

Decolonising the Mind: Rejection of Colonial Narrative in 21st Century Atmanirar Bharat

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Abstract: Colonialism is not a problem of the books but a situation of the mind. The two-and-a-half centuries-long shrouded impact of British rule is more cognitive than manifested. It is not about the acts, rules, and famines, but the narrative that changed with British rule. The researcher puts his focus on the narration of colonial rhetoric, the impact of shaping modern laws with the colonial lingo and assistance, and the "metaphor" of domination that got imbibed into the larger administrative circle in the country. The country bears the brunt of this legacy - be it the issue of English, or the issue of civil services - we could not clearly overcome colonialism in the larger cognitive space. The researcher also places a key focus on the curriculum of the bygone era - educational systems inculcating the narrative of a "non-Indian" spirit and defeating the purpose of geographical homogeneity that caused India. This paper further tries to relate how the machineries of public administration have moulded the thought processes of the public offices - and how their imprints never quite changed even though India emerged as the largest democracy. We would definitely thank British Rule -not for shaping us but for deforming us- in mind and body. The socio-moral complex of colonial minds has impacted institutions of society alike. From penal laws to education curricula, it is pervasive. Hence it is not easy to reject this cognitive impact, but at least efforts have begun. With an empirical strategy, this exploration will cover aspects of decolonising laws, systems of governance, and ideological schooling. As India takes its maiden steps towards a "new resilience" of "atmanirbharta" it is important to declutter and identify colonial roots. Successive amendments, heritage restoration, and cultural emphasis are the various ways in which this arduous exercise is being carried out.

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Introduction

The culmination of a developing cognition rest on the particular curriculum that is fed to the young minds. The importance of a curriculum and a legal system both can be connected with the socialisation and the moral structuring that is being fed to a particular generation.

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Colonising the curriculum was sort of one of the first objectives in order to colonize the mind and spirit. While the British raj has been a sovereign imposition on the free Territory of small concocted lands in India, the true development of a pan Indian characters came with the unification and uniformity imposed as a result of the British anarchy - be it transformative laws, or imposition of the Victorian morality, the taxation system and the passive and active enforcement of caste and religious lines in order to break the homogeneity of the people inhabiting the landmass of the subcontinent. Colonizing is an exercise precisely a way of capturing and enduring the captured prey into a cognitive colonialism- where by the thoughts perceptions and the idea of bondage or the idea of subjugation is so inherently real that the escape routes seem not only impractical , but beyond imagination as well.

Colonialism has a multifaceted impact on the people who have been subjugated or colonised – it is a gradual change that impacts in more than one way. Social colonialism is the way the entire Indian population was alienated from its ruling political class- the alleged imposition of a foreign superiority over the indigenous inferiority. What is indigenous or ethnic in India has been a question for debate and discourse, with the first migrations dating back to 65000 years ago, from Africa There has been a continuous influx of people from different parts of the world coming into the "Melting Pot" of India. The country's variegated, heterogeneous and popular cultural matrix was challenged for the first time by the imposition of a superiority- racial, technical political and social.

Curriculum and Colonialism

In the writings of Foucault- one recurrent theme is about the Indian relationship of power and knowledge- the lines of intersection between these two domains and how the former influences the latter. Knowledge as a system sustains the population that feeds on it, and a such a controlled calculation of desired knowledge would always give out calculated outputs. The influence of power determines the curriculum or rather the entire systemic projection of knowledge- the beginning points, the degree of exposure and the people who would be exposed to it. As such British Raj created a particular cognitive colonization by controlling the domains of study. A new educational theory or rather a very customised approach was set up that help the British to gain an access and perpetuate their visions and versions into the

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large-scale society. The remodelling of the educational system was rather an establishment of a new architecture altogether, that was very different from what had been going on. To quote Mahatma Gandhi in the Round- table conference in 1931, "The beautiful tree of education was cut down by you British. Therefore, today India is far more illiterate than it was 100 years ago." this statement has received immediate criticism and demand that Gandhi makes an apology for the same, but in essence, this statement summarizes the structural change that impoverished the prevailing educational system.¹

