

VISION OF NEP 2020
Integrating Bharatiya Knowledge
System in English Textbooks

VISION OF NEP 2020

Integrating Bharatiya Knowledge
System in English Textbooks

Vidya Bharati Uchcha Shiksha Sansthan



**VIDYA BHARATI
UCHCHA SHIKSHA SANSTHAN**

in association with

PATHAK PUBLISHER AND DISTRIBUTORS

Vision of NEP 2020: Integrating Bharatiya Knowledge System in English Textbooks

Editor: Kusha Tiwari

© Vidya Bharati Uchcha Shiksha Sansthan

ISBN : 978-93-91952-18-1

Price : 200/-

First Edition: 2023

All rights reserved. No part of this publication may be reproduced in any form without the prior written permission of the Publisher.

This work is based on the proceedings of the deliberations at the International Conference and the publishers have taken due care to verify the reported material to the extent possible. The publishers are not, in any way, liable for the same.

Published by

Vidya Bharati Uchcha Shiksha Sansthan

in association with

Pathak Publisher and Distributors

E-6/33c & 34, Ground Floor, Sangam Vihar

New Delhi-110080

E-mail: pathakppd@gmail.com

Typographic Design by: G. R. Sharma

CONTENTS

<i>Foreword</i>	<i>vii</i>
<i>Acknowledgement</i>	<i>ix</i>
<i>Scientific Advisory Committee</i>	<i>xi</i>
<i>Drafting Committee</i>	<i>xi</i>
<i>Preface</i>	<i>xiii</i>

SECTION I: MANDATE OF NEP 2020 & DEVELOPING NEW TEXTBOOKS

Chapter 1 : Highlights of National Education Policy 2020	1
Chapter 2 : 331st Report: Reforms in Content and Design of School Text Books	7
Chapter 3 : NEP & Developing New Text Books	25

SECTION II: NEP 2020 AND DEVELOPING NEW ENGLISH TEXTBOOKS

Chapter 4 : Fulfilling the Vision of NEP 2020 in Language Textbooks: A Report	35
Chapter 5 : Developing New Text Material in English: An Approach Paper	51
Chapter 6 : Thematic Highlights	60
Chapter 7 : References for New Content in Textbooks	77
<i>List of Conference Participants</i>	<i>82</i>

FOREWORD

This book, *Vision of NEP 2020: Integrating Bhartiya Knowledge System in English Textbooks*, is an outcome of sustained efforts of Vidya Bharti Uchcha Shiksha Sansthan and The English and Foreign Languages University (EFLU) 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 English 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. The book provides lucid insights into the history of English language in India and the impact of introducing it in school syllabi as 3rd, 2nd and even 1st language, in some states, after independence. This work further sheds powerful light on ways to assimilate the valued tenets of Bhartiya knowledge system in the language syllabi of schools. This text offers its readership the rare gift of highlighting the specific aspects of Indian literary heritage

that must become part of the English curriculum along with focus on imparting 21st century skills in 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 English 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

ACKNOWLEDGEMENT

The idea of writing this approach paper was conceived during the “Preparatory Workshops on Textbooks” organized in January-February 2022 by Vidya Bharti Uchcha Shiksha Sansthan (VBUSS) to develop a roadmap and strategies of restructuring the concept of 3C’s i.e., curriculum, content and comprehension of the subject matter in tune with the recommendations of National Education Policy, 2020. These initial deliberations helped finalize the further course of action involving the organization of national/international workshops and conferences on different subjects so as to bring together subject experts and resource persons for subsequent discussions and recommendations. With this in mind, the two-day International Conference on “Fulfilling the Vision of NEP in English Language Textbooks” was organized on 27-28 May, 2022. The conference was a collaborative event for which, on behalf of Vidya Bharti Uchcha Shiksha Sansthan, we would like to express our heartfelt gratefulness to The English and Foreign Languages University (EFLU) and Samvit Research Foundation for collaborating with us in undertaking this mammoth task.

We appreciate the support and encouragement of Prof. Suresh Kumar, Hon’ble Vice Chancellor, EFLU who has been very encouraging and accessible throughout this endeavor. We would like to thank the entire faculty, staff and students of EFLU Lucknow campus for their coordination, organization and participation in the two-day conference that laid the foundation stone for this book.

Further, we wish to express our deep gratitude to Sri Gajanan Londhe, Executive Director, Samvit Research Foundation and his team of experts including Prof. Rajagopal and Ms. Savitha for their valuable contributions and discussions that helped give a final shape to the objectives of the conference and the endeavor at large.

Further, we wish to express our sincere gratefulness towards Mananiya Raghunandan Ji (Akhil Bharatiya Sangathan Mantri, VBUSS), Mananiya Prakash Chandra Ji (Vice-President, VBUSS) and Sh. Govind Mahant Ji (Sangathan Mantri of Vidya Bharti Akhil Bhartiya Shiksha Sansthan) for their patronage, guidance, motivation and inspiration. Their vision and continuous engagement have made this idea a reality.

We are also thankful to all the experts and resource persons who have been associated with this initiative from the very beginning and have given valuable inputs in the completion of the task. Most importantly, we are indebted to Prof. Kapil Kapoor, former Pro-Vice-Chancellor JNU, Prof. Dhananjaya Singh, JNU, Prof. Nishamani Kar, NDA, Pune, ret'd., Dr. Manjushree Sardeshpande, R.T.M Nagpur University, Prof. Rabi Narayan Kar, Principal Shyam Lal College, Delhi University, Dr. Rajagopal, EFLU, Hyderabad, Prof. Santosh Mahapatra, BITS Pilani, Prof. Onkar Nath Upadhyay, University of Lucknow, Prof. Sanjit Kumar Mishra, IIT Roorkee, Prof. T Samson, EFLU Hyderabad, Prof. M.E Veda Sharan, EFLU Hyderabad, Prof. Jay Shankar Pandey, Kshetra Sanyojak, Vidya Bharati Uchha Shiksha Sansthan Purvi Kshetra, Prof. Ram Sharma, Indus University. These experts have given continuous intellectual support towards the visualization of this entire initiative.

Lastly, we would like to express our heartfelt thanks to all the participants, contributors and organizers who have been actively involved in the preliminary workshops, conferences, meetings that have culminated in the finalization of this report and book.



PATRONS

Mananiya K.N Raghunandan Ji,
Akhil Bharatiya Sangathan Mantri, VBUSS
Prof. Suresh Kumar, Hon'ble Vice Chancellor, EFLU

PARTNERS

Vidya Bharti Uchcha Shikhsha Sansthan,
The English and Foreign Languages University (EFLU)
Samvit Research Foundation

SCIENTIFIC ADVISORY COMMITTEE

Prof. Kapil Kapoor
Former Pro-Vice-Chancellor JNU

Prof. Dhananjaya Singh
School of Language Literature
and Culture Studies, JNU

Prof. Nishamani Kar
Head of English Faculty NDA,
Pune (retd.)

Dr. Manjushree Sardeshpande
R.T.M Nagpur University

Prof. Rabi Narayan Kar
Principal, SLC, Delhi University

Dr. Rajagopal
EFLU, Hyderabad (retd.)

Prof. Santosh Mahapatra
BITS Pilani

Prof. Onkar Nath Upadhyay
University of Lucknow

Prof. Sanjit Kumar Mishra
IIT Roorkee

Prof. T Samson
EFLU Hyderabad

Prof. M.E Veda Sharan
EFLU Hyderabad

Prof. Ram Sharma
Indus University

DRAFTING COMMITTEE

Prof. Kusha Tiwari
Dept. of English, Shyam Lal College, Delhi University

Prof. Nishamani Kar
Head of English Faculty NDA, Pune (retd.)

Dr. Rama Sharma
PGT English, Academic Co-ordinator
Swami Vivekanand Saraswati Vidya Mandir, Sahibabad

PREFACE

The National Education Policy 2020 (NEP 2020) outlines the vision of India's new education system which is equitable, inclusive, ethical and progressive. NEP promises a giant leap in creating universal high-quality education for developing and maximizing our country's abundant human resources, talents, rich traditions and knowledge networks. Indian Education system, before the British colonial rule, focussed on holistic development of the individual and on imparting knowledge about traditions, practices, values, culture, family, society, politics, economics, astronomy, astrology and more. The intent of NEP is to re-connect and re-establish these foundations of centuries old Indian education system and connect it with modern informational and pedagogical developments for synergistic benefits. This endeavour aims to work towards fulfilling the objectives of NEP by bringing the knowledge of the rich historical, cultural and philosophical heritage of India to the classroom and communicate the relevance of introducing this vast knowledge oeuvre through language syllabi in the present academic and institutional system.

The intellectual efforts have been to formulate roadmaps towards re-designing the English language syllabi and textbooks for Indian schools with the primary impetus being introducing *Bharat* centric core reading material. The holistic approach has been to deliberate upon creating learning resources and database with focus on the idea of *Bharat* and its knowledge systems to understand the trajectory of the spiritual and social progress of the nation in the global context. Indian Knowledge Systems are a repository starting from the evolved

value systems, beliefs, customs and rituals based on an understanding of nature and the universe to scientific knowledge and sustainable solutions. This has further led to development of knowledge repository including advancements in science and technology. The significance of the IKS for society is understood from the works of scholars of the Vedas who have identified various texts and rituals that extol the earth (bhū), the atmosphere (Bhuvah), and sky (sva), as well as the goddess associated with the earth (Prthvi), and the gods associated with water (Ap), fire and heat (Agni) and wind (Vayu). There is a need to integrate the IKS into the way of life for the advancement and prosperity of Indian Society. Re-establishing IKS by integrating in the different domains of knowledge will pave the way forward for internationalization of IKS and rediscover our past glory by finding solutions to many problems of the present times. The foundational steps, in achieving this integration of knowledge at different levels of academic structures, are to be taken with bringing about changes in the school curriculum and textbooks. As schools and family structures are the building blocks of the intellectual capital of any country, aligning the aims and objectives of school education with the national vision and progress is paramount. In this context, this initiative will aid in understanding the role and place of English language in fulfilling the aims and objectives of NEP 2020 in school education system.



CHAPTER – 1

HIGHLIGHTS OF NATIONAL EDUCATION POLICY 2020

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.

Multilingualism and the power of language

4.11. It is well understood that young children learn and grasp nontrivial concepts more quickly in their home language/mother

tongue. Home language is usually the same language as the mother tongue or that which is spoken by local communities. However, at times in multi-lingual families, there can be a home language spoken by other family members which may sometimes be different from mother tongue or local language. Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language. Thereafter, the home/local language shall continue to be taught as a language wherever possible. This will be followed by both public and private schools. High-quality textbooks, including in science, will be made available in home languages/mother tongue. All efforts will be made early on to ensure that any gaps that exist between the language spoken by the child and the medium of teaching are bridged. In cases where home language/mother tongue textbook material is not available, the language of transaction between teachers and students will still remain the home language/mother tongue wherever possible. Teachers will be encouraged to use a bilingual approach, including bilingual teaching-learning materials, with those students whose home language may be different from the medium of instruction. All languages will be taught with high quality to all students; a language does not need to be the medium of instruction for it to be taught and learned well.

4.12. As research clearly shows that children pick up languages extremely quickly between the ages of 2 and 8 and that multilingualism has great cognitive benefits to young students, children will be exposed to different languages early on (but with a particular emphasis on the mother tongue), starting from the Foundational Stage onwards. All languages will be taught in an enjoyable and interactive style, with plenty of interactive conversation, and with early reading and subsequently writing in the mother tongue in the early years, and with skills developed for reading and writing in other languages in Grade 3 and beyond. There will be a major effort from both

the Central and State governments to invest in large numbers of language teachers in all regional languages around the country, and, in particular, for all languages mentioned in the Eighth Schedule of the Constitution of India. States, especially States from different regions of India, may enter into bilateral agreements to hire teachers in large numbers from each other, to satisfy the three-language formula in their respective States, and also to encourage the study of Indian languages across the country. Extensive use of technology will be made for teaching and learning of different languages and to popularize language learning.

