

Relevance of Indian Knowledge Systems for Nation and Character Building

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Abstract

This research article aims to create a theoretical model for effective and ethical communication and expansion of Indian Knowledge System (IKS) that keeps in mind the splendid ancient knowledge of India and strives to respect Indian culture the best way possible. This is done by applying the Natyashastra in modern day communication. The Natyashastra is popularly known as the Fifth Veda as the Indian treatise of the performing arts. This proves the timeless relevance and classical value of ancient Indian knowledge. By setting an example, this paper aims also to inspire acceptance and practice of reclaiming India's authentic knowledge, and hence, its national power. Awareness is created surrounding the impact of non-verbal expression/communication on one's subconscious mind and how India is in the path to losing its authenticity because of this very reason. This too can be reversed by IKS. Relevant skills such as to de-hypnotise (by mastering the seventh sense according to Ayurveda and Yoga) us of false or destructive perceptions should be taught to all generations for the betterment of all: as independent individuals and as a powerful nation.

Keywords— Ethical Communication, Natyashastra, Indian Culture, Performing Arts, Non-verbal Communication, Ayurveda, Yoga, Nation

I. INTRODUCTION

1.0: Indian Knowledge System (IKS): Relevance and Need

As per the official website of IKS, <https://iksindia.org> the "Indian Knowledge System (IKS) is an innovative cell under Ministry of Education (MoE) at AICTE, New Delhi. It is established to promote interdisciplinary research on all aspects of IKS, preserve and disseminate IKS for further research and societal applications."

This is the most fitting system of education in India, as this is unique to our own culture. It competes with Modern Scientific Knowledge Systems and International Knowledge Systems. In simpler terms, it is a cold war between westernisation and authentic culture preservation. The hypothesis used to support

IKS or authentic cultural preservation in light of the research topic is that the character of a nation or an individual is directly linked to one's cultural and/or traditional affinity. Just like a sense of belongingness unites a section of people, this very sense of belongingness is akin to building a strong nation in the face of any adversity.

Furthermore, Indian values and traditional knowledge have a clear definition of what a human's purpose or meaning of life would be, through a concept called, "Purushartha". Although there had been several other philosophies with crisp understanding of an ideal lifestyle all throughout the four Vedas, there still remained a gap between the knowledge and the people.

Performance is the communication of art. Art is a creative and rather engaging form of knowledge for everyone. Hence, the Natyashastra, commonly known

as the Fifth Veda, was born to communicate knowledge through the medium of ethical performances in perfect respect with one's *Purushartha*.

1.1: The Natyashastra

The Natyashastra is composed of two Sanskrit words: "*Natya*" meaning "an act, or representation" and "*Shastra*" meaning "a treatise or rulebook". This was created as a catalyst for encouraging every member of the society to *dharma* (moral duty), *artha* (material prosperity) and *kama* (pleasure) through the arts. It is like a guide to what is in the Vedas.

1.2: Performance

Since the Natyashastra is the Indian treatise of the performing arts, a performance is more specifically a medium of information and knowledge through artistic expression.

1.3: Types of Performances

Abhinaya (the Natyashastra term for a performing art) refers to the art of expressive storytelling through gestures, facial expressions, body movements, and emotions. It follows the principle of the flow of consciousness and how it relates to education (integration of knowledge with the self) resulting in a changed individual.

The different kinds of Abhinayas are as follows:

1. Angika Abhinaya (Body and Limbs)
2. Vachika Abhinaya (Song and Speech)
3. Aharya Abhinaya (Costumes and Adornment)
4. Satvika Abhinaya (Moods and Emotions)

For additional information, the styles of these performances include: the graceful, the energetic, the grand, and the verbal.

1.4: Philosophies or Laws of Natyashastra

The Natyashastra covers several profound philosophies and laws that form the foundation of what must be considered, the ideal art. These laws or principles emphasize the importance of meticulous execution, aesthetics, and adherence to tradition.

There are two main concepts: "Rasa" and "Bhava," holding significant importance in understanding and experiencing the aesthetic and emotional dimensions of the performing arts.