The prevalent idea was not just to subjugate the thought process of the masses – a huge population base to be precise. The changes were perpetuated by following diverse means, that struck at the root of indigenous educational funding, rural land holding and the depleting patronage of the age-old rulers who themselves were at the mercy of the new Imperial British, struggling to meet both ends. With the change in land taxation policy majority of the rural land that was exempted was now taxed, with the promise of providing sustainable infrastructure for agriculture and meeting the educational needs of the people. However, the policies were completely Anglicised - which included the medium of instruction to be in English, with the large-scale replacement of the traditional knowledge imparted with Western European versions of the same. There is one interesting aspect of the new policy that was introduced: selective differentiation in the imparting of education to the masses and widening the gulf between the educated and uneducated, with the educated being completely brainwashed with the British style of thinking and learning.

One interesting perspective in this case is the destabilising of agricultural models – the self-reliance of the kingdoms and the gradual transformative change of introducing certain layers in the free flow of education and dissemination of ideas. The introduction of the Western model of education was not a very simple task as at the very outside the colonial legacy was laid down economically. From a self-sufficient, fulfilling economy to a drained impoverished colony, this transition was disastrous and yet has a compelling narrative to explain the introduction of the Western model and the acceptance of the same. While British started as a trading company but very soon realised that the products of the Indian market had to be snapped to the point of extinguishment to enable the opening up of a wide and populous market for the rapidly industrialising Britain. To do so the very routes of resilience in India

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were struck at, namely Textiles and Agriculture. With success in famines and poor crop yields in the 1770s, the economic structure supporting local development and education almost collapsed, and the cycle of poverty began whereby affluent farmers and landholders not only lost their lands but the right to cultivate the kind of Crop which they wanted and which brought them the sustaining revenue.²

This model was disrupted when East India Company in its custodian governance started to transform the fertile economically viable centres into raw material-generating colonial status- let us take the example of Bengal for this. In order to destroy the indigenous textile industry heavy duty of almost 70 to 80% and at the same time allowed Lancashire goods into the territory almost free of any input duties. Records show that the British mills would have completely shut down had it not been for the imperialist policy of imposing the same on India- while on the other hand the continued degeneration of Indian textiles, preventive policies of stopping such goods being circulated in the market exorbitantly high levels of duty imposed on the same, crushed the self-sufficiency. The direction of change was set – India as an entity was losing its rural character with the influx of foreign power. It was an invasion of its own kind – when the ruler or the ruling class was simply draining the resources to feed something bigger elsewhere.³

The development of the modern British curriculum was dependent on securing a class of intellectual people who would not revolt, but rather who would be subservient to what the British Empire stood for and serves. The process started with Christian missionaries who grew into a soft power and a preaching mechanism for the religion. The purpose of these missionaries was largely aimed at societal cleansing where they would indoctrinate the natives with the teams and concepts of Christianity and receive sufficient funding to build churches, all although not quite an educational pursuit, but impacted the larger social consciousness of the time.⁴

Their outlook was completely non-aligned with what the people of India wanted or the history of India, it was rather in introduction to the foreign story in an alien land. Here comes the relationship of power with knowledge - while the missionaries wanted to preach the East India Company was rather interested in moulding the perceptions towards securing greater obedience or rather acceptance of their rule. It was a tricky situation where a small class of

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completely racially different people were trying to subjugate en masse. What the company needed during that time was to create a feeling that the natives were inferior in thought and practice to the superiority of the ones who were supposed to govern them and refine them in the sense that their political power also implied moral control. The main idea behind the very early efforts of Western education alienated the Christian missionaries from what the company officials wanted to do.

