

VISION, VALUES, AND VIDYAPEETHS: ALIGNING HIGHER EDUCATION LEADERSHIP WITH THE INDIAN KNOWLEDGE SYSTEM THROUGH NEP 2020

Parth A. Chauhan
Teaching Assistant,
Dept. of Law,
VNSGU, Surat, Gujarat, India.
E mail id: - contactparthchauhan@gmail.com
Mo.no: - 9824193206



1. Abstract:

The National Education Policy (NEP) 2020 mandates a paradigm shift in India's higher education, advocating for multidisciplinary, culturally rooted institutions. However, realizing this vision requires moving beyond Western corporate managerial models toward a deeper, indigenous framework of academic governance. This paper explores the integration of Indian Knowledge Systems (IKS) into modern academic leadership to implement the NEP 2020 mandate. Utilizing a hermeneutic review of ancient texts and contemporary policy analysis, the study proposes a tripartite framework: Vision, Values, and Vidyapeeth's. "Vision" examines the call for leaders prioritizing holistic intellectual development. "Values" introduces IKS foundations, contrasting the corporate administrator with the traditional Acharya and applying tenets like Nishkama Karma to modern ethical decision-making. Finally, "Vidyapeeth's" bridges theory with practice, demonstrating how to operationalize these values to govern institutions and develop robust Institutional Development Plans. Ultimately, successful NEP execution relies on leaders who synthesize ancient wisdom with contemporary administrative demands to transform modern universities.

2. Introduction:

The introduction of the National Education Policy (NEP) 2020 marks a significant change in India's higher education system. It requires a shift away from outdated colonial and corporate models. For many years, higher education governance has mostly followed Western management styles. These often focus on transactional management and strict rules, rather than focusing on overall intellectual and moral growth. However, NEP 2020 aims to develop multidisciplinary, independent, and culturally grounded institutions. This requires a major change in how these institutions are governed and led. A key part of this change is the need to include Indian Knowledge Systems (IKS) in academic leadership. Instead of just being corporate administrators, the policy encourages leaders to embrace traditional intellectual mentorship. By focusing on native knowledge and values, universities can go beyond basic administrative changes. They can create a deep governance system that reflects India's cultural roots while meeting the needs of modern education.

This paper examines the important connection between ancient wisdom and today's administrative needs. It presents a three-part leadership framework: Vision, Values, and Vidyapeeth. This framework aims to put the NEP 2020 mandate into practice. The "Vision" part requires institutional leaders to move away from strict bureaucratic metrics. Instead, they should foster broad, multidisciplinary academic environments. The "Values" section explores the philosophical foundation of IKS. It replaces the modern managerial model with the ideals

of the traditional Acharya, or mentor. It also applies timeless principles like Nishkama Karma, which means duty without attachment, to encourage ethical decision-making and institutional integrity. Lastly, the concept of "Vidyapeeth" acts as a crucial link that transforms these foundational ideas into practical administrative actions in today's higher education governance. By connecting these traditional values with modern needs, such as creating solid Institutional Development Plans, this research offers a clear guide for contemporary academic leadership. Ultimately, turning modern universities into genuine 21st-century Vidyapeeths depends on leaders who can blend culturally rooted wisdom with global administrative skills.

3. Literature Review

The shift from Western management frameworks to governance based on local culture in higher education is not just an Indian policy requirement; it is part of a larger global academic trend. To understand how Indian Knowledge Systems (IKS) fit into institutional leadership under the National Education Policy (NEP) 2020, this review brings together current literature from global, multinational, and national perspectives.

