

Indian Knowledge System and Global Human Values in Indian English Literature

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Abstract:

Indian Knowledge System (IKS) represents a holistic tradition rooted in ethical values, spiritual wisdom, ecological harmony, and human well-being. Indian English Literature has played a significant role in interpreting and disseminating these indigenous philosophical traditions to a global audience. This paper examines how Indian English writers integrate the principles of the Indian Knowledge System—such as Vasudhaiva Kutumbakam (the world as one family), Ahimsa (non-violence), Dharma (righteousness), Satya (truth), and environmental consciousness—into their literary works, thereby promoting universal human values. Through a qualitative analysis of selected texts by prominent Indian English authors, the study explores the intersection of traditional Indian wisdom and contemporary global concerns, including peace, social justice, cultural pluralism, and sustainable development. The paper argues that Indian English Literature serves as a vital medium for preserving India's intellectual heritage while fostering intercultural dialogue and reinforcing global human values in the twenty-first century.

Keywords: Indian Knowledge System (IKS), Indian English Literature, Vasudhaiva Kutumbakam, Cultural Pluralism, Ethical Consciousness, Intercultural Dialogue

1.1 Introduction: Indian Knowledge

The twenty-first century has witnessed unprecedented scientific and technological progress, yet humanity continues to face complex challenges such as environmental degradation, social inequality, violent conflicts, cultural fragmentation, ethical crises, and mental health concerns.

These challenges have prompted scholars, policymakers, and educators across the world to revisit indigenous knowledge traditions that offer sustainable and holistic approaches to human development. Among these, the Indian Knowledge System (IKS) has emerged as a significant intellectual tradition that integrates philosophy, ethics, education, spirituality, ecology, governance, science, and cultural practices into a unified framework for understanding life and society. Rather than viewing knowledge merely as the accumulation of information, the Indian Knowledge System emphasizes wisdom, ethical conduct, self-realization, and harmony between individuals, society, nature, and the cosmos. This holistic worldview distinguishes Indian intellectual traditions from many modern utilitarian approaches to knowledge and development, making IKS increasingly relevant in addressing contemporary global concerns (Sharma 12).

The Indian Knowledge System represents one of the world's oldest and most comprehensive civilizational knowledge traditions. Its philosophical foundations are rooted in the Vedas, Upanishads, Bhagavad Gita, Ramayana, Mahabharata, Buddhist and Jain literature, Arthashastra, Yoga Sutras, Ayurveda, and numerous regional philosophical traditions. These texts collectively advocate a balanced relationship between material progress and spiritual fulfillment, emphasizing that genuine development should enhance not only economic prosperity but also moral character, social responsibility, and environmental sustainability (Radhakrishnan 41). Unlike fragmented disciplinary approaches, IKS integrates multiple dimensions of knowledge into an interconnected system where ethics, education, governance, ecology, and spirituality complement one another. Consequently, knowledge is viewed not as an end in itself but as a means for achieving individual enlightenment and collective welfare.

A distinguishing characteristic of the Indian Knowledge System is its emphasis on universal ethical values that transcend geographical, religious, linguistic, and cultural boundaries. Philosophical concepts such as *Vasudhaiva Kutumbakam* (the world is one family), *Ahimsa* (non-violence), *Satya* (truth), *Dharma* (righteous duty), *Karuna* (compassion), *Sarvodaya* (welfare of all), and *Nishkama Karma* (selfless action) have shaped Indian civilization for centuries while simultaneously offering universal moral principles applicable to contemporary societies. These values encourage peaceful coexistence, social justice, mutual respect, ecological responsibility, and human dignity, thereby contributing significantly to the discourse on global ethics (Radhakrishnan 59). In an era marked by ideological polarization and environmental crises, these principles provide valuable frameworks for fostering intercultural dialogue and sustainable development.

The growing global interest in the Indian Knowledge System is also reflected in contemporary educational reforms, particularly through India's National Education Policy (NEP) 2020, which advocates integrating indigenous knowledge traditions into higher education and interdisciplinary research. The policy recognizes that traditional Indian knowledge encompasses scientific reasoning, environmental consciousness, ethical philosophy, and social responsibility that remain relevant for addressing twenty-first-century challenges. Similarly, international organizations increasingly acknowledge the importance of indigenous knowledge systems in promoting sustainable

development, climate resilience, cultural preservation, and inclusive education. Thus, IKS is no longer perceived solely as an ancient intellectual heritage but as a dynamic and evolving body of knowledge capable of contributing meaningfully to global academic discourse (Government of India 42).