4.13. The three-language formula will continue to be implemented while keeping in mind the Constitutional provisions, aspirations of the people, regions, and the Union, and the need to promote multilingualism as well as promote national unity. However, there will be a greater flexibility in the three-language formula, and no language will be imposed on any State. The three languages learned by children will be the choices of States, regions, and of course the students themselves, so long as at least two of the three languages are native to India. In particular, students who wish to change one or more of the three languages they are studying may do so in Grade 6 or 7, as long as they are able to demonstrate basic proficiency in three languages (including one language of India at the literature level) by the end of secondary school.

4.14. All efforts will be made in preparing high-quality bilingual textbooks and teaching-learning materials for science and mathematics, so that students are enabled to think and speak about the two subjects both in their home language/mother tongue and in English.

4.15. As so many developed countries around the world have amply demonstrated, being well educated in one's language, culture, and traditions is not a detriment but indeed a huge benefit to educational, social, and technological advancement. India's

languages are among the richest, most scientific, most beautiful, and most expressive in the world, with a huge body of ancient as well as modern literature (both prose and poetry), film, and music written in these languages that help form India's national identity and wealth. For purposes of cultural enrichment as well as national integration, all young Indians should be aware of the rich and vast array of languages of their country, and the treasures that they and their literatures contain.

4.16. Thus, every student in the country will participate in a fun project/activity on 'The Languages of India', sometime in Grades 6-8, such as, under the '*Ek Bharat Shrestha Bharat*' initiative. In this project/activity, students will learn about the remarkable unity of most of the major Indian languages, starting with their common phonetic and scientifically-arranged alphabets and scripts, their common grammatical structures, their origins and sources of vocabularies from Sanskrit and other classical languages, as well as their rich inter-influences and differences. They will also learn what geographical areas speak which languages, get a sense of the nature and structure of tribal languages, and learn to say commonly spoken phrases and sentences in every major language of India and also learn a bit about the rich and uplifting literature of each (through suitable translations as necessary). Such an activity would give them both a sense of the unity and the beautiful cultural heritage and diversity of India and would be a wonderful icebreaker their whole lives as they meet people from other parts of India. This project/activity would be a joyful activity and would not involve any form of assessment.

4.17. The importance, relevance, and beauty of the classical languages and literature of India also cannot be overlooked. Sanskrit, while also an important modern language mentioned in the Eighth Schedule of the Constitution of India, possesses a classical literature that is greater in volume than that of Latin and Greek put together,

containing vast treasures of mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy, drama, poetry, storytelling, and more (known as ‘Sanskrit Knowledge Systems’), written by people of various religions as well as non-religious people, and by people from all walks of life and a wide range of socio-economic backgrounds over thousands of years. Sanskrit will thus be offered at all levels of school and higher education as an important, enriching option for students, including as an option in the three-language formula. It will be taught in ways that are interesting and experiential as well as contemporarily relevant, including through the use of Sanskrit Knowledge Systems, and in particular through phonetics and pronunciation. Sanskrit textbooks at the foundational and middle school level may be written in Simple Standard Sanskrit (SSS) to teach Sanskrit through Sanskrit (STS) and make its study truly enjoyable.

4.18. India also has an extremely rich literature in other classical languages, including classical Tamil, Telugu, Kannada, Malayalam, Odia. In addition to these classical languages Pali, Persian, and Prakrit; and their works of literature too must be preserved for their richness and for the pleasure and enrichment of posterity. As India becomes a fully developed country, the next generation will want to partake in and be enriched by India’s extensive and beautiful classical literature. In addition to Sanskrit, other classical languages and literatures of India, including Tamil, Telugu, Kannada, Malayalam, Odia, Pali, Persian, and Prakrit, will also be widely available in schools as options for students, possibly as online modules, through experiential and innovative approaches, to ensure that these languages and literature stay alive and vibrant. Similar efforts will be made for all Indian languages having rich oral and written literatures, cultural traditions, and knowledge.

4.19. For the enrichment of the children, and for the preservation of these rich languages and their artistic treasures, all students in all

schools, public or private, will have the option of learning at least two years of a classical language of India and its associated literature, through experiential and innovative approaches, including the integration of technology, in Grades 6-12, with the option to continue from the middle stage through the secondary stage and beyond.

4.20. In addition to high quality offerings in Indian languages and English, foreign languages, such as Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian, will also be offered at the secondary level, for students to learn about the cultures of the world and to enrich their global knowledge and mobility according to their own interests and aspirations.

4.21. The teaching of all languages will be enhanced through innovative and experiential methods, including through gamification and apps, by weaving in the cultural aspects of the languages - such as films, theatre, storytelling, poetry, and music - and by drawing connections with various relevant subjects and with real-life experiences. Thus, the teaching of languages will also be based on experiential-learning pedagogy.

4.22. Indian Sign Language (ISL) will be standardized across the country, and National and State curriculum materials developed, for use by students with hearing impairment. Local sign languages will be respected and taught as well, where possible and relevant.



CHAPTER – 2

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

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

* 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 R̥gvedic 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 BOOKS*

Prof. Chand Kiran Saluja

Director, Sanskrit Promotion Foundation, New Delhi

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 are, in almost all schools of the country, totally dominated by

* 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.

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 devise 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 सूत्रस्थानम् 4. 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 (पतिपृष्ठि). It has been very beautifully said in the Indian knowledge traditions in the following shloka of Shukarhasyopanishad-

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



CHAPTER – 4

FULFILLING THE VISION OF NEP 2020 IN LANGUAGE TEXTBOOKS: A REPORT

In this context, Vidya Bharati Uchcha Shiksha Sansthan has been working to modernize the Indian education system, introducing rich cultural heritage and knowledge traditions of India in the curriculum. Vidya Bharati Uchcha Shiksha Sansthan has been instrumental in initiating positive discussions and discourses among all the stakeholders to help realize the vision and objectives of NEP 2020 with a series of conferences, seminars and various national workshops. In this direction, a two-day International Conference on ‘Fulfilling the Vision of NEP 2020 in English Language Textbooks’ was organized by Vidya Bharati Uchcha Shiksha Sansthan in collaboration with the English and Foreign Languages University (EFLU) and Samvit Research Foundation (SRF) at EFLU, Regional Campus, Lucknow, on 27 and 28 May 2022. The conference was attended by over 100 delegates and 18 resource persons from across the country. Many eminent academicians made presentations as resource persons particularly stressing upon implementing NEP in school education with focus on including Bharatiya culture, ethos, and pedagogy in English language textbooks. Some of the academicians who graced the conference included Prof. Kapil Kapoor, former Pro-Vice-Chancellor JNU, Prof. Dhananjaya Singh, JNU, Prof. Nishamani Kar, NDA, Pune, retd., Dr. Manjushree

Sardeshpande, R.T.M Nagpur University, Dr. Rajagopal, EFLU, Hyderabad, Prof. Santosh Mahapatra, BITS Pilani, Prof. Onkar Nath Upadhyay, University of Lucknow, Prof. Sanjit Kumar Mishra, IIT Roorkee, Prof. T Samson, EFLU Hyderabad, Prof. M.E Veda Sharan, EFLU Hyderabad, Prof. Ram Sharma, Indus University and many more.

The following are the highlights of the conference:

Day 1: 27 May 2022

The International Conference commenced with the inaugural session attended by Mrs. Rajni Tiwari, Honorable Minister of State, Higher Education, Government of Uttar Pradesh, as the Chief. The Hon'ble Minister emphasized the need and importance of the conferences as avenues where ideas take shape through discussions and debates. She highlighted the importance of school education as it lays the foundation for students' educational and moral development. She suggested that the Bharatiya cultural and moral values should be merged with English education to cultivate patriotism and a sense of pride in students. She expressed hope that the outcomes of the conference would help in materializing the vision of NEP 2020. The Guest of Honour Dr. Manjushree Sardeshpande, Vice-President, VBUSS, dwelt upon the importance of the conference and outlined its scope and objectives. Underlining the vision of NEP 2020, she emphasized the need of inculcating in our students the love of *Bharatiya* culture and patriotism through the inclusion of *Bharatiyata* in school curricula of all subjects including English. She expressed a firm belief that the conference will be a success and its outcomes will prove useful in implementing the vision of NEP 2020 on the practical ground.

Prof. Kapil Kapoor, former Pro-Vice-Chancellor, Jawaharlal Nehru University (JNU), New Delhi, delivered the keynote address. In his address, Prof. Kapoor critiqued NEP 2020 in a

reference to Macaulay's English Education Act 1835. He opined that the recommendations of NEP 2020 should be understood in a very comprehensive and unambiguous way. The current education system lacks something, hence, the need for a new education policy. In the past 180 years, India could not come out of the influence of Macaulay's education policy. The old system of education disrupts the roots of the students and dissociates them from their culture and identity, self and the nation. He opined that the students coming out of the existing education system "don't know themselves" and have an inferiority complex. In his opinion, the Indian civilization has been a knowledge-centric civilization right from its origin. The roots of modern science are found in the Indian knowledge systems. The discovery of zero, numerals, value of Pi up to nine decimal points and infinity are some of the few discoveries that were made in the traditional Indian knowledge system. He also asserted that Indian civilization is knowledge-centric, Indian culture value-loaded, Indian society duty-oriented, and Indian language women-friendly. He emphasized raising a duty-based rather than rights-based Indian society. Indians should lead, as Vivekanand said, a life of *arpan, samarpan and tarpan*. India has a vast storehouse of knowledge and rich intellectual tradition, therefore, Indian national consciousness should be knowledge-driven. The English Education Policy 1835 "assassinated Indian languages" and generated a tendency of mental slavery "where the western elements in education took precedence over the indigenous knowledge traditions". Prof. Kapoor stressed that India needs to liberate itself of the influence of Macaulay's policy to reclaim dignity for Indian languages, culture, and knowledge traditions.

The first session after inauguration focused on the topic "Language, Literature and Culture: Writing Texts in English out of the Classical Indian Tradition". Two eminent scholars, Prof. Dhananjay Singh (JNU) and Prof. T. Samson (EFLU, Hyderabad)

made their presentations with Prof. G. Rajagopal (EFLU and SRF) in the chair. Prof. Dhananjay Singh (JNU) discussed the relevance of and approach to including *Bharatiya parampara* into English textbooks. He talked about the concept of *Darshana, Rasa* and *Vidhi* through which he further elaborated upon how languages are expressive of culture and at the same time explained how Indianness is a matter of consciousness. In this light he stated how NEP 2020 aims to “decolonize or rather Indianize English as a subject”. In this connection, he stressed the need of teaching literature as language, language as literature, and language and literature as expressions of socio-cultural environments. For this purpose, the inclusion of writings from Indian philosophy, culture and poetics in English textbooks. Prof. Singh shared his views on how the content in a textbook should be based on the cultural experience of the learner. The objective should be to imbibe Indian culture while learning English. He pointed out how the unequal relationship between English and Indian languages has to be addressed not in an abstract form but as language itself. Then the speaker mentioned how the Indian education principles encourage the spirit of query and enable the learner to reflect upon oneself. He expressed admiration of how the Indian texts portray creative engagement and disengagement. In his opinion, drawing principles from Indian philosophies will make our students more creative and curious.

Prof. T. Samson explained how the colonizer wrongly looked down upon Indian culture and civilization in their literature typifying India as uncultured and uncivilized and through their literature, they tried to perpetuate this negative image of India. To substantiate his statement, Prof. Samson cited from the works of the western authors like Rudyard Kipling, Jim Corbett, Ruskin Bond and W.B. Yeats. He stressed the need of making the people inside and outside the country aware of rich Indian literary and cultural heritage by Indianizing our curricula. He pointed out how rich literary cultures of different parts

of India become inaccessible to the students of different regions of the country mainly due to language differences. It is through English translation that one can gain access to Indian literature from different regions. Appreciation of Indian civilization achievements in the Indian classroom can be achieved through implementation of the recommendations of NEP 2020. He opined that just inclusion of Indian cultural contents in the textbook will not help. Proper planning in terms of teaching methodology, class activities question pattern will also be required. alongside writing a textbook for students a self-help book for the teacher is also required so that they may successfully conduct the class and achieve the set goals and outcomes.

