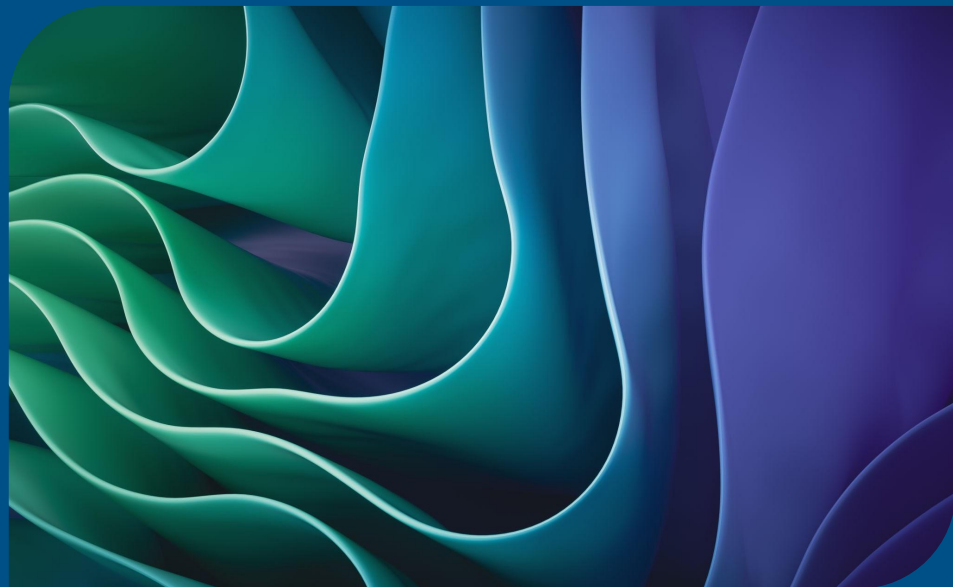


A Differential Approach to Pluralism and Integrative Education in India:

How does a society transform difference into cohesion?

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Joint Mathematics Meetings,
Washington, D.C.
2026



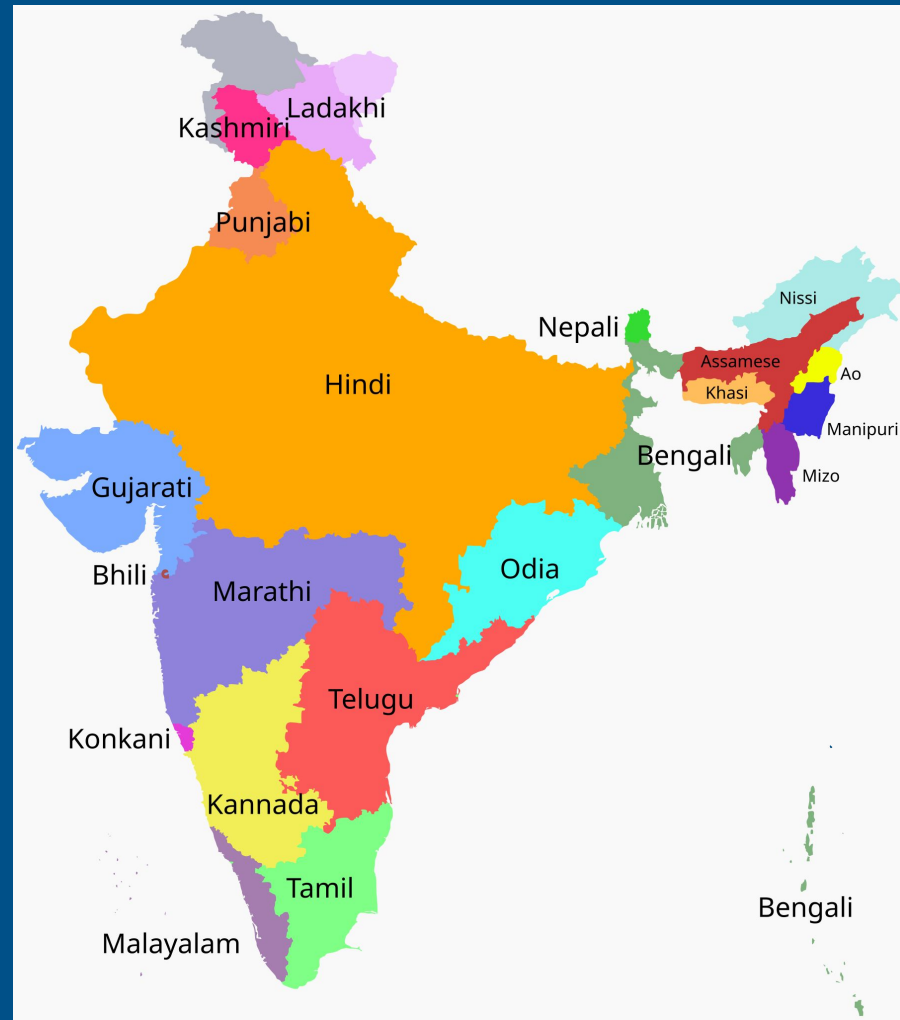
Outline

1. **Brief history of India**
2. **Calculus and Pluralism**
3. **Education for Pluralism**
4. **Conclusions**

India is:

- Home to multiple religions, cultures, and philosophies
- Linguistically vast (22 official languages; hundreds of mother tongues)
- Historically marked by coexistence *and* conflict

★ **How do such differences form a functioning social whole?**



Why Calculus?