Closely associated with the Indian Knowledge System is the broader concept of Global Human Values, which refers to universally accepted ethical principles that promote peace, justice, equality, compassion, tolerance, human dignity, environmental stewardship, and collective well-being. Although these values are interpreted differently across civilizations, they collectively represent humanity's aspiration for harmonious coexistence and sustainable development. In recent decades, globalization has intensified interactions among diverse cultures, creating opportunities for intercultural cooperation while simultaneously generating conflicts arising from religious intolerance, cultural misunderstandings, economic disparities, and ecological exploitation. Consequently, scholars increasingly argue that sustainable globalization must be guided by shared ethical values rather than merely economic interests (Sen 18).

The Indian philosophical tradition has historically contributed significantly to the development of these universal values. Ancient Indian thinkers consistently emphasized that human beings are interconnected not only with one another but also with nature and the entire universe. The famous expression *Vasudhaiva Kutumbakam*, found in the *Mahopanishad*, encapsulates the ideal of universal brotherhood by asserting that the entire world constitutes a single family. Similarly, the Jain and Buddhist traditions elevated the principle of *Ahimsa* beyond the absence of physical violence to include compassion, empathy, forgiveness, and respect for all living beings. The Bhagavad Gita further emphasizes ethical responsibility through the concept of *Nishkama Karma*, encouraging individuals to perform their duties selflessly without attachment to personal gain (Easwaran 67). Collectively, these philosophical ideas resonate strongly with contemporary discussions concerning human rights, global citizenship, peace education, and sustainable development.

Indian English writers have consistently drawn inspiration from India's philosophical and cultural traditions while responding to contemporary social realities. Rabindranath Tagore envisioned universal humanism grounded in education, freedom, and cultural dialogue; Raja Rao incorporated Vedantic philosophy into modern narrative structures; R. K. Narayan explored everyday morality and ethical simplicity within ordinary Indian life; Anita Desai examined compassion, alienation, and psychological resilience; Amitav Ghosh foregrounded ecological interconnectedness and environmental ethics; Arundhati Roy challenged social injustice and advocated human dignity; Ruskin Bond celebrated harmonious relationships between humans and nature; and Sudha Murty emphasized ethical living, humility, and compassion through accessible narratives. Collectively, these writers demonstrate that Indian philosophical values remain relevant for addressing contemporary global concerns without reducing them to rigid religious doctrines or cultural stereotypes (King 144).

The increasing scholarly attention to Indian English Literature also reflects a growing recognition that literature functions not merely as artistic expression but as an important medium for ethical reflection and intercultural communication. Literary narratives possess the unique ability to humanize philosophical concepts by embedding them within lived experiences, emotional relationships, and social realities. Rather than presenting abstract theories, literary texts invite readers to experience compassion, justice, forgiveness, environmental responsibility, and cultural diversity through stories and characters. In doing so, Indian English Literature transforms indigenous philosophical principles into universal human experiences that resonate across cultures and historical periods. This capacity to bridge local traditions with global ethical concerns makes Indian English Literature an important resource for contemporary literary criticism, comparative literature, cultural studies, peace studies, and environmental humanities (Nussbaum 95).

Against this background, the present study seeks to examine the relationship between the Indian Knowledge System and the representation of global human values in selected works of Indian English Literature. The primary objective is to investigate how Indian English writers reinterpret traditional philosophical concepts such as *Dharma*, *Ahimsa*, *Satya*, *Karuna*, and *Vasudhaiva Kutumbakam* within modern literary contexts. The study also aims to analyze how these texts contribute to contemporary discussions on ethical consciousness, ecological sustainability, intercultural dialogue, social justice, and global citizenship. Furthermore, it intends to demonstrate that Indian English Literature functions as an effective medium for transmitting indigenous knowledge traditions to international audiences while simultaneously enriching global humanistic discourse.