Session II

In the second session, Dr Tapti Dey (Independent Academician) and Prof. Omkar Nath Upadhyay (University of Lucknow) delivered their talks. Dr. Tapti Dey in her talk felt upon the purpose of education in the light of the great Indian thinkers like Rabindranath Tagore, Aurobindo Ghosh, Sarojini Naidu and Swami Vivekanand. Citing from the above-mentioned thinkers, Dr. Dey stressed that Indian education should reflect Indianness which is inclusive in nature. Dr. Dey explicated how the English language functions as the lingua-franca in our country and how English is and can be the medium to interpret India to the world. The English language helped India to represent itself and the east and the west came to know each other. Prof. Onkar Nath Upadhyay spoke about the magnanimity of Indian culture, literature and life citing from various Sanskrit sources. He dwelt upon the rich philosophical contents of the Vedas. Indian poetics, aesthetics and philosophy has much to offer to the world such as the concepts of *Rasa*, *Bhava* and *Dhvani*. Prof. Upadhyay asserted the *Upanishads* should be included as part of syllabi as they present core Indian values and develop in students a right philosophical attitude. He suggested selecting a few texts from rich Sanskrit literature like *Kathasaritsagar* and *Panchatantra*. Indian

writings in English such as Aurobindo Ghosh's *Savitri* can also prove useful for acquainting the students with Indian culture.

Session III

The third session Prof. Rajagopal G, former Dean, EFL University, Hyderabad, and Dr. R. Savitha, SRF as resource persons. The topic for the session was Selection of Text and Textbook Writing. Prof. Rajagopal's session primarily dealt with textbook construction for high school and intermediate learners (classes 9th to 12th) and the principles and methodology of textbook writing. Prof. Rajagopal also stressed on the dynamics of classroom teaching/learning. This included democratizing the classroom, encouraging more active participation from the learners and helping them acquire skills as per their needs. Moreover, an integrated approach to grammar should be followed along with an emphasis on Bharatiya heritage, its culture and traditions. This would allow learners to get appropriate exposure to their sociocultural background and history while learning the language.

Session IV

The fourth session had Prof. Ram Sharma, Centre for Indic Studies, Indus University, and Prof. M.E. Veda Sharan, EFLU, Hyderabad as resource persons. Prof. M.E. Veda Sharan elaborated on the role of textbook creation through the importance of the classroom in the textbook and the textbook in the classroom. He said textbook designing should be done in such a way as to ensure the use of state-of-the-art methods of teaching/learning. One of the ways of doing so was to capture the attention of readers from the cover page itself, allowing for active engagement from the readers. The second speaker, Prof. Ram Sharma talked of Indic approach to words and their subtle meanings and how words contain multiple realities: the psychological, the cultural and the spiritual. In the initial part of his

presentation, he provided a historical overview of the development of linguistics by drawing connections between Sanskrit, ancient Greek and Latin in the 18th century.

Day 2: 28 May 2022

Session I

The first session for 28th May had Prof Sanjit Kumar Mishra, Professor, Department of Humanities and Social Sciences, Indian Institute of Technology (IIT), Roorkee, and Prof. Nishamani Kar, Head of English Faculty (retd), National Defence Academy, Pune as resource persons. Prof. Sanjit Kumar Mishra began by speaking about the Stockholm Syndrome and Ostrich Syndrome. The speaker felt that Jawaharlal Nehru's book *The Discovery of India* highlights the question "Was India lost?" This gives our learners the feeling that we do not have an identity of our own. Prof. Nishamani Kar spoke about the richness of Indian culture and the beauty of Bharat. The average Indian, from the days of yore, believes in "Basudheiba Kutumbakam" (The whole world is a family). *The Bhagavad Gita* foregrounds 'Niskama Karma' (Self-less Action). Buddhism stresses 'Ahimsa' (Non-violence). Jainism asks for 'Aparigraha' (Non-possessiveness, non-grasping, or non-greediness). In a nutshell, these are the Bharatiya Values.

NEP 2020 captures the nuances of the present times and ensures the holistic development of learners. We must advance our students with 21st-century skills like Critical Thinking, Creativity, Collaboration, Curiosity, and Communication. Above everything, we must infuse the human factor into the future generation. We have technocrats, bureaucrats, and other professionals, but very few human beings. Genuine humans are the need of the hour.

Alvin Toffler said that the illiterate of the 21st century would not be those who cannot read and write but those who cannot learn,

unlearn, and relearn. Unlearning and relearning refers to ditching outdated skills and techniques and diversifying your skill set. You have to constantly learn, unlearn and relearn to reinvent yourself and go with the state of affairs at present. The objective here is to explore literary representations which seek to reinvent the aesthetic, ideological and pedagogical thrust following the age-old value-centric tradition of the Indian subcontinent to cleanse the nation of subversives.

Herein, the relevance of depth learning is realized. It is a philosophical concept that is unrelated to religion, political movement, or dominant ideology. Any idea has its limits. The attempt here is to propose an integrative and dialogical blueprint that benefits across cultures. The concept provides an orientation rather than an absolute. There is no attempt at homogenizing individualized conceptions of depth and wisdom. It refers to the extent to which specific topics are focused upon, amplified, and explored, thus contributing to a holistic understanding of what we as a community conceive as a profound dimension of life. The whole enterprise rests on a humane spirit caring for humanity. Depth of content is defined as a trans-disciplinary connection to life, to earth, and an action characterized by its humanity and humaneness. The objective is in the service to improve our world and our planet from a balanced, peaceful, and benevolent perspective, promoting social justice and contributing to a better planet and human setting.

We must, therefore, familiarize our students with the fundamentals of inter-disciplinary areas such as ethnic, indigenous, caste, and gender studies and sensitize them towards conflict management and human rights issues. Eventually, by combining words with one's character and understanding of the needs of the society, the receiver is expected to emerge as a leader who informs, excites, motivates, and builds allegiance with different stakeholders to behave in ways that will ensure sustained success. The importance

of the aesthetic dimension is acknowledged and given greater prominence. The old distinctions between the language and the literature syllabi are eventually beginning to break down.

Language, as we know, is central to one's identity - a marker of a social group. It is intrinsic to the expression of culture. As a means of communicating values, beliefs, and customs, it has an important social function and fosters feelings of group identity and solidarity. It is how culture and its traditions and shared values are conveyed and preserved.

Significant functions of language:

- Instrumental : It is used to express people's needs or to get things done.
- Regulatory : It is used to tell others what to do.
- Interactional : It is used to make contact with others and form relationships.
- Personal : It is used to communicate feelings.
- Heuristic : It is used to place logical reasoning.
- Imaginative : It is used to produce literary marvels.
- Representational : It is used to represent reality.

The 'text' is important. But the 'context' matters the most

More recently, the importance of content has come to be recognized. Selecting interesting texts to be read for disinterested pleasure may arouse suspicion in a wealth-producing economy, but such texts have an essential role to play in effective language learning. Hemingway remarked that 'the dignity of movement of an iceberg is due to only one-eighth of it being above water.' This holds for texts that have greater depth and are worth reading for their own sake. Unfortunately, we don't often find original, subtle, or memorable texts in ELT textbooks.

Many teachers have recognized that lesson goes well when the subject catches students' imagination. Such texts evoke familiar experiences, 'represented' in a new light and with greater clarity ('what oft was thought, but ne'er so well expressed'). A more fruitful approach is to select texts consonant with the interests and experiences of the learners. Eventually, a text needs to be 'authentic' — it should be a write-up that rings true and connects directly with the student's own life. However, we are concerned here with the intrinsic motivational interest of young students.

Students are thus asked to involve themselves in creative writing and are allowed to produce 'authentic' texts. "When learners are given a chance to put their personality and personal feelings into words, "a powerful sense of involvement in the class and with the issues confronting contemporary society. Incidentally, the EQ (Emotional Quotient) and SQ (Social Quotient) are addressed. Nevertheless, writing poetry is unlike writing essays, letters or other tasks that are commonly given to students in that it can be used to concentrate on a particular language item. Students usually write compositions directly to learn specific language points as a skill. But poetry-writing tasks tend to be open-ended, and students can choose vocabulary and structure freely. Therefore, along with essays, letters, and paragraph writing, the teacher should encourage them to write poems occasionally.

Key Result Areas

The syllabus should aim at presenting a variety of classic pieces from short fiction, discursive essays on contemporary issues, poems, drama, humorous one-act-plays and stories to engage the interest of the learners and providing a broader platform both for the instructors and learners to participate in the effective teaching/learning process. Teaching methodology will involve reading, interpretation, enactment of scenes, and summarization of the lessons by the

learners, questions & answers, short-continual class assignments, classroom quizzes, internal assessment, and oral presentation by learners summed up by the Semester/Annual Examination.

During the questions session, issues deliberated upon were: Why certain texts were withdrawn from textbooks in the past and the concept of text primarily being an interaction between teacher and student. The role of the West in English studies was acknowledged along with the contribution of India to the world. The role of the term 'World Englishes' in acknowledging Asian linguistic identities was emphasized along with a need to question the role of texts too far removed from our cultural ethos. The use of the first language in class was appreciated. In response to the issue of the use of the first language creolizing our language use, it was felt that the use of the first language in classrooms would be an asset, specially at the initial stages. At later stages of language development, students should be encouraged to use the target language more. It was felt that a larger syllabus would emerge in the open house to be held later.

The session ended with the felicitation of the speakers and the chairperson and a formal vote of thanks by Ms. Aroma Kharshiing, the session coordinator

Session II

The second session of the 2nd day had Prof. Manjushree Sardeshpande, Head, Department of English, RTM Nagpur University and Dr. Santosh Mahapatra, Assistant Professor, BITS Pilani, Hyderabad Campus as resource persons. Prof. Manjushree Sardeshpande spoke about teaching methodologies. In order to become world citizens students may learn about the cultures of the world with the help of English. Learning skills include critical thinking, creativity, collaboration and communication. It is important that we incorporate flexibility, leadership, initiative, productivity and social skills in the syllabi. Dr. Santosh Mahapatra talked about

bringing 'real life' to the classroom and how to do it. There is a need to enhance learner engagement. Learning needs to be purposeful and creative. This can be done by creating more opportunities for language use using Task-based Language Learning. Apart from this learning should be focused on meaning and cognitive engagement by generating curiosity with scope for feedback.

Session III

The third session was 'Open House Discussion and Workshop' which focused on themes of NEP 2020 vis-à-vis the English Syllabus. Dr. Santosh Mahapatra began the session by outlining his conclusions from the conference. Indigenous methods of learning are the need of the hour and may be incorporated into the writing of textbooks. A hands-on workshop on handholding teachers and textbook writers in these areas is the next step in this direction. The material thus developed should be trailed in actual classrooms and improved upon based on the feedback from teachers and students.

Prof. T. Samson spoke of preparing teachers to plan their lessons in such a way that they address the job market along with our indigenous cultures. Prof. Ram Sharma talked about the various aspects of NEP 2020 and how to go about integrating them into the curriculum. He addressed the question of making the content of 'English' Indian. For example, Indian writers like Sri Aurobindo who wrote in English, can be incorporated into textbooks. He emphasized understanding the philosophy of language and also asserted that we produce insights in syntax, pragmatics, and such universal linguistic aspects. He pointed out that we have to develop an understanding of how our sages and thinkers have viewed language, and do so not just at a superficial level but also at a deeper level. Prof. Dhananjay Singh stated that he did not see any conflict in the ability to read and write English and the ability to think critically. In India, language or *shabd* is compared with a lamp. A lamp illumines itself first and then the

objects around it. He concluded the session by raising the significant issue of how the learnings from the conference may be incorporated into the textbooks by material writers and classrooms by teachers.