Rasa refers to the essence or flavour of a performance that evokes specific emotions or sentiments in the audience (Bharata Muni, 2008). The Natyashastra identifies nine primary 'Rasas', including joy (happiness), sorrow, anger, fear, disgust, courage,

wonder, peace, and love and are conveyed through various artistic elements such as music, dance, gestures, facial expressions, and dialogue.

Bhava refers to the emotional states or moods portrayed by the performers (Bharata Muni, 2008). This portrayal of 'Bhavas' in a performance aims to establish a deep connection between the performers and the audience, evoking empathy and resonance.

The Natyashastra also provides detailed guidelines on various aspects of performance, including stagecraft, music, dance, makeup, costumes, and storytelling techniques (Bharata Muni, 2008).

1.5: Objectives and Limitations of the Study

OBJECTIVES:

- To develop a theoretical model for effective and ethical communication based on the principles of the Natyashastra, with a focus on the expansion of Indian Knowledge System (IKS) and the preservation of Indian culture
- To apply the timeless wisdom of the Natyashastra to modern-day communication
- To create awareness and inspire the acceptance and practice of India's authentic knowledge, fostering individual growth and empowering the nation
- To explore the impact of non-verbal communication, particularly in the context of media, on the subconscious mind
- To understand the influence of media on individuals' perceptions and behaviours
- To highlight the potential loss of authenticity and identity that India faces in the current digital age.
- To propose strategies and techniques derived from the Natyashastra and related disciplines such as Ayurveda and Yoga to empower individuals to de-hypnotize them of false or destructive perceptions.

LIMITATIONS:

- The model proposed in this research paper/article is theoretical in nature and may require further empirical research and practical implementation to assess its effectiveness.
- The scope of this study is primarily focused on the application of the Natyashastra in communication and the impact of media on the subconscious mind, leaving room for future studies to delve into other aspects of

Indian Knowledge System (IKS) and its broader implications.

- The effectiveness of this model implicitly depends on the one applying it, i.e. The Natyashastra Model is heavily dependent on *Sanathan* (eternal) or personal ethics and exists as an ideal (as the goal for nation building is an ideal) only.

II. APPLICATION

2.0: Impact of Media on the Subconscious Mind

In today's interconnected world, media plays a significant role in shaping public opinion, influencing perceptions, and impacting individuals' subconscious minds. It is imperative to note that media (for business, education, or entertainment) affects the overall quality of a psyche. This section explores the profound influence that various forms of media exert on individuals' thoughts, beliefs, and behaviours. It examines how repeated exposure to certain images, narratives, and messages, especially subconscious cues and clues can shape and mould the subconscious mind, influencing attitudes, values, and decision-making processes.

2.1 – Ethics in Performance and Sanathan Ethics

Ethics in performance refer to the moral principles and standards that guide the conduct and actions of performers within the realm of arts and entertainment. These ethics include:

- The responsibility of performers to maintain integrity, authenticity, and cultural sensitivity
- Cultural appropriation, stereotypes, the impact of performances on marginalized communities, being sensitive and informed
- The role of performers in promoting inclusivity, social justice, and ethical storytelling through their artistic expressions

With more knowledge, there is more power, and with it, a bigger responsibility. Hence, the wisdom and knowledge that IKS bestows on us demands of us certain duties to keep in mind while communicating. Some of these specific ideals may include:

- Keeping one's intentions of a performance (media presence or otherwise) in check
- Keeping the audience aware of the intentions

It's only in the presence of good intentions and strong character that an influence as strong can be passed on.

Therefore, the following are some Sanathan Ethics to keep in mind:

- *Dharma*: refers to one's duty, righteousness, and moral obligations in various roles and relationships. It is seen as a guiding principle for ethical conduct and is considered essential for maintaining harmony and balance in personal and social life.
- *Ahimsa*: or non-violence, is a fundamental ethical principle in Sanathan Dharma. It advocates for the avoidance of harm or violence towards all living beings. It also includes refraining from causing harm through thoughts, words, and actions.
- *Satya*: or truthfulness emphasizes the importance of honesty, integrity, and speaking the truth. It is seen as a virtue that fosters trust, harmony, and authenticity in relationships and society.
- *Karma*: is also known as the law of cause and effect, implying that every action has consequences and individuals are responsible for the ethical consequences of their actions.
- Compassion and Universal Love: very much including showing empathy, kindness, and caring for others, irrespective of their background, caste, or creed. It encourages individuals to see the divine presence in all living beings and treat them with respect and compassion.
- Self-discipline and Self-control: involves restraining one's desires, emotions, and impulses that may lead to harmful or unethical actions. Self-discipline is seen as a means to attain inner peace, spiritual growth, and ethical conduct.
- Respect for Nature and Environment: emphasizing the interconnectedness of all life forms and the need for environmental stewardship, promoting the idea of treating the environment with reverence, practicing sustainable living, and minimizing harm to nature.

2.2 – Empowering Self to Decipher Media Manipulation through IKS

IKS encompasses a vast arsenal of ancient wisdom, including philosophical principles as seen above, cultural traditions, and holistic practices that offer

insights into the human mind, behaviour, and the nature of reality. By integrating IKS principles into media literacy and critical thinking, individuals can develop a heightened awareness and discernment to recognize and respond to manipulative techniques employed in media messages. This section is to further empower individuals through *Satya*.