1.2 Philosophical Foundations of the Indian Knowledge System: Universal Values and Ethical Consciousness

The Indian Knowledge System (IKS) is founded upon a holistic philosophical vision that integrates intellectual inquiry, ethical conduct, spiritual realization, and social responsibility. Unlike knowledge systems that primarily emphasize material progress or empirical observation, IKS conceives knowledge (*jnana*) as a transformative force leading to individual enlightenment and collective well-being. Rooted in the Vedas, Upanishads, Bhagavad Gita, Buddhist and Jain philosophies, and other classical Indian texts, this tradition presents a comprehensive worldview in which human beings, society, nature, and the cosmos exist in an interconnected relationship. Ethical consciousness, therefore, is not considered an external code imposed upon individuals but an intrinsic quality cultivated through self-discipline, wisdom, compassion, and righteous action. The Indian philosophical tradition consistently argues that the highest purpose of knowledge is not merely intellectual advancement but the realization of universal harmony, justice, and peace (Radhakrishnan 28).

Among the most celebrated principles of the Indian Knowledge System is *Vasudhaiva Kutumbakam*, a Sanskrit expression meaning "The World is One Family." Originating from the *Mahopanishad*, this philosophy rejects narrow divisions based on nationality, religion, race, or ethnicity and instead advocates universal fraternity. The celebrated verse, *Ayam Bandhurayam Neti Ganana*

Laghuchetasam; Udaracharitanam Tu Vasudhaiva Kutumbakam, emphasizes that while narrow-minded individuals discriminate between "mine" and "others," enlightened people regard the entire world as one family (Mahopanishad 6.71–73). This ideal has profound contemporary relevance in an increasingly interconnected yet fragmented world characterized by geopolitical conflicts, migration crises, religious intolerance, and cultural polarization. By promoting mutual respect, inclusiveness, and shared responsibility, *Vasudhaiva Kutumbakam* offers an ethical foundation for global citizenship and intercultural dialogue. It resonates strongly with international efforts to strengthen peaceful coexistence, multilateral cooperation, and the United Nations Sustainable Development Goals, particularly those related to peace, justice, and partnerships for sustainable development (Sen 204).

Equally fundamental to the Indian Knowledge System is the principle of Ahimsa, or non-violence. Although the concept appears in the Vedas, it attains philosophical maturity in Jainism, Buddhism, and later Hindu thought. Ahimsa extends beyond the mere absence of physical violence to encompass non-violence in thought, speech, and action. It demands respect for all forms of life and encourages empathy, forgiveness, tolerance, and peaceful conflict resolution. Jain philosophy elevates Ahimsa to the highest religious duty, asserting that every living being possesses intrinsic worth regardless of its form or status. Similarly, Buddhist teachings advocate compassion toward all sentient beings as the foundation of ethical living (Dundas 160). In the modern era, Mahatma Gandhi transformed Ahimsa into a universal political and moral philosophy that inspired global civil rights movements led by figures such as Martin Luther King Jr. and Nelson Mandela. Today, Ahimsa continues to inform discussions on peace education, restorative justice, conflict transformation, and human rights by emphasizing reconciliation rather than retaliation.

Another foundational pillar of IKS is Dharma, often translated as righteousness, ethical duty, moral order, or responsible conduct. Unlike rigid legalistic interpretations of duty, Dharma represents a dynamic ethical principle that sustains social harmony and cosmic balance. Classical Indian philosophy recognizes that Dharma varies according to circumstances, relationships, and responsibilities while remaining grounded in justice, truthfulness, and compassion. The *Bhagavad Gita* presents Dharma through Krishna's counsel to Arjuna, emphasizing that ethical responsibility requires selfless commitment to justice rather than attachment to personal interests (Easwaran 34). Dharma thus integrates individual morality with collective welfare, encouraging individuals to act responsibly toward family, society, nation, and humanity. In contemporary contexts, the concept provides valuable insights for ethical leadership, professional integrity, responsible governance, and social accountability. It reinforces the idea that sustainable societies depend upon moral responsibility as much as institutional regulations.

