COHERENCE – The Multidisciplinary Research Journal
Volume No: 17, Issue No: 2, Year: 2026 (November)
PP: 218-225
ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
Journal Website www.coherencejournal.in

DECOLONISING THE INDIAN EDUCATION SYSTEM: A POSTCOLONIAL PERSPECTIVE ON CULTURAL IDENTITY AND THE VISION OF VIKSIT BHARAT 2047

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ABSTRACT

The Indian education system has undergone substantial change since independence, yet debates about language, curriculum, cultural representation and the authority to define legitimate knowledge remain significant. These debates are connected to the colonial history of modern education in India, but they cannot be understood through a simple opposition between Indian and Western knowledge. This paper examines educational decolonisation as a critical process of reviewing inherited hierarchies, widening the range of recognised knowledge traditions and enabling learners to participate in knowledge production with intellectual confidence. It draws principally on Homi K. Bhabha's account of cultural hybridity and the Third Space, with supporting perspectives from Edward Said's critique of Orientalism and Ngũgĩ wa Thiong'o's analysis of language and colonial power. The paper considers the historical influence of colonial educational policy, the place of Indian Knowledge Systems, the politics of English and multilingualism, and the contribution of literature to cultural memory and critical consciousness. It also discusses the possibilities and implementation challenges associated with the National Education Policy 2020. The argument is that decolonisation should neither mean rejecting useful knowledge because of its geographical origin nor romanticising the past as a unified and flawless tradition. Instead, it should involve evidence-based, inclusive and dialogic engagement with knowledge produced in India and elsewhere. In this understanding, Bhabha's Third Space offers a productive framework: educational institutions can create conditions in which local, national and global perspectives meet, are critically examined and generate new insights. The paper concludes that such an approach can contribute to the educational and cultural dimensions of Viksit Bharat 2047 by supporting intellectual independence, linguistic inclusion, research, innovation and responsible global engagement.

Keywords: Decolonisation, Indian Education System, Postcolonial Theory, Homi K. Bhabha, Cultural Identity, Indian Knowledge Systems, NEP 2020, Viksit Bharat 2047.

1.INTRODUCTION

Education is never only a technical process through which information is transferred from teachers to learners. Decisions about curriculum, language, assessment and institutional priorities also communicate ideas about society: what counts as knowledge, whose experiences deserve attention, which languages are suitable for scholarship and what kinds of citizens education should cultivate. For this reason, educational debates are also debates about power, identity and cultural representation. In a postcolonial society such as India, these questions are inseparable from the history of colonial rule and from the continuing task of building institutions that respond to the country's social and intellectual diversity.

The end of British rule in 1947 brought political independence, but institutional habits and hierarchies do not disappear automatically when political authority changes. The organisation of schooling, the prestige attached to particular languages, the division between academic and practical knowledge, and the selection of texts for study can all carry historical legacies. At the same time, it would be inaccurate to describe contemporary Indian education as merely a colonial structure unchanged since the nineteenth century. Indian educators, reformers, governments and communities have reshaped education in many ways. The more useful question is how inherited arrangements continue to operate, how they have been transformed, and where further critical change is needed.

The vision of Viksit Bharat 2047, understood as an aspiration for India at the centenary of independence, provides a timely context for this discussion. Development is often measured through economic growth, infrastructure, scientific capability and technological innovation. These are important, but a developed society also needs accessible education, cultural confidence, critical inquiry, linguistic inclusion and the ability to generate knowledge rather than only consume it. An educational system that recognises India's diverse intellectual resources while enabling meaningful participation in global scholarship can contribute to these aims.

This paper argues that decolonising Indian education should be understood as a continuing process of critical

ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
Journal Website www.coherencejournal.in

reconstruction. It involves identifying inherited hierarchies, widening the curriculum, taking multilingual knowledge seriously and creating equitable conditions for research and learning. It does not require the rejection of English, modern science or international scholarship. Nor does it require the uncritical celebration of everything described as ancient or indigenous. Instead, it calls for open, evidence-based engagement with multiple traditions. Homi K. Bhabha's concept of the Third Space provides the principal theoretical lens for understanding this interaction, while Edward Said and Ngũgĩ wa Thiong'o help illuminate the relationships among representation, language and power.

