

THE VISION OF NEP 2020
Integrating Bharatiya Knowledge
System in Economics Textbooks

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Vidya Bharati Uchcha Shiksha Sansthan



**VIDYA BHARATI
UCHCHA SHIKSHA SANSTHAN**

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**The Vision of NEP 2020: Integrating Bharatiya Knowledge System in
Economics Textbooks**

Editor: Anish Gupta

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FOREWORD

This book, *Vision of NEP 2020: Integrating Bharatiya Knowledge System in Economics Textbooks*, is an outcome of sustained efforts of Vidya Bharti Uchcha Shiksha Sansthan and ICSSR towards implementation of various recommendations of NEP 2020 in School Curriculum. With the announcement of National Education Policy 2020, government agencies and pioneer organizations working in the field of education have come into action to work on National Curriculum Framework and State Curriculum Frameworks. These endeavours are seeing huge participation from intellectuals and stakeholders in the academic fields to prepare content and design school textbooks based on the mandate of NEP 2020. This research volume is a germane contribution in this direction and provides a strategic plan towards development of syllabi and new textbooks in Economics subject to be developed for all stages and classes.

In developing this volume, Vidya Bharti Uchcha Shiksha Sansthan has taken a pioneer initiative towards accomplishing the intent of NEP in re-connecting and re-establishing the foundations of age-old Indian Education System and connect it with global pedagogical developments. This work sheds powerful light on ways to assimilate the valued tenets of Bhartiya knowledge system in the economics syllabi of schools. The document highlights the specific aspects of Indian education and heritage that must be included under the ambit of the curriculum along with focus on imparting 21st century skills to the learners. In covering this facet, this book also presents an extensive list of reference books and primary texts

that can be used to re-design economics textbooks for different stages and classes in school. This judiciously written volume is an integral contribution to the countrywide efforts towards implementation of National Education Policy 2020. I am particularly pleased to provide an entry point to this volume and welcoming all policy makers, academics, scholars, authors and readers. Last but not the least I would like to express our gratitude to all our partner institutions, collaborators and particularly IKS Division of MoE, AICTE, GoI for supporting us in this project.

Prof. Kailash Chandra Sharma

President, Vidya Bharati Uchcha Shiksha Sansthan

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The National Education Policy 2020 calls for intellectual brainstorming with an aim to conserve, develop, introduce, promote and disseminate the rich heritage of ancient knowledge paradigms of India. Vidya Bharati Uchcha Shiksha Sansthan (VBUSS) laid the groundwork for this book in its “Preparatory Workshops on Textbooks” organized in January-February 2022. The finalized roadmap called for reinvigoration of textbooks through a collaborative and cooperative effort involving organization of national/international workshops and conferences and inviting domain experts, academicians and practitioners. In this light a National Workshop on “Two Days National Symposium on Challenges in Understanding Economics’ was organized on 14th & 15th May, 2022 as a collaborative effort of VBUSS and ICSSR, New Delhi. We extend our sincere gratitude to all the partner institutions whose support was instrumental in the successful completion and fruitful deliberations at the workshop.

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PREFACE

The first signs of economic activities in the Indian subcontinent can be traced from 3500 BC to 1800 BC, called the Indus valley civilisation. Indus Valley civilization was the 1st known permanent predominantly urban settlement, which flourished in 3500-1800 BC and featured an advanced and thriving economic system. The economy of this period was mainly dependent on agriculture, animal husbandry and trade. The trade during this period was up to Mesopotamia. Intensive trade transactions were found around 600 BC in Mahajanapadas when minted silver coins and uniform measurements were prevalent. There was a well-established system of taxation in the Mauryan period. This was when the usage of different currencies was also very high. The Gupta period is considered the golden period of the Indian economy when India's share in the world GDP was about 50%. The Mughal period also witnessed economic progress in India.

According to the estimates of Professor Angus Maddison, Bharat's share in the world GDP was between 30% to 24% between 1000 AD to 1700 AD. Despite this well-recognized spectacular economic progress, India became one of the poorest countries in the world during the British period. Even after independence, India couldn't recover from the wealth drain during the British period. No country in the world could attain this high share in GDP till now. Even the portion of the USA in the world GDP is just 20 per cent. Even when the USA was at its peak, its share in the world; GDP never crossed the 40% mark, far less than India's GDP share during the Gupta period.

It wasn't just luck that made India a prosperous country before the British came here. No country can continue to be rich for the most prolonged period without a sound knowledge of economics and a robust, sustainable economic system. India was known as the Golden bird because, 2000 years ago, surplus exports to Egypt as returns, India was making Roman Egypt bankrupt in its gold as payment used to be made in gold primarily. The importance of wealth creation, which is in principle very close to the concept of economic growth, has been laid in many ancient Indian texts as old as Rigveda, written in 1500 BC, which mentions the virtue of wealth creation. Even the famous Panchatantra stories written around the first century BCE also emphasize the importance of earning wealth. Similarly, Thiruvalluvar, in Thirukkural, emphasizes the importance of hard work and earnings.

Modern monetary economics cannot be imagined without interest rates. This is the single most important variable which affects the money demand/supply, capital inflow/outflow, inflation, prices, output and employment in post-classical economics. In modern economics, the interest rate could be considered a hundred years old concept. Still, we can find explicit mention of symbols that represent simple and compound interest rates in Panini's grammar. This shows that interest rates played an essential role in the money market even more than 3000 years back. Lending and borrowing were not uncommon in Kautilya's period; even letters of credit were being exchanged and honoured during that period.

Griffith provided a fascinating quote from Rig-Veda where there is a mention of bargaining or bid in the determination of price in a demand and supply model. According to Gokhale, there were seven types of taxes in the Ramayana and Mahabharata period, i.e. tax on land, trade, animal husbandry, imports, mines, other mined materials, river crossings and on possession of elephants. Interestingly all these types of taxes are in vogue even now. Even

various aspects of public finance, i.e. public good, taxation, public expenditure, etc., were well defined without any overlap between the two functionaries. The instances of what we call demonetisation were also found when Indian kingdoms used to deface/demark the gold currencies received by Indian traders in exchange for their exports of goods from the rest of the world.

The trace of most modern economic theories, i.e. political economy, methodologies of economics, neoclassical price theory, accounting methods and income measurements, ethical foundation to freedom from wants, prevention of market and government failures, labour policy, taxation and international trade, etc. can be found in Kautilya's theories and concepts. Even contract and property laws were clearly defined, and risk-return analysis, time inconsistency problems and labour laws and welfare, were all discussed by Kautilya. Kautilya's *Arthashastra* provided an essential precursor to the classical economy. Emperor Chandragupta Maurya realized the significance of *Arthashastra* relating to the efficiency of an economy and ethics. He discussed a mixed economy, where private and public enterprises are frequently compared. Kautilya's ideas were unknown to the Renaissance philosophers who bore credit for the relation of the modern economy. The current economic theory focuses on two schools of thought and pursuing self-interest and material blazers as significant objectives.

Even Bhartiya's contribution to modern economics before independence was also not less. Dr. Bhim Ram Ambedkar was an extraordinary economist who had two masters in economics and two PhDs in Economics from among the top 20 universities in the world. His contributions to labour policies, poverty alleviation, and the upliftment of women and marginalized sections of society were noteworthy. Interestingly, all these issues are currently dealt with in many branches of economics, i.e. labour economics, the economics of discrimination, development economics, etc. Ambedkar not

only wrote about these issues, but he tried to implement them by remaining part of the system. His excellent knowledge of politics and sociology made his economic decisions distinct and more practically compelling.

Moreover, his knowledge of multi-disciplines made his policies more practical. This is the advantage of a multidisciplinary holistic understanding of all sectors and all subjects. Similarly, the *Wealth Drain and Poverty in India* by Dada Bhai Nouroji gave an excellent account of how the British looted India. Apart from these, there are examples of the creation of independent educational institutions in ancient India. One of the glaring examples is the world-famous Nalanda University, founded with village grants. Moreover, it was given land grants and village tax rights for sustenance.

Even in the medieval period, we find examples of the Yadava dynasty, which gave donations and other lands to establish institutions. Similarly, an inscription from the early thirteenth-century reign of the Yadava Dynasty narrates donations made for the establishment of a matha to carry forward studies of astronomical works composed by the mathematician Bhaskaracharya II and members of his family.

In the recent 100 years or more, a narrative was built that India is underdeveloped because of its conservative way of thinking. The Bhartiya way of thinking has often been blamed in textbooks for the poor performance of the Indian economy. It is said that many people are poor but happy since they believe in contentment. However, this misinterpretation of these texts is used in a different context. These concepts were propounded when Indian society was highly developed and prosperous and didn't have external threats.

Moreover, many ancient Bhartiya texts advocate the creation and accumulation of wealth. Unfortunately, Indian economic achievements and Indian thoughts were not exposed to our students in general and school children in particular. For instance, a look at the first paper of economics- Indian Economic Development, introduced

in the 11th standard, provides us with a fascinating account of this subject. The name of the paper itself suggests that it shall acquaint students with India's journey towards economic progress from the past to the present. But when we look at the content of its first unit, it introduces students to economics textbooks. The second unit is about the Indian economy since economic reforms. The third unit is about 'current challenges faced by the Indian economy'. The last unit is about 'development experiences of India: A comparison with neighbours', where the performance of India is compared with that of China and Pakistan in the last 70 years only. Interestingly, it has been shown that India's economic performance is not different from that of Pakistan. Unfortunately, it doesn't mention India's glorious past and discusses economic developments of only the last seven decades.

Even the 12th standard NCERT textbook, Introductory Microeconomics, is related to introducing standard economic theories related to consumer and producer. It also discusses the central problem of an economy and the organisation of economic activities. It discusses everything that developed in Europe in the 18th and 19th centuries. Interestingly, although almost all significant aspects of modern economics have some reflection from India, it is not mentioned anywhere.

A nation can progress only when it is aware of its history. If any culture's roots are not intense, any offshoot from it will be weak. The problem with our people is that they are informed only about a specific section of their past, while the portion they remain ignorant about would have made their foundation strong. Fortunately, NEP-2020 has provided the country with an opportunity to introduce our students to the Indian knowledge System. This is high time that we make our curriculum more India-centric so that students can connect to their past and arrive at a better present.



Chapter–1

HIGHLIGHTS OF NATIONAL EDUCATION POLICY 2020

Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership. Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country, and the world.

The world is undergoing rapid changes in the knowledge landscape. With various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, many unskilled jobs worldwide may be taken over by machines, while the need for a skilled workforce, particularly involving mathematics, computer science, and data science, in conjunction with multidisciplinary abilities across the sciences, social sciences, and humanities, will be increasingly in greater demand.

Education thus, must move towards less content, and more towards learning about how to think critically and solve problems, how to be creative and multidisciplinary, and how to innovate, adapt, and absorb new material in novel and changing fields. Pedagogy must evolve to make education more experiential, holistic, integrated, inquiry-driven, discovery-oriented, learner-centred, discussion-based, flexible, and, of course, enjoyable. The curriculum

must include basic arts, crafts, humanities, games, sports and fitness, languages, literature, culture, and values, in addition to science and mathematics, to develop all aspects and capabilities of learners; and make education more well-rounded, useful, and fulfilling to the learner.

National Education Policy 2020 is the first education policy of the 21st century and aims to address the many growing developmental imperatives of our country. This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4, while building upon India's traditions and value systems.

The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy. The pursuit of knowledge (*Jnan*), wisdom (*Pragyaa*), and truth (*Satya*) was always considered in Indian thought and philosophy as the highest human goal. The aim of education in ancient India was not just the acquisition of knowledge as preparation for life in this world, or life beyond schooling, but for the complete realization and liberation of the self.

The Indian education system produced great scholars such as Charaka, Susruta, Aryabhata, Varahamihira, Bhaskaracharya, Brahmagupta, Chanakya, Chakrapani Datta, Madhava, Panini, Patanjali, Nagarjuna, Gautama, Pingala, Sankardev, Maitreyi, Gargi and Thiruvalluvar, among numerous others, who made seminal contributions to world knowledge in diverse fields such as mathematics, astronomy, metallurgy, medical science and surgery, civil engineering, architecture, shipbuilding and navigation, yoga, fine arts, chess, and more. Indian culture and philosophy have had a strong influence on the world. These rich legacies to world heritage must not only be nurtured and preserved for posterity but also researched, enhanced, and put to new uses through our education system.

Vision of NEP

This National Education Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower. The Policy envisages that the curriculum and pedagogy of our institutions must develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing world. The vision of the Policy is to instill among the learners a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living, and global well-being, thereby reflecting a truly global citizen.



**EXTRACTS OF 331st REPORT:
REFORMS IN CONTENT AND DESIGN OF
SCHOOL TEXT BOOKS¹**

Department-Related Parliamentary Standing Committee on Education, Women, Children, Youth and Sports has presented the “Three Hundred and Thirty First Report of the Committee on “Reforms in Content and Design of School Text books”. The report focuses on:

- Removing references to un-historical facts and distortions about our national heroes from the text books;
- Ensuring equal or proportionate references to all periods of Indian History;
- Highlighting the role of great historic women achievers.

The relevant highlights of the report are given below

- The report elaborates upon National Curriculum Framework that will provide roadmap for the development of new generation of textbooks providing more space to experiential learning for bringing in students the conceptual clarity and motivate students

¹ This report was presented by Dr. Vinay P. Sahasrabudde, Chairman Department-related Parliamentary Standing Committee on Education, Women, Children, Youth and Sports on 26th November, 2021

for self-learning and self-assessment to improve not only cognitive skills but also the social -personal qualities.

- New NCF for School Education will guide the development of new generation textbooks across the subject areas. The new generation textbooks across subject areas will take care of the thematic, inter-disciplinary and multi-disciplinary approaches to highlight Indian culture and traditions, national heroes including women achievers and great regional personalities besides providing coverage to different phases of Indian history.
- NCF must focus on restructuring of stages of curriculum and pedagogy as 5+3+3+4, more focus is on Early Childhood Care and Education and Foundational Literacy and Numeracy, Integration of Pre-vocational Education from classes 6 to 8, Integration of Knowledge of India across the stages, focus on the holistic development through experiential learning, flexibility in choice of subjects etc.
- The report further informs about new ways for promotion of experiential learning, art integrated learning, sports integrated learning and competency-based learning, including internships, 10 bag less days, peer tutoring, interdisciplinary and multidisciplinary projects and development of fun-based student appropriate learning tools to promote and popularize Indian arts and culture etc.
- It also highlights different pedagogies such as group discussions, mock drills, excursion trips, visits to various places, such as zoo, museum, local store or restaurant; field study, classroom interactions, etc. were also being used to support experiential learning. Also, opportunities were provided to break subject boundaries by integration of art forms (visual or performing arts, such as dance, design, painting, photography, theatre, writing, etc.), stories, pictures, fun activities or games, sports,

etc. for holistic learning of concepts of science and mathematics without burden.

