(REVIEW ARTICLE)

Harmonizing indigenous knowledge systems to the Indian educational philosophies for quality education: A review study

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Abstract

Integration of Indigenous Knowledge Systems (IKS) and Indian educational philosophies into the National Education Policy of 2020 (NEP 2020) holds immense potential for advancing Sustainable Development Goal Four (SDG 4) - Quality Education. This review study explores the impact and challenges of harmonizing Indian educational philosophies with NEP 2020 and investigates its alignment with achieving quality education for all. By recognizing the value of IKS and incorporating it into educational practices, India has the opportunity to foster cultural identity, promote sustainable development, and nurture holistic growth among learners. Drawing from the insights of indigenous knowledge (IK) and the philosophies of educational luminaries like APJ Abdul Kalam, Swami Vivekananda, Mahatma Gandhi, and Rabindranath Tagore, this paper highlights the historical significance, challenges, opportunities, and strategies for successful integration. The interplay between NEP 2020 and IKS emphasizes the need for inclusive, culturally sensitive, and sustainable educational approaches. By leveraging traditional wisdom alongside modern pedagogical methods, India can create a more empathetic and inclusive educational system that meets the diverse needs of its learners and contributes to the global agenda for quality education.

Keywords: Indigenous Knowledge Systems (IKS); Sustainable Development Goal Four (SDG 4); Indian educational philosophies and philosophers; Quality Education; NEP 2020

1. Introduction

Sustainable development and indigenous knowledge (IK) are crucial aspects of the current global agenda. Integrating Indian educational philosophies with the National Education Policy 2020 is a significant step towards achieving Sustainable Development Goal Four (SDG 4) - Quality Education. By harmonizing indigenous knowledge systems (IKS) with the modern educational framework NEP 2020, India is paving the way for a more comprehensive and culturally sensitive approach to learning and development. In this review study, we will delve into the potential impact and challenges of integrating Indian educational philosophies into the NEP 2020 and explore how this integration aligns with the broader goal of achieving quality education for all. By recognizing the value of IKS and incorporating it into educational practices, India has the opportunity to foster a sense of cultural identity, promote sustainable development, and nurture holistic growth among its learners(Cajete, 2020).

"The highest education is that which does not merely give us information but makes our life in harmony with all existence."

Rabindranath Tagore

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The highest form of education is a transformative expedition that surpasses the mere acquisition of knowledge, deeply resonating with the very essence of existence itself. It surpasses a mere compilation of facts; rather, it serves as a profound awakening that aligns our being with the intricate fabric of all that exists. Genuine education is a comprehensive process that not only enables us to comprehend the world but also to establish a deep connection with it, fostering a mutually beneficial relationship with every aspect of existence. On this journey, we are not mere passive recipients of knowledge; instead, we actively engage as participants in the magnificent symphony of life. Education, at its zenith, instills in us a profound reverence for the interconnectedness of all things, instilling a sense of responsibility and guardianship for the world we inhabit(Mrs S. Sridevi, 2022). As we immerse ourselves in the quest for wisdom, we come to realize that true enlightenment is not found in isolation but rather in integration—not in detachment but in active involvement. It is through this profound integration that we discover our place in the vast universe, gracefully and harmoniously weaving our lives into the intricate tapestry of existence.

Objectives

The main objectives of the study, is to review the past studies about the Indigenous Knowledge Systems (IKS) and to explore the relevance of the Indian educational Philosophers and their Philosophy and Sustainable Development Goal Four (SDG 4) to the current Indian education system: NEP 2020. The paper used content analysis techniques to connect the previous studies related to the IKS and SDG 4, and secondary sources of data were utilized to gather information about IKS and Indian educational philosophies. The articles, journals, and books on Indian Educational Philosophy, IKS, and the NEP 2020 report are considered secondary data, the most reliable specimens of knowledge to conduct this study.

2. Indigenous Knowledge Systems

IK is defined as the relation to information traits, technologies, material apparatus, experimentation, natural resources, human resources, beliefs, informal education, and informal communication necessitates the rigorous process of identification, decoding, meticulous documentation, and classification in order to gradually unravel its historical background, cultural profile, and systematic function in the form of IKS(Das Gupta, 2015).