During the discussion, it was felt that one of the major objectives outlined by NEP 2020 is imparting skill training. We need to address it through our textbooks too. We need to develop student attributes in such a way that students are prepared for jobs. Prof. Rajagopal suggested that NEP needs to be the focus of all our further work. We also need to address the non-government schools along with the government schools.

The concept of *chit vritti* was discussed. The idea of *chit* is the empirical self and *vritti* is the formation. When we come in contact with an object the mind takes the form of the object. We can use the concept to teach language. For instance, you take an object, when the mind comes into contact with the object, the mind assumes the form of the object. A single sentence may then become as many sentences as many students there are in a class. In fact, a corpus of Indian texts written in English including translations needs to be prepared so that these texts can be seriously considered for inclusion in the English textbooks. Some good texts by British writers can be retained. However, more deliberations are required to consider the proportion of the Indian and British texts in the English textbooks. The Indianization of the textbooks doesn't essentially exclude everything western. Rather, it aims at including Indian culture, values, and the spiritual ethos while retaining the best of the West.

The session ended with the felicitation of the speakers and the chairperson and a formal vote of thanks by Dr. Braj Mohan, the session coordinator.

Valedictory Session

The conference concluded with the valedictory session at 4:00 PM on 28 May 2022. The session was graced by the presence of Mananiya

K.N. Raghunandan, Organizing Secretary, VBUSS, Prof. E. Suresh Kumar, UGC Member and the Hon'ble Vice-Chancellor, EFLU, Prof. Sanjay Singh, Hon'ble Vice-Chancellor of the Babasaheb Bheem Rao Ambedkar University (BBAU), Lucknow. Compered by Dr. Manish Kumar Gaurav, Assistant Professor, EFLU, the session started with the lighting of the lamp by dignitaries and the chanting of mantras by Dr. Braj Mohan. After a welcome address by Dr. C. Vipin Kumar, Director In-charge, EFLU, Regional Campus, Lucknow, Prof. Kusha Tiwari presented a brief report on the two-day international conference.

Mananiya K.N. Raghunandan, Organizing Secretary, VBUSS, in his scholarly address discussed the vision of the NEP. He remarked that the education system of the country should be student-centric and India-centric. The responsibility we owe to the next generation is to transmit the *Samskara* and culture of India. He expressed the need of recognizing the leadership potential of women and encourage their participation in nation-building. In this connection, he mentioned the example of Ima Market of Imphal which is a purely female-led initiative.

He expressed his disapproval of the present education that always highlights the weaknesses and shortcomings of the country ignoring its rich literary and cultural wealth. Revised curricula should focus more on highlighting India's rich culture, ample literature, philosophical ethos, and knowledge systems. Both national and international students should experience the uniqueness of the country through the syllabus. Our education should be "*Bharat Kendrit*". English is the International Language and the lingua-franca in India which is a multilinguistic country. Therefore, there is a need for teaching our students the English language, always remembering that their education should not make them 'Englishmen' but better Indians. Education should make our roots strong and connect our children to our culture and country.

Prof. E. Suresh Kumar, Member, University Grants Commission, Delhi and the Hon'ble Vice- Chancellor, EFLU, talked about the greatness of India's value system and cultural grandeur. He said that while the western countries value their culture and showcase it with pride, Indians should also value their cultural wealth and show it to the world with pride. He added that our education should inculcate in our students a sense of respect and glory for their culture, language, traditions, and national identity and that there was no need to feel inferior if one did not speak English like the English and Americans as they also cannot speak our languages as accurately as we speak.

The Hon'ble Vice Chancellor tried to impress upon his audience on how Indians have the greatness of value-system, some amazing opportunities and many positive points, but pointed out that they nevertheless lack self-confidence. Therefore, our education should train our students in developing confidence, national pride and self-worth. He further suggested that the lessons in our English textbooks should be set on Indian themes. Prof. Kumar said that all of us, as students, teachers and policymakers, have a responsibility to realize the vision of NEP 2020. Prof. E. Suresh Kumar concluded his address by congratulating EFLU, the collaborators, and all the delegates for the successful completion of the two-day international conference that undertook to plan the framework of English textbook writing and teaching-learning aspects in the light of NEP2020.

Prof. Sanjay Singh, the Hon'ble Vice-chancellor of BBAU, Lucknow, congratulated the organizers on the successful completion of the conference. He expressed his delight and gratitude to Mananiya K. N. Raghunandnanji, Organizing Secretary, VBUSS. Prof. Singh also talked about the challenges that the students coming from rural backgrounds face in learning due to their limited exposure to the English language. Lauding EFLU as a great university in the field of English and Foreign Language education, Prof. Singh sought

help and collaboration from the University to develop languages and communication skills among the students in the Ambedkar University who hail from the rural and poor background.

The conference ended with an official vote of thanks proposed by Prof. Jai Shankar Pandey of VBUSS.



DEVELOPING NEW TEXT MATERIAL IN ENGLISH: AN APPROACH PAPER

Introduction

Education is essential for national development, social progress and for achieving human excellence. Quality education develops and augments any country's rich resources, promotes economic growth, scientific advancement, national integration and most importantly cultural sustainability. India, in pre-colonial era, had a very vibrant and robust education system that focused on imparting holistic knowledge and understanding of the individual's surroundings. The primary aim of this education system was to develop values as well as personality by imparting knowledge of right and wrong. *Bharatvarsha* already had a well-established system of pathshalas and gurukulas functioning in the country when England opened its first school around 6th century. These institutions were "the watering holes of the culture of traditional communities" (Dharampal, 18). With the advent of the British, these traditional educational institutions declined and were, gradually, replaced by British sponsored schools that were part of the "factory schooling" providing education which was unbecoming in the Indian milieu. British education system took roots in India with the introduction of English Education Act in 1835 and with Macaulay's Memorandum on Indian Education that disdainfully rejected Indian culture and learning as inferior. Thomas

Macaulay, in 1834, advocated that only a selected few should be educated and such people will be Indian in blood and colour, but English in tastes, in opinion, in morals and in intellect. Education would then reach the masses through “downward filtration theory”. Education, in the British raj, was characterized by English ideals, and English language became the dominant medium of instruction. Subsequently, Wood’s Despatch, in 1854, accelerated the westernization of the Indian educational system and also laid down the foundation of India’s present education system. The Acts and Commissions following Wood’s Despatch, such as the Hunter Commission (1882), the Indian University Act (1904), Education under Diarchy (1921-37) among others, brought in many changes in the educational system but did not address the existing problems of illiteracy and unemployment arising due to the drastic changeover in the mode and medium of education. All in all, the entire focus of the colonial government was to consolidate education in English so as to educate a few that can help run the affairs of the government. As a consequence, the spread of local cultural heritage and development of vernacular languages and literature in educational institutions declined significantly. British government dismissed India’s pluralism and linguistic diversity as social backwardness, for their own economic ambitions and political convenience.

The legacy of colonial education system has filtered through, to impact the education, policy-making processes in independent India as well. This colonial legacy is most visible in the continuing portrayal of cultural prejudices in school and higher education textbooks and study material. The persisting colonial vision of education has propagated western cultural impacts and knowledge paradigms especially in the fields of social sciences and humanities. In this context, there is a need to explore the status and challenges of language education in a country like India with vast linguistic variety and cultural synthesis. The education reforms in independent

India have formulated language policies for school education with the three-language formula introduced by Central Advisory Board on Education in 1956 and national education policies of 1968 and 1986. The three-language formula envisioned that children should study through their mother tongue in primary school that would ensure overall development of the personality and English be introduced not earlier than class V. The three-language formula has also undergone variations, with English assuming the 2nd and even 1st language status in many states where it is introduced at the primary stage.

Language is not only a medium of communication, it fulfills a profounder function as a carrier of national and local culture, social ethos, family values and more. It becomes a means of expression for the individual, of the society and its cultural heritage. Further, language holds central value in education as it is essential for comprehending and understanding other disciplines of study. NEP, 2020 lays emphasis on how language functions as the mediator in all rational and social discourses including knowledge production and acquisition. Language education in a linguistically varied, multi-ethnic and pluralistic country like India holds great significance because language is the medium to preserve and carry forward the cultural legacy and heritage of a country. It cannot be denied that language education not only inculcates vital soft skills among the learners, it, also, is a powerful tool to cultivate national pride and integrity. India with 121 languages (out of which 22 are official languages) and 270 mother tongues, celebrates multilingualism and cultural plurality. Thus, the continuing importance of the three-language formula with an understanding that English, in the 21st century India, is a valuable asset because it is the medium of education at the university level and is also the language of administration in government offices.

The increasing national and global relevance of English explains its institutionalized status as a subject in school curriculum in India.

Having established that, it is imperative that English language should play a complementary and supplementary role in imparting an education which inculcates Bhartiya values, understanding of varied knowledge systems of India and also connects the learner with global achievements and developments in the field of literature. With these social and educational dynamics at play, it is crucial to design such textbooks that fulfil the dual function of imparting English language skills to learners along with contributing to the nationalist and holistic goal of education.

NEP– 2020 outlines the vision of India’s new education system and promises a giant leap in creating universal high-quality education for developing and maximizing our country’s abundant human resources, talents, rich traditions and knowledge networks. NEP envisions transformation in India’s education system by re-establishing our great country as the super power of knowledge – the *Vishwaguru*. To achieve this, it is imperative to work towards fulfilling the objectives of NEP by introducing the vast knowledge oeuvre through language syllabi in the present academic and institutional system. In this context, it is important to understand the role and place of English language in fulfilling the aims and objectives of NEP 2020 in school education system. English, though, not the official language of India, is seen as the language of progress, development and professional advancement. English communication skills are one of the most sought after skills for upward social mobility in our country. Thus, the importance of re-designing the English language syllabi and textbooks for Indian schools with the primary impetus being integrating Bhartiya values and culture in core reading material, highlighting literary traditions of India in English language education, integrating local and tribal traditions of India in mainstream education, supplementing language competences with *Chausath Kalas*, promoting 21st Century skills etc.

The content of English textbooks in Indian schools are coded in such ways that it is either unrelated to the local cultural experiences of students or undervalues their belief systems, socio-cultural practices and national pride. Students studying English in Indian schools are mostly exposed to western and foreign content that brings in cultural alienation which is further substantiated by derogatory picture of local context and practices through selective content presentation. Consequently, such content where local social fabric is presented in negative light damages the self-esteem and motivation of the learner. At the same time, since English is the language of dominance, status and glamour, these negative presentations influence the learner's sense of right and wrong, moral values and beliefs. Eventually, in the absence of contextually relevant and positive content, the learners start believing in what the textbooks present to them. They lose the power of questioning and finally, get conformed to a belief system which is neither locally embedded nor contextually relevant. English textbooks in NCERT, SCERT and other state educational boards do not cater to the variety of Indian cultural context. The existence of high percentage of foreign content in English textbooks does not do justice to the aim of education as per NEP 2020 which is to "promote national progress, a sense of common citizenship and culture and to strengthen national integration". The present English textbooks are so anglicized that they contribute to the neo-colonial hegemony of the western culture permeating through Indian milieu and culture. These textbooks in Indian schools neglect or stereotype local socio-cultural practices and are selective in presentation. At the same time, they do not cater to the NEP's vision of a multidisciplinary education that aims to develop all round capabilities – intellectual, social, emotional, moral, aesthetic - of the learner. Thus, textbook redesigning is a necessary step towards Indianizing English textbooks through NEP based curriculum that focuses on building the learner's moral character, self-esteem and pride in his/her cultural context.

At the same time, the existing textbooks give very less exposure to the practical, experiential aspect of language learning and the resulting cultural exchanges, which need to be addressed for the young learners to be empowered with language competencies. Also, English language teaching and learning must adapt to the demands of the changing employment landscape and global ecosystem that requires education to be focused on developing critical and problem-solving skills, creativity, multidisciplinary, innovation, novelty of material etc. NEP also stresses upon evolving pedagogies that “make education more experiential, holistic, integrated, inquiry-driven, discovery-oriented, learner-centred, discussion-based, flexible...”. These aspects are to be addressed in redesigning English language textbooks to bring “highest quality, equity and integrity” (3) into the education system. The present NCERT English books do not develop “social, ethical and emotional capacities and dispositions” (NEP, 4) for holistic development of the child; they have not been interlinked with other subjects and are not in sync with the Indian way of living.

Integration of *IKS* in the English Language Learning

India has a very rich tradition of ancient knowledge, philosophy, wisdom and practices that have shaped the cultural and social identity of the country. This rich tradition is preserved in formal and informal means. Formal means include well-documented large collection of surviving manuscripts and texts while informally it is passed on from generation to generation through shared values and practices of oral traditions. Indian knowledge system goes beyond the conventional categories of thought, probes metaphysical truths and the same had been reflected in the pre-colonial Indian education system. Indian education system, before the British introduced English Education Act (1835), focussed on holistic development of the individual and on imparting knowledge about traditions, practices, values,

culture, family, society, politics, economics, astronomy, astrology and more. Our education system inculcated an understanding of the Vedas, Brahmanas, Upanishads and Dharmasutras. Writings of Panini, Patanjali and the medical treatises of Charaka and Sushruta were prominent sources of learning. Specific focus was given to Shastras (learned disciplines) and Kavyas (imaginative and creative literature) in addition to other disciplines such as history, logic, architecture, polity, agriculture, trade, commerce etc. *Bharat*, with its rich civilizational history has had a continuous trajectory of spiritual and social progress that needs to be preserved and taken forward. The discourses of dharma, the temple and pilgrimage tradition, philosophical and belief systems, ethics and values, the tradition of *shastrartha*, ancient vision of ecology, aesthetics and arts, developments in astronomy and sciences and more must be integrated within the contemporary education system so that the learners can connect with their local and national context giving rise to a sense of pride and rootedness.

Indian knowledge system is a vast repository of knowledge and wisdom that is immensely relevant in the present context and offers opportunities to synthesize new knowledge in the light of this accumulated wisdom. Thus, the relevance of introducing and familiarizing the young generation with this vast knowledge tradition that serves multiple purposes. The preserved knowledge of the living traditions of India defines the identity of its people, their social practices and the norms that govern their way of life. At the same time, the “prevailing knowledge and the literary traditions play a significant role in shaping the culture of the society” (Mahadevan, 7) which, if interrupted, can create disruptions and distortions. More importantly, knowledge is the most valuable economic currency in the present times and countries that show the superiority of knowledge traditions command supremacy in the world. Global IPR regulations and patent laws have given

knowledge an economic value which has to be tapped by a country like India with vast reservoir of ancient knowledge in almost all the fields known to man. Due to intellectual apathy towards IKS in our country, we have already lost out on the patent claims on plants like *neem*, *amla*, *gulmendhi* *turmeric* and many more which have been used as traditional remedies in India for centuries. If this knowledge is not preserved, “we will not be able to prevent the spill over of our economic value arising out of our ancient knowledge” (Mahadevan, 8).

Integrating IKS in English language teaching is crucial from many angles, firstly language is a carrier of national and local culture, values, ethos and heritage. English language holds central place in the Indian education system because it is taught as the 2nd and even 1st language in many schools across India. English in India has a very wide reach, massive impact and also inculcate vital soft skills. Thus, it becomes all the more important to integrate IKS in English language education and supplement language competences with *Chausath Kalas*, promoting 21st century skills etc. It is imperative that English language imparts an education which is a combination of living knowledge traditions of India and global developments in the field of literature. Literary taste and aesthetic sense of national and regional literature must be appropriately nurtured through the English language education. Consequently, IKS integrated in English language learning will promote cultural awareness and expression which are core competencies to be developed in learners “to provide them with a sense of identity, belonging as well as an appreciation of other cultures and identities” (A Concept Note on Stimulating Indian Knowledge System, 1). Also, English language, being the global language, becomes an important tool which can be used to propagate the core values, arts, cultural uniqueness and knowledge traditions of India in the world. Young learners, in urban India,

mainly use English in their personal, social and professional interactions, if Indian values and ethos inform these interactions, then these young people can establish a unique Indian identity for themselves everywhere and carry this legacy and heritage forward.



CHAPTER – 6

THEMATIC HIGHLIGHTS

Language and literature, in any country, must represent the country's socio-cultural heritage and history. In a culturally rich and socially advanced Indian society there is no dearth of philosophical, cultural and poetic treatises that are more valued and full of mystical, scientific insights than any of the western canonical works being currently taught in Indian classrooms. The content of English textbooks in India should be based on the learner's cultural experience and social consciousness. The objective of education is to imbibe Indian culture and values while learning English language. In this context, the current chapter outlines some of the thematic areas that must be kept in mind while re-designing English textbooks.

Integrating Bhartiya Values and Culture in English Language Teaching.

Contemporary education in India must be focussed on pursuing *Jnan* (Knowledge), *Pragyaa* (wisdom) and *Satya* (truth) as considered to be the highest human goal in Indian thought and philosophy. The English language syllabi and textbooks for Indian schools should be designed with the primary focus on introducing *Bharat* centric core reading material. The English language textbooks must integrate the idea of *Bharat*, with its rich civilizational history, values and cultures, continuous trajectory of spiritual and social progress to inculcate a sense of understanding, belongingness and

pride in being *Bharatiya* amongst the students. Bhartiya values are embedded in Vedic teachings, spiritual learnings of *Bhagawad Gita*, *Manusmriti*, *Ramayana*, *Mahabharata*, *jataka-tales*, *Dhammapadda* etc. Vedas are the source of all spiritual knowledge comprising all aspects of life including *Dharma*, morality, righteous conduct etc. Vedic knowledge has survived for centuries through scientific methods of oral rendering and this is perhaps the reason that “UNESCO has recognized Vedas as heritage of preservation” (Mahadevan et.al, 29). These divine revelations indicate vast body of knowledge pertaining to spiritual values, principles and practices for rewarding and content living. Apart from Vedic oeuvre, there are also *Kavyas*, *performing arts*, *Darsanas*, *Puranas*, *Itihasas*, *Sastras* and *Smritis* that showcase cultural practices, history, social customs, guidelines and serve as the repository of Bhartiya wisdom through the ages. Young learners can learn valuable foundational lessons in shared history, moral values, social etiquettes, cultural pride, traditional ethos and much more through the treasure trove of stories, *lokokti* (proverbs), *nyaya* (maxims), *upadesha* about the living traditions of our country. Upanishadic stories shed light on the origin, history and development of *Brahmavidya* and an insight into the life’s supreme values as exemplified in the lives of sages and kings. Tales of *Panchatantra*, penned by Pundit Vishnu Sharma, has fables on five systems of *Nitishastra* – *mitra bheda* (loss of friends), *mitra labha* (gaining friends), *Apariksitakarakam* (acting without thinking), *Labdhapranasam* (Loss of gains), rules and strategies of war and peace in *Kakolukiyam* (Crows and owls) explained using talking animals. Jataka tales communicate the teachings of Lord Buddha about the transcendental virtues that are key for attaining *moksha*. The *Ramayana* and *Mahabharata* have several stories within stories or sub-plots that enlighten the mind about the ideal way of life, the values of truthfulness, righteousness, morality and nobility as supreme ideals, patriotism, legends, Puranic episodes,

spiritual roots, traditions of war and diplomacy etc. The *Ramayana* has played a significant role in cultural transmission of principles of ideal living and has provided “rich opportunity to understand important aspects of peaceful co-existence and successful living” (Mahadevan, 93). On the other hand, the *Mahabharata* has several stories like “Yaksha Yudhisthir Samvad”, “Krishna’s Peace Proposal” among others that cover a wide range of issues from governance, administration, *dharma*, moral conflicts, ethical dilemmas, charity, individual duty and code of conduct. The primordial wisdom encompassing stories and narratives in this knowledge tradition must be imparted to the young learners for their holistic nurturing beyond schooling as has been the aim of education in India since ancient times. The study and learnings of Vedic oeuvre, *Kavyas*, *Puranas*, *Itihasas*, *Sastras* and *Smritis*, have immense relevance in the present education system in developing leadership qualities, principled outlook, problem-solving techniques, sharpened intellect and memory, and inculcating spiritual awakening among the young learners.

Literary Traditions of India in English Language Education

English language teaching and the related pedagogical interventions must be focussed on developing not only communicative competences but also on exposing the learners to vast Indian literatures of different languages. Together language and literature encode culture to have an affective impact on learners in the classroom. India has had rich oeuvres of classical literature in Sanskrit, Tamil, Kannada which must be introduced as core competence in the English textbooks.

Indian literary traditions comprise of a body of literatures oral as well as written, classical and modern beginning from the *R̥gveda* dialogues and Upanishadic stories, tales of *Ramayana* and *Mahabharata*, epics such as *Cilappatikāram* and *Maṅimēkalai*, with

women as protagonists and *Rajatarangini* (historical chronicle of north-western India). Indian literature with its local and regional variations has the distinct attribute of Indianness that originate from the living cultural tradition which is thousands of years old. The ethos of this tradition are notably visible in literary works of Sangam poets (3rd century BCE), Kalidasa (4th-5th century), Jayadeva (12th century), Bhakti poets, Rabindranath Tagore, Premchand, Shivashankar Pallai, Sri Aurobindo to name a few. This continuity has been “possible because of the cultural unity of India. This unity is a unity in variety not in diversity” (Indian Literature Part 1, 5). The chronology of Indian literature starts with *Ancient* period that deals with Vedic literature (time up to 1200 BCE), then comes the *Classical* period (1200 BCE to 7th century CE) that includes Sanskrit epics, poetry of Kalidasa, Sangam literature, Buddhist literature. Then comes the *Middle* period from 7th century to 18th century that was impacted by Islamic invasions and the advent of British. This period is marked by Bhakti movement with varied forms of devotional poetry, the Marathi *Jñāneśvarī* and the composition of *Guru Granth Sāhib*. Then comes the *Modern* period from 18th century onwards that was marked by the influence of English language and western literary forms such as the novel. Along with these phases of Indian literature, there is also a large body of folk literature, which primarily oral was later composed in written form, in all Indian languages and dialects. The richness of Indian cultural and literary variety include “ritual texts, hymns and chants, epic, long and short poems, musical genres, folk tales, songs, myths, legends, proverbs, riddles, text-recitations, historical or quasi-historical narratives and even technical knowledge texts, including dictionaries” (Indian Literature Part 1, 7). Literary traditions of India are participative, celebratory, and have rich forms and narratives to mark all occasions, emotions, experiences. There is a cultural, historical and social relevance of integrating

such vast oeuvre of varied Indian literature, in some form or the other, in the textbooks prescribed in Indian schools. Such massive literary output has much to offer to the young learners for scientific, spiritual, psychological and behavioural development.

Interweaving Local and Tribal Traditions of India in Language Textbooks

India is home to large number of tribes found in the belt from Assam, West Bengal, Odisha, Jharkhand, Bihar, Chhattisgarh, Madhya Pradesh, Rajasthan, Maharashtra and also in the Himalayan region and the southern parts of the country. The tribes and their culture, heritage, practices, oral traditions, distinct ethnicity, beliefs and myths offer great insights into the anthropological, cultural and geographical history of our country. Interestingly, the unique social, economic and familial structures of tribal societies have been the fundamental key to their survival, subsistence and the sustenance of their way of life. All the major tribal groups in India like Santhals, Bhutias, Bhils, Gonds, Khasis, Angamis and Great Andamanese have their distinct community practices, organic economic sustenance methods, rituals to celebrate shared natural resources and common existence which are influenced by the ecological conditions of the area they inhabit. The tribal people are dependent on environment for their existential and spiritual needs and thus have been “reverent towards forest and ecology. They draw from nature as per their need abjuring greed, adhering to the principle of sustainable development” (Tribal Culture of India, 12). Apart from this, performing arts, music, dance and crafts of tribal communities originate from the daily processes of their organic existence. The house wall paintings of Santal in Bengal, Odisha, Bihar, Jharkhand, basket making craft of many north-eastern tribes, sculptures of gods and goddesses by Mudia and Bhatra tribes of Chhattisgarh and Kondh and Bathudi tribes of Odisha, bamboo crafts and textiles of tribes from Nagaland,

silver jewellery of Gujjar and Bakkarwals tribes from Kashmir, brass sculptures and furniture of Konyak tribe of Nagaland. The vibrant festivals of tribal communities like the Nagaland Hornbill festival, Mizo festivals (*Chapchar Kut, Mim Kut and Pawl Kut*), Bhagoria haat festival celebrated by Bhils and Bhilalas tribes in Madhya Pradesh revolve around the agrarian calendar and celebrate the collective spirit and goodwill of the communities. Along with these tribal cultures, India also has distinct regional cultures expressed in food habits, traditional clothing, art forms, dances etc. The Cult of Jagannatha in Puri Odisha, Ladakhi-Buddhist culture, *Devbhoomi* cultural region, Dravidian culture spanning southern India – all these have integrative impact on the Indian society. These living traditions, intangible heritage and composite culture of India must be sustained and assimilated in the educational framework. NEP 2020 stresses upon the importance of introducing the learners to this intangible heritage, which is the foundation of our glorious civilization, so that they become more appreciative, aware and responsible towards preserving it for cognitive benefits.

Supplementing Language Competences with Chausath Kalas

As mentioned in NEP, ancient Indian literary work *Kadambari* (Banabhatta) described “a good education as knowledge of the 64 Kalaas or arts” (37). These arts ranged from subjects of *Geet vidya* (singing), *Vadya vidya* (art of playing on musical instruments), *Nritya vidya* (dancing), *Ugandha-Yukti* (art of practical application of aromatics), *Prabelika* (art of making and solving riddles), *Pustaka-Vacana* (art of reciting books), *Vastu-Vidya* (art of engineering), *Vrikshayur-Veda-Yoga* (art of practicing medicine), *Yantra-Matrika* (art of mechanics) among others. All of these branches of study were considered arts and gave rise to the notion of ‘knowledge of many arts’ that formed the basis of evolution of a cultured individual in ancient times. Ancient Indian education system

equipped the learner to follow the path of *Dharma, Artha, Kama and Moksha* which required education in 18 major Vidyas and 64 Kalas. These Kalas are an expression of communities belonging to different social and cultural groups in ancient India. Life and creativity become inseparable in mastering these Vidyas and Kalas. NEP emphasizes upon bringing back this notion into the Indian education system because multidisciplinary learning and developing varied competences in the learners will be required to make India as the knowledge capital in 21st century. Research shows that integrating humanities, social sciences and sciences results in “positive learning outcomes, including increased creativity and innovation, critical thinking and higher-order thinking capacities, problem-solving abilities, teamwork, communication skills, more in- depth learning and mastery of curricula across fields, increases in social and moral awareness, etc., besides general engagement and enjoyment of learning. Research is also improved and enhanced through a holistic and multidisciplinary education approach” (NEP 37). A multidisciplinary learning inspired by the holistic education framework of 64 Kalas and Vidyas would lead to integrated development of all faculties and capacities of the learner including intellectual, emotional, aesthetic, moral, physical, social. Such an education will help, as NEP states, “develop well-rounded individuals that possess critical 21st century capacities in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields; an ethic of social engagement; soft skills, such as communication, discussion and debate; and rigorous specialization in a chosen field or fields” (NEP 37). All these skills considered arts, were not easy to acquire, there were deep processes to be practised for ensuring the right results. For example, *Vainayiki Vidya* (the art of enforcing discipline) was an art that guaranteed cooperation, as opposed to using force that engenders rebellion. The nuances of this art, if learned and practised correctly, can be a great

tool in the corporate sector. Similarly, there are certain arts such as that can be essential in enhancing language competences in English language learning *Pustaka-Vacana* (art of reciting books), *Desa-Bhasha-Jnana* (art of knowing provincial dialects) and *Samvacaya* (art of conversation). The essence of these *Kalas* and *Vidyas* must be introduced in some form in the content of learning as well as in pedagogical interventions. The idea of multidisciplinary education must be integrated with the ethos of *chausath kalas* to lead India into the “21st century and the fourth industrial revolution” (38).

Introducing literature with nationalist flavor in English language learning

Indian nationalist movement was one of the biggest people’s movements against colonialism in the modern times. It mobilized millions of people from all strata of life into action resulting in India’s independence in 1947. It all began with the first war of Independence in 1857 that brought about a mass awakening among Indians and created a major upheaval against the British. The 1857 war of independence was a landmark phenomenon which brought to the forefront, the efforts of the sepoys, rural leaders and masses to liberate the country from the Company rule. It was an act of sheer patriotism and even in its failure, it served as a source of inspiration for the national independence movement which later achieved what the 1857 war had laid the foundations of. The important facets of Indian nationalism were awakened after the first war of independence as articulated by important participants of the movement and further strengthened towards achieving the goal of independence by the rebellious acts of revolutionaries like Alluri Sitarama Raju, Kittur Rani Chennamma, Taty Tope, Bipin Chandra Pal, Vir Savarkar, Bal Gangadhar Tilak, Subhash Chandra Bose, Udham Singh, Kanaklata Barua, Bhikaiji Cama, Lakshmi Sahgal and many more. The contributions of leaders like Savarkar,

Tilak, Bose, Rani Lakshmi Bai have been an integral part of the popular culture and have also been well-documented in literature. Literary works have played a significant role in commemorating the struggle for India's freedom and in paying homage to our freedom fighters. Nationalist and patriotic literature plays a very important role in awakening and strengthening the nationalist fervor in the young generation. Bankim Chandra Chatterji's *Anandamath* and *Devi Chaudharani*, Govardhanram Tripathi's *Sarasvatichandra*, Bharatendu Harishchandra's *Andher Nagari Chaupatta Raja*, Sarojini Naidu's *The Golden Threshold*, *Netaji's Life and Writings: Part 1 - An Indian Pilgrim*, to name a few, are part of essential readings to shape national identity, highlight distinguished national attributes, counteract anti-national propaganda and aggressive neighbouring states. The works of Swami Vivekananda, Tagore and Sarojini Naidu are a storehouse of cultural material. Tagore's writings are full of patriotism and nationalism. It is all the more necessary in the present times that are defined by the role of globalization and the so-called integration of nations that shape modernity. Literature with nationalist flavor highlights the importance of sovereignty of the country, inculcates self-esteem and sense of belonging and develops unique national character. The young learners must be familiarized with the stories of sacrifices of great freedom fighters so that they develop a national consciousness from early on and are constantly motivated to strengthen the country further with their contributions to its social, cultural and economic development.

Innovations in Pedagogy and learning tools to promote 21st Century Skills in English Language Education

There is an emerging focus, in the academic world, on identifying new competencies that today's learners need to develop and also on transforming pedagogy for attainment of these competencies and 21st century skills. Traditional pedagogical approaches centre around

transmissive model, where teacher exposes the learner to knowledge through lecturing followed by learning of content and exercises. In this approach, the learner is required to memorize, integrate and apply the given knowledge in achieving academic and professional success. This scenario leaves little scope for the learner to inquire, collaborate and interact. This approach becomes ineffective and redundant in real life experiences where the individual is required to address ceaseless global challenges through sustained engagement, innovation and collaboration. In this ever dynamic present world, the fast changing technology is constantly updating knowledge domain and posing newer challenges to decode, adapt and utilize that knowledge for mutual benefit and individual progress. In this scenario, producing the same knowledge and skills again and again, will not be sufficient to address the challenges of the future. Educators can no longer function with the assumption that what they offer to their students would guarantee them a job. With rapidly changing technology and the subsequent social, economic and environmental changes, educational institutions must prepare learners for jobs/professions that have not been created yet, technologies that have not been invented yet and problems that not been encountered yet. Thus, the learner must be given opportunities to construct and organize knowledge in the learning environment, ignite the spirit of enquiry, learn the art of negotiation and meaningful collaboration and most importantly, communicate effectively. At the same time, there needs to be focus on what instructional skills should the teachers attain to help students acquire new age competencies and skills. The teacher must have the “propensity to work with the younger generation, good communicative and observational skills, tact, a vivid imagination, and leadership” (Olga, 150). With such competencies and pedagogical innovations in the classroom, the teacher can mentor the learners towards acquiring core competencies and skills such as developing scientific temper, problem-solving, critical thinking, communication, creativity, ethics, and digital

literacy etc. There is a global academic urgency to address these issues and bring about revolutionary changes in the pedagogical methods to achieve the defined learning outcomes.

In this context, NEP 2020 focuses on transforming curriculum and pedagogy to encourage holistic development of the learners. Effective learning by imparting relevant skills involves a “comprehensive approach that involves appropriate curriculum, engaging pedagogy, continuous formative assessment, and adequate student support” (NEP, 38). Most importantly, the curriculum and the pedagogy necessary to successfully impart that curriculum must be synchronized to achieve the specified learning outcomes. In this context, contemporary age appropriate pedagogies are rarely adopted by language teachers. Languages are taught as theories, the practical usability aspect is entirely missing. Language learning should be learner-friendly by providing learners with opportunities to use language in meaningful real-life contexts. Cognitive Development, particularly at early stages will be fast paced with a supportive environment created under judicious language education curricula and pedagogies adopted by adequately trained teachers.

NEP has laid down the roadmap for 21st century education that will introduce new forms and functions of learning to boost the quality of learning. The core competencies and skills for learners include developing critical thinking, problem-solving, communication, creativity, collaboration, learning how to learn and digital literacy. 21st century students are active learners and participants in producing information and new ideas. Thus, teachers need to bring about changes in their pedagogical techniques like facilitating learning process through real-life contexts, give students independent/group projects, let them solve problems as they come up, collaboration with peers and most importantly, encourage students to build strong metacognitive abilities. The following

are the ways in which teachers can help learners develop the core competencies and skills required in the 21st century:

- Learning is not so much about cramming what the teacher teaches with chalk and duster, but being self-reflexive and becoming a self-aware problem solver. The metacognitive strategies such as reflecting objectively on new concepts, integrating new information with their existing knowledge and skills (Mathew, 2075) can help the learner decode 'learning how to learn'. The pedagogical innovations required for achieving this synthesis is to continually encourage students to pose questions, not only to the teacher but to own self as well. Promoting the inquisitive spirit among the learners is the best way to lead them towards knowledge creation.
- 21st century education requires teacher to encourage creativity in the learner, to be open to the idea that the learner may know a better way to address the learning subject, that there can be infinite number of interpretations and that there is no one and absolute answer. Fostering creativity in the students help them see concepts differently and innovate accordingly. Nurturing creativity in a language classroom requires encouraging imagination of the learners, encouraging learners to improvise and innovate, celebrating and rewarding creativity, continually changing teaching methods and promoting personalized learning, let the learner choose how they want to learn, let the learner grasp concepts at their own pace and respond differently.
- Learners, in present times, are exposed to a world of information pouring in from all directions and mediums. To process vast information, the learner must be helped to inculcate critical thinking and reasoning skills. These skills help the individual to evaluate a situation/idea/issue

from multiple perspectives and methodically reach logical and appropriate solution/answer. There are no right and wrong answers in today's world which is dominated by information technology. Teachers must encourage learners to be independent thinkers, logical debaters, rational individuals, morally and ethically sound citizen. Teacher must involve students in activities such as debating, reading beyond syllabus, solving real-life problems etc so that they learn to approach a topic and life itself from multiple points of view.

- With the rapidly changing technology, educators must prepare learners to be equipped for job opportunities that are yet to be created and be ready to solve unknown and undocumented problems they may encounter. This requires a dramatic shift in the way education and its purpose is perceived by the teachers, students, parents and society as a whole. Education in India should no longer be viewed as serving the purpose of producing doctors, engineers, lawyers, teachers, managers etc. Teachers must be able to envision a future that will have immense opportunities and possibilities for the learner, accordingly, he/she must alter/change teaching pedagogies to engage students in challenging assignments as a group or individually, to encourage learner to design and construct solutions to real-life problems, promote the spirit of enquiry and resolution. Problem-solving is one core competence that require the learner to employ skills of critical thinking, communication, collaboration and creativity.
- These core competencies and skills are all enlisted in NEP 2020 and are to be the focal points of revolutionizing pedagogies in Indian educational system in order to make it more effective and learner centric. The teacher has a major role to play in shifting the focus of education from imparting

knowledge to guiding and appraising the progress of the learner. Importantly, there are great learnings to be imbibed from the ancient Indian education system in achieving the goals of 21st century skills and competencies. Ancient Indian education system emphasized on learning all vidyas and kalas that contributed to the all round development of the individual and imparted skills and developed capacities for leading a socially and culturally relevant life. All *chausath kalas* have much to offer in bringing about changes in contemporary pedagogy and teaching practices.

Conclusion

NEP 2020 focuses on transforming curriculum and pedagogy to encourage holistic development of the learners by imparting skills such as developing scientific temper, problem-solving, critical thinking, communication, creativity, ethics, and digital literacy etc. NEP 2020 reiterates that multilingualism ‘has great cognitive benefits to young students’ as learners are exposed to different languages from the foundational stage itself. The policy envisions an education system that is based on the knowledge of India. India has a rich historical, cultural and philosophical heritage and this vast knowledge oeuvre must be integrated in the present academic and institutional system. The implementation of NEP 2020 focuses on creating learning resources and database with focus on the idea of *Bharat* and its knowledge systems to understand the trajectory of the spiritual and social progress of the nation in the global context.

Language teaching in India with specific reference to English language, as of now, serves to fulfil the agenda of Macaulay doctrine even after 75 years of India’s independence from British rule. English as a medium of instruction in most of the private sponsored educational institutions, puts every other language at a disadvantage. This is because non-English speaking learners, in Indian schools, either do not have access to good translated content or adequate employment

opportunities, which, ultimately put them at disadvantage in the educational and employment sector. English language, which was earlier considered a language of exclusion because of its colonial status, is now seen as an intrinsic tool of inclusion that connects Indian people with diverse linguistic backgrounds. Thus, it is imperative to keep English as one of the languages in the three-language formula but the content of English syllabi must be Bharat centric that will serve to inculcate a sense of understanding, belongingness and pride in *Bharat* amongst the students.

Recommendations

- English language curriculum must be creative, relevant, contextualized and updated regularly to align with the latest knowledge requirements and to meet specified learning outcomes.
- Pedagogical practices shape learning experiences of the students and consequently influence attainment of learning outcomes. So, effective and innovative pedagogy is necessary to achieve the identified impact and desired results in language teaching.
- Pedagogical innovation in the English language learning must equip learners with the skills and competencies essential to adopt and adapt in the digital culture.
- The assessment methods must be scientific, designed to continuously improve language learning and test the creative, critical, writing and communication skills of the learners.
- The *Learning crisis* as outlined by the ASER report (2019) should be changed to *Learning achievement* through reforms in language education system.
- English language, in particular, and languages, in general, should not be taught in isolation and must be linked to other

subjects the learner studies and also to the arts, culture and above all national goals. This shift will go a long way in cognitive development of the learner.

- Any language learnt should nourish and contribute to learning of other languages and their cultural nuances. Education system should promote exchange of thoughts, ideas and culture through translation, interlinked language projects, assignments and local dances, music and drama etc.
- English language learning must be linked with local culture, national heritage, values, received wisdom and the social surroundings of the learner.
- Due weightage and importance should be given to imparting speaking, listening and writing skills in the English language teaching. These should be approached as essential and core competencies to be mandatorily imparted.
- English language should nurture arts & culture of India and vice-versa (through studying cinema, fiction, dance, script writing, drama, music, mime etc.)
- Teacher's proficiency and competencies in the English language teaching must be periodically assessed and addressed well through trainings and workshops.
- English language teaching should provide opportunities for creative thinking, imagination and immense opportunities of expression of self. (through integration of art, aesthetic and projects)
- Stories, biographies and documentaries about ancient heroes/warriors/inspirational personalities/ freedom fighters from Sanskrit oeuvre and regional literature should be included in the English language textbooks as translated works.

Suggested Readings & References

- “A Concept Note on Stimulating Indian Knowledge System, Arts and Culture” (2021) Shikshak Parv, MoE, GoI
- Dharampal (1983). *The Beautiful Tree: Indigenous Indian Education In The Eighteenth Century*. Other India Press Mapusa, Goa, India
- “Knowledge Traditions & Practices of India: Indian Literature Part 1” (Module 3). *Central Board of Secondary Education*, Shiksha Kendra, Delhi. https://cbseacademic.nic.in/web_material/Circulars/2012/68_KTPI/Module_3_1.pdf
- Joseph, John and Marion Mathew (2019). “Innovative Pedagogy for the Twenty-First Century Learners: Issues and Challenges for Teachers and Principals”. *International Journal of Applied Social Science*. Vol 6 (8)
- Kapoor, Kapil and Avadhesh Kumar Singh (eds) (2005). *Indian knowledge system Vol 1*. D.K. Print World Ltd, Delhi.
- Mahadevan, B. et al (2022) *Introduction To Indian Knowledge System: Concepts and Applications* PHI Learning, Delhi.
- National Education Policy* (2020)
- Nessipbayeva, Olga (2012). “The Competencies of the Modern Teacher”. Bulgarian Comparative Education Society, Paper presented at the Annual Meeting of the Bulgarian Comparative Education Society 10th, Kyustendil, Bulgaria
- “Tribal Culture of India” (2019). Indian Trust for Rural Heritage and Development, New Delhi.
- “331st Report: Reforms in Content and Design of School Text Books” (2021). *Parliamentary Standing Committee on Education, Women, Children, Youth and Sports*



Chapter-7

REFERENCES FOR NEW CONTENT IN TEXTBOOKS

Vedic and Upanishadic Literature

- The 108 Upanishads an Introduction by Roshen Dalal
Essence of the Bhagavad Gita by Eknath Easwaran
The Principal Upanishads by Swami Nikhilananda
The Upanishads by Swami Parmananda
The Shiva Sutras by Ranjit Chaudhri
Upanishadic Stories and their Significance by Swami Tattwananda
Textbook of Indian History and Culture by Sailendra Nath Sen
Ancient India by RC Majumdar
Indian Culture, Art and Heritage by Devdutt Pattanaik

Tales from Ramayana & Mahabharata

- Stories of the Ramayana by P.J Joseph
The Stories of the Ramayana and the Mahabharata by John Campbell
Oman
Tales from the Ramayan by Meena Agarwal
Yudhisthir and Draupadi by Pavan K Varma
The Palace of Illusions by Chitra Banerjee Divakurni
Shakuni: Master of the Game by Ashutosh Nadkar

Abhimanyu: The warrior Prince by Deepak M.R

Krishna's Sister by Priyanka Bhuyan

The Kaunteyas by Madhavi S. Mahadevan

Duryodhana's Queen by Priyanka Bhuyan

The Curse of Gandhari by Aditi Banerjee

Jaya by Devdutt Pattanaik

Mahabharata Tales-1 by Deepak M.R.

Valiant Arjun-The Ace-Archer Whose Mind & Eyes Were Always Focused
in his Goal by IGEN B.

Stories From Mahabharata by Bala Sarma

Folk Literature

Folktales from India by A.K. Ramanujan

A Collection of Folk Tales from Around India by Wilco Books

Discover India: Folk Tales of India by Sonia Mehta

Folk Tales of Assam by Mira Pakrasi

Folk Tales of Bengal by Geeta Majumdar

Folk Tales of Bihar by P. C. Roy Chaudhury

Folk Tales of Gujarat by Tara Bose

Folk Tales of Haryana by Indu Roy Chaudhury

Folk Tales of Himachal Pradesh by K.A. Seethalakshmi

Folk Tales of Karnataka by Satish Chandran

Folk Tales of Kashmir by Bani Roy Choudhury

Folk Tales of Kerala by K. Jacob

Tribal Literature

Tribal India by Nadeem Hasnain

The Kuhls of Kangra: Community-Managed Irrigation in the Western
Himalaya (Culture, Place, and Nature) by J. Mark Baker

Folklore of Tribal Communities: Oral Literature of the Santals, Kharias, Oraons and the Mundas of Orissa by Dr. Nityananda Patnaik

Tribal Literature of Gujarat by Nishaant Choksi

The Tribal Culture of India by Lalita Prasad Vidyarthi, Binay Kumar Rai

Tribal Freedom Fighters of India by Ratish Srivastava

Literature on Freedom Fighters

The Life and Times of Chandrashekhar Azad by Bharat Bhushan

Bose: The Untold Story of an Inconvenient Nationalist | Subhas Chandra Bose Biography by Chandrachur Ghose

Lal Bahadur Shastri: Politics and Beyond by Sandeep Shastri

“Swaraj is my Birth right” by Bal Gangadhar Tilak

“Give me blood and I will give you freedom” by Netaji Subhash Chandra Bose

The Golden Threshold by Sarojini Naidu

The Indian War of Independence 1857 by Vinayak Damodar Savarkar

The Patient Assassin, A True Tale of Massacre, Revenge and the Raj by Anita Anand

Netaji's Life and Writings: Part 1 - An Indian Pilgrim by Netaji Subhash Chandra Bose

Mangal Pandey by Harikrishna Devsare

Bose: The Untold Story of an Inconvenient Nationalist by Harikrishna Devsare

Chandra Shekhar Azad by SHAIL TIWARI

Savarkar (Part 1): Echoes from a Forgotten Past, 1883–1924 by Vikram Sampath

Savarkar (Part 2): A Contested Legacy, 1924-1966 by Vikram Sampath

‘Tatya Tope’s Operation Red Lotus’ by Parag Tope

Maharana Pratap: The Greatest Rajput Warrior by Rima Hooja

Shahzada Firoz Shah A Forgotten Hero of 1857 by Dr. Suresh Mishra

Udham Singh :Hero in the cause of Indian Freedom by Rakesh Kumar

The End of Nana by Jules Verne

Bhagat Singh-The Eternal Rebel by Malawindara Jīta Siṅha

Understanding Bhagat Singh by Chaman Lal

Shaheed Bhagat Singh: Unique Martyr in Freedom Movement by Omesh Saigal

The Trial of Bhagat Singh: Politics of Justice by A.G. Noorani

Literature on Great Women in History

Karmayogini: Life of Ahilyabai Holkar by Vijaya Jahagirdar

Kalpana Chawla: A Life by Anil Padmanabhan

Anandi Gopal by Shrikrishna Janardan Joshi

Radical Spirits: India's First Woman Doctor and Her American Champions by Nandini Patwardhan

Unstoppable: 75 Stories of Trailblazing Indian Women by Gayathri Ponvannan

10 Indian Women Who Were the First to Do What They Did by Shruthi Rao

Panditains by Aravinda Chokkadi

Assamese Women in Indian Independence Movement by Guptajit Pathak

Abhiyatri: One Life Many Rivers by Nirupama Bargohain

Kamaladevi Chattopadhyay: The Romantic Rebel by Sakuntala Narasimhan

Kamaladevi Chattopadhyaya: A Biography by Murshid Ghutam, Reena Nanda

Rani Kittur Channamma Her Revolt Against the British Rule. by Mallikarjun I. Minch

The Queen of Kittur: A Historical Novel by Basavaraj Naikar

- The Rani of Kittur: A Historical Play by Basavaraj S. Naikar
- Some Selected Speeches & Writings of Rukmini Devi Arundale by Rukmini Devi Arundale
- The Women Who Ruled India: Leaders. Warriors. Icons by Archana Garodia Gupta
- Chromosome Woman, Nomad Scientist: E.K. Janaki Ammal, a Life 1897-1984 by Savithri Preetha Nair

Stories on Great Indians

- Maharaja Yashwant Rao Holkar: Bhartiya Swatantra Ke Mahanayak by Ghanshyam Holkar
- 25 Greatest Speeches Of Vivekananda by Swami Vivekananda
- Ashoka: The Search for India's Lost Emperor by Charles Allen
- Wings of Fire: An Autobiography by Dr. Abdul Kalam and Arun Tiwari
- Adi Shankara: The Jagadguru (His Life and Philosophy) by Shantha N. Nair
- Life of Ramakrishna by Romain Rolland
- Prithviraj Chauhan: The Emperor of Hearts by Anuja Chandramouli
- A Complete Biography of Ratan Tata by A.K. Gandhi
- The Man Who Knew Infinity: A Life of the Genius Ramanujan by Robert Kanigel
- His Words - The Preachings and Parables of Sri Ramakrishna Paramhansa by Amiya P. Sen
- Vikram Sarabhai: A Life by Amrita Shah
- India's Greatest Speeches by Nitin Agarwal
- India Post Independence: The Making of a Nation by Chinmaya Saxena.



LIST OF CONFERENCE PARTICIPANTS

This is the list of delegates who came from different institutions from all over India to participate in the two-day International Conference on “Fulfilling the Vision of NEP in English Language Textbooks” organized by Vidya Bharti Uchcha Shiksha Sansthan, in collaboration with The English and Foreign Language University (EFLU) and Samvit Research Foundation on 27-28 May, 2022 at Lucknow campus of EFLU.

<i>S. No.</i>	<i>Full Name</i>	<i>Designation</i>	<i>Institution</i>
1	Kusha Tiwari	Professor	Shyam Lal College, Delhi University
2	Suresh Ukanda Shingne	Graduate Teacher	Zpup School Pimpalgaon Chi Taluka Deulgaonraja Dist Buldhana
3	Sudeshna Banerjee	PGT English	DPS Faridabad
4	Ram Kumar Lohan	Retd Beo	Vidhya Bharti Haryana
5	Dr Pranjali Sujit Kane	Assistant Professor	Shri Binzani City College
6	Dr Suchita S Marathe	Professor	Smt. Binzani Mahila Mahavidyalaya
7	Tej Pratap Singh	Lecturer	Jwala Devi Saraswati Vidya Mandir Inter College
8	Dr. Shubhra Roy	Assistant Teacher	Somalwar High School And Junior College, Ramdaspath
9	Dr. Manjushree Sardeshpande	Head, Dept. of English	R.S.Mundle Dharampath College, Nagpur
10	Dr. Manish Kumar Gaurav	Assistant Professor (English)	The English And Foreign Languages University (Eflu) Lucknow
11	Dr. Hari Pratap Tripathi	Lecturer Cum Principal	Rajkiya Inter College, Gabbapur, Sirsiya, Shrivasti
12	Manish Dave	Lecturer	Adarsh Vidyamandir Sr.Sec. Jodhpur

<i>S. No.</i>	<i>Full Name</i>	<i>Designation</i>	<i>Institution</i>
13	Kaptan Singh	Assistant Professor	Acc Wing Indian Military Academy Dehradun
14	Dr. Prithviraj Singh Chauhan	Assistant Professor	Deva Nagari College, Meerut
15	Dr Braj Mohan	Assistant Professor	The English And Foreign Languages University
16	Dr Jitendra Nath Mishra	Assistant Professor	G B Pant Degree College Kachla, Badaun U.P
17	Manish Dave	Lecturer	Adarsh Vidyamandir Sr.Sec. Jodhpur
18	Madhu Sudan Sharma	Senior Teacher	Sr. Sec. Adarsh Vidya Mandir, Jhotwara, Jaipur
19	Sunil Kumar Sharma	English Lecturer	Senior Secondary Avm Vivekanandpuram Sawaimadhapur Rajasthan
20	Sunil Kumar Sharma	English Lecturer	Senior Secondary Avm Vivekanandpuram Sawaimadhapur Rajasthan
21	Ram Prakash	Senior Teacher	Poddar Avm School Korian Mohalla Bharatpur
22	Sarita Sharma	Principal	Balika A. V. M. Churu
23	Sanjeev Kumar Soni	Teacher	Ramsnehi Keertiram Sen. Sec.Adarsh Vidya Mandir Karauli
24	Sanjeev Kumar Soni	Teacher	Ramsnehi Keertiram Sen. Sec. Adarsh Vidya Mandir Karauli
25	Vikas Singh	PGT English	Nagaji Saraswati Vidya Mandir Senior Secondary School Maldepur Ballia
26	Tanwishree Patra	Research Scholar	Jawaharlal Nehru University
27	Rajesh Kumar Verma	Assistant Professor	Bharti Shikshak Prashikshan Mahavidyalaya
28	Prakash Pathekar	Lecturer	Saraswati Vidhya Mandir,

<i>S. No.</i>	<i>Full Name</i>	<i>Designation</i>	<i>Institution</i>
29	Vaibhav Joshi	Principal	Saraswati Shishu Vidhya Mandir Bhainsdehi
30	Devendra Dubey	Lecturer	Saraswati Vidya Mandir Higher Sec. School
31	Dr. Aditi Dubey	Associate Professor	University Institute Of Technology, Rgpv, Bhopal
32	Geeta Bisht Walia	Associate Professor	Jwala Devi Vidya Mandir Pg College Kanpur
33	Joby Jose	PG Student	Sacred Heart College Thevara Cochin
34	Dr. Hari Pratap Tripathi	Lecturer	Rajkiya Inter College, Gabbapur, Sirsiya, Shravasti
35	Dr. Hari Pratap Tripathi	Lecturer	Rajkiya Inter College, Gabbapur, Sirsiya, Shravasti
36	Tapas Sarkar	Research Scholar	Mahatma Gandhi Central University
37	Sujit Sahoo	Asst. Teacher of English	Sarada Vidyamandir(H.S), Jamunabali, Abas, Paschim Medinipur, 721102
38	Papia Mitra	Associate Professor	Surendranath College For Women
39	Dr. Mamta Gupta	Associate Professor	Arya Kanya Degree Collrge,
40	Amrutha. P. C	PRT	Chinmaya Vidyalaya Payyannur
41	Rama Sharma	PGT English	Swami Vivekanand Sarasvati Vidya Mandir
42	Suman Bala	Principal	Gita Girls Sr. Sec. School
43	Papia Mitra	Associate Professor	Surendranath College For Women, Calcutta University
44	Vijaya	Assistant Professor	The English And Foreign Languages University
45	Aashish Pande	Assistant Professor	The English And Foreign Languages University Lucknow Campus

<i>S. No.</i>	<i>Full Name</i>	<i>Designation</i>	<i>Institution</i>
46	Kavita Goyal	TGT	Sarvhitkari Vidya Mandir Malerkotla
47	Ravikant	PGT	S.Chetan Singh Sarvhitkari Vidya Mandir
48	Rajesh Kumar	PGT English	Sh Tara Chand Vidya Mandir Bhikhi
49	Jawaharlal Nehru	PGT	Saraswati Vidya Mandir
50	Dr. Lalit Kumar Singh	Teacher	Saraswati Vidya Mandir, Ring Bandh, Sitamarhi.
51	Nimai Chandra Das	Acharya	Sarswati Shishu Mandir
52	Parinitha	Learning Experience Curator	Learning Matters Pvt Ltd
53	Anjali Mishra	Retdprofessor	Govt Nutan College
54	Parinitha	Learning Experience Curator	Learning Matters Pvt Ltd
55	Dr. Ankit Trivedi	Assistant Professor	Csjm University Kanpur
56	Dr. Ravindra Sharma	Subject Incharge English Malwa Prant Mp	Vidya Bharti Malwa
57	Dr Tapu Biswas	Assistant Professor In English	Visva -Bharati University
58	Dr. Santosh Kumar Singh.	T.G.T.	Mahaviri Saraswati Vidya Mandir, Vijayhata Siwan Bihar
59	Dr. Santosh Kumar Singh	T.G.T.	Mahaviri Saraswati Vidya Mandir, Vijayhata Siwan
60	Apeksha Aeran	Teacher	Saraswati Vidya Mandir Cbse Sanjeet Marg Mandsaur
61	Apeksha Aeran	Teacher	Saraswati Vidya Mandir Cbse Sanjeet Marg Mandsaur
62	Dr Ashok Kumar	Principal	Markanda National College
63	Anil Kumar Sharma	PGT English	Government Senior Secondary School

<i>S. No.</i>	<i>Full Name</i>	<i>Designation</i>	<i>Institution</i>
64	Maniaha Pathak	Communication Skills Trainer	Freelancer
65	Dr.Devender Singh	Assistant Professor of English	Chaudhary Charan Singh Agricultural University Hisar, Haryana
66	Dr. Charu Rawat	Faculty	Amity University
67	Dr. Santosh Kumar Singh	T. G. T.	Mahaviri Saraswati Vidya Mandir Vijayhatagoshalaroad Siwan
68	Manoj Rawat	Educationist	Readers' Oak
69	Kanchan Sharma	PRT English	Major Nitin Bali Geeta Niketan Vidya Mandir Sen Sec School
70	Diyasree Chattopadhyay	Executive Vice President	Publishing
71	Dr Lucy Shaily	Associate Managing Editor	Madhubun Educational Books
72	Praveen Chandra Mishra	TGT (English)	Mahabiri Saraswati Vidya Mandir, M. Puram, Goushala Road, Vijayhata, Siwan
73	Dr Jai Shanker Pandey	Professor	Bsnv Pg College Lucknow, Lucknow University
74	Dr. Manjul Trivedi	Assistant Professor	Bsnv P G College, Lucknow
75	Dr.Neha Jain	Assistant Professor	Pt.D.D.U.Govt.Girls P.G.College, Lucknow
76	Jitendra Kumar Pal	Assistant Professor	Vidyant Hindu Pg College Lucknow, University Of Lucknow
77	Dr. Sunita Kumar	Associate Professor	N S N Pg College
78	Dr Saroj Kumar Dhal	Assistant Professor	University Of Lucknow
79	Dr Subhash Misra	Assistant Professor	Babasaheb Bhimrao Ambedkar University Lucknow
80	Manish Mishra	Asst. Professor	Shri Jai Narayan Mishra Pg College,Lucknow

<i>S. No.</i>	<i>Full Name</i>	<i>Designation</i>	<i>Institution</i>
81	Dr. Neeraj Shukla	A. Prof.	K.M.C. Language University
82	Sandeep Kumar	PGT English	Smb Git Sr. Sec. School
83	Dr. Jyoti Kala	Associate Professor	B.S.N.V.P.G.College, Lucknow
84	Dr Ved Mitra Shukla	Assistant Professor	Rajdhani College, University of Delhi
85	Manish Sarve	Teacher	Saraswati Shishu Mandir
86	Manish	Teacher	Tvsm
87	Dr. Sheershendru Shil Trivedi	Assistant Professor	Dr. Ram Manohar Lohiya Degree College,
88	Sandeep Pandey	Ph.D. Scholar	D.A.V. College
89	Dr Ram Bhawan Yadav	Assistant Professor	Sikkim University



