



# Decolonising Education and Research: An Indianised Approach to Pedagogy

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## Abstract

Colonised approaches to education, especially in humanities and social sciences, have since Independence perpetuated dominant narratives, providing limited space for diverse knowledge systems and marginalising Indigenous cultures and communities. This research paper delves into the process of decolonising pedagogy within these disciplines, emphasising the need to dismantle Eurocentric approaches to learning. In pedagogy, language, in particular, is pivotal in shaping the linguistic competence of a learner. However, the approaches to teaching the same differ substantially from what is expected in the research environments. Therefore, it highlights the urgency to Indianise the existing colonial frameworks in academia. There is a pressing need to decolonise curriculum content, recognising the systematic exclusion of history, stories, and diverse experiences. By doing so, we can attempt to unchain these subjects from their colonial entanglements and embrace their potential for social change. Therefore, the current paper will address the prevailing issues in academia/research spaces and attempt to address the possible solutions. Furthermore, decolonising teaching methodologies will help us engage critically with the above-stated concerns. By implementing these transformative measures, we draw attention to the potential of humanities and social sciences as vehicles for decolonisation.

**Keywords:** Education, Language, Academia, Research, Pedagogy, Decolonisation

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## **1. Introduction**

Colonial perspectives and supremacy have been questioned and challenged since the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Postcolonialism and decolonisation are the two approaches that emerged as responses to colonialism, slightly varying in their approach where the former seeks to understand the influence of colonialism on the postcolonial world, and the latter aims to bring a change. In the work *Orientalism* (1978), Edward Said challenges Western supremacy and their colonial structures that othered the non-Western cultures and considered them inferior. Other thinkers who built on Said proposed the same, where the focus was on decolonising the colonial attitude that had dominated various power structures. In the Indian context, postcolonial writers like Gayatri Chakraborty Spivak, Komi K. Bhabha, Chandra Talpade Mohanty, Dipesh Chakrabarty, Arjun Appadurai, and various others have attempted to expound on what Said proposed. Thinkers like Krishna Kumar, Dharampal, and Guru Gopinath have discussed the impact of colonialism on Indian education and how it has changed the educational models and the general outlook towards education in India. They have emphasised aspects such as including vernacular languages, the existence of traditional educational models in colonial India and the importance of reviving the same. Their argument stems from a deeper understanding of the relevance and application in present India. In this aspect, recognising the need to address this issue with an endeavour to offer possible solutions for the existing colonial models, this paper discusses the effects of colonialism on the education system in India and how it has shaped the curriculum and pedagogies of the same. There has been an attempt to understand the existing methods prevalent in the system and how they shape the learners' perspectives. The problem highlighted is the existence of such structures in Indian academia, which has not only limited the scope of learning but has also hindered the possibility of expanding the system into a more inclusive and diverse learning platform.

Decolonising education emphasises critically evaluating curriculum materials to identify and challenge hidden biases and stereotypes. This process entails acknowledging that India has a rich heritage of philosophies, arts, languages, sciences, and knowledge

systems that colonial influences have often sidelined, as emphasised by Dharampal. By embracing these diverse elements, the Indianised approach seeks to foster a sense of cultural pride, self-awareness, and respect for different ways of understanding the world.

Decolonisation can happen in many ways. Sharma and others in "The Politics of Language: Decolonisation of English" define decolonisation as a term being used for the ruin of colonialism, where a nation establishes and retains liberated territory of its own. It is used as a counter-discourse so that the indigenous people can search their own subjectivity (Sharma et al., 2015, 12).

They quote Fanon and his "three phases of retrieval of Postcolonial writers", which he discusses in *The Wretched of the Earth* (1961). The third phase is known as the 'fighting phase.'

Which is very decisive phase because now they want to fight to find out their own identity and subjectivity and they want to express themselves by their own dignity, i.e. by their own language (Sharma, 2015, 13).