Their main aim was to have the native Hindu and Muslim groups available to their wishes, and that they participate in the new Imperial Design. Till the time the Company rule was properly established there was adequate funding for the Christian missionaries in their schools and in their activities which was largely aimed at promoting a Civilization within India- translating the Bible into the native languages and spreading the message. Things changed drastically once the political console was formally established in the Eastern part mainly in Calcutta. It was during this time that the phobia of conversion as perceived by the native population was addressed and the machinery education was completely banned, starting from Kolkata. Rather the new approach was called early orientalism- which was an appreciation of the Indian culture but coated with the British flavour.⁵

The initial days of the establishment of the British system of education was in direct conflict with the Christian missionaries as the traditional Hindu and Muslim elite class did not like the combining of religion with the new educational propaganda. Hence, the East India Company itself was conflicted about whether to continue the endorsement of the missionaries or to start something in a better way, and the solution was to remove the Baptist missionary societies that had taken firm root in and around Calcutta. The political power was consolidated with the passing of the Pitt's Act that aim that regulating the activities of the East India Company subsequently in 1800, the Fort William college was established in Calcutta despite several protest by the court of directors and there was a provision of setting aside about one lakh rupees annually for advancement of Indian education, by the charter act of 1813. However, even though financial Grand existed on theory nothing was done in practice to encourage the indigenous systems of education. In order to grasp complete control over the administrative machinery English was opted to be the official language for all communication and assets the basis for teaching also became English the four runner of this ideology was Charles Grant

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who wanted to set up free schooling printing press and dissemination of documents to be done in English. As such the ideology became such that the natives had to learn the language of the Government which is English in order to understand it gradually become a part of it.

Important educational changes start crystalising in the early educational institutions by way of setting up the curriculum or the course of the study. Institutions namely the Anglo Indian Vidyala college , Calcutta followed by Sanskrit college in 1823 Hindu College and college at Agra for studying Arabic ,Persian, Sanskrit and Hindu laws. These colleges were entirely taken under the British patronage and the change in the cognitive socialization in higher education began here.

In 1828 the remarks of the general committee of instruction at Calcutta, draw much importance as it suggest for the abolition of "*Veda classes*". This is due to the fact that the committee suggest recitation of Vedic rhymes for almost and in comprehensible repetition of certain sounds without context, that has been socially design to keep the hierarchy of the brahmins and their livelihood alive. It was also not it that the students were not interested in taking the courses on Vedas and hence the abolition.

Next the case with *Persian* was that, many Hindu Pandits got inclined on learning the language in order to enable the translation of Persian and Hindu coded laws, manuscripts and documents for the purposes of judicial indoctrination. However Persian studies suffered the same feet as the committee which has slowly gained the reputation of being a formal and institution for supervising college affairs decided against it.

The Hindu College had a course to be taught on *dharmashastra* - to expound the understanding of Hindu laws and to help in the European judicial administration in the British codes with the help of the prevalent religious laws. The college that time used to help the British codes by supplying Pandits - people who are experts in dharmashastra. This particular system was highly valued for the intellectual contribution that the study made and at the same time the establishment of college pandits being skilled in Dharma Shastra help the European judges to adjudicate the matters better. However this declined to by the order of the feather Diwani Adalat this practice was considered to be irregular and unregulated and soon the Pandit came to be recognised with government-appointed vakils doing the job in English.

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It would not be an exaggeration to say that it was an intellectual genocide that completely pulled down the prevalent Hindu and Persian linguistic systems of the study of laws, with a rampant whitewash of English sovereignty. Subjects of traditional importance like the *Puranas*, *Sankhya philosophy*, *Ayurveda*, and *Mimamsa*, were although initially included in the course, were all dropped off due to lack of initiative, interest and utility in the face of growing Anglicism.⁶

The Curious Case of Ayurveda

The next is the curious case of Ayurveda- which was made it discipline since the Inception of the college but was strangely never popular with the students this was largely due to the poor quality of the teacher appointed and lack of interest in awareness about the course. With reference to indigenous medicinal practices like Ayurveda and Unani, one Institution of importance during the era was the Calcutta native medical institution, that sort to bring together practitioners of indigenous medicine, train them in their ways professionally and produce a class of trained doctors. Search institutes were also set up in Bombay and dis started providing a regular supply of native doctors who would teach there are in the native language often relaying on the traditional works of Charak and Sushrut , and also Unani medicine classes were held at the Calcutta Madrassa. However , these efforts was not for the upliftment and recognition of traditional medicine, rather for the induction of Western medicine through the traditional channels.⁷