IKS is essential for preserving cultural traditions and sustainable development. IKS can be delineated as the compendium of knowledge and customs that a native community acquires and hones over an extensive span of time while inhabiting a specific locale. These systems encompass a wide range of knowledge and practices that have been passed down through generations, providing valuable insights into ecological balance, resource management, and community cohesion, all of which collectively enable a community to successfully achieve and maintain secure and sustainable sustenance in their immediate surroundings(Das Gupta, 2015). By recognizing and integrating IKS into policies and initiatives, societies can benefit from their holistic approach to sustainability and enhance the resilience of both ecosystems and cultural heritage. Thus, IKS offers alternative perspectives and solutions to complex environmental challenges that may not be addressed by Western scientific approaches alone. Their deep understanding of local ecosystems and their interconnectedness can inform more effective and context-specific conservation and natural resource management strategies. Embracing IKS also promotes social justice by acknowledging the rights and contributions of Indigenous communities, fostering greater inclusivity and equity in decision-making processes. By incorporating IKS into environmental policies and practices, tap into centuries of wisdom and traditional practices that have sustained ecosystems for generations(R. Singh, n.d.). This holistic approach recognizes the importance of cultural diversity and the value of IK in creating a more sustainable future for all.

2.1. Indian Educational Philosophies

"Indian educational philosophies have deep roots in our ancient traditions and have always emphasized holistic development and the pursuit of knowledge in harmony with nature(Chhokar, 2010). These philosophies encompass a broad range of principles, including the importance of moral values, self-reliance, compassion, and empathy. Like all other nations, India has been influenced by a wide range of educational ideologies due to historical shifts in societies and the introduction of diverse concepts from various communities, both within and outside the country. Indian educational philosophies have crossed over three periodical philosophies, namely the Vedic period, the Medieval period, and the Modern period(Srivastava, 2017).
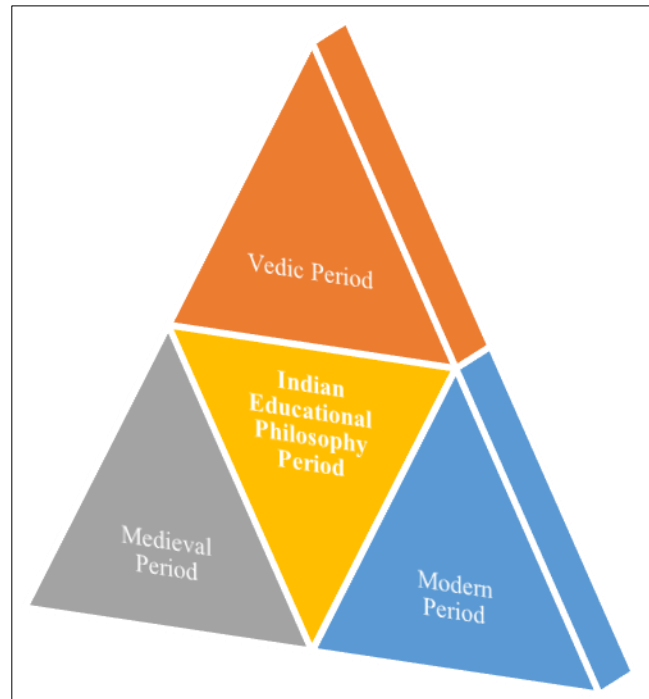
(**Sources:** Computed by Author)

Figure 1 Indian Educational Philosophies

2.2. Vedic Period

In the educational doctrine of ancient India, reverence for the instructor was regarded as being of paramount significance. The instructor, who disseminated the wisdom of the Vedas, was deemed the central figure of the entire educational system. Within the educational doctrine of the Vedas, the attainment of Moksha, or liberation, held the utmost importance. On the other hand, the educational doctrine in Upanishad is more closely connected to societal and cultural customs. It emphasized the holistic development of an individual, prioritizing the development of each person personality and character, the sense of responsibility towards national integration, the knowledge of social roles and status, and the enhancement of each person vocational competence. The pedagogical methods employed included questioning, induction and deduction, discussion, descriptions, illustrations, practical exercises, and narrative demonstrations(Kumari, 2022).