This very attitude is needed in Indian academia to make it more inclusive and representative of Indianness, where the approach to decolonising education should begin with the inclusion and acceptance of indigenous languages in academic spaces.

Education has often been used as a tool for colonial subjugation, and its legacy continues to shape the way humanities and social sciences are taught. Despite breaking free from the shackles of British rule, Indian pedagogy continues to marginalise indigenous cultures and knowledge systems while sustaining hegemonic narratives. To challenge Eurocentric paradigms and promote inclusion, we need to examine the process of decolonising research and teaching in these fields. With Western frameworks dominating the curriculum, there is little room for diverse epistemologies and indigenous knowledge, hindering a comprehensive understanding of India and her history.

Eurocentric pedagogies often prioritise Western languages, sidelining Indian languages and alienating a significant portion of the population from education. Embracing Indian languages as mediums of instruction is crucial in establishing a more inclusive and empowering learning environment that celebrates the richness

of diverse cultures. The need to Indianise the curriculum and teaching methods stems from the existing gap in two different spaces - 'learning' and 'research.' The curriculum content demands a significant shift. As we shall argue, by attempting to revise the curriculum and teaching models, the existing complications can be reduced to align with the expected research outcomes.

Furthermore, decolonising education begins with recognising the critical role of language in knowledge transmission. We cannot deny that there has been a growing impetus for incorporating native languages into academic discourse and learning. However, this inclination is not equally propagated at the research level or within research institutions. Instead, adherence to Western language usage and writing standards is commonly expected, limiting the scope for integrating indigenous languages in scholarly endeavours or giving it its due at the international forums.

## **2. Challenging Dominant Narratives through Critical Evaluation of Curriculum Materials**

Kelly Morton defines dominant narratives as "the lens in which history is told by the perspective of the dominant culture. This term has been described as an "invisible hand" that guides reality and perceived reality" (Morton, 2019). In Indian education, discussing such narratives' role in shaping the curriculum and perpetuating a preferred understanding of history and cultures is imperative. India has a tremendously rich heritage in arts, philosophy, and languages that span thousands of years. This heritage has left an indelible mark on India's cultural landscape and the entire world. Hence, since its inception, the Indian education system has transformed and is still subjected to modifications. The origins of these shifts can be traced to pre-independence and post-independence eras, which 'shaped' how Indian academia has been operating. However, the models of education that have been a part of Indian academia both during and after colonial rule direct the inclusion and exclusion of certain narratives in the curriculum of schools and universities.

The teaching models have been highly influenced by the colonial practises that the Britishers had implemented in the country to 'educate' the 'uncivilised' crowd. Therefore, only a handful of people received education under them, experiencing a privileged status

during the pre- and post-independence era compared to the rest of the masses. Nevertheless, the application of colonial models to education continued after Independence. This has problematised the education system in India and the approaches that have been taken hitherto to rectify the same. India, a country that celebrates diversity, doesn't naturally fit into the hegemonic education system. A colonial education model is quite Eurocentric in its ways and seems highly inappropriate in the Indian context. Applying such a model contradicts the fundamental trait of Indianness: celebrating diversity and subjectivity.

In her work, Jessica Enoch discusses how Zitkala Sa, an educator, "challenged and countered educational norms that silenced Indian voices and erased Indian culture" (Enoch, 2002, p.118). Through her work, she emphasises how the need to "westernise" education in India was closely associated with higher intellectual ability and 'civilised' behaviour. A constant comparison is drawn between preserving subjectivities, eradicating tribal languages, and teaching students English (p.130). This approach, Zitkala argues, has resulted in the "loss of Indian spirit" (p.127). It is further emphasised by the descriptions of Carlisle school and the teaching models they followed, which were highly Eurocentric. Any form of 'Indianness' to it was considered "barbaric," and the need to "civilise" was stressed. Hence, it led to the erasure of Indian culture and sensibility from Indian education.