- It further states that the future syllabi and textbooks will be based on goals and competencies which will lead towards mapping of core essentials with competencies hence lessening the curriculum burden and focusing on holistic learning and development. The curriculum and syllabi should provide lots of space for experiential learning and textbooks will be based on competencies rather than content.
- NEP, 2020 recommends integration of knowledge of India across the stages and subject areas in the curriculum. Under this concern, as per the directions of new National Curriculum Framework for school education, various activities including development of digital and audio-video materials will be taken up.
- Thematic, interdisciplinary and multidisciplinary approaches to highlight Indian Culture and Traditions, our National Heroes including women achievers and great personalities from different regions of the country and perspective of equity, integrity, gender parity, constitutional values and concern for environment and other sustainable development goals.
- Experiential Learning through projects and age-appropriate activities, simple language, glossary, more in-text and end-text assessment questions and reduction of curriculum load to core essentials.
- All textbooks will be visually rich with illustrations, photographs, maps, etc., the illustrations and activities will be age/class appropriate. Local flavor will be added to the core essentials in textbooks of the States, to showcase the diversity of the country.
- Local flavor will be added to the core essentials in textbooks of the States, to showcase the diversity of the country. NCERT

has been working towards bringing dictionary on Indian sign language, which will help in developing material in sign language. The upcoming books and other materials based on the new NCFSC will follow the same pursuit in future.

- More emphasis on role of women: Role of women as rulers, their role in knowledge sector, social reforms, Bhakti movement, art and culture, freedom struggle (**Jnana Prabodhini, Pune**). Coverage of great historic women heroes belonging to different periods of Indian History including Gargi, Maitreyi, rulers like Rani of Jhansi, Rani Channamma, Chand Bibi, Zalkari Bai etc. will be taken up in the new textbooks, supplementary materials and e-content.
- National initiatives such as Swachh Bharat, Digital India, 'Beti Bachao Beti Padhao', 'Demonetization', GST etc. were integrated in the new textbooks in the review of syllabi and textbooks in 2017-18. Contents were added in history textbooks regarding knowledge, traditions and practices of India. For example, addition of material on Vikram Samvat, Metallurgy, Shivaji Maharaj, Paika revolt, Subhash Chandra Bose, Swami Vivekanand, Ranjeet Singh, Rani Avantibai Lodhi and Sri Aurbindo Ghosh.
- The objective of teaching history was to instil high self-esteem in students, National Renaissance, National unity, Social Inclusion and establish links with cultural roots. Thus following points are to be kept in mind while writing text books:
 - Depicting cultural unity
 - Linguistic heritage- importance of Sanskrit, Prakrit and Pali for national unity and international spread.
 - Linking Indian languages.
 - Civilization development -Vedic to present.

- Comparison of scientific temper with other civilizations on scientific and objective ground.
- History of sacrifices of various segments of Indian society for saving cultural values.
- Social inclusion.
- India and its cultural boundaries.
- Civilization proofs of India in other countries of the world.
- Religio-cultural emissaries from India should have proper place.
- Local, national as well as international influence of any event or thought should be highlighted. (**Bharatiya Shikshan Mandal, New Delhi**)
- The representatives of **Vidya Bharti** also put forth their views on the subject and pointed out certain factual distortions about vedic tradition, incompatibility of certain facts with constitutional ideals and values in the school textbooks. They suggested a thorough review and removing of such distortions/ discrepancies from the school textbooks. They also mentioned about 'My NEP' programme launched to reach non-academic people and to make them learn about the things in the National Education Policy in a nutshell.
- Inclusion of History of North East India: Bhakti and social movements in Assam and Manipur, tribal heroes who fought against British, contribution of Arunachal and Manipur with reference to Azad Hind Fauj and 1962 war, dynasties in Assam, Manipur, Tripura, Meghalaya. (**Jnana Prabodhini, Pune**)
- Post-independence History of Indian pride also needs to be stressed: Story of ISRO, story of BARC, story of cooperative movement (Story of Amul), story of restorations (Somnath, Hampi, archaeological sites such as Lothal) etc. (**Jnana Prabodhini, Pune**)

- The Design of textbooks should be:
 - Curriculum of history can be organized in an ascending order. The scope of curriculum grows with the growth of experience sphere of students from local to global.
 - Digitization of textbooks to make them attractive and dynamic document to go beyond text/ printed form: need to add audio-visuals with QR codes.
 - Inclusion of intellectual games, simulations. VR Games modeled to let students experience the historical times (for example ‘Real lives’) (**Jnana Prabodhini, Pune**)
- As far as the Modern period is concerned, some leaders have received more weightage as compared to others. The role of Subhash Chandra Bose, Sardar Patel, Bhagat Singh, Ram Prasad Bismil, Lala Lajpat Rai, Khudiram Bose, Surya Sen, and even the women revolutionaries must be highlighted. The contribution of Veer Savarkar needs to be given enough weightage. (**Public Policy Research Centre, New Delhi**)
- The representatives pointed out that proportionate representation across Region, Time Period, and Events should be given in the Textbooks. South and East Indian dynasties have been highly under-represented. The history of great kingdoms like the Marāthas, Coḷas, and Vijayanagara as well as the early Kāśmīra dynasties, Kalingas, Gangas, Gajapatis, Kākatiyas, Ahoms, Ceras, Pallavas, Pāṇḍyas, Pālas, Senas, and Pratihāras either get a passing mention or not even that. The crucial role they played in our history must be elaborated. They further added that we must include these dynasties, which represent the very spirit of Bhāratiya Civilization that the Radhakrishnan Committee wanted every student to imbibe. (**Samvit Research Foundation, Bengaluru**). The following points were further added:

- Bhāratīya saṃskṛti has been widespread from Mesopotamia in the West to Japan in the East, from the Himalayas in the North to Indonesia in the South
- The Zend Avesta has significant relationship with the late Ṛigvedic period
- Our Itihāsas and Purāṇas, particularly the Rāmāyaṇa, have been an integral part of the culture of many regions of Southeast Asia.
- The representatives also added that the history curriculum hardly emphasizes the role played by women in our history. It is important for students to learn –
 - the importance our civilization has given to women and how women participated in all aspects of life over the centuries
 - the freedom and opportunities available to women in public life
 - the great achievements of women from ancient times until the present day
 - the temporary changes in status of women in the wake of invasions
 - to progressively appreciate that our paramparā has a beautiful and holistic perspective of strīva that is far beyond modern formulations.
- They further suggested that this can best be accomplished by exposing the children to factual information from the past:-
 - Introduce the three great goddesses of the Vedas – Bhāratī, Ilā, Sarasvatī. Introduce a few Veda-suktas for which women are the mantra-draṣṭārīṇīs. In the Vedic period, mention woman scholars, brahmavādinīs, and mantra-draṣṭārīṇīs, including instances of where women learnt the Vedas.

- Present the dynamic role played by women in the Rāmāyaṇa and Mahābhārata. Give a complete picture of women-related references in the smṛtis.
- Portrayal of women in various classical literary accounts (e.g. Kālidāsa's Mālavikāgnimitra) that indirectly shows how the society was shaping up at that time.
- The critical contributions of queens in every century and every region across communities. Prominent rājamātas who played a role in shaping their children as rulers; important women warriors, scholars, poetesses, philanthropists, public personalities, sanyāsinīs, philosophers, saints, and freedom fighters
- The Committee is of the view that there should be an appropriate comparison of the portrayal of women heroes like Rani Laxmi Bai, Zalkari Bai, Chand Bibi etc vis-a-vis their male counterparts. The Committee observes that the women heroes from different regions and eras should be given equal weightage highlighting their contributions in the history textbooks.
- The Committee also observes that notable women in all fields, and their contributions, like that of Ahilyabai Holkar, Abala Bose, Anandi Gopal Joshi, Anasuya Sarabhai, Arati Saha, Aruna Asaf Ali, Kanaklata Deka, Rani Ma Guidinglu, Asima Chatterjee, Captain Prem Mathur, Chandraprabha Saikini, Cornelia Sorabji, Durgavati Devi, Janaki Ammal, Mahasweta Devi, Kalpana Chawla, Kamaladevi Chattopadhyay, Kittur Chennamma, M. S. Subbulakshmi, Madam Bhikajji Cama, Rukmini Devi Arundale, Savitribai Phule and many others have not found adequate mention in NCERT textbooks.
- The Committee observes that generally Women are underrepresented in school textbooks, many a times shown through images in traditional and voluntary roles, leading to

formation of gender stereotypes in the impressionistic minds of students and feels that there is a need to undertake an analysis of the textbooks from the Gender perspective as well.

- The Committee observes that in the suggestions received regarding updation of NCERT books, emphasis was laid on providing equal representation to the North-East Indian States and the History. It was suggested that developmental models and economic policies should have sections dealing with and talking about the complex realities and demographics of the North-East along with the history of civilizations and tribal communities of the North-eastern region. Furthermore, the textbook content should also ensure adequate balance in representing Hill areas and Plains areas so as to recognise both communities adequately.

Subject Experts

Prof. J.S. Rajput, Former Director, NCERT in his submission before the Committee stated that Reforms in the content and design of Textbooks should focus on the following aspects:

- a. Distortion of historical facts where one ruler is remembered and other equally prominent one's finds no mention.
- b. Not only periods, history must be just and objective to considerations of regional imbalances, historical contributions of the communities, people and practices.
- c. Social and cultural distortions must not be presented by those bound by prejudices and biases.

He stated that the content and design of textbooks is a product of Policy on Education, Curriculum Framework to be developed after its sensitive comprehension, followed by the process of preparing detailed syllabus for each textbook; for each grade /class. The quality

and content of the textbook shall depend on the quality of the authors; that include depth, seriousness, professional competence and commitment of individuals and institutions assigned the task. A good textbook can be authored only by those who are lifelong learners.

It was emphasized that National level textbooks are essential for several reasons, but it must be remembered that local element of curriculum also cannot be ignored. A class three textbook on environmental education just cannot be same in Tripura and Thiruvananthapuram. Hence, it is necessary to strengthen expertise and institutions at the State level. We need high level experts in textbook writing, evaluation, assessment, growing up, guidance, and all that children could need. now education is not only about/through textbooks, but textual materials for online learning, self-learning, digital learning, open and distance learning, and a couple of other terms that are in vogue. It has to be hybrid teaching and learning in future. Things have changed drastically in 2020, and some of the impacts shall continue in future as well.

New discoveries are taking place, new facts are coming up, and textbooks just cannot remain the same. This is worsened if the history is written with certain pre-conceived biases resulting out of politically-constrained ideological bindings. History writing in India has suffered on these unacceptable considerations, and it must be extracted - and liberated -out of gross subjectivity and ideological bias to transparent objectivity, and openness of mind, willingness to enter into dialogue with those holding diametrically opposite views. New facts have emerged around us; say; Aryan Invasion theory, Saraswati River, Ram Setu, and so many more solely because of new scientific advancements and new tools that have led to new researches. These just cannot be ignored in preparing new textbooks. Indian history writing needs a thorough professional review. As it was determined to highlight certain individuals, regimes and eras, it suffers from

serious imbalances of every possible type. He further pointed out the British tried to downgrade the great contributions of ancient India in philosophy, science, mathematics, spirituality, medicine and other fields and it was continued to be neglected in our textbooks. While considerable initiatives were taken for removing gender bias and caste discriminations, history writing remained confined to the hegemony of a select group of few academics for over five decades. The post- independence history books are deficient on 'linking Indians to India'; and this includes history, heritage and culture. In fact, this aspect needs serious informed and scholarly deliberations before textbooks are prepared in response to the NEP-2020.

The second most important aspect that no textbook writer could ignore pertains to the need for strengthening social cohesion and religious amity. Racial discrimination and caste considerations - in varied connotations – have not vanished fully even in what are known as most advanced societies. We must accept that these challenges still exist even before us; and these require an attitudinal transformation. Our Children must know that different religions are a reality, that no religion could claim superiority over any other.

Shri Hukmdev Narayan Yadav, Ex-MP, Lok Sabha emphasized the importance of the subject and suggested for detailed discussion with more stakeholders and eminent educationists. The focus should not 'be only on facts and figures while writing Indian history but it should focus on the deep essence of the nature of Indian history in order to make it more understandable.

Shri Shankar Sharan, Eminent Educationist so deposed before the Committee on the above subject and highlighted various topics for inclusion/ exclusion in NCERT text-books. He drew the attention of the Committee Members as to why the text-books had references to unhistorical/ distorted facts and why a section of intellectuals insisted on keeping it. Focusing on this will only help in removing such discrepancies.

Recommendations

In view of the evidences gathered throughout the process, the Committee strongly recommends that:

- While creating the content for textbooks, inputs from experts from multiple disciplines should be sought. This will ensure balance and diversity of views. It should also be ensured that books are free of biases. The textbooks should instill commitment to values enshrined in the constitution and should further promote national integration and unity.
- There is a pressing need to develop high-quality textbooks and effective teaching methods. Thus mandatory standards related to text-book content, graphics and layout, supplementary materials, and pedagogical approaches should be developed. Such standards are needed for printed as well as digital textbooks.
- There is a need to have more child-friendly textbooks. This is possible through enhanced use of pictures, graphics, QR codes, and other audio-visual materials. Children should be taught through enhanced used of games, plays, dramas, workshops, visits to places of historical importance, museums etc. as such approaches will ignite their inquisitiveness and analytical abilities.
- The initiative of Maharashtra State Bureau of Textbook Production & Curriculum Research known as Ekatmik Pathya Pustak conceived in 2018-19 to lighten the school bag is appreciable. Towards this, the Bureau has created quarter-specific integrated material for Marathi, English, Mathematics and 'Play, Do, Learn' for Class I students into a single book. A similar approach may be adopted by others. Such initiative will be aligned to the School Bag Policy of New Education Policy (NEP), 2020 as laid out in Section 4.33.

- Education must be provided in the light of values enshrined in the constitution which cannot be taught by mere delivery of information. The pedagogy woven around textbooks has a lasting impact on the minds of the student and hence learning-by-experiment methodology should be compulsorily used by all teachers. Such an approach will enhance positive attitude towards learning amongst students.
- The prioritization of development of foundational skills amongst primary students is required by the NEP-2020, and therefore necessitates the use of information technology and digital devices. Therefore, digital content should be created and disseminated using satellite technology to enhance our students' capabilities and potentials. Such approaches will further curriculum reform and will also help develop more effective operational models for content delivery, and learning. Introduction of modern technologies/methodologies for the dissemination of information as part of teaching strategies should be undertaken preferably after enabling the possibility of the same uniformly in every part of the country. Schools in remote corners of the country should be suitably equipped for the same.
- The primary school textbooks should serve two purposes; provide strong foundation in core areas such as reading, writing and arithmetic, and provoke curiosity so that students can rapidly expand their knowledge in later years. This is also in alignment with NEP 2020's goal of promoting competency-based learning.
- The NCERT and SCERTs should primarily focus on providing core content through their textbooks. Detailed information and supplementary materials may be provided

through other texts, videos, reference books, A/V files, etc. Further, textbooks should be anchored in facticity. Any presentation of data or survey results should be appropriately referenced. Textbooks should be designed to provoke curiosity and analytical abilities, should be tuned to cognitive capability of the student, and should employ simple language. Further, efforts should be made to design textbooks in ways such that project-based, art-integrated, and experiential learning models can be deployed for effective education. In this way, our textbooks will promote scientific temper, innovation, and also the four Cs; Communication, Collaboration, Creativity, and Critical Thinking.

- The Ministry should explore the possibility of developing a core class-wise common syllabus for various subjects for implementation by CBSE, CICSE and various other State education Boards as this will go a long way in maintaining uniformity in educational standards of school students across the country.
- Our textbooks should highlight the lives of hitherto unknown men and women from different states and districts who have positively influenced our national history, honour, and one-ness. This may require content production teams to dig deeper into local sources of knowledge, including oral ones, and identify linkages between the local and the national. In this way, our textbooks should elicit “Unity in Diversity” of India emphasizing that diversity in India is in fact diverse manifestation of the innate one-ness or intrinsic unity.
- The textbooks should include content on world history and India’s place in the same. In this regard, special emphasis must be placed on the histories of other countries of the

world. This is aligned with international guidelines which argue for study of history through a multi-perspective approach. Further, sufficient emphasis must also be placed on the connects between histories of South-East Asia and India. This would be very useful in the context of India's Look East policy.