2. HISTORICAL CONTEXT: COLONIAL EDUCATION AND ITS AFTERLIVES

The history of modern education in colonial India is complex. Missionary activity, indigenous schools, Orientalist scholarship, administrative needs, debates among colonial officials and the work of Indian reformers all shaped educational change. It is therefore important not to reduce the history to a single policy or individual. Nevertheless, the educational debates of the nineteenth century reveal how schooling became connected to the cultural and administrative priorities of colonial governance.

Thomas Babington Macaulay's Minute on Indian Education (1835) is frequently discussed because it advocated the promotion of European literature and science through English. Macaulay's language expressed a pronounced hierarchy between European and Indian learning. His proposal was not the sole cause of English-language education, and it should be read in the wider context of colonial policy. Yet the Minute remains a revealing document because it shows how decisions about language and curriculum could be framed through assumptions about the relative worth of different intellectual traditions (Macaulay, 1835/1920).

English education had contradictory consequences. It provided access to new forms of scientific, literary and political thought and helped create spaces in which Indian intellectuals could critique colonial rule. English also became a means through which reformers, writers and political leaders communicated across regions and engaged with international debates. At the same time, the association of English with administration, employment and social prestige contributed to linguistic and educational inequalities. The problem, therefore, is not that English entered Indian intellectual life; the problem arises when access to English becomes a gatekeeping mechanism or when other languages are treated as inherently less capable of expressing complex ideas.

Colonial institutions also influenced the organisation of knowledge. The emphasis on examinations, standardised curricula and credential-based advancement could narrow the purposes of learning when reproduced without reflection. The distinction between supposedly theoretical knowledge and supposedly inferior practical or local knowledge could also marginalise forms of expertise sustained by communities. These patterns did not remain untouched after independence, but they provide a historical background against which present arrangements can be examined.

A careful account must also recognise Indian agency. Indian scholars and educators adapted, contested and transformed the institutions they inherited. Universities, schools, literary associations and public movements became sites of debate about social reform, national identity and modernity. The postcolonial task is consequently not to imagine a pure precolonial educational system waiting to be restored. It is to investigate the historical layers of contemporary education and decide, through democratic and scholarly processes, which practices should be retained, revised or replaced.

3. POSTCOLONIAL THEORY AS A FRAMEWORK FOR EDUCATIONAL ANALYSIS

Postcolonial theory offers concepts for analysing how colonial power shaped representations of cultures and the production of knowledge. It does not provide one uniform position; its thinkers differ in emphasis and method. For this paper, Said, Bhabha and Ngũgĩ are useful because they illuminate three related dimensions: representation, cultural negotiation and language.

In Orientalism, Edward Said (1978) examines how Western scholarship and cultural representation constructed an image of the East as an object to be described, classified and governed. His argument is not that every piece of Western scholarship is false or that all cross-cultural study is illegitimate. Rather, he shows that knowledge can be shaped by institutional power and by assumptions that appear neutral. Applied to education, Said's work encourages questions about whose descriptions of India become authoritative, how textbooks represent communities and histories, and whether students are invited to examine the conditions under which knowledge is produced.

Homi K. Bhabha's The Location of Culture (1994) complicates fixed ideas of cultural identity. His discussions of hybridity, ambivalence and the Third Space emphasise that cultural meaning is produced through encounters and negotiation. The Third Space is not simply a physical location or a compromise between two already

ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
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complete cultures. It describes a process through which meanings are translated, contested and remade. This is valuable for Indian education because it avoids presenting indigenous and global knowledge as sealed, mutually exclusive categories.

Ngũgĩ wa Thiong'o (1986) focuses on the relationship between language, culture and colonial domination. Language carries more than vocabulary: it transmits memory, values, stories and ways of interpreting the world. When one language is elevated at the expense of others, the consequences can extend beyond classroom communication to questions of status, belonging and access to intellectual life. Ngũgĩ's work therefore helps frame multilingualism as an educational and cultural issue rather than merely a technical choice about the medium of instruction.

Together, these perspectives suggest that decolonisation requires more than adding a few historical topics to a syllabus. It involves examining the processes through which knowledge is selected, authorised, translated and assessed. It also requires attention to unequal access: a curriculum may celebrate linguistic diversity in principle while students still lack textbooks, trained teachers or assessment options in the languages they know best. Postcolonial analysis becomes most useful when it connects conceptual critique to institutional practice.