Another study by Mousami Mukherjee underscores the importance of 'decolonising' education in the Indian context. Mukherjee discusses how "constitutional promise," which is rooted in democracy, seems to be a far cry as long as our education system "serves the interest of specific elite groups" (Mukherjee, 2022, p. 216). She further raises other pertinent education concerns prevalent in the Indian context, such as the accessibility of education only to a limited number of people. This includes issues like the caste system and its exclusion criteria—also the preferred omission of female gender from the educational spaces. Mukherjee further states that a colonial model was implemented to solve these issues, complicating the matter even more. The association of modernity is often linked to colonial ways, says Mukherjee. This attitude promoted the

English language and adopted Western ways to seem more 'civilised.' She also emphasises the inclusion of culture in education.

The decolonisation model primarily focuses on preferring and including diversity in Indian academia, where the voices from the margins should receive equal recognition. This decolonisation model should be built on inclusive admissions and scholarships, research funding for marginalised topics, cultural competency training, measuring and reporting diversity metrics, etc. Also, the teaching practices and models must be more Indianised by considering the cultural factors influencing learning. The importance of community and collaboration should be taken into account. In many Indian cultures, learning is seen as a collaborative process within a community. For instance, The Gurukul system, as a historical model, highlights the crucial role of community and collaboration in education, fostering shared wisdom, collective responsibility, interdisciplinary learning, and moral development, offering valuable lessons for the decolonisation of modern education. The students should be encouraged to work together and learn from each other rather than compete. The role of storytelling should be emphasised as it is a traditional way of transmitting knowledge and values in many Indian cultures. Moreover, it is engaging and meaningful. Experiential learning implies that students should be given opportunities to learn by doing rather than just listening to lectures or reading textbooks. Also, in many Indian cultures, indigenous languages are still spoken, the inclusion of which can help students learn in a language familiar to them.

Another significant facet of education is the existence of dominant narratives in Indian academia that problematises the notion of Indianness grounded in its democracy.

Mukherjee stresses the importance of the same and suggests establishing a "culturally democratic pedagogy." It is crucial as various subjective experiences are included, providing a platform for indigenous languages and cultures.

Indian humanities and social sciences education is still heavily influenced by British colonial history, resulting in a Eurocentric bias, which makes decolonisation a challenge. The primary issue is that teaching materials are sometimes highly antiquated. A blind eye has

been turned to changes that have occurred in India since they were written while it was still a British colony. A 2018 study by the National Council of Educational Research and Training (NCERT) found that only 20% of textbooks in India's schools mention the contributions of non-British scholars to the humanities and social sciences. For instance, even Philosophy (which as a subject is aimed at broadening one's mental horizons) generally takes into account philosophies and theories laid out by White men. The philosophical ideas of non-British philosophers, such as those from India, China, Africa, other regions, and even other genders, might receive limited attention in the curriculum. This could result in a skewed perspective on global philosophical discourse.

The dearth of skilled educators with decolonised pedagogy training is another grave issue. A 2020 study by the University of Delhi found that only 10% of teachers in Indian schools have received any training in decolonised pedagogy. It implies that even if new curricular materials are available, it is possible that instructors will not be able to use the said resources properly. Moreover, the British colonial authority had established an educational system that prioritised fact memorisation and repetition above critical thinking and analysis. This promotes the idea of passive learners who lack critical thinking abilities. However, the present education system has commenced critiquing such approaches, and effective models have been incorporated in a few institutions like Azim Premji University, Tata Institute of Social Sciences, Ashoka University, etc.

The British further sidelined and excluded students from marginalised groups from educational possibilities by making education unattainable. The divide continues to linger as a 2021 study by the Indian Institute of Education found that students from marginalised communities are more likely to be excluded from educational opportunities than students from non-marginalised communities. Thus, all these statistics prove that Indian education is profoundly Eurocentric in its disposition.