- Our history textbooks should be continually updated, and account for post-1947 history as well. In addition, an option of conducting review of National Curricular Framework at regular intervals should be kept.
- The Department of School Education & Literacy and NCERT should carefully study how other ancient civilizations/ countries teach their own histories to their respective citizens through textbook content, and areas of emphasis. The results of such a study should be used to improve our own history textbooks and teaching methods taking into consideration history at the grassroots level preferably at the district levels. Further, the State Boards may prepare district-wise history books that will impart knowledge about local historical figures to the students.
- The NCERT should consider the suggestions received by this Committee, while framing the NCF and syllabus of the textbooks. For avoiding content overload on students, NCERT in collaboration with SCERT should identify State-specific historical figures for inclusion in respective SCFs. Efforts may also be made to incorporate and highlight the contributions of the numerous local personalities in various fields in State curriculum.
- The NCERT and SCERT should incorporate the ancient wisdom, knowledge and teachings about life and society from Vedas and other great Indian Texts/ Books in the school

curriculum. Also, educational methodologies adopted in the ancient Universities like Nalanda, Vikramshila and Takshila should be studied and suitably modified to serve as a model reference for teachers so as to benefit them in improving their pedagogical skills for imparting education in the present day context.

- Contributions of ancient India in the fields of Philosophy, Science, Mathematics, Medicine, Ayurveda, Epistemology, Natural sciences, Politics, Economy, Ethics, Linguistics, Arts, etc may also be included in the textbooks. The traditional Indian knowledge systems should be linked with modern science and presented in the contemporary context in NCERT textbooks.
- New technologies should be adopted for better pedagogy for the education of History. Further a permanent mechanism to make suitable rectifications through additions or deletions in the textbooks in a structured manner needs to be established.
- All books especially history books other than published by Government agencies used for supplementary reading may be in consonance with the structure/ content of NCERT books to avoid discrepancies. Also, Ministry of Education should develop a monitoring mechanism for ensuring the same.
- There is a need for discussing and reviewing, with leading historians, the manner in which Indian freedom fighters, from various regions/parts of the country and their contributions get place in History textbooks. This will result in more balanced and judicious perception of the Indian freedom struggle. This will go a long way in giving due and proper space to the freedom fighters hitherto

unknown and oblivious in the freedom movement. Review of representation of community identity based history as of Sikh and Maratha history and others and their adequate incorporation in the textbooks will help in a more judicious perspective of their contribution.

- In order to address the underrepresentation of Women and girls in school textbooks or them being depicted only in traditional roles, a thorough analysis from the view point of gender bias and stereotypes should be undertaken by NCERT and efforts be made to make content portrayal and visual depiction gender inclusive. The textbooks should have greater portrayal of women in new and emerging professions, as role models with a focus on their contributions and pathway of achieving the same. This will help in instilling self-esteem and self confidence among all, particularly girls. Also, while examining the textbooks, other issues like environment sensitivity, human values, issues of children with special needs etc can also be looked up for adequate inclusion in the School textbooks.
- The significant role played by women in the freedom movement and in various other fields needs adequate representation in the textbooks as it would go a long way in understanding the issues in a better way for the next generation of students.
- One of the major social ills afflicting our society in the present times is the malaise of drug addiction cutting across the class divide. It has far-reaching adverse effects on the socio-economic structure of the country, and that concerted efforts are required to be made by the government agencies as well as the civil society to combat this menace. As part of these efforts, the ill effects of such addiction must be

adequately and suitably highlighted in strong words, in the content of school text books to caution the impressionable young minds of students against falling prey to luring tactics of anti-social elements and resulting in waywardness. Similarly, the textbooks should have separate elements spreading awareness against internet addiction and other such aspects that are harmful to the society.

- Taking into account the voluminous number of suggestions received from teachers, students, Institutions for updating the syllabus of NCERT textbooks incorporating various subjects, an internal Committee be set up by Ministry of Education and NCERT to examine the suggestions so received and incorporate the same in curriculum as deem fit.
- All NCERT and SCERT textbooks must be published in all Eighth Schedule languages of the Constitution of India, besides Hindi and English. Further, efforts for developing textbooks in local languages (those not part of the Eighth Schedule) be also made. These will help the children in understanding the subjects better as the content will be in their mother tongue.
- To supplement the textbook content, field visits/ excursions should be introduced as a compulsory part of learning experience. As an initiative in this regard, textbooks can introduce a “Box Format” near the name of the place being mentioned stating the importance of that place whether religious, historical, etc. promoting the readers to visit it. This would further promote North-South and East-West integration.



Chapter–3

NEP & DEVELOPING NEW TEXT BOOKS¹

Prof. Chand Kiran Saluja

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Prof. Chand Kiran Saluja emphasizes upon the various aspects of New Education Policy- 2020 such as building a culture of reading across the country. NEP-2020 has focused upon the development of curriculum, syllabus and textbook and it envisions a new way of learning which is not merely text book focused. Earlier, NCF 2005 had also mentioned that learning should be active rather than textbook centric only. Textbooks as a single source of education are not enough; they are important but are not only a teaching material. Therefore, a large number of packages should be developed at State and District levels with adequate provision for cluster and school level modifications and supplementary materials. To understand a textbook one needs to understand the curriculum and the aims of education. The present-day classroom practices

1 Based on the Keynote Address delivered by Prof. Chand Kiran Saluja in the Preparatory Workshop on Textbooks: Indian Knowledge System and Languages organized by VBUSS on 3rd & 4th February, 2022 and Keynote Lecture in the Two-day National Workshop on Sanskrit in the light of NEP 2020 & Indian Knowledge Systems organized by Central Sanskrit University, Delhi and Shri Lal Bahadur Shastri National Sanskrit University, Delhi on 4th & 5th June 2022.

are, in almost all schools of the country, totally dominated by the textbook. As a result, it has acquired an aura and a standard format. What is needed is not a single textbook but package of teaching learning method and material that could be used to engage the child in active learning. The textbook thus becomes a part of this package and not just a teaching learning material e.g., it connects the past with the present and should lead to experiential learning which means taking classroom to the field and vice versa. Therefore, a large number of packages should be developed at state and district levels with adequate provision for cluster and school level modifications and supplementary materials. This essentially means establishing proper coordination between the textbook designing committees at national and regional levels. The establishment of NCERT and SCERT are the part of this purpose only. The cluster system envisaged in the NEP, 2020 is also a part of this exercise. The availability of a number of alternative TLM packages of approved quality to the increased choice of the teachers may go a long way in introduction of IKS. To understand the textbook, one must understand the relationship between the curriculum and aims of education. There is a difference between curriculum and syllabus. The syllabus is something that is taught to the student in the classroom but curriculum involves vast level of activities including the syllabus. In simple terms, the curriculum starts from the moment a student enters the school environment and continues to be involved into till the end of the school hours and thereafter too in the form of doing various activities given by the teachers. Part I of the NEP, 2020 document outlays various objectives of education.

Textbooks are to be prepared based on certain pre-suppositions in relation to imparting of education and these presuppositions are guided by social, physical and psychological aspects of learners.

- The presentation of the textbook should be organized keeping certain things in mind such as what should be the topic of a lesson, how should study be conducted, how should vocabulary related to the lesson be organized etc.
- The objective of the textbook should not aim at merely addressing the curiosity in the minds students alone but also to create more curiosity among them. Therefore, the preparation of the textbooks should aim at invoking curiosity in the minds of learners.
- Textbook is an instructional material. It is not only for teaching but for learning as well. Therefore, textbooks should be designed keeping teaching-learning textual material based on a teaching model in mind.
- We must collect material for the preparation of textbooks first. As envisaged in the NEP, 2020, such material useful for the preparation of textbooks should be able to establish proper explanation of the idea to be taught, should be able to invoke thinking process among children, the textbook should be able to develop critical faculty among students and they should highlight Indianness or Indian values embedded in them.
- A Teaching Model essentially means designing educational activities and situations (classroom situations to learn).
- Constructive Teaching Learning Situation: NEP 2020 in its part 4 maintains that textbooks should not be an exercise of merely providing answers to the questions but students should be enabled to find out answers to the questions in their minds. Constructive approach used in NEP document means students should be equipped to find out answers that are already in their minds through the means of textbooks. NEP document says education should move towards less content and more towards learning about how to think critically and solve problems, how

to be creative and multidisciplinary, and how to innovate, adapt and absorb new material in novel and changing fields.

- Pedagogy must evolve to make education more experiential, holistic, integrated, inquiry driven, discovery oriented, learner-centric, discussion based, flexible and of course, enjoyable.
- Education should evolve into a process that recognizes, accepts and develops the potential of the learner.
- This must also be born in mind that while teaching, a teacher is not merely teaching in the classroom but he/she is also learning from the experiences of his/her students which he/she can bring in use for teaching the next batch of students. Part 4 of the NEP 2020 also emphasizes on art oriented and play oriented ways of teaching-learning process. Art cannot be understood only in terms of narrow understanding like drawing but seeing and perceiving things with different aspects associated with a particular issue is also an art.
- Textbooks should be prepared by drawing connections between cause and effect related to a particular issue as well.
- Activities prescribed for students should not be merely individual student centric but they should also develop group behavior among them. The NEP too has said that such activities will help students to keep in tune with the developments of the 21st century and should imbibe constitutional values among students, e.g., fundamental duties, environmental concerns etc.
- Approach to preparing textbooks should not be followed in isolation but must have an inter-disciplinary approach for example, textbook preparing committees on science, social sciences and languages should come together and device strategies in this regard.

- Textbooks for students should enable them not to learn what's being taught in the classroom for that moment or year alone but they should develop the sense of learning things continually.
- Thus, textbook should inculcate the thoughts and ideas on social justice, equality, scientific development, and national unity, cultural preservation of India, developing wholesome personality, developing resources to their fullest and using them in sustainable ways.
- Section 4.31 of the NEP provides for developing textbooks at national level keeping local issues and local aspects in the center stage. It lays emphasis on the constructive approach based on the discussions, explanations and utility of the learnt knowledge in practical life. It also talks of including supplementary material in the textbooks. It also talks of including bunch of books derived from the national and local sources.
- The reduction in content and increased flexibility of school curriculum renewed emphasis on constructive rather than rote learning. This must be accompanied by parallel changes in school textbooks. All textbooks shall aim to contain the essential core material (together with discussion, analysis, examples and applications) deemed important on a national level, but at the same time contain any desired nuances and supplementary material as per local contexts and needs. Wherever possible schools and teachers will also have choices in the textbooks they employ from among a set of textbooks that contain the requisite national and local material - so that they may teach in a manner that is best suited to their own pedagogical styles as well as to their students and communities' needs.
- Section 4.32 of the NEP provides for coordination between NCERT and SCERT to develop textbooks in various

languages spoken in India. They must derive from the sources across regions in India. “The aim will be to provide such quality textbooks at the lowest possible cost -namely, at the cost of production/printing - in order to mitigate the burden of textbook prices on the students and on the educational system. This may be accomplished by using high-quality textbook materials developed by NCERT in conjunction with the SCERTs; additional textbook materials could be funded by public-philanthropic partnerships and crowd sourcing that incentivize experts to write such high-quality textbooks at cost price.

- States will prepare their own curricula (which may be based on the NCFSE prepared by NCERT to the extent possible) and prepare textbooks (which may be based on the NCERT textbook materials to the extent possible), incorporating State flavour and material as needed. While doing so, it must be borne in mind that NCERT curriculum would be taken as the nationally acceptable criterion. The availability of such textbooks in all regional languages will be a top priority so that all students have access to high-quality learning. All efforts will be made to ensure timely availability of textbooks in schools. Access to downloadable and printable versions of all textbooks will be provided by all States/UTs and NCERT to help conserve the environment and reduce the logistical burden.”
- Section 4.33 provides for “Concerted efforts, through suitable changes in curriculum and pedagogy, will be made by NCERT, SCERTs, schools, and educators to significantly reduce the weight of school bags and textbooks.
- In this regard, it’s important to look at 1992 Committee Recommendations on how should the textbooks be also the 2005 NCF recommendation on the curriculum.

- Textbooks should include topic, role of the concerned topic, syllabus, self-study material, pictorial representations, structuralism, experiential learning, communication, students' participation, empowering teachers, culture, constitutional values, skills required for the 21st century, research aptitude, supplementary books etc.
- Education should be the process of humane learning presupposing a specific social nature and a process by which children grow into the intellectual life for those around them.
- Education should enable the child to look at the environment around her/ his in a holistic manner and does not compartmentalize any topic into science and social science.
- Therefore, an attempt should be made in the textbook so that it will help a child to locate every theme in physical, social and cultural contexts critically so that the child can make informed choices in his/her life.
- The challenge in relation to writing a textbook at national level lies in the fact that it should reflect the multicultural dimensions of the Indian society. Every effort should be made to include every community in the country giving due space to their culture and way of life so that all of them feel important.
- The position paper by the textbook preparation committees previously constituted had observed that- While writing textbooks.....“who is the child we are addressing was the big question. Does a child study in the big of school of the metro city or the school in the slums, a small-town child, one in village school or one in the remote mountainous areas? One also needed to tackle the difference of gender, class, culture, religion, language, geographical locations etc. These are some of the issues addressed in the book, which the teacher will also

have to handle sensitively in her own ways.” While preparing textbooks these issues of concern must be deliberated over.

- There is need to inculcate the habit of reading among our students and for that to happen the books must be prepared in a way that they become attractive for them.
- We need to pay attention to the section 4.35 of the NEP in this regard. It says, “The progress card of all students for school-based assessment, which is communicated by schools to parents, will be completely redesigned by States/UTs under guidance from the proposed National Assessment Centre, NCERT, and SCERTs. The progress card will be a holistic, 360-degree, multidimensional report that reflects in great detail the progress as well as the uniqueness of each learner in the cognitive, affective, and psychomotor domains. It will include self-assessment and peer assessment, and progress of the child in project-based and inquiry-based learning, quizzes, role plays, group work, portfolios, etc., along with teacher assessment. The holistic progress card will form an important link between home and school and will be accompanied by parent-teacher meetings in order to actively involve parents in their children’s holistic education and development. The progress card would also provide teachers and parents with valuable information on how to support each student in and out of the classroom. AI-based software could be developed and used by students to help track their growth through their school years based on learning data and interactive questionnaires for parents, students, and teachers, in order to provide students with valuable information on their strengths, areas of interest, and needed areas of focus, and to thereby help them make optimal career choices.” These issues must be kept in mind while preparing textbooks.

