12) titled "Knowledge Traditions and Practices of India" was prepared in 2012–2013 under the Congress-led United Progressive Alliance (UPA). It played some role in initiating the current interest in IKS.

A very recent example is the revival of Nalanda University in Rajgir, Bihar. The judicial and diplomatic framework for revival was first established under the UPA and was later embraced, heavily financed, and implemented by the BJP-led National Democratic Alliance (NDA), with active support from 17 partner countries.[14] Today, the university actively restores a global intellectual ecosystem by embodying the pluralistic spirit of the past.[15]

[8] Sharma 2006.
[9] *The Historical and Cultural Tapestry of Islam in India • Sociology.Institute* 2025.
[10] SWARGIARY 2025.
[11] Rabbi and Canagarajah 2021.
[12] Kerdoncuff et al. 2025; Moorjani et al. 2013; Pathak et al. 2018.
[13] "Community Publics and the Republic: India's Ambivalent Secularism | Center for the Advanced Study of India (CASI)" 2022.
[14] "History and Revival" n.d.
[15] "Thematic Areas" n.d.

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

4. Traditional knowledge research in India before IKS

Much before IKS, various government agencies, autonomous councils, universities, and scientific bodies were advancing traditional knowledge. One of the most influential examples was the establishment of the Traditional Knowledge Digital Library (TKDL) in 2001 through collaboration between the Council of Scientific and Industrial Research and the then Department of Indian Systems of Medicine and Homeopathy (ISM&H).[16] TKDL was designed to digitize, translate, classify, and internationally protect traditional formulations and practices. Importantly, the TKDL transformed traditional knowledge from local practice into global intellectual property governance, enabling international patent offices to reject or withdraw several biopiracy-related claims involving turmeric, neem, and other indigenous formulations. Consequently, the TKDL emerged as one of the earliest large-scale examples of digital protection and scientific codification of indigenous knowledge and is now internationally recognized as a model for traditional knowledge governance.[17]

In 2014, under the BJP-led NDA, India established the Ministry of AYUSH to develop, educationally upgrade, and propagate traditional Indian medicine and healthcare systems. While the ministry was new, it was actually an upgrade of the ISM&H, constituted under the Congress-led Union Government.[18] Under AYUSH, India has dedicated research systems for traditional medicine through publicly funded councils.[19] They continue scientific evaluation of Ayurveda, Unani, and other traditional medical systems through pharmacological, formulation, and clinical investigation.[20]

In addition, funding and institutional support were allocated to areas such as ethnobotany, tribal knowledge systems, traditional ecological knowledge, biodiversity conservation, indigenous agriculture, seed systems, water management practices, heritage metallurgy, architecture, manuscript preservation, and regional knowledge traditions. These initiatives were supported by science- and technology-oriented ministries and agencies, which frequently operate independently without a unified coordinating framework (Table 1).

5. Traditional knowledge research under IKS and its alignment with national and global science priorities

Our domain-wise analysis of 102 funded projects showed that the largest share of projects was in health-related sciences (19.61%), followed by agriculture and sustainability (14.71%), and materials science, metallurgy, and heritage engineering (13.73%) (Figure 1A). Collectively, it forms 48.05 percent of the funded portfolio. Similarly, when grouped by a broader funding purpose, we noted the scientific validation of traditional knowledge systems was the largest category (27.45%), followed by heritage engineering and material reconstruction (15.69%), and sustainability-linked indigenous systems (13.73%) (Figure 1B). Together, these

[16] Muthappan et al. 2022.

[17] WIPO Magazine 2011.

[18] Department of AYUSH 2013; Nesari et al. 2025.

[19] Ministry of AYUSH 2026. Under AYUSH, five apex research councils are the Central Council for Research in Ayurvedic Sciences, the Central Council for Research in Yoga and Naturopathy, the Central Council for Research in Unani Medicine, the Central Council for Research in Siddha, and the Central Council for Research in Homeopathy. These councils oversee a network of research centers across India, conducting clinical trials and pharmacological studies and updating pharmacopoeial standards.

[20] Chaudhary and Trehan 2025; Department of AYUSH 2013; Kaundal and Kumar 2025; Mohd Nazir Mannan et al. 2020; Rasheed and Gupta 2010; G. Singh et al. 2026; R. S. Singh et al. 2021.

