

Curriculum Decolonization: Lesson From India

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Citation: Mpuangnan, K. N. and Govender, S. (2025). Curriculum Decolonization: Lesson From India, *Journal of Cultural Analysis and Social Change*, 10(2), 521-531. <https://doi.org/10.64753/jcasc.v10i2.1626>

Published: November 11, 2025

ABSTRACT

Many colonized countries, especially those in Africa, are currently making efforts to decolonize their educational systems. Since India has led the way in eschewing the dominance of Western perspectives in education, it is important to explore their approaches. In this respect the researchers in the current study have explored the application of Indian philosophical ideas to education, India's indigenous knowledge systems, and India's internationalization strategies. A policy integration method was used to review pertinent literature to achieve these objectives. The results showed that Indian philosophical assumptions provide a counter-narrative to Western-dominated educational paradigms and offer a localized and culturally resonant approach to learning. Also, aligning education with indigenous cultural practices is essential for making learning inclusive and culturally relevant. It is recommended that former colonies should adopt the philosophical principles of their prominent leaders into their educational frameworks to reflect their cultural contexts and preserve their heritage.

Keywords: Africa, Curriculum decolonization, Indian philosophy, Indigenous Knowledge System, Cross Culture Exchange

INTRODUCTION

Curriculum decolonization is one of the trending educational issues in many former colonies, especially those in Africa. This process entails redefining educational content to better reflect indigenous knowledge, perspectives, and experiences (Sergon, et al., 2022; Asea, 2022). This trend is especially visible in the 21st century, as numerous former colonies adopt multifaceted strategies to break away from the Eurocentric frameworks imposed during colonial rule. Central to these efforts is the prioritization of indigenous knowledge, cultural revitalization, and context-specific educational reforms that reflect local realities (Efthymiou, 2025). This transformation involves revising textbooks, applying inclusive teaching methods, and embedding regional histories and languages into national curriculum frameworks. The curriculum can become more inclusive, relevant, and supportive of a fair and culturally diverse learning environment when this process is implemented effectively.

India is today an example of a nation that has succeeded in enacting decolonization policies after gaining its independence from the British in 1947 (Raghavan et al., 2022). It has thrived in several areas, including education. The question that emerges at this point is what does India have to teach other colonized nations? The answer to this question is relevant in this study. It is common knowledge that India's population speaks fifteen major languages along with a wide variety of other languages and dialects. Most Indians speak Hindi, which is the national language while Bengali, Gujarati, Telugu, Urdu, Punjabi, and Tamil are some additional major languages (Cheney et al., 2005).

Despite this linguistic diversity, India has successfully created a more inclusive and representative framework for its education system by integrating indigenous knowledge and traditions (Kumar, 2017). This entails encouraging the use of regional languages, updating historical accounts to reflect a range of viewpoints, and incorporating local heritage celebrations into the curriculum. Studying India's approach can provide African countries with important insights into successful decolonization strategies for curricula. This can serve as a cue for curriculum planners to incorporate Indian approaches into a unified policy agenda. To achieve the aim of this study three important areas must be considered: recognizing Indian educational philosophy assumptions, Indian indigenous knowledge systems in education, and Indian internationalization strategies. This scope can be expanded by using case studies that already exist to determine how these elements could be applied to different nations.

Curriculum reforms in India

India has seen several curriculum reforms since gaining independence. Such reforms have influenced the country's approach to education and development. The 1966 National Commission on Education (GoI) report, which offered a thorough evaluation of the Indian educational system, served as the cornerstone for these reforms. The government created and implemented several curricula in response to this seminal report. The report was poised to address the educational needs of a society that emerged as a result of curricula reform initiatives. Batra (2015) states that the Ten-Year School Curriculum Framework (1975) was one of the first and most notable initiatives. This framework played a key role in bringing the educational system into line with the more general objectives of nation-building. The National Policy on Education (NPE) of 1986 was another important turning point. This policy emphasized how crucial it is to put the child at the centre of educational reform. This signalled a change in emphasis toward child-centric educational reforms.

