

DECOLONIAL PERSPECTIVES IN ENGLISH LANGUAGE CLASSROOM: A THEMATIC REVIEW

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The purpose of this study is to decolonize the hegemonic legacy of the English language in the Nepali education system by adopting a thematic analysis as the research method. The academic databases like ERIC, Google Scholar, and JSTOR were employed to gather the data for the study. Three different themes were seemingly developed from study of relevant resources which included teachers' initiation in decolonial practices to enhance language learning, policy-level shifts in decolonial practices, and paradigms in promoting decolonial practices in English language education. This paper will contribute to the Nepalese English academia, fostering their languages and cultural identities in a compatible way through the use of English without the strict resistance of it.

Keywords: Coloniality, decoloniality, decolonial practices, legacy of English, MTB-MLE

1. Introduction

Long-standing pattern of power that emerges as a result of colonialism, but that defines culture, labor, inter-subjective relations, and knowledge production well beyond the strict limits of colonial administration is termed as the coloniality (Maldonado-Torres, 2007, as cited in Poudel, 2022). Coloniality is a by-product of “the discovery and conquest of the Americas” that comprises two axes of power: a hierarchical concept of race and the capitalist labor economy (Quijano, 2000). In the context of Nepal, English was born when British Embassy was in Kathmandu in 1816 to maintain historical diplomatic rapport of the earliest Nepalese leaders with the British government (Poudel et al., 2022). Following the same ties, Nepali education system was greatly influenced by English language, guided by monolingual ideology and founded by a totalitarian Prime Minister Jung Bahadur Rana with a popular slogan of that period – “*aruka kura chhadideu, aaphna chhoralai angreji padhau*” (Forget other’s sons, teach English to your kids) from 1846 to 1950. This kind of English education began to be imparted to the children of Rana family only after the establishment of Durbar High School in 1853 (Poudel, 2021). English as a medium of

instruction (EMI) and English Language Proficiency (ELP) have been known as the prominent aspects of English coloniality. Epistemicides (killing or silencing the knowledge of subordinated cultures) are actions that use EMI to erase multilingualism and create linguistic injustices (Phyak, 2021). Colonialism refers to a set of relational experiences wherein local or native people are compelled to regard as deviant, deficient and other in their home country (Spivak, 1999). The colonial legacy of English seems very significant in Teaching English for Speakers of Other Language (TESOL) (Canagarajah, 1999). Less or more, the construction of ‘Self’ and ‘Other’ resembles to TE and SOL of TESOL in which the pattern of othering is going on. Here, self is considered as senior and supreme in the world and other is vice-versa before the whites. Without a clear sense of how to traverse the precarious path of English, people get compelled by the continuous attempts of Eurocentrism to accept the omnipresent context of English and its many current manifestations. There are many ways of conceptualizing decolonial practices in education in general and ELT in particular. For Césaire (2000, p.89), ‘decolonisation is about the consciousness and rejection of values, norms, customs and worldviews imposed by the former colonisers’. So, the decolonial attempt is not

totally against the English coloniality. Rather, it sets the goal to dismantle long lasting impacts of English colonialism in language policy and practice, indigenous knowledge system, curriculum, pedagogy, and educational construct by using the same language, English. Moreover, it triggers to get equity and inclusivity promoted in academic spaces. We can focus on reclaiming local or indigenous knowledge systems and oral tradition of a particular community in the curriculum alongside Western pedagogy. The entry of English language in Nepali education system, as in India, has played an important role in generating deficit ideology for both Nepali and other ethnic languages (Awasthi, 2008; Giri, 2010). Similarly, textbooks, learning theories, and voices should be diversified especially in the educational setting. There should appear voices of voiceless in the educational constructs like curriculum, language policy, text-book, learning materials, and teaching methods as well. Furthermore, decolonial practices have been conceptualized in the sense that the voices of historically marginalized or silenced have to be clearly articulated in the educational domain. It stimulates the stakeholders to be critical regarding dominant constructs, power structure, and hierarchy of the cultures during the time of developing curriculum and writing textbooks. The decolonial practice discourages an English only policy prioritizing on mother tongue based-multilingual education (MTB-MLE). On the other hand, decolonial practice in English language education can be conceptualized in a specific way that Decolonial English Language Education (DELE) has to be carefully responsible to eradicate the lingering effects of linguistic imperialism. English varieties like Hinglish, Singlish, Nenglish are the localized varieties of English through which decolonial practice gives importance to ensure the value of multilingual approaches by translanguaging and code-switching, considering the first language as the properties of the indigenous people rather than any other hurdles. Education has to enable the empowerment of indigenous people and teach their language and culture (Lopes Cardozo, 2012). Nepal consists of multilingual, multicultural,

multi-ethnic, and multi-religious features that contributes to the decoloniality of English language classroom rather than classroom of English only policy.