In Bengal in 1833 the Governor-General, Lord Bentinck Institute of committee for improving the condition of medical management, on the suggestion of which the Calcutta native medical Institution was abolished paving the way for the only alternative of Western medicine. In fact that training centres for indigenous medicine, brought doctors and Vaidyas from all levels to recognise the superiority of Western medicine that was of a better quality as perceived and more costly than the home remedies of Ayurveda and Unani. Once again it was a systematic intellectual genocide that was designed to colonize medicinal practices in India. Calcutta led the way with the new medical college and the rhetoric that was popularised during the era was that Western medicine was the Hallmark of a superior civilization and sanctioned with

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the Imperial legitimacy, it's soon became popular with the elites almost dismantling the thousand year old home grown medicinal practices.

The issue of cognitive colonialism with the wide spread popularity of Western medicine in the 19th Century has some socio-religious context as well. When Western medicine was being projected as the superior scientific and more effective remedy, the political rhetoric of the era rested on Britain helping India get civilised with the gifts of the Western civilization, and as such, medicine or health was an important issue. The spread of medical education was affiliated with the Missionary and religious activities that sought to uplift the status of women in the country, especially in childbirth and hygiene issues. In the era of 1830s, the London Missionary Society in south India became proactive in spreading the efficacy of medicinal knowledge as an effective physical and spiritual activity as a blessing. Their projection of western medicine as the scientific remedy was contrasted with indigenous practices like the midwives or "dais" who became symbols of native ignorance and backwardness.

Macaulay's Impact-Political Ideology of Curriculum

We find the situation in this period to be made conducive for the structural implementation of a linguistic homogeneity by the means of English. On 2 February 1835, British historian and politician Thomas Babington Macaulay presented his 'Minute on Indian Education', by which he sought to introduce English as the medium of instruction and the most important language of study for the natives. As the President of the General Committee of Public Instruction (GCPI), Macaulay projected his pride about the Western Civilization and the English culture into his policies, that quite undermined the orientalism of the era.

He wanted government spending to be restricted to Western education and not Oriental education and advocate for shutting down of all colleges where Western education was not being imparted. The main intention was not simply the spread of the language or the culture but the socialisation of a particular class of Indians who would be amenable to the British rule and at the same time, never revolt. William Bentick, the then governor general, did not completely shut down oriental education but kept up with the plan. Had mentioned that

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English would pave the way for higher education and subsequently introduced the downward filtration theory - where one class would be educated at first and then they would percolate the knowledge downwards through the socio-economic strata. This approach proved to be very detrimental as while one class became intellectually absorbed with the Western ideals accepting British rule as it is, the other classes were deprived and completely bereft of the approaching modernity. This also sowed the seeds of class difference and caste hegemony even more. By making English the norm, native languages suffered immensely.⁸

The downward filtration theory created a division in the society which became so pervasive and deeply rooted, that the gulf widened and developed into other social problems. With the aim of educating only a handful or rather the higher caste, the initial target was to Westernise the brahminical Supremacy, who practically could afford the class of education being imparted. Although the theory proposed that once the higher caste or class would become properly educated they would percolate down the same knowledge to other classes. In reality being educated was a gateway to secure government jobs easily and thus consumed the idea of educational dissemination as a whole.⁹

Woods Despatch

The next important development came with the Woods Despatch 1854. This was a significant policy document on the regulation of the modern educational system in the subcontinent. It was issued in the year 1854 by Sir Charles Wood, the then secretary of state, in order to provide for a comprehensive plan to develop colleges and access to education. This plan advocated for setting up of educational institutions with the help of state funding so that education could be accessible to all regardless of their social economic condition and gender. It was the first time that women education became a topic of discussion under the British policy instruction was created to maintain control over the rapidly increasing educational institutions and teacher training was being organised on a large scale. It can be inferred that along with the linguistic imposition of English, training and pedagogy was also developing in the western style losing touch with indigenous roots.¹⁰