In the societal framework of the four-fold Ashramas or life stages (Brahmacharya, Garhastya, Vanaprastha, and Sannyasa) of the student, the educational doctrine during the Vedic period was influenced by the stages to attain Moksha or liberation. It was emphasized that the fundamental objective of education does not conclude with the education of students in the initial stage; it should facilitate their progression towards the other stages of life. It should enable individuals to comprehend the processes required for self-realization by unveiling the spiritual realm within themselves(Srivastava, 2017).

2.3. Medieval Period

The medieval era experienced significant influences from Jainism, Buddhism, and Islam in educational transformations. These schools, rooted in core principles such as non-violence and the law of Karma, differed in their epistemic, ontological, and metaphysical realities, but all spoke of the ultimate goal of liberation, which is emancipation from the cycle of birth and death. The emphasis was placed on the four noble truths (Aryasatyas) as the ultimate objective of education, elucidating the connections between the world, life, and liberation. The world is fraught with suffering (Dukha), and the cause of this suffering is ignorance (Sukhasamudaya). The cessation of suffering (Dukhanirodha) is crucial in attaining liberation, and learners must be aware of the means to alleviate suffering (Dukha-Nirodh-Marg). Jainism and Buddhism, to a great extent, aimed to personify an individual God, emphasize morality, cater to the aspirations of the ordinary person, and provide rational interpretations of the purpose of human life(Kumara S.K., 2016).

The educational philosophy derived from the Islamic education system aimed to comprehend the Quran discourses and highlighted the development of practical skills for cultural, economic, and social cohesion. The curriculum sought to

strike a balance between scriptural knowledge and acquiring vocational expertise. Subjects such as agriculture, arts, medicine, various crafts, and housebuilding were integral to the curriculum(Srivastava, 2017). Interestingly, military science also held significance in the curriculum. The medium of instruction varied depending on the governing body and location of the school, with tools usually employing Sanskrit or regional languages, while Madrassas utilized Arabic and Parsi. Numerous documents attest to the fact that the syllabus of medieval institutions encompassed diverse subjects such as philosophy, mathematics, logic, literature, history, geography, medicine, agriculture, and grammar, among others. Developing reading, writing, and arithmetic proficiency was paramount in focus areas(Kamala Bhatia, 1992).

2.4. Modern Period

During the British administration, the modern educational system was established in India under Lord Macaulay as Western educational theory. Lord Macaulay educational philosophies prioritized the spread of European science and literature, which ultimately resulted in the disregard for Indian vernacular arts and literature(Gauri Viswanathan, 2014). The Indian educational system is governed and mandated by British administrators and educators in Europe. Many academics believe the British educational system sparked the country political and social consciousness. Thus, it raised the overall country literary and cultural consciousness. This educational system had two purposes: it established the religious and philosophical underpinnings of Christianity and the foundations of the colonial superpower, namely British control(Kamala Bhatia, 1992). Several experts have criticized the British educational philosophy, claiming it contradicts national interests.

While discussing the various changes and influences that Indian educational philosophy overcame, it focuses on a few individual pedagogues who played a vital role in establishing a distinct sense of the Indian philosophy of education. As an alternative educational method, these philosophers of education aimed to recreate ideals and educational principles and bridge the gaps between philosophies, culture, and the Indian education system.

3. Indian Educational Philosophers

3.1. APJ Abdul Kalam

Avul Pakir Jainulabdeen Abdul Kalam was a source of inspiration for thousands of people worldwide because of his philosophy and teachings. His thoughts and views about education and empowering the country are astounding. He stated that "not all of us have equal talent." However, everyone has an equal opportunity to develop our talents." According to "APJ Abdul Kalam, the school system should preserve the smiles of children." This is possible if the educational system is more innovative and everyone is given equal work opportunities (Vidyapeeth & Sharma Teena Gurjar, 2022). Thus, his amazing contribution to Indian empowerment through his education philosophy lists the main aims of education as follows,

- To build character and cultivate human values in students.
- To inject creativity and develop a scientific attitude.
- To enhance learning capacity through technology.
- To build confidence among children
- To develop capacity for research and enquiry among students.
- To develop moral leadership.
- To make the country energy independent.
- To develop a sense of dignity, self-respect, and self-reliance among students.