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

Table 1. Major Indian funding and institutional mechanisms supporting traditional knowledge research that predate IKS and are currently active

Agency/Ministry/Funding body	Support for	Major traditional knowledge domains	Key outputs
Council of Scientific and Industrial Research (CSIR)	Direct research funding, institutes, IP protection	Medicinal knowledge, ethnobotany, Knowledge digitization, materials, biodiversity	Traditional Knowledge Digital Library (TKDL); medicinal plants; heritage materials
Ministry of AYUSH	Dedicated ministry funding	Ayurveda, Yoga, Unani, Siddha, Sowa Rigpa, Homeopathy	Research councils, clinical studies
Central Council for Research in Ayurvedic Sciences (CCRAS)	Grants and institutional research	Ayurveda, pharmacology, and medicinal plants	Drug standardization, clinical studies
Central Council for Research in Unani Medicine (CCRUM)	Research council	Unani medicine	Pharmacology, manuscripts, clinical studies
Central Council for Research in Siddha (CCRS)	Research council	Siddha	Formulations, validation
Central Council for Research in Yoga and Naturopathy (CCRYN)	Health research funding	Yoga, preventive health	Clinical studies
Department of Biotechnology (DBT)	Competitive grants	Ethnobiology, microbiome, biodiversity, bioresources	Northeast bioresources, medicinal plants
Department of Science and Technology (DST)	Research grants	Indigenous technologies, ecology, and sustainability	SATYAM, grassroots innovation
Science and Engineering Research Board (presently Anusandhan National Research Foundation)	Competitive science funding	Indigenous technologies, materials, ecology	PI-led projects
National Innovation Foundation—India (DST)	Grants and innovation support	Grassroots technologies, indigenous practices	Innovation database
Indian Council of Agricultural Research (ICAR)	Agricultural grants	Indigenous farming, seeds, livestock	Traditional agriculture systems
Ministry of Environment, Forest and Climate Change	Ecology funding	Tribal knowledge, conservation	Environmental sustainability
Anthropological Survey of India	Documentation	Tribal knowledge systems	Ethnographic records
Botanical Survey of India	Research support	Ethnomedicine	Flora and medicinal knowledge
University Grants Commission (UGC)	Curriculum, centers	Philosophy, manuscripts, languages	Chairs, centers

(*Continued*)

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

Table 1 *Continued*

Agency/Ministry/Funding body	Support for	Major traditional knowledge domains	Key outputs
Ministry of Culture	National Mission for Manuscripts (Preservation funding)	Sanskrit, Persian, and regional manuscripts	Digitization projects
State Science Councils	State grants	Local traditional systems	Variable

findings indicate that contemporary IKS funding primarily supports scientific validation and translational application of traditional knowledge.

Such a translational orientation seems perfectly aligned with India's contemporary science priorities and emerging global research agendas, especially in areas of One Health, preventive healthcare, digital technologies, climate resilience, alternative medicine, regenerative agriculture, sustainable engineering, ethical AI, and systems-based approaches to well-being.

Furthermore, there is no evidence that public funds were used to support pseudoscience. This contrasts with the argument presented by Dey and Sen.[21] For instance, the study investigating the environmental effects of yajna or ritual was not an approved project under IKS, nor was it supported by India's fragmented public funding ecosystem. In fact, this study was commissioned and supported by an NGO, with a few scientific institutions responsible only for environmental data collection using validated equipment.[22] Likewise, we could not find any evidence that any studies are being conducted to test whether cows can cure tuberculosis. In contrast, we noted that this has been a statement by a public figure, and neither the Union Government nor the IKS is involved.[23]

6. Plurality, integration, and the future of IKS

By providing cumulative historical, demographic, institutional, governance, and research-based evidence, we noted that IKS is better understood as a coordinating administrative layer over a long-standing, religiously and regionally heterogeneous research ecosystem, rather than as an ideological project of a single confessional tradition. Although IKS did not originate traditional knowledge research in India, it has enhanced the visibility of previously fragmented traditional knowledge initiatives across disciplines, aligning with national priorities and addressing global scientific challenges. Collectively, these observations provide limited support toward Dey and Sen article that interpreted the IKS ecosystem as rooted in the high-caste Hindu beliefs of the BJP, shaped by distortions and erasures, and gradually turning propaganda into truth.[24]

We agree that public representatives, regardless of their power, bear responsibility for communicating facts that dispel misinformation and myths. However, this has been ignored in several instances, with hyperbolic statements being circulated, leading to a misinterpretation of IKS that must be corrected through greater contextualization and

[21] Dey and Sen 2026.
[22] Moneycontrol 2025.
[23] Staff 2019.
[24] Dey and Sen 2026.