4. BHABHA'S THIRD SPACE AND THE POSSIBILITY OF A DIALOGIC CURRICULUM

Bhabha's concept of the Third Space is the central theoretical framework of this paper because it offers a way to move beyond the binary opposition between tradition and modernity. In public discussions, educational reform is sometimes presented as a choice between preserving indigenous knowledge and adopting global or Western knowledge. Such a binary is limiting. Indian intellectual history has always been shaped by internal debate, travel, translation, exchange and adaptation. Likewise, scientific and literary traditions elsewhere have developed through contact with many cultures. Knowledge is not made less valuable simply because it travels across linguistic or geographical boundaries.

A curriculum informed by the Third Space would create structured opportunities for comparison and critical dialogue. Students might study classical Indian theories of language alongside contemporary linguistics, compare historical systems of mathematics with modern mathematical methods, or examine local ecological practices in conversation with environmental science. The purpose would not be to claim that the traditions are identical. Rather, students would learn to ask what questions each approach addresses, what evidence it uses, where its limits lie and how different methods might illuminate a shared problem.

This approach also changes the meaning of cultural preservation. Preservation need not mean freezing a tradition in an idealised past. Languages, stories, practices and intellectual systems remain alive when people interpret and use them in changing circumstances. A literature classroom, for example, can place regional writing, Indian writing in English, translated texts and international works in conversation. Students can examine both shared concerns and differences in historical context. Such teaching avoids treating English-language literature as the universal norm while also avoiding the exclusion of English-language writing from Indian literary history.

The Third Space should not be misunderstood as a claim that all knowledge traditions are equally valid in every context. Claims still require evidence, ethical scrutiny and appropriate methods. A traditional medical practice, for example, should not be accepted as clinically effective merely because it is old or culturally significant; it should be evaluated through relevant evidence and safety standards. Conversely, a practice should not be dismissed merely because it developed outside a dominant modern institution. The educational task is to establish fair and rigorous procedures for inquiry.

Bhabha's framework thus supports a curriculum that is culturally situated but not culturally closed. It can help learners develop the ability to move between contexts, translate ideas, recognise unequal power and produce new interpretations. For Viksit Bharat 2047, this is significant because innovation depends not only on access to information but also on the capacity to connect ideas across disciplines and traditions.

5. INDIAN KNOWLEDGE SYSTEMS: RECOGNITION, RESEARCH AND CRITICAL EVALUATION

The phrase Indian Knowledge Systems refers to a wide and internally diverse range of intellectual traditions, practices and bodies of knowledge that developed across the subcontinent. These include philosophical schools, mathematics, astronomy, medicine, linguistics, literary theory, architecture, agriculture, metallurgy, performing arts and ecological knowledge. They emerged in different periods, languages, regions and communities. It is therefore misleading to treat them as one unified system or to assume that every tradition has remained unchanged over time.

ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
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A meaningful educational engagement with these traditions requires more than celebratory references to famous historical figures. Students and researchers need access to reliable editions, translations, contextual scholarship and opportunities to examine original sources. They should be able to distinguish historical evidence from later legend, and documented achievements from claims that may be exaggerated or unsupported. Critical evaluation does not diminish cultural heritage; it makes the study of heritage academically credible.

The contributions of scholars such as Panini, Aryabhata, Charaka and Sushruta can provide entry points into the history of linguistics, mathematics, astronomy and medicine. Their work should be studied in historical context and in relation to the intellectual communities and debates in which it developed. Likewise, regional traditions and community-based knowledge deserve attention, including forms of agricultural, ecological, craft and artistic expertise that may not have been preserved in elite textual archives.

The question of inclusion is central. If Indian Knowledge Systems are represented only through Sanskrit texts or elite traditions, the curriculum may reproduce exclusions within India itself. A plural account should consider the contributions of different languages, communities, regions, women and occupational groups. It should also examine how knowledge has moved between communities and how political, economic and social structures have influenced whose expertise receives recognition.

There are practical requirements for this work. Institutions need interdisciplinary research teams, carefully prepared teaching resources, translation projects, archives and transparent standards for evaluating evidence. Collaboration between humanities scholars, scientists, practitioners and local communities can help prevent both romanticisation and dismissal. The aim is not to insert an unexamined body of material into every subject, but to create academically sound opportunities to study relevant traditions and assess their contemporary significance.

In this way, the study of Indian Knowledge Systems can contribute to intellectual confidence without becoming an exercise in cultural exceptionalism. Students can learn that India has contributed to global knowledge while also recognising that knowledge develops through exchange and remains open to revision.