Moreover, in the subsequent years, NCERT created the National Curriculum for School Education (NCFSE) in 2000. NCFSE sought to convert national objectives into practical learning opportunities for students. So, students were prepared for the challenges that the twenty-first century would present. Building on this, the National Curriculum Framework (NCF) of 2005 adopted a progressive stance. It stresses the significance of reestablishing the connection between education and real-world competencies. This framework made clear how important it is to combine academic knowledge with the real world. Also, the District Primary Education Programme (DPEP) was implemented from 1993 to 2001. DPEP established an outcome-based education model which was instrumental in promoting pedagogical renewal during those periods. Due to the impact of these reforms, the State Council of Educational Research and Training (SCERT), an NGO, stepped in to shape and implement them in a large part of India (Kumar, 2017).

Furthermore, India's post-independence higher education curriculum has changed to accommodate the nation's socio-economic demands. It focuses on providing knowledge, and skills required for the advancement of the country (Batra, 2015). This new approach placed a strong emphasis on secondary and postsecondary education in the fields of science, mathematics, engineering, and management. The objective was to cultivate technical competence, and managerial skills, that could propel industrial development and economic advancement. The Indian educational system generates a workforce through these fields that could support the nation's ambitions in manufacturing, services, and technology. India's commitment to becoming an independent and competitive nation is reflected in this shift towards a more practical and diverse curriculum. These modifications sought to better equip graduates for the demands of the working world and turn the country into a centre of managerial and technological talent.

Teacher Training and Curriculum Reform in India

Teacher training was given consideration amid curriculum reform in India. According to Walia (2004), the evolution of teacher education in India was more reactive than proactive. Meaning, changes in teacher education have typically been made in response to education reform. Otherwise, it would have been difficult to successfully implement new curricula. This is because teachers are the implementors of the curriculum (Mpuangnan et al., 2022). Expanding on this point, Rajput and Walia (2001) observe that there is a continuous discrepancy between the objectives of educational policies and their actual implementation. They contend that despite the introduction of numerous reforms aimed at enhancing teacher preparation, they have not been sufficiently equipped to meet the demands of evolving curricula.

However, Takker and Ramchand (2022) highlight the inadequacies of India's initial teacher education programs. It has not adequately prepared teachers to teach newly introduced curricula. This somehow has compromised the reforms' chances of being successful. In this vein, Vellanki (2014) proposed a revamp of the teacher preparation programme. It is likely that efforts to improve education through curriculum changes will not be as successful without this deeper structural reform.

Following the debate on the quality of teacher preparation in India, the University of Delhi took significant steps in 1990 to challenge the existing teacher training paradigm (Batra, 2015). Through extensive stakeholder engagement, the university developed a four-year integrated elementary teacher education program (BEEd). This program is designed to immerse future teachers in the epistemological foundations of the subjects they will teach (Sharma, 2021). It also includes a focus on understanding the school curriculum, as well as the cultural beliefs and assumptions about knowledge and learning held by teacher trainees. Mangal (2022) argues that the pedagogical approach of the BEEd curriculum emphasizes learning as a social process and teaching as a social practice. According to scholars such as Mir (2018) and (Batra, 2015), the experience of implementing the BEEd curriculum and fostering new educational discourse contributed to the development of the persuasive National Curriculum Framework for Teacher Education (NCFTE). NCFTE was provided by the National Council for Teacher Education in 2009, followed by model syllabi in 2011. These initiatives have placed teacher education on a global level over the years.

The current state of Indian Education

The current condition of Indian education reflects the relationship between current concerns and historical legacies. According to Ghonge et al. (2020) contend that the colonial past of the current education system is still evident in the curriculum. This criticism is in line with the opinions of Hopkins (2020) and Pidgeon et al. (2017), who emphasize the need to decolonize education, especially for Indigenous communities. The proposal was focused on decolonization in public schools and arguing in favour of incorporating Indigenous knowledge and perspectives into mainstream education. The analysis shows that there have been both ambitious reforms and ongoing challenges in Indian higher education. Aithal and Aithal (2019) opine that the National Education Policy (NEP) of 2019 and 2020 highlights a transformative vision. The NEP encourages adaptability, interdisciplinary thinking, and technology integration to modernize higher education. For the NEP to reach its full potential and effect significant changes in education, it was believed that these systemic problems must be addressed.