After following these aims in education, students will be equipped with the necessary skills and mindset to thrive in various aspects of their lives. They can think critically, solve problems creatively, and adapt to new technologies and challenges. Then, they will have a strong sense of self-worth and confidence, enabling them to become leaders in their communities and contribute to the development of the country. Thus, by instilling moral leadership in students, they will make ethical decisions and inspire others to do the same. This will create a ripple effect of positive change and contribute to society overall well-being. Therefore, achieving energy independence will reduce reliance on foreign resources and promote sustainability and environmental conservation. This will lead to a more stable and prosperous future for the country and its citizens.

3.2. Swami Vivekananda

Swami Vivekananda educational philosophy holds immense significance in the present era due to the disconnection of modern education from the fundamental values of human existence. In his pursuit to enlighten the people of India(Bharat), he emphasized that political and social strength should be rooted in cultural strength. By recognizing the intricate relationship between education and culture, Vivekananda provided an authentic vision of the philosophy of education in India, contextualized within its rich cultural tapestry(Sayid Bhat, 2016). The impact of his mission and teachings continues to reverberate through generations, serving as a perpetual source of inspiration. Indeed, Vivekananda proclaimed that education must be accessible to the masses, enabling them to equip themselves for life inevitable struggles. It should foster the development of strength of character, a spirit of philanthropy, and unwavering courage akin to that of a lion. Vivekananda firmly believed that genuine education empowers individuals to stand independently and be self-reliant. It should not be limited to the mere accumulation of knowledge but instead, focus on each individual holistic development. Education, as envisioned by Vivekananda, should encompass the assimilation of ideas that shape each educators life, build the very essence of their being, and mold their character. The ultimate goal of such an education would be to produce individuals who are integrated in their thoughts, actions, and values(Rakshit, 2023).

Swami Vivekananda philosophy of education revolves around the following aspects:
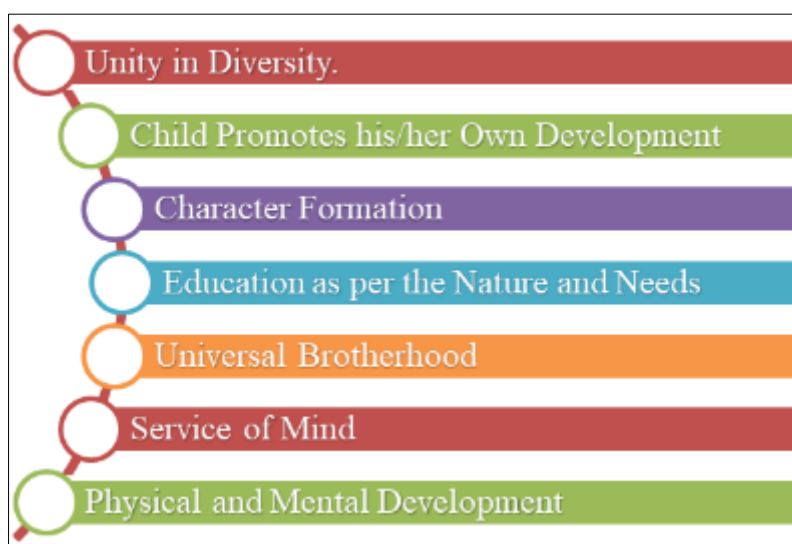
(Source: Computed by Author)

Figure 2 Aspects of Swami Vivekananda philosophy of education

Swami Vivekananda educational thought remains relevant and invaluable in our contemporary world. His emphasis on intertwining education and culture, the empowerment of individuals, and the holistic development of character provides a profound framework for reimagining education. This would require a paradigm shift in the indigenous approach to education, emphasizing the acquisition of knowledge and the cultivation of moral and ethical principles that guide our actions(Sayid Bhat, 2016). Therefore, it is imperative to acknowledge Swami Vivekananda educational philosophy profound insights, particularly in the present age where the essence of education seems to have become diluted. By embracing his vision, we can work towards creating a society where education truly serves its purpose, enabling individuals to navigate the complexities of life with strength, integrity, and compassion.