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Woods dispatch itself had certain peculiarities, as it noted that the knowledge system of the east had a lot of errors and that the Eastern literature was very deficient in terms of modern Discovery so the policy should emphatically endorse Western education for the betterment of overall quality and standard of the curriculum. With reference to the language English was obviously made the medium of instruction in higher branches and modern Indian languages we also encouraged but a sense of diffusion of English with these languages was aimed at , ultimately prioritizing English over the others. Hence the problem of native language is versus English was not solved and the choice of English as the medium in higher education and in government services obviously made people neglect their native languages and chase English.

Connecting the Minds with the Laws

The bridge or the connecting factor of a constructed curriculum and a cognitive colonialism rests on the fact that curriculum seeds the generation a particular mind set that culminates into the thinking process of the same. With a controlled thinking process of a largely English educated group, the percolation of ideas and the circulation of thoughts can be contained- that is precisely what happened with the new educational policy of the British Raj. The introduction of a completely alien legal system could not have been possible as a sudden major overhaul – it needs and it indeed took a route of proper socio legal acculturation to establish the British system. It was a positivist approach to be honest – marking the imperial dictates of the superior power over the people of the land. The British were calculated enough not to introduce the English systems directly, rather slowly impoverishing the existing social legal framework into acceptance of something that is better and which ought to be the proper solution. A proper political subjugation of a vast landscape like India was incumbent on a number of factors- like the heterogeneous population, different political entities, different kingdoms, their political systems, and the factor of laws. With reference to the legal systems Hindu and Muslim kingdoms had different setups, and when the British were slowly penetrating one war after the other, the came across such peculiar changes.

Drafting

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The complicated jargon of legal language has been hailed as a hallmark for expertise and finesse, making legal writing and documentation not only tedious but also inaccessible to the common mass. Laws and regulations cover almost every aspect of a person's life, and yet it is a calculated policy making of the colonial rule to alienate people from its basic understanding and comprehension. While on one hand *access to justice* has been lauded as a fundamental right within the meaning of Article 14 and 21, the basic concept of legal awareness and exposure to lucid legal parlance has been missing with no actions or policy decisions in this area. Be it drafts or notices or contracts on one hand, or legal literature in the form of legislations on the other hand, use of complicated Victorian and archaic phraseology alienates common people from the understanding of laws to which they are mandatorily subjected to. The exercise of drafting and the representation of laws, has long been associated with the ruling elite – a line of demarcation being drawn between the rule makers and the followers of the same. The formalistic way of writing laws has been a constant phenomenon in different parts of the world due to the dominance of English systems , colonial policy making hangover, desire for a predetermined consistency and clarity , and the sense of faith bestowed upon them.¹¹

Decolonisin Exercise-Modern Indian Thought

NEP – New Educational Policy, has been making quite a noise in the recent times, which has proposed several new changes in regulating the Indian curriculum, courses and syllabi. The target as set in the popular rhetoric in the era is “Atmanirbharta” which translates as self-reliance. While it signals a sense of revivalism and revitalising, connecting with our roots at the same time it is important to declutter our thought process from the decolonial imprints. It is important to analyse that the Indian way of decolonising has been sharply different from several other nations for example China who not only vehemently rejected the colonial treaties and agreements but also the culture and language of the British. Their new identity was a fiercely communist state leaning towards the eastern bloc. When talking about India , our nascent independent strategy was not isolating from our erstwhile ruler or their culture , rather continuing the assimilation towards achievement of a glorious independence and democracy.¹²

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Decolonisation is a mind-boggling exercise in the educational sector due to its settled practice over years and inability of the post independent policy makers to introduce a radical change from the colonial times. Mousami Mukherjee ¹³ in her study places Emphasis particularly on how De colonizing the educational policy should take into account the constitutional guarantee towards increasing accessibility of education, and percolating the biggest opportunities among the mass Breaking the hegemony of elitist education as established in the colonial era. One of the many discriminating factors that remain till this day is a caste and gender specific differentiation that results in loss of opportunity and utility. The Indian society has always been pluralistic and the British solution to policy making was colonial- overtly and overly emphasizing the Western model to be the Hallmark of Civilization and the orientalist approach to be the homegrown barbarity. One of the first organised efforts would be to counter this and enable inclusive admission scholarship funding for research, training on cultural competency, encouragement to learn in native languages and not be ashamed for doing it, statistical reporting of diversity metrics, cultural cohabitation in leading Educational Institutes, counselling xenophobic attitudes of students.