Closely associated with Dharma is the value of Satya, or truth, which occupies a central position in Indian philosophical traditions. The Upanishads repeatedly affirm that truth constitutes the highest reality and the foundation of ethical existence. The celebrated injunction *Satyameva Jayate*—"Truth Alone Triumphs"—from the *Mundaka Upanishad* symbolizes the enduring commitment of Indian

civilization to honesty, integrity, and moral courage (Radhakrishnan 112). Truth in Indian philosophy is understood not merely as factual correctness but as alignment between thought, speech, and action. It requires sincerity, transparency, intellectual honesty, and fidelity to justice. Mahatma Gandhi further expanded this understanding by identifying truth with the divine and describing his political philosophy as an "experiment with truth." In contemporary democratic societies confronting misinformation, corruption, and ethical relativism, Satya remains an indispensable principle for promoting accountability, transparency, and public trust.

The ethical vision of the Indian Knowledge System is further enriched by the concept of Karuna, or compassion. Compassion occupies a central position in Buddhist philosophy, Jain ethics, and Hindu devotional traditions, where it is regarded as the emotional foundation of moral action. Karuna encourages individuals to recognize the suffering of others and respond with empathy, kindness, and selfless service. Rather than limiting ethical responsibility to legal obligations, compassion broadens human concern to include marginalized communities, vulnerable populations, animals, and the natural environment. Contemporary humanitarian initiatives, disaster relief efforts, public health policies, and social welfare programmes reflect the enduring relevance of compassionate ethics. Philosophers such as the Dalai Lama have consistently argued that compassion constitutes the basis of universal ethics because it transcends religious and cultural boundaries while affirming the shared dignity of humanity (Dalai Lama 45).

Another significant philosophical contribution of IKS is the doctrine of Nishkama Karma, or selfless action without attachment to personal rewards. Elaborated extensively in the *Bhagavad Gita*, Nishkama Karma encourages individuals to perform their duties with sincerity while relinquishing attachment to success or failure. Krishna advises Arjuna that one has the right to action alone, not to the fruits of action, thereby emphasizing disciplined commitment over personal ambition (Easwaran 48). This philosophy does not advocate passivity but rather ethical engagement free from selfish motives. It promotes integrity, service, and resilience in personal, professional, and public life. In modern organizational ethics, public administration, healthcare, education, and community leadership, the principle of Nishkama Karma inspires responsible service that prioritizes collective welfare above individual gain.

Environmental consciousness constitutes another remarkable dimension of the Indian Knowledge System. Long before the emergence of modern ecological sciences, the Vedas and Upanishads articulated a profound understanding of the interconnectedness of human beings and nature. The *Atharva Veda* reveres the Earth as a nurturing mother, while the *Rig Veda* celebrates rivers, forests, mountains, fire, wind, and the sun as sacred manifestations of cosmic order. These texts advocate reverence rather than domination, emphasizing that humanity's survival depends upon maintaining ecological balance. The Upanishadic vision of the universe as an interconnected whole further reinforces the ethical obligation to protect biodiversity and natural resources (Dwivedi 154). Contemporary environmental movements increasingly recognize that sustainable development requires precisely this ecological consciousness, where economic progress is harmonized with

environmental conservation. Climate change, biodiversity loss, and ecological degradation have renewed scholarly interest in indigenous environmental ethics, making Vedic ecological philosophy highly relevant to global sustainability debates.

The culmination of these ethical principles is found in the spiritual humanism of the Bhagavad Gita, one of the most influential philosophical texts in world literature. The Gita presents a vision of humanity founded upon inner transformation, moral responsibility, self-realization, and universal compassion. It teaches that all beings possess the same divine essence and therefore deserve equal respect and dignity. Spiritual growth is achieved not through withdrawal from society but through active participation guided by wisdom, detachment, and ethical commitment. This synthesis of spirituality and social responsibility distinguishes Indian humanism from purely secular or individualistic conceptions of ethics. The Gita's philosophy encourages individuals to cultivate self-discipline while contributing positively to society, thereby integrating personal enlightenment with collective welfare (Radhakrishnan 392).

1.3 Representation of Indian Knowledge System in Indian English Literature: A Critical Analysis of Select Writers

Indian English Literature occupies a unique position in world literature because it functions as a bridge between India's rich philosophical traditions and a global readership. While written in English, the thematic foundations of Indian English literature remain deeply rooted in indigenous knowledge systems that emphasize ethical living, spiritual inquiry, compassion, harmony with nature, and universal human welfare. The Indian Knowledge System (IKS) provides not only philosophical insights but also a moral framework through which Indian English writers interpret the complexities of modern life. Rather than merely reproducing traditional beliefs, these writers creatively reinterpret classical Indian values in response to contemporary concerns such as globalization, cultural pluralism, environmental degradation, gender inequality, social injustice, and identity crises. Consequently, Indian English Literature emerges as an important literary space where ancient wisdom engages critically with modern realities. Through diverse narrative strategies, Indian English writers demonstrate that the ethical ideals embedded in Indian philosophy remain relevant for addressing the challenges of the twenty-first century (Naik 214).