Apart from these policy-oriented observations, additional academics offer a more comprehensive outlook on the higher education scenario in India. Rana et al. (2022) emphasize that India recognizes the need to improve its higher education institutions to meet global standards. So, they began to promote global cooperation and raise awareness on a worldwide scale. Also, strict accreditation and ranking systems have been embraced to benchmark Indian universities with foreign universities (Fernandes & Singh, 2022). Globalization has helped India to promote opportunities for collaboration and knowledge exchange (Mishra, 2013).

The emergence of technology has brought improvement to education in India. According to Asif and Panakaje (2022), the internet and educational technology have the power to completely transform teaching and learning by increasing access and offering new resources. They also draw attention to a major issue with the digital divide. Jha and Shenoy (2016) contend that more extensive systemic changes, such as enhanced teacher preparation, infrastructure development, and curriculum reform, are necessary before reaping the benefits of digital tools. This implies that in every jurisdiction, addressing the digital divide and putting in place comprehensive reforms is essential for effective technology integration.

METHOD

In this study, the policy integration method (PIM) was adopted to achieve the objectives. This allows the researcher to explore the literature on curriculum reform in India within the context of decolonization. According to Sun and Lang (2017), "integration" in this sense refers to the process of establishing linkages and interdependencies between various policy sectors using policy tools that are primarily procedural rather than directly substantive. This strategy is in line with Cejudo and Cynthia (2021) indicating that various policy instruments can be mixed to create a coherent and useful outcome. Hence, PIM is suitable for combining different policies to better meet the demands of society.

To present the findings, the authors employed a narrative approach, consistent with the PIM framework. According to Juntunen and Lehenkari (2021), a narrative approach applies descriptive and interpretive methods to summarise and synthesise existing knowledge. The analysis focused on three Indian decolonization approaches: integrating Indian philosophical assumptions, embracing India's indigenous knowledge systems, and promoting the internationalization of education. This method enables the development of a constructive and coherent narrative grounded in the authors' lived experiences. Figure 1 illustrates the interconnections within the PIM and demonstrates how it was applied in this study.

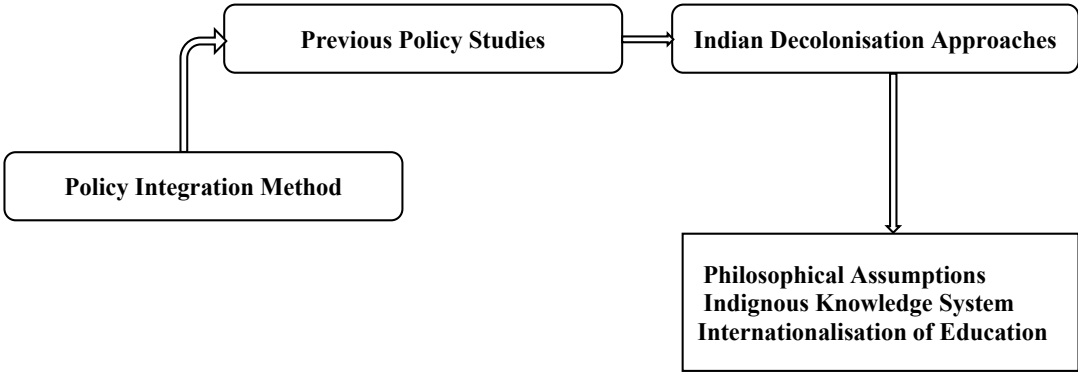


Figure 1: Interconnection and application of Policy Integration Method

Indian Approaches to Curriculum Decolonization

Curriculum decolonization is a complex process that cannot be achieved through design alone. It requires the implementation of specific strategies that can initiate decolonization and maintain the integration of educational policies over time. This process must ensure that the education system remains aligned with the cultural and intellectual heritage of the society it serves. In India, three notable approaches have emerged as central to this effort: incorporating Indian philosophical assumptions into education, integrating indigenous knowledge systems within the curriculum, and internationalizing the Indian education system. Each of these approaches plays a crucial role in shaping a decolonized curriculum that is both culturally relevant and globally relevant.