However, in an endeavour to decolonise the social sciences and humanities curricula, the NCERT has taken several steps. For instance, it has expanded the history and culture of India in its curricular materials along with some changes. However, adequate and effective measures need to be included. The government should

set up a special commission comprising academicians from different indigenous backgrounds to create effective strategies for the Indianisation of the education system by coordinating the efforts of various stakeholders such as the NCERT, universities, and colleges. While some academic institutions now offer courses on decolonised pedagogy, we still have a long way to go. The government must allocate funds to develop new curriculum materials and train more educators in decolonised pedagogy via workshops, online classes, etc.

In the words of Rehman and Ali (2018), "The British took away India's resources and introduced the English educational system to create an educated and elite buffer class for its own interests." (p.n.1). Therefore, the British colonial government in India implemented a system of education that was designed to serve the interests of the coloniser, not the colonised. The curriculum greatly emphasised British history, culture, and thinking. As a result, students began to have a Eurocentric perspective of the world, neglecting the diversified needs of the Indian education system.

### **3. Colonial Legacies in Education: Redefining Learning and Teaching Methods**

The colonial educational framework and teaching methodologies adopted during the British era substantially influenced the elevation of European cultures and the suppression of local traditions in colonial territories like India. Adopting a lecture-based approach and emphasising English as the medium of instruction served as conduits for disseminating European perspectives, often relegating indigenous knowledge to the periphery. This methodology, accompanied by the importation of European textbooks and the establishment of formal institutions mirroring British models, consolidated the authority of European culture as the educational norm. The ramifications included undermining critical thinking skills due to rote learning, perpetuating Eurocentric narratives through the examination system, and cultivating a mindset that denigrated local languages and customs. The impact endured beyond the colonial era, fostering a hierarchical divide between European and local cultures and necessitating post-independence endeavours to reclaim and safeguard indigenous traditions, redress



the legacy of cultural suppression, and restore a more inclusive and balanced educational paradigm.

The lecture-based approach, extensively employed in British education, became a pivotal mode of content delivery, subsequently replicated in colonial educational institutions. Concurrently, the British standardised curricula, emphasising subjects such as English literature, history, and philosophy, often disseminated through British-authored textbooks. These efforts were intertwined with establishing formal educational institutions akin to British universities and colleges, fostering the transmission of knowledge via lectures and examinations.

However, there has been a conscious effort to shift the focus from European texts to non-European, thereby offering limitless possibilities of study due to their diverse nature.

Sharma and others write,

For postcolonial writers, who use English language to suit their creative purpose, English is no longer a coloniser's language for it has become a tool of Decolonisation (Sharma et al., 2015, 11).

They also write - "irony is that, politically, we are decolonised but are still using the language of the coloniser" (Sharma et al., 2015, 12).

The same argument is applicable in the current paper as well. The English language is used to highlight the need for Decolonisation in Indian academia as it is the only accepted mode of language in research spaces.

There has been an attempt to highlight the problem with such an approach and address the same where the inclusion of more non-European content and language is emphasised, and the options should be left for the learners to decide. It critiques the prioritisation of European texts, English language and teaching methods over others in Indian academia.

British introduced the examination system to evaluate students' grasp of the curriculum, a practice that remains a significant facet of education in postcolonial nations. The importation of British-

authored textbooks and materials shaped the content and methodologies of teaching, reflecting the British perspectives and historical narratives. The British education system also structured schooling hierarchically, spanning primary to secondary and higher education levels, a framework that endured post-independence. Additionally, incorporating sports and extracurricular activities was infused into the educational ethos, emphasising character development and physical fitness. Collectively, these British teaching methodologies moulded the educational systems of colonised regions, leaving an enduring imprint on their pedagogical frameworks and educational values.