6. LANGUAGE, ENGLISH AND EDUCATIONAL EQUITY

Language is one of the most visible sites at which educational opportunity and cultural status intersect. India's linguistic diversity is a major intellectual resource, but it also creates practical challenges for schooling, higher education, teacher preparation, publishing and assessment. The prestige of English can open pathways to international scholarship and employment, yet unequal access to high-quality English education can reproduce social advantage. At the same time, students may find that the languages through which they first learn and express complex ideas receive limited institutional support.

A decolonising approach should resist two simplistic positions: that English is inherently oppressive and should be removed, or that English is the only adequate language for advanced knowledge. English is now used by Indian writers, researchers and students as a language of creativity and communication. It can be appropriated and transformed rather than treated only as a colonial inheritance. The issue is whether its value is allowed to create a hierarchy that devalues other languages and restricts participation.

Ngũgĩ's argument about language and cultural memory helps explain why mother tongues and regional languages matter. A language carries idioms, oral histories, literary forms and conceptual distinctions that may not transfer easily through translation. Education that supports learning in familiar languages can strengthen comprehension and participation, particularly in the early years. However, multilingual education requires careful planning: trained teachers, high-quality materials, terminology development, translation and pathways that allow learners to move between languages without penalty.

The National Education Policy 2020 recognises the importance of the home language, mother tongue, local language or regional language as the medium of instruction, wherever possible, at least until Grade 5 and preferably beyond (Ministry of Education, 2020). This is a policy direction, not proof that every institution has the resources or capacity to implement it. Its effects depend on teacher availability, family circumstances, regional conditions, the quality of materials and the provision of opportunities to learn additional languages.

For higher education, multilingualism should include the development of scholarly writing, translation and academic publishing in Indian languages. Students should be able to access important concepts and research across languages. At the same time, they should have opportunities to acquire English and other languages that support wider communication. The goal is additive multilingualism: expanding a learner's linguistic resources rather than forcing a choice between cultural belonging and global participation.

A fair language policy therefore treats language proficiency as a skill to be supported, not as a proxy for

ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
Journal Website www.coherencejournal.in

intelligence. It recognises that students can be intellectually capable while still developing confidence in the language of instruction. Such a perspective can help make educational institutions more inclusive and strengthen India's capacity to produce knowledge in multiple languages.

7. LITERATURE, CULTURAL MEMORY AND CRITICAL CONSCIOUSNESS

Literature is particularly relevant to a conference paper written from the perspective of English studies because literary texts make questions of identity, history and power available for close analysis. Stories, novels, poems and drama preserve experiences that may be absent from official accounts. They also expose how language shapes memory and how individuals negotiate the categories imposed upon them. A decolonised literary curriculum should therefore ask not only which authors are included but also how texts are contextualised, translated and taught.

Postcolonial writing often examines the effects of empire through themes such as displacement, mimicry, cultural conflict, racialisation, language and the recovery of historical agency. Chinua Achebe's writing, for example, provides a major African perspective on the encounter between colonial representation and local social worlds. Indian writers such as Raja Rao and Amitav Ghosh offer different ways of examining language, history and cultural exchange. These writers should not be collapsed into one common experience; their distinct contexts are precisely what make comparative reading valuable.

Toni Morrison offers a further comparative perspective through her sustained attention to memory, historical violence and the lives of people excluded from dominant narratives. In Beloved (1987), the past is not presented as safely concluded; it remains active in personal and communal life. Morrison's work is rooted in African-American history and should not be labelled simply as Indian or postcolonial literature. Nevertheless, it can help students consider how literary form gives expression to histories that have been silenced, distorted or inadequately acknowledged.

The inclusion of Morrison in this paper is therefore comparative rather than an attempt to equate different histories. Her work can be placed alongside Indian texts to explore questions such as: How do communities remember historical injustice? Who has the authority to narrate the past? How do literary forms challenge official accounts? What responsibilities do educational institutions have when teaching difficult histories? Such questions encourage careful comparison while preserving historical specificity.

Literary education also supports the development of empathy and interpretive judgement. Close reading asks students to attend to voice, structure, metaphor, point of view and ambiguity. These skills help learners recognise that representation is constructed rather than neutral. They can then apply similar critical habits to media, historical narratives and public discourse. In this sense, literature contributes to decolonisation not by offering a single political conclusion but by expanding the range of experiences and perspectives that students can interpret.