2. Decolonization of English

2.1 Decolonization of English language abroad

Though people are ignorant of English language, they are the happiest ones in the world beyond the English proficiency since Some Asian countries (such as China, Japan, and Korea) where people do not need to speak English in their daily life (Butler, 2015). We are supposed to learn Chinese, Japanese and Korean languages to enter their countries rather than developing the English proficiency on us. So, no matter, what medium is adopted in the classroom either English or other languages, it'd better integrate local knowledge, sociocultural values, and linguistic identity into the main stream of National education system, not sidelining them from their positionality. It will be better to accept the complete repertoires of students' own language to protect them from the comprehension crisis. So, stakeholders should consider not to exclude the contents of local context focusing only on the Western content. It is because we can teach and learn our local context, oral history, cultural heritage, and some other historically important places through the medium of English this is which we call the decolonial practice in English Language Education (ELE). Our mindset should go that way, we have to move away from the ideology of native speaker's norms and values to establish other varieties of English towards nativization. It's not better to be limited within one accent of either British English or American. Rather some other varieties of English in the world have to be codified with their own grammar, vocabulary, spelling and pronunciation to be established as the standardized form in the speech community as Kachru (1985) highlights on codification that refers to a process of developing rules and norms of other variety of English with an interest to legitimize and institutionalize that new varieties different from standard variety of English. The autonomy of teacher and curriculum reshaping are also there to

provide teachers with sufficient agency for adapting curriculum and textbook rather than adhering the entire part of imported materials. We, all stakeholders, are supposed to have digital literacy to blend the learners with international peers through English. So, English is considered as our language too, not the language of only Britain and America or BANA countries as Kachru (1985) classifies different varieties of English language in three concentric circles like Inner Circle representing Britain, America, New Zealand, and Australia where English is spoken as the first language; the Outer Circle representing the former colonies of Great Britain such as India, Pakistan, Malaysia where English is spoken as the second language; the Expanding Circle representing the countries where English is spoken as the foreign language (Poudel, 2021). Nepal, a small nation on the southern slope of the Himalayas, falls in the Expanding Circle according to Kachru's Model. We have to perceive it as a global resource, not an imperial imposition. English has high potentiality to reclaim it on our own term rather than strongly rejecting it.

Decolonial practice has been globally conceptualized through scholars in language studies and TESOL has detailed the establishment of a global narrative of English language supremacy and hegemony (Edge, 2003). Within the realm of English language teaching in the US, scholars and activists have illustrated the colonial connections between colonial English and hegemonic English-only policies that have dominated public discourse and policy making (Bartolomé et al., 2017). The education-oriented language policy of British Raj devalued the languages of ethnic groups within the Indian sub-continent and encouraged English to form "a class of persons, Indian in blood and color, but English in taste, in opinions, in morals and in intellect" (Macaulay, 1996). Macaulay's decree of English as the medium of instruction (MOI) was a form of linguistic, or linguistic discrimination in all Indian schools and universities (Vaish, 2005). This subjugation of indigenous languages that resumed with the educational policy of the Raj, whose final purpose was to take control over the mental