A prominent effort in this direction has been Jessica Enoch's work, which discusses educators' pedagogical model that has challenged the domination of English and a constant systemic comparison with Western models that has almost degraded indigenous learning systems. Eurocentric teaching styles have alienated India from its own styles of education.

Decolonising is also about challenging the dominant narrative- which works as an invisible hand guiding perceptions and materialising them into reality. While talking about Indian curriculum, this dominant narrative has shaped perception of cultural heritage, societal pluralism training of teachers and The Legacy of the British system. One thing that remained unchanged from precolonial to postcolonial was this settled perception of excluding certain elements of study and over emphasizing on certain elements. ¹⁴

The emphasis of decolonisation should be more functional rather than structural, identifying biases, prejudices and stereotypes that have been practiced with a context and need to be cleansed out in the modern context. This ought to begin with acknowledging India's rich heritage, which is not restricted to a particular religion, class, or thought but is rather a culmination of a heritage of philosophies, arts, languages, sciences, and knowledge systems.

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Postcolonial writers like Gayatri Chakraborty Spivak, Komi K. Bhabha, Chandra Talpade Mohanty, Dipesh Chakrabarty, and Arjun Appadurai have all emphasized one common attribute, and that is the long-term cognitive impact of colonialism on Indian education. Their work puts tremendous importance on aspects of building vernacular language resilience, revivalism of traditional educational methods, and research on combining them with the established modern system.¹⁵

Fanon, in his "three phases of retrieval of Postcolonial writers", speaks about a fighting phase, where the community which is undergoing decolonisation, desires to fight in order to find out their identity and expression of their originality that becomes a mark of their dignity. This is the face which Indian curriculum rebuilding has to follow, and once again take due cognizance of the fact that the pluralism as perceived beyond the colonial subjugation needs to be revived. The entire learning system as designed during Macaulay and Woods era was a unilateral method whereby the subject was modelled on creating job worthy British servants, impacting the student's mentality into submission and acceptance. A revival of the Gurukul system that highlights role of community and collaboration in education sharing of wisdom, collective responsibility, and multidisciplinary and interdisciplinary learning and an emphasis on moral philosophies needs to be reinvented into the study pattern. Studies have shown how National curriculum still celebrates the contributions of white men in Philosophy while rejecting philosophers from global South Asia India and that keeps producing a skewed perspective on global philosophy. The marginalisation of certain groups and their alienation from higher education is a social problem to this day which even reservation system and affirmative action's could not solve. De-colonization should look at an optimistic rehabilitation of historical wrongs as for perpetuated by colonial actions.

Confrontational history is a narrative in which histories and their accounts are deliberately placed in contrastive positions and not made to exist independently; rather, the retelling is always based on how they have acted in consonance or dissonance. The British Commonwealth, as the name might have been used, was far from a forum of nations with independent identities; rather, it was a misnomer for the imperialist design that stretched its territorial boundaries with colonies, subjugating their economic and legal systems and dominating a position of British control. The British advanced in non-European countries

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quite easily due to their legal and taxonomical dominance, obliterating their indigenous systems and bringing about a homogeneity of the British Empire along with the power of a fiscal military state sanctioning its operations together with a religious community among the people. However, in India, they encountered something unique and an almost unimaginable diversity of lifestyles, cultures, belief systems, languages and polities. The British system and moral codes were very alien to the native political landscape, and yet they wanted to establish their systems. In trying to comprehend something that was beyond calculation for the British, they designed an approach that was based on faulty lines. The British systems of nation, sovereignty, nationality and statehood were very different from what was being practiced in Indian setup. The ideas of human rights and dignity came into direct conflict with how they perceived the caste system, and hence it was their understanding bereft of all Indian flavour that was inserted into the wider public consciousness.