A balanced curriculum should include Indian writing in English, regional literatures in translation, oral traditions, Dalit and Adivasi writing, women's writing and relevant international texts. Inclusion should not be tokenistic. Texts need to be taught with attention to their language, historical setting, aesthetic choices and social context. Such a curriculum can help students understand India as a multilingual and internally diverse society, while also placing Indian literary production in global conversation.

8. NEP 2020: POSSIBILITIES AND QUESTIONS OF IMPLEMENTATION

The National Education Policy 2020 provides an important policy context for discussing educational reconstruction. It emphasises multidisciplinary learning, flexibility, foundational literacy and numeracy, multilingualism, critical thinking, vocational exposure and engagement with Indian Knowledge Systems. These priorities overlap with several concerns raised by postcolonial approaches, particularly the need to broaden the curriculum and recognise the relationship between education and cultural context.

The policy's emphasis on multidisciplinary education may help challenge rigid divisions between the humanities, sciences and vocational fields. Complex issues such as climate change, public health, artificial intelligence and sustainable development require different forms of knowledge. A student who can connect literary, historical, scientific and ethical perspectives may be better prepared to understand the social consequences of technical decisions. This does not mean that disciplinary expertise is unnecessary; rather, it means that expertise can be strengthened through informed dialogue across fields.

The policy's support for Indian languages and knowledge traditions also creates opportunities for curriculum development, translation and research. Yet policy statements do not implement themselves. Institutions require budgets, trained educators, suitable teaching materials, libraries, laboratories, digital resources and mechanisms

ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
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for quality assurance. The availability of resources differs across regions and institutions. Consequently, any evaluation of NEP 2020 should distinguish its stated aims from the varied conditions under which those aims are being pursued.

A further question concerns academic standards. The inclusion of indigenous knowledge should be accompanied by transparent methods of verification and peer review. Claims about historical science, medicine or technology should be assessed using appropriate evidence. Likewise, global theories and imported textbooks should be open to contextual criticism. A genuinely critical education does not grant automatic authority to a source because it is indigenous, Western, ancient or contemporary.

The humanities have a particular role in this process. Historians can examine the development and transmission of knowledge; linguists can support translation and terminology; literary scholars can analyse representation and cultural memory; philosophers can investigate assumptions and ethical questions. Collaboration across these fields can help ensure that curricular reconstruction is rigorous rather than symbolic.

NEP 2020 can therefore be read as an opportunity rather than a completed solution. Its potential contribution to decolonisation depends on how institutions translate broad principles into inclusive teaching, research and assessment. Regular review, consultation with educators and communities, and attention to unequal access are essential if reform is to produce meaningful educational change.

9. DECOLONISATION, INNOVATION AND VIKSIT BHARAT 2047

The aspiration of Viksit Bharat 2047 invites discussion of the kind of educational system that can support India's development over the coming decades. A country seeking to strengthen its scientific, technological, cultural and economic capabilities needs citizens who can think critically, work collaboratively and create knowledge. It also needs institutions that can recognise local problems and connect them to global research. Educational decolonisation can contribute to these aims when it is understood as an expansion of intellectual agency rather than a retreat from international exchange.

The first dimension is intellectual independence. This means the ability to formulate research questions, evaluate evidence and contribute original work. Intellectual independence does not mean refusing to learn from other countries. It means engaging with global scholarship as an active participant rather than assuming that innovation must always originate elsewhere. Students should be encouraged to question established explanations, identify gaps in research and develop methods suited to the problems they investigate.

The second dimension is cultural and linguistic inclusion. A developed educational system should enable learners from different regions and language communities to participate meaningfully. When students can draw on local knowledge and communicate complex ideas in more than one language, the potential base of research and innovation becomes broader. This requires investment in translation, publishing, teacher education and accessible digital resources. It also requires curricula that represent India's social diversity rather than presenting a narrow account of national culture.

The third dimension is ethical and ecological responsibility. Technological innovation has consequences for labour, privacy, the environment and social relationships. Indigenous and community-based knowledge may offer valuable insights into local ecosystems and sustainable practices, while contemporary science provides methods for testing and refining claims. A dialogic educational model can bring these perspectives into conversation without treating either as beyond criticism. Such work is particularly relevant to sustainability, agriculture, water management and community development.