universe of indigenous people (Ngũgĩ wa Thiong'o, 1986). This notion has been supported in the research (Poudel, 2022) that the decolonial alternative to overcome this kind of domination and lead our life to freedom, only way to resist is to alienate and refuse the ideology of the people who misuse our indigenous knowledge system, faith and our intellectual practices. As I know local people of a particular society should have the responsibility in terms of reducing the Anglocentric position that help the colonialists in India and in many other places in the universe. At this moment, English becomes our choice to remind the stories of the colonial legacy, the charm of the language, the coercion of narratives, not simply a construct of dominance and hegemonization (Gupto, 2022). This notion has been supported in the research (Poudel, 2022) that non-native varieties of English have been culturally nativized to resist English hegemony in the new cultural contexts different from native varieties of English regarding three levels of language like phonology, morphology and syntax (Schneider, 2007). Incorporating the local or national varieties of English in the curricula provides the realization of ownership to our learners that less or more resists the hegemonic role of English language (Poudel, 2021). Bringing national varieties of English to our educational setting is to get the learners to withstand the colonial hegemony of English language perpetuating the ownself and preventing the process of othering (Macaulay, 1996). Newly constructed local and national knowledge resists hegemony of dominant discourse and reshapes the indigenous cognitive practice to interpret their own knowledge system (Day, 2005). For it, we have to extend our own culture, values, and language all over the world via English without strongly refusing it. International initiative can be seen for the protection of indigenous languages like International Decade of Indigenous Languages (2022–2032) was established by the UN in recognition of the multifaceted importance of Indigenous languages, to empower speakers of other languages worldwide with its catchphrase "nothing for us without us". Both the curriculum and policy of South Africa have to be reconceptualized to dismantle the indelible mark

of apartheid on higher education. This notion has been supported in the research (Heleta, 2016) that both students and a small number of progressive academics started a campaign in 2015 to decolonize the curricula of universities by dismantling the dominance of Western epistemological traditions, histories and figures (Molefe, 2016, p. 32). All universities over there have set new policies and concrete framework which speak out in terms of equality, equity, transformation and change. They completely rethink, reframe and reconstruct the Eurocentric and colonial curriculum and teaching methods at universities as they continue the non-violent, intellectual, evidence based, popular struggle until epistemic violence and Eurocentrism are dismantled. The two approaches in reconceptualization and decolonization of the curriculum in South Africa are 'add new items to an existing curriculum' and 'rethink how the object of study itself is constituted' and then reform it and carry out the fundamental change (Garuba, 2015). Simply, values, norms, customs and worldviews were imposed by the colonizers within the academia must be decolonized, deracialized, demasculinized, and degendered involving with ontological and epistemological issues for research, methodology, curriculum and pedagogy (Luescher, 2014, p.7). It means that decolonization is not about closing the door for European rather Europe can't be at the centre, at African universities, Africa must be at the centre (Ngũgĩ wa Thiong'o, 1986). Decolonial practices are there even in South Asian Context to resist the colonial supremacy in the academia. A large number of universities have been altering their plans to adopt EMI programs, tailoring with stratagems to locate themselves as global educational hubs. A similar scenario unpacks in different Asian nations, where EMI initiatives are positioned as tools for enhancing universities' global rankings and local economies (Sah & Fang, 2024). By this, there appears inequality in educational landscape so, decolonial turn needs to be existed in postcolonial societies with an interest to avoid unequal distribution of knowledge, albeit unwittingly, continuing the legacy of coloniality (De Souza, 2017). The

decolonial project often challenges the coloniality of English language and the knowledge of Eurocentrism as the significant mode of instruction and interaction.

Several South Asian scholars have examined the working of colonial and neoliberal ideologies in language education policies and discourses including curricula, textbooks, teacher education and pedagogies (Phyak, 2021). I found critical insights into decolonial language education policies and practices in South Asia through a scholarly interview with Suresh Canagarajah, belongs to a Tamil speaking ethnic community in Sri Lanka, that emphasizes on in-betweenness of both colonial and decolonial aspects of language education policies and its implementation. For the sake of clarity, colonization and coloniality refer to colonizer's political or territorial power and colonizer's lingering influence over culture, knowledge and society respectively.

Decoloniality in this context refers to a detachment from coloniality, and a relinking to knowledges that have been marginalized through coloniality (Mignolo, 2017). Decoloniality delinks from dominant Western knowledge practices and relinks re-existence or epistemic reconstitution of the subordinated knowledges that have been destituted or otherwise subalternized through coloniality (Mignolo, 2017). The ways to historically marginalize the local knowledge system of South Asia are US-sponsored RELO programs, and UK-aid, British Council. The best way to resist the coloniality is to adopt decoloniality in terms of language education policy and practice, curricula, textbook, pedagogy, teacher education and orthodoxy. We have to value the whole ecological make up of our environment. The parts of our culture, practice and community traditions are much more important for progress. We shouldn't be impressed by anything coming from the UK, USA, or Europe that is believed to be superior to what we do. Rather, we should keep in the mind that whatever knowledge is constructed through cultivating among students and community members aren't inferior (Canagarajah, 1999). Later on, the west argued in the favor of