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

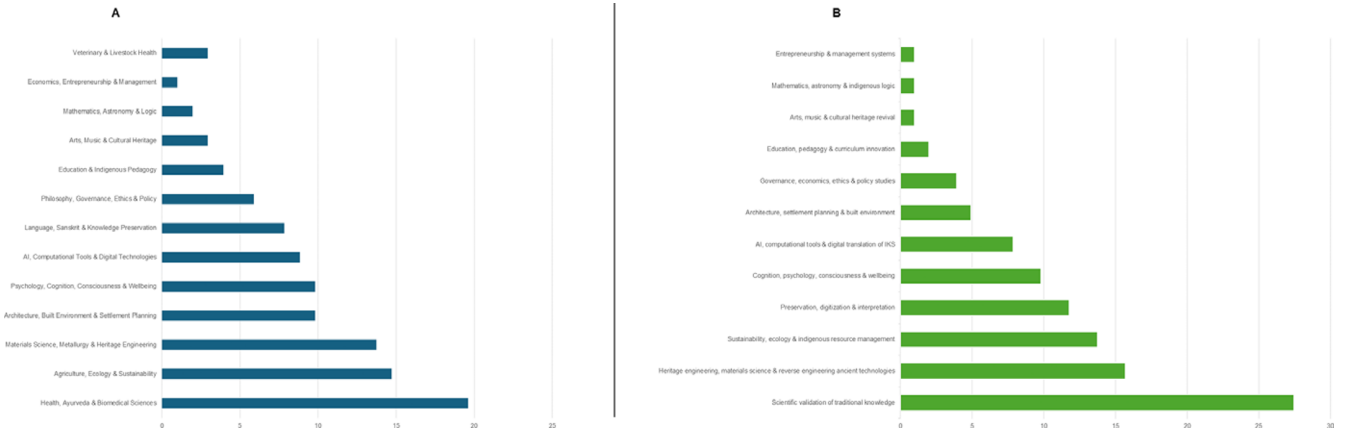


Figure 1. Analysis of Indian Knowledge Systems (IKS)-supported research projects. (A) Domain-wise distribution of funded IKS projects categorized according to primary research areas. (B) Distribution of projects based on broader funding purposes.The analysis included all research projects publicly funded by the IKS Division and listed on the official IKS website (https://iksindia.org/search_site_research/index.php) at the time of data extraction (n = 102; 68 completed and 34 ongoing). Each project was independently reviewed and classified using two complementary frameworks. First, projects were assigned to a primary disciplinary domain according to their principal research focus. Second, projects were grouped according to their broader funding purpose, derived from thematic classification that goes beyond disciplinary domains. Classification was based on the stated objectives and intended outputs of each project. All values are shown in percentages, and the graphs were prepared using Microsoft Excel.

further study. First, an in-depth examination of all thematic areas, disciplinary trajectories, and individual project outcomes to determine research impact, quality, translational success, or societal outcomes. Second, the roles of contemporary political divisions, ideological positioning, and popular perceptions need to be studied through independent sociopolitical investigations. The future question is therefore not whether plurality exists within IKS, but whether contemporary institutions can translate the plurality into evidence, innovation, and societal benefit.

Abhijit Poddar, PhD, is an interdisciplinary policy researcher at the interface of Science, Policy, and Society. He is a Visiting Associate Professor at Nalanda University, Bihar, India, and Chief of the Centre for Bio-Policy Research at MGMARI, Sri Balaji Vidyapeeth, Pondicherry, India. He is also a co-founder of Genentech Regulatory Solutions LLP, Hyderabad.

Sanchita Chakraborty, MSc, is a biomedical and policy researcher at MGMARI.

S. R. Rao, PhD, with over 30 years of experience in India's S&T policy, is the Founder and Director of Genentech Regulatory Solutions LLP and a former Senior Advisor in the Department of Biotechnology, Government of India.

Author contributions. Conceptualization, Data curation, Formal analysis, Investigation, Project administration, Resources, Supervision, Validation: A.P.; Visualization: A.P., S.R.R.; Writing - original draft: A.P., S.C.; Writing-review and editing: A.P., S.C., S.R.R.

Conflicts of interests. The authors declare no competing interests.

Declaration of generative AI in the writing process. During the preparation of this work, we used Grammarly AI in order to improve language and readability. After using this tool, we reviewed and edited the content as needed and take(s) full responsibility for the content of the publication.

References

:: ":: Indian Knowledge Systems ::" n.d. Last modified May 21, 2026. https://iksindia.org/mission.php.