- The interdisciplinary approach of seeking knowledge is not new to us in India. The Sushrutsamhita has quite elaborately spoken about it in the following words-

एकंशास्त्रमधियानो न विद्याछास्त्रनिश्चयं
 तस्माद् बहुश्रुताः शास्त्रंविजनीयचिकित्स्काः
 शास्त्रंगुरुमुखोदीर्णमादायोपास्य चासकृत
 यः कर्मकुरुतेवैद्यः स वैद्योन्य तू तस्कराः
 (सुश्रुत संहिता सूत्रस्थानम. 6-8)

- Our education should make students competent, experienced and capable enough to expand their knowledge on their own. While writing books, the interests of all students of society belonging to different gender, class, culture, religion and geographic locations should be kept in mind.
- The textbooks should be structured primarily in the five parts, viz. 1. Curriculum or syllabus as per our educational needs and objectives. 2. Collection of the material and its sequencing or sorting for the intended purpose, for example, the collected material can be used for designing syllabus of various classes. 3. Evaluation of the utility of the syllabus or curriculum. 4. Presentation of the collected material in the textbooks and 5. background checking meaning whether there is any need for further improvement in the designed books and its syllabus (पतिपृष्टि). It has been very beautifully said in the Indian knowledge traditions in the following shloka of Shukarhasyopanishad-

श्रवणं तु गुरोः पूर्वं मननं तदनन्तरम् ।
 निदिध्यासनमित्येतत् पूर्णबोधस्य कारणम् ॥
 (शुकरहस्योपनिषद्)
 श्रवण > मनन > निदिध्यासन



CHALLENGES IN UNDERSTANDING ECONOMICS

(i) Indian Education System: Reasons to Cheers and Fear

Prof. V.K. Malhotra

India has one of the most extensive educational systems in the world, with the government controlling about two-thirds of the Indian educational system. Government figures show that approximately 5816673 elementary schools were open in 2011, and 217000 secondary school teachers worked for public institutions in 2012. The New Education Policy (NEP) discusses the age limits for each of India's five educational levels. For grades 1 through 12, boards choose the curriculum, which differs from state to state. Most boards administer exams to students in grades 5 through grade 12. However, some also administer tests to students in grades 6 and 8. They also administer one of India's largest school networks, with over 3.2 million students spread across 12,000 schools, and also offer special integrated education for children with disabilities. Vidya Bharti International schools are one such example which offers 11th and 12th-level education. Similar to this, India's pre-university system, which serves students aged 14 to 18, is run mainly by the government and includes approximately 48 million youngsters. The majority of the poor and disadvantaged pupils who attend government schools do so for free until they become 14 years old.

The Indian Educational system has three levels of education: central, state, and local. The Indian Army Public School, run by the Indian Army for children of soldiers, DAV chains of schools and DAV College, run by charitable trusts, are a few of the large central government-run schools. Other government-run institutions include Kendriya Vidyalaya, Jawahar Navodaya Vidyalaya (for gifted students), Indira Gandhi Palika Vidyalaya (for girls), and Indian Army Public School for Girls. NCERT is referred to in most of the schools mentioned above. It primarily discusses Indian economic development from 1950 to 1990 and seeks to make the public aware of the debatable topics. However, the NCERT must contain issues related to Ancient India and the Indus Valley Civilization to make the students aware of Indian Culture and Economic thoughts.

While there was a sizeable urban population in ancient India, most people lived in remote villages with independent economies. The Indus Valley civilization, which existed between 3500 and 1800 BC and had a sophisticated and robust economic structure, was the first permanent colony, primarily urban, in Ancient India. They engaged in agriculture, raised domesticated animals, and used appropriate bronze and tin for their implements. Most of the village's residents worked in agriculture, providing for their food needs. The economic activities were shaped in part by the influence of religion. During that period, places near rivers such as Prayagraj, Banaras, Nashik, and Puri became important centres for trade and commerce.

The economy under a joint family system shows that family members invested their money in business and family maintenance. This system gave older and disabled individuals support while being taught and hired. The same concept existed in ancient India and had many additional forms of participation in collectivity, just like large business systems, entities, and companies do today.

Up to the 14th century, when both the Malabar and Coromandel coasts were under significant trading sanctions, there was extensive

maritime trade between south India and South East Asia. They served as transit hubs between the Mediterranean region and South East Asia for import and export and made the Indian subcontinent one of the most prolific regions.

British economist Angus Madison stated that from 1 CE to the 16th century, the Indian subcontinent was the most prolific region. He calculated that India's GDP in 1700 was larger than China's, as well as all of Western Europe put together, but the GDP was lower in terms of productivity and technology. However, India had a boom in all major industries, including mining, metallurgy, the arts and crafts. According to the data by Madison, India was the global economic powerhouse for 2000 years and held the top spot on the list, with a high GDP share of nearly 25%. 'The golden bird' was the nickname for India. It was because, 2000 years ago, India was using its wealth to drive Roman Egypt into bankruptcy. After all, most payments at the time were made in gold.

The leader of the Indian merchant navy acquired a fleet of 14000 ships in 1770 and 34000 ships before British domination, which was far more extensive than the British fleet between the years 1493 and 1930 and involved 14% of the global gold production. The practise of agriculture in communities earned great wealth before the British era. Under British rule, per capita growth remained stagnant overall, and as damaged by the westernisation of new towns, unemployment increased.

It is believed that the 18th century was the age of enlightenment since the *Arthashastra*, by Kautilya, served as a crucial forerunner to classical economics. The *Arthashastra*, which is related to ethics and the effectiveness of an economy, was written by Emperor Chandragupta Maurya. He talked of a mixed economy, in which public and private businesses are regularly contrasted one against the other. The modern economic theory emphasises two schools of thinking, pursuing one's interests and monetary gain as its

primary goals. However, the Renaissance philosophers credited with establishing the relationship between modern economics and philosophy were unaware of Kautilya's views.

There were a lot of well-known Indian economists like Kautilya. Thiruvalluvar was a prominent Tamil philosopher and poet. He is best known as the author of Tirukkural, a collection of couplets on ethics, political and economic matters, and love. The text is considered an exceptional and widely cherished work of Tamil literature. Without his economic theories, ancient Indian economic theory would be underwhelming. The fundamental economics concepts in the Tirukkural integrate aramm and porul, where aramm deals with moral behaviour and porul deals with proper conduct. He asserts that the four pillars of a prosperous society are moral law observance, economic resources, spiritual leadership, and religious faith. Another Indian Economist, JC Kumarappa, coined "Gandhian economics". It is an ethically-based school of philosophy. Its affinity for the non-violent humanistic socialist concept and a rejection of violent class that promoted social harm and materialism defines it. Thus, the four central tenets of Gandhian economic theory are truth, nonviolence, the dignity of labour, and simplicity. Swaraj was Gandhiji's idea, and he worked tirelessly for Sarvodaya (welfare of all) while prioritising the khadi programme.

Indian economists justified India's capacity to transmit high levels of progress by creating a new world history that rejected the notion that progress could be linked to Europe. The concept of Indian economic development also revealed the Indian economy's independence. India was regressing not because of some fundamental flaw but because of rising politics. The Indian win-win model of development tells us that nationalism is not at odds with the more universalist international development goals; instead, we can experience universal ways that are generally applicable to all.

India must thus make some bold moves in opposition to the conventional economy. This will only be feasible if we stop being afraid of our foreign economists and have our economists who have firsthand knowledge of the situation on the ground.

(ii) Educational Initiatives of VBUSS

Shri Ram Krishna Rao Ji

For the past 70 years, Vidya Bharti's school education has been successful. The extensive network of formal and informal schools spread out over the nation. We have approximately 24,131 schools when you add them all up. About 37,00,000 kids and 1.5 million teachers are present in all those schools. Currently serving the interests of the nation is Vidya Bharti. The fact that they have schools in every state in the union is the most significant feature. They are also pursuing higher education in addition to traditional classroom instruction. There are approximately 40,000 pupils enrolled in schools, and they are dispersed across the globe. They have students in 68 nations who are engaged, serving as cultural ambassadors and making every effort to advance development.

In India, there are also various social service initiatives. They all prioritise social issues and take on the social duty of educating students. About 30,000 schools are located throughout the nation. There are 16,000,000 schools in the communities. Additionally, there are 13.77 lac Anganwadi (pre-primary) schools. Together, this is approximately 30,00,000. Educational issues have become interwoven with the current mainstream executives. In India, roughly seven crores of students are enrolled in higher education institutions. Additionally, 1.5 crores of active teachers have not yet received training.

However, even after so many schools remain at 74.04 per cent, much more must be done. Thus, there is a need for progress,

development and quality education for India to be a better country. A recent report said that India is already a significant player on the world stage and is progressing towards being a recognised worldwide leader.

Moreover, Dr. Lindner from Germany, who had just visited India, had stated that he wished to collaborate with India on technology, education, security, and climate change and that no significant issue could be solved without Indian methods. The Indian or Bharatiya ways are a bit unique. It has also provided a remedy, such as 'Vasudeva Kutumbakam', which stands for familial globalisation. Similar to how there was no unemployment earlier because our economic structure was quite robust. The general public anticipates a wide range of solutions to all global concerns. And we should be aware that most of those problems can be solved using Indian approaches and solutions.

(iii) Understanding economics through textbooks:

A review

Prof. Satish Verma

The subject of economics is difficult to comprehend from textbooks as they mostly have an overall focus and convey the entire Indian educational system straightforwardly. The importance of economic literacy, the economy, and the Indian setting cannot be overstated. An article titled "An Essay on the Knowledge of Textbook Economics", published in 2020, that economists currently impart in textbooks has little to do with knowledge in the scientific sense. It also overlooked a general understanding of knowledge within a particular political and economic environment. The essential will or motivation of the economists served as the foundation for their conception of financial knowledge, topics, textbook equality, and subject teaching. Due to the understanding of financial information that informs the most

important textbooks of today, the knowledge presented in necessary modern economic textbooks has nothing in common with objective and scientifically motivated knowledge. Instead, it concentrates on a few well-known textbooks, like Economics by Mankiw and Paul A. Sambil Son and The Principles of Economics by Robert Frank, Ben Buck Benaki, and Louis Johnson, which are both taught at numerous universities. Some economists said they concentrated on the book since it had timeless principles that will still be relevant in the 21st century. This is consistent with a colonial neoclassical economic theory which means that the writers hold the core ideas of economics that they present in these works are timeless truths that transcend space, time, history, and even political applications.

Mankiw claims that he does not directly reflect his work in an academic setting but rather in a political one; unlike non-academic textbooks, academic ones are not written similarly. Mankiw claims that this remark does not accurately reflect his political activity because an introductory economics student, in his opinion, is not a future economist but rather a future doorway to a better society. According to Boli Samuelson, several references in a few publications by Indian economists were created for textbooks and at least partially with a political viewpoint in mind. As a result, textbooks can acquire the personality and value of the readers to whom they are exposed.

Economic literacy empowers the public to discuss and vote on economic issues. Financial literacy includes two categories of knowledge that function as a tool for interpersonal communication. It contains fundamental vocabulary and information and is so widely used that everyone should be familiar with it. It is a form of knowledge regularly required but was not subject to the experts' economy of lift. For example, we hire professionals to help us buy items or advise what to buy. It is where economic literacy comes into play. Therefore, financial literacy should be taught to us. The

most crucial issue is how to foster economic literacy in society. One proposal is to start teaching financial literacy in the classroom and broaden it at the national level by including a more comprehensive range of economic concepts, particularly those related to natural or personal issues. Effective teaching requires teachers to possess the information necessary to explain economic fundamentals and assess individual and social values. Since everyone is involved in economics in some capacity, the subject of economics in school needs some respect. Economic literacy is significant since it directly impacts people's opinions on financial matters.

We can see that while economics is a social science heavily influenced by mathematics, it is also profoundly affected by political issues and the economists who study them. It will lose its national identity if we don't make economics relevant concerning our polity and economy. Many economies have undergone significant transformations, and the Economics curriculum ignores the issues that impact the expanding economic policy and the problems with every generic text book.

Sarcastically, the author of the essay titled "A better economics for the Indian context" claims that while the standard textbook appears logical for the regular undergraduate curriculum, it is not very helpful in understanding the Indian economy or pupils. Teachers and students have realised that the country's formal economic education did not aid in their understanding of the issues facing the economy. The possibility of alternative frameworks is excluded, as it stresses the intellectual content instead of being engaged in robust participation with the economy. Inevitably, it leaves them helpless as the economy imploded around them. Therefore, if the economics taught in schools in the twenty-first century fails to explain the events and unrest. Then it is likely that the usefulness of economics textbooks can be questioned. Therefore, economics cannot be taught as a subject that is context-free. However, Indian students

should be conversant and analytically at ease with issues such as structure planning, transformation, and liberalisation. There are a lot of Indian textbooks, and one of them is the NCERT. NCERT textbooks also referred to as the National Council of Education Research and Training, should be understood and viewed in this context. The National Curriculum Framework of 2005 recommends connecting students' lives at school and their lives outside of school. This envisions that the students must be kept away from bookish learning and from environments that rely solely on textbooks to connect them to school, their homes, and their communities.

Western textbooks are taught to reflect the reality of the UK and US economies rather than any other place in the world. Indian problems differ from those affecting the economies of the UK and the US, and this brings us to the curriculum issue. The political perspective of textbooks has the power to alter readers' personalities and ideals radically. Because of this, the US and UK economic realities dominate Western economic curricula. As a result, economic textbooks must be mature and impartial; they are not allowed to be universal, context-free, or historical.

(iv) NCERT Textbooks and India's Past

Dr. Ankush Agarwal

NCERT books are generally professionally written. The NCERT textbooks for classes 9 and 10 provide a general introduction to the issues faced by developing nations and the Indian economy, followed by the teaching of statistics in the 11th and the study of Indian economic development in the 12th class textbooks, respectively. One of the issues economic teachers face is that it significantly impacts our educational system and hinders students' ability to comprehend the concepts. Some students also study economics using guides and supplementary materials. The textbooks also use illustrations,

parodies, and graphs to aid students in various ways and to illustrate key points about growth. The NCERT has covered all critical areas as far as the syllabus is concerned. This is good because the cover page has also been used to explain the national anthem, the Indian constitution, and fundamental rights. Furthermore, NCERT proudly highlights these three points. Twenty years ago, NCERT text books also used to have Gandhiji ka Jantar on the cover page.

We know that the Indian government runs two-thirds of the most extensive educational system in the world which is present in India. Government figures show that approximately 5816673 elementary schools were open in 2011, and 217000 secondary school teachers worked for public institutions in 2012 NCERT is referred to in most of them. It primarily discusses Indian economic development from 1950 to 1990 and seeks to make the public aware of the debatable topics. However, the NCERT must contain issues related to Ancient India to make the students aware of the Indian Culture and Economic thoughts of Indian economists.

The idea of Indian economic development also demonstrated the independence of the nation's economy. India was regressing, not because of inherent inferiority but because of growing politics. According to the Indian win-win model of development, nationalism and the more universalist international are not in conflict with one another but can coexist as universal strategies that are generally relevant to everyone. Thus, we need to encourage economics students so that our country can have more talented and hard-working economists.

The necessity to encourage students' interest in the study of economics is one of the difficulties. The National Curriculum Framework from 2005 suggests that there must be a connection between students' lives at school and their lives away from it. They must be kept away from bookish learning and environments that rely solely on textbooks. Additionally, the textbooks mention several

fieldwork tasks, such as visiting to connect children to schools, families, communities, and villages and carrying out surveys. Still, most schools do not follow them and rely entirely on examination-based learning. All of this demonstrates how our educational system promotes rote learning, and expects our students to memorise and write it down on their exam papers.

Rewind to today's setting of opposition to globalisation and going back to national politics; we won't be able to achieve that aim of development unless we stop being terrified of foreign economists and have our economists on the ground. India needs to take some pretty decisive steps against the conventional economy. The National Council of Education Research and Training (NCERT) textbooks should be interpreted and analysed within this framework. Economics textbooks must be mature and unbiased because they cannot be universal, context-free, or historical.