multilingualism immediately after the south Asian countries fought back for their linguistic identity and cultural heritages. But one thing Canagarajah pointed out is that “Isn’t it funny?” The west is again in the position of “learn English to be multilingual”. That is only an academic fashion of the West though they did advocacy favoring multilingualism. Then, diversification in English appear in academia like Pakistani English, Sri Lanka English, Indian English which are impure for native speakers. The west doesn’t like the diversification of their language that they see the problem we are changing their language. We can promote our ancient glories, cultures, and language better to the world through English. We should be serious in term of decoloniality of English that how we can bring vernaculars to engage with English. Then, the pace of hegemonic role of English will be declining and historically marginalized local languages will get justice indeed. English itself now becomes a part of our ecology. Regularly publishing articles in English blending the vernaculars is the best way to change the discipline or field. The universities and publications are considered as the space from where orthodoxies come out. The decolonial turn in South Asia has enhanced and promoted the local and indigenous language and knowledge confronting the narratives propagated by colonial elites that fosters English under the guise of national unity (Sah & Fang, 2024). Furthermore, the decolonial project has to operate different dimensions such as research, policymaking, pedagogy, curriculum development, writing teachers’ guide and textbooks at diverse ideological, discursive, and praxis levels to be saved from a never-ending cycle of inequalities. Such decolonial project in postcolonial societies should commence with unsettling ideologies, subjectivities, and imagination which guide the coloniality of English towards promoting indigenous knowledge system of the postcolonial societies. So, it urges the researchers to formulate “counter question that recognize the struggles and knowledge of the historically marginalized communities” (Phyak, 2021). How do the educators, practitioners, policymakers, and teachers decolonize the hegemonic role of English in the English language classroom in Nepal? has

been aligned with the research purpose to decolonize the legacy of English in English language classroom.

2.2 Decolonization of English language in Nepal

Decolonization is an approach which supports indigenous community, life and epistemology (Fanon, 1952). It involves taking back to the past what was seized by colonialists regarding language, culture, customs and epistemology of indigenous people. It has been conceptualized that there happen double colonizations in Nepali Education System; internal colonization and external colonization (Poudel et al., 2022). English outperforms Nepali language and similarly Nepali language overshadows other local or indigenous languages in the context of Nepal that results in external and internal colonization respectively. Adopting learners’ home languages as a resource is advantageous for indigenous children, while using unknown or foreign languages is detrimental for content learning and cognitive development (UNESCO, 2007). Kathmandu University, School of Education has recently started teaching Tamang Language to promote its knowledge system and to enhance its sociocultural construct in particular (D-space of KU). Similarly, decolonial practice has been further particularly conceptualized that way. Each community shall have the right to operate schools up to primary level in its own mother tongue for imparting education to its children (Constitution of the kingdom of Nepal, 1990). There is also a provision of local curriculum in national curriculum framework through which locally developed subjects including languages and cultural values of the local community can be taught (MOEST, 2019). The government piloted mother tongue-based MOI multilingual education at primary schools in seven districts in 2009; Tharu, Urdu, Rajbangsi, Santhal, Tamang, and Athpahariya Rai Former Vice-President Paramananda Jha took his oath both in Nepali and Maithili. Thereafter, eleven indigenous languages had got the chance to be the language of the oath for office and secrecy and then started attending the ceremonies wearing traditional attires from their respective communities. Kathmandu Metropolitan City has

taken a lead for developing local curricula and teaching Newar language. It has prepared textbooks and recruited 172 teachers with proficiency of Newari language to teach at public schools within the metropolitan city (Poudel et. al., 2022). Moreover, the fifth annual report of the Language Commission recommended the use of a multilingual policy for official communication like Tamang and Newar language beside Nepali in the Bagmati province of Nepal (The Himalayan News Service, 2021). These all-governmental initiatives have happened particularly to reposition marginalized languages in education in Nepal through decolonial efforts. A provision of local curriculum is there in the national curriculum framework in which a locally developed subject including ethnic languages as well as cultural values of local community can be taught (MOEST, 2019) has been aligned with the decolonial perspective of English language classroom.