3.3. Mahatma Gandhi

Mahatma Gandhi conducted various experiments concerning education and schooling by establishing Kocharab Ashrams(Santhi, 2020). These Ashrams proposed that one must balance intellect, labor, and passion to establish a comprehensive educational philosophy. Gandhi ideology emphasized simplicity and significance in language, literature, and life by amalgamating the values of adharma (individual duty) and swadesi (self-reliance) with the principles of internationalism and brotherhood. Gandhian philosophy aimed to create a harmonious educational environment. Gandhi firmly believed that education should prioritize the needs of society as a whole(J. D. Singh, 2017). He advocated for free, compulsory, and universal education, prioritizing acquiring practical skills and knowledge. And he stressed the importance of education being imparted in the mother tongue. According to Gandhi, "Education should instill a sense of the significance of labor in the current context and foster a spiritual aspect in the lives of learners"(Dash, 2018). The

establishment of Kocharab Ashrams exemplified Gandhi commitment to experimenting with educational models that aligned with his philosophical principles. These ashrams served as learning spaces that aimed to cultivate a comprehensive understanding of education, which encompassed not only intellectual growth but also physical labor and emotional development. By integrating these aspects, Gandhi sought to create a holistic educational environment that would nurture individuals capable of contributing to society meaningfully (Santhi, 2020). Gandhi has emphasis on simplicity extended beyond language and literature; it encompassed every aspect of life. He believed that simplifying our lives could achieve deeper fulfillment and harmony with the world around us. This philosophy was deeply rooted in his conviction that a simple and frugal existence was ethically superior and essential for the sustainability of society and the planet.

The values of svadharma and swadesi were central to Gandhi educational philosophy(Srivastava, 2017). Svadharma refers to each duty or calling, emphasizing the importance of each person unique contribution to society. Swadesi, on the other hand, emphasized self-reliance and the empowerment of local communities. By integrating these values into education, Gandhi aimed to create a sense of purpose and identity among learners, fostering a deep connection between their education and societal role. Gandhi also recognized the importance of internationalism and brotherhood(Dash, 2018). He believed that education should transcend national boundaries and promote a sense of global citizenship. Gandhi had a vision for education extended beyond the individual learner; it encompassed the larger societal context. He believed that education had the power to transform a country economy. By equipping individuals with practical skills and knowledge, education could contribute to the development of industries and promote economic self-sufficiency(J. D. Singh, n.d.). Thus, education plays a crucial role in nurturing national integrity by instilling a sense of pride in each person culture and heritage. It also had the potential to bridge social divides and build cohesion and solidarity within society.

Therefore, Mahatma Gandhi experiments with education and schooling through the establishment of Kocharab Ashrams reflected his commitment to a comprehensive educational philosophy. By emphasizing the values of svadharma and swadesi, as well as internationalism and brotherhood, Gandhi aimed to create an educational environment that prioritized the needs of society. His vision encompassed the simplicity of language and life, the importance of practical skills and labor, and the cultivation of spirituality. Ultimately, Gandhi believed that education could transform individuals and society, contributing to the reformation of the economy and national integrity and establishing cohesion and solidarity within society.

3.4. Rabindranath Tagore

Rabindranath Tagore is known for his unique educational philosophy centered around the belief in unity among humanity. In order to promote this philosophy, Tagore established "Santiniketan" with multiple objectives, including the exploration of citizenship, the connection between man, nature, and education, and various other aspects. Over time, "Santiniketan" evolved into a spiritual center that aimed to transform the inner lives of its participants. The educational philosophy of Rabindranath Tagore encompasses a wide range of facets, such as educational, cultural, artistic, political, social, and intellectual aspects, all of which are harmoniously intertwined. Rabindranath Tagore, having educational philosophy, seeks to foster both the spiritual and physical growth of learners, as he firmly believed that each one of the persons personality could only be fully realized through self-realization, spiritual knowledge, and overall well-being. According to Tagore, "Education plays a crucial role in helping individuals recognize the world interconnectedness and in establishing a universal brotherhood based on intercultural understanding." Within Tagore has humanistic approach, the correlation between man and nature is deemed essential for attaining peace and justice. Thus, Tagore emphasized the significance of using one mother tongue as the medium of instruction, as language serves as a means of expression and should, therefore, be rooted in each person cultural and linguistic heritage(Sreeparna Bhattacharjee, 2014).