These Eurocentric teaching methodologies have led to cultural disconnection and language divide. The emphasis on English as the medium of instruction has resulted in a language barrier that limits access to quality education for those without English proficiency. This has furthered social inequalities and contributed to a class divide as English-speaking individuals continue to get more opportunities. According to the 2023 data provided by Mamta Sharma, "85% of Indian employees believe learning English critical for career advancement." Also, as per the data collected from 85% of Indians, a better command of English provides people with more opportunities than those not so well-versed in the language. Another data provided by Rahil Rangwala states that at least 70% of Indians need a good grasp of English for better job opportunities, especially in the country's economic and corporate sectors. These statistics highlight the urgent need for a decolonised pedagogy, which seeks not only to rectify historical imbalances but also to provide a level playing field for native and English speakers. A decolonised pedagogy would result in better job prospects for potential employees with the necessary skill set and genuine talent. Thus, the provided data provokes us to reflect on the many negative implications of colonised pedagogy and its impact on socio-economic inclusivity.

Not only is there a lack of a more profound understanding of the subject matter, but this has also prevented students from engaging with complex issues, questioning established norms, and contributing to innovative solutions. The Eurocentric view of the world is so deeply ingrained in them that to look beyond it seems

like a Herculean task. As a result, the willingness to learn about Indigenous cultures is also going downhill. Moreover, relying heavily on British textbooks has limited the development of original educational content relevant to Indian contexts. The hierarchical school structure introduced by the British perpetuates social inequalities. Quality education was mainly accessible to those in urban centres and from privileged backgrounds, leaving marginalised communities disadvantaged. The focus on theoretical knowledge and lack of practical skills development has left many graduates ill-equipped for the job market in the present day and age, contributing to high levels of underemployment and unemployment.

The above-stated concerns reflect the unidimensional approaches to learning and teaching, which this paper primarily attempts to highlight. In India, various factors like cultures and traditions affect this issue. Even though the curriculum content is Indian, the way of teaching is more European. To fix this, we can introduce new teaching methods that align with Indian values while considering the country's diverse nature. This may not necessarily result in large-scale change but will serve as an attempt to decolonise the existing colonial approaches in teaching and learning spaces.

#### **4. Preserving Indianness: A Framework for Indigenous Language Revitalization**

India is a linguistic mosaic and home to a wide variety of languages. Thousands of languages from different linguistic families are spoken and written nationwide. Most of India's intellectual and literary underpinning is Sanskrit, an ancient Indo-Aryan language. It is the language used in the Vedas, Upanishads, and many other ancient works, communicating critical philosophical concepts. Kannada, Malayalam, Tamil, and Telugu are all classical languages with extensive literary histories. These dialects have given rise to classic pieces of poetry, fiction, and philosophy that provide insights into their particular areas' social, intellectual, and cultural fabric. Integrating these languages' lexicons, words, and phrases into the educational sphere can yield multifaceted benefits. For instance, incorporating Sanskrit terms such as "Dharma" (ethical duty), "Atman" (individual soul), and "Yoga" (mind-body discipline) into

the curriculum can enhance students' understanding of Indian philosophy and spirituality.

Similarly, drawing from Kannada, Malayalam, Tamil, and Telugu vocabularies, words like "Sahithyam" (Literature), "Manushyan" (human being), "Arivu" (knowledge), and "Prakriti" (nature) can facilitate a deeper connection between students and the cultural, intellectual, and environmental contexts of different regions. The "lingua franca" of India, Hindi, links the various states. Urdu, Bengali, Marathi, Punjabi, Gujarati, and other essential languages have distinctive literary and cultural contributions. India has a staggering variety of languages. There are other indigenous languages, dialects, and tribal languages spoken throughout the nation in addition to the main ones. These languages all have their histories, cultural quirks, and creative manifestations. However, despite enjoying such a rich heritage of languages, our learning spaces have been quite Eurocentric. Therefore, an Indianised approach that reflects Indianness is needed.

Verna J and Arthur J define Indianness as "a realistic reflection of the way of life, the values, and the goals of contemporary Indian people" (Kirkness & More ,1981, p. 9). Given the present education system of India, it can be observed that such a perspective is missing, which endorses a colonial attitude towards knowledge creation and recognition in research spaces.