Philosophical Assumptions

The data in Table 1 present a diverse range of scholarly references that provide a robust foundation for understanding how curriculum decolonization can be achieved through philosophical assumptions from Indian perspectives. It can be learned that famous Indian philosophers such as Adi Shankara's Advaita Vedanta teaches the non-duality of self and ultimate reality, Acharya Hemachandra's Anekantavada emphasizes the complexity and multiplicity of perspectives on reality, and Debiprasad Chattopadhyaya explored Indian philosophy's secular and scientific aspects through a Marxist lens (Mishra, 2022; Gorden, 2022; Raghuramaraju, 2015). Also, Mahatma Gandhi advocated for non-violence, truth, and self-reliance for peaceful change, Sri Aurobindo sought spiritual evolution through Integral Yoga, Swami Vivekananda emphasized inherent divinity and religious unity, and Debendranath Tagore focused on monotheism and rational spirituality. The ideas and thoughts of these Indian philosophers have been successfully incorporated across curricula in India. This approach is essential to curriculum decolonization. Gorden (2022) supports that drawing from indigenous schools of thought like Hinduism, Vedanta, Buddhism, and Jainism, is critical for enriching educational content. The Indian philosophers serve as the basic source of knowledge, values, ethics, and worldviews that are intrinsic to Indian society. Raghuramaraju (2015) agree that Indian philosophical assumptions provide a counter-narrative to Western-dominated educational paradigms and offer a localized and culturally resonant approach to learning. In this light, Indian curricula integrate the works and ideas of Indian philosophers into research projects and textbooks, enabling students to directly engage with their philosophies. Additionally, the curricula facilitate organizing field trips to significant historical sites associated with these philosophers, such as ashrams, memorials, or centres dedicated to their teachings.

Moreover, holistic education is a key component in decolonizing the curriculum. It aims to create a more well-rounded and inclusive educational experience (Mallik, 2022). Holistic education incorporates teachings from foundational Indian texts like the Bhagavad Gita (Nandram et al., 2021). These texts are known for their emphasis on self-inquiry, ethical living, and the pursuit of truth Santwani (2015; Bhatta, 2009). These values are seen as essential elements of a holistic education. Educators can help students develop intellectually, morally, and spiritually by integrating these teachings. This can ultimately lead to a more balanced and comprehensive approach to learning. In this way, students will be encouraged to explore their own identities, values, and responsibilities within the broader context of society and the world.

Another significant component of the curriculum that can facilitate decolonization is traditional methods of knowledge sharing. This process involves the adoption of oral traditions, storytelling, and experiential learning in teaching and learning (Sengupta et al., 2019). The use of this approach helps to align educational practices with the cultural and historical contexts of the learners. Patil and Patil (2023) concur that traditional practices such as oral traditions, and storytelling offer a way to connect education with the cultural heritage and values of the community.

Singh et al. (2010) argue that since traditional practices have been used for generations to pass down knowledge, values, and wisdom, they can make learning more engaging and relatable for students. This is because students will have an opportunity to experience the relevance of their education in their own lives and communities.

Findings indicated that incorporating values such as non-violence (ahimsa), respect for nature, and community into various subjects is a crucial aspect of curriculum decolonization. This approach integrates fundamental principles from Indian philosophical ideas and traditions into the educational framework to make learning relevant and ethically grounded. Zembylas (2018) and Tandon (2014) justify the integration of these values into subjects like science, social studies, and environmental education. The significance of Non-violence (ahimsa) for instance, encourages students to consider the ethical implications of their actions and decisions. It also guides students to respect nature in ensuring environmental stewardship. In addition, community values foster a sense of collective responsibility and interconnectedness among students. Damm (2011) affirms that embedding these values into the curriculum helps to promote an ethical and sustainable approach to education. This holistic approach encourages students to adopt more responsible and sustainable practices in their daily lives. This in turn aligning their learning with broader ethical and environmental goals.