Tagore placed great emphasis on spiritual and moral education as opposed to merely focusing on scriptural knowledge, as he believed that each person integral development hinges upon these aspects. He regarded cooperation, selfless activities, love for others, and nurturing social relationships as the primary objectives of an enlightened mind(Sreeparna Bhattacharjee, 2014). According to Tagore, these qualities enable individuals to live as worthy beings who contribute positively to society. This perspective highlights Tagore having belief in the intrinsic value of human connections and the responsibility we bear towards one another. By nurturing these values, individuals can lead fulfilling lives and contribute meaningfully to the betterment of society. Therefore, Rabindranath Tagore educational philosophy encompasses a holistic approach that recognizes the interconnectedness of various aspects of life. Through his emphasis on spiritual growth, linguistic heritage, and the importance of human connections, his philosophy inspires and guides educational practices toward fostering a harmonious and inclusive society.

4. Inference Drawn from Past Studies

4.1. Harmonizing IK with SDG 4

IKS possesses valuable insights and practices that can contribute to achieving SDG 4, which aims to ensure quality education for all. Integrating IKS with SDG 4 involves deeply understanding Indigenous communities unique perspectives and wisdom (Sandoval-Rivera, 2020). By acknowledging and respecting the traditional knowledge of Indigenous peoples, societies can gain a more holistic and comprehensive understanding of education as a means of sustainable development. IK encompasses diverse fields such as agriculture, medicine, ecology, and stewardship of natural resources, providing valuable lessons that can enhance educational practices and policies(Gómez-Baggethun et al., 2013).

In order to harmonize (IK) with SDG 4, engaging in meaningful dialogue and collaboration with Indigenous communities is essential. This includes creating platforms for knowledge exchange, establishing partnerships based on mutual respect, and incorporating Indigenous perspectives into education systems. Therefore, it requires a commitment to preserving and revitalizing Indigenous languages and cultural practices, ensuring these valuable forms of knowledge are passed down to future generations. It is essential to recognize that IK is not static but dynamic and adaptive to changing environments and societal needs. By embracing the principles of inclusivity and equity, SDG 4 can be enriched with the cultural diversity and traditional wisdom of Indigenous communities, ultimately leading to a more sustainable and inclusive approach to education for all.

4.2. Historical Significance of Indian Educational Philosophies into NEP 2020

To understand the significance of integrating Indian educational philosophies into the NEP 2020, it is essential to delve into the historical roots of these philosophies. The ancient Indian educational system, often called the "Gurukul" system, fostered a deep connection between the student and the teacher, emphasizing holistic learning and the pursuit of knowledge in harmony with nature. This approach focused on academic excellence and placed great importance on moral values, self-reliance, compassion, and empathy(Glavič, 2020). The Gurukul system provided a framework for nurturing students into well-rounded individuals who were academically proficient and morally upright and compassionate citizens(Ajay Kumar, 2008). Based on this, NEP 2020 introduced the policy of integrating traditional Indian knowledge systems and values into the modern education system.

The Gurukul system emphasis on a strong teacher-student bond and a well-rounded education aligns with the NEP 2020 goal of fostering a more holistic and well-grounded approach to learning. It is important to note the differences as well. While the Gurukul system was based on a more individualized and personalized approach to education, NEP 2020 focuses on a more structured and standardized system to reach a larger population. The NEP 2020 also emphasizes technology and modern teaching methods, which differ from the traditional methods employed in the Gurukul system. Overall, while the NEP 2020 draws inspiration from the Gurukul system in its emphasis on holistic education and moral values, it also incorporates modern elements to cater to the contemporary educational needs of a diverse and dynamic society. The integration of Indian educational philosophies into the NEP 2020 holds historical significance as it recognizes and builds upon the rich heritage of the Gurukul. This historical context sheds light on the rich heritage of Indian educational philosophies, NEP 2020, and their alignment with the principles of sustainable development and quality education.