The fourth dimension is global engagement. Indian students and researchers need opportunities to collaborate internationally, publish across languages and disciplines, and participate in global debates. Cultural confidence and international openness are not opposites. A strong educational system can preserve linguistic and intellectual diversity while preparing learners to communicate beyond national boundaries.

In this sense, decolonisation can be linked to Viksit Bharat 2047 through a model of development that values knowledge creation, inclusion and responsible innovation. It cannot by itself resolve structural inequalities or guarantee economic progress. Its contribution is more specific: it can help create educational conditions in which more people are recognised as knowledge producers and in which India's intellectual resources can be examined, developed and shared.

10. CHALLENGES AND A PRACTICAL WAY FORWARD

Several challenges must be addressed if decolonising education is to become more than a rhetorical objective. The first is the risk of replacing one hierarchy with another. If Western knowledge is dismissed categorically

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Peer Reviewed & Refereed Journal (IF: 7.85)
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and indigenous knowledge is accepted without scrutiny, the result is not intellectual freedom but a new form of dogmatism. Academic standards require that claims from every tradition remain open to evidence, debate and revision.

The second challenge is the romanticisation of the past. Historical traditions are diverse and often internally contested. Some practices may have continuing value; others may be limited by the conditions in which they developed. A serious curriculum should neither erase historical achievements nor conceal historical inequalities. It should teach students to investigate context, sources and evidence.

The third challenge is unequal institutional capacity. Multilingual education requires teachers who can teach effectively in relevant languages, as well as textbooks, reference materials and assessment systems. Research into Indian Knowledge Systems requires access to manuscripts, archives, laboratories, field sites and trained scholars. Without sustained funding and institutional support, policy aspirations may remain unevenly implemented.

The fourth challenge concerns representation. A curriculum that speaks of Indian heritage but excludes marginalised communities, regional histories, women's intellectual contributions or oral knowledge may reproduce internal inequalities. Decolonisation should therefore be connected to social inclusion and democratic participation. Community consultation can help identify knowledge traditions that have been overlooked, while scholarly methods can support their careful documentation and evaluation.

A practical way forward would include periodic curriculum audits to examine language hierarchies and the range of authors, histories and knowledge systems represented. Institutions could support translation projects, open educational resources and research partnerships between universities and local knowledge holders. Teacher education should include critical approaches to multilingual pedagogy, comparative methods and the evaluation of sources. Assessment should reward analysis, interpretation and original inquiry rather than rote reproduction alone.

Finally, educational reform should be evaluated through evidence. Institutions can examine student participation, learning outcomes, access to resources, research quality and the representation of diverse perspectives. This would help distinguish meaningful change from symbolic inclusion. Decolonisation is best understood as a continuing process of reflection and institutional improvement, not as a label that an education system can simply claim.

CONCLUSION

Decolonising the Indian education system is a continuing intellectual, cultural and institutional task. The colonial history of modern education shaped language hierarchies, curricular priorities and ideas about legitimate knowledge, but contemporary education is also the product of decades of Indian debate, adaptation and reform. The challenge is therefore not to return to an imagined, unified past. It is to examine inherited structures critically and build institutions that recognise the country's plural intellectual resources.

Postcolonial theory offers useful tools for this work. Said draws attention to the relationship between representation and power; Ngũgĩ demonstrates the cultural significance of language; and Bhabha's Third Space helps conceptualise education as a site of negotiation in which traditions can meet and generate new meanings. Applied carefully, these perspectives support an educational model that is rooted in local contexts without being closed to global knowledge.

The inclusion of Indian Knowledge Systems, the strengthening of multilingual education, the critical study of literature and the thoughtful implementation of NEP 2020 can all contribute to this reconstruction. Such work must remain evidence-based and inclusive. It should neither romanticise indigenous traditions nor assume that knowledge produced elsewhere is automatically superior. Every claim should be open to inquiry, and every learner should have a fair opportunity to participate.

For the vision of Viksit Bharat 2047, the significance of educational decolonisation lies in its contribution to intellectual agency, cultural confidence and responsible innovation. A developed India needs citizens who can understand their histories, engage with diverse languages, evaluate evidence and contribute to global knowledge. The purpose is not to turn away from the world, but to engage with it from a position of informed confidence. Decolonising education, in this sense, means expanding who can produce knowledge, which experiences can inform it and how different intellectual traditions can work together in the pursuit of a more inclusive future.

ISSN: 0976-5301
Peer Reviewed & Refereed Journal (IF: 7.85)
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