Although scholars and academicians write about the cultures or the importance of preserving them, the retaliation mode is still colonial. Most of the journals, even the ones that are Indian in theme, accept articles only in English and in the most sophisticated manner. The irony lies in that such rigorous training in using language and intricately presenting ideas isn't provided to learners at their undergraduate and postgraduate levels. In courses such as BA English or MA English, the language aspect is seldom focused on, and more attention is given to the Literature part. Hence, the expected outcome does not necessarily fit the research requirements later concerning publication.

Daniel Oppenheimer, a professor of psychology at Carnegie Mellon University, addresses this problem. According to him, the simpler an individual writes, the more intellectual his content is. Using

complicated language unnecessarily only makes it difficult for the masses to read the content and reflects the writer's unclarity of thoughts. He stresses using simple language and plain sentences, which will ignite the readers' interest and reflect the author's clarity about the content. On the contrary, complex sentences interfere with the readers' evaluation process.

Bell Hooks' criticism too is quite relevant here, where she critiques the "elitist" culture in academia in her essay "Theory as Liberatory Practice." She states that

It is evident that one of the many uses of theory in academic locations is in the production of an intellectual class hierarchy where the only work deemed truly theoretical is work that is highly abstract, jargonistic, difficult to read, and containing obscure references that may not be at all clear or explained (Bell Hooks, 1991, 4).

She further highlights the problem with its usage. According to her, the problem of such an approach lies in the irony of it where such kind of complexity and sophistication "has come to be seen as representative of any production of critical thought that will be given recognition within many academic circles as "theory " (Ibid).

Concerning what has been emphasised by Oppenheimer and Hooks, it can be observed that such an attitude is still encouraged in students at the undergraduate and postgraduate levels. They are provided with a platform of expression which gives them the liberty to critique the dominant culture that celebrates the English language, primarily via a few critical lenses in domains like Literature. At the UG and PG levels, students are still somewhat nurtured to cultivate independent thinking and are empowered to articulate their responses within the confines of academic pursuits and through diverse avenues like clothing, art, and more. However, this does not manifest in research spaces where specific norms subsequently bind researchers to garner acknowledgement and validation. The problem is not the lack of English-speaking professionals but the 'attitude' instilled and what is expected in the actual setting. Literature as a field of study offers a platform for retaliation against the Eurocentric view and perspectives on learning. As a result, many

Indian students develop an attitude that is more Indian and less Western.

Preserving Indianness is crucial to maintaining the nation's existing culture and spirit. Decolonising the existing teaching and learning practices is a way of reclaiming the Indian spirit in the academic spaces, especially research rooted in the practices of the West. This retaliation is necessary to widen the scope of Indian academia, which offers platforms to people from diverse backgrounds and makes the research space more inclusive. As iterated earlier, language plays a vital role in this. The spirit of India's diversity is missing in the research spaces where English has become a common language of communication. Although it has advantages, as people from different spaces can understand the content, a few spaces need to be provided to those who prefer to use a different language apart from English.

Even UNESCO's report on 'India's Tribal and Indigenous Languages' was an "effort towards the identification and documentation of India's tribal and lesser-known languages."

The report highlights the scale of linguistic diversity in the country and its role in empowering communities, including women, the youth, persons with disabilities, displaced and elderly persons (2022).

The same report quotes Eric Falt, Director of UNESCO New Delhi, who writes,

When we lose a language, a community loses its unique vision- its history and culture, we lose the local perspectives and stories. It is tragic that, with loss of their mother tongue, people find themselves unable to speak their first language. It is an irreplaceable loss. In this regard, this report presents a significant contribution and an important step in the preservation of Indian languages.

This underscores the imperative of safeguarding indigenous languages within the nation. It can be achieved by incorporating them into the curriculum and establishing platforms for researchers to employ their native languages. As mentioned, this approach presents advantages and challenges regarding comprehensibility

among a broader audience. Nevertheless, creating a sphere for individuals who opt for indigenous languages is essential, facilitating language preservation and fostering linguistic exploration. Furthermore, by permitting the usage of indigenous languages, an avenue is opened to cultivate familiarity with diverse linguistic landscapes, enriching the range of readership. Additionally, when addressing indigenous matters through foreign languages, there's a risk of diluting the essence and authenticity of the content.