Among the pioneers of Indian English literary thought, Rabindranath Tagore occupies a central place for his profound articulation of universal humanism rooted in Indian philosophical traditions. Although Tagore wrote primarily in Bengali, his self-translations and English essays established him as one of the foremost voices of Indian English literature on the global stage. His educational philosophy, particularly as realized in *Visva-Bharati University*, embodies the Upanishadic ideal that education should cultivate the complete development of the individual by integrating intellectual inquiry, moral values, creativity, and harmony with nature. Rejecting narrow nationalism and cultural exclusivity, Tagore advocated the principle of *Vasudhaiva Kutumbakam*, envisioning humanity as a single interconnected family. His celebrated work *Gitanjali* expresses a spirituality that transcends sectarian boundaries and emphasizes the unity of all existence through love,

compassion, and self-realization. Rather than presenting religion as ritualistic observance, Tagore interprets spirituality as universal human fellowship and ethical responsibility. His literary philosophy therefore resonates strongly with contemporary discussions concerning intercultural dialogue, peace education, and global citizenship (Tagore 56). In an age characterized by rising nationalism and cultural polarization, Tagore's vision of universal humanism continues to offer an inclusive ethical framework grounded in the Indian Knowledge System.

The writings of R. K. Narayan represent another important dimension of the Indian Knowledge System by portraying the ethical simplicity embedded in everyday Indian life. Unlike overtly philosophical writers, Narayan explores Indian values through ordinary characters inhabiting the fictional town of Malgudi. His novels such as *The Guide*, *The English Teacher*, and *Waiting for the Mahatma* reveal how concepts like Dharma, truthfulness, humility, compassion, and self-realization shape human relationships and moral choices. In *The Guide*, the transformation of Raju from a self-centered tourist guide into a reluctant spiritual figure illustrates the Indian philosophical belief that moral regeneration is possible through self-awareness and selfless service. Although Raju's sainthood initially emerges from deception, his eventual willingness to sacrifice himself for the welfare of others reflects the ideals of Nishkama Karma and ethical responsibility. Similarly, *The English Teacher* explores the spiritual continuity between life and death, suggesting that genuine knowledge extends beyond material existence into higher states of consciousness. Narayan avoids ideological extremism, presenting Indian ethical values as natural components of everyday experience rather than abstract philosophical doctrines. His literary universe demonstrates that compassion, honesty, and simplicity constitute enduring moral resources capable of addressing modern anxieties concerning alienation, materialism, and identity (Walsh 91).

The philosophical richness of the Indian Knowledge System receives its most explicit literary expression in the works of Raja Rao, whose fiction integrates Vedantic metaphysics with modern narrative techniques. His landmark novel *The Serpent and the Rope* represents one of the most sophisticated explorations of Advaita Vedanta in modern literature. Raja Rao interprets the Vedantic understanding of reality as a spiritual journey toward self-realization, emphasizing that human suffering arises from ignorance of the ultimate unity underlying apparent diversity. His protagonists continually seek the deeper meaning of existence through introspection, philosophical dialogue, and spiritual discipline. The novel presents Indian philosophy not as a relic of the past but as a living intellectual tradition capable of addressing existential questions faced by modern humanity. Likewise, *Kanthapura* portrays Gandhian nationalism through indigenous cultural symbols, myths, and oral traditions, illustrating how concepts such as Ahimsa, Satya, and Sarvodaya became instruments of collective resistance against colonial oppression. Raja Rao thus demonstrates that Indian philosophical traditions possess both spiritual depth and political relevance, enabling individuals to negotiate questions of identity, freedom, and ethical responsibility within rapidly changing societies (Rao 188).