Table 1: Curriculum decolonization through Philosophical assumptions

Curriculum Components	Implementation strategies
Integrating concepts from Indian Philosophers such as Adi Shankara (788-820), Acharya Hemachandra (1089-1172), Brajendra Nath Seal (1864-1938), Keshub Chunder Sen (1838-1884), Swami Vivekananda (1863-1902), Debendranath Tagore (1817-1905), Debiprasad Chattopadhyaya (1918-1993), Ganganath Jha (1872-1941), Mahatma Gandhi (1869-1948), Sri Aurobindo (1872-1950) (Mishra, 2022; Gorden, 2022; Raghuramaraju, 2015). Emphasis on holistic education (Mallik, 2022; Nandram et al., 2021; Santwani, 2015; Bhatta, 2009).	Research projects, and textbooks in India, have featured the works and ideas of Indian philosophers. These philosophers draw inspiration from indigenous schools of thought such as Hinduism, Vedanta, Buddhism, and Jainism. Their philosophical assumptions reflect the values, ethics, and worldviews that are deeply rooted in Indian society. The Indian curricula have incorporated teachings from texts like the Bhagavad Gita and Upanishads, which promote self-inquiry, ethical living, and the pursuit of truth.
Valuing traditional methods of knowledge sharing (Sengupta et al., 2019; Patil & Patil, 2023; Singh et al., 2010).	The use of oral traditions, storytelling, and experiential learning is prominent in Indian schools. These offer a culturally relevant and meaningful learning experience
Emphasizes values such as non-violence (ahimsa), respect for nature, and community (Zembylas, 2018; Tandon, 2014; Damm, 2011)	The concept of non-violence in India is incorporated into subjects like science, social studies, and environmental education to promote an ethical and sustainable approach to learning and living.

Indian Indigenous Knowledge Systems

The data in Table 2 outlines various strategies for decolonizing the curriculum through Indian Indigenous knowledge systems. These approaches aim to align education with indigenous cultural practices, making learning more inclusive and culturally relevant. Indians achieve this using indigenous languages in teaching and learning processes (Ghosal & Singh, 2024; Mohanty, 2019). Teaching in indigenous languages is crucial for preserving cultural heritage and fostering stronger cultural connections (Groff, 2017). This approach has the tenacity to enhance students' engagement and understanding while reinforcing their ties to their cultural roots. It also challenges the predominance of colonial languages in education and emphasizes the importance of linguistic diversity in maintaining cultural identity.

Another important strategy is the integration of traditional knowledge into the curriculum. This can make education more holistic and culturally relevant. For this reason, Indian traditional knowledge has been integrated across disciplines (Sarsan et al., 2023). For instance, students study the scientific principles of Ayurveda in biology and its historical significance in social studies. Indigenous practices such as Ayurveda, organic farming, yoga, music and dance, and ecological balance, offer alternatives to Western scientific methods. Batra (2021), and Reddy (2019) support the inclusion of indigenous practices like Ayurveda, organic farming, yoga, music, dance, and ecological balance. This strategy enriches students' understanding of various fields such as health, agriculture, spirituality, and sustainability in their local context. Ezeanya-Esiobu & Ezeanya-Esiobu (2019) further argue that incorporating traditional knowledge into the curriculum helps preserve indigenous wisdom, which is often passed down through generations. For example, Ayurveda provides a holistic approach to health, emphasizing balance and natural remedies, while organic farming teaches sustainable agricultural techniques that align with ecological principles.

Similarly, yoga offers both physical and spiritual benefits, and the arts of music and dance are integral to cultural expression and community bonding. This preservation is crucial for maintaining cultural identity and provides students with a more well-rounded education.