The possibilities in terms of decolonizing the ELE practices seem very wide from my perspectives. There should appear a shift in mindset and changes in practice with an interest of widening the local knowledge system throughout the world. The power dynamics in ELE should be balanced in the sense that English is not an end or indicator of cultural superiority for education, job opportunity, and global bond rather it should be treated as a tool for communication and social transformation.

3. Method

I adopted qualitative research design and thematic analysis of Braun and Clarke (2006) as the research method. Decolonial theory was used to forge the deep coalitions among people who are variedly oppressed on the basis of gender, race, class, color, and sex (Quijano, 2000). I used academic databases like ERIC, Google Scholar, JSTOR, Google in this study to elicit the rich, in-depth and relevant data for the development of themes or patterns ensuring academic credibility, relevance and access to peer-reviewed literatures. The five keywords like Coloniality, decoloniality, decolonial practices, legacy of English, MTB-

MLE were used for identifying the latest published papers to support the main arguments in this study. I identified and downloaded 25 studies from open access repository. A total of 25 papers captured by the process of identification were screened on the criterion of the publication years (2016 to 2025). In this study, the chosen articles had the findings which focus on the decolonial perspective in the English language classroom. As a result, I excluded the articles that had similar topics or were duplicated. After the screening process, 10 articles were removed and 15 papers were left for the next step. The remaining 15 articles were taken to the stage of eligibility to decide whether they were eligible on basis of their title and its abstract. Then, I fixed 12 studies finally. Out of 12 studies, 11 were the research papers and 1 was a book chapter. In this study, I included the ideas of scholarly viewpoints along with Edward Said's book *orientalism* (1978), Gayatri Chakravorty Spivak's concept of "Can the Subaltern Speak?" (1988), and Homi Bhabha's concept of hybridity and Marxist critic Benita Parry's concept of the holy trinity.

I employed thematic analysis of Braun and Clarke (2006) for identifying, analyzing, and interpreting the raw data so as to develop themes following six steps of it. I adopted the techniques like reading and re-reading data to become explicitly familiar with the raw information or data. Generating initial code is the second step in which raw data were coded using descriptive coding to be interpreted and categorized. After that, searching for themes was done successfully in my study. Besides this, data were reviewed to move onto their development. I have developed the following themes after having breaking down the themes into different categories, they were defined and named with different sub-headings below.

Themes	Authors	Contribution
Teachers' Initiation In Decolonial Practices To Enhance Language Learning	-García, O., & Wei, L (2014). <i>Translanguaging: Language, Bilingualism and Education</i> .	To enrich students' comprehension by translanguaging.
Policy-	-Poudel. T. (2021).	To revitalize

Level Shifts To Decolonial Practices	English in Nepal: History, development and policies	previously minotirized indigenous languages.
Paradigms In Promoting Decolonial Practices In English Language Education	- Ghirmire, N. B. (2021). Nepalese English (Nenglish): Diverse and expanded assortment of Standard English.	To identify the new variety of English in Nepal according to Nepaliness like Nepali soil, culture, and accent
Future Of Decolonial Practices	-Bhabha, H. K. (1994). <i>The Location of Culture</i> . London: Routledge -National Institute for International Educatio (NIIED), (2021).	-To hybridize the cultures of the colonizer and the colonized to create space for new culture -To conduct international language proficiency test

4. Finding and discussion

I carried out the following findings discussing about how English has primitively functioned as a tool to reinforce Eurocentric knowledge and marginalize the indigenous epistemology. This kind of trend has dehumanized the local knowledge system by the use of monolingual policy known as English only policy in the multilingual country like Nepal. So, excessive reliance on English in the classroom doesn't address the needs and demands of multilingual societies. In alternative, translanguaging can be adopted to support the voices of voiceless through decolonial practices. Decoloniality reposition English as a pluralized language that delinks the local people from the language of the West. and relinks their linguistic and cultural identities with norm and value of the West without any strong rejection. Further discussion has been stated below through the following three themes.