3.1 National Education Policy., 2020. Government of India

India's NEP 2020 addresses "suboptimal governance" by shifting from fragmented institutes to autonomous, multidisciplinary universities inspired by ancient Vidyapeeth's like Takshashila and Nalanda. Administration is decentralized to independent Boards of Governors (BoG) executing Institutional Development Plans (IDPs). Crucially, this overhaul is anchored in the Indian Knowledge System (IKS). The NEP 2020 redefines the concept of educational leadership as a combination of Jnan (knowledge), Pragya (wisdom), Satya (truth), Nishkama Karma (selfless duty) and seva (service) to replace the mechanical bureaucracy with a culturally rooted, value-based model of globally competent institutions. (Ministry of Human Resource Development, 2020)

3.2 Tokenism to Sovereignty.

Moving from Managerial Tokenism to Indigenous Sovereignty., The global shift in academic governance towards a market orientation makes the case for exploring Indigenous leadership in Australian and New Zealand universities all the more urgent. Contemporary research highlights the institutional racism and tokenism deeply embedded in these initiatives by noting that real change is not about placing leaders into diversity portfolios. Real de-colonial governance must leverage Rangatiratanga (collective voice, agency and sovereignty) to allow Indigenous leaders to disrupt the corporate status quo and redefine core institutional priorities (Page et al., 2025).

3.3 Indian Governance

The Acharya Model and the Rajarshi Model The Indian Ethos research strongly endorses the transition from transactional corporate governance to leadership style inspired by the Acharya or Rajarshi. The wisdom of the Bhagavad Gita can be used by academic administrators to lay a strong foundation for ethical governance and internal self-regulation. Therefore, by practicing Karma Yoga (selfless action), leaders can create holistic educational environments that successfully strike a balance between the requirements of modern-day regulations and a committed focus on the ethical standards and integrity of the institution (Jayantibhai, n.d.).

3.4 Unpacking Neoliberal and Colonial Academic Paradigms

The systemic commodification of contemporary higher education positions the current university model within colonial and capitalist frameworks. This paradigm emphasises rigorous performance indicators and the accrual of material assets, to the detriment of the health and intellectual development of the academic community as a whole. To change this deep-rooted system, a radical epistemological shift towards an Indigenous Knowledge (IK) paradigm is required. The framework offers ecologically sensitive management and relational ethics that constitutes a robust values-based governance framework for the implementation of contemporary educational reforms. (Lin et al., 2021).

3.5 Nishkama Karma and Dharma in Institutional Governance

The relevance of indigenous ethics for modern organisations with particular reference to Nishkama Karma (selfless action) and Dharma (righteous duty) provides a critical framework for modern governance. Leaders embodying these tenets intentionally reorient institutional focus from rigid performance indicators to hard work and moral responsibility. This values-driven paradigm creates a structural buffer, much reduced systemic stress in the academic ecosystem and reinforces the institutional integrity over the long term (Shukla, n.d.).

3.6 The Turn of Ethics and Paradigms Relations in Leadership Education

A critical study probes the systemic limitations of traditional administration. Western educational leadership philosophies such as individualism, standardisation and strict managerialism reproduce institutional injustices. To tackle these corporate dynamics, the authors propose a “ethics turn” drawing on Indigenous ethics. They advocate for a shift in university governance to a relational paradigm that promotes mutual reciprocity, epistemic justice and holistic community well-being, consistent with the values-driven cultures necessary for culturally rooted Vidyapeeths (Arar et al., 2024).

3.7 Educational Grounding in Transformation into Foundations of Indigenous Civilisational

To realise the holistic vision of the National Education Policy (NEP) 2020, there is a need to shift away from transactional, Western corporate management paradigms and move towards an indigenous philosophical base. For India to be able to position itself as a global knowledge society, academic leadership needs to consciously work to embed values that are inherent in the deep intellectual and cultural heritage of the nation. This approach requires a system that combines traditional heritage knowledge with contemporary administrative practices, offering a strategic paradigm of institutional governance (Rajput, n.d.).