(v) Bhartiya Economic Thought and Models

Prof. P Kanagasabapathi

As we travel and pursue studies around the nation, we comprehend that economic models still exist today. On the other hand, there are ways to enhance, improvise, and improve these models. Although we were a relatively underdeveloped country at the time of independence, Bhartiya models are still in use today. Earlier, our industrial and agricultural channel sectors had very little strength, consequently in a precarious position. But with a GDP of more than \$10 trillion, we are now the third-largest economy in the world after 75 years. We have the world's fastest-growing economy and are viewed as the world's most promising country. When we first gained independence, our policy strategies were based mainly on the socialistic model they had in mind. As a result, they had a socialist tendency in the regulations and policies they had created. When

we were unable to succeed, we instantly embraced globalisation. Again, essential industries like agriculture initially saw severe losses, and some still struggle today. Nevertheless, India has been expanding. This is because we don't have a single model among our native models, but several models exist, allowing us to connect all the models. There are as many diverse models as there are societies worldwide.

According to Angus Madison's analysis, throughout the previous few millennia, we have been the leading economic power for about 85% of the time, followed by China. The current models, trustees, our culture, civilisation, and backgrounds are still in use. Even now, we still have self-sufficient villages that function and survive independently. This is evident in several rural sections of the country, particularly in the developing ones like Assam and Tamil Nadu. It is in our nature to live this way, and it was also the way we lived in ancient India. There are several resources for it as well as a variety of industries. When we look at the listed officials for various businesses, there are roughly 24 ministries. It is mentioned how different sets of industries were present and employed millions of people, even though some sectors, like textiles, were prominent. We also had sophisticated industries, like shipbuilding. We had 34,000 ships, or around 40,000 when the British arrived. Thus, shipbuilding was a skilled sector 2500 years ago, and even textiles have served as a reminder of power. We must never forget that when studying the ancient economic system, academicians are the delicate balance that existed among several sectors, including - agriculture, industry, and service. We were far ahead of our time regarding economic and business operations.

There is currently a significant differentiation between service-oriented economies that are more, such as those in the West, America, and Europe. These economies are all completely experiencing serious difficulties; there is no balance like there was in the past when there

was a balance between various sectors. There were several company organisation kinds and numerous partnership organisation types, and the contemporary corporate form of organisation existed in a format known as Sringi.

When we contrast the corporate sectors of ancient India with contemporary US companies, it claims that while people today receive huge salaries under the current US system, our past methods were superior. While it was impossible in the past, and there were checks and balances, we had many forms of corporate structure. Therefore, when we talk about ancient India, we tend to assume that everything was simple, but it was not. Compared to what they are now in our time, they were outstanding and far ahead. And we are all aware that, as the largest exporting country in the world, we were exporting goods to many nations. And what comes to mind are the original models from those old times. If we perceive the system this way, it may not remind us of the same. For instance, the plan was more tightly centralised during the Maurya era, but it was more liberalised during the Gupta era as long as the goal was achieved. Systems remain the same across time and in different locales, although their mechanisms varied and their approaches were remarkably similar.

When we visit various units for field trips, strategies, and field surveys, we learn that, in terms of economics, nobody exists as an individual in our system; instead, everyone is a member of society, and the family head makes all financial and economic decisions. Karta or the Husband may make decisions occasionally, but they may also seek advice from their mothers or elders before acting. And this is how decisions are made anytime there are financial or economic problems or when there is a need to make monetary judgments. Hence, this is how India works in our country. The foundation of our most advanced economic system is a byproduct of the family structure.

The saving rate was 9.2% when we first began compiling microeconomic data in 1991, and economies in wealthier nations cannot imagine 9.2% in their economic systems. However, even at that time, half of our population was going hungry and could not afford to buy necessities. Over the years, savings have steadily increased. The average Indian, especially women, who are also the majority buyers of gold, are extremely wise consumers of goods and services, particularly regarding saving. The sole store owners in the Coimbatore flower market 20 years ago were women because of their tremendous business acumen. Even though they were regarded as being illiterate and the interest rate was on the higher side, they used to save 7-8 lakhs. Savings in India were done in this way and occurred on various levels.

Entrepreneurs in clusters, industrial, and commercial sectors save up to 19 per cent of their costs, which is how they develop their firms, even in the case of company units, notably non-corporate businesses. We may observe this even at the corporate level, where western corporate structures continue to retain a one-to-one equity ratio and a capital reservation system. However, if we simultaneously examine the Indian corporate structure, we can observe that the proportions are more extensive than average—for instance, 20, 30, 40, or even 100 to 200. This is how our nation acts.

As the evidence suggests, families play a more significant role in business, especially entrepreneurship. The only thing an Indian who wants to start a business needs is the money to get started. Initial funding is typically provided by family, including parents, friends, and other relatives. But the family would be there for them if the businessman or businesswoman struggled and could not launch a successful enterprise. Therefore, the Indian economy is not primarily driven by that notion but rather more so by the love of family members, friends, relatives, in-laws, etc. We have a huge amount of social capital in our society, which is why India succeeds in all

economic pursuits. We can therefore see that the Indian economic systems, as well as those that are far better and were in the ancient time of India, are being driven by Indian patterns.

Local requirements were being met by many Indian breakthroughs ten years ago. Additionally, certain third-world nations at the time had the highest concentration of prosperous businesses, which benefited their regional economies. But only in India were mass-produced, inexpensive goods produced. This is the situation in India, and our people are capable of producing goods of any price range. We now know the answers to our local problems. Therefore, now is the appropriate moment for us to review the textbooks and add the contents related to the actual operating world.

(vi) Importance of Swadeshi in the Indian Education System

Prof. Ashwini Mahajan

The answer to our current economic difficulties lies in Indian economic philosophy. Before now, our policymakers have prioritised the public sector above the private sector, and they haven't considered the need to increase the human ability to end poverty. Concerning ancient India, we know that the Indus Valley civilization flourished between 3500 and 1800 BC and was the first permanent colony, primarily urban. It also had a complex and robust economic framework. They farmed, kept domesticated animals, and used the right kinds of bronze and tin for their tools. Most people in ancient India lived in rural villages with their respective economies, notwithstanding the presence of a sizeable metropolitan population. Most village citizens were employed in agriculture, which met their food needs. The influence of religion had an impact on economic activities. Prayagraj, Banaras, Nashik, and Puri developed into significant trading and commercial hubs close to rivers. India was

also known as the Golden Bird because, 2000 years ago, it traded surplus products for gold with Egypt, bankrupting Roman Egypt with its money. When the goal was attained, the system was more liberalised during the Gupta era than during the Maurya era, which was more strictly centralised. Despite having varying methods and tactics, systems stayed the same over time and across different environments. We ought to understand more about the writings of Indian philosophers such as Pandit Deendayal Upadhyay, Dantopanth Thengdi, Gandhiji, etc.

Gandhi believed that we should take lessons from Gandhiji's Gram Swaraj. The nation's economic development can be guaranteed in this way. We know that truth, nonviolence, the dignity of labour, and simplicity make up the four cornerstones of Gandhian economic theory. He came up with the notion of Swaraj and worked tirelessly for Sarvodaya while prioritising the khadi programme. The goal of Gandhiji's Gram Swaraj was to establish independence and self-reliance in every Indian hamlet. Gandhiji often discussed the idea of a self-sufficient village and advocated giving rural residents jobs to become independent, financially secure, and free from issues like hunger. Similarly, the nation will be able to become independent, which will guarantee its economic growth.

Gandhiji once remarked that a person who does not work does not have the right to food when discussing financial capitalism. So instead of investing your money in the incorrect location, do it in the correct area. Startups should receive training, tax breaks, and assistance with skill development so they may become successful business owners. Thus, technology should unquestionably be employed if it has several uses. Machines should be imported from overseas as well to save time and materials. However, inactive equipment shouldn't be used.

Third-world countries had the most significant concentration of wealthy firms, strengthening their regional economies. At the

same time, India was developing many inventions to fulfil local desires. As a result, it is clear that while India is experiencing various issues, the country's answer to these crises lies inside the Indian economic theory. However, there are ways to amplify, improvise, and enhance it. As a result, we ought to understand more about the writings of Indian philosophers such as Pandit Deendayal Upadhyay, Dantopanth Thengdi, Gandhiji, etc. and apply their ideas as needed.

(vii) Bhartiya Economic system and its reflections on modern economics and economic systems

Prof. Vijay Kumar Kaul

India is an ancient country, and we have created our systems and traditions. It has a continuous external dimension but is not quite a nation-state as the western nations have noted. Here, there are some established principles and beliefs. In our Vedas and other spiritual books, there has also been a strong emphasis placed on spirituality and a "dharma"-driven economy. Therefore, the restoration of dharma is crucial. According to the holistic perspective, everything is interconnected. The proactive will of society is necessary for development. Thus, while the means of growth have changed, nations' goals have not. Vasudev Kutubhkambh and Vishwakalyan are revered in India. The necessity to awaken and empower people is because human dignity and respect are the keystones. Entrepreneurs must address the issues posed by current and impending AI-driven economic systems, and innovation must be treated with dignity.

Topics covering technical advancement, technological revolutions, and old-fashioned methods have been examined. The old approaches can be supplemented with ideas based on India's cultural values and how such ancient cultural values have influenced the economic behaviour of the people in India. Eventually, the cultural values are still significant and continue to impact us because

they haven't altered. For example, in addition to being futuristic, the "Kautilya Arthashastra" and Artificial Intelligence Driven Economic System must provide insight into the past and present. The AI-driven economic system's future component will significantly influence how entrepreneurs are defined. Entrepreneurs are granted independence, and people are empowered through education, skill development, problem-solving, and creativity.

When we consider growth and innovation, we realise that, during the past 9,000 years, there has been a significant shift in population and innovation starting around 1750. The shares of China and India are falling, while since the 1750s, the claims of industrialised nations have been rising. The primary factor causing this discrepancy depends not only on the inputs but also on crucial institutions. The institutions that define the incentive structure produce dynamic forces that propel advancement and foster creativity in some cultures. Institutions differ from nation to nation, which has greatly influenced the need to alter the course. Institutions can be either inclusive (centred on power-sharing, production, education, and overall national prosperity) or extractive (shifting resources away from one part of the society to another). According to certain studies, states collapse because extractive institutions grow more prevalent in specific regions. According to some other studies, cultures are more significant than institutions overall. Ideas, ethics, and culture are what count; institutions are merely intermediaries. Because of liberty and freedom, the cultures of nations like Poland and England changed in earlier times, and they began to value entrepreneurs and innovators. Liberalism, which emerged with the advent of this new school of thought enabled capital accumulation. At that time, bourgeois values were essential to ensuring business independence. Entrepreneurs encouraged by liberty are vigilant and see an opportunity because innovation depends on it. Therefore, autonomy is necessary for encouraging

innovation and entrepreneurship. Thus, institutional changes follow cultural ones.

In the modern world, geo-economics, politics, geopolitics, technologies, and climate change all influence the economy. Industry 4.0, or data and AI technology, has become a significant force in the global economy and politics. The Internet is impacting all facets of our lives. All industries are moving toward an AI and data-driven focus. It now serves as the primary catalyst for economic expansion and productivity. AI technology is a group of technologies and a multiplier of forces. Therefore, it is crucial to comprehend how they will impact our economic activities and output. New technologies being pushed by AI include Information for Operational and Tactical Analysis (IOTA), 5G, cloud computing, analytics, intelligent sensors, 3D printing, etc. The advent of new technology has significantly boosted the manufacturing sector, businesses, industries, and nations. Such technologies have benefited nations in terms of national security and economics. The most recent and cutting-edge technology must be carefully examined to maintain a country's national security. However, the labour market is where the adverse effects of the development of such contemporary technology can be found. Unskilled workers will lose their jobs. As a result, they are leaving only skilled workers with employment opportunities. This is a significant problem and cause for concern in light of contemporary technologies.

We must prioritise empowering people via education and employment. Health and education are becoming increasingly important. Climate change and digitalization will significantly impact employment, job creation and the amount of employment that can be created with the aid of the new technologies we are utilising and plan to use. Therefore, it is essential to expand opportunities. People should be given the tools for due participation. The importance of entrepreneurship to small and medium businesses is growing. Even

if development is becoming increasingly crucial, we can involve more people, generate employment, and even open up new chances. The focus must also be placed on education standards and quality, empowering people through skill development and adequate access to healthcare, material prosperity and spirituality, start-ups and entrepreneurship, bolstering rural infrastructure and community planning, and encouraging agriculture and manufacturing. We must also adhere to traditional knowledge and wisdom thinking, which are essential values.

(viii) New Courses on India's Glorious Past

Prof. N.R. Bhanumurthy

The chance for our generation to learn about the history, customs, and contributions of Indian thinkers was lost. Instead of being instructed to read Indian thought, we were made to memorise the western models. Additionally, we were asked to learn only alpha, beta, and gamma and to operate in silos. The East has been subjected to the imposition of Western models and unsuitable types of models that would have contributed whole distinct models. Western interpretations of eastern situations are wholly inappropriate for our places. For example, GDP growth is the economics sine qua non, but we must reframe it for our purposes. The ultimate goal is unrelated to GDP growth and should centre on prosperity, pleasure, and good health. Bhutan, a tiny nation, has a concept of gross national happiness instead of GDP or GNI (GNH). The GDP growth notion of the bottom line should be replaced entirely by genetics.

Throughout the previous five and six years, we have discussed the economic contributions made by Indian thinkers. It is astonishing to learn that few people are familiar with Kautilya and are aware of his and Chanakya's contributions to economics. And it has taken

us close to two thousand years to understand what "Kautilya" meant. Therefore, we anticipate learning more about "Kautilya" and disseminating information about his contributions across the nation.

It's necessary to reintroduce some other ideas that we've forgotten. One of the crucial subjects that need to be presented at the college and university level in this regard is heritage economics. The present administration has recently placed a strong emphasis on heritage. Heritage economics, one of the critical emerging subjects, must be included in the new courses. The New Education Policy (NEP) will give pupils numerous opportunities. If NEP fails, it will do so only due to the lectures and professors. We must therefore be prepared for that. To meet the needs of the pupils, we must adjust. Therefore, using only classroom instruction is insufficient, and several approaches should be taken.

(ix) Growth Models

Prof. Sachin Chaturvedi

Models are handy tools for comprehending economic ideas. The importance of the economic model is often underestimated. We must concentrate on the elements that may affect Indian economic growth now and in the future, as well as how we will assess the strengths and weaknesses of these factors. Also, we can accelerate the skills and demographic dividend, which we have been putting off, if we focus on these three drivers of economic growth and Indian economic growth by fusing some of these variables. This is where the premise lies in how we view capital income and consumption as a framework within which we are going. That's where the proposed curriculum content, some revisiting we can do to see how our recent initiatives, contemporary drivers of growth, are coming out of the very fundamental principle of the economics of focusing on capital income and consumption.

The US's main critique of Thailand's economy stemmed from the fact that it did not take off and did not lead to increased consumption. They claimed that Thai Buddhist monks were to blame for this since they consistently preached about reducing consumption. This runs against the notions of economics that the Washington Consensus and subsequent economic frameworks have championed. There are no two ways: the fundamental tenets of economic development, including all its facets and organizational structure, must be understood. However, they must be explained, so we do not stop and immediately bring the Prime Minister's statement or the concept of life to COP 26. The idea of SCP, or sustainable consumption and production, comes into life for environmental protection.

Although we must rapidly add a few footnotes when analysing or teaching about the variables that drive economic growth, these footnotes may eventually be incorporated into the main text, and economics students must comprehend the limitations of the idea of capital income and consumption. And those restrictions are outlined in how the UN's Agenda 2030 discusses localising development. And although Swadeshi claims the movement is backwards looking, it is currently a component of Agenda 2030, and the localization of products mobilised resources at the local level. Because this is so modern, it is crucial to explain and comprehend our theoretical frameworks and foundations.