While Tagore, Narayan, and Raja Rao primarily foreground philosophical and spiritual concerns, Anita Desai explores the ethical dimensions of human relationships through psychological realism. Her novels examine loneliness, emotional alienation, gender inequality, and the search for personal identity, yet beneath these modern concerns lies an enduring emphasis upon compassion and human dignity. Works such as *Clear Light of Day*, *Fire on the Mountain*, and *Cry, the Peacock* reveal the emotional consequences of fractured relationships and social neglect. Desai's characters frequently experience isolation, but her narratives simultaneously affirm the Indian philosophical conviction that empathy and understanding remain essential for genuine human fulfillment. Rather than presenting compassion as sentimental charity, she portrays it as an ethical responsibility requiring emotional sensitivity and respect for individual experiences. Her feminist perspective further enriches the Indian Knowledge System by demonstrating that ethical consciousness must include gender justice, equality, and recognition of women's agency. In doing so, Desai expands traditional philosophical discourse into contemporary debates concerning identity, mental health, and social inclusion (Desai 137).

Environmental consciousness, one of the defining characteristics of the Indian Knowledge System, receives remarkable literary expression in the writings of Amitav Ghosh. His novels challenge anthropocentric worldviews by emphasizing the interconnectedness of humans, animals, rivers, forests, and oceans. Works such as *The Hungry Tide*, *Gun Island*, and *The Great Derangement* highlight ecological degradation, climate change, biodiversity loss, and environmental displacement while simultaneously drawing upon indigenous ecological wisdom. In *The Hungry Tide*, the fragile ecosystem of the Sundarbans becomes a symbolic space where nature and humanity coexist in delicate balance. Ghosh critiques modern developmental paradigms that prioritize economic expansion at the expense of ecological sustainability, echoing the Vedic understanding that nature possesses intrinsic sacredness rather than merely instrumental value. His narratives resonate strongly with the ecological ethics articulated in the Upanishads, where all living beings are interconnected manifestations of the same cosmic reality. Consequently, Ghosh positions Indian ecological philosophy as an important intellectual resource for addressing global environmental crises and promoting sustainable development (Ghosh, *The Great Derangement* 76).

The ethical commitment to justice and human dignity assumes a powerful political dimension in the works of Arundhati Roy. Her celebrated novel *The God of Small Things* exposes caste discrimination, gender oppression, political violence, and social exclusion while simultaneously affirming the dignity of marginalized communities. Roy's literary vision aligns with the Indian philosophical ideals of justice, compassion, and equality by challenging structures that deny fundamental human rights. Rather than romanticizing tradition, she critically interrogates social practices that contradict the ethical principles embedded within the Indian Knowledge System itself. Her essays further advocate environmental justice, indigenous rights, and democratic accountability, demonstrating that ethical responsibility extends beyond personal morality to encompass institutional and political structures. Roy's reinterpretation of Indian philosophical values illustrates that genuine Dharma requires

resistance against injustice and the protection of human dignity irrespective of caste, gender, or economic status (Roy 215). Her writings therefore contribute significantly to contemporary discussions concerning social justice, ethical citizenship, and inclusive democracy.

The literary works of Ruskin Bond represent another significant engagement with the Indian Knowledge System through their celebration of nature, simplicity, and harmonious living. Bond's stories are deeply influenced by the Himalayan landscape, where forests, rivers, birds, and mountains become living companions rather than passive settings. His narratives consistently advocate respect for biodiversity, kindness toward animals, and appreciation of ordinary rural life. In stories such as *The Blue Umbrella*, *The Cherry Tree*, and numerous essays on the Himalayan environment, Bond presents ecological sensitivity as an ethical way of life rather than an ideological position. His portrayal of harmonious coexistence between humans and nature reflects the Vedic understanding that all forms of life possess intrinsic value. Moreover, Bond's emphasis upon honesty, humility, friendship, and emotional simplicity echoes the Indian philosophical ideals of contentment and balanced living. At a time when consumerism increasingly dominates modern societies, Bond's writings remind readers that genuine happiness arises from meaningful relationships and environmental harmony rather than material accumulation (Bond 82).