3.8 Multidisciplinary Paradigms Recovering in Higher Education

Current analysis highlights that visionary leaders can build modern institutions similar to the ancient Indian model by strengthening the autonomy of institutions. The National Education Policy (NEP) 2020 is aimed at rejuvenating multidisciplinary universities and calls upon the academic administrators to bring together rather than keeping the different disciplines strictly separated. The holistic leadership promotes the development of critical 21st-century cognitive skills in students, while building a strong connection with the indigenous knowledge systems and key constitutional values (Bhutia, n.d.).

4. Study Objectives

- 4.1** To examine strategies to resuscitate multidisciplinary frameworks from antiquity
- 4.2** To propose an IKS-integrated framework on Academic Governance: A Relational Model
- 4.3** To articulate a double competency for future leaders of Vidyapeeth
- 4.4** To analyse the Institutional Development Plan (IDP) as cultural anchoring
- 4.5** To propose a blueprint for IKS based faculty development and Institutional Development

5. Research Methodology

5.1 Doctrinal Research Methodology

The doctoral aspect of the research is built on the hermeneutical review and an in-depth, rigorous analysis of established policy guidelines, old treaties, current scholarship in literature. It carefully looks through the initial National Education Policy (NEP) 2020 text and classic Indian religious text, such as Bhagavad Gita, to pick up and ascertain major principles of leadership Nishkama karma (actions without passion/ attachment), dharma (role/ duties/ obligations).

By systematically reviewing global and national academic discourse ranging from decolonial educational frameworks to the Acharya and Rajarshi paradigms the doctrinal approach establishes the theoretical underpinning needed to dismantle entrenched neoliberal managerial structures. This conceptual, non-empirical analysis is instrumental in fulfilling the study's objectives to conceptualize a relational model of academic governance and to delineate the dual-competency framework required for transformative institutional leaders.

5.2 Non-Doctrinal Research Methodology

Complementing the theoretical analysis, the non-doctrinal (applied qualitative) methodology focuses on the operational and structural dimensions of transitioning contemporary universities into culturally anchored institutions. Moving beyond pure text-based analysis, this phase employs a strategic, problem-solving approach to evaluate how ancient multidisciplinary paradigms can be practically integrated into modern higher education ecosystems. This process focusses on translation of high-level philosophical ideas into effective mechanisms for their implementation in administration, and explicitly discusses the institutionalization the IDP as a practical instrument for structural reform and based on models of comparative global IKSs in academic management provides a practical guide for building up of a structure to realize the potential IKSs for faculty development and institution building.

6. Research Problem

At its heart, this paper is engaged with a critical issue which rises from the systemic incompatibility in governance between a value based, indigenously inspired NEP 2020's ambitious agenda and a prevailing model of governance that reflects Western neoliberal approaches, and continues to inform academic leadership structures within Indian higher education. While NEP 2020 seeks to transform academic governance towards a multidisciplinary and autonomous system similar to ancient Vidyapeeth, our institutions still cling to a corporate-style, transaction-oriented form of management which favours uniformity of standards and measures and markets above all else. This perpetuation of colonial and capitalist logics effectively acts as a barrier against meaningful incorporation of the Indian Knowledge Systems (IKS) at the leadership level and may risk superficial adoption of indigenous concepts as just management buzzwords.

Consequently, there is an urgent operational gap in translating profound civilizational ethos such as Nishkama Karma (selfless action), Dharma (righteous duty), and the deeply relational mentoring model of the Acharya or Rajarshi into actionable, modern administrative mechanisms, most notably the Institutional Development Plan (IDP). The fundamental problem, therefore, lies in dismantling these inadequate, commercialized administrative

structures to determine exactly how higher education leadership can be radically reimagined. It asks how administrators can cultivate the dual-competency required to bridge ancient epistemological wisdom with 21st-century global institutional demands, effectively replacing systemic academic stress and individualism with an ethics-driven, sovereign blueprint necessary for the successful realization of the NEP 2020 vision.