The long-standing issue of Laos and Cambodia being crushed by Chinese exports is a primary emphasis when discussing Indonesia's preparations for the G20 meeting and the G20 that Indonesia will host. Therefore, not simply American ideas or frameworks are an issue for us; they are also coming from communities, and Laos and Cambodia are striving to combat them. There is no need for everyone to drink orange juice when oranges are not grown anywhere, but somehow breakfast menus must include orange juice whether it is a product of our local industry or not. This has since

become a staple of the continental diet, so if you check into any hotel, you will start with and not with local contents. These are merely points to underline the types of dimensions we are referring to when discussing ICOR and the demands for goods and capital, where the entire issue of inequality is brought into sharp relief.

When it comes to Solow's idea of increasing saving propensity, the distinction between Domar and Solow is clear. To address these paradoxes in economic theory, we take the two roots of Domar and Solow and move that idea forward for some of these principles, such as the incremental capital production ratio and inequality. Ten of the government's most effective programmes, including the Pradhan Mantri Dhan Yojana, Goods and Services Tax, JAM Trinity DPM, record UPI transactions, investment plan, ease of doing business reforms, PLI programme launch, and its strategic development areas, all contributed to India's GDP reaching \$5 trillion. Unfortunately, our fraternity has found itself discussing these programmes without the theoretical background that would have been necessary to explain this and return to Arthur Lewis's development model as an enormously significant development module. We may thus convey the concept of thinking about the Indian economy by resurrecting historical people like Chanakya and by bringing in emerging theoretical frameworks and indicating that this is something we have been discussing.

However, we cannot simply state that we are a great nation and stop for the day. We must explain how those dimensions came to be. If Solow's perspective is not fully understood, then Arthur Lewis' thought process should be applied. We need to look at what capital and investment are, what the Rajdhani and the village models are, how they interact, and how theory with the akhlak fits in the Latin American region, where the Washington Consensus undermined industrialization. And here, John Stuart Mill is handy as we analyse the industry theory. The Karnataka government has granted eleven

incentives for the semiconductor industry to counter the infant industry argument. On the other hand, when PIL was introduced, it reminded us of Rostow's entire idea of a massive push, with incentives offered by Tamil Nadu and Maharashtra. In this way, some of these aspects will continue to shape our understanding of economic growth and the underlying economic development.

The multimodal connectivity is a substantial effort to increase Capex, Gati Shakti. This introduces the more significant relationship between how we understand economic growth in this module and how we perceive critical for setting broad goals. Therefore, whether we discuss Rosenstein Rodan, JS Mill, or others, we must see how our current programmes continue the existing economic thought process. We must find a contrast to our thinking as an economist in terms of the intellectual legacy we have from the past without undermining contemporary theoretical developments because the next generations will be affected by these developments.

When we talk about the drivers of economic growth, the drivers of economic growth come in two forms: identifying the multiplier and the emphasis of our economic programme and the type of skills required to deliver them. Chanakya explained the nature of the skills that are needed to provide them. We must consider how we might further our intellectual growth by incorporating current knowledge of the global economy and theoretical frameworks while remaining mindful of our comprehension. The only thing you will find in Shenzhen, China—one of the most developed areas—is an Indian temple. Furthermore, the Indian temple helped the economy in China and Mozambique through trading lunthi. Thus, when the University of Brussels commissioned a study seven years ago, the inscriptions that were later identified as our lunthi transactions from Tamil Nadu were discovered. These linkages demonstrate that temples were not places of worship but business guilds that operated out of South India during the Chola empires.

We have always considered globalisation a vital component of our nurturing services. Unfortunately, this is quickly turning into a slogan. Only now are we starting to realise that this also adds those practical sorts of connections? And how we view the entire issue of economic growth depends on those specific directions. When we think about CAPEX, we think about affordable housing for all, expanding health-related spending through Ayushman Bharat, our education policy, the concerns about Social Security that we are addressing, and digitising human resource development. Green finance and more significant expenditure on green hydrogen contribute to the number of new growth engines and energy we see as a result of addressing climate change. Therefore, those damages are becoming a part of our landscape. The broader initiatives for Bharat or Make in India are relevant regarding cost. Considering this budget, the Indian government has suggested allocating about \$26.5 billion for infrastructure.

The finance minister has been planning for five years rather than creating a new strategy since the last two budgets. As a result, if we sum up the expenditures for the next five years for which the budget, capital expenditures, and infrastructure expenditures have been stated, the total amounts to almost \$38.7 trillion. That is the direction in which progress is being driven. According to Arthur Lewis, this is where the efforts are made, in terms of the gap's convergence, serving as a push and connecting it with technology. In terms of its continuity, an entire show, which is a strange idea, emerges quite clearly in terms of that rationalisation expenditure and the priority area asking for our attention. This convergence should embrace the mainstream of economic theory as well.

The vital part of a growth model is that you project out possible results to the future using your current trends. That way, you can tweak different variables to see what the most powerful impact levers could be. Models are practical tools that help us comprehend economic principles by simplifying reality and guiding our attention

to specific features of an object. Looking at economic models correctly will come in handy as we learn more about economics.

Sometimes, even looking at what is not included can help us understand a topic. With all these models, we could create a new universe of fulfilment.

(x) India's Growth Potentials

Prof Radha Krishnan Pillai

The Father of Indian Economics can be credited to Chanakya. Adam Smith and other prominent figures from the west are where we start our economics study. Not only did Chanakya establish the economic model, but he also gave it a framework, earning him the title of "Father of Indian Economics" and introducing us to his book Artha Shastra. Chanakya's economic theory considers both macro and micro levels. He worked as a social scientist before switching to economics. Social science has several branches of economics, but if we investigate Artha Shastra, socioeconomics is the first one. According to Artha Shastra, social issues come before economic ones. Stock market performance is not a factor in determining an economic model's outcome. People's well-being must come first. Wealthy nations may not be content, but there are joyful nations where people eventually flourish.

Because it is a characteristic of leaders rather than a method of government, Chanakya had a royal system as opposed to a democratic one and was a capitalist-leaning philosopher. A monarchy model, for instance, exists in Dubai, one of the strong economies. Many people are dissatisfied in democratic countries. Beyond these methods, another way to gauge the success of an economic model is to look at how satisfied the last hamlet is. The second section of philosophy, found in the second book of the Artha Shastra, addresses the four Purushartha: Dharma, Artha, Karma, and Moksha. Chanakya emphasises dharma and does not explicitly mention moksha.

Unquestionably, economics and money have a significant role in national policy. Even in this dharmic world, we need Artha.

If we want to understand the economic model, we must return to the village model. Chanakya recognised that we have a village heart in India. As a result, two economic model conceptions exist Janapatha, which refers to rural economic villages, and Rajadhani, which relates to capitals like Delhi, Bombay, or metropolises.

Even today, the Indian economic model is backed by three pillars. Three pillars of the Indian Economic model are Family, Village and Temple economics. In India, we think as a family, not as individuals. When people reach the age of fifty, most of them stop working mentally instead of beginning to work. This occurs when their child's condition stabilises. Thus, they will persuade you not to work even if you want to. Indians concentrate their wealth on their family rather than on their own.

The Fountain Head by Ann Rand is one intriguing book, and Atlas Shrugged is the second one. It was written in the 1920s. The author discusses individualism, and after reading this book, the American economy revolutionized. It centres on a group of young people who strive to reshape the world. The exciting film Hazaron Khwahishen Aisi is based on this idea. It has also demonstrated the Delhi university scenario, where a selected group of youths aspire to transform the world. Your world is the one that you have constructed for yourself. Indians undoubtedly value giving and caring for others. We were taught this growing up, but unfortunately, the American model had become our model. It is not that horrible, but Chanakya saw it in a different light because of our culture. Chanakya once said Individual care is the family's obligation, not the government's. The fact that we never go to court first is remarkable if you consider the panchayat raj model, where there is just one head of the family.

A magnificent model is incredibly well-liked in South India, where the family's wealth is divided before the third generation enters the commercial world. For instance, the sixth generation of

the TVS group. All family issues, according to Chanakya, stem from the division of wealth. India has a distinctive approach to family economics. But we do not adhere to that. A philosophy professor at Mumbai University said that since the British had left and we had accepted the Americans, we had never genuinely become Indians. In India, family insurance is the most popular product, and family cars, not two-seaters, are the most popular automobiles. Village economics is the model that we use. In Gujarati villages before the epidemic, the marriage of one's village child was more prevalent than that of one's child. It is everyone in the village's obligation. There is one temple where the invitations are posted; everyone must attend because everything is communal. According to temple economics, a particular type of banking system existed. Suppose there is gold in a unique location called Thiruvananthapuram; every temple in India serves as a centre. Here, the financial role model is a Temple where there will be weddings, agreements, etc. Thus, families, villages, and temple economies are the three cornerstones of the Indian economic paradigm.

The things and deeds we did in the past now give us fruit in the present and future. And our present, our history, will give us its fruit in the future. We can learn from our ancestors' achievements and hardships and pay respect to them. A person with no sense of the past is a stranger to their roots and the human condition. Human beings are not creatures of nature; we are inheritors of the history that has made us what we are. We can work for the betterment of our society with past fruitful thoughts.

(xi) Sustainable Development

Prof. Surendra Kumar

India is moving toward the development path as it is considered a young nation. The socioeconomic and environmental landscape

is changing parallel. After independence, urbanisation accelerated, having a more significant detrimental effect on the environment due to the deterioration of quality water and air. Survival in the 21st century is impossible without energy. Development and patterns of energy usage have a clear causal connection.

It is well-known that energy is life's basis and development is a dynamic process. Rural and urban differences, economic levels and the availability of energy sources impact how energy is consumed. The patterns of energy usage are closely tied to the development process. As a result, both the millennium development goal and sustainable development emphasize providing everyone access to inexpensive and clean energy. Economically, the countries are categorised into two groups: developed and developing. Energy consumption patterns in rich and developing nations are quite different. Due to high national income, the former uses more renewable energy and is less reliant on conventional energy sources, whilst the latter uses more conventional energy sources. As the income of the developing nations is subpar, they cannot easily switch to modern energy. Energy consumption is highly demanded in urbanisation to uphold a specific living level for a better and happier life.

India's population will continue to grow, making it the second-largest country in the world in energy demand by 2035. Energy utilization in an economy primarily refers to energy use in the industrial, domestic, and transportation sectors. Economic growth and energy use are causally linked in both directions. Increased energy use leads to increased energy production, which spurs the development of the industrial sector, the agricultural sector, and other auxiliary trade activities, all of which are potential drivers of economic growth. Adopting old energy sources in developing countries harms the environment in numerous ways, so the government should concentrate on producing modern forms of energy (renewable energy) to maintain the sustainable expansion

of the economy. Realistic and adaptable public policy is required to address this issue, particularly in India's developed cities like Delhi, Maharashtra, and Bengaluru. India is far ahead of schedule in pursuing sustainable development goals. Additionally, in Glasgow, we achieved our goal.

The requirement to stabilise emissions by 2050 must be more clearly understood by climate change science. Emissions will increase by half a degree, which will have a detrimental financial and worldwide economic impact on India. In this situation, we must proceed cautiously. The next 15 to 20 years will be critical because our GDP will quadruple, and urbanisation will occur. We must concentrate on an alternative development paradigm because the one we are currently on is not healthy for humanity. Due to the emergence of COVID-19, economic activity and emissions slowed down just in 2020, but this is not a long-term fix because the problem will return whenever limitations are lifted. We must alter our policy recommendations to change how we consume energy, and technology advancement should be prioritised.

The current textbook solely examines the marginal cost, but other considerations must be made. The COVID crisis exposed our development paradigm; therefore, globalisation and localization must concentrate on boosting investment and productivity, promoting total economic activity. The main setback for the development is the risk of the policy. Great economists like Marshall, Pigou, and others discuss the need to limit emissions to promote global development. All the current economic problems cannot be solved by conventional economics. The underlying issues should be addressed using a futurist perspective. The system of intergenerational tolerance and future environmental preservation for the next generation should be taught from the ground up, particularly at the school level; hence the emphasis should be focused on. The policies should be centred on attaining sustainable development using the cost-benefit analysis

method, which considers the advantages to the economy, society, and environment.

(xii) SDGs and the Indian States

Prof. D. K. Madan

A brighter and more sustainable future can be attained through attaining Sustainable Development Goals. They deal with issues like poverty, inequality, climate change, environmental degradation, peace, justice, and other global problems that we confront. One hundred ninety-three nations adopted the SDGs in 2015, which resulted from the most inclusive and extensive negotiations in UN history. It has motivated people from various fields, regions, and cultural backgrounds. Achieving the goals by 2030 will require heroic and innovative effort and tenacity to research what works agility to adjust to new knowledge and evolving trends. India was ranked 121 out of 163 countries. It was ranked 117 in 2020 and 120 in 2021. The SDG India Index is a 3.0 score; for the States, it ranges between 52 and 75; for the UTs, it belongs to the 62 to 79 band. This presents a notable improvement from 2019-20, when the scores varied between 50 and 70 for the States and 59 and 70 for the UTs.

By 2030, SDG 1 aims to end poverty in all its forms and dimensions, not just material poverty. The major achievement of the goal is that 270 million people were lifted out of multidimensional poverty, 28.7 per cent of households have at least one member covered under the health insurance scheme, and 84.44 per cent of beneficiaries were provided employment under MGNREGA in 2019–20, and 91.38 per cent eligible beneficiaries received social protection benefits. Tamil Nadu and Delhi are the top performers among the States and UTs, while Bihar and Lakshadweep are the lowest.

SDG 2 seeks to end hunger. By 2030, it aims to complete all types of hunger and malnutrition by ensuring that everyone, especially children, has access to enough food throughout the year. The two States and UTs that perform the best are Kerala and Chandigarh. Through secure and equal access to land, other productive resources and inputs, knowledge, financial services, markets, and opportunities for value addition and non-farm employment, it seeks to double the agricultural productivity and incomes of small-scale food producers, in particular women, Indigenous peoples, family farmers, pastoralists, and fishers.

Achieving good health and well-being is SDG 3. Ensuring healthy lives and promoting well-being at all ages is essential to sustainable development. Currently, the world is facing a global health crisis unlike any other — COVID-19 is spreading human suffering, destabilizing the global economy, and upending the lives of billions of people around the globe. By 2030, some objectives include reducing the international maternity mortality ratio, ensuring universal access to sexual and reproductive healthcare services, including family planning, information and education, and integrating reproductive health into national strategies and programmes. Goal 3 ranges between 59 and 86 for States; and 68 and 90 for UTs. Gujarat and Delhi are the top performers among the States and the UTs.

Quality Education, one of the Sustainable Development Goals (SDGs) four, guarantees inclusive and equitable quality education and supports opportunities for lifelong learning for everyone. Realizing universal access to inclusive high-quality education confirms that it is one of the most effective and reliable engines of sustainable growth. Goal 4's SDG Index Score for States and UTs, respectively, ranges from 29 to 80. The best-performing States and UTs are Chandigarh and Kerala, respectively. Five States and three UTs earned a spot in the Front Runners category. 25.3% of students

between 18 and 23 were enrolled in higher education, with adjusted net enrolment ratios for primary schools (classes 1-8) at 87.26 per cent and elementary schools (classes 1-8) at 50.14 per cent.