4.1 Teachers' initiation in decolonial practices to enhance language learning

The coloniality of English has been concerned with experiences of segregation, denigration, and

resistance under system of colonial control (Boehmer, 2006). Initiating decolonial practices in language education needs the teachers to encounter the subjugation of colonial knowledge systems and orthodoxies constructing a room for local knowledge, culture, and society. It moves ahead through critical self-reflection observing the historically marginalized peoples' crisis on linguistic identity and cultural heritages. Within an educational domain, teachers inspect their own positionality, linguistic ideologies, and the colonial legacies embedded in their instructional materials and methods. Translanguaging approach can be employed to empower the students to have their linguistic identities as assets rather than any deficits (García & Wei, 2014). The teachers in the classroom can adopt either Nepali or English as per the classroom atmosphere as a medium of instruction to compensate the students' comprehension crisis and to comprehend the contents offered in English language. This process is called translanguaging, a process of using multiple languages to make the meaning clear. Moreover, working together with students or community members and incorporation of marginalized voices in curriculum design makes the decolonial process stronger assuring that learning language depicts the diverse epistemologies (Smith, 2012). By this process, teachers become proactive doers in rupturing linguistic hierarchies and boosting up equitable education indeed.

4.2 Policy-level shifts to decolonial practices

This paper bases on a thorough analysis of legislative documents, educational policies and plans, curriculum frameworks, and other educational policy papers released since NNEPC, 1956. This notion has been supported in the book - English in Nepal: History, development and policies (Poudel, 2021) that we have a policy level discourse of language in general and English in particular. Nepal National Education Planning Commission (NNEPC-1956) was led by Hugh B. Wood, an American scholar, had set the monolingual educational policy prioritizing Nepali to strengthen the national unity with a catchphrase 'one nation, one language and one dress code'. Then, Panchayat Government

recommended both Nepali and English as the medium of instruction in the Nepalese classroom (Poudel, 2021). Likewise, All Round National Education Committee (ARNEC-1960) also gave the continuation of Nepali and English as the medium of instruction in the Nepali Education System. The National Education System Plan (NESP-1971) prioritized Nepali as medium of instruction up to secondary level and English in higher level while the use of mother tongue was strictly discouraged in the classroom interaction (Ministry of Education, 1971). This policy seems to be discriminatory in terms of indigenous languages spoken all over the country related to double colonizations; internal and external colonization. For example, Nepali is hegemonized by English is external colonization and other indigenous languages are overperformed by Nepali is internal colonization (Poudel et. al. 2022). The National Education Commission (NEC, 1992) has the provision for the students to learn in their mother tongue in particular. When the constitution of Nepal, 1990 was effectively promulgated, it provided children with right to study in their mother tongue which was never put into effect before. This constitution first time identified the multilingual diversity in the country and right based approach that reclaimed space for their language, cultures, and knowledge system in particular (Poudel, 2019). It has been ensured that all children could learn in their mother tongue or the most familiar language (EFA, 1990). The education for all (2001) recommended three language policies – one is the local language of learner and other two are Nepali and English. Less or more, this attempt seems to decolonial in the English language classroom in terms of uplifting the language, culture, and customs of the indigenous students. Then, we had an opportunity of National Curriculum Framework, 2007. As NCF states, learners' first language was designated as the MOI at elementary level, and Nepali and English could be adopted then. After the second people's movement in the country in 2007, the Interim Constitution of Nepal, 2007 was promulgated ensuring the right to use mother tongue as an official purpose. Similarly, there was School Sector Reform Plan 2009 disclosed the

basic education to be given in students' mother tongue as their fundamental right. The local schools were authorized to adopt the medium of instruction in terms of quality education as per the situation either mother tongue or Nepali or English. Comparatively, the School Sector Development Plan 2016 debated in the favor of English as a precondition for educational, social, and economical betterment. Following the chronological decree of constitutional development, Constitution of Nepal, 2015 was promulgated after the transformation of Nepal from central government to federal government. This constitution has set the provision to autonomize the local government and schools in terms of MOI decision and the right to protect indigenous languages. The first curriculum framework 2019 after the political transformation of Nepal to federal state provisioned that basic education at school is provided either in mother tongue or in Nepali. English can be adopted as MOI except the subjects of the concern of the national identity like social studies, civic education, moral education, creative arts. The abovementioned policies and frameworks are designed at the macro level, not designed at micro and meso level yet. Making policy effectively even at meso and micro level can be in the favor of decolonization of English language classroom in the sense that It's not better to strongly resist English language rather we can impart our Nepali language, culture, and tradition by the use of the same language of the Eurocentrism, English. Education should enable Indigenous empowerment and teach the languages and cultures of local people (Lopes Cardozo, 2012). The policy of the English language classroom has to be formulated in a decolonial way to enhance equity-raising efforts and to counter previously hegemonic mono or bilingual educational policies in multilingual countries to reinstate the languages of indigenous people and their knowledge system in education.