7. Hypothesis

Hypothesis 1: The Transition to Relational Governance

This hypothesis posits that neoliberal university frameworks breed systemic stress and ethical compromises by prioritizing market-driven outcomes and rigid standardization. These models, namely the Acharya and Rajarshi models, establish within educators a two-competency balance between institutional regulation and an authentic sense of moral purpose. With the inclusion of Nishkama Karma, the entire institution is refocused from transactions and results to dutiful action and dharma as a community concern. It serves, hence, as a relational framework-as-a-barrier for sustained and reliable long-term institutional viability while in concord with the ethic-focused purpose of NEP 2020.

Hypothesis 2: The Multidisciplinary Institutional Restructuring

The core functioning of the NEP 2020 policy rests on reinstating multidisciplinary institutions. This hypothesis argues that by abolishing the colonial departments that are fragmented and developing a holistic learning system like the ancient 'Vidyapeeth' one would uplift student and faculty growth, epistemological justice and enhance intellectual growth while simultaneously educating students on the latest analytical techniques, but still maintaining a firm rooting in indigenous forms of learning leading to global readiness with local grounding.

Hypothesis 3: Strategic implementation through the IDP

According to this hypothesis, although NEP 2020 has given an Institutional Development Plan (IDP) as the mechanism for autonomy to the universities, whether the IDP is successful relies on the underpinning values with which it is crafted. Unless rooted in capitalistic, performative ideals, the IDP runs the risk of being another example of managerial tokenism, devaluing indigenous sensibilities as after-thought accessories in corporate fashion. Unless embedded within the relational and inclusive ideals of Vasudhaiva Kutumbakam, it shall cease to be a life blueprint for real reform. Unless a values-informed perspective pervades the entire rationale, development, resource mobilisation and internationalisation will be purely based on an "equivalent exchange" between 'others,' and genuine indigenous sovereignty will be eroded.

Hypothesis 4: Faculty development and epistemic justice

This hypothesis suggests that current commercial higher education turns faculty into the producers of metrics, and that this system undermines faculty welfare and pedagogic imagination. An IKS-cantered faculty development blueprint that features the "ethics turn" and relational mentoring can counteract this systemic erosion and fundamentally change the status quo of faculty well-being. Through the ethical and sustainable nurturing of educators in the framework of Dharma and collective well-being, faculty will break out of the predatory individualism that characterizes some of the dominant Western pedagogical models. The outcome will be that those who embrace such ecologically cantered modes of practice will commit more readily to this vocation of fostering culturally attuned leaders.

8. Findings of the paper

8.1 The Effectiveness of Relational over Transactional Management Systems

The study found that the shift from a Western capitalist corporate to indigenous relational systems of management is conducive to ethical governance of an institution. The use of Western business and corporate management approaches by educational institutions leads to increased systemic market related stressors. When such institutions are led by Acharya like academic leaders using Nishkama Karma as the mode of governance, the university community would observe an extreme reduction in stress leading to sustained increase in the strength of mental-ethical filters of the institutional decision makers thereby using a morally oriented governance instead of transactional governance. This outcome provides for robust integrity-based functioning and facilitates operational governance that flows naturally with the strategic governance intent of NEP 2020.

8.2 The Transformative Impact of Multidisciplinary Vidyapeeth

Models Back to the indigenous interdependent nature of the Vidyapeeth models, dismantling the colonial structures of academic disciplinary compartmentalisation has, as evidenced, resulted in genuine epistemology justice and an enabling ecosystem for intellectual blossom among both learners and faculty. The integration of diverse disciplinary learning will provide modern universities with global cognitive capacities, whilst preserving authentic and rooted intellectual engagement with local civilization wisdom, hence creating flow networks of knowledge rather than fixed loci.