Chaudhary, Shivam, and Spardha Trehan. 2025. "An Assessment of Pharmacological Profile of Selected Indian Traditional Medicinal Plants." *International Journal of Pharmaceutical Sciences* 03 (7). https://doi.org/10.5281/zenodo.15974209.

"Community Publics and the Republic: India's Ambivalent Secularism | Center for the Advanced Study of India (CASI)." 2022. https://casi.sas.upenn.edu/iit/swagatoganguly.

"DAVV to Integrate AI, Indian Knowledge Systems in All Courses from New Session | Indore News - The Times of India." n.d. Last modified May 21, 2026. https://timesofindia.indiatimes.com/city/indore/davv-to-integrate-ai-indian-knowledge-systems-in-all-courses-from-new-session/articleshow/130426592.cms.

Department of AYUSH. 2013. "Unani System of Medicine: The Science of Health and Healing." https://ccrum.res.in/writereaddata/UploadFile/Dossier_1325.pdf.

Dey, Sayan, and Rishiraj Sen. 2026. "From the Indian Knowledge System to the Plural Knowledge Systems of India." *Public Humanities* 2 (January): e75. https://doi.org/10.1017/pub.2026.10173.

European Parliament. 2014. "India: The Biggest Democracy in the World." https://www.europarl.europa.eu/RegData/etudes/ATAG/2014/538956/EPRS_ATA(2014)538956_REV1_EN.pdf.

"History and Revival." n.d. Nalanda University. Last modified May 21, 2026. https://nalandauniv.edu.in/about-nalanda/history-and-revival/.

Kaundal, Rishabh, and Dinesh Kumar. 2025. "Current Demands for Standardization of Indian Medicinal Plants: A Critical Review." *Medicine in Drug Discovery* 27 (September): 100211. https://doi.org/10.1016/j.medidd.2025.100211.

Kerdoncuff, Elise, Laurits Skov, Nick Patterson, Joyita Banerjee, Pranali Khobragade, Sankha S. Chakrabarti, Avinash Chakrawarty, Prasun Chatterjee, Minakshi Dhar, Monica Gupta, John P. John, Parvaiz A. Koul, Sarabmeet S. Lehl, Rashmi R. Mohanty, Mekala Padmaja, Arokiasamy Perianayagam, Chhaya Rajguru, Lalit Sankhe, Arunansu Talukdar, Mathew Varghese, Sathyanarayana Raju Yadati, Wei Zhao, Yuk Yee Leung, Gerard D. Schellenberg, Yi Zhe Wang, Jennifer A. Smith, Sharmistha Dey, Andrea Ganna, Aparajit Ballav Dey, Sharon L.R. Kardia, Jinkook

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.

Lee, Priya Moorjani 2025. "50,000 Years of Evolutionary History of India: Impact on Health and Disease Variation." *Cell* 188 (13): 3389–3404.e6. https://doi.org/10.1016/j.cell.2025.04.027.

LBSNAA. 2026. "Academy Song." https://www.lbsnaa.gov.in/menu/academy-song.

Mannan, Mohd Nazir, Munawwar Husain Kazmi, Mohammad Zakir, Mohammed Abdul Rasheed Naikodi, Uzma Zahid, and Javed Inam Siddiqui. 2020. "Standardization and Development of Pharmacopoeial Standard Operating Procedures (SOPs) of Classical Unani Formulation." *CellMed* 10 (2): e16.

Ministry of AYUSH. 2026. "LOK SABHA STARRED QUESTION NO. 500: Transition of AYUSH System." https://sansad.in/getFile/loksabhaquestions/annex/187/AS500_3QF6e8.pdf?source=pqals.

Moneycontrol. 2025. "Can Vedic Fire Rituals Bring Rain? Madhya Pradesh Scientists Explore Som Yagya Effects-Moneycontrol.Com." April 29. https://www.moneycontrol.com/city/can-vedic-fire-rituals-bring-rain-mp-scientists-explore-som-yagya-effects-article-13007932.html.

Moorjani, Priya, Kumarasamy Thangaraj, Nick Patterson, Mark Lipson, Po-Ru Loh, Periyasamy Govindaraj, Bonnie Berger, David Reich, and Lalji Singh. 2013. "Genetic Evidence for Recent Population Mixture in India." *American Journal of Human Genetics* 93 (3): 422–38. https://doi.org/10.1016/j.ajhg.2013.07.006.