In contemporary Indian English literature, Sudha Murty has emerged as one of the most accessible advocates of ethical living inspired by Indian cultural traditions. Her novels, short stories, children's literature, and autobiographical writings consistently emphasize compassion, honesty, humility, gratitude, service, and moral integrity. Works such as *The Day I Stopped Drinking Milk*, *Three Thousand Stitches*, *Wise and Otherwise*, and *Grandma's Bag of Stories* illustrate how ordinary individuals embody ethical values through everyday acts of kindness and social responsibility. Murty's narratives reject excessive materialism while encouraging readers to cultivate empathy, generosity, and respect for human dignity. Her literary philosophy reflects the principles of Nishkama Karma and Sarvodaya by emphasizing service to society without expectation of personal reward. Furthermore, her philanthropic experiences reinforce the Indian Knowledge System's conviction that knowledge acquires meaning only when translated into compassionate action. By presenting ethical values through simple yet powerful narratives, Murty successfully communicates indigenous philosophical ideals to diverse generations of readers (Murty 58).

1.4 Conclusion and Future Directions

The present study has examined the profound relationship between the Indian Knowledge System (IKS) and the representation of global human values in Indian English Literature. Through an analysis of the philosophical foundations of IKS and selected literary works, it becomes evident that Indian English Literature is far more than a creative or aesthetic enterprise. It serves as a dynamic repository of India's intellectual, ethical, and cultural heritage, preserving ancient philosophical traditions while simultaneously reinterpreting them for contemporary global audiences. By employing the English language as a medium of expression, Indian writers have successfully transcended geographical and cultural boundaries, enabling indigenous Indian philosophies to

participate in international literary and intellectual discourse. Their works demonstrate that literature possesses the unique capacity to translate abstract philosophical concepts into meaningful human experiences, thereby making ethical values accessible, relevant, and transformative for readers across diverse cultural contexts (Naik 298).

One of the central findings of this study is that the Indian Knowledge System provides a comprehensive ethical framework that remains remarkably relevant in the twenty-first century. Unlike knowledge paradigms that separate intellectual inquiry from moral responsibility, IKS integrates philosophy, spirituality, ethics, ecology, education, and social welfare into a holistic vision of human development. The principles of Vasudhaiva Kutumbakam, Ahimsa, Dharma, Satya, Karuna, Nishkama Karma, and Sarvodaya collectively advocate universal brotherhood, non-violence, truthfulness, compassion, selfless service, and the welfare of all living beings. These principles are neither confined to a specific religion nor restricted to Indian civilization; rather, they represent universal ethical ideals capable of fostering peaceful coexistence, intercultural understanding, environmental responsibility, and social justice. Their enduring relevance confirms that the Indian Knowledge System offers timeless philosophical resources for addressing contemporary global concerns (Radhakrishnan 406).

The literary analyses undertaken in this study further reveal that Indian English writers have not merely reproduced traditional philosophical ideas but have critically reimagined them within changing historical, political, and cultural contexts. Rabindranath Tagore's vision of universal humanism, R. K. Narayan's exploration of ethical simplicity, Raja Rao's Vedantic philosophy, Anita Desai's emphasis on compassion and psychological understanding, Amitav Ghosh's ecological consciousness, Arundhati Roy's commitment to social justice, Ruskin Bond's celebration of environmental harmony, and Sudha Murty's advocacy of ethical living collectively demonstrate the remarkable adaptability of Indian philosophical traditions. Their literary works transform classical values into practical responses to issues such as identity crises, gender inequality, environmental degradation, globalization, cultural pluralism, and human alienation. Consequently, Indian English Literature emerges not only as a reflection of Indian society but also as an important intellectual forum for negotiating universal ethical concerns (King 203).

Another significant conclusion of this study is that the Indian Knowledge System contributes meaningfully to contemporary discussions concerning sustainable development and ecological ethics. The environmental philosophy embedded within the Vedas, Upanishads, and other classical Indian texts recognizes the intrinsic interconnectedness of human beings and nature. This ecological worldview finds powerful literary expression in the writings of Amitav Ghosh and Ruskin Bond, whose narratives emphasize environmental stewardship, biodiversity conservation, and harmonious coexistence with the natural world. In the context of accelerating climate change, ecological degradation, and unsustainable patterns of development, these literary representations underscore the continuing relevance of indigenous ecological wisdom. They suggest that technological innovation

alone cannot resolve environmental crises unless accompanied by ethical transformation and respect for the natural environment (Ghosh, *The Great Derangement* 142).

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