Under the Indian indigenous knowledge system, community participation also plays a role in the process of decolonizing the curriculum. In this respect, Indian schools are increasingly collaborating with local communities, particularly by involving elders and community leaders in sharing traditional knowledge (Kumar, 2023; Patel, 2021; Bhue & Paltasingh, 2020). This collaboration ensures that education is deeply rooted in local culture, making the learning experience more relevant and meaningful for students. This is because schools can draw on the rich cultural heritage and wisdom that elders and leaders possess. Reddy & Devi (2015) support that such community involvement helps bridge the gap between formal education and indigenous knowledge. This integration leads to a more community-centred approach to education, where learning is not confined to the classroom but extends into the community (Mpuangnan & Ntombela, 2023).

Furthermore, India's indigenous knowledge systems are shaped by the Indianization of pedagogy. Indianizing pedagogy refers to the process of redesigning educational methods to align with indigenous ways of knowing and learning (Singh, 2023). This approach involves moving away from traditional Eurocentric models. It is experienced that Eurocentric models often emphasize abstract and theoretical knowledge devoid of practices that are practical, culturally resonant, and grounded in indigenous traditions. Other strategies to Indianize pedagogy include experiential learning, storytelling, and oral traditions in this process (Lawani, 2020; Sharma & Mir, 2019). These practices have long been central to Indigenous education, where knowledge is often passed down through generations via lived experiences, narratives, and communal activities. Choudhury (2018) argues that this shift towards more practical and culturally aligned forms of learning makes education more accessible and meaningful for students from diverse cultural backgrounds. Subramanian (2012) adds that embracing Indigenous pedagogical approaches can make education better reflect the realities of the students' lives. The integration of these approaches across the curricula can eventually challenge the dominance of Western educational models, promoting a more inclusive and diverse understanding of knowledge and learning.

Table 2: Curriculum decolonization through Indian Indigenous knowledge systems

Curriculum Components	Implementation strategies
Incorporating Indigenous Languages across curricula (Ghosal & Singh, 2024; Mohanty, 2019; Groff, 2017).	Indian Indigenous languages are used as a medium of instruction in schools and colleges. It is also used to study local literature, folklore, songs, and poetry in schools. Teaching in indigenous languages strengthens cultural connections and preserves heritage.
Integration of Traditional Knowledge across Curricula (Sarsan et al. 2023; Batra 2021; Ezeanya-Esiobu & Ezeanya-Esiobu, 2019; Reddy, 2019).	Traditional knowledge has been integrated across disciplines. For example, students study the scientific principles of Ayurveda in biology and its historical significance in social studies. Indigenous practices such as Ayurveda, organic farming, yoga, music and dance, and ecological balance. These offer alternatives to Western scientific methods.
Community Participation (Kumar, 2023; Patel, 2021; Bhue & Paltasingh, 2020; Reddy & Devi, 2015).	Schools collaborate with local communities, involving elders and leaders to share traditional wisdom.
Indianization of the pedagogy (Singh, 2023; Lawani, 2020; Sharma & Mir, 2019; Choudhury, 2018; Subramanian, 2012).	Pedagogical approaches are being redesigned to align with indigenous ways of knowing and learning. This shift emphasizes experiential learning, storytelling, and oral traditions, which have long been central to Indigenous education.

Internationalization of the Education System

The strategies in Table 3 focus on decolonizing the curriculum through the internationalization of the education system. This approach is shaped by several curricula components including globalization of Indian knowledge systems, inclusive curricula, and cross-cultural exchanges. Hariharan and Biswas (2021) argue that India is actively

sharing its traditional knowledge systems such as Ayurveda, yoga, and Vedic sciences through international academic exchanges and conferences. This global outreach preserves and promotes India's rich cultural heritage. Bringing these traditional knowledge systems into global educational discussions shows India's value and relevance of its intellectual traditions (Yeravdekar & Tiwari, 2014; Sharma, 2011). This value fosters a broader appreciation and understanding of Indian systems worldwide making it more inclusive of non-Western perspectives.