To fulfil SDG 5 on gender equality, all women and girls must have equal access to opportunity. A fundamental human right and a requirement for sustainable development, eliminate all forms of discrimination against women and girls. Goal's SDG Index Score 5 falls into the 25–64 range for States and the 33–68 range for UTs. The best-performing states and UTs are Chhattisgarh and Andaman and the Nicobar Islands, respectively. No state achieved a position in the Front Runners category (score range between 65 and 99, including both). Women hold 8.46 per cent of the seats in state legislative bodies.

SDG 6 ensures that everyone has access to clean water and sanitation and that these services are managed sustainably. Goal six advocates universal access to clean, affordable drinking water, sanitation infrastructure, and hygiene by 2030. Protecting and rebuilding water-related ecosystems is crucial since they are essential for industrial and agricultural use. Goal 6's SDG Index Score for States and UTs ranges from 54 to 100. The best performers among the States and UTs are Goa and Lakshadweep, both of which received a score of one hundred. Twenty-five states and six UTs earned a spot in the Front Runners category. Even though no State/UT lagged in the Performers category, two States and one UT belonged there. Ninety-five per cent of schools have separate restrooms for females, 100 per cent of districts have been verified to be Open Defecation Free (ODF), 100 per cent of IHHLs have been built following the aim (SBM-G), and 97.44 per cent of rural residents have access to improved sources of drinking water.

Affordable and clean energy is SDG 7, which aims to provide everyone access to modern, dependable, sustainable, and affordable energy. An essential condition for socioeconomic progress is energy

security. People with access to energy can increase their income and productivity, improve their access to healthcare, clean water, and education, and improve their well-being. By 2030, Goal 7 seeks to ensure everyone has access to price, consistently reliable, and effective energy services. Goal 7's SDG Index Score for States and UTs, respectively, ranges from 50 to

Twelve States and three UTs earned a spot in the category of Front Runners, while fifteen States and five UTs entered the Achievers category (with an Index score of one hundred). (Score range between 65 and 99, including both) 99% of homes have access to clean cooking fuel and electricity. There are now 2,824 million and 72 million PNG connections.

'Decent work and economic growth are SDG 8. It encourages full and productive employment, sustained, inclusive, sustainable economic growth, and decent work. Goal eight encourages long-term economic expansion, increased productivity, and technological innovation. This depends on promoting entrepreneurship and job development and taking effective action to end forced labour, modern slavery, and human trafficking. Goal 8's SDG Index Score for States and UTs spans 36 to 78 and 47 to 70. The best-performing States and UTs are Chandigarh and Himachal Pradesh, respectively. Seven States and three UTs earned a spot in the Front Runners category (score range between 65 and 99, including both). But in the Aspirants category, three states and one UT lagged (with Index scores less than 50). India's GDP per capita at constant prices increased by 5.1 per cent annually in 2018–19, while the unemployment rate was 6.2 per cent.

Building resilient infrastructure, advancing sustainable industrialization, and fostering innovation are the three objectives of goal nine. It suggests developing robust infrastructure, promoting inclusive and sustainable industrialization, and encouraging innovation. This objective encourages infrastructure investment and support for

innovation, both of which are essential for economic development and prosperity. It also aims to promote improved resource usage efficiency and industrial practices that are clean and environmentally friendly. Goal 9's SDG index score for States spans from 24 to 72, while for UTs, it is from 23 and 66. The best-performing States and UTs are Gujarat and Delhi, respectively. Six States and one UT earned a spot in the Front Runners category (score range between 65 and 99, including both). However, in the Aspirants category, fourteen States and six UTs lagged (with Index scores less than 50).

SDG 10 calls for reducing inequality both inside and between nations. By guaranteeing access to equal opportunities and promoting social, economic, and political inclusion of all, regardless of age, sex, disability, race, ethnicity, origin, religion, economic status, or any other status relevant within a society, the Goal calls for gradually reducing not only income inequalities but also inequalities of outcome. The SDG Index Score range for Goal 10 for States and UTs is 41 to 88 and 62 to 100, respectively. The top-performing States and UTs are Meghalaya and Chandigarh (Achiever, with an Index score of one hundred, respectively). Twenty States and six UTs earned a spot in the Front Runners category (score range between 65 and 99, including both). Four States, however, lagged in the Aspirants group (with Index scores less than 50).

Ensuring inclusive, secure, resilient, and sustainable cities are SDG 11. It offers the concept of creating inclusive, secure, resilient, and sustainable cities and human settlements. Goal eleven encourages inclusive and sustainable urbanisation. Building resilient societies and economies, safe and affordable housing, and career and business possibilities are necessary for sustainable city development. Goal 11's SDG Index Score for States and Uts spans from 39 to 91 and 56 to 98. The best performers among the States and UTs are Punjab and Chandigarh, respectively. 22 States and 5 UTs were given a spot in the category of front-runners (Score range between

65 and 99, including both). Three States, however, lagged in the Aspirants group (with Index scores less than 50). Urban areas create sewage at 39% installed sewage treatment capacity, and 87.6% of urban homes have drainage facilities.

SDG 12 focuses on responsible consumption and production. To promote resource efficiency, green economies, and sustainable infrastructure, the Goal places a strong emphasis on "doing more with less." It also emphasises minimising waste and reducing pollution and degradation. Essential goals for achieving this Goal are the effective management of our shared natural resources and how we dispose of toxic waste and pollutants.

To tackle climate change and its effects, SDG 13—climate action—takes swift action. The objective is to incorporate catastrophe risk reduction, sustainable natural resource management, and climate change mitigation into national development strategies. The Goal asks for enhancing resilience and adaptive capacity, including institutional and human capacity for mitigation, adaptation, and early warning, to reduce the human impact of geophysical disasters. Goal 13's SDG Index Score falls between 16 and 70 for States and 18 and 77 for UTs. The best-performing States and UTs are Odisha and the Andaman & Nicobar Islands. Three UTs and six States earned spots among the front-runners (score range between 65 and 99, including both). However, in the Aspirants group, twelve States and two UTs lagged (with Index scores less than 50).

SDG 14 calls for the preservation and wise use of the oceans, seas, and marine resources. The oceans, seas, and marine resources are conserved and used sustainably for sustainable development. The worldwide processes that keep the globe habitable for humans are driven by the seas' temperature, chemistry, currents, and life. Countries are obligated by Goal 14 to protect and sustainably use the oceans, seas, and marine resources. The nine coastal States' SDG Index Scores for Goal 14 range from 11 to 82. Odisha and Andhra Pradesh fall into the Front Runner category (score range: 65 to 99,

encompassing both), while Tamil Nadu is classified as an Aspirant (score less than 50). The remaining six coastal states are classified as Performers. (Score range: 50 to 64, both included).

Life on Land, SDG 15, aims to maintain, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, stop and reverse land degradation, and stop biodiversity loss. In addition to incorporating ecosystems and biodiversity into national and local planning, the Goal aims to protect, restore, and promote sustainable use of terrestrial ecosystems, sustainable management of forests, prevent desertification, and halt and reverse land degradation. Goal 15's SDG Index Score falls between 43 and 93 for States and 27 and 85 for UTs. The best-performing States and UTs are Arunachal Pradesh and Chandigarh, respectively. Four UTs and thirteen States earned spots among the front runners (score range between 65 and 99, including both). However, in the Aspirants' category, four States and one UT lagged (with Index scores less than 50).

SDG 16 promotes peaceful and inclusive communities for sustainable development, ensuring everyone has access to justice and fostering the development of strong institutions at all levels. Sustainability requires peace, stability, effective rule of law-based governance, and adherence to the values of justice, equality, and human rights. The 2030 Agenda seeks to reduce all types of violence and to end all forms of conflict and insecurity through collaborating with governments and people. Goal 16's SDG Index Score for States and UTs, respectively, ranges from 59 to 86. The best-performing States and UTs are Uttarakhand and Puducherry, respectively. 24 States and 6 UTs were given a spot in the category of front-runners (Score range between 65 and 99, including both). For the Performers category, there were four States and one UT (score range between 50 and 64, including both). In the Aspirants group, only the Andaman and Nicobar Islands lagged (with an Index score of less than 50).

The global partnership for sustainable development is intended to be revitalised by SDG 17. Only through effective international collaboration and teamwork can the SDGs be achieved. A successful development agenda requires inclusive partnerships — at the global, regional, national, and local levels — built upon principles and values, shared vision and shared goals placing people and the planet at the centre. Many countries require Official Development Assistance to encourage growth and trade. Yet, aid levels are falling, and donor countries have not fulfilled their pledge to ramp up development finance. Due to the COVID-19 pandemic, the global economy is projected to contract sharply, by 3 per cent, in 2020, experiencing its worst recession since the Great Depression. Strong international cooperation is needed now more than ever to ensure that countries have the means to recover from the pandemic, build back better and achieve Sustainable Development Goals. It targets finance, technology, capacity building, trade, systemic issues, multi-stakeholder partnership, data monitoring and accountability.

Sustainable Development Goals were created to build a better world for people and our planet by 2030. The beauty of the goals is that everyone can contribute, and every contribution, small or significant, will impact our world. Working primarily in developing and transitional countries, we see the impact, both the negative effect of the changing environment and the growing inequality, but also the positive impact of the goals and how they are helping create better opportunities for the local communities. We must use this momentum and keep pushing towards achieving our plans to create a better world.

(xiii) Major Global Economic Experiences

Prof. Deepak Srivastava

Economics is challenging because it has a broad spectrum and is strongly connected with culture, geography and institutions. There

are various schools of thought regarding what motivates economic progress in multiple nations. One compelling school of thought is culture or anthropology. According to the school, culture influences economic development since certain civilizations have more productive people because they work harder and are wiser. Conversely, certain cultures do not have intelligent or diligent citizens. This may not substantiate the claim that "culture determines economic progress" if we proceed in this manner. The poorest country in Africa, the Democratic Republic of the Congo, has a per capita GDP that is 300 times lower than that of the wealthiest nation in the world. If these two people work in the same environment, their productivity would be 300 times higher. Although we recognise the value of our culture, it is not everything.

The second is that, according to geography, certain nations enjoy favourable geographic conditions due to their position. Still, there are also instances of developed countries with challenging geographical conditions, like Singapore and Japan. Thirdly, it is a place that might be an official or informal institute. Democracy is beneficial for economic development, although China and Russia provide counterexamples. Additionally, as economics is the foundation for many other sciences, understanding it requires knowledge of politics, geography, institutions, and culture. The breadth and quality of the content are crucial, but a solid economic component is also required.

Global context and global experiences are also crucial in the curriculum. There are two lessons we can draw from other nations. First, by observing best practices around the globe, we can learn about what is happening in the rest of the world. Second, there are also harmful practices, and we need to educate our children about them so they can understand what went wrong and what kind of political or economic system was to blame in other nations. Therefore, now is the moment to ask every one of our pupils to learn

from diverse cultures while also serving as an example, as India may not look the same in 2047 as it does today. The global economic system is changing, and many nations would benefit from learning from India because it is currently viewed as a role model in three sectors: IT, pharmaceuticals, and start-ups. India has surpassed all other nations in terms of the unicorn population. After the US and China, Unicorn is the startup with the most significant valuation. As a result, an educator has to teach students that they are citizens of the world and that Vasudeva Kutumbakam is a fundamental concept. It's important to consider how other nations can learn from India and what we can learn from them.

Consequently, this is fundamentally a two-way process. We have to grow as people and be receptive to diverse cultures. Students need to be inspired by a global viewpoint. The concept, theory, or point we learn must have some international component; a global perspective is not only globalisation. This global sensitization and attitude training is required; for example, if we talk about saving or investing, what is the practice and trend of saving or investing globally? One distinction between India and other nations is the number of activities the students participate in and how the curriculum is structured to provide time for travel and cross-cultural exchange. Nevertheless, if they don't, there are restrictions since different governments have different curricula, so at least in the curriculum, we may sensitise them to the global perspective. Depending on how it would fit, some key ideas should be covered, including the trend and makeup of Indian trade, its top trading partners, exports and imports, and the country's exports and imports. Instead of being in the present, it should be in the past. As a result, we must update our textbooks roughly once a year. The most recent patterns, the volume of exports, the significance of India and its culture, and the significant amounts we export or import need to be updated. The world is responding to the phenomenon of globalisation, but India is reacting differently.

The textbook should cover a few ideas and concepts related to capitalism and its difficulties. There are various forms of capitalism; for instance, American capitalism differs from European capitalism, and Japanese capitalism differs from American capitalism. Family capitalism is the name given to capitalism in Europe. However, Japanese capitalism, group capitalism or vast corporations have capitalism but also have a defence structure against it, unlike American capitalism, market capitalism, which is entirely driven by the market. With its legitimacy and normative pressure, we ought to proceed. In other words, we need to justify it since there can be pushback if anything is haphazardly added to the textbook. Therefore, something well-known, well-thought-out, well-written, and thoroughly researched should be added. The author of "Varieties of Capitalism" has categorised many forms of capitalism, including coordinated capitalism, liberal capitalism, liberal market capitalism, and coordinated capitalism. However, we also need to amend this classification to include Indian capitalism. This is how India views capitalism and how India reacts to globalisation. Therefore, we must act responsibly in this regard for the national corporate system. Undoubtedly, the moment in which we live is excellent. We talk a lot about the Indian system of knowledge. However, the Indian business system is another option.

There is strong support for the Indian business system. For instance, the national business system, the Japanese business system, and the Asian business system are all referenced in a book by Richard Whitley. It is now necessary for us to consider and begin writing about the Indian business system. The Indian business system is not only a current system but also an ancient system, a mediaeval system, and an Indian business system from the middle ages. This information will be helpful to economists, researchers, and universities interested in the topic of inclusion in school textbooks.

There is a need to discuss multilateral institutions as well, such as the distinction between the IMF and the World Bank, how the

IMF operates, the significance of that portion of the SDR, how the value of the SDR (special drawing right) is determined, what went wrong in India in 1991, how things changed after that, and how China joined the SDR currency basket, which consists of five different currencies. These forms of information are required since they are information rather than knowledge bases. Not only is it basic knowledge, but it is also the knowledge that would be useful when working in a global setting. Information is also required regarding the Human Development Index, including how it is computed, who came up with the concept, any historical anomalies, and how it has been updated. You can include things of this nature. Another is sustainable development, including why the idea of sustainable development is essential, what sustainable development truly entails, the conventional approach to development policy, and why GDP is insufficient as a measure of development. You can include all of these subjects and any pertinent data linked to them.

Nudge economics is a topic of discussion since the field of economics is becoming increasingly complex. In actuality, marketing and managerial economics have their roots in economics. Nudge economics is the concept of behavioural economics, and because of this, it has gained much popularity. Richard Thaler has written a few works on nudge economics. But why are we still in need of nudge economics? It is preferable to address prejudices early because they are pervasive in humans, and we deal with many heuristics and cognitive biases. Therefore, the central premise of nudge economics is "how to influence human behaviour for the better." Giving a bonus to a worker living with their parents, for instance, is an example of nudge economics in the workplace. Another type of nudge economics influences students' behaviour to decrease their use of plastic bags or electricity. Niti Ayog is a separate effort that aims to change our behaviour. Thus the introduction to it is crucial as well. We don't need many theories or complicated instruments; a few

activities are available everywhere. This is relatively straightforward. Therefore, it is time to deal with these issues, which is not very difficult if rehearsed and exercised.

A case study of 400–500 words on the imbalance in trade between the United States and China, including its causes and meaning, should be included in the textbook. Since this is just a narrative, we don't need to go into the theory at great length. The following inquiries need to be addressed:

1. Why is there a deficit in the current account?
2. How does China contribute to American deficit financing?
3. What is China printing for?
4. What causes the US to print additional money?
5. Given that China has amassed trillions of dollars, how is China using these dollars?