The British imperialist design wanted to have a clear picture of the subcontinent over which they were ruling- starting from homogeneity of language to religion, from Geography to history and culture, they wanted to classify, aggregate and normatively project. Traces of this can be discovered in their entire process of nation building or modernisation- the multitude of coexisting languages and dialects was brought down to the hegemony of Urdu using the Arabic script and Hindi using the Devanagari Script. Extensive surveillance and population statistics were carried out with huge investment to set up commerce and communication. Educational institutions were heavily funded, and industrialization was pushed to make the best utilisation of the colony in advancing the British economic interests. On one hand the modernisation in thought and activity advanced the Indian civilization as well but on the other hands it very quickly obliterated philosophies of the indigenous systems of thought in practice, for example traditional village economy, Gurukul system, local ecological balances, oral traditions, sects and sub sects, the nomenclature of Hinduism that was an attempt to simplify the complex phenomenon diversity and heterogeneity.¹⁶

Confrontational and misunderstanding of history is a sign of moral ignorance and the high mindedness of imperialist designs that prevented the British from understanding Indian culture. Snapping it down as native and uncivilized, they failed to initiate dialogue and symbolically replicated what the last of the great Mughal Aurangzeb had done- setting a

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strong boundary and inability of mutual appreciation hence sparking of more clashes and resisting intermixing. This also lead to the development of an intermediate class and the subsequent culture where the merger of two elements has a subversive potential that designation new form of development. The British idea aimed that creating that intellectual class through systematic interpretations of history.¹⁷

The colonial educational framework was for the substantiated by the teaching methodologies for example unilateral lecture method where by the thought process of the modern Western educated scholars are the teacher was sort of imprinted on the people who were seeking education, thereby creating a one way model of communication and learning this methodology was accompanied by white scale importing of European books, emphasis on European philosophy who is ramifications distorted local learning languages customs and reduce critical thinking in to rote learning. The communication model and interpersonal touch in a Gurukul setup was now replaced by a hierarchy key where the teacher stood as a symbol of the imperial culture educating the ones subjugated by the rule. These issues have become a long standing legacy of the educational system because the hangover continues and they need to be addressed one by one in order to introduce a proper change. The euro centric approach of English has not been discarded by Indian Academy as politically all the colonized but English has an advantage in the landscape of diverse linguistics. However the pattern of examinations emphasis on European literature for advertisement of English text and teaching methods over indigenous methods continues to this day.¹⁸

Modern Decolonising exercise should not be just restricted to identification of the lacunae rather affirmatively working on filling those loopholes and encouraging a revivalism of what we have lost. Encouragement to Indian intellectual and philosophical heritage of Vedas open shirts communicating critical philosophical concepts that has defined the way of life in the country, dissecting history as the history of the land and not the religion, Emphasis of regional local languages, appreciation of harmony among different people and the pluralism in Indian society should be important prerogatives. At the same time students in India should learn to respect the fast tribal heritage and their unique lifestyles indigenous languages which are facing a threat of extinction. Academia needs to simplify and diversify at the same time.

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UNESCO's report on 'India's Tribal and Indigenous Languages' has been a prominent report on the issue of preserving of languages and culture.

Bell Hooks¹⁹ is another scholar who has identified the problem of abstraction and elitism in research - where excessive importance is attached to avoid a range of literature that is beyond someone's accessibility and practical application being undermined. This is another area that needs to be worked and accordingly developed so that language does not pose a bar to capacity and intellect. The efforts in Indian education system have to be encouragement of leadership in local languages simplification of study, encouragement of critical thinking, debate and a reciprocal system of pedagogy where the learners are not near minds to be trained with a certain philosophy but rather active participants in the process. Looking beyond what has been established for centuries is definitely a difficult task but the initiative that all micro levels would slowly bring about the desired change.

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