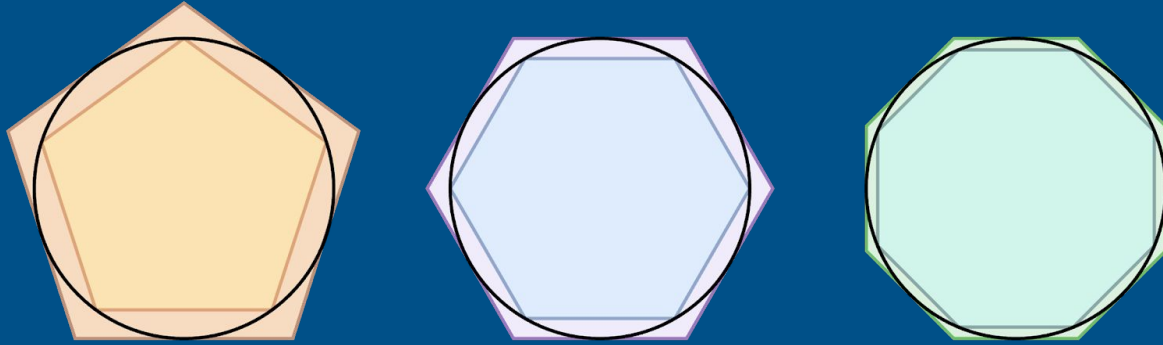
Calculus helps us understand:

- How wholes emerge from many small parts
- How continuity is formed through integration
- How change, friction, and approximation matter

★ ***Unity does not erase difference, it integrates it.***



The Infinity Principle



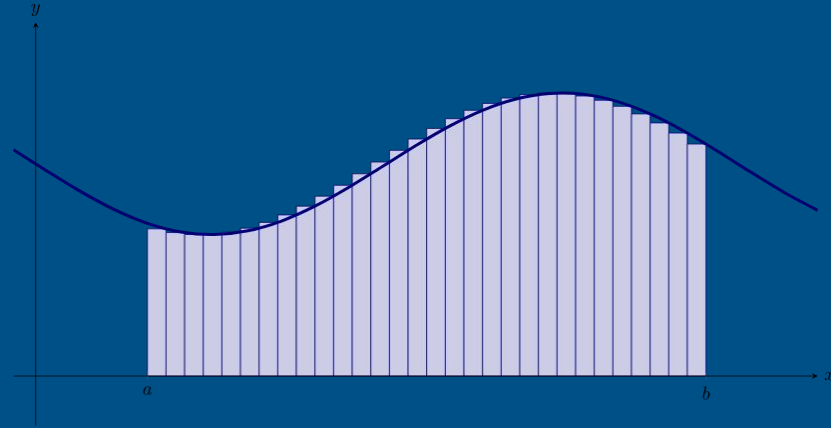
- Crude approximations distort reality
- Finer granularity produces truer understanding
- ★ **Social parallel:** Pluralism requires attention to *local, infinitesimal* realities such as languages, histories, lived experience.

Riemann Sums & Social Life

- Each “rectangle” = a community, voice, or practice
- The whole emerges only when *all* are accounted for

Limit → Integral:

True understanding is approached through continuous inclusion, never a single snapshot.



Discontinuities

In calculus: Discontinuities = breaks in smooth behavior

In India:

- Caste hierarchies
- Communal violence
- Structural exclusion

★ **Discontinuities reveal *where integration fails* and where repair is needed.**



Education as Integration:

Education functions as:

Disaggregation → listening, dialogue, critique

Reintegration → shared understanding,
reconciliation

Like iterative approximation, each educational encounter refines the social whole.

Constitutional & Pedagogical Practice

India institutionalizes pluralism through:

- Linguistic recognition
- Minority protections
- Inclusive educational spaces

Education becomes the site where historical inequities are confronted rather than ignored.



Conclusion: The Calculus of Coexistence

Pluralism is not a finished sum.

Like calculus, harmony is a limit,
continually approached through
ethical commitment, dialogue, and
education.



**Difference is not the problem.
Failure to integrate difference is.**

Srikantaiah, D. (in press). The calculus of difference: A differential approach to pluralism and integrative education in India. *Journal of Contemplative and Holistic Education*.



The screenshot shows the homepage of the Journal of Contemplative and Holistic Education (JCHE). The header features a navigation bar with links for Home, About, FAQ, and My Account. Below the navigation bar is a large, colorful illustration of various flowers and birds, with the text 'Journal of Contemplative and Holistic Education' and 'Artist: Eirene Wang' overlaid. A 'Follow' button is visible on the right side of the header. The main content area is divided into two columns. The left column contains a sidebar with links for Journal Home, About This Journal, Aims & Scope, Editorial Board, Policies, Publication Ethics Statement, Call for General Submissions and Guidelines for Authors and Reviewers, Call for Submissions: Special Issue (Contemplative K-12 Classroom for Wisdom and Peace), Call for Proposals: Special Issue (The Complementary Convergence of Science and Spirituality), and FAQs and Contact. The right column displays the current issue information: 'Current Issue: Volume 3, Issue 3 (2025) Contemplative Classrooms (K-12) for Wisdom and Peace: Theories, Curricula, Pedagogies, and Practices'. Below this, there is a section for 'Articles' with two entries, each preceded by a PDF icon: 'Seeking Kairos: Creating Oases of Rest through Contemplative Practice in the Elementary Classroom' by Kaiyu Aldom, and 'Stoic Wisdom for the Contemplative Teacher: Prosochê and Praemeditatio Malorum as Alternative Approaches to Mindfulness' by Anna Rumjahn. A circular logo for the journal is also visible on the right side of the main content area.

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