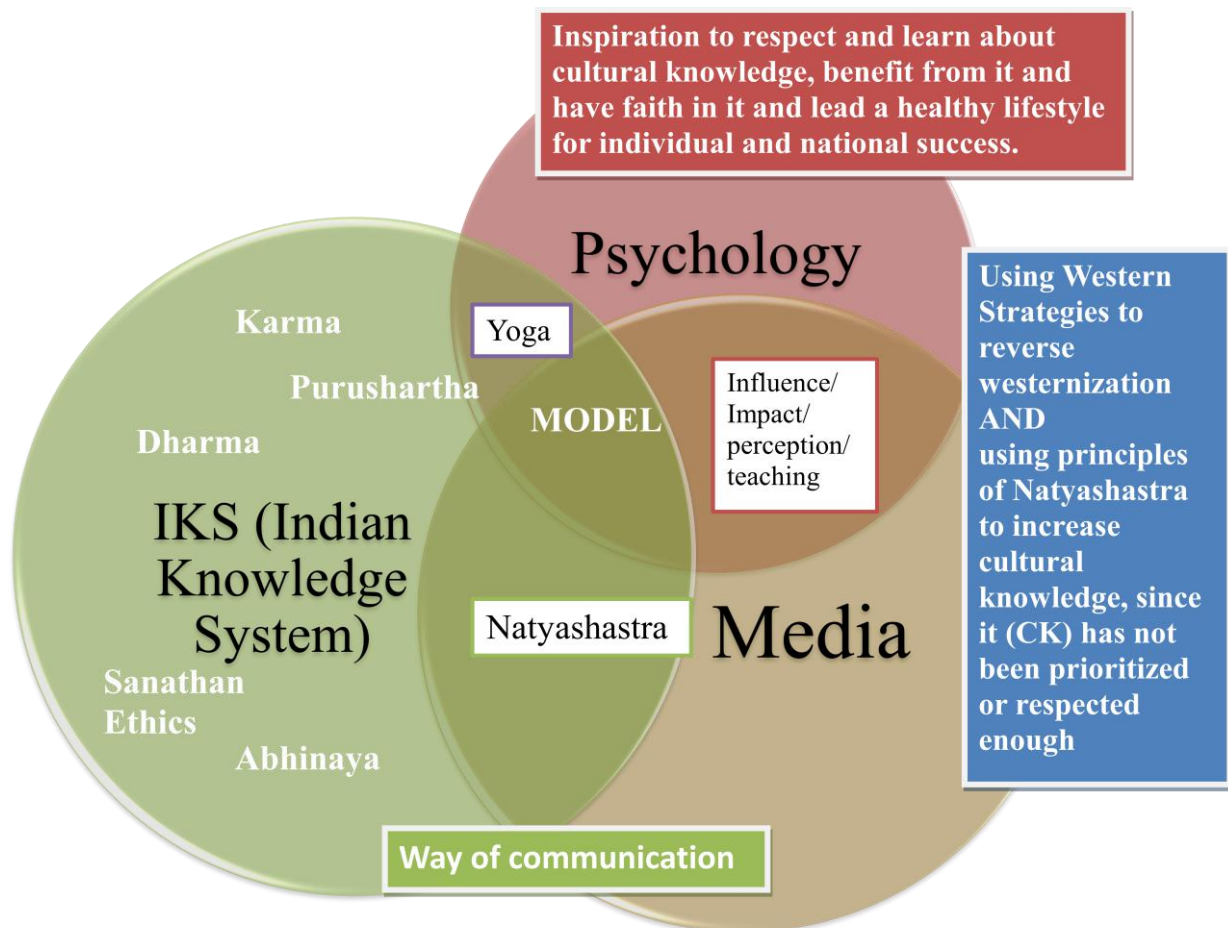
2.2.1 Yoga

Yoga, an ancient practice that combines physical postures, breath control, meditation, and ethical principles to align oneself with their body, mind, and soul, offers a powerful tool for individuals to cultivate self-awareness, discernment, and resilience against media manipulation. One may apply yogic practices in developing mental clarity, emotional balance, and critical thinking skills. Through regular practice, individuals can cultivate a calm and focused mind,

allowing them to observe media content with greater objectivity and detachment. Yoga equips individuals with the tools to question narratives, analyze underlying motivations, and recognize biases or hidden agendas that may be present in media messages.

2.2.2 Seventh Sense: Hypnotism

The concept of the "seventh sense" in Ayurveda and Indian philosophy refers to a heightened state of consciousness that transcends the five physical senses. This concept can be understood in the context of media manipulation as developing an intuitive sense to discern subtle forms of persuasion and manipulation in media content. By nurturing this sense, individuals can become more attuned to the emotional manipulation, sensationalism, and misinformation that may be present in media narratives.



Colour Communication and Psychology as per Ayurveda

Ayurveda, the ancient Indian system of medicine, recognizes the influence of colors on human psychology and overall well-being. We may find a hint

of this in 'Aharya Abhinaya' where costumes and appearance are taken into account. This may apply on how various platforms use or abuse colour or the sense of what is "apparent" and the principles of the different Abhinayas to cause misinformation. Ayurveda and Yoga

directly connect the Abhinayas with the overall wellbeing of a person, and its effects are seen in the western sciences too. The principles of color communication and psychology and their application in understanding media aesthetics and the emotional impact of color in visual media explores how color choices in media content can evoke specific emotions, influence perceptions, and manipulate the subconscious mind.

Note: This is just an example with one Abhinaya to prove how many of the modern problems can be solved by the ancient Indian Knowledge System.

2.3 – Benefits of IKS

The Indian Knowledge System (IKS) principles, as exemplified by the Natyashastra, can use Natyashastra itself in modern-day communication, education, and media practices. IKS can encourage effective and ethical communication, promote cultural authenticity, and empower individuals to resist manipulation and maintain a strong sense of identity. More benefits include fostering deeper connections with citizens, promoting cultural diversity and unity, nurturing emotional intelligence, and preserving India's rich heritage and knowledge traditions.

III. CONCLUSION

The study has shed light on the impact of verbal and non-verbal communication on the subconscious mind and the potential loss of authenticity in Indian culture due to external influences. However, the study aims to prove that through the implementation of IKS, particularly through practices such as de-hypnotization, Ayurveda, Yoga, and color communication, individuals can reclaim their personal or collective truth.

The research article has also highlighted the benefits of IKS in empowering individuals to decipher media manipulation, to create a healthier and smart nation. By incorporating principles from IKS, *such as* Yoga, the development of the seventh sense and understanding color psychology based on Ayurveda, individuals can cultivate critical thinking, emotional resilience, and discernment when engaging with media content, enabling them to resist manipulation, make informed decisions, and actively contribute to a more ethical and balanced media landscape.

In essence or *Rasa*, this paper serves as a call to action to embrace the IKS for character and nation-building. Ultimately, this article adds to the ongoing dialogue

surrounding the preservation and revitalization of Indian culture and explores the Natyashastra to bridge the gap yet again between the layman and the power of ancient wisdom than can shape a brighter future for our country.

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