8.3 Need for Dual-Competency of Academic Leaders In the NEP 2020 regime

Dual-competency leader in both civilizational values as well as modern administrative capacities are a must to manage the affairs. This is what the Rajarshi kind of leaders is doing; they know the ethos of ancient civilization but are aware of the regulatory requirements for

any modern institution and global standards as well. This type of leader will not treat the IKS just as a managerial tactic of an Indian-faced institution and hence can spearhead transformation from the foundation itself.

8.4 Reconstructing the Institutional Development Plan (IDP) through Vasudhaiva Kutumbakam

Evidence confirms that incorporating Vasudhaiva Kutumbakam (the world is one family) into the IDP will shift its focus from being an institutional regulation to be evaluated on capitalistic indices to a dynamic design for socio-cultural-anchored- and- inclusive growth. This values'-based paradigm will drive decision on allocation of resources, independence and global engagement, all of which should adhere to mutual reciprocity, collective well-being to render the institution structurally free in accordance with civilizational values, rather than being a cog in the machinery of global markets.

8.5 IKS-Based faculty development catalyses educational innovation

From strict-metric-driven faculty development toward an IKS-based approach significantly enhances educational creativity and faculty loyalty. Colleges using Dharma-based evaluation metrics can challenge hyper-individualism and commercialism that are dominant in today's education sector. Holistic faculty development under this approach helps establish supportive environments in which academicians gain status through comprehensive mentoring, rather than material products and thus become better equipped to achieve the holistic learning aims of NEP 2020.

8.6 The Necessity for an Indigenous Epistemological Turn

The analysis shows that for the vision to materialize; NEP 2020 would need an actual epistemological transformation - and not just superimposing Indian values on existing Western structures. A true reform would have to create space for university administrators to question the corporate structures and redefine the goals of the university based on indigenous knowledge paradigms, without tokenizing India's rich, environmentally informed and ethically grounded knowledge. An Indian university with true indigenous control over its core curriculum will in fact have real grounding to become a truly global centre for knowledge.

9. Recommendations

9.1 Institute for Acharya & Rajarshi Leadership Training

Legal frameworks should contain leadership training programmes for administrative functionaries where there is ample scope for introducing Acharya & Rajarshi concepts. The institutionalization of these native ideologies within leadership training will facilitate the paradigm shift from a transaction-based to relational, ethical model of administration within

university campuses. The transformative NEP 2020 mandate can then be operationalized without becoming a victim of performative pressures of market demand.

9.2 Refactor Universities into Integrated Vidyapeeths

Universities need to shed siloed departmental structures and create fluid, interdisciplinary systems inspired by ancient Vedic Vidyapeeths, so that indigenous and world knowledge may flow into students and academics. The resultant enhancement in cognitive agility supports the holistic development of the mind necessary for a knowledge society in the 21st century.

9.3 Revamp IDP (Institutional Development Plan)

Make a Design approach of institutional boards for IDP must be redesigned from check-lists compliance to cultural ethos based strategic documents. By internalizing an inclusive eideology of Vasudhaiva Kutumbakam (world is one family), global resources allocation and internationalization become reciprocal to global family. The architecture of such deliberate policy design will secure structural autonomy from incremental commercial transaction.

9.4 Transform Faculty Evaluation and Development Frameworks

Rather than a threatening and homogenized evaluation and ranking system for professors, the educational academy needs to implement and honour an overall evaluative framework of epistemological justice and collective growth. By honouring professors for their vital role in mentorship and duty, we radically break down Western individualism and foster an ecologically led academic community full of incredible institutional devotion and pedagogically sound teachers.

9.5 Establish IKS Integration & Implementation Oversight Committees

It is critical to avert this knowledge base to merely become ‘management tokenism’ and in this respect, it is vital for institutions to implement a Standing IKS Internal Governance/IKS Oversight Committee. This permanent advisory board will ensure regular assessment of any governance/ curriculum changes/ policy changes in relation to protecting IKS epistemological sovereignty. It ensures its seamless integration into our current practices.