The irony lies in the fact that there have been various attempts to preserve Indianness in foreign universities. However, such attempts are yet to be made in India. Verna J. and Arthur J, in their work "The Structure of the Native Indian Teacher Education Programme and Indianness," Verna J. and Arthur J discusses how foreign universities have tried to preserve Indianness. They discuss the Native Indian Programme "with an emphasis upon how it attempts to reflect the goals and the cultural milieu of native Indian people in British Columbia" (Kirkness & More, 1981, p.2). There is an attempt to revise the syllabus for Indians. NITEP aims to increase the number of faculty members they think would be more befitting for the role of "Indians' cultural heritage and educational background" (1). This reflects the initiatives that have been taken in a few foreign universities where the Indian culture and background are considered for shaping the curriculum and choosing the suitable faculty for the same.

Another point that highlights the contradiction in the claim of "unity in diversity" is the lack of diversity and the secular nature of Indianness in the research spaces. Although it isn't a day's task to include such a system in the country, various attempts can be made to at least initiate the process. In this regard, humanities and social sciences do have the potential to serve as tools for decolonisation. It stems from the nature of these domains, where diversity is celebrated, and each voice is given a platform for expression. Open conversation and courteous debates are encouraged in the humanities and social sciences. These academic fields promote more inclusive learning environments by motivating students to have meaningful discussions about identity, power, and representation. They encourage students to challenge the existing norms and social

structures. Students can learn about individuals and communities that have fought against colonisation and oppression by studying social movements, activism, and resistance. This knowledge empowers students to recognise their agency and take action against injustice. Thus, aiding the dismantling of Eurocentric structures. They also provide a global viewpoint recognising the connections between civilisations and historical periods. Students are inspired to view the world as a complex web of interconnected cultures and experiences since this global viewpoint opposes ethnocentrism. It necessitates the broader vision of the world and its cultures in young minds, where the significance of communicating via indigenous languages is necessary for recognising it and imbibing the spirit of diversity. The importance of diversity in a global setting needs to be highlighted where people from different spaces contribute to making it a more inclusive space.

Hence, these disciplines provide a platform for reclaiming and preserving indigenous knowledge systems, languages, and cultural practices. By valuing and integrating this knowledge, decolonisation efforts gain momentum.

## **5. Conclusion**

This paper aims to highlight the prevalent colonial trends in the education system of India by reviewing the existing practices and approaches to teaching, learning, and research. An emphasis has been laid on the urgency to recalibrate academia, moving beyond colonial remnants to embrace an Indigenous perspective.

An attempt has been made to delve into the intricate process of removing the colonial approaches advocating for dismantling Eurocentric pedagogical paradigms. The pivotal role of language in shaping learners' linguistic competence has been acknowledged; however, the disparities in teaching approaches between pedagogy and research contexts have been highlighted and offered possible solutions.

The latter segment of the paper highlights the potential of humanities and social sciences as viable tools for decolonisation. The importance of diversity, Indigenous viewpoints, and varied knowledge is stressed. By integrating education, language, academia, research, and pedagogy in the Indian context, a path



towards inclusive, fair, and comprehensive education is paved, breaking free from colonial legacies and nurturing these disciplines' capability for societal change. The Eurocentricity in our learning, teaching, and research spaces makes us overlook the other methods in which meaningful interactions can occur in the classroom. The readership is limited to people in academia who are well-versed in English, forging an elitist culture in academic spaces, further narrowing the scope of inclusivity.

It leads to the diversification of the space that welcomes different points of view concerning training the students in new ways, which may result in better performance. The other benefits of having such an inclusive system include a wider readership and contribution from research spaces.

Thus, by embracing these shifts, Indian academia can transcend colonial legacies, creating a more inclusive and impactful learning environment.

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