4.3. Reviewing the Interplay between NEP 2020 and IK

IKS has been shaped by centuries of lived experience and observation, offering a wealth of wisdom that can significantly contribute to the achievement of SDG 4. Integrating IK with SDG 4 requires a comprehensive understanding of the multifaceted dimensions of Indigenous wisdom and its interplay with NEP 2020 policies. Reviewing the interplay between NEP 2020 and IKS and practices offers valuable insights into sustainable educational development, which aligns with the objectives outlined in the NEP 2020. The NEP 2020 strives to bring about significant changes in the Indian education system by emphasizing holistic and multidisciplinary education. It focuses on integrating IK alongside modern education to ensure a well-rounded and comprehensive learning experience for students(Kumar et al., 2021). This aligns with the recognition of the wealth of wisdom embedded in IKS. NEP 2020 emphasis on promoting multilingualism and the preservation of diverse languages aligns with the endeavor to preserve cultural diversity through language revitalization, as seen in IKS. Therefore, the NEP 2020 stress on experiential learning and critical thinking resonates with the centuries-old lived experiences and observations that form the basis of Indigenous wisdom. In examining the interplay between NEP 2020 and IK, it becomes evident that both are rooted in the belief that education should be inclusive, holistic, and responsive to the cultural and societal needs of the learners. By recognizing the similarities and differences between these two knowledge systems, a more synergistic approach to education can be

formulated, ensuring that educational policies and practices are not only sustainable but also deeply rooted in the country diverse cultural heritage.

4.4. Challenges and Opportunities in Integrating Indian Educational Philosophies

While the integration of Indian educational philosophies into the NEP 2020 presents significant opportunities, it also comes with its own set of challenges. One of the primary hurdles is adapting these traditional philosophies to suit the complexities of modern educational frameworks. Balancing the preservation of IK with the requirements of a rapidly evolving educational landscape requires careful consideration and strategic planning. Moreover, ensuring that the integration of Indian educational philosophies is inclusive and accessible to all learners, regardless of their cultural background, is another challenge that demands attention. Therefore, with these challenges come opportunities to revitalize the education system, promote cultural identity, and instill a sense of pride and belonging among students, thereby contributing to the broader goal of sustainable development through education and integrating Indian educational philosophies can provide a unique perspective and alternative approaches to education that address the shortcomings of conventional methods(Srivastava, 2017). By recognizing and addressing these challenges, India can harness the full potential of integrating its IKS into the NEP 2020, ultimately contributing to a more inclusive, culturally sensitive, and sustainable approach to education.

4.5. Analysis of Potential Impact

Integrating Indian educational philosophies into the NEP 2020 has the potential to impact the education system in India profoundly. By embracing the holistic approach and moral values deeply rooted in Indian traditions, the education system can cultivate a more well-rounded and empathetic generation of learners. This, in turn, may contribute to the development of individuals who are not only academically proficient but also possess a strong sense of cultural identity and social responsibility. Therefore, incorporating IKS can provide a more inclusive and diverse learning environment, allowing students from various cultural backgrounds to feel represented and valued in the educational framework. This inclusivity can foster a sense of unity and understanding among students, contributing to the promotion of empathy and respect for diverse perspectives, which are essential aspects of sustainable development.

4.6. Strategies for Successful Integration

To effectively integrate Indian educational philosophies into the NEP 2020, it is crucial to develop comprehensive strategies that honor and adapt traditional knowledge while aligning with contemporary educational standards. This might involve creating specialized curricula that incorporate indigenous teachings, offering professional development opportunities for educators to understand and implement these philosophies, and establishing robust support systems to address the diverse needs of students from different cultural backgrounds. Thus, partnerships with indigenous community leaders and education experts can provide valuable insights and guidance in merging traditional wisdom with modern pedagogical approaches. Embracing a collaborative and consultative approach will be instrumental in successfully integrating Indian educational philosophies into the broader education policy framework.

5. Conclusion

Integrating Indian educational philosophies into the NEP 2020 presents a unique opportunity to enhance the quality of education and preserve and re-create the rich heritage of IK. While challenges exist in this endeavor, the potential benefits of SDG 4 and inclusive education are significant. By leveraging the wisdom of Indian educational philosophies, India (Bharat) has the potential to create a more empathetic, culturally sensitive, and sustainable educational system that fosters holistic development and meets the goals of SDG 4. This integration aligns with the global agenda for quality education and reaffirms the importance of cultural preservation and inclusivity in education.

Compliance with ethical standards

Disclosure of conflict of interest

No conflict of interest to be disclosed.

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