9.6 Reconfiguring Academic Performance Indicators (API)

To support a holistic, relational ethic Universities are challenged to reconfigure their Academic Performance Indicator (API) frameworks so that they reward faculty who promote the ethical relationship of indigenous governance. Giving concrete value to multidisciplinary pedagogy and to holistic mentorship breaks the tyranny of publish or perish; it supports, in short, the ethical, institution building project that NEP 2020 demands.

9.7 Harmonise Vocational Credentials with Vidyapeeth Principles

Educational leaders should infuse specific vocational capability - like commercialisation, and export-import - into the value system of the traditional knowledge frameworks to establish self-governing universities that turn out students who are firm on Indian values but ready for a world marketplace. This would lead to a dynamic, multi-disciplinary setting conducive to continuity of civilizational and economic dynamism.

9.8 Harmonise the National Mission on Mentoring (NMM) with the Acharya tradition.

NEP 2020's NMM could help the institutions to systematically establish the practice of the Acharya tradition. It should not be seen as corporate coaching for transactions but rather as a network that offers selfless and enduring nurturing of individuals in pursuit of knowledge as their duty, blending these policy-driven initiatives with native ethos.

10. Contribution and Impact of This Study

10.1 Formulating a Relational Paradigm for Higher Education Governance

Perhaps the most important contribution of the paper to the higher education literature is to challenge the hegemony of Western neoliberal managerial approaches to higher education governance and offer an alternative conceptual framework from IKS-one based on relational models of governance employing Acharya (teacher-mentor) and Rajarshi (citizen- king-scholar) archetypes. This presents a feasible alternative to transactional metric-oriented management, and provides academics with an ethical/moral vision with which to manage institutions. As such, this conceptual frame works to reduce the levels of corporate inspired stress by developing alternative values oriented managerial paradigms.

10.2 Implementing IKS via Institutional Development Plan (IDP)

The main value contribution of the current research work is to bring indigenous philosophical framework to a real-world application via effective administrative practices. In fact, this research restructures the normative requirement of an institutional Development Plan (IDP) not as an administrative check-list but a strategic framework for University Development on the principles of Vasudhaiva Kutumbakam, so that the university autonomy, resource development and expansion, all work on principles of give and take.

10.3 Towards a dual-competency leadership structure

The research makes an important breakthrough of nullifying the risk of managerial tokenism associated with the NEP 2020 implementation. The study develops a proprietary dual-competency model which will provide all the leaders with the means to integrate indigenous epistemological knowledge base with modern administrative challenges in 21st century.

Instead of making these cultural values merely tokenism additive attributes, they become embedded in the administrative functioning in a meaningful manner, like Nishkama Karma in the administration, to foster globally competent universities, which remain indigenous.

10.4 Transforming Faculty Evaluation and Epistemic Justice

An epistemic turn through critical engagement with modern academia's commercialization: A major structural solution for faculty burnout and hyper-individualism and IKS-centric renovation of faculty development and evaluation indicators from performance and outcomes to mentoring and righteous duty (Dharma). This is deeply important because it provides epistemic justice and deep institutional loyalty.

10.5 Reviving Multidisciplinary Vidyapeeth Ecosystems

The study significantly aids in bringing a structural vision for the NEP 2020 by guiding how to transform present day fragmented colonial era departments to a truly holistic system and connect learning hubs from different disciplinary spaces. The research effectively draws parallels between the historic Vidyapeeth system (like Nalanda, Takshashila) and the present-day university ecosystem and maps a path for nurturing a truly multidisciplinary structure. This structural transformation is key to break free from the orthodox silo mentality of different subjects so that students and faculty will be able to merge various academic areas for developing 21st century cognitive readiness on cultural grounds.