Muthappan, Sendhilkumar, Rajalakshmi Elumalai, Natarajan Shanmugasundaram, Nikilniva Johnraja, Hema Prasath, Priyadharshini Ambigadoss, Ambika Kandhasamy, Dhivya Kathiravan, and Manickam Ponnaiah. 2022. "AYUSH Digital Initiatives: Harnessing the Power of Digital Technology for India's Traditional Medical Systems." *Journal of Ayurveda and Integrative Medicine* 13 (2): 100498. https://doi.org/10.1016/j.jaim.2021.07.014.

Nesari, Tanuja, Manoj Nesari, Galib Ruknuddin, R. K. Yadava, Vittal Huddar, Prasanth Dharmarajan, Shivani Ghildiyal, et al. 2025. "India's Journey in Mainstreaming Ayush in Primary Health Care—From Tradition to Integration." *Frontiers in Medicine* 12 (October): 1629515. https://doi.org/10.3389/fmed.2025.1629515.

Pandey, Chinmay. 2026. "From Policy to Practice: 16 Institutional Initiatives Driving Indian Knowledge Systems in Higher Education." *Organiser*, March 4. https://organiser.org/2026/03/04/342668/bharat/from-policy-to-practice-16-institutional-initiatives-driving-indian-knowledge-systems-in-higher-education/.

Pathak, Ajai K., Anurag Kadian, Alena Kushniarevich, Francesco Montinaro, Mayukh Mondal, Linda Ongaro, Manvendra Singh, et al. 2018. "The Genetic Ancestry of Modern Indus Valley Populations from Northwest India." *The American Journal of Human Genetics* 103 (6): 918–29. https://doi.org/10.1016/j.ajhg.2018.10.022.

Rabbi, Shakil, and Suresh Canagarajah. 2021. "Cosmopolitanism and Plurilingual Traditions: Learning from South Asian and Southern African Practices of Intercultural Communication." In *The Routledge Handbook of Plurilingual Language Education*, edited by Piccardo, Enrica, Germain-Rutherford, Aline and Lawrence, Geoff. Routledge.

Rasheed, N. M. A., and V. C. Gupta. 2010. "Standardization of a Compound Unani Herbal Formulation 'Qurs-e-Luk' with Modern Techniques." *Pharmacognosy Research* 2 (4): 237–41. https://doi.org/10.4103/0974-8490.69115.

Sharma, R. S. 2006. *India's Ancient Past*. Oxford University Press.

Sharma, Shivika, and Arsheya Aashna Sagar. 2024. "Collective Responsibility of Ministers under the Indian Constitution." *International Journal of Law Management & Humanities* 7 (3): 1735.

Singh, Gurdeep, Vikas Sharma, and Blessing Nnenna Udeh. 2026. "Medicinal Plants and Lead Phytomolecules as Immunomodulators: An Updated Review." *BioMed Research International* 2026 (1): 6998034. https://doi.org/10.1155/bmri/6998034.

Singh, Rahul Soloman, Ashutosh Singh, Harpinder Kaur, Gitika Batra, Phulen Sarma, Hardeep Kaur, Anusuya Bhattacharyya, et al. 2021. "Promising Traditional Indian Medicinal Plants for the Management of Novel Coronavirus Disease: A Systematic Review." *Phytotherapy Research: PTR* 35 (8): 4456–84. https://doi.org/10.1002/ptr.7150.

Staff, Scroll. 2019. "'Cow Is the Only Animal That Inhales and Exhales Oxygen,' Says Uttarakhand CM." *Scroll.In*, July 26. https://scroll.in/latest/931875/cow-is-the-only-animal-that-inhales-and-exhales-oxygen-says-uttarakhand-cm.

Swargiary, Khritish. 2025. *The Historical Challenge of Hindu Unity*. ERA.

The Historical and Cultural Tapestry of Islam in India • Sociology.Institute. 2025. "Sociology of Religion." December 9. https://sociology.institute/sociology-of-religion/islamic-historical-cultural-influence-india/.

"Thematic Areas." n.d. "Nalanda University." Last modified May 21, 2026. https://nalandauniv.edu.in/research/thematic-areas/.

WIPO Magazine. 2011. "Protecting India's Traditional Knowledge." https://www.wipo.int/en/web/wipo-magazine/articles/protecting-indias-traditional-knowledge-37721.

Cite this article: Poddar, Abhijit, Sanchita Chakraborty, and S.R. Rao. 2026. "Indian Knowledge Systems Are Inherently Plural." *Public Humanities,* 2, e152, 1–9. https://doi.org/10.1017/pub.2026.10272

Downloaded from https://www.cambridge.org/core. 16 Nov 2026 at 09:04:35, subject to the Cambridge Core terms of use.