

THE VISION OF NEP 2020:
Integrating Bharatiya Knowledge
System in Political Science Textbooks

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Vidya Bharati Uchcha Shiksha Sansthan



VIDYA BHARATI
UCHCHA SHIKSHA SANSTHAN

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

Editor: Badri Narayan Tiwari

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ISBN : 978-93-91952-44-0

Price : 200/-

First Edition: 2023

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This work is based on the proceedings of the deliberations at the National Workshop 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

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FOREWORD

This book, *The Vision of NEP 2020: Integrating Bharatiya Knowledge System in Political Science Textbooks*, is an outcome of sustained efforts of Vidya Bharati Uchcha Shiksha Sansthan CPRG & Rani Durgavati Vishwavidyalay, Jabalpur, Madhya Pradesh 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 Political Science subject to be developed for all stages and classes.

In developing this volume, Vidya Bharati 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 Political Science in India and the impact of introducing it in school syllabi for preparing students future ready yet strongly rooted in Indian values.

In covering this facet, this book also presents an extensive list of reference books and primary texts that can be used to re-design

Political Science 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, CPRG & Rani Durgavati Vishwavidyalay, Jabalpur, Madhya Pradesh for supporting us in this project.

Prof. Kailash Chandra Sharma

President, Vidya Bharati Uchcha Shiksha Sansthan

ACKNOWLEDGEMENT

This effort of evolving trajectory to write new school text book emerged from the preparatory workshop on Textbook organized by Vidya Bharati Uchcha Shiksha Sansthan in January-February 2022. This helped us to develop a roadmap and strategies to restructure the curriculum, content and comprehension of the subject matter in tune with recommendations of New Education Policy, 2020. The idea emerged from this preparatory workshop inspired us to organize more intense work shop based on various subject. So Vidya Bharati Uchcha Shiksha Sansthan (VBUSS) in collaboration with Centre for Policy Resesrch and Governance (CPRG) organized two day workshop in Rani Durgawati University, Jabalpur, Madhya Pradesh on the theme **Political Science: in the light of NEP 2020 & Indian Knowledge Systems**. This workshop was organised on 30th April and 1st May in which eminent social scientists of the country participated and expressed their views.

We are thankful to Rani Durgawati University JabalPur and its Vice Chancellor Shri K. D. Mishra who supported us in various ways to achieve our academic goal. Further we express our sincere gratitude towards Mananiya Shri Raghunandan ji (Akhil Bhartiya Sangathan Mantri, VBUSS), Mananiya Shri Prakash Chandra Ji (Vice President, VBUSS) and Mananiya Shri Govind Mahant ji (sangathan mantri, Vidya Bharti Akhil Bhartiya Shiksha Sansthan) for their patronage, guidance, motivation and inspiration. Their inspiration, vision, continuous engagements helped us to transform the idea in reality.

We are also grateful to all the experts and resource persons who shared their ideas and gave us insights. Most importantly, we are indebted to Prof. N. K. Taneja, Prof. Sanjeev Sharama, Prof. Sheila Rai, Prof. Sushama Yadav, Prof. Ashok Acharya, Prof. Prakash Mani Tripathi, Prof. Aswini Mohapatra, Prof. Sandeep Shastri, Prof. Vandana Mishra, Prof. Sanjay Srivastava and other scholars who participated in this deliberations. We are thank ful to moderators of the sessions-Shashank Tiwari, Abhishek Shrivastava. Abhijeet Dwivedi, Dr Tapan Kumar Bihari.

We are deeply indebted to Prof Rabi Narayan Kar, Principal, Shyam Lal College for his continuous guidance and support. We would also like to thank Prof Kusha Tiwar, Department of English, Shyam Lal College and Prof. Nishamani Kar, NDA, Pune, retd. for their invaluable help.

Lastly, we would like to express our heartfelt thanks to all the participants, contributors, and organisers who have been actively involved in various ways in various workshops, meetings, discussions and conferences which helped us in mapping the trajectory of new school text book of political science in the context of New Education Policy, 2020.

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PREFACE

As we see, India is emerging as greatest nation of the world. We are proceeding towards becoming fairer, just, prosperous and educated society. The education is emerging as an important source to reshape and make our nation most developed, progressive and humanistic society. It is empowering us to empower world, it is uniting us to unite the world, it is changing us to change the world. It is evolving us as Vishwa -guru to lead world to become peaceful, tolerant, livable and more human. The education in India is now being carved under National Education Policy-2020, which is passed by PM Narendra Modi ji lead Indian cabinet in 2020. It is a unique education policy in the world which ensures equality, social justice, empowerment, making of progress for achieving great and cohesive nation. It is unique in the world because it is guiding, managing, leading a largest education system of the world. It has appeared as education policy which caters the requirement of world's largest education system dealing with diverse forms of communities, population and public.

We have approached the new millennium with the hope of a fairer, just, prosperous, peaceful and educated society. All the educational data shows clearly that the Indian education System is one of the largest education system of the world and growing continuously on the path of knowledge and wisdom.

The big challenge for us to evolve new knowledge for this largest education system of the world which may be decolonial, deeply rooted in our indigenous knowledge roots, innovative and able to develop us to respond the challenges of the global world. We may creat Vasudhaiv Kutumbakam and make India Vishwa guru when

we explore knowledge potential of Indian society and int multiple traditions. We need to become original and for that on the one hand we have to respond to global modernity and on the other hand we need to explore our indigenouS modernity.

Keeping in View of these challenges VBUSS in collaboration with various academic partners and scholars organised various seminars, conferences, round tables and prepared this book which may help teachers and school text book writers and content creators. This Book maps the knowladge trajectories through which we may evolve new school text books of political science.It gives us insights how Indian knowledge traditions about politics may be used in school text book writing on political science.

This Book is devided in mainly two sections. The first section deals with the mandate of NEP 202 & Developin new Textbooks and second section focusses on the how to develop new political science text books in the light of the vision of NEP 2020. The section I contains three chapters dealing with the highlights of National Education Policy 2020, extracts of 331st Report: Reforms in Content and Design of School Text Books, NEP & Developing New Text Books. The section II includes five chapters containing discussions on political Science: in the light of NEP2020 & Indian Knowledge Systems, exploring Indian Traditions of Political Thinking: Sources and Methods, India: Politics, Constitution and Global interaction,Evolving Indian Theoretical Outlook : Framing Political Science Text Books, the question of pedagogy and sub disciplines, approaches and Recommendations: New Text Material in Political Science . The book also gives list of guiding documents, suggested readings and refrences which may help teachers, text book writers and students to understand Indian tradion of political knowledge.

We hope this book may be useful in our academic journey of creating knowledge resources for our school childrens under the vision of NEP-2020.



SECTION I

**MANDATE OF NEP 2020 & DEVELOPING NEW
TEXTBOOKS**

Chapter–1

NATIONAL EDUCATION POLICY 2020: HIGHLIGHTS¹

Introduction

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

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

Education thus, must move towards less content, and more towards learning about how to think critically and solve problems, how to be creative and multidisciplinary, and how to innovate, adapt, and absorb new material in novel and changing fields. Pedagogy must evolve to make education more experiential, holistic, integrated,

1. This chapter consists of extracts from NEP 2020

inquiry-driven, discovery-oriented, learner-centred, discussion-based, flexible, and, of course, enjoyable. The curriculum must include basic arts, crafts, humanities, games, sports and fitness, languages, literature, culture, and values, in addition to science and mathematics, to develop all aspects and capabilities of learners; and make education more well-rounded, useful, and fulfilling to the learner.

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

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

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

Principles of NEP 2020

The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution.

The fundamental principles relevant to computer education that will guide both the education system at large, as well as the individual institutions within it are:

- Multidisciplinarity and a **holistic education** across the sciences, social sciences, arts, humanities, and sports for a multidisciplinary world in order to ensure the unity and integrity of all knowledge;
- **Creativity and critical thinking** to encourage logical decision-making and innovation;
- **Extensive use of technology** in teaching and learning, removing language barriers, increasing access for *Divyang* students, and educational planning and management;
- **Synergy in curriculum across all levels of education** from early childhood care and education to school education to higher education;
- **A rootedness and pride in India**, and its rich, diverse, ancient and modern culture and knowledge systems and traditions;

The Vision of NEP 2020

The 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.

SCHOOL EDUCATION

This policy envisages that the extant 10+2 structure in school education will be modified with a new pedagogical and curricular restructuring of 5+3+3+4 covering ages 3-18.

Early Childhood Care and Education

Para 1.1 of NEP 2020 states that Universal provisioning of quality early childhood development, care, and education must thus be achieved as soon as possible.

Foundational Literacy and Numeracy: An Urgent & Necessary Prerequisite to Learning

As per para 2.1 of NEP 2020 the ability to read and write, and perform basic operations with numbers, is a necessary foundation and an indispensable prerequisite for all future schooling and lifelong learning. Para 2.4 of NEP 2020 asserts that on the curricular side, there will be an increased focus on foundational literacy and numeracy - and generally, on reading, writing, speaking, counting, arithmetic, and mathematical thinking - throughout the preparatory and middle school curriculum, with a robust system of continuous formative/adaptive assessment to track and thereby individualize and ensure each student's learning. Specific hours daily - and regular events over the year-on activities involving these subjects will be dedicated to encourage and enthuse students. Teacher education and the early grade curriculum will be redesigned to have a renewed emphasis on foundational literacy and numeracy. Para 2.6 also recommends that A national repository of high-quality resources on foundational literacy and numeracy will be made available on the Digital Infrastructure for Knowledge Sharing (DIKSHA).

Technological interventions to serve as aids to teachers and to help bridge any language barriers that may exist between teachers and students, will be piloted and implemented.

Para 2.8 states that enjoyable and inspirational books for students at all levels will be developed, including through high-quality translation (technology assisted as needed) in all local and Indian languages, and will be made available extensively in both school and local public libraries.

Curtailling Dropout Rates and Ensuring Universal Access to Education at All Levels

As per NEP 2020 para 3.1, One of the primary goals of the schooling system must be to ensure that children are enrolled in and are attending school.

Curriculum and Pedagogy in Schools

Restructuring school curriculum and pedagogy in a new 5+3+3+4 design

As per para 4.1 of NEP 2020, the curricular and pedagogical structure of school education will be reconfigured to make it responsive and relevant to the developmental needs and interests of learners at different stages of their development, corresponding to the age ranges of 3-8, 8-11, 11-14, and 14-18 years, respectively. The curricular and pedagogical structure and the curricular framework for school education will therefore be guided by a 5+3+3+4 design, consisting of the Foundational Stage (in two parts, that is, 3 years of Anganwadi/pre-school + 2 years in primary school in Grades 1-2; both together covering ages 3-8), Preparatory Stage (Grades 3-5, covering ages 8-11), Middle Stage (Grades 6-8, covering ages 11-14), and Secondary Stage (Grades 9-12 in two phases, i.e., 9 and 10 in the first and 11 and 12 in the second, covering ages 14-18).

Para 4.2 also states that the Middle Stage will comprise three years of education, building on the pedagogical and curricular style of the Preparatory Stage, but with the introduction of subject teachers for learning and discussion of the more abstract concepts in each subject that students will be ready for at this stage across the sciences, mathematics, arts, social sciences, and humanities. Experiential learning within each subject, and explorations of relations among different subjects, will be encouraged and emphasized despite the introduction of more specialized subjects and subject teachers. The Secondary Stage will comprise of four years of multidisciplinary study, building on the subject-oriented pedagogical and curricular style of the Middle Stage, but with greater depth, greater critical thinking, greater attention to life aspirations, and greater flexibility and student choice of subjects.

Holistic development of learners

Para 4.4 asserts that the key overall thrust of curriculum and pedagogy reform across all stages will be to move the education system towards real understanding and towards learning how to learn - and away from the culture of rote learning as is largely present today.

Reduce curriculum content to enhance essential learning and critical thinking

Para 4.5 articulates that Curriculum content will be reduced in each subject to its core essentials, to make space for critical thinking and more holistic, inquiry-based, discovery-based, discussion-based, and analysis-based learning.

Experiential learning

Para 4.6 of NEP 2020 states that In all stages, experiential learning will be adopted, including hands-on learning, arts-integrated and sports-integrated education, story-telling-based pedagogy,

among others, as standard pedagogy within each subject, and with explorations of relations among different subjects. To close the gap in achievement of learning outcomes, classroom transactions will shift, towards competency-based learning and education. The assessment tools (including assessment “as”, “of”, and “for” learning) will also be aligned with the learning outcomes, capabilities, and dispositions as specified for each subject of a given class.

Empower students through flexibility in course choices

Para 4.9 claims that students will be given increased flexibility and choice of subjects to study, particularly in secondary school.

Multilingualism and the power of 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. Para 4.12 states that extensive use of technology will be made for teaching and learning of different languages and to popularize language learning.

Para 4.17 frames that the importance, relevance, and beauty of the classical languages and literature of India 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.

Curricular Integration of Essential Subjects, Skills, and Capacities

As per para 4.23, while students must have a large amount of flexibility in choosing their individual curricula, certain subjects, skills, and capacities should be learned by all students to become good, successful, innovative, adaptable, and productive human beings in today’s rapidly changing world. In addition to proficiency in languages, these skills include: scientific temper and evidence-based thinking; creativity and innovativeness; sense of aesthetics and art; oral and written communication; health and nutrition; physical education, fitness, wellness, and sports; collaboration and teamwork;

problem solving and logical reasoning; vocational exposure and skills; digital literacy, coding, and computational thinking; ethical and moral reasoning; knowledge and practice of human and Constitutional values; gender sensitivity; Fundamental Duties; citizenship skills and values; knowledge of India; environmental awareness including water and resource conservation, sanitation and hygiene; and current affairs and knowledge of critical issues facing local communities, States, the country, and the world.

Para 4.24 proclaims that concerted curricular and pedagogical initiatives, including the introduction of contemporary subjects such as Artificial Intelligence, Design Thinking, Holistic Health, Organic Living, Environmental Education, Global Citizenship Education (GCED), etc. at relevant stages will be undertaken to develop these various important skills in students at all levels. Para 4.25 claims that mathematics and mathematical thinking will be very important for India's future and India's leadership role in the numerous upcoming fields and professions that will involve artificial intelligence, machine learning, and data science, etc. Thus, mathematics and computational thinking will be given increased emphasis throughout the school years, starting with the foundational stage, through a variety of innovative methods, including the regular use of puzzles and games that make mathematical thinking more enjoyable and engaging. Activities involving coding will be introduced in Middle Stage.

Para 4.26 enunciates that every student will take a fun course, during Grades 6-8, that gives a survey and hands-on experience of a sampling of important vocational crafts, such as carpentry, electric work, metal work, gardening, pottery making, etc., as decided by States and local communities and as mapped by local skilling needs. A practice-based curriculum for Grades 6-8 will be appropriately designed by NCERT while framing the NCFSE 2020-21. All students will participate in a 10-day bagless period

sometime during Grades 6-8 where they intern with local vocational experts such as carpenters, gardeners, potters, artists, etc. Similar internship opportunities to learn vocational subjects may be made available to students throughout Grades 6-12, including holiday periods. Vocational courses through online mode will also be made available. Bagless days will be encouraged throughout the year for various types of enrichment activities involving arts, quizzes, sports, and vocational crafts. Children will be given periodic exposure to activities outside school through visits to places/monuments of historical, cultural and tourist importance, meeting local artists and craftsmen and visits higher educational institutions in their village/ Tehsil/District/State.

Para 4.27 determines that “Knowledge of India” will include knowledge from ancient India and its contributions to modern India and its successes and challenges, and a clear sense of India’s future aspirations with regard to education, health, environment, etc. These elements will be incorporated in an accurate and scientific manner throughout the school curriculum wherever relevant; in particular, Indian Knowledge Systems, including tribal knowledge and indigenous and traditional ways of learning, will be covered and included in mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, games, as well as in governance, polity, conservation. Specific courses in tribal ethno-medicinal practices, forest management, traditional (organic) crop cultivation, natural farming, etc. will also be made available.

Para 4.29 reveals that all curriculum and pedagogy, from the foundational stage onwards, will be redesigned to be strongly rooted in the Indian and local context and ethos in terms of culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge, societal and scientific needs, indigenous and traditional ways of learning etc. – in order to ensure

that education is maximally relatable, relevant, interesting, and effective for our students. Stories, arts, games, sports, examples, problems, etc. will be chosen as much as possible to be rooted in the Indian and local geographic context. Ideas, abstractions, and creativity will indeed best flourish when learning is thus rooted.

National Curriculum Framework for School Education (NCFSE)

Para 4.30 states that the formulation of a new and comprehensive National Curricular Framework for School Education, NCFSE 2020-21, will be undertaken by the NCERT - based on the principles of this National Education Policy 2020, frontline curriculum needs.

Transforming Assessment for Student Development

Para 4.34 asserts that the aim of assessment in the culture of our schooling system will shift from one that is summative and primarily tests rote memorization skills to one that is more regular and formative, is more competency-based, promotes learning and development for our students, and tests higher-order skills, such as analysis, critical thinking, and conceptual clarity. The primary purpose of assessment will indeed be for learning; it will help the teacher and student, and the entire schooling system, continuously revise teaching-learning processes to optimize learning and development for all students. This will be the underlying principle for assessment at all levels of education. Para 4.35 expresses that 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.

Equitable and Inclusive Education: Learning for All

Para 6.15 states that capacities of teachers in the teaching of science, mathematics, language, and social studies will be developed including orientation to new pedagogical practices.

HIGHER EDUCATION

Quality Universities and Colleges: A New and Forward-looking Vision for India's Higher Education System

Para 9.1 specifies that Higher education plays an extremely important role in promoting human as well as societal well-being and in developing India as envisioned in its Constitution - a democratic, just, socially-conscious, cultured, and humane nation upholding liberty, equality, fraternity, and justice for all. Higher education significantly contributes towards sustainable livelihoods and economic development of the nation. Para 9.1.1 describes that according to 21st century requirements, quality higher education must aim to develop good, thoughtful, well-rounded, and creative individuals. It must enable an individual to study one or more specialized areas of interest at a deep level, and also develop character, ethical and Constitutional values, intellectual curiosity, scientific temper, creativity, spirit of service, and 21st century capabilities across a range of disciplines including sciences, social sciences, arts, humanities, languages, as well as professional, technical, and vocational subjects. A quality higher education must enable personal accomplishment and enlightenment, constructive public engagement, and productive contribution to the society. It must prepare students for more meaningful and satisfying lives and work roles and enable economic independence. Para 9.1.2 states that for the purpose of developing holistic individuals, it is essential that an identified set of skills and values will be incorporated at each stage of learning, from pre-school to higher education.

Some of the major problems currently faced by the higher education system in India presents in para 9.2 are

- Less emphasis on the development of cognitive skills and learning outcomes;
- A rigid separation of disciplines, with early specialization and streaming of students into narrow areas of study;
- Limited access particularly in socio-economically disadvantaged areas, with few HEIs that teach in local languages
- Lesser emphasis on research at most universities and colleges, and lack of competitive peer-reviewed research funding across disciplines;

Towards a More Holistic and Multidisciplinary Education

Para 11.1 describes that India has a long tradition of holistic and multidisciplinary learning, from universities such as Takshashila and Nalanda, to the extensive literatures of India combining subjects across fields. Ancient Indian literary works such as Banabhatta's *Kadambari* described a good education as knowledge of the 64 Kalaas or arts; and among these 64 'arts' were not only subjects, such as singing and painting, but also 'scientific' fields, such as chemistry and mathematics, 'vocational' fields such as carpentry and clothes-making, 'professional' fields, such as medicine and engineering, as well as 'soft skills' such as communication, discussion, and debate. The very idea that all branches of creative human endeavour, including mathematics, science, vocational subjects, professional subjects, and soft skills should be considered 'arts', has distinctly Indian origins. This notion of a 'knowledge of many arts' or what in modern times is often called the 'liberal arts' (i.e., a liberal notion of the arts) must be brought back to Indian education, as it is exactly the kind of education that will be required for the 21st century.

As per para 11.2 NEP 2020, assessments of educational approaches in undergraduate education that integrate the humanities and arts with Science, Technology, Engineering and Mathematics (STEM) have consistently showed 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.

Para 11.3 describes that a holistic and multidisciplinary education would aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner. Such an education will help 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. Such a holistic education shall be, in the long term, the approach of all undergraduate programmes, including those in professional, technical, and vocational disciplines. Para 11.4 states that a holistic and multidisciplinary education, as described so beautifully in India's past, is indeed what is needed for the education of India to lead the country into the 21st century and the fourth industrial revolution. Even engineering institutions, such as IITs, will move towards more holistic and multidisciplinary education with more arts and humanities. Students of arts and humanities will aim to learn more science and all will make an effort to incorporate more vocational subjects and soft skills. As per para 11.5, Imaginative and flexible curricular structures will enable creative combinations of

disciplines for study, and would offer multiple entry and exit points, thus, removing currently prevalent rigid boundaries and creating new possibilities for life-long learning.

Para 11.7 asserts that Departments in Languages, Literature, Music, Philosophy, Indology, Art, Dance, Theatre, Education, Mathematics, Statistics, Pure and Applied Sciences, Sociology, Economics, Sports, Translation and Interpretation, and other such subjects needed for a multidisciplinary, stimulating Indian education and environment will be established and strengthened at all HEIs. Credits will be given in all Bachelor's Degree programmes for these subjects if they are done from such departments or through ODL mode when they are not offered in-class at the HEI.

Optimal Learning Environments and Support for Students

According to para 12.1, effective learning requires a comprehensive approach that involves appropriate curriculum, engaging pedagogy, continuous formative assessment, and adequate student support. The curriculum must be interesting and relevant, and updated regularly to align with the latest knowledge requirements and to meet specified learning outcomes. High-quality pedagogy is then necessary to successfully impart the curricular material to students; pedagogical practices determine the learning experiences that are provided to students, thus directly influencing learning outcomes. The assessment methods must be scientific, designed to continuously improve learning and test the application of knowledge. Last but not least, the development of capacities that promote student wellness such as fitness, good health, psycho-social well-being, and sound ethical grounding are also critical for high-quality learning.

Catalysing Quality Academic Research in All Fields through a new National Research Foundation

As per para 17.1, Knowledge creation and research are critical in growing and sustaining a large and vibrant economy, uplifting society,

and continuously inspiring a nation to achieve even greater heights. Para 17.2 states that a robust ecosystem of research is perhaps more important than ever with the rapid changes occurring in the world today, e.g., in the realm of climate change, population dynamics and management, biotechnology, an expanding digital marketplace, and the rise of machine learning and artificial intelligence. If India is to become a leader in these disparate areas, and truly achieve the potential of its vast talent pool to again become a leading knowledge society in the coming years and decades, the nation will require a significant expansion of its research capabilities and output across disciplines. Para 17.4 describes that The societal challenges that India needs to address today, such as access for all its citizens to clean drinking water and sanitation, quality education and healthcare, improved transportation, air quality, energy, and infrastructure, will require the implementation of approaches and solutions that are not only informed by top-notch science and technology but are also rooted in a deep understanding of the social sciences and humanities and the various socio-cultural and environmental dimensions of the nation. Facing and addressing these challenges will require high-quality interdisciplinary research across fields that must be done in India and cannot simply be imported; the ability to conduct one's own research also enables a country to much more easily import and adapt relevant research from abroad.

Para 17.5 states that in addition to their value in solutions to societal problems, any country's identity, upliftment, spiritual/intellectual satisfaction and creativity is also attained in a major way through its history, art, language, and culture. Research in the arts and humanities, along with innovations in the sciences and social sciences, are, therefore, extremely important for the progress and enlightened nature of a nation.

Para 17.7 describes that India has a long historical tradition of research and knowledge creation, in disciplines ranging from science

and mathematics to art and literature to phonetics and languages to medicine and agriculture. This needs to be further strengthened to make India lead research and innovation in the 21st century, as a strong and enlightened knowledge society and one of the three largest economies in the world. Para 17.8 explains that this Policy envisions a comprehensive approach to transforming the quality and quantity of research in India. This includes definitive shifts in school education to a more play and discovery-based style of learning with emphasis on the scientific method and critical thinking. This includes career counselling in schools towards identifying student interests and talents, promoting research in universities, the multidisciplinary nature of all HEIs and the emphasis on holistic education, the inclusion of research and internships in the undergraduate curriculum, faculty career management systems that give due weightage to research, and the governance and regulatory changes that encourage an environment of research and innovation. All of these aspects are extremely critical for developing a research mindset in the country.

Professional Education

As per para 20.6 of NEP 2020 India must also take the lead in preparing professionals in cutting-edge areas that are fast gaining prominence, such as Artificial Intelligence (AI), 3-D machining, big data analysis, and machine learning, in addition to genomic studies, biotechnology, nanotechnology, neuroscience, with important applications to health, environment, and sustainable living that will be woven into undergraduate education for enhancing the employability of the youth. Para 22.2 describes that the promotion of Indian arts and culture is important not only for the nation but also for the individual. Cultural awareness and expression are among the major competencies considered important to develop in children, in order to provide them with a sense of identity, belonging, as well

as an appreciation of other cultures and identities. It is through the development of a strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem. Thus, cultural awareness and expression are important contributors both to individual as well as societal well-being. Para 22.15 asserts that due to its vast and significant contributions and literature across genres and subjects, its cultural significance, and its scientific nature, rather than being restricted to single-stream Sanskrit Pathshalas and Universities, Sanskrit will be mainstreamed with strong offerings in school - including as one of the language options in the three-language formula - as well as in higher education. It will be taught not in isolation, but in interesting and innovative ways, and connected to other contemporary and relevant subjects such as mathematics, astronomy, philosophy, linguistics, dramatics, yoga, etc. Thus, in consonance with the rest of this policy, Sanskrit Universities too will move towards becoming large multidisciplinary institutions of higher learning. Departments of Sanskrit that conduct teaching and outstanding interdisciplinary research on Sanskrit and Sanskrit Knowledge Systems will be established/strengthened across the new multidisciplinary higher education system. Sanskrit will become a natural part of a holistic multidisciplinary higher education if a student so chooses. Sanskrit teachers in large numbers will be professionalized across the country in mission mode through the offering of 4-year integrated multidisciplinary B.Ed. dual degrees in education and Sanskrit.

Technology Use and Integration

Para 23.1 describes that India is a global leader in information and communication technology and in other cutting-edge domains, such as space. The Digital India Campaign is helping to transform the entire nation into a digitally empowered society and knowledge economy.

While education will play a critical role in this transformation, technology itself will play an important role in the improvement of educational processes and outcomes; thus, the relationship between technology and education at all levels is bi-directional. Para 23.2 states that given the explosive pace of technological development allied with the sheer creativity of tech-savvy teachers and entrepreneurs including student entrepreneurs, it is certain that technology will impact education in multiple ways, only some of which can be foreseen at the present time. New technologies involving artificial intelligence, machine learning, block chains, smart boards, handheld computing devices, adaptive computer testing for student development, and other forms of educational software and hardware will not just change what students learn in the classroom but how they learn, and thus these areas and beyond will require extensive research both on the technological as well as educational fronts.

Para 23.5 of NEP 2020 explains that the thrust of technological interventions will be for the purposes of improving teaching-learning and evaluation processes, supporting teacher preparation and professional development, enhancing educational access, and streamlining educational planning, management, and administration including processes related to admissions, attendance, assessments, etc. Para 23.6 acknowledges that a rich variety of educational software, for all the above purposes, will be developed and made available for students and teachers at all levels. All such software will be available in all major Indian languages and will be accessible to a wide range of users including students in remote areas and *Divyang* students. Teaching-learning e-content will continue to be developed by all States in all regional languages, as well as by the NCERT, CIET, CBSE, NIOS, and other bodies/institutions, and will be uploaded onto the DIKSHA platform.

Para 23.7 claims that Particular attention will need to be paid to emerging disruptive technologies that will necessarily transform

the education system. When the 1986/1992 National Policy on Education was formulated, it was difficult to predict the disruptive effect that the internet would have brought. Our present education system's inability to cope with these rapid and disruptive changes places us individually and nationally at a perilous disadvantage in an increasingly competitive world. For example, while computers have largely surpassed humans in leveraging factual and procedural knowledge, our education at all levels excessively burdens students with such knowledge at the expense of developing their higher-order competencies. Para 23.8 states that this policy has been formulated at a time when an unquestionably disruptive technology -Artificial Intelligence (AI) 3D/7D Virtual Reality - has emerged. As the cost of AI-based prediction falls, AI will be able to match or outperform and, therefore, be a valuable aid to even skilled professionals such as doctors in certain predictive tasks. AI's disruptive potential in the workplace is clear, and the education system must be poised to respond quickly. Para 23.9 declares that in response to MHRD's formal recognition of a new disruptive technology, the National Research Foundation will initiate or expand research efforts in the technology. In the context of AI, NRF may consider a three-pronged approach: (a) advancing core AI research, (b) developing and deploying application-based research, and (c) advancing international research efforts to address global challenges in areas such as healthcare, agriculture, and climate change using AI.

Para 23.10 describes that HEIs will play an active role not only in conducting research on disruptive technologies but also in creating initial versions of instructional materials and courses including online courses in cutting-edge domains and assessing their impact on specific areas such as professional education. Once the technology has attained a level of maturity, HEIs with thousands of students will be ideally placed to scale these teaching and skilling efforts, which will include targeted training for job readiness.

Disruptive technologies will make certain jobs redundant, and hence approaches to skilling and deskilling that are both efficient and ensure quality will be of increasing importance to create and sustain employment. Para 23.11 states that Universities will aim to offer Ph.D. and Masters programmes in core areas such as Machine Learning as well as multidisciplinary fields “AI + X” and professional areas like health care, agriculture, and law. They may also develop and disseminate courses in these areas via platforms, such as SWAYAM. For rapid adoption, HEIs may blend these online courses with traditional teaching in undergraduate and vocational programmes. HEIs may also offer targeted training in low-expertise tasks for supporting the AI value chain such as data annotation, image classification, and speech transcription. Efforts to teach languages to school students will be dovetailed with efforts to enhance Natural Language Processing for India’s diverse languages.

As per para 23.12, As disruptive technologies emerge, schooling and continuing education will assist in raising the general populace’s awareness of their potential disruptive effects and will also address related issues. This awareness is necessary to have informed public consent on matters related to these technologies. In school, the study of current affairs and ethical issues will include a discussion on disruptive technologies such as those identified by NETF/MHRD. Appropriate instructional and discussion materials will also be prepared for continuing education. Para 23.13 explains that data is a key fuel for AI-based technologies, and it is critical to raise awareness on issues of privacy, laws, and standards associated with data handling and data protection, etc. It is also necessary to highlight ethical issues surrounding the development and deployment of AI-based technologies. Education will play a key role in these awareness raising efforts. Other disruptive technologies that are expected to change the way we live, and, therefore, change the way we educate students, include those relating to clean and renewable energy, water

conservation, sustainable farming, environmental preservation, and other green initiatives; these will also receive prioritized attention in education.

Online and Digital Education: Ensuring Equitable Use of Technology

As per para 24.4 of NEP 2020, Given the emergence of digital technologies and the emerging importance of leveraging technology for teaching-learning at all levels from school to higher education, this Policy recommends the following key initiatives:

- Pilot studies for online education: Appropriate agencies, such as the NETE, CIET, NIOS, IGNOU, IITs, NITs, etc. will be identified to conduct a series of pilot studies, in parallel, to evaluate the benefits of integrating education with online education while mitigating the downsides
- Digital infrastructure: There is a need to invest in creation of open, interoperable, evolvable, public digital infrastructure in the education sector that can be used by multiple platforms and point solutions, to solve for India's scale, diversity, complexity and device penetration.
- Online teaching platform and tools: Appropriate existing e-learning platforms such as SWAYAM, DIKSHA, will be extended to provide teachers with a structured, user-friendly, rich set of assistive tools for monitoring progress of learners.
- Content creation, digital repository, and dissemination: A digital repository of content including creation of coursework, Learning Games & Simulations, Augmented Reality and Virtual Reality will be developed, with a clear public system for ratings by users on effectiveness and quality. For fun based learning student-appropriate tools like apps, gamification of Indian art and culture, in multiple

languages, with clear operating instructions, will also be created. A reliable backup mechanism for disseminating e-content to students will be provided.

- Addressing the digital divide: Given the fact that there still persists a substantial section of the population whose digital access is highly limited, the existing mass media, such as television, radio, and community radio will be extensively used for telecast and broadcasts.
- Virtual Labs: Existing e-learning platforms such as DIKSHA, SWAYAM and SWAYAMPURABHA will also be leveraged for creating virtual labs so that all students have equal access to quality practical and hands-on experiment-based learning experiences. The possibility of providing adequate access to SEDG students and teachers through suitable digital devices, such as tablets with pre-loaded content, will be considered and developed.
- Training and incentives for teachers: Teachers will undergo rigorous training in learner-centric pedagogy and on how to become high-quality online content creators themselves using online teaching platforms and tools.
- Online assessment and examinations: Appropriate bodies, such as the proposed National Assessment Centre or PARAKH, School Boards, NTA, and other identified bodies will design and implement assessment frameworks encompassing design of competencies, portfolio, rubrics, standardized assessments, and assessment analytics.
- Blended models of learning: While promoting digital learning and education, the importance of face-to-face in-person learning is fully recognized. Accordingly, different effective models of blended learning will be identified for appropriate replication for different subjects.

- Laying down standards: As research on online/digital education emerges, NETF and other appropriate bodies shall set up standards of content, technology, and pedagogy for online/digital teaching-learning.



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

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

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

The relevant highlights of the report are given below

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

1 This report was presented by Dr. Vinay P. Sahasrabuddhe, 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 Bhikaiji Cama, Rukmini Devi Arundale, Savitribai Phule and many others have not found adequate mention in NCERT textbooks.
- The Committee observes that generally Women are underrepresented in school textbooks, many a times shown through images in traditional and voluntary roles, leading to

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

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

Subject Experts

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

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

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

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

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

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

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

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

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

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

Recommendations

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

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

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

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

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

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

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

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

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

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

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

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

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



Chapter–3

NEP & DEVELOPING NEW TEXT BOOKS¹

Prof. Chand Kiran Saluja

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



SECTION II

**MANDATE OF NEP 2020 & DEVELOPING NEW
POLITICAL SCIENCE TEXTBOOKS**

‘POLITICAL SCIENCE’: IN THE LIGHT OF NEP2020 & INDIAN KNOWLEDGE SYSTEMS

Introduction

A Paradigmatic Shift

The thinking, paradigms and pedagogy of political science in India emerged through colonial education. So it was natural that it appropriated various colonial concepts and ways of thinking. Infact teaching of political science in India also started during colonial regime which reshaped its form and content.

It is our prime concern as an agency engaged in evolving political science knowledge in India to decolonise this knowledge domains. Secondly, we need to evolve political science knowledge in India which can strengthen our socio-cultural fabric. Thirdly, It may not be relevant only as knowledge to understand state and electoral politics but also a social politics which is used by common public to make and remake society. It may not only emerge as fragmented knowledge but organic knowledge which has close link with Indian political traditions. Indian political traditions not only begin during colonial modern India but have deep roots with our ancient India.

Retrieving Our Own Political Concepts

This Indian political tradition as defined by eminent political expert KP Jaiswal in his famous book-‘Hindu polity’(1924) is as follows- ‘In India, the treaties of political theories and practical governance was originally called ‘Danda Niti’ or the principles of government and also Artha-Shastra or the code of common wealth. Kautilya defines the latter- artha is human population, that is to say, territory with human population.’ He further tried to retrieve Indian concept of political study as code of rulers or Raja- Dharama as evolved in Santi-Pravan of Mahabharata.

As we know, in India, the thinking on political studies continuously evolved, new concepts, definitions kept appearing in its analysis. The new terms and concept appeared in the epistemology of political study in 4th and 5th century CE. The term Niti(policy or principles) or Naya(leading, Principles) seem to have superceded old words like Artha and Danda. So, we need to tell our students as to political study knowledge emerged and evolved in India in pre-colonial science. We may collect all the concepts, definitions and vocabulary of politics given by our precolonial scholars during our ancient and modern time. We may also tell our students what conceptual and paradigmatic changes appear in the knowledge of political science during colonial time. So we need to tell our students the systematic evolution of knowledge of politics in Indian society.

Exploring Our Political Traditions as Knowledge of Political Science

We have been taught in political science that democracy emerged in western society. But, India, since vedic era we used to practice our own form of democracy. We had tradition of Sabha- Samities, vish which used to elect Raja. This tradition was vibrantly prevailed before the coming of the age of empires in India, So India may be proposed as mother of democracy as researched by eminent political

scientist and Historian K.P. Jaiswal and others. KP Jaiswal who published his researches during 1912 and after presented the case of strong democratic policy of India. Later his book- Hindu Polity (1924) brought many researches together to assert India as mother of democracy..We need to tell our students through our text books about our democratic traditions, western democracy and what are their similarity and differences.

We need to identify political knowledge capital wisdom of Ancient India and assimilate it in our text books.

Identifying some Myths of Political Knowledge and Demystify them

As we know that communalism as a term and concept is a colonial gift to our knowledge of political science and other social sciences. When-ever such violence has taken place between British and Irish groups,they avoided to calling it communalism,But in India they pushed such concept to enthuse conflicts etc.Secondly in changing society, such concept may be redundant.So we think whether we need to teach them to our young minds or remove them.

Similarly,we need to demystify race based political concepts and may ask questions whether these concepts are relevant for Indian society.

The **right-duty binary** as proposed by western political knowledge also needs to be retold in new way in our text book.We need to also bring discussion in which we may propose how **state and society** may work together to strengthen the nation.In western political knowledge both these entities appear as either contradictory or independence of each other.

New Political Science for Text Books

There is requirement to develop new political science discourse with necessary changes in the already available political science

knowledge in India. It may also evolve to address future challenges of our society and other nation of the world.

We must work to develop political science for learners which may work to make state politics conducive to the condition of *vasudhaiv kutumbkam*.

Discussion, Discourse and Workshop

In this context, VBUSS in collaboration with CPRG organised a two days national workshop on 30th April-1st May in Rani Durgavati Vishwavidyalay, Jabalpur , Madhya Pradesh. The theme of the workshop was – **‘Political Science in the light of NEP2020 & Indian Knowledge System.**

The workshop appeared as an unique congregation of leading political scientists from across the country to collectively deliberate on the methods of thinking in political science and the pedagogy of teaching political science; especially to the young learners in schools. In India, political science as a discipline has grown more in popularity and is well received among the youth. Certainly, the discipline covers the broad spectrum of social sciences when compared with the other traditional disciplines within the same fold. In response to this growth, there is an urgent need to resuscitate the discipline by making it more connected to the general leaners.

As we have already discussed that the current form and content of political science has a very unbalanced presence of the western view of politics. As far as the mainstream academia is concerned, the Greeko-Roman or the Anglo-American of understanding politics have rather remained the predominant lenses of the thinking on political science in India. As the volume and diversity of information about Indic roots of political thinking is almost missing, the general learners are finding it challenging to remain confined to an apparent stagnant body of concepts and theories rooted in western historical experiences. Therefore, it is very important to update the content and

form of political science education as well as the models of political thinking by bringing in the fresh inflow from our own historical and cultural experiences. The Indian Knowledge Systems carry a very deep supply of (i) conceptual resources, (ii) methodologies and (iii) pedagogy relevant to political science; and this supply may be used for the rejuvenation of the discipline of political science.

National Education Policy 2020 ramps out an articulate vision for education for the coming decades. This workshop has one of its aims to negotiate an alignment between the needs of political science for the current and future generations and the vision laid out by NEP 2020.

The workshop was organised in six technical sessions. The themes which were discussed and debated in the workshop were mostly centred on the concepts such as Indian Traditions of Political Thinking: Sources and Methods, India's Engagement on the Global Stage, Constitution of India as the Key Document of Political life of the Nation, Developing An Indian Theoretical Outlook for Our Times, How should Political Science be taught to young minds? The question of pedagogy, Emerging Sub Disciplines of Political Science such as Gender Studies, Human Rights and Environmental Thought.

The ideas, discussions and suggestions appeared in various thematic sessions are organised here themewise which may give us conceptual and ideas based insights to work on the text books of political science for our students.



Chapter-5

INDIAN TRADITIONS OF POLITICAL THINKING: SOURCES AND METHODS

This chapter deals with the theme on Indian tradition of political thinking especially in the context of sources of methods. This theme was explored by eminent political scientists of the country such as Prof Sanjiv Sharma & Prof Sheila Rai. The following views emerged during deliberations and discussions.

The primary objective of this session was to explore and deliberate on the indigenous sources, scholarship, ideas, institutions, processes and models of governance in India since ancient times. One of the foremost challenges before Indian Political Science scholars is the monopolization of the discipline and discourses by Western scholars. The mandate of this session was to highlight the longstanding tradition of political thinking in Bharat with special reference to our texts and methodologies. It is more often assumed that our society lacks a systematic study of politics. Our ancient and traditional texts are often wrongly portrayed only as voluminous compilations of hymns and poetic adulation of deities for purely ritual purposes. They have no relation to real-life situations. The misrepresentation of our textual treasures has created, among scholars, an unwarranted aversion to approaching these texts for the study of politics and society in the present times. In this session, the myth mentioned earlier, created and fostered by colonial/western scholarship, was comprehensively broken by valid arguments and

examples from our ancient texts. Arthashastra was discussed as a text that deals directly with the state and society's day-to-day political life.

Prof. Sheila Rai pointed out that the nuanced stand taken by India in the Russia-Ukraine conflict is nothing but the posture of 'Dwaidi-Bhav' prescribed by Kautilya in his "Shadguna theory" in his classic text Arthashastra. It consists of six strategic stances that can be employed as per the demand of the situation, and one who will use them properly as the right stance at the right time would become a world conqueror. By adopting a purely practical approach and being firmly ambivalent, the Indian state has employed a foreign policy tool which is found in a text at least 2300 years old. Similar examples can be given about democracy, democratic ideals or institutions, processes etc. The Saptang Theory of the state is far more comprehensive than the elements of the modern state.

Prof. Sanjeev Sharma took the discussion further by throwing light on the fact that Arthashastra is not a standalone text on the political thinking in ancient Indian tradition. He underlined that Kautilya has written that his work in Arthashastra is a compilation of the works of a series of previous-generation scholars who gave birth to innovative political ideas in their respective ages. Therefore, we must note that India's tradition of political thinking is rich and has a continuous trail going back to Rig Veda. In Rig Veda, we see the conceptual seeds of modern political institutions. The Sabha and Samiti are genealogically associated with the parliamentary nature of contemporary democracies. The Brihaspati Sutra, Shukra Niti, Veda Vyasa, Shanti Parva- the 18th Sarg of Mahabharat, the Tirukkural or shortly the Kural and Pali texts like Agganna Sutta were also mentioned as texts directly dealing with politics. The Śramaṇa parampara added a glorious chapter to the history, learning traditions and ancient knowledge systems of India. The concept and institution of state in India were not a product of conflict and

share an organic relationship with the society and dharma. It was unlike Europe where almost every political idea or institution was a product of conflict either between different sections of the society/ classes or institutions in the state.

It was also brought into the picture that the hegemony of Western Academia has denied the Indian texts their rightful position in the study of politics. It was also a lacuna of Indian academia that need to be addressed soon after India's independence, but somehow it largely remained unaddressed. Therefore, it is the responsibility of the current generation of Indian scholars to show dedication to the study of our native texts with a genuine spirit, and correct methodology and bring out the essence of their intellectual content in a language which is accessible to the current generation of learners.

Scholars have also observed that Western concepts are the product of western society at a particular time in their history that has no universal applicability. They might be relevant for their societies, people and culture; but not for other societies particularly for India, which is a far more diverse, rich and complex society than the West. It has also been argued that Indian education system should be based on Indian texts, history and scholarship and for that sincere efforts are required to be made in the right direction. The design of the academic curriculum should reflect Indic (Bhartiya) perspective for which four things are important:

1. Study
2. Thought
3. Contemplation
4. Utility

Indian civilisation is the oldest and unique among the world's civilisations due to its eternal values, which shaped our attitude to life and have been diligently preserved and practised from generation to generation. Culture or cultural values operates at the root of

every civilisation, and as long as the culture is preserved, civilisation continues to evolve and prosper. Swami Vivekananda has emphasised national education, which would not merely educate the masses; but transform them into enlightened citizens. Ancient wisdom and spirituality formed the core of Swamiji's philosophy of education.

Indian knowledge system is based on debate and discussion. It was depicted in Rambha and Shuk samvad.

तीर्थे तीर्थे निर्मलं ब्रह्मवृन्दं ।।

वृन्दे वृन्दे तत्त्वचिन्तानुवादः ।

वादे वादे जायते तत्त्वबोधः ।

बोधे बोधे भासते चन्द्रचूडः ।।

(Vade vade jayate tattvasiddhi !!) which means "Enlightenment is achieved through Debate." The substance of the above proverb is; "it is only through the articulation of diverse opinions that the truth will finally come out". The motive is, thus, to articulate reasonable opinions on various issues of our existence. Indian culture emphasises more on duties of the citizens more than the rights and more on collective good than individual well-being. Deep seeded coloniality in post-independence India subverted its scholarly ethos, rich history and knowledge systems. So, our main objective is to decolonise the Indian mind. Our objective is "How should we indigenous Indian Politics".

If we talk about the modern concept of sovereignty as a key element of the state, which was missing in the Saptang Theory of the State, we may assume how come such an important element could be overlooked. But, in reality, it comes under Dharma, which is the supreme guiding force behind all human actions. It also keeps a check on the arbitrary powers of the king. In fact, the king was supposed to uphold Dharma under all circumstances.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ।।

(Manusmiriti)

Dharmo Rakshati Rakshitah | धर्मो रक्षति रक्षितः: “Those who protect the Dharma are protected by the Dharma” which means “Dharma destroys those who destroy it, and it protects those who protect it.” Dharma gives a lesson to practice honesty, equality, and justice, which builds a foundation for an equitable, egalitarian and just society. “Dharma is not a religion, but an eternal law” that should encompass everything, including statecraft.

A democratic government, ‘Jana Rajya’, must also be rooted in Dharma, i.e., a ‘Dharma Rajya’. In the definition of democracy of the people, by the people and for the people - ‘of’ stands for independence, ‘by’ stands for democracy and ‘for’ indicates Dharma. “The true democracy is one where there is freedom as well as Dharma” Pt. Deen Dayal Upadhyay.

The session concluded with insights that the Indian tradition of political thinking is rational, scientific and thereby valid on all parameters of scholarship and deserves its rightful place in the mainstream academic discourse. The ancient texts of Sanskrit, Pali, Prakrit and even of regional languages like Tamil are a great repository of political conceptual resources. Our dedicated scholars should tap these resources. The language barrier is an impediment that we can overcome by adopting an interdisciplinary approach with a greater focus on translation programs.



Chapter-6

INDIA: POLITICS, CONSTITUTION AND GLOBAL INTERACTION

This chapter emerged from combining two sessions of the workshop - session II and session III which covered the themes - on India's engagement on the global stage and on constitution of India.

The issues emerged in session II was centred on the theme- 'India's Engagement on the Global Stage.' The speakers on this theme were eminent political scientists such as Prof Aswini Mohapatra, Prof. Sanjay Srivastava. The discussions in this session of the workshop reflected upon Indian perspective in International relations that could be traced to the ancient period. Rigid compartmentalisation of disciplines is foreign to traditional Indian thinking, though most of the available studies attempted to understand Indian scholarship through rigid disciplinary boundaries. This is probably one of the reasons that ancient Indian knowledge on issues related to international developments remained unexplored. Another reason is the colonial construction of knowledge that we as a state preferred to continue with even after India's independence without much resistance or modification. Prof Aswini Mohapatra opined that Indian scholars have to initiate an attempt to reinvigorate the Indian perspective of global politics under the Indic viewpoint on the International Relations rubric by bringing in a variety of theoretical ideas drawn on its philosophical insights and interpretation of ancient texts, historical experiences and rich spiritual heritage.

He also argued that international relations as a discipline is a purely western idea to explore how to dominate and rule over the world. Global structures, institutions, norms and processes and their realist interpretation leave little space for others to get recognition in IR discourse. It needs to be challenged.

Prof. Sanjay Srivastav discussed the redundant part of the NCERT's "Contemporary World Politics" book. He has also highlighted India's contribution to International Relations theory, statecraft, diplomacy and foreign policy. Global concepts such as peace and security, hegemony, environmentalism etc. have their non-antagonistic interpretation in ancient Indian thought.

Both scholars have emphasised that we have to highlight the contribution of Indian scholars in the field of IR.

The third Session of the workshop was centred on Constitution of India as the Key Document of Political life of the Nation . The Speakers were insightful political scientists of the country such as Prof Ashok Acharya, Prof Pawan Sharma, Prof Ram Shankar. In this session, the discussion revolved around three questions:

1. What is the foundation of the Indian Constitution?
2. Tracing the journey of the Indian Constitution.
3. What should be the approach to teaching the Indian Constitution to students?

The moderator began this session by giving an overview of the session's theme and briefly highlighting different dimensions of the topic. He observed that the Constitution has been pivotal in India's journey since 1947. With time, the relevance and importance of the Constitution have only grown. All aspects of the Nation's life revolve around the fulcrum of the Indian Constitution. As a living document, it has been able to address diverse situations and challenges faced by India in the last 72 years and it is indeed one of its biggest achievements. He also highlighted the need to focus

on the Constitution's approach and language to build trust in the Constitution

Prof. Ashok Acharya said that Constitution is reflexive of the founding moments of its foundation and represents the nation's public philosophy. He traced the journey of the constitution as a concept and argued that it was primarily a tool aimed at limited government, a sort of power-sharing arrangement. Prof. Acharya discussed non-liberal constitutions also. He then stressed that these categories of divisions or understanding of rights etc., in the western world should be discarded. Prof Acharya shifted focus towards the moral foundation of the Constitution of India. Indian Constitution is a liberal constitution based on a moral foundation. The term "We the people" is a solid community, so there is no question of a divided society. Prof. Acharya identified several forms of liberal constitutions and stressed that the Indian constitution aims at building a social democracy that is best suited to Indian needs and future aspirations as a society.

Prof. Pawan Sharma discussed that the constitutional idea, ethos, and institutions of the Indian Constitution have their roots in the eternal Indian civilisation. Over some time, these ideas and ideals were deliberated and refined by seers, scholars, kings etc. to fulfil the needs of the society and people. All democratic institutions—from panchayat to parliament have their indigenous roots in Indian civilisation. So, democracy or democratic institutions are not alien to India or its people rather they are deeply rooted in India's history. He also pointed out that the western constitutions had to categorically mention the rights because people did not have any rights there and various communities including women, blacks, and ethnic minorities had to fight long battles to get those rights.

Prof. Sharma also focused on the future direction of the Indian Constitution and its journey since its inception. He said that the Constitution has successfully addressed the aspirations and needs of

the people; but also suggested that the Constitution should address the will and spirit of the people of India. He stated that the concept of parliament and other political institutions existed in the ancient Indian political system. The word parliament itself originated from Rigveda. The Republican types of Government, representative bodies and democratic self-governing institutions existed in Vedic India.

During the Rig Veda period, the 'Sabha' and the 'Samiti' were the highly prestigious assemblies and centres of the democratic faith of the people. Both institutions were committed to public welfare and a just society in the State. The term 'Samiti' represents the general assembly of people and the assembly of the elders and selected people was called "Sabha". The Atharva Veda describes both as the twin daughters of the Prajapati (ruler), the head of the people. Members of the 'Sabha' were called 'Sabhasad', and the person in charge of maintaining order in the 'Sabha' was called 'Sabhapati' or 'Sabhadhyaksh.' Shukracharya's 'Niti Shastra' gives us some idea of Indian Polity as it was conceived before the Turkish and Afghan invasions. The King must follow the opinion of the majority of the people. Niti Shastra also says, "Public opinion is more powerful than the King, as the rope made of many fibres is strong enough to drag a lion".

Prof. Ram Shankar stressed that the Constitution is quite a lengthy document and legally complicated. Therefore, it makes its interpretation and impression difficult for the common people. He gave some examples to establish that the Indian Constitution must strengthen and empower the poor and oppressed people. He argued that common people should be able to utilise Constitution, and its structure for their welfare-related needs effectively. He has also discussed the importance of an empirical exercise to document the experience of the masses in evaluating the journey of the Constitution. He also emphasised that the success of the constitution should be

judged based on its effective implementation of affirmative action policies.

There was a general understanding that the roots of the Indian Constitution lie in Indian civilisation. Regarding the lengthy text of the Indian Constitution, one of the discussants clarified that a detailed Constitution was formulated due to the prevailing circumstances and it was also appropriate for the nation's stability and wider acceptance of the Constitution. About the forward-looking journey of the Indian Constitution and how the compact arrived during discussions in the Constituent Assembly, one of the discussants quoted Dr B.R. Ambedkar that constitutions should provide space to the future generations to reinterpret and adapt formulations as per the needs of the time.

In his last speech in the Constituent Assembly, on the day of the adoption of the Constitution (November 25, 1949) Dr Ambedkar said “It is not that India did not know what Democracy is. There was a time when India was studded with republics, and even where there were monarchies, they were either elected or limited. They were never absolute. It is not that India did not know Parliaments or Parliamentary procedures. We are trying to preserve and strengthen this grand tradition.” It is a fact that a democratic system of government in India is originally found in Rig Veda, which mentions a thriving republican form of government in India at that time. These are the shlokas from Rig Veda, which were to be sung in unison at the beginning of the republican assembly:

सं-समिद युवसे वर्षन्नग्रे विश्वान्यर्य आ । इळस पदेसमिध्यसे स नो वसून्या भर ।।
 संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् । देवा भाग यथा पूर्वे सजानाना उपासते ।।
 समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम्
 समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ।।
 समानी व आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः सुसहासति ।।

May you move in harmony, speak in one voice, and let your minds be in agreement, just as the ancient gods shared their portion of the sacrifice. May our purpose be the same; we all be of one mind. For such unity to form, I offer a common prayer. May our intentions and aspirations be alike so that a common objective unifies us all.

In the 6th century BC, all decisions were taken by the sangha members themselves, and the governing style was stabilised by convention for such groups. The strongest of these groups functioned as sovereign governments, which were generally known as Republics. Various sources indicate an almost universal presence of sovereign republics in India during that time. The word Gana is still used in India, and the Republic nation is known as ‘Ganatantra’, and Republic day is celebrated as ‘Gantantra Divas’.

On Nationalism, scholars have stated the following shloka:

भद्रं इच्छन्तः ऋषयः स्वविर्दः । तपो दीक्षा उपसेदुः अग्रे ॥

ततो राष्ट्रं बलं ओजश्च जातम् । तदस्मै देवा उपसं नमन्तु ॥

अर्थात् आत्मज्ञानी ऋषियों ने जगत का कल्याण करने की इच्छा से सृष्टि के प्रारंभ में जो दीक्षा लेकर तप किया, उससे राष्ट्र का निर्माण हुआ, राष्ट्रीय बल और ओज भी प्रकट हुआ। इसलिए सब विविध इस राष्ट्र के सामने नम्र हो, नत होकर इसकी सेवा करें।

‘राष्ट्राय स्वाहा, इदं राष्ट्राय इदं न मम’ (ये जीवन राष्ट्र का है, राष्ट्र को ही अर्पित है, ये मेरा नहीं है)

This is the Indian philosophy, which is natural and eternal.

In this third session- concerning how Constitution should be taught to students, the consensus was that the text of the book must include the positive impact of the Indian Constitution. Through demonstrative examples, the students should be educated about how Constitution has impacted their lives. Unfortunately, the current

NCERT books are neither trust-enhancing nor effectively highlight the positive side of our Constitution. On the contrary, these books negatively portray India's constitutional journey and focus more on what is yet to be done.



**EVOLVING INDIAN THEORITICAL
OUTLOOK IN POLITICAL SCIENCE:
FRAMING POLITICAL SCIENCE
TEXT BOOKS**

This chapter emerged from the discussion of the fourth session of the workshop which was devoted on the theme of developing an Indian Theoretical Outlook for Our Times. The speakers were Prof Sushma Yadav, Prof Ashok Acharya, and Prof Sanjiv Kumar Sharma. The session was mainly focused on the discussion based on problem, challenges and prospects of evolving a NCERT Text book for class XI: Political Theory.

The Objectives of the Session: were to identify the problems and distortions associated with the book in particular and theoretical understanding of politics in general and also to identify the challenges in developing an India-centric theoretical framework for studying and understanding Politics. Another important objective of the session was to explore and highlight the literature and concepts from the Bhartiya tradition to understand Politics.

Prof. Sushma Yadav started her lecture with an emphasis on the value of questioning the existing knowledge constructions and stated that young minds should start questioning. Questions about existing ideas, concepts, theories and discourses in political science can help us identify the gaps and address them promptly.

We must question their origin, context, time and relevance for other societies. What is the source of knowledge of our NCERT books, in contemporary literature and with what intent it has been incorporated and taught to our younger generation is a question of critical inquiry. However, an educated observer will find out that most of contemporary political science's fundamental concepts and theories can be linked to the ancient literature of Indian tradition. But in our existing NCERT textbooks, this linkage and contextualisation are missing. If we take the example of the concept of state, there is ample literature in Indian tradition which explores this concept and provides a theoretical perspective. For example - even in the Rig Veda, there are Sutras which explore the functioning of the state from a theoretical perspective. The concept of the welfare state was an imported concept, but there is a larger question, why do we need an imported concept of a welfare state when it exists in India? The modern idea of a welfare state originated in the West in a particular context. The context was to modify the rigid Westphalian capitalist state to help and support the common people. In essence, the state cannot remain a mere spectator and just a law-making and adjudicating agency. However, if we look into our past, we will find that the concept of a state that originated in India was inherently a welfare state. From an Indian perspective, the state cannot be a non-welfare one. There are well-defined duties of the state, its institutions and the King. A state based on dharma is inherently a welfare state. Ancient literature clearly defines the 'dharma' of a king and the 'dharma' of governance. In essence, by extensively defining the duties of every organ of the state, governance becomes an all-encompassing concept. The concept of the welfare state here can be seen just as an element of it.

Prof. Yadav has also said that the concept of 'civil society and 'good governance can be questioned. There cannot be a society which is not civil, and there cannot be governance which is not

good. But these contradictory concepts are imported and imposed in Political Science with vested interests. There are many other concepts like this, hence a questioning mind should understand the agenda behind including these concepts in the subdiscipline of political theory. In the approaches and provided reading material, the Indian perspective should be included. The redundant approaches like Marxism should be removed. The literature on Kautilya is important, but the literature on politics goes beyond Kautilya in Indian tradition.

There is an urgent need to promote research on Indian texts. This research can primarily address the issue of linking the modern practice of politics with the available concepts in our texts. Further, the research can also provide ready reference material for students.

The moderator of the session also highlighted the following issues:

- Equality, freedom, nation, religion, and secularism; these concepts are taught in NCERT. Whether these concepts represent the Indian realities and Indian tradition. Are they really important to understand Indian society and politics?
- How to bring certain Indian concepts /theories into the NCERT books. For example, the concept of integral humanism.
- The caste has emerged as the dominant narrative for understanding Indian politics in the existing literature on politics. But caste cannot be a uniform tool which can be applied to understand the politics of every state. For example, a political scientist cannot use caste to understand the politics of Odisha.

Prof. Ashok Acharya said we need to incorporate the unique intellectual journey of India. There have been attempts to domesticate political theory and provide an Indian flavour to political theory. In

modern times, in our attempt to write a political theory book, we tried to incorporate Indian examples to understand political theory. Rejecting Western scholars and their contributions is not possible presently. If you want to develop an Indian political theory for NCERT books, it will take time. We have to develop it in hybrid mode- Indic and Western. To develop an Indic political theory, we must seriously work on Indian political philosophy.

We have to find internal coherence in the concepts and arguments of political philosophy. We must explore the development of certain concepts in the Indian context. And this exploration should be chronological, as it had been done in the case of concepts that had originated in the West.

He observed that instead of developing a separate Indian political theory, we can develop India's response to existing Political theory. For example, one such response could be the incorporation of a chapter on 'Political Obligation' in NCERT. If we are developing this chapter, we need to look into tools and approaches for this chapter. This chapter will be part of analytical political theory. The question here is how to historicise and how contextualise it while keeping the common universal values alive. It is also important that while going through this process of providing an Indian political theory, we should be able to defend it against all kinds of criticism in the longer run.

Another chapter that we can include in this book is about Democracy. In this chapter, the Indian conception of democracy can be compared with the Greek conception of democracy. Many other chapters can also be written to either reinterpret the existing political reality or to present an altogether new perspective on political theory.

Prof. Sanjeev Sharma started his deliberation by saying, "If we cannot reject the West without reading them, then how the west has rejected/neglected us without reading our literature." Why has there

been no work on K. P. Jayaswal's Hindu polity, which was written before independence? The availability or non-availability of literature cannot be the basis for rejection or negation. The Indianization of the epistemology of the Indian thinkers has not been highlighted. In modern times, the knowledge of Indian political theory is primarily through the eyes of western scholars.

All have highlighted the concept of Rajdharm: The systematic knowledge of Rajadharm came to light in the Shanti Parva of Mahabharata. According to Mahabharata, "the king must seek and promote the welfare of its subject." The King must be compassionate towards the people of all sections of society and must fully concentrate on the welfare of the people. The primary task of the King is to promote the Welfare state: Yogakshema.

प्रजासुखे सुखं राज्ञः प्रजानां तु हिते हितम् ।

नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥ (Arthashastra, Kautilya)

"People's happiness should be King's happiness. The welfare of the people is King's welfare. For a king, there is no task which is only individualistic and pleasurable to him only. It is King's utmost duty to look after the progress and welfare of the people of his country."

Western thought could not be completely discarded; we have to make comparisons and adopt the analytical and comparative approach in Political Science. The Indian concept of Political Obligation is better than the Western one, propounded by liberals.

न राज्यं न च राजासीत्, न दण्डो न च दाण्डिकः ।

स्वयमेव प्रजाः सर्वा, रक्षन्ति स्म परस्परम् ॥

न राज्य था और ना राजा था, न दण्ड था और न दण्ड देने वाला । स्वयं सारी प्रजा ही एक-दूसरे की रक्षा करती थी ।

This session had a lively discussion about many political theory topics. The discussion was mainly about existing literature and the modes/challenges of Indic understanding. All speakers agreed that the existing topics of NCERT books are taught from a western

perspective. The existing textbooks are written from a Western viewpoint. The speakers agreed that viewing Indian society and polity through theories developed from western experiences is not just for Indian society. Then the question is how to bring Indian experiences and philosophy into the NCERT textbooks. On this point, there was some disagreement amongst the speakers. There were primarily two views- an incremental change or a sudden/radical change. This can also be said that there was a debate between switch and shift. Political theory has many concepts; we must identify the relevant concepts for the NCERT syllabus. These concepts related to the tradition and experiences of India should be included in the textbook.



THE QUESTION OF PEDAGOGY AND SUB DISCIPLINES

This chapter has been framed based on discussion of session Vth and VI th of the workshop. This chapter deals with the question of pedagogy of teaching political science and issues related with its sub disciplines.

In session Vth which was based on the theme- How should Political Science be taught to young minds? The political scientists like Prof Sandeep Shastri, Prof Aswini Kumar Mohapatra, Dr Vandana Mishra expressed their insightful views.

The thrust of the session was that the class lecture should connect the external world knowledge. The teaching should be based on the following three methods:

1. Presentation: based on bullet-wise and pictorial methods
2. Illustration
3. Discussion

There should be a better way of teaching, including content related to our ancient heritage, culture and civilisation. The session was based on teaching pedagogy and the method of assessment. In this session it was noted that the political thinking in India, unlike western political thinking is not coded in dry theory, rather it is encapsulated in juicy stories which are being transferred from generation to generation through oral as well as textual tradition.

The syllabi of political science must use these stories to develop an understanding of political thinking in the students. Prof. Sandeep Shastri has thrown light on our democratic system and given good examples related to the election system in India. India's one-man-one vote system has promoted equality irrespective of caste, creed and religion.

The Session VI of the workshop discussed in detail about Emerging Sub Disciplines of Political Science such as Gender Studies, Human Rights and Environmental Thought. Prof. Shri Prakash Mani Tripathi, Prof. Sheila Rai, Dr Vandana Mishra reflected on the theme.

Prof. Shri Prakash Mani Tripathi started the session by giving his opening remarks on the subject. He stated that Politics in its actual meaning encompasses the domains of a natural process and an ecosystem and environment. It is a continuous process where dimensions and nature change with time; thus, it never stops as a process. With this context about politics as a discipline, he starts his address with a statement where he says that except in the medieval era (history) in India, there has not been any time where women were not worshipped. Manusmriti provides this and substantiates this assertion too. Nari has been respected since Vedic times, and the issue of 'respecting women' has been part of the discourse since then. In the West, there is a need to bring the discourse of respecting women, which has been part of our common behaviour.

Prof Tripathi highlighted the contrast between the West and Our traditions. He says, in our traditions, Nature is a subject of worship, but in the West, it is not. In Shantipaath, we pray for the Shanti of flora too. Bharat believes in the discourse of natural balance, whereas West believes in the survival of the fittest. Our traditions teach us about mutual co-existence and the survival of all. We should bring this into syllabi that peaceful co-existence is the best. We believe in equal treatment among all (Sambhaav). He

underlines that Security is a new discipline in Political Science. New Concepts are coming up to understand this discipline. In Bharatiya Traditions, there have been seven (7) kinds of securities:

- Individual (Personal) Security
- Social Security
- National Security
- Economic Security
- Environmental Security
- Food Security
- Health Security

In this regard, he highlighted Kautilya's Saptang Theory. He said diplomacy was also being studied widely. Mandala Theory could be a very good approach to studying diplomacy. Conflict management could also be a new discipline of study. He argued that the economy can't be separated from politics and non-state actors can also not be ignored. While discussing politics he acknowledged that the domain of politics has stretched a lot and nowadays along with land, sky and water even outer space has attracted a lot of attention and created a debate about its usage and consequences for human actions over it. An amalgamation of strategy and all three spaces are being studied as Geo Politics.

Similarly, marginalised sections of society can be studied. We are a nation of the traditions of agriculture and saints (Krishi and Rishi parampara). The new dimensions of democracy should also be brought to the front. In our tradition, there are three determinants of democracy:

- Lok Mat
- Shaastra Mat
- Saadhu Mat

We used to have at least three democratic institutions:

- Sabha
- Samiti
- Vidatha

We should also study the Buddhist tradition of Political Philosophy. According to Buddha, a successful model of governance should have these characteristics:

- There should be regular meetings of the Sabha.
- Common people should also have a stake in making laws.
- Everybody should follow the rules/laws.
- Women should be respected.
- Dharma has to be followed.

Prof. Tripathi concluded his remarks by noting that two kinds of changes are needed in India's study of Political Science. One, understanding the existing Indian literature and incorporating it into the syllabus, and Second, bringing the new aspects of political science into the mainstream subjects of political science.

The session's moderator raised a common concern among the two speakers that new disciplines and themes were brought in with a biased perspective. This biased perspective enabled emerging themes to be used as political tools of manipulation. He expressed his concern regarding how we deal with these emerging challenges in the stream of Political Science.

Professor Sheila Rai highlighted the fact that whosoever starts a discourse, has the leverage to bring their perspective into that discourse. In this regard, 'environmental studies' is a discourse that the West has started. Manu and Kautilya have talked about state cooperation in protecting the environment, but we have not been able to bring it into discourse. Similarly, women's issues were also discussed in the West very late. Only after WW II did women get

their right to vote. Even men could get their rights only after their due struggle. In our tradition, men and women are complementary to each other. So whenever we introduce the 'Gender Studies' course, we should emphasise the Bharatiya perspective. We have seen women playing crucial roles in Panchayati raj institutions in India. Our culture has an embedded emotion of integrity and always prioritises the individual's duty. So we should indeed bring the Bharatiya perspective to the new emerging disciplines.

Dr Vandana Mishra extends the idea that Prof Sheila Rai brought in. She said that we have been practising the Bharatiya values in our lives, and we need to take the step to theorise those practices. In India, the discourse regarding women has always been different to that of the West, but the perspective we study in our textbooks is western. She has stated that there have been few incidents of the Sati system in India since its history, but it has been highlighted so much as if that was the only reality of our social system. However, the West has never portrayed our positive values in their interest. So we have to incorporate all the positive values of Indian society into the curriculum.

Finally, all the speakers expressed their common views that we must add Indic content related to political, social and cultural movements like Ram Janma Bhumi Movement, Pt Deen Dayal Ji Integral humanism, and JP Movement in the NCERT syllabus so that the students will come to know about our glorious past and rich cultural heritage.



**APPROACHES AND
RECOMMENDATIONS: NEW TEXT
MATERIAL MATERIAL IN
POLITICAL SCIENCE**

Education is the most powerful tool to transform society and takes human beings towards excellence in all spheres of life. All the streams and academic disciplines are important for the all-round development of an individual and organic growth and development of the society. But, social sciences have their unique place as they intertwine an individual with the universe. It also acts as the key guiding force behind the organising and functioning of society.

Social Sciences, which is sometimes also referred to as Social Studies is an important discipline in academics that is directly linked to the well-being of an individual and strives for a harmonious balance among the individual, society, state and its surroundings. It's a distinctive field that deals with human behaviour, evolution and growth of institutions, social relations, governance, and resource management and focuses on the holistic development of an individual. It has many sub disciplines that are distinct, yet interconnected and require an interdisciplinary approach to study. The study of social sciences is also significant as it links an individual with his origin, evolution, sustenance, identity, culture, values and tradition. It also shapes his social, political, economic and cultural preferences.

Audrey Osler suggests 10 reasons why we need social science:

1. Social scientists help us imagine alternative futures and present us with a bewildering range of ethical, legal and social issues.
2. Social science can help us make sense of our economy, finances and economic sustenance.
3. Social scientists contribute to our health and well-being through a comprehensive understanding of health, the environment and its challenges.
4. Social science might save our lives first, by giving us exposure to the challenges to our sustenance and second, by providing viable solutions for it.
5. Social science can make your neighbourhood safer by addressing its concerns regarding crime and other social insecurities.
6. Social scientists as public intellectuals can guide and help in building a knowledge-based world.
7. Social science can improve our children's lives and education by giving them a holistic understanding.
8. Social science can change the world for the better by finding collective solutions to some of the most threatening challenges to our life and well-being.
9. Social science can broaden our horizons through newer ideas, themes, discourses and perspectives.
10. We need social science to guarantee our democracy and to protect democratic values.

Why Political Science is important?

Political Science is an important sub-discipline of social sciences and is of utmost importance due to its overall impact on the individual,

society and state. It explores the basis of an ideal society and ways to make a good life possible on planet earth. It familiarizes people with their history, identity, culture, society, institutions, norms, procedures, laws and their wider applications. Multiple subjects within the domain of Political Science give local, regional, national and international exposure to students. It also helps to develop a comparative sense and perspective about ideas, institutions, values, cultures etc. that provides a basis for the socio-political and economic system of a state.

Political Science is also significant for nurturing a civic sense of duty and responsibility towards society and the nation. In an ideal society, political values should help cultivate responsible citizenship. Responsible citizens may further lead to nation-building and national development. For harmonious social relations, there should be a fine balance between rights and duties and between freedoms and virtues. The purpose of politics is to make a good life possible for everyone without any distinction whatsoever.

Ideally, every modern academic discipline should introduce the students to its indigenous roots, traditional knowledge systems, social dynamics and cultural values. But, unfortunately, that was not the case with India. Even after India's independence the colonial laws, institutions, procedures, administrative and judicial system and most importantly the colonial mindset to view and interpret things continue unabatedly. The colonial narratives that were concocted to create a divide among the various communities of India and to prove the superiority of Western ideas, concepts, institutions, culture and civilization still dominate the academic discourse. Not much has been done in this regard as the 'Nehruvian Consensus' in actual terms carried the colonial legacy forward without much-needed modifications or change.

The study of Political Science also affects the public policy-making process and direction. The ideas of books must connect

with the realities of society. Bharat is an aspirational country, the young minds have a critical role in its development process. They need to be trained to have a positive, problem-solving attitude and equipped with the skills to address the challenges of society. The National Education Policy 2020 comes as a ray of hope and with a much-needed change in the curricular framework, syllabus and overall objectives of our education system. In light of NEP certain proposed changes in methodology and syllabus are as follows:

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Methodology

The methodology is an important component of the conceptualization of an academic discipline. We need a broad framework of analysis with an emphasis on our requirements. For this, it is important to incorporate a Bhartiya (Indic) perspective of study and analysis. It doesn't mean we completely discard the Western or other knowledge systems; rather it means that after a rigorous study of all existing knowledge traditions we judge/scrutinise them from the Bhartiya Drishti to ascertain whether they can take towards excellence in future or not. None of the theories or models is perfect or universally applicable. They are always dependent on time and space. India being a timeless civilization is a repository of rich knowledge that needs to be explored and analysed in contemporary times. In Indian traditions the purpose of education is not limited to livelihood or

career; rather it has a broad objective of liberating the mind from all vices. As it has been said: सा विद्या या विमुक्तये (Knowledge is one that liberates). It was also highlighted in the NEP, 2020 that the “pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) was always considered in Indian thought and philosophy as the highest human goal. The aim of education in ancient India was not just the acquisition of knowledge as preparation for life in this world or life beyond schooling, but for the complete realization and liberation of the self. World-class institutions of ancient India such as Takshashila, Nalanda, Vikramshila, Vallabhi, set the highest standards of multidisciplinary teaching and research and hosted scholars and students from across backgrounds and countries”.

Another important aspect is the sources of study and research. Unfortunately, to date, we rely either on the Western sources of knowledge, text etc. or the Western interpretation of our indigenous texts. Distortions and misinterpretation are bound to come if we analyse something with some preconceived notions or prove or disapprove of something as a declared objective without neutral analysis. This has largely been done by Western scholars as far as the Indian texts and their interpretations are concerned. We must create a repository of indigenous sources of analysis and also translate them into various languages so that they could provide a strong basis for research. The NEP 2020 also observed that “the rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy”.

Another critical aspect of our methodology should be localized or Indianized interpretation of global ideas, values, concepts, theories, systems, processes etc. Ancient Indian texts and political systems also need a reinterpretation in the present times to prove their contemporary relevance. Imported ideas or mere imitation of Western societies will not serve any purpose as the growth of political ideas and institutions in the West was a direct consequence

of their sociocultural composition and historical conditions. India was home to most modern ideas monopolized by the West due to its colonial supremacy. It is time to look back to our history and find out striking similarities with modern ideas and even a more comprehensive and holistic interpretation of socio-political systems. One of the declared objectives of NEP is “a rootedness and pride in India, and its rich, diverse, ancient and modern culture and knowledge systems and traditions”.

And, finally a confluence or fine balance between the old and the new, between the ancient and modern and between the East and the West is what is required. We may have the answers or solutions to of some the most challenging questions of the present generation. The world is facing numerous challenges at the political, social, cultural, economic and environmental levels. The fear of war and conflict still haunts humanity and issues relating to poverty, hunger, health, hygiene, education etc. expose the lies of a civilized, prosperous and developed world. The National Education Policy also underlined the importance of “Indian culture and philosophy that had a strong influence on the world. It emphasised that those rich legacies to world heritage must not only be nurtured and preserved for posterity but also researched, enhanced, and put to new uses through our education system”.

The monopolization and colonial construction of knowledge have led to the degeneration of many societies including India. Gandhiji once said “Wisdom is no monopoly of one continent or one race. My resistance to Western civilization is a resistance to its indiscriminate and thoughtless imitation based on the assumption that Asiatics are fit only to copy everything that comes from the West.”

Proposed Thematic Changes

The content, readings and teaching method of Political Science and hardly ‘Bharat’ centric and lack an indigenous perspective (Bhartiya

Drishti). It is a matter of great concern that even the interpretation of the 'so-called' modern/Western ideas, concepts, ideologies or political systems is also laden with a colonial bias and perspective, in complete disregard to India's rich socio-political traditions and scholarship. Currently, if we go through the titles of papers or topics of research in Indian universities they reflect a clear bias against India. Colonial interpretations, negationism and leftist dogmas dominate the academic discourse in Political Science. The course content and the readings list gave us the impression that almost everything that can be termed as 'modern' started during the colonial era and post-enlightenment knowledge or innovations are the only ones reliable or acceptable on scientific parameters. It requires serious introspection and deliberation as to what and how we want to teach our young generation.

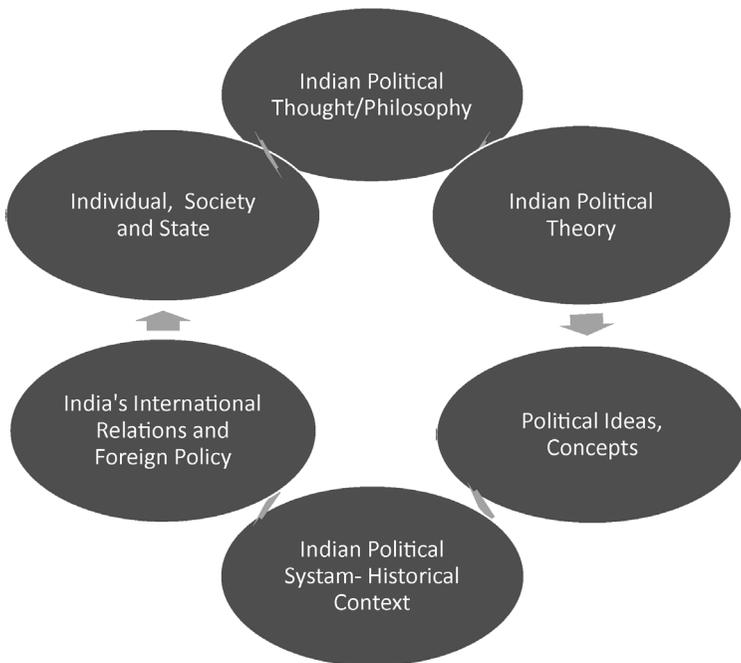
To address these challenges a revision of the syllabus and introduction of new topics is essential. It can be done at three levels:

1. Changes/modifications in the existing topics and a reading list of different papers at the school, UG and PG level
2. Introduction of new papers, topics and sub-topics in addition to the existing ones.
3. Promoting research in new/unexplored/deliberately neglected areas of academic discourse

Many vital aspects of ancient Indian polity, economy and society were kept under the carpet to promote Western discourse and perspectives. The depiction of the 'East' under orientalism was not only biased; but also irrational, racial and supremacist. The study of every topic or modern idea in Political Science should begin with its indigenous roots from a historical perspective. For example, democracy was not an imported concept or a product of British initiation; rather India was home to democracy, democratic values and institutions since ancient times. Similarly, the portrayal of Kautilya as the Machiavelli of the East is not just biased;

but also unjustified, unscientific and ahistorical. The essential universalization of Western knowledge needs to be challenged as it promotes inferiority, division, distortion and indignation towards one's people, society and state.

Political scientists and scholars should address all these distortions. Some of the key focused areas in Political Science can be broadly categorised:



In Political Science Some Proposed Changes/Initiatives Are

1. Early exposure to Indian philosophic traditions can be very useful to make children become aware of their cultural roots and values. Philosophy provides the basis for society and binds all the disciplines together. Exploring the philosophical basis of Indian society, polity, law, governance, economy, ethics and worldview will surely cultivate 'Indianness'. Western academia

has started promoting interdisciplinary studies recently in social sciences while we have acknowledged for ages that knowledge is one and it connects and prospers all.

2. Historically India was a land of great sages, seers, philosophers and thinkers. Their ideas were deeply influenced by the society and conditions of that time which makes them practically useful. They also carry timeless wisdom and 'sutras' to solve the puzzles and challenges of the present and future. An introduction to Indian political thought would help inculcate Indian values and form a formidable base for future learning.
3. Indian Political theory is one of the most neglected and unexplored areas in the study of Political Science. The time has come to conceptualize Indian political theory and introduce it at the school level. Reinterpretation and incorporation of some earlier such as the Saptang Theory of State, Mandala Theory, Theory of Trusteeship, Party less democracy etc. need to be introduced.
4. Bharat is the birthplace of some of the most extensive, efficient and robust empires of the world with advanced political systems of governance. Modern political systems, ideas and institutions were existing in India in the past and possess more or less similar characteristics. Democracy, democratic values and institutions do exist by different names and were the guiding principles of the ruling class. A historical overview of the Indian political system can help in understanding the present democratic system of India better and give the students a comparative perspective.
5. Indian Administrative system also needs to be explored historically in the context of various mega empires and their efficient governing systems. The fact is that we were having some of the most advanced governing systems, bureaucracies and models of urban planning and administration.

6. Indian political ideas, values and concepts should be given a place in the new educational framework and syllabus. Political concepts like Rajya, Rashtra, Nyaya, Dharma, Niti, Ganrajya, Arthniti, Samajik Samarasta, Ekatma Manavnad, Antyodaya, Sabka Sath Sabka Vikas etc. should be elaborated and introduced at the school level.
7. Historical interpretation of Western concepts in the Indian context is also important to highlight the similarities and differences between the Indian and Western understanding of political ideas, concepts, theories, ideologies, systems etc. and their evolution, nature and significance
8. The relationship between individual, society and state has an organic unity in the case of India, unlike the West, where they have a conflicting relationship. The organization of the state and its institutions should be seen and their functions should be judged based on this basic understanding. Teaching them at the school level can prevent unnecessary conflict and tension between the individual and the society or state.
9. The global left is grooming and playing with minority identities by pitching them against a perceived and prosecuting majority, thereby promoting social antagonism and unrest. In the textbook writing, careful thought should be given to the nature and scope of identity politics within the Indian social milieu.
10. India has always been different from the rest of the world due to its diversity and cultural values. Some of the monarchies of ancient India proved to be more pro-people than some of the popular democracies of the modern world. The ruling authority and the basis of its power were always guided by dharma which acts as a check on its otherwise unrestrained power.
11. In the Indian traditions, there was no inherent contradiction or conflict in various concepts such as rights and duties, individual

and society, society and state, liberty and equality and, freedom and social order. The present academic discourse promotes individualism and individual freedom and deliberately neglected duties, and concerns for community or social order. It needs to be balanced under the proposed scheme of revision of the syllabus.

12. The global gender discourse or concerns for gender equality is also based on perceived inherently conflicting gendered roles and identities across societies. This universalization of the Western feminist or gendered discourse has many flaws as it negates the socio-cultural and historical differences in various societies. The position of women in ancient India can here be taken as an example and possible solution for social and institutional gender discrimination in present times.
13. Revisiting the Indian constitution is also the need of the hour. It needs to be studied both from the textual and contextual approaches. It is also necessary to debate and reinterpret some of the most contentious provisions/articles of the constitution
14. India's international relations and foreign policy are other areas of common concern. Indian scholarship in the field of International relations, statecraft, diplomacy and foreign policy needs to be incorporated into school textbooks. It is also important to highlight the role of India and the sacrifices of Indians during the World Wars, the global anti-colonial struggle, the fight against racial discrimination, peace and conflict studies, humanitarian and peace missions, demand for non-proliferation, active participation in the United Nations etc.
15. Indian textbooks should highlight the Indian vision of the world. In the current circumstances, the world is looking towards India for leadership, guidance and cooperation. It enjoys far more trust and legitimacy than some of the most prominent countries of the world. India needs to capitalize on this opportunity

and offer solutions to some of the most pressing challenges of humanity according to Bhartiya Drishti.

Additional Recommendations

- The curriculum of social science in general and Political Science, in particular, must be creative, relevant, contextualized and updated regularly to align with the latest knowledge requirements and to meet specified learning outcomes.
- Pedagogical practices shape the learning experiences of the students and consequently influence the attainment of learning outcomes. So, effective and innovative pedagogy is necessary to achieve the identified impact and desired results in the teaching of the subject.
- Pedagogical innovation in Political Science must equip learners with the knowledge, skills and competencies essential to adopt and adapt to the forces of globalization without compromising one's identity and culture.
- The assessment methods must be scientific (keeping in view the limitations of Science) and designed to continuously improve the analytical and critical thinking skills of the learners.
- The teaching/learning of Political Science must be linked to fulfilling the vision of NEP 2020: Integrating the Bharatiya Knowledge System in Political Science Textbooks.
- The teaching of Political Science should not be limited to information or awareness, but it must be able to address the sociocultural issues and challenges in society. It should also motivate and trained the younger generation to play an active role in the nation-building process.
- The study of Political Science should promote the exchange of thoughts, ideas and culture through practical assignments, comparative studies, and applied theory.

- The learning of social science subjects must be linked with local culture, national heritage, values, time-honoured wisdom and the social surroundings of the learner.
- The stories, biographies and documentaries of our ancient heroes/ warriors/ inspirational personalities/ freedom fighters must be referred to make children aware and get inspired by their 'real heroes' or 'role models'.

The implementation of NEP 2020 focuses on creating learning resources and a database with a 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. In light of the above-mentioned suggestions, syllabus and textbook writing under the NEP-2020 should be prepared. It'll address the gaps, biases and lacunas in our school education system and prepare our younger generation to become more pragmatic, knowledgeable, competitive and equipped with all the required skills for the requirement of the 21st century.



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LIST OF PARTICIPANTS

This is the list of delegates who came from different institutions from all over India to participate in the two-days National Workshop on Political Science: in the light of NEP 2020 & Indian Knowledge Systems in collaboration with Centre for Policy Reserch and Governance (CPRG) in Rani Durgawati University, Jabalpur, Madhya Pradesh on 30th April and 1st May

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