4.3 Paradigms in promoting decolonial practices in English language education

Using English only policy paradigm doesn't work very well in multilingual country like Nepal. To

relink the locally significant norms, values, and culturally important heritages to the global landscapes through English, it will better to adopt critical pedagogy of Paulo Freire, 1970 to promote the local knowledge, language, and cultural identities countering the domination of Eurocentric monolingual norms and values. This model or paradigm encourages students to challenge dominance, suppression, and inequality caused by Eurocentric colonial power in the academia or English language classroom. It often assists the local people to foster linguistic justice as well as empower them to question power structures, language hierarchies, and cultural biases in English language education (Freire, 1970). Similarly, we can employ the learners' home language in the classroom denying English only policy. This is what we call the paradigm shift in which we further let the students use their full linguistic repertoire for making the sense of the world. It allows either Nepali or other indigenous languages alongside English during the course of language teaching and learning for their deeper knowledge.

Global English Paradigm is put into effect to promote the decolonial practices in English language education. English is a pluricentric language which has local accents and varieties different from the English of either Britain or America is termed as a decolonial move in the English language classroom. Curriculum is supposed to be diversified to have the different local varieties of English like Hinglish in India, Singlish in Singapore, and Nenglish in Nepal. Nenglish here contains some kind of Nepaliness according to soil, culture, and accent of Nepal (Karn, 2006) that is called Nepenglish, Neplish, Nepalese English. Similarly, an extended and nativized model of English of Nepal that is different in spoken as well as written form from standard English (Ghimire, 2021).

4.4 Future direction to decolonial practices

So far, I am a decolonial practitioner, the future of decolonial practice in ELE is likely to have comprehensive, culturally grounded and socially just doctrines. Classroom atmosphere may officially identify the hybrid varieties of English

(Bhabha, 1994). He highlights on the significance of hybridity which refers to the mixture of cultures and creation of something new rather than being strictly separate. Simply speaking, the present monolingual setting will turn into multilingual mindsets. I hope that assessment system will be restructured not focusing only on the traditional test of English, but also focusing on some other international tests like Chinese Proficiency Test (HSK), Japanese Language Proficiency Test (JLPT), Test of Proficiency in Korean (TOPIK) to measure the multiple accents, varieties, and cultural grounds of students from diverse backgrounds- National Institute for International Education (NIIED, 2021). Besides this, decolonial teachers will get engaged in materials development, declining the excessive reliance on Western based materials. They further adopt the locally produced textbooks and other materials in the English language classroom to diffuse their originality and creation all over the world. Then, the students will have the opportunity to use AI-driven learning tools in relation to local linguistic ecologies in turn of enforcing a single correct English. Academic intellectuals from different latitudes will get connected in the explorative work of colonialism as a decolonial effort to break the monologues of western academics and to construct the alternative spaces for the generation of knowledge based on other epistemic logics (Mendoza, 2020).

5. Conclusion

Decolonial efforts to the resistance of the colonality of English play a great role in terms of humanizing the indigenous epistemology from dehumanization of local knowledge due to excessive implementation of English in the context of Nepal though Nepal was not former colony. This study has stated the instances of colonization, and decolonization in terms of language education in Nepal where marginalization, suppression, and exclusion of indigenous language and culture are simultaneously intentional at variant moment of history. Nepal had adopted EMI in formal education since 1854 to make the students learn English, the language of the colonizer that

resulted in English domination to the detriment of Nepal's languages (Poudel, 2021). Similarly, Panchayat government set the monolingual nationalist ideology to get Nepali language promoted countering the emerging trend of EMI in the formal education of Nepal. By the adoption of monolingual nationalist ideology, unknowingly it resulted in the internal colonization of ethnic languages. Contemporary policy that provides control to local government in developing local curriculum to enhance the local epistemologies is key to benefiting linguistic minorities (Tollefson & Tsui, 2018). Later on, decolonial movement and policy change create safe spaces to reinstate indigenous knowledges as subjects and as MOI alongside English and Nepali in language education.

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