THE VISION OF NEP 2020:

Integrating Bharatiya Knowledge
System in Sociology Textbooks

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Vidya Bharati Uchcha Shiksha Sansthan

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Editor: B. B. Mohanty

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FOREWORD

This book, *The Vision of NEP 2020: Integrating Bharatiya Knowledge System in Sociology Textbooks*, is an outcome of sustained efforts of Vidya Bharti Uchcha Shikhsha Sansthan School for Holistic Development of Humanity (SHODH), Central University of Himachal Pradesh (CUHP) and Center of Policy Research and Governance 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 Sociology subject to be developed for all stages and classes.

In developing this volume, Vidya Bharti Uchcha Shikhsha 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 Sociology 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 Sociology 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, School for Holistic Development of Humanity (SHODH), Central University of Himachal Pradesh (CUHP) and Center of Policy Research and Governance for supporting us in this project.

Prof. Kailash Chandra Sharma
President, Vidya Bharati Uchcha Shiksha Sansthan

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inspiration. Their vision and continuous engagement have made this idea a reality.

We are also greatful to all the experts and resource persons who have been associated with this initiative from the very beginning and have given valuable inputs in the completion of the task. Most importantly, we are indebted to Dr Harmohinder Singh Bedi, Hon'ble Chancellor, Central University of Himachal Pradesh (CUHP), Prof. Sat Prakash Bansal, Hon'ble Vice Chancellor, Central University of Himachal Pradesh (CUHP), Shri Deshraj Sharma, Director, SD Sarvhitkari Vidya Mandir Talwara Sr. Secondary School. Dr Alok Pandey, National Coordinator, Students for Holistic Development of Humanity (SHODH), Prof. B.B Mohanty, Dean, School of Social Sciences and International Studies at Pondicherry University, Prof. Pardeep Kumar Dean, School of Life Sciences, Central University of Himachal Pradesh (CUHP), Prof. Badri Narayan, G.B. Pant Social Science Institute, Allahabad, Prof. Narayan Singh Rao, HOD History, Central University of Himachal Pradesh (CUHP), Prof. R. Rajesh, Faculty of Sociology at the University of Bangalore, Prof. Subhadra Channa, Senior Vice-President, International Union of Anthropological and Ethnological Sciences (IUAES), Prof. Deepti Shrivastava, Professor of Sociology, Prof. Archana Singh, G. B. Pant Social Science Institute, Allahabad, Prof. Phirmi Bodo, Assistant Professor, Center for Study of Social Systems, School of Social Sciences, JNU. Prof Arvind Joshi, Sociology, Banaras Hindu University, Prof M. Nagalingam, Assistant Professor, Department of Sociology, Indira Gandhi National Tribal University, Mr. Rakesh M. Krishnan, University of Hyderabad., Prof. J.S. Pandey, Professor Sociology, BSNV PG college, Lucknow University, Dr Ramanand, Director, Centre of Policy Research and Governance (CPRG), Prof. Bharat Hun, Indian Institute of Technology, Delhi, Dr Vishal Sood, Professor and Dean of School of Education, Central University of Himachal Pradesh, (CUHP). These experts have given

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Team VBUSS

SCIENTIFIC ADVISORY COMMITTEE

S.No.	Name	Designation	Institute
1	Dr Harmohinder Singh Bedi	Chancellor	Central University of Himachal Pradesh (CUHP)
2	Prof. Sat Prakash Bansal	Vice Chancellor	Central University of Himachal Pradesh (CUHP)
3	Shri Deshraj Sharma	Director	SD Sarvhitkari Vidya Mandir Talwara Sr. Secondary School
4	Prof. B.B Mohanty	Dean	School of Social Sciences and International Studies at Pondicherry University
5	Prof. Pardeep Kumar	Dean	School of Life Sciences,Central University of Himachal Pradesh (CUHP)
6	Dr. Girish Gaurav	Assistant Professor	Department of Sociology & Social Anthropology, Central University of Himachal Pradesh (CUHP)
7	Professor Badri Narayan	Professor	G.B. Pant Social Science Institute, Allahabad
8	Prof. Narayan Singh Rao	HOD History	Central University of Himachal Pradesh (CUHP)
9	Dr R. Rajesh	Faculty of Sociology	University of Bangalore

10	Prof. Subhadra Channa	Senior Vice-President	International Union of Anthropological and Ethnological Sciences (IUAES)
11	Dr Deepti Shrivastava	Professor of Sociology	
12	Prof. Archana Singh	Professor	G. B. Pant Social Science Institute, Allahabad
13	Prof. Phirmi Bodo	Assistant Professor	Center for Study of Social Systems, School of Social Sciences, JNU.
14	Prof Arvind Joshi	Professor	Sociology, Banaras Hindu University
15	Prof M. Nagalingam	Assistant Professor	Department of Sociology, Indira Gandhi National Tribal University
16	Dr. Rakesh M. Krishnan		University of Hyderabad
17	Prof. J.S. Pandey	Professor Sociology	BSNV PG college, Lucknow University
18	Dr Ramanand	Director	Centre of Policy Research and Governance (CPRG)
19	Prof. Bharat Hun	Indian Institute of Technology, Delhi	Indian Institute of Technology
20	Dr Vishal Sood	Professor and Dean	School of Education, Central University of Himachal Pradesh (CUHP)
21	Dr Alok Pandey	National coordinator	Students for Holistic Development of Humanity (SHODH)

MEMBERS OF DRAFTING COMMITTEE

S. No.	Name	Designation & Institution
1	Prof. B.B. Mohanty	Dean, School of Social Sciences and International Studies Pondicherry University, Puducherry
2	Dr. Ramanand	Director, Centre of Policy Research and Governance (CPRG)
3	Dr. Rakesh M. Krishnan	University of Hyderabad

PREFACE

The Implementation Plan of NEP 2020 envisages a holistic, integrated, inclusive, enjoyable, and engaging curriculum and pedagogy. Specifically, a curriculum reduced to the essence of the subject with examples and illustrations rooted in the Indian context is the aim of the National Curriculum Framework for School Education (NCFSE). The approach paper will chart the map for sociology as a school subject to deliver the goals mentioned above.

School textbooks currently concentrate on social cleavages and leave the readers and students shocked by the country's state. The presence of non-colonial elements in contemporary society is peripheral to the best. Even as various issues of social inequalities and problems are essential, the basic features that stitch diverse social groups in the country are missing. A course correction in this light is necessary to communicate the trajectory of Indian society with an overview of its history and breadth. After all, sociology as a discipline grapples with the questions of order, disorder, and engineering order amidst disorder. Without appreciating the potential and depth of Indian society, we cannot address the aforementioned disciplinary questions. Hence, any engagement with these questions demands an overview of the variety and diversity of Indian society and culture; unfortunately, the current textbooks do not address these concerns.

Against this background, how do we contextualise sociology at schools? At the same time, how can we give the students a slice of the breadth of sociology so they will be excited to tread the sociological imagination academically and vocationally? The

latter concern is pertinent since sociology has the least candidates appearing among the social sciences subjects for CBSE Class XII examinations (close to 40,000). Comparatively, nearly 400,000 students opt for Economics, History attracts over 150,000, and Political Science has more than 170,000 students. An enjoyable and job-oriented introduction to sociology is the need of the hour to attract more students and schools to choose sociology at the higher secondary level. We address the Class XI and XII textbooks with this vision and concerns.

Presently four textbooks constitute the sociology subject. They are, *Introducing Sociology* and *Sociology– Understanding Society* for Class XI and Class XII *Indian Society* and *Social Change and Development*. We advocate minor changes in the structure and content of Class XI textbooks and a complete shift in Class XII textbooks. Chapter 7 and 8 of this report discuss the reasons for these changes. A glance at the changes is available in Chapter 9. Our rationale and methodology constitute this report's opening parts.

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NATIONAL EDUCATION POLICY 2020: HIGHLIGHTS[1]

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,

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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.

Curtailing 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 23.5of 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 NETF, 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 SWAYAMPRABHA 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.

CHAPTER – 2

EXTRACTS OF 331st REPORT: REFORMS IN CONTENT AND DESIGN OF SCHOOL TEXT BOOKS[1]

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

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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:

  o Depicting cultural unity

  o Linguistic heritage- importance of Sanskrit, Prakrit and Pali for national unity and international spread.

  o Linking Indian languages.

  o 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 Marāṭhas, Coḷas, and Vijayanagara as well as the early Kāśmīra dynasties, Kaliṅgas, Gaṅgas, 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 Bhāratīya Civilization that the Radhakrishnan Committee wanted every student to imbibe. **(Samvit Research Foundation, Bengaluru).** The following points were further added:

- ○ Bhāratīya saṃskṛti has been widespread from Mesopotamia in the West to Japan in the East, from the Himalayas in the North to Indonesia in the South

- ○ The Zend Avesta has significant relationship with the late Ṛigvedic period

- ○ Our Itihāsas and Purāṇas, particularly the Rāmāyaṇa, have been an integral part of the culture of many regions of Southeast Asia.

- The representatives also added that the history curriculum hardly emphasizes the role played by women in our history. It is important for students to learn –

  - ○ the importance our civilization has given to women and how women participated in all aspects of life over the centuries

  - ○ the freedom and opportunities available to women in public life

  - ○ the great achievements of women from ancient times until the present day

  - ○ the temporary changes in status of women in the wake of invasions

  - ○ to progressively appreciate that our paramparā has a beautiful and holistic perspective of strītva 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-draṣṭāriṇīs. In the Vedic period, mention woman scholars, brahmavādinīs, and mantra-draṣṭāriṇīs, 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. ndian 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 Educationistal so deposed before the Committeeon 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.

NEP & DEVELOPING NEW TEXT BOOKS[1]

Prof. Chand Kiran Saluja
Director, Sanskrit Promotion Foundation, New Delhi

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

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1   Based on the Keynote Address delivered by Prof. Chand Kiran Saluja in the Prparatory 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 Knowledege 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
तस्माद बहुश्रुताः शास्त्रंविजनीयचिकित्स्काः
शास्त्रंगुरुमुखोदीर्णमादायोपास्य चासकृत
यः कर्मकुरुतेवैद्यः स वैद्योन्य तू तस्कराः
(सुश्रुत संहिता सूत्रस्थानम4. 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 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-

श्रवणंतु गुरोः पूर्व मननंतदनन्तरम्।
निदिध्यासनमित्येतत् पूर्णबोधस्य कारणम्।।
(शुकरहस्योपनिषद्)
श्रवण > मनन > निधिध्यासन

❧

WORKSHOP ON SOCIOLOGY IN THE LIGHT OF NEP 2020 & INDIAN KNOWLEDGE SYSTEM: A REPORT

The changing nature of the society in contemporary times has stipulated the Government of India to revamp the entire education system through the National Education Policy, 2020. In the light of the holistic, engaging and inclusive curriculum and pedagogy envisaged by NEP, 2020, the National Curriculum Framework for School Education aims at developing a curriculum rooted in the culture of India in all the subjects taught at the school level. Sociology is that component of social sciences that focuses on society, human social behavior, patterns of social relationships and aspects of culture associated with everyday life.

The National Workshop on Sociology in the light of NEP, 2020 and Indian Knowledge Systems organized by VBUSS in collaboration with SHODH and the Central University of Himachal Pradesh (CUHP) committed to divulge in the course correction of Sociology to communicate the trajectory of the Indian Society to its new generation in such a way that they begin revering the culture and ethos of India in place of idolizing the West. Centre of Policy Research and Governance was involved in the organisation and management of the two-day workshop held on 07th-8th May, 2022

The two-day workshop aimed at indigenizing the curriculum of Sociology and preparing Sociology for the Future thereby paving the way towards Nation Building in the process. The eight sessions

of the National Workshop had discussions varying from defining India in Indian Sociology and working towards crafting sources and methods for understanding the Indian Society thereby moving towards preparing Indian Sociology for the 5th Industrial Revolution taking place in the world.

Day 1

Session 1: Sociology and Nation-Building: Current State of Affairs in India

SPEAKERS
Prof. Sat Prakash Bansal
Shri. Deshraj Sharma
Dr. Alok Pandey
Prof. Pardeep Kumar

The first session of the Workshop with the theme of the current state of affairs of Sociology in India focused on the problems that exist in sociology with an attempt to provide effective solutions by making India's culture, traditions, customs, and values the basis of Sociology. The session also pinpointed the need to change the language of the subject and vouched for a shift from the western concepts to the Indian concepts. Prof. Sat Prakash Bansal, VC, CUHP expressed hopefulness about the success of the workshop in providing solutions to problems existing in the subject of Sociology. It also emphasized on the interdisciplinary nature of Sociology making the revamp of its curriculum pertinent for making NEP not only 'New' but also 'National' in its true sense

Session 2: Defining India in Indian Sociology

SPEAKERS
Shri. Deshraj Sharma
Prof. Badri Narayan
Prof. Narayan Singh Rao

The second session of the Workshop started with a Brief Orientation

of the Workshop with Prof. Badri Narayan, Shri Deshraj Sharma and Prof. Narayan Singh Rao shedding light on the Definition of India in Indian Sociology. Prof Sharma regurgitated the fact that Curriculum is the soul and base of the textbook and the textbook should be designed in such a manner that it brings about the overall development of the students by sensitizing them about India. Prof. Badri Narayan brought the attention of the workshop towards the fact that Indian Sociology is still an extension of the colonial metanarrative.

There was a focus on the need to train people to rewrite the textbooks and stop seeing Sociology from the lens of the western society. He further provided insights on the Definition of India in Indian Sociology. He brought forward his views on the inclusion of the past, present and future connotations of 'India' in the textbooks. Prof Narayan Singh Rao pointed out the existence of colonial terms in Indian Literature and the dearth of indigenous literature in the curriculum of Sociology. A massive overall of the entire curriculum is a must to look at Indian Sociology from an Indian perspective instead of the colonial lens.

Session 3: Beyond Comte, Is Indology the Pathway to Indigenize?

SPEAKERS
Prof. R. Rajesh
Prof. Subhadra Channa

The third Session addressed by Prof. R. Rajesh and Prof. Subhadra Channa highlighted a need to look beyond Comte's concept of Sociology. They also talked about indigenizing Sociology through Indology. Prof. R Rajesh emphasized that we need to deconstruct the Eurocentric view of Sociology since the ways of life of the Indian Society existed even before Comte. We were much more able than Western Culture, making it pertinent to indigenize through Indology. We have a chance of developing better theories if we theorize according to our cultural perspectives rather than treating

European theories as a metanarrative. Prof. Subhadra Channa further pointed out that the views of Marx, Hegel and Comte are based on a dichotomous dialectic approach. Still Indian Culture requires a colloquial approach to its very nature.

Session 4: Sources and Methods for Understanding Indian Society

SPEAKERS
Prof. Deepti Shrivastava
Prof. B B Mohanty
Dr. Phirmi Bodo

The Session's tone was already set in the previous Session through the discussions about indigenizing the curriculum of sociology. The development of public centric sociology was emphasized to move away from the Eurocentric view and understand the soul of the prerequisite to making education inclusive and indigenized.

The fourth session was in the form of an open discussion where the stakeholders were invited to present their views on the sources and methods of understanding the Indian society.

Day 2

Session 5: Preparing Sociology for Future (Climate Change, IoT, AI)

SPEAKERS
Prof. R Rajesh
Prof. Arvind Kumar Joshi

The speakers acknowledged the concerns of the stakeholders to be valid and pointed out that the teachers must be conscious of their choice of topics while teaching the students. Students are the Future of the democratic Indian Society, and they should be taught about the examples of kinship inherent in the Indian Culture instead of

African examples. Further, Indian Society should start appeasing its ethos instead of white skin appeasement. According to Prof. Arvind Kumar Joshi, Indianness should be promoted in children from the foundational stage itself so that the customs and traditions of India should seep into the student's mind from the very beginning. The urgent need to document the socio-economic transformations of the technocratic Society was emphasized. Our past shapes our present, and we need to focus on the present so as to make the Future better. In this context, our Society should live in a symbiotic relationship with the environment to ensure sustainable development.

Session 6: Strategies for Linking Indian and Global Sociology

SPEAKERS
Prof. M. Nagalingam
Prof. Rakesh M. Krishnan

The sixth Session with the theme of 'Strategies for linking Global and Indian Sociology' became quite significant in the wake of the narrowing of boundaries worldwide. Prof. M. Nagalingam quoted various successful examples from India's rich past that can be incorporated into India's syllabus and the syllabus of other countries. He vouched for the development of such courses In Sociology which glorify the contributions of Indian Sociologists. Prof. Rakesh M Krishnan emphasized the need for using western concepts for heuristic purposes and customizing these concepts according to Indian Culture. We can therefore revitalize the discipline by staying within the boundaries of Indianization.

Session 7: Sociology at Schools – Questions of Curriculum and Pedagogy

SPEAKERS
Dr. J. S. Pandey
Dr. Ramanand

The seventh Session encompassed discussions on the questions of curriculum and pedagogy in Sociology in India. The need to revamp Sociology's curriculum and pedagogy has become quite clear in all the sessions of the two days. Dr. JSP Pandey suggested the inclusion of the concept of Unity inherent in our Culture in the textbooks so as to enhance the respect accorded to these concepts. According to him, these values and cultures help shape our personalities which ultimately ensures our contribution to Indian Society in general. He focused on the role of the present government in curbing disparities of caste and religion. Dr. Ramanand accentuated the need to focus on 'Why to teach?' and 'How to teach?' instead of 'What to teach?' These questions are the fundamental question related to pedagogy, and students need to have appropriate textbooks since schools and textbooks shape the way of thinking of a child. Sociology should be taught through all the subjects since the knowledge of Society cannot be constricted to a single subject, and the teachers should also be trained to become change agents in changing the perspective of children towards the Indian Society.

Valedictory Session

SPEAKERS
Prof. Badri Narayan
Prof. Sat Prakash Bansal(VC, CUHP)
Shri K. N. Raghunandan Ji
Dr. Harmohinder Singh Bedi
Prof. Pardeep Kumar

The Valedictory Session of the two-day workshop, summarised the two-day workshop's discussions to reach a positive conclusion, thereby solving the existing problems related to Indian Sociology. Prof. Badri Narayan summarized the entire workshop saying that the two-day workshop worked towards making the curriculum more relevant and Indian. He hoped that the workshop would

provide inputs for renovating the sociology curriculum and serve as the means for achieving the ends envisaged by the National Education Policy, 2022. The Valedictory Session focused on the gap analysis in case of skills and content to analyze the needs of the country's youth. There must be a renewed focus on root learning instead of rote learning through teacher training. Education should therefore be provided keeping in view the needs of the students. The Session ended on a positive note with the delegates' feedback and speakers about the workshop. The feedback commended the focus on Indianization and the ideas of creating a value-oriented education system. Further, the Chancellor of the Central University of Himachal Pradesh recognized the contribution of the workshop in re-creating the curriculum and pedagogy, which would thereby serve as a guiding light in the furtherance of the aims of the National Education Policy, 2020.

Chapter–5

PROCESS OF INDIANIZING SOCIOLOGY: IN THE NEP 2020 AND GLOBAL CONTEXT

The decolonisation of social sciences is an ongoing global intellectual project. NEP 2020 and other policy directives of the Government of India accelerate this process in our context. Therefore, the question confronting us is how to decolonise and Indianize sociology in India. A vexing challenge looms over this activity – should we completely displace the Euro- American conceptual vocabulary to establish an Indianized Sociology? There are two issues connected to it. A complete disowning of established (Eurocentric) categories, concepts, and theories may not qualify as sociology in its making (one may traverse the terrain of Indology). Second, is there sufficient intellectual infrastructure in terms of local depositories of knowledge and theorisation that can structure alternate sociology? The second issue is complicated by the lack of multidisciplinary collaborations among linguists and historians, on the one hand, who can translate vernacular texts and sociologists who can work on these sources to theorise. Notwithstanding this limitation, if the decolonisation project and indigenisation efforts have to bear fruit in the long run, such multidisciplinary endeavours must fructify. The proposed Indian Institutes of Translation and Interpretation under NEP 2020 is a future site for such works. Hence, at present, we need to chart a third way – historicise the evolution of sociology and use the orientation of historical sociology to prepare the grounds for an Indianized sociology.

The urge to utilise the resources for historical sociology and prepare the students to view the discipline through historical sociology has two intentions.

1. To appreciate the scope and diversities of sociology at the global level without completely dismissing the established sociological language. Sociology students can understand eurocentrism as a particular way of doing sociology. Thereby allowing them to contribute to the global discussions on the discipline without being blind to the specificities of the Indian civilisation and society within which they operate and theorise.

2. To prepare the grounds for the development of Indianized sociology that not only describes and explains the Indian reality but also can understand the social world outside India.

Even as we gear ourselves to indigenise, we must incorporate the changing Constitution and trajectory of social sciences and the social world. Climate change, artificial intelligence, and big data are revamping human activities and structures' social, political, and economic sites. Therefore, it is quintessential to sociologically understand them and map them against the Indian specificities to understand changes and continuities in social structures and experiences.

Given this vast mandate of sociology, the introduction to sociology should be robust and comprehensive in its coverage. Additionally, international sociology approaches and trends must be taught to prepare a sociological community conversant with the global community. After all, a *Vishwaguru* cannot be ignorant of global realities and needs a toolkit for engaging.

Against these settings, we advocate gradualism instead of a complete dismissal of the overall design of the existing textbooks. Strategic interventions in the themes and corrections of the

biased presentation can facilitate the discipline to offer a better understanding of Indian society for the school students. At the same time, we argue for introducing the many cultural diversities in society and thinking available in India. In doing so, the school students, in their first exposure to sociology, will appreciate the complex interconnections of Indian society, thereby positioning themselves on a path of understanding the historical composition of the present and the civilisational ethos overseeing our experiences and interactions.

Implications of the Historical Sociology Mode of Thinking

If we contextualise (historical sociology mode of interpretation) concepts and theories through comparative historical methodologies, we could bring out the depth of our solidarity through unity in diversity. Additionally, comparative historical sociology of interconnections across nation-states, in fact, in line with the disciplinary trend of transcending methodological nationalism and methodological individualism, can scientifically set up the grounds and narrative of **integral humanism** and **civilisational unity** beyond nation-states soon.

METHODOLOGY ON SOCIOLOGY TEXTBOOK PREPARATION

The NCERT sociology textbook is a collective statement and documentation of the discipline presented as a school subject. The description of Charles Crothers (2008) on the role of collective works in sociology gives us the template to approach these textbooks.

> The concept of a handbook is akin to that of a laboratory workbook or set of guidance notes that will help drive some relatively practical activity. However, in practice, handbooks seem more akin to companions and are even partially encyclopaedic. Often their component essays are longer and are organised more definitely in a way that systematically covers the territory ... Handbooks and the less systematic companions tend to emphasise greater depth at the cost of quite partial coverage (Crothers 2008:172).

Accordingly, for him, the functions of collective works are essentially "pedagogic, archival and also popularising" (ibid.: 175). In keeping with this emphasis, our focus has been to assess the sociology textbooks for their archival and pedagogic content in constructing the knowledge base. Hence, the following questions guide the reading and evaluation of the Sociology textbooks of Class XI and XII,

1. Do the textbooks offer the students a good representation of sociology as a discipline in knowing the social world?

2. Can the students appreciate and develop the sociological perspective as a mode of thinking for further studies?

3. What are how do the students understand Indian society?

In traversing the grounds mentioned above, we isolated the strengths and shortcomings in designing the textbooks – coverage and order of topics/themes (form and content) - to identifying aspects of the curriculum requiring change. Our endeavour to update the curriculum took into account the contemporary discussions on sociological imaginations and new areas of sociological investigations, enhancing the content to include examples from pre-colonial India and paying attention to the changing dynamics of contemporary Indian society. Against this background, we proceeded with our engagements to ensure,

**"students have an overview of sociology,
Sow the seeds for indigenous sociological thinking, and
Make the students appreciate the diversity within the unity of
Indian society".**

Undoubtedly, translating an academic discipline into a school subject has enormous challenges, especially when it is interstitial. Incorporating the development of such a discipline for the consumption of schools necessarily should simplify the complexities. Hence, our first task is to define sociology, as we understand to clarify the ordering of the topic and themes.

Defining Sociology

Disciplines are unstable compounds. What is called a 'discipline' is, in fact, a complex set of practices whose unity, such as it is, is given as much by historical accident and institutional convenience as by a coherent intellectual rationale. These practices almost invariably incorporate

layers or residues from some previous form of the constituent activities, elements which do not necessarily have an intrinsic connection with those concerns that many current practitioners might regard as the core of the discipline (symptomatically, disciplines always provoke a lot of talk about 'cores'). From time-to-time efforts are made to purify this heterogeneous bundle: new definitions, methodological prescriptions, curricular re-organisations, the founding of breakaway professional societies and so on (Collini 2001: 298).

Any definition of sociology needs to confront two sets of problems: the discipline's history and the subject matter of sociology. At one level, we need to face the unequivocal reminder of Andrew Abbott (2001: 6) that "sociology is irremediably interstitial." Sociology does not exclude any object outside its explanatory radar and presents itself as a general social science. It has frequently reinvented the core objectives of sociological research and thinking. The fractal cycling of the discipline spawns this reinvention.

In a provocative and significant work, *Chaos of the Discipline*, Abbott claims (2001: xi) 'that many social structures look the same on a large scale and a small scale'. Abbott suggests that most social sciences studies show the same pattern of self-similarity, breaking up at different levels in the way geometric fractals do, mainly replicating themselves in recurrent nested dichotomies. Fractals, intimately related to Chaos theory, are geometric shapes that are similar to themselves at different scales.

Knowledge in social science falls in fractal distinctions that tend to repeat themselves, producing only an illusion of progress. A central claim here is that the interdisciplinary cultural structure of competition and criticism between disciplines functionally stabilises the intellectual lineages within fields, contravening the tendency of their internal cultural fractal divisions to proceed indefinitely and, eventually, making them lose their disciplinary identity.
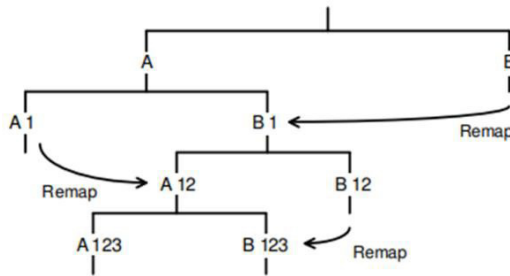
Abbott (2001: 23)

Abbott uses fractals to show how distinctions play out over time when lines of enquiry wither away their concerns and are often 're-mapped' onto other branches. Disciplines and sub-disciplines consequently evolve through processes of split, conflict and ingestion. To be sure, Abbott mostly writes about the internal dynamics of disciplinary development. However, he recognises that moments of opportunities for differentiation, conflict and ingestion depend on various external circumstances, such as the availability of resources required for disciplinary expansion - jobs, journals, conferences and so on. The greater the resources, the more branches can be maintained for the fractal process appears to fill whatever 'space' is available. Where resources allow, fractal division generates eclecticism within a discipline; where resources are limited, less diversity and more concentration results, as illustrated above.

Abbott argues that fractal distinctions and associated conflicts are cyclical: each development following a similar pattern: the defeat of one side being followed by further fractal division of the 'winning' position and consequent re-mapping of the losers' concerns (along with some re-packaging and re-terming) onto the nearest equivalent branch on the 'winning' side. At this point, the process is likely to start all over again. These cycles are often generational. Abbott's

formalistic model offers a simple but convincing account of novelty, diversity, and periodic stability in the cultural production of knowledge.

At another level, the multiple histories of the discipline emphasise different forms and content. For instance, the 'new histories' of the discipline include the contributions of women in the history of sociology and social theory (Lengermann and Niebrugge 2006), a narrative against the epistemic apartheid (Rabaka 2010), the imperial entanglements of the discipline (Steinmetz 2013), the sociological amnesia (Law and Lybeck 2015), and forgotten founders (Conner et al. 2019). At the heart of the various histories is the confusion and chaos regarding (1) understanding of what discipline is, (2) the demand to include neglected moments, theories, and theorists, and (3) positioning the field according to the changing nature of social science discourse.

One way of capturing this entangled and intertwined history and trajectory of sociology is seeing the state of sociology as jurisdictional (Lybeck 2019). However, if discipline is a cultural artefact and disciplinarity is about scarcity, rationing, and policing (Appadurai 1996: 23) how much 'diversity' can we incorporate into a discipline? Diversity is the claim for intellectual diversity regarding curriculum, founders, canons, and tradition across various theatres of scholarships.

The raw stuff processed by the sociological imagination is the human experience. The end-product of the sociological imagination called 'social reality' is cast of the metal smelted from the ore of experience. Though its chemical substance cannot but reflect the composition of the ore, the product's content also bears the mark of the smelting process which divides the ore's ingredients into useful product and waste, while its shape depends on the mould (that is, the cognitive frame) into which the melted metal has been poured. (Bauman 2002: 1)

The celebrated Polish sociologist Zygmunt Bauman defines sociology as an ongoing dialogue with human experience. What is the form of this dialogue, and how is the dialogue conducted? One can choose different modes of doing it; however, what underpins all these activities is a form of sociological imagination. An accessible and universally agreed template for the sociological imagination can be seen in the delivery of C Wright Mills. Even as there are discussions on renewing Mills' sociological imagination, we consider it a classical formulation of what sociology ought to be; moreover, before engaging the new, we need to familiarise ourselves with the 'old' to speak. However, in our presentation of sociology in the textbooks, we incorporate the 'new' moments and developments in sociology

Following are certain extracts from the chapter titled 'The Promise' from *The Sociological Imagination* (1959) by C Wright Mills. It is a statement on what could be 'sociological thinking or imagination.'

The sociological imagination enables its possessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals. It enables him to consider how individuals, in the welter of their daily experience, often become falsely conscious of their social positions. The first fruit of this imagination—and the first lesson of the social science that embodies it—is the idea that the individual can understand his own experience and gauge his own fate only by locating himself within his period, that he can know his own chances in life only by becoming aware of those of all individuals in his circumstances. We have come to know that every individual lives, from one generation to the next, in some society; he lives out a biography and lives it out within some historical sequence. By the fact of his living, he contributes, however minutely, to the shaping of this society and the course of its history, even as he is made by society and by its historical push and shove.

The sociological imagination enables us to grasp history and biography and the relations between the two within society. That is its task and its promise.

Against this form of discipline, we assert the importance of the following scheme for theorisation in sociology. The craft of theorising grapples with the following question: What is the nature of social reality, and how can it be known? The following is the schema we used to understand the process of sociology.

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Ontology  ⇨  Epistemology  ⇨  Methodology
                                    ⇩
Data/Facts  ⇦  Method  ⇦  Theory
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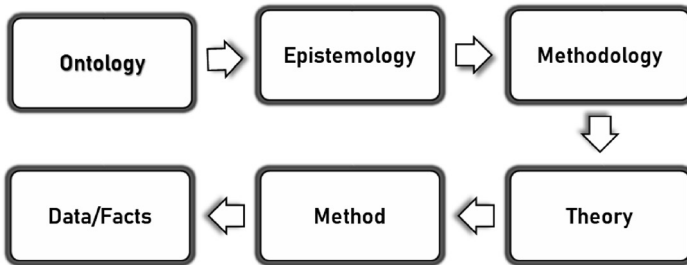
The ontology to Methodology stage can be understood as the context of discovery, and the Methodology to Data stage can be understood as the context of justification part in the act of theorising in sociology.

Hence, to prepare sociologists of India, rooted in its worldview, a disciplinary toolkit suggesting the range of possibilities and the spectrum of Indian society comprises the sociology textbooks of our vision.

ANALYSIS OF THE TEXTBOOKS

There are four textbooks for sociology in Class XI and XII. Among them *Introducing Sociology* and *Sociology – Understanding Society* are the two textbooks covering sociology in Class XI. *Indian Society* and *Social Change and Development* compose Class XII sociology. The following is an overview of each chapter, including our observations.

Book 1: Introducing Sociology

Chapter 1 Sociology and Society

After a brief introduction exposing the students to questions leading to sociological thinking, the chapter forwards the sociological imagination defined by C. W. Mills (the connection between the personal problem and public issue). Then the chapter presents the pluralities and inequalities within and among societies. Against this background, sociology as a discipline is introduced in the following five sections. The chapter differentiates sociology from common sense and then provides the intellectual and material ideas leading to the formation of sociology. The scope of sociology and its relationship vis-à-vis other social science disciplines is clarified in the latter sections.

The chapter excludes critical dimensions of sociology like reflexive sociology, the role of philosophy, and the Lucknow School in the emergence of sociology in India. Furthermore, in discussing

the relationship of sociology with other disciplines, the chapter overlooks the interconnections like economic sociology, historical sociology etc.

Chapter 2 Terms, Concepts and their use in Sociology

The second chapter introduces social groups, social stratification (caste and class), and social control. It is a rudimentary overview of sociology and does not introduce the concepts of individual, state, structures, and modernity, the building blocks of the sociological imagination. Incidentally, these concepts are central to developing categories of social groups, social stratification, and social control.

Chapter 3 Understanding Social Institutions

Social institutions as an envelope to individual actions are discussed in terms of (i) family, marriage, and kinship, (ii) work and economic life, (iii) politics, (iv) religion, and (v) education. In critically evaluating these social institutions, the chapter fails to convey their significance in the Indian context.

Statements like "Marriage can be defined as socially acknowledged and approved sexual union between individuals" (p 46) are an affront to the cultural values attached to Indian marriages. Furthermore, in discussing forms of marriage, Hindu widow remarriage is cited but excludes problems in Christian marriages (inheritance problem, finally resolved by Mary Roy case) and Muslim marriages (triple talaq) etc. the exclusive focus on Hindu marriages and identifying issues only with one religion is misleading. Hence there should be coverage of all faiths, and appropriate case studies should be illustrated for a comprehensive understanding.

The discussion of religion needs the incorporation of Indian philosophical frameworks. For instance, Hinduism is paramount as a way of life and differs from the Western European theological universe. S Radhakrishnan's works can be useful in this context. The

theme of education excludes Indian and indigenous formulations on the role of education and should include education for liberation and Enlightenment aspects.

Chapter 4 Culture and Socialisation

This chapter is a comprehensive review of culture and socialisation concepts. It can feed into

Chapters 5, 14, and 15 of the proposed Class XII books.

Chapter 5 Doing Sociology: Research Methods

The chapter opens with a discussion on objectivity and subjectivity in sociology and then proceeds to elaborate on methods like participant observation and fieldwork (survey and interview). The focus is on social anthropological methods. However, sociology and its methods are more than social anthropological modes of inquiry. The focus on social anthropological methods stems from the collapse of sociology and social anthropology; a clear-cut differentiation is not made in Chapter 1.

To introduce students to the range of methods, it is important to discuss (i) interpretative, (b) historical, and (c) quantitative methods. Analytical and pragmatic traditions oversee sociology's culture, and unless the students appreciate this spectrum of possibilities, they will reduce sociology as a purely field-based discipline.

Book 2: Sociology – Understanding Society

The title and positioning of the book are erroneous. Firstly, society in this book refers to India, which is unwanted on the following grounds. Secondly, students must engage analytically with social order, disorder, and societal processes. Pertinently, sociology is descriptive to the extent it is analytically rooted.

1. Class XII books (books 3 and 4) focus on Indian society, so by devoting one book to India at the Class XI stage, the

students are (i) denied the possibility of learning additional sociological concepts and (ii) overexposed to themes and discussions.

2. In our perspective, Class XI should focus on general sociological understanding, thereby equipping students to understand and interpret all societies. Given this background, the students can focus on India in Class XII.

In this context, on scrutiny, it is felt that one could retain the opening chapter and shift the discussions on western and Indian sociologists to Book 1. Hence, the chapter on culture and institutions in Book 1 will move to Book 2 to fulfil the mandate of ways of understanding society. **Part IV** elaborates on these changes as well the additions to Book 2. Nevertheless, we delve into a short critical summary of the chapters.

Chapter 6 Social Structure, Stratification and Social Processes In Society

The chapter introduces the concept of social structure to map the relationship between the individual and the society using the processes of competition, cooperation, and conflict. It is a reasonably good introduction to the mechanics of society and can be retained.

Chapter 7 Social Change and Social Order in Rural and Urban Society

The binary of rural and urban society animates this chapter's discussion on social change and order. However, in our suggestion, this binary does not capture the diversities of people's lives and socio-spatial settings (See **Part IV** for elaboration). However, we could retain the question of order and change as heuristics to understand society.

Chapter 8 Environment and Society

The chapter is an important comprehensive overview of the environment, ecology, and social values. It deals with interconnections between ecology and society, sustainable development and social responses to the environmental crisis. Nevertheless, it does not elaborate on the environment as a spatial factor in the Constitution and the development of social groups. In this light, we have introduced new chapters to extend the discussion in this chapter.

Chapter 9 Introducing Western Sociologists

The chapter on Western Sociologists is shaky on multiple grounds. Firstly, why do we present only western sociologists? If the idea is to discuss non-Indian sociologists, many important sociologists are beyond Western European traditions. Therefore, the title needs to be dropped. Secondly, given the disciplinary developments, sustained attacks on the classical troika are significant for indigenising sociology in India. Hence, this chapter should have selections of such sociologists. Thirdly, even if we are working with the trinity of Marx, Weber, and Durkheim, we can have different selections from their work. Given that we orient students towards a historically sensitive sociology, we need appropriate selections (See the relevant section in the next Part for our suggestions).

Chapter 10 Indian Sociologists

The current pool of Indian sociologists does not include women sociologists and the philosophical-historical discussion in the emergence of the sociology of India. Hence, the chapter needs to have a different selection.

Book 3: Indian Society & Book 4: Change and Development in Indian Society

We will discuss the two textbooks for class XII since it deals with Indian society. Various chapters cover different aspects of Indian society. Starting from colonialism, these chapters examine the demographic structure, social reformers, the market as a social institution, cultural diversity, patterns of inequality, democracy, globalisation, rural society, industrial society, urbanisation, mass media and social movements. These are meaningful discussions, notwithstanding the choice of examples and exclusions of topics like conversions, unity, critique of NGOs, pre-colonial social formations etc. The contention to the presentation of Indian society is fundamental.

The assumption that Indian consciousness took shape in the colonial period- an argumentation is pregnant with mischief. It occludes the roots of Indian society and the pre-colonial social attitudes and elements (virtues and values) in colonial and contemporary Indian societies. Interestingly, the colonial intervention suppressed certain liberties and privileges enjoyed by Indians because of political and economic intervention in our lives. Analytically, we need to push the envelope of colonialism back to the Islamic invasion from Central India too. To be historically authentic, the story that needs communication is the killing of the Indian consciousness by the colonial forces.

The short-sightedness of the framers of these books reduces the Indian society as a product of colonial modernity. It is further reflected in the banal and archaic presentation of the dynamism of Indian society. The presentation reeks of struggles, confrontations, and fatalism. Do we alienate the students from society, or should we make them first appreciate and associate with the world around them? As a matter of fact, a diagnosis of the ills should follow the mapping of the object of inquiry. At a later stage (bachelor and

beyond), the students can examine the conflicts, cleavages, and societal confrontations.

In this spirit, we argue that before entering into spaces of strife and dispossession, the students need to understand the dynamic entangled histories of various social groups and their socio-economic locations. A sociological understanding of society demands a fundamental understanding of its Constitution. Diverse histories mediate our society. Hence, we affirm that before delving into the 'problems of the Indian society', we need to characterise the elements of the society; thus, we re-title the first book for Class XII.

Keeping in the spirit of our motive, as elucidated above, we examine the transformations happening in Indian society. Technology, law, media, habitations, and social institutions are the sites of these explorations, and we title the second textbook *India on the Move*. The following Part details these changes.

PROPOSED CHANGES

So far, we have looked at the existing textbooks and critically summarised their contents. We will outline the proposed changes that can overcome the shortcomings listed in our earlier observations (**See Part III**) of the existing books.

Class XI's first book needs to be re-titled, and discussions on sociologists need to be shifted from Book 2 to Book 1 to provide comprehensive coverage of sociology in the first introductory book. Hence, all the perspectives and frameworks will be available in one book instead of the present ordering in two textbooks. Chapter 2 of the current book needs to be dropped for its weak presentation of the basic terminology of sociology. The chapter on social institutions can be shifted to Book 2 as Part of the Understanding Society theme.

Book 1: Invitation to Sociology

As the first book, the title needs to excite, stimulate, and chart the students into the world of sociology; hence, to avoid banal and bland titling, it is prudent to re-title the textbook. Ours is a suggestion in this line.

Chapter 1 Defining Sociology

In addition to the existing content, the following should be added
- Sociological Imagination (C W Mills) – Reflexive

Sociology (Alvin Gouldner) – Sociological Theories (Arthur Stinchcombe) – Public Sociology (Michael Buroway)

- Emergence, Nature, and Scope (focusing on Bombay and Lucknow Schools)

- Sociology and other Disciplines (Philosophy and interdisciplinary spaces like Economic Sociology and Historical Sociology)

- Clarify the difference between sociology and social anthropology

Chapter 2 Conceptual Anchors

Remove the existing material and use the following terms to introduce the conceptual apparatus of sociology. Socio-philosophical questions on individuals and structures capture the attention of the leading sociologists; therefore, how they conceive these fundamental categories needs an introduction. Based on this opening, the meaning and scope of state and society will structure the terrain of sociological investigation. Finally, culminating in the introduction of modernity, the politics of modernity, and the geographical variations in the composition of modernity will introduce students to pathways to think about modernity (as such, it is hoped that these discussions will prepare the students for debates on decolonisation and southern theorisation) beyond the binary of tradition and modern. In short, this chapter will provide the panorama of the discussions central to sociology and map the new trajectories of discussions.

- *Individual*

- *Structures*

- *Society*

- *State*

- *Modernity*

Chapter 3 Perspectives of Global Sociologists

The following works of the major sociologists will introduce the students to the different concerns of sociology. The dialectical method of Marx should be the entry point to discuss the philosophical approach to reality. Durkheim's reading introduces the significance of morality in society, and finally, Weberian methodology will orient students towards historically sensitive sociology. Connell as a representative of Southern Theory and Akiwowo's experimentation, will lay the foundations of indigenous sociology.

- Karl Marx – Dialectical Method
- Emile Durkheim – Morality and Society
- Max Weber – Comparative Historical Sociology
- Raweyn Connell – Southern Theory
- Akiwowo and Sociology from Yoruba Poetry

Chapter 4 Quest of Indian Sociologists

The role of culture and the philosophical foundations of Indian sociology are overlooked; hence, Ghurye and Mukherjee will guide us to the anchors of our civilisational ethos. The discussions on Desai and Parvathamma overcome the neglect of women sociologists in the existing textbooks. Krishnavarma practised public sociology much before Mills and Buroway argued for it in the global context. He deployed his Sanskrit scholarship in his oeuvre and can be utilised as a template for doing public sociology. Furthermore, as a forgotten public sociologist of the colonial period, we can show the international circulation of ideas, the role of public intellectuals, and the use of indigenous sources through the discussion on Krishnavarma.

- G. S. Ghurye: Culture and Nation-Building
- R. K. Mukherjee: Quest for Indian Sociology

- Neera Desai and Women's Studies
- C. Parvathamma
- Public Sociology of Shyamji Krishna Varma and The Indian Sociologist

Chapter 5 Modes of Inquiry

The earlier chapterisation titled *Research Methods* failed to provide a range of methods (excessive focus on social anthropology) and excite students about sociology. Providing puzzles is important to hook students to discipline. Hence, methodological concerns in the philosophical debates on objectivity and subjectivity and the sociological dilemma of where to start the inquiry regarding actor or structure should anchor the modes of inquiry chapter. Activities and illustrations based on these two themes in the chapter doubtlessly stimulate the students.

As an intellectual enterprise, sociology invests in the meaningful interpretation of social practices, actions, and events and develops its theories and understandings through analytical engagement with the empirical world. The empirical world has been primarily approached (for documenting and measuring observations of the social world) in three ways – analytical (Parsons to interpretative sociologists to Giddens, for instance), historical (Marx to Skcopolo to Bourdieu to Tilly), and quantitative (Chicago school pragmatists to Rational Choice Theorists to mathematical sociology). Hence, it is important to give this overview. Fieldwork, surveys, and interviews augment these approaches and can be used as box items or sub-sections.

- Objectivity-Subjectivity Conundrum
- Actor-Structure Dilemma
- Analytical Tradition
- Historical Method
- Quantitative Sociology

Book 2: Understanding Society

Chapter 6 Social Structure, Stratification, and Social Processes in Society

Retain the present scheme of the chapter.

Chapter 7 Social Change and Social Order

This chapter should mandate a general analytical understanding of social change and order framed in the culture of sociology (order, disorder, and constructing order among disorder). To deliver this mandate, theoretical discussions on social change will open into the question of social order and conflict as below.

- Social Change: Types, Causes, and Consequences
- Social Order: Domination, Authority, and Deviance
- Social Conflict: Latent and Manifest Conflict, Democracy and Revolts

Chapter 8 Environment and Society

Retain the present scheme of the chapter.

Chapter 9 Social Institutions, Culture, and Socialization

Merge the chapters on social institutions and culture in Book 1 into a single chapter with the changes recommended in **Part III**

- Family, Marriage, and Kinship
- Work & Economic Life
- Political Institutions
- Religion as a Social Institution
- Defining Culture
- Socialisation and Agencies of Socialisation

Chapter 10 Theorizing Society

Introduce a new chapter to tackle the key question confronting us – eurocentrism and theories of modernities. The latter should provide an overview of different theorisation of modernities available in Latin America (Dussel, Quijano), Africa (Hountudji, Akiwowo), and Asia (Alatas) as well multiple, entangled, and hybrid theories of modernities. This will sensitise the students to the various ways and politics of modernities.

Against this background, a brief introduction of two prominent schools of thought in India will contextualise the emergence and potential of sociology in India.

- Eurocentrism
- Modernities
- Lucknow School of Sociology
- Bombay School of Sociology

Book 3: Elements of Indian Society

Chapter 1 Keywords to Understand Indian Society

The introductory chapter elaborates on the fundamental categories of analysis used in the discussions on Indian society. In doing so, the chapter will sensitise the students on how categories of research become categories of practice. Sumit Guha's works on caste and tribe can anchor those terms. The discussion on class as a category should focus on the class-caste-tribe entanglements. Gender in India is more than the binary of male and female. Illustrations and activities focusing on the diversity and celebration of multiple genders should be the focus (it can include the multiplicity of worship from the 'profane' rituals of Kodungallor Temple's Bharani Festival to the 'sacred' positioning of female genitals in Kamakhya Temple). Finally, the section on religion must amplify the differences between

Western and Indian understanding of religion and introduce the term *dharma* to understand the state-society relationship in the Indian context.

- Caste
- Tribe
- Class
- Gender
- Religion

Chapter 2 Overview of Pre-colonial Social Formations

Colonial modernity did not completely shape Indian society. Victorian sensibilities displaced women's freedom and celebrated multiple genders. To push it further, the waves of migration from Central Asia and the Arabian Peninsula before the European entry reshaped how we lived. Even today, these elements are present as sediments of time (borrowing Koselleck's coinage). On three registers, we can evaluate the pre-colonial social formations, first describing the freedom women enjoyed in pre-colonial India through the examples of women philosophers, travellers, and depiction of women in ancient Indian literature. Secondly, how occupations were not birth-determined and were skill-bound (extending the earlier chapter's discussion on caste by focusing on the transformation of jati and varna into caste), and the waves of migrants and their transformation as rulers (Muslim and Christian traders and conversions of the Indian sub-continent). Finally, the chapter ends with a discussion on the spiritual orientation of the people of India. In these settings, this chapter will thicken (historicise and deepen) the description of the keywords in the earlier chapter

- Forms of Pre-colonial Society
- Victorian v/s Bharatiya Women in education, travel, and public space

- The dynamism of Occupation and Social Locations
- Transformations in the Ruler-Ruled Relations
- Non-material dimension of the people

Chapter 3 Colonial Interventions: Continuity & Change

The entry of European colonisers ushered unprecedented chaos and changes in Indian society. Hence, this chapter focuses on the story of how traders became rulers of the country. Dharmpal's work on education can be the anchor for illustrating the ruin of pre-colonial social formations. Naoriji's thesis on the economic decline under British colonial rule can show how India, from a global economic powerhouse, became a poor and improvised country. The chapter ends with Ashish Nandy's coloniality of mind to show how the colonial structures of knowledge and social order permeate independent India and constraints us from viewing and realising our cultural and civilisational potentials.

- Traders as Rulers: Exploitation of the weakness of Medieval Society
- Establishment of Colonial Modernity
- Ruin of the Pre-colonial social formations
- Naoriji's Drain Theory
- Post-colonial continuation of coloniality of mind

Chapter 4 Constitution of India: The Social Contract

The Constitution of India is a living document that structures Indian society; therefore, it is paramount to introduce how it envisages and organises different sections of the society. Understanding the constitutional engagement of social stratification is important to know the limits and possibilities of various social groups in the country. In describing these debates, as listed below, the majority

and minority views in the Constituent Assembly debates need to be highlighted.

- Background of Constituent Assembly
- Debates on Reservation
- Debates on Scheduled Areas
- Debates on Rights and Duties
- Minorities and Constitution

Chapter 5 Varieties of Lives and Cultural Geographies

This chapter breaks the convention of seeing the people of India in the binary of rural and urban. It is felt that this typification excludes the varieties of habitation and living.

People of India live in diverse spatial settings, from river valleys to mountains to deserts to jungles. The range of spatial diversity affects their way of life and determines their socio-cultural practices. Variations in spatial locations lead to different demands on society. This chapter can reassemble the people in the following cultural geographies. At the same time, the chapter, through illustrations and activities, can challenge the students to think about this diversity. Is there anything familiar to these diverse socio-spatial arrangements? Or are they completely non-compatible cultural geographies? By focusing on the Man-Nature relationship (forms of worship and their evolution), place-attachment (belongingness), and variations in the language (common words and sounds that merge and fade away with distance) in these spatial settings, the unity of people can be affirmed.

Chapters 10 and 13 of Book 4 will extend these questions by showing the complex entanglements of these distinct socio-spatial arrangements.

- Agrarian People and Villages
- Nomads of the Desert (Rajputs and others)

- City Dwellers and Towships (Industrial and Urban communities)
- People of the Hills (Himalayan & North-eastern)
- People amidst the Forests ('Tribal')
- Coastal Communities (Islands, fishing and littoral communities)

Chapter 6 Education & Society

Education is fundamental to creating and maintaining a virtuous and harmonious society. India is the home of wisdom and thought; hence, exposing students to philosophical ruminations on education is crucial. At the same time, the chapter addresses the making of 'modern education' and its consequences regarding institutional changes in the colonial period.

- Bharatiya (Krishnamurty, Aurbindo, Vivekananda) approach to Education;
- Ruptures: Dharmpal, Colonial and Missionary Influence; Indigenous Responses

Chapter 7 Market, State & Society

Societies are encrusted in economic and political relationships, and society influences the economic and political structures. Therefore, the chapter first disentangle how various forms of arranging social and economic interactions through the discussion on capitalism, socialism, Third Way of Dattopant Thengadi. Hereafter, it is prudent to evaluate one of the influential socio-economic arrangements in independent India – economic planning envisaged by Jawaharlal Nehru - in terms of the longevity of the vision, its institutional outcomes, and finally, its limitations in preparing India to face the new economic order. The final section defines and describes the

neoliberal arrangement of market-state society and its exclusions and opportunities.

- Capitalism, Socialism, and Third Way

- Evaluation of Nehruvian Development

- Challenges of Neoliberalism

Book 4: India on the Move

Indian society is seeing transformations, and this textbook addresses contemporary fundamental changes. It describes and directs the student's attention to these changes to understand the nature and stakeholders of the transition.

Chapter 8 Traditions in a Neoliberalizing Society

India is a civilisational complex that is modernising its institutions and dispositions. In this vortex of change, how do we assess traditional values and norms? This chapter tries to capture this question as the opening chapter of *India on the Move*. It starts by defining tradition as a construct of modernity and then traverses the ground for understanding the challenges of making traditions contemporary in the globalisation and cultural change section. The specific focus shall be placed on the trends in religiosity, knowledge lost and transmitted in traditional practices and, finally, the intersection of traditions and politics through an overview of identity politics.

- Defining Tradition

- Globalisation and Cultural Change

- Trends in Religiosity

- Role of Traditional Knowledge in Everyday life

- Traditions, Ethnicity, and Identity Politics

Chapter 9 Transformations in Family Structures

An area of enormous change is the family structures. Increased economic opportunities in urban and industrial areas are pulling individuals into urban areas, and the agrarian distress pushes individuals away from rural areas. International migration by educated youth and the challenging domestic job market break traditional family experiences and structures. What is its impact on our society? What is the new ecosystem of emotional support for those staying away from families and the elder staying alone at home? This chapter will discuss these issues, including the rise of old-age homes, legislations to prevent cruelty to the elderly, and ways in which families across countries revive family ties through annual meetings (for instance, the Central Travancore Christians have annual family gatherings to connect with everybody).

- Forms of Family Structures
- Role of Family
- Migration and New Family Structures

Chapter 10 People & Nature: Landscapes of Development

Development is a political category (see Gayatri Spivak) that influences how we organise our lives. There are multiple visions of development, but fundamental to all these imaginations is the recalibration of the Man-Nature relationship. Hence, it is important to sensitise the impressionable minds about nature, need, and the impact of development, especially in the context of increasingly volatile nature and decreasing natural resources. Amidst the western and international agency definitions of development, it is significant to revisit our civilisational approach to nature for our survival and reproduction as a society.

- Nature in Everyday Life
- Developmentalism as Modernisation

- Sustainable & Inclusive Development
- Climate Change Challenges
- Bharatiya Approach to People and Nature

Chapter 11 Technology mediated Lives

The onset of the information age marks the contemporary world, and social lives are entangled with technology. Hence, this chapter looks at the theme of time-space compression to understand our role and future in increasingly technology-mediated lives. A particular focus on the impact of artificial intelligence and machine learning will steer the students towards their lifeworlds and future challenges as a society. At the core of this digital revolution is the problem of digital exclusions, a topic that needs serious attention.

- Time-Space Annihilation
- Information Age
- Artificial Intelligence and Machine Learning Futures
- Implications of Social Media on Self and Society
- Digital Exclusions

Chapter 12 Law & Society

Courts are sites for maintaining order in society and initiating social reforms and interventions. They rescue people caught in archaic traditions and help challenge the authoritarian Executive. The role of courts in ushering changes in Indian society is recorded through three seminal cases.

- Order, Conflict, and Consensus: On Rule of Law
- Kesavanada Bharati and Basic Structure of the Constitution
- Maneka Gandhi's Plea to Defend Personal Liberties
- Shah Bano and the Uniform Civil Code Argument

Chapter 13 Smart Cities, Urban Poor, and Rural Distress

What types of human settlements and how they are interconnected constitute this chapter's mandate? The chapter further discusses human migration and concomitant changes to human settlements, capabilities, and opportunities. Against these enmeshed and interconnected destinies, two visions of human settlements are discussed – smart cities and Abdul Kalam's vision for rural areas.

- Forms of Settlements: Census Definitions
- Rural-Urban Continuities and Ruptures
- Migration as Bridge between Rural and Urban Worlds
- The urbanisation of India: Rise of Smart Cities
- Urban Poor, Rural Distress: Kalam's Vision of Urban Amenities in Rural Areas

Chapter 14 Articulating Demands: Peoples' Resistance and Negotiations

People need not always voice their demands; they use the medium of political parties, social movements, NGOs, media, and insurgent politics. This chapter discusses the reasons for the different modes of articulation and their significance.

- Political Parties: Parliamentary Negotiations
- Social Movements: Peoples' Assertions
- Insurgent Movements: Challenges to State-Society Arrangements
- Guided Negotiators: NGOs and Framing of Peoples' Needs
- Media: Chroniclers of People's Demands

Chapter 15 Health and Well-Being

The significance of a healthy mind and body for a functional and creative society is explored in this chapter. Moreover, the rising threat

of zoonotic diseases is addressed in this chapter to assert the need for a balanced and harmonious relationship between man and nature.

- Health: Blending Mind and Body
- Sporting Lives: The Physical Foundations of a Nation
- Yoga: A Way of Life
- Traditional Forms of Well-Being
- Transgressing Man-Nature Boundaries: Epidemics in Modern Society.

COMPARATIVE LISTING OF CHANGES

Following is the outline of the existing textbooks

Class XI Introducing Sociology

Unit 1 Sociology and Society

- Introducing Society: Individuals and Collectives. Pluralities and Inequalities among Societies
- Introducing Sociology: Emergence. Nature and Scope.
- Relationship with other Social Science disciplines

Unit 2 Terms, Concepts, and their Use in Sociology

- Social Groups and Society
- Social Stratification
- Status and Role
- Society & Social Control

Unit 3 Understanding Social Institutions

- Family, Marriage, and Kinship
- Work & Economic Life
- Political Institutions
- Religion as a Social Institution
- Education as Social Institution

Unit 4 Culture and Socialization

- Defining Culture
- Dimensions of Culture
- Socialisation
- Agencies of Socialisation

Unit 5 Doing Sociology: Research Methods

- Objectivity and Subjectivity in Sociology
- Research Methods: Participant Observation, Survey
- Tools and Techniques: Observation, Interview, and Questionnaire
- The significance of Fieldwork in Anthropology and Sociology

Understanding Society

Unit 6 Social Structure, Stratification, and Social Processes in Society

- Social Structure
- Social Stratification
- Social Processes: Cooperation, Competition, Conflict

Unit 7 Social Change and Social Order in Rural and Urban Society

- Social Change: Types, Causes, and Consequences
- Social Order: Domination, Authority and Law; Contestation, Crime, and Violence concepts: Village, Town, and City
- Social Order and Social Change in Rural and Urban Areas

Unit 8 Environment and Society

- Ecology and Society
- Environmental Crises and Social Responses
- Sustainable Development

Unit 9 Introducing Western Sociologists

- The Context of Sociology
- Karl Marx on Class Conflict
- Emile Durkheim: Division of Labour in Society
- Max Weber: Interpretative Sociology, Ideal Type, and Bureaucracy

Unit 10 Indian Sociologists

- G. S. Ghurye on Caste and Race
- D. P. Mukherjee on Tradition and Change
- R. Desai on State
- M. N. Srinivas on the Village

Class XII Indian Society

Unit 1 Introducing Indian Society

- Colonialism, Nationalism, Class and Community(Non-evaluative) Unit 2 **The Demographic Structure of the Indian Society**
- Theories and concepts in demography
- Rural-Urban Linkages and Divisions
- Population Policy in India

Unit 3 Social Institutions: Continuity and Change

- Caste and the Caste System
- Tribal Communities
- Family and Kinship

Unit 4 The Market as a Social Institution

- Sociological perspectives on markets and the economy
- Understanding Capitalism as a social system
- Globalisation - Interlinking of Local, Regional, National and International Markets

Unit 5 Patterns of Social Inequality and Exclusion

- Social Inequality and Social Exclusion
- Systems justifying and perpetuating Inequality - Caste, Tribe, the Other Backward Classes
- Adivasi Struggles
- The Struggle for Women's Equality and Rights
- The struggles of the Differently Abled

Unit 6 The Challenges of Cultural Diversity

- Cultural communities and the nation-state
- Regionalism in the Indian context
- The nation-state and religion-related issues and identities
- Communalism, secularism and the nation-state
- State and Civil Society

Unit 7 Suggestions for Project Work Change and Development in India

Unit 8 Structural Change

- Understanding Colonialism, Industrialisation, Urbanisation

Unit 9 Cultural Change

- Social Reform Movements
- Different Kinds of Social Change: Sanskritisation, Westernization, Modernisation, Secularisation

Unit 10 The Story of Indian Democracy

- The Constitution as an instrument of Social Change
- Panchayati Raj and the Challenges of Social Transformation
- Political Parties, Pressure Groups and Democratic Politics

Unit 11 Change and Development in Rural Society

- Agrarian Structure: Caste & class in Rural India
- Land Reforms, Green Revolution and Emerging Agrarian society
- Green revolution and its social consequences
- Transformation in Rural Society
- Circulation of labour
- Globalisation, Liberalisation and Rural Society

Unit 12 Change and Development in Industrial Society

- From Planned Industrialization to Liberalisation
- How people find Jobs
- Work Processes: How work is carried out, working conditions, home-based work, Strikes and Unions

Unit 13 Globalisation and Social Change

- Understanding globalisation
- Dimensions of Globalisation: Economic, Political Cultural

Unit 14 Mass Media and Communication

- Types of Mass Media: Radio, Television and Print Media
- Changing Nature of Mass Media
- Globalisation and the media

Unit 15 Social Movements

- Concept of Social Movements
- Theories and Classification of Social Movements
- Environmental Movements
- Class-Based Movements: Workers, Peasants
- Caste-Based Movements: Dalit Movement, Backward Class Castes, Trends in Upper Caste Responses
- The Tribal Movements
- Women's Movements in Independent India

Following is the outline of the proposed textbooks

Class XI

Book 1: Invitation to Sociology

Chapter 1 Defining Sociology

- Sociological Imagination (C W Mills) – Reflexive Sociology (Alvin Gouldner) – Sociological Theories (Arthur Stinchcombe) – Public Sociology (Michael Buroway)
- Emergence, Nature, and Scope (focusing on Bombay and Lucknow Schools)
- Sociology and other Disciplines (including Philosophy and interdisciplinary spaces like Economic Sociology and Historical Sociology)

- Clarify the difference between sociology and social anthropology

Chapter 2 Conceptual Anchors

- Individual
- Structures
- Society
- State
- Modernity

Chapter 3 Perspectives of Global Sociologists

- Karl Marx – Dialectical Method
- Emile Durkheim – Morality and Society
- Max Weber – Comparative Historical Sociology
- Raweyn Connell – Southern Theory
- Akiwowo and Sociology from Yoruba Poetry

Chapter 4 Quest of Indian Sociologists

- G. S. Ghurye: Culture and Nation-Building
- R. K. Mukherjee: Quest for Indian Sociology
- Neera Desai and Women's Studies
- C. Parvathamma
- Public Sociology of Shyamji Krishna Varma and The Indian Sociologist

Chapter 5 Modes of Inquiry

- Objectivity-Subjectivity Conundrum
- Actor-Structure Dilemma

- Analytical Tradition
- Historical Method
- Quantitative Sociology

Book 2: Understanding Society

Chapter 6 Social Structure, Stratification, and Social Processes in Society

- Social Structure
- Social Stratification
- Social Processes: Cooperation, Competition, Conflict

Chapter 7 Social Change and Social Order

- Social Change: Types, Causes, and Consequences
- Social Order: Domination, Authority, and Deviance
- Social Conflict: Latent and Manifest Conflict, Democracy and Revolts

Chapter 8 Environment and Society

- Ecology and Society
- Environmental Crises and Social Responses
- Sustainable Development

Chapter 9 Social Institutions, Culture, and Socialization

- Family, Marriage, and Kinship
- Work & Economic Life
- Political Institutions
- Religion as a Social Institution

- Defining Culture
- Socialisation and Agencies of Socialisation

Chapter 10 Theorizing Society

- Eurocentrism
- Modernities
- Lucknow School of Sociology
- Bombay School of Sociology

Class XII

Book 3: Elements of Indian Society

Chapter 1 Keywords to Understand Indian Society

- Caste
- Tribe
- Class
- Gender
- Religion

Chapter 2 Overview of Pre-colonial Social Formations

- Forms of Pre-colonial Society
- Victorian v/s Bharatiya Women in education, travelling, and public space
- Transformations in the Ruler-Ruled Relations
- Non-material dimension of the people
- Dynamism of Occupation and Social Locations

Chapter 3 Colonial Interventions: Continuity & Change

- Traders as Rulers: Exploitation of the weakness of Medieval Society
- Establishment of Colonial Modernity
- Ruin of the Pre-colonial social formations
- Naoriji's Drain Theory
- Post-colonial continuation of coloniality of mind

Chapter 4 Constitution of India: The Social Contract

- Background of Constituent Assembly
- Debates on Reservation
- Debates on Scheduled Areas
- Debates on Rights and Duties
- Minorities and Constitution

Chapter 5 Varieties of Lives and Cultural Geographies

- Agrarian People and Villages
- Nomads of the Desert (Rajputs and others)
- City Dwellers and Townships (Industrial and Urban communities)
- People of the Hills (Himalayan & Northeastern)
- People amidst the Forests ('Tribal')
- Coastal Communities (Islands, fishing and littoral communities)

Chapter 6 Education & Society

- Bharatiya (Krishnamurty, Aurbindo, Vivekananda) approach to education;

- Ruptures: Dharmpal, Colonial and Missionary Influence; Indigenous Responses

Chapter 7 Market, State & Society

- Capitalism, Socialism, and Third Way
- Evaluation of Nehruvian Development
- Challenges of Neoliberalism

Book 4: India on the Move

Chapter 8 Traditions in a Neoliberalizing Society

- Defining Tradition
- Globalisation and Cultural Change
- Trends in Religiosity
- Role of Traditional Knowledge in Everyday life
- Traditions, Ethnicity, and Identity Politics

Chapter 9 Transformations in Family Structures

- Forms of Family Structures
- Role of Family
- Migration and New Family Structures

Chapter 10 People & Nature: Landscapes of Development

- Nature in Everyday Life
- Developmentalism as Modernisation
- Sustainable & Inclusive Development
- Climate Change Challenges
- Bharatiya Approach to People and Nature

Chapter 11 Technology mediated Lives

- Time-Space Annihilation
- Information Age
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- Transgressing Man-Nature Boundaries: Epidemics in Modern Society

Chapter–10

CONCLUSION AND RECOMMENDATIONS

Reframing the Sociology curriculum for Class XI and XII in the light of NEP 2020 is an opportunity to correct the discipline's dominance of colonial/western content. Through this curriculum development, the discipline is responsible for including in its content the many diversities of people and practices of India across time. The subject matter of Sociology in understanding society and the formation of many social groups is a phenomenon that outdates the formal establishment of the discipline. The reframing of the curriculum needs to take stock of this long history in its content, thereby decolonising the discipline. However, this is a challenging endeavour.

One needs to identify the reading material and various other sources in putting together the content that predates the disciplinary beginning of sociology and the contemporary. In bringing in a balanced representation of India, one needs to grapple with the large spatial and cultural diversity of India. In discussing these many diversities, the curriculum needs to pay attention to processes of social cohesion alongside social inequalities. The purpose of the new curriculum is to add the significant omissions of Indian society and the contribution of Indian sociologists to its understanding. It need not negate the contributions of western Sociologists and their many concepts in understanding society. The intention is not to create a

disconnect with the global but, at the same time to understand that the global is not just Eurocentric or American.

The curriculum should facilitate students to develop an organic connection to the subject. They should be able to identify with the subject's social reality and be eager to understand the dynamics of social change. The learning of sociology should be reflexive, where the young students relate to the subject as aiding in understanding themselves and others, the larger society, the nation and beyond. The students should be able to gauge the immediate and practical purpose of learning sociology in situating themselves in society and understanding the significance of relationships in the making of a society.

In the above background, the following Recommendations for NCERT Sociology Textbooks (Classes XI and XII) are proposed

1. Sociology prepares young minds to integrate with society; it teaches them to value relationships beyond their immediate kin, to appreciate diversity and not feel estranged by it. That the individual is subordinate to the society one lives in should be focussed on. Discussion should also highlight the historical moorings of Indian society, and its socio-cultural aspects, even while bringing into focus the contemporary realities and challenges. The textbook should facilitate this purpose of sociology.

2. Studying cultural diversity is considered an opportunity for national integration and framing a national spirit. The discipline celebrates diversity and thereby inculcates inclusiveness, facilitating nation-building. The general spirit of the textbooks should reflect this empathy and tolerance for diversity. The mechanisms leading to social cohesion should be emphasised, and so too the interrelationships between groups and communities that are dissimilar and

different. Since the creation of social fabric is based on the micro and macro processes of cohesion at the individual and the group level, the textbook should focus on these integration processes at various stages of social being.

3. The textbook should incorporate a balanced representation of Indian society and social conditions from pre-colonial to contemporary. This will aid as a corrective in seeing sociology and Indian society as much older than the colonial era, thereby minimising the emphasis on colonial contributions of the discipline to understanding society. The curriculum is to be framed in decolonising the epistemologies of sociology