India is critical of developing inclusive curricula that integrate diverse perspectives (Nehra et al., 2024; Kapur & Kirloskar, 2023; Khare, 2021). This approach emphasizes the importance of moving beyond Western-centric models to offer students a more balanced and comprehensive education. Therefore, textbooks and learning materials now include perspectives from a wide range of cultures, regions, and social groups (Gopinath, 2015). These inclusive curricula provide a more holistic understanding of the world. Also, the current approach broadens the scope of learning, making education more relevant and reflective of students' varied backgrounds and experiences. Kapur & Kirloskar (2023) agree that integrating different cultural viewpoints challenges the dominance of Western narratives and furthers the decolonization of education. In this way, students have an opportunity to enrich their learning experience and foster global awareness and cultural sensitivity.

Another decolonization strategy that guides the internationalization of education is cross-cultural exchange programmes in India (Jamin et al., 2024; Astley, 2024). Cross-cultural exchanges emphasize the significant benefits of involving Indian students and faculty in international programs that allow them to interact with different cultures and perspectives (Dumlavwalla, 2019). These exchanges give educators and students exposure and encourage them to critically examine colonial influences that have shaped educational systems. Engaging with diverse cultures can help participants to question and reassess the dominance of Western-centric viewpoints in education. These cross-cultural exchanges promote the adoption of diverse and decolonized educational methods (McGrath et al., 2009), which are more inclusive of global perspectives. This is because internationalization helps students and educators to gain new insights, which challenge existing biases and prejudices.

Table 3: Curriculum decolonization through Internationalization of the education system

Curriculum Components	Implementation strategies
Showcasing Indian Knowledge Systems (Hariharan & Biswas, 2021; Yeravdekar, & Tiwari, 2014; Sharma, 2011).	India promotes its traditional knowledge systems like Ayurveda, yoga, and Vedic sciences through international academic exchanges and conferences
Creating Inclusive Curricula (Nehra et al., 2024; Kapur, & Kirloskar, 2023; Khare 2021; Gopinath, 2015).	Employing a wide range of perspectives across curricula ensures that students receive a more balanced education that goes beyond Western models. Indian textbooks and learning materials incorporate perspectives from diverse cultures, regions, and social groups.
Facilitating Cross-Cultural Exchange (Jamin et al., 2024; Astley, 2024; Kansal et al., 2022; Dumlavwalla, 2019; McGrath et al., 2009).	The curricula across the various educational levels allow students to participate in international programs for cultural exchange. This exposes Indian students and faculty to different cultures. The exposure promotes critical thinking about colonial influences and supports the adoption of more diverse, decolonized educational approaches.

RECOMMENDATION

1. Educators must ensure that curricula include indigenous practices, local languages, and local values to create a deeper connection to students' heritage.
2. Teachers and curriculum designers should incorporate ethical living, environmental stewardship, and community values across curricula to make it a powerful tool for personal and social transformation.
3. Education systems should engage elders, community leaders, and cultural practitioners in curriculum development and delivery. This will ensure that education is deeply rooted in local culture.
4. Policy makers and educators must mainstream and promote indigenous knowledge systems to challenge the dominance of Western perspectives in education.
5. Institutions of learning need to move away from purely theoretical models and embrace methods that reflect the lived experiences of students.
6. A well-rounded education system must include perspectives from different cultures, regions, and social groups to be useful for society.

CONCLUSION

This study focused on the curriculum decolonization approach with reference to India. The findings emphasize how Indians incorporate the value of local philosophical ideas and their indigenous knowledge systems across curricula. Also, the emphasis on holistic education, supported by teachings from texts like the Bhagavad Gita, nurtures students' intellectual, moral, and spiritual development and was found appropriate for creating a more comprehensive learning environment.

The Indian traditional knowledge systems such as oral traditions or storytelling were relevant in making educational content more meaningful and engaging. These values in addition to ahimsa (non-violence) and environmental ethics, pave the way for an ethical, sustainable educational paradigm. Therefore, it can be suggested that African nations who are currently revisiting the decolonization agenda in their education systems, could benefit from the Indian approaches. In this way, the years-long debate over curriculum decolonization amongst the former colonies can be rectified. This will help Africans to preserve their cultural heritage and enhance student experiences by adopting these approaches. Similarly, the Eurocentric dominance in education will be challenged as they provide alternatives to Western educational models.

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