In essence, this is an imbalance, China is saving for American consumption while America is the country of consumption and its savings rate is only 8.9%. China's selling rate is probably between 35 and 40 per cent. These two economic indicators represent two opposing economic systems. The story of US trade with China is presented here. The current and capital accounts are prerequisites for this, and pupils are already taught these concepts in the 11th and 12th standards. The version of the fall of the USSR can then be supported by information on Russian oligarchs, their effects on the collapse of the USSR, and what transpired when privatisation in Russia and the USSR began.

The Cultural Revolution must also be covered in detail because it has advanced significantly in China but also has a negative aspect. The instructors, referred to as burjwa, were sent to the field to learn from the community. As a result, talented individuals fled the country, and trained instructors left China to pursue independent careers. China is now appealing as a result. China is attempting this

reverse programme with more professors, and Chinese people are doing exceptionally well out of China as well. That's an intriguing concept, usually referred to as nature vs nurture. There is a case where Alibaba was permitted to list in the NYSC but not in China. Therefore, this is something that we can learn from China's Cultural Revolution and apply to move ahead.

Another crucial issue is the Eurozone crisis. It implies the use of a single currency since we occasionally debate whether or not the SARC can be transformed into a region using a common currency. Consequently, there are many unanswered problems regarding the Eurozone shared currency area theory. For instance, how they handle monetary stability, why the Eurozone is not sustainable, and what the goal behind the Eurozone was.

Finland and South Korea are a couple of examples of how these nations have changed over the past 50 years. When South Korea and North Korea split apart in 1945, the North Korean portions used to be far more developed than South Korea; today, South Korea has developed into a developed nation. Like Finland, which is currently regarded as one of the innovation-based economies, Finland used to be an agriculture-based economy. These are some examples, thus, and a few lines about them might also be added to textbooks. The shift to an experience economy has the power to change how we spend our time and money and to promote inclusion and democratize happiness. Products from every corner of the globe are more accessible to acquire than ever before - and many of them are even shipped free.

(xiv) Why has China succeeded while India has not?

Prof. Pradipta Chaudhury

Some of us doubt China's success; many others think it is transient. However, wisdom lies in accepting the truth and learning valuable

lessons from it. China's spectacular quick success, unprecedented in recorded human history, holds many beneficial lessons for India: good governance, meritocracy, decentralized decision-making, social harmony and regional balance. Let us begin with governance. Is China's government democratic? Is it popular? The last survey by the Harvard University of the USA, which will indeed be considered trustworthy, found that more than 90 per cent of the Chinese surveyed have appreciated the performance of the central government of the Chinese Communist Party, led by Xi Jinping. Similar percentages revealed by the past surveys by Harvard in China are incomparably higher than anything that the best of Euro-American "democratic system" ever threw up.

That the Chinese system of governance is essential, and certainly in its results, democratic and most appropriate for a large and diverse country will be readily appreciated by anyone who has cared to read the Arthashastra of Chanakya-Bishnugupta. Unfortunately, the Arthashastra is not read carefully, even in academia in India. However, the Indians should be the first to be aware of the benefits and pitfalls of a democratic system. India was the first to experiment with democracy, the *Samgha* system of tribal governance, for about a millennium till the time of the Buddha. This system was handy for small populations and still survives, though only in form, as the *Panchayati Raj* in India. Archaeological evidence from the Chola period, eleventh century Tamil area, shows that the system of local governance was not only democratic in form but also was practised with strict restrictions to rule out the possibility of the economically and politically powerful and criminals misusing it. However, for large populations, it did not help achieve the desired results as it quickly led to a dominance of the vested interest of a few influential persons who managed to manipulate the system and win the elections. This primary failure in delivering the desired results, shared by later western style

“democratic” governance, which is democratic only in name and some of its form, is visible to all except those with vested interests in this system.

In the late fourth century BC, with the emergence of the Mauryan empire and the *Arthashastra* as the definitive text of good governance, the Samgha system was abandoned in favour of the rule-based centralized empire system whose primary objective was the welfare of the people. The Arthashastra king-emperor was not allowed to be a dictator. First, he was to have many excellent and exceptional qualities. Most significant is that he was bound by the advice from the carefully chosen council of wise, worthy, experts in their fields, public welfare-minded ministers. Sycophants and criminals had no place in the council. That this system was practised only sporadically in India and only by some outstanding kings like the great Harsha of Kanauj and the great SriKrishnadevaraya of Vijayanagara and a few others were India’s misfortune. The consequence of the failures of the many generations of Indian kings to abide by the *Arthashastra* was disastrous for the country in the long term. But the Arthashastra cannot be held responsible for such failures and resulting disasters.

One of the most abiding principles of governance in the Arthashastra is the suspicion and the contempt with which the wealthy trader is viewed by its professor-prime minister author. Chanakya knew the dangers of wealthy and influential traders hijacking the state. He, therefore, was very strict in dealing with the traders while simultaneously considering trade as essential economic activity and ensuring that the state facilitated trade in all possible ways, like providing the necessary infrastructure and security. But all prices are strictly regulated by the state, and no trader is allowed to accumulate enormous wealth to become a potential threat to the Arthashastra state. Xi Jinping and the Chinese Communist Party certainly appreciate this vital, essentially democratic principle, as is

seen in their actions in restricting the rise of economic superpowers like Alibaba and Tencent in China. Western-style intellectuals consider this a stifling of the free spirit of the market and a violation of human rights.

At least the Indians should appreciate that the western system of the democratic form of governance, as pioneered by the British, is essentially a method for accepting and popularizing the rule of the trader-capitalist class over a large society. Regular elections to the legislatures do not make the significant results of actual governance desirable, acceptable, or even remotely efficient. It is well known that even in the world's most incredible countries, only the financiers and the producers of arms and armaments rule the "democracies" for their benefit. However, it is also true that the western democratic form of governance was an improvement over what had existed there before and has had many gains for humanity. But certainly, it is still seriously flawed.

The Chinese system of governance is close to the Arthashastra model and has many merits. Like the *Arthashastra*, it promotes meritocracy in all walks of life, beginning inside the Chinese Communist Party. It rewards the excellent performance of the bureaucrats and penalizes the laggards. In addition, it is highly decentralized: China is the most decentralized country in the world. The many visible benefits of decentralization in China include the freedom for new local experiments, the replication of local successes at the national level, the elimination of failures at the local level (consequently, no disaster spreads to the rest of the country), and quick path corrections, all leading to exceptionally high rates of success in all fields. We should appreciate the benefits of genuine decentralization and genuinely democratic, expertise-based, people's welfare-oriented consultative decision-making. It is time to re-learn the *Arthashastra*.

(xv) Relevance of Deen Dayal Upadhyay's view for Development

Dr J.K. Bajaj

Economics is a branch of knowledge concerned with production, consumption, and transfer of wealth. It is a broad topic that different economics topics must be discussed at various levels. Students need to understand the Indian version of economics. It was proposed to rewrite school economics textbooks to reflect Indian economics and economic principles. The government has updated the curriculum to reflect Indian ideas and principles. They gave subject-matter experts instructions, including how to teach Indian Economics to our pupils. It is already our responsibility to figure out how to modify it, and we must focus on finding a way to include all this information in textbooks.

Generalised material should not be encouraged to include in school textbooks since it changes day after day. Among the things covered in this category are resources for essential drinking water and sanitation. If we consider the context concerning sanitation, it is not what it was two years ago, and it will not be in two years. Academic subjects have different dimensions, one of which is Basic principles; they remain constant over time and are unmistakably distinct from western economics. We can leverage basic principles to comprehend current challenges. Moreover, there should be a meaningful distinction between the eternal and modern or temporal ways of teaching. It is crucial to teach pupils Indian Economics to comprehend the fundamental eternal principles of Indian Economics and how they differ from Western principles.

We are fortunate to discuss eternal or traditional rules of Indian Economics because Indian civilization is deep-rooted and has vast civilizational literature. Indian culture is the heritage of social norms, ethical values, traditional customs, belief systems,

political systems, artefacts, and technologies that originated in or are associated with the ethnolinguistically diverse republic of India. A significant attribute of ancient culture has been the commingling of cultural elements from the north and south and the east and west. The earliest Indian literature took the form of the authorized Hindu sacred writings known as the Vedas. In this literature, there are not only thoughts on Brahma Vidya but also a suggestion for our behaviour in the world. We must realise that economics is both an art and science of conduct. It is discussed in Indian philosophy, including in the Vedas, Upanishads, the Mahabharata, and even Kautilya.

Pandit Deendayal Upadhyaya once remarked that civilizational literature represents a portion of India's mindset. According to Pandit Deendayal Upadhyaya- Chiti, India's thought is reflected in the works of civilizational literature. According to that, even an illiterate person understands the fundamentals of economics and acts as per the requirement as these principles are somehow fixed in his consciousness. Therefore, his behaviour diverges from that of modern economics. We are grateful that our academics and thinkers frequently consider this matter. Pandit Deendayal Upadhyaya had also given systematic views on the original rules of Indian Economics.

Pandit Deendayal Upadhyaya, in his book *Bhartiya Arth Neeti Vikas ki Ek Disha*, discusses how to teach and approach the subject of economics. We must consider our illustrious past and conduct ourselves appropriately in the present, according to Pandit Deendayal Upadhyaya. According to the book, agriculture is the main economic driver. Agriculture, animal husbandry, and trade are all carried out by the same economic actor; they are not different economic actors' activities. The fundamental mistake was separating business from agriculture; a farmer is often referred to as a businessperson in many Indian languages. In the Indian economy, he is the leading economic actor. The farmer is also the head of the

household, responsible for looking after his family and the entire state. One of the cornerstones of Indian literature is the idea that the country's economy should be managed such that agriculture is given priority.

Pandit Deendayal claims that the agricultural surplus we have generated is the only factor driving industrial development and the expansion of other industries. The entire world experienced this when it tried to develop after the colonisation period was done. Those who did well in agriculture created a surplus from there. They produced more effectively in all other spheres of the economy. President Putin of Russia illustrated this by claiming that his country has no problems and can finance the war because it produces 130 million tonnes of grain at a high rate. India, which is producing an excess of food and has been distributing eighty-five million tonnes through PDS, up from 40 to 50 million tonnes earlier, also exited the covid phase without severely disrupting the economy. This is an exceptional accomplishment. Therefore, it may be claimed that in a functional economy, agriculture truly takes the lead. Priority should be given to agribusiness, but lately, this has been inverted. We can pay attention to all these factors and assist the next generation using traditional economics.



Chapter–5

THEMATIC HIGHLIGHTS

The conference proceedings discussed the various measures that may be implemented to upgrade and update the economics syllabus of Indian schools. It was felt that there was a need to indigenise and diversify the curriculum to improve the student's understanding of the subject matter.

It is a fact that the current global economic order is based on the Eurocentric capitalist paradigm, which traces its roots to Adam Smith's *Wealth of the Nations*. It is undeniable that it is a highly developed paradigm which has been enriched with continuous intellectual refinements. One of the most significant contributions was that of John Maynard Keynes, which established that markets aren't self-sustaining but require a robust regulatory framework and the occasional state intervention to prevent them from collapsing completely.

Given this state of affairs, it is imperative that students have to be taught the concepts and the tools of the capitalist model, but at the same time should also be made aware of its limitations in the historical context. They must also be made aware of alternative successful economic paradigms that prevailed in India for hundreds of years and their limitations for the students to develop a holistic and critical understanding of economics.

In the recent past, the only alternative to the capitalist paradigm was the socialist and the communist models, which were taught

somewhat uncritically in the Economic curriculum in this country. The spectacular collapse of the Soviet Union and the unprecedented economic crisis which forced India to liberalize its economy has raised significant question marks over its suitability and sustainability. It also left generations of Indians who were raised on the tenets of Nehruvian Socialism in an existential crisis as the world around them changed to the point of unrecognizability faster than the eye could blink.

This existential crisis resulted from the fact that the country's real economy was not in the conformation of the western models- both capitalist and socialist- on which it was supposed to be based. The natural foundations of the Indian economy were Indic and not western.

The micro-unit of the Indian economy is mainly the family rather than the individual, as envisaged by the mainstream economics textbooks. The family is the primary unit, whether on the supply side (businesses or agriculture) or the demand side. Decisions are taken based on the interest of the family rather than oneself. Even large Indian companies are more of the nature of family-run businesses than corporate houses. Only the newly emerged services sector and knowledge economy do have some good corporate organizations to some extent. In such a scenario, one cannot have an accurate picture of the economy unless one studies the norms which govern the functioning of the family, i.e. love, affection, sacrifice, etc. That is why we need to redefine and Indianize basic economics concepts based on the family as the micro-unit rather than the individual. We need to include the norms that govern traditional business practices and joint property ownership, which is also a part of the indigenous knowledge system that can be included in our school textbooks. For the economics student to truly understand the working of the Indian economy, he has to appreciate the ground realities. This can only happen when he is taught the norms and systems that underpin the economy.

To truly appreciate the said norms and systems, one has to know their historical evolution. Thus one has to begin with the economic principles enunciated in the *Arthashastra* and then go through the Buddhist and Jain text, which gives the governing principles of trade and commerce prevalent in the subcontinent across the ages to the colonial period.

It can be argued, and rightly so that such a study belongs to the realm of economic history rather than pure economics. But in any subject, the understanding and, more importantly, the appreciation of the present hinges on the knowledge of the past. Thus, there has to be a concerted effort to study this historical background of economic evolution in depth so that the essence of the same may be taught to future economists. This is an arduous task as the existing records in India are sketchy at best. To rediscover our ancient and medieval economic history, one must deeply study Greek and Chinese sources

India also had a rich maritime history of trading with both West Asia and South-East Asia before being colonized by the United Kingdom. A study of the history of that trade can also reveal new facets of the economy of ancient and medieval India.

Another aspect of the indigenous Indian economic paradigm was that sustainability was built into the economic philosophy itself, unlike the Western paradigms, where it had to be retrofitted. Even now, the biggest drawback of the Western capitalist paradigm is that it is driven by unsustainable consumption. Despite their frantic philosophical and technological searching, they have not been able to find a truly sustainable model of growth. A study of Indian economic thought may succeed in solving this problem.

Even before independence, India made a significant contribution to contemporary economics. For example, a remarkable economist, Dr. Bhimrao Ambedkar; his accomplishments in labour laws, reducing poverty, uplifting women, and helping outcast groups in society were

notable. It's interesting to note that numerous fields of economics, like economic literature, the economic history of discrimination, the economics of advancement, etc., currently deal with all of these topics. Ambedkar's sound monetary judgments were distinguished and practically very useful due to his profound understanding of politics and sociology. Additionally, his understanding in numerous areas (currently called the multidisciplinary approach) made these approaches more useful.

Similarly, Dada Bhai Naraoji depicted how and why the British stole India. Also, autonomous higher education institutions seem to be established in ancient India. One of the most notable examples is the renowned Nalanda University, which was founded using gifts from local communities. Additionally, it received land grants and rights to village taxes for support. Hence, these achievements and accomplishments should be included in the Indian economic textbooks to promote the Indian knowledge system.

India is currently dealing with several problems, and the nation's solution to these crises is found in the Indian economic philosophy. The writings of Indian thinkers like Pandit Deendayal Upadhyay, Dattopant Thengadi, Gandhiji, and others should be studied and applied as necessary. Moreover, students must be motivated by a global perspective, for, after all, the world is one big family, as envisioned by our sages in the phrase 'Vasudhaiva Kutumbakum'.



Chapter-6

BOOK RESEARCH PAPERS

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