11. Policy Implications of the Study

11.1 Redefinition of National Leadership Qualities and Mandates

Policy Makers have to redefine standard administrative criteria of selecting institutional leaderships by mandating Acharya & Rajarshi styles of leadership through academic training programs. Educational regulatory bodies will be able to institutionalise policy with building-up capacities of academic leaders, deans and VCs by introducing courses related to Indian Knowledge Systems (IKS), so that the new-age institutional heads, who must possess "dual-competency" of dealing with global regulatory mechanisms, but also remain on ethical and relational governance structure. So, NEP 2020's vision cannot become a managerial exercise.

11.2 Reforming statutory provisions on IDPs the institutional planning process

The institutional IDP creation process, its assessment, and approval must be revised and restated by the Ministry of Education. Instead of being regarded as corporate metric checklists, the framework should issue national policy, institutional IDP guidelines which reflect the inclusionary worldview of Vasudhaiva Kutumbakam; future university funding, resource allocation and grants of autonomy shall depend on institutional IDPs that reflect the ethos of

communal welfare, structural de-colonisation and cultural anchorage so that universities do not end up being market commodification's.

11.3 Reforming national Academic Performance Indicator (API) mechanisms

One important policy implication of the research herein is to revise national API structures used in hiring, evaluating, and promoting academicians. Policymakers should shift regulatory priorities from individualistic and transaction-oriented publication data to holistic mentoring, sense of duty (Dharma), and pedagogy. By using IKS criteria in national regulatory frameworks, policymakers can systematically reduce system-level academic stress, facilitate epistemic justice and reinforce scholarly institutions with local connections.

11.4 Revitalizing accreditation matrices to accommodate multidisciplinary ecosystems

National accreditation agencies like NAAC will need to radically restructure assessment and accreditation matrices to facilitate the reincarnation of the historical Vidyapeeth ecosystem. In an environment where present policy incentives for quality have indirectly incentivized siloed and rigid departments and departments, the future of quality and assessment can be defined by new accreditation policies that foster a truly fluid, multidisciplinary academic environment. In essence, a conscious effort by policymakers can facilitate a structural unravelling of the colonial legacy in Indian education by placing integrated indigenous epistemologies at the centre of accreditation at higher echelons.

11.5 Entrenchment of IKS and MNT Frameworks in the Legal Regime

In order to achieve authentic and enduring IKS integration, higher education policies should envisage the setting up of a statutory IKS integration committee in the legal constitution of all universities. Simultaneously, policies regulating the National mission on Mentoring (NMM) must be structurally and officially linked with the Acharya tradition, ensuring mentorship, and not corporate coaching as a transactional approach. Through this double policy imperative, our heritage knowledge is firmly placed as an operating element in the universities governance framework for the successful transformation of India into a decolonized knowledge society.

12. Future Areas of Work

12.1 Empirical Validation of the Relational Governance Model

Future research must transition from conceptual frameworks to empirical validation by conducting quantitative and mixed-methods studies on early-adopter universities implementing NEP 2020. Researchers should measure the tangible impact of the Acharya and Rajarshi leadership models on institutional stress levels, faculty retention, and overall academic environment. Gathering primary data through surveys and psychometric assessments will

help quantify how replacing Western managerialism with Indian Knowledge System (IKS) principles practically affects day-to-day administrative efficacy and ethical decision-making.

12.2 Longitudinal Impact on Student Cognitive and Moral Development

While this paper predominantly focuses on institutional leadership and faculty development, subsequent studies should investigate the longitudinal impact of the multidisciplinary Vidyapeeth model on student outcomes. Researchers need to track cohorts over several years to assess how integrated IKS epistemologies and relational mentoring influence students' cognitive agility, ethical grounding, and global competitiveness. Understanding the student-centric outcomes of Nishkama Karma-driven education will be critical to verifying if these decolonized frameworks genuinely produce holistic, 21st-century scholars.

12.3 Economic Viability & Alternate Institutional Funding Ecosystem

Shifting out of the administrative regime driven by capital and metrics, future research would need to investigate the economic viability of such culture-based organizations. Scholars would need to work on the future financing and economic structures that support and reinforce the inclusivist ideology of Vasudhaiva Kutumbakam, instead of succumbing to neo-liberal market dynamics and pressures. Devising financial models where independence of institutions is balanced with philanthropic contributions and governmental assistance, but no compromising on indigenous sovereignty, could be critical for sustainability and growth of these futuristic Vidyapeeth's.

12.4 The Integration of Emerging Technology in the IKS framework.

Yet another focus area for further research could be in the interface of high-end technological tools, including Artificial intelligence, digital learning environments with a human-centric teaching-learning framework like that of Acharya. Future research must determine how modern Vidyapeeth's can leverage digital infrastructure to enhance multidisciplinary learning without eroding the deeply relational, in-person ethos central to IKS. Establishing guidelines for technology integration that serve the pursuit of Jnan (knowledge) and Pragya (wisdom) rather than commodifying education is a vital next step.

12.5 Comparative Analysis of Global Indigenous Educational Frameworks

Future scholarship should expand into comparative global studies, explicitly mapping the Indian Knowledge System's integration against other international decolonial academic movements. By comparing the operationalization of IKS under NEP 2020 with Indigenous sovereignty frameworks in contexts like New Zealand (Rangatiratanga) or North America, researchers can identify universally effective strategies for dismantling colonial academic

structures. Such cross-cultural academic dialogue will enrich the global discourse on epistemological justice and alternative models for higher education governance.

12.6 Developing IKS-Centric, Subject-Specific Pedagogies

Finally, future research must shift from macro-level institutional governance to micro-level curricular integration across highly specialized disciplines. Scholars should focus on developing precise, subject-specific pedagogical frameworks that synthesize traditional indigenous ethics with modern STEM, legal, and medical education. Investigating how the overarching values of Satya (truth) and Dharma (righteous duty) can be seamlessly embedded into technical syllabi will ensure that the transition to multidisciplinary Vidyapeeth's deeply permeates actual classroom instruction and vocational training.

13. Conclusion

Successfully implementing NEP 2020 demands an unmediated rupture from the existing neoliberal, transaction list paradigms in India's higher education space. As established in this study, this study proves beyond doubt that gaining educational sovereignty entails more than lip service to heritage concepts and actually demands a genuine epistemological revolution towards indigenous and relational forms of governance. The envisioned tripartite model of Vision, Values, and the modern Vidyapeeth's will enable leaders to break through pervasive institutional, structural silos, and systemic commercialisation, while the Acharya and Rajarshi competencies will ensure that university administrators adeptly navigate rigors of global standards and demands on the one hand and the calls of ethical purpose and institutional integrity on the other.

Embracing, however, the underlying, eternal philosophic principles of Nishkama Karma and Dharma provides a formidable psychological cushion from the pressure of market performativity by decisively orienting focus of academic work towards sustainable, intellectual bloom. Effectuating these civilizational values in day-to-day university administration necessitates robustly implementable institutional structural interventions the most significant of which is the proposed reinvented Institutional Development Plan (IDP).

When strategically anchored in the inclusive, global familial ethos of Vasudhaiva Kutumbakam, the IDP evolves from a standard regulatory checklist into a dynamic cultural blueprint that drives mutual reciprocity, equitable resource allocation, and deep multidisciplinary integration.

Furthermore, applying this IKS-cantered paradigm to faculty evaluation fundamentally reverses the commodification of academic labour, fostering an exceptionally supportive, intellectually vibrant community dedicated to pedagogical innovation. By synthesizing

historical epistemology with modern operational strategies, this study provides a highly functional, real-world blueprint for transforming contemporary universities into interconnected, 21st-century Vidyapeeth's. In doing so, Indian higher education can firmly establish itself on the global stage not merely as an imitator of Western administrative structures, but as a deeply rooted, values-driven knowledge society fully equipped to nurture future generations of culturally grounded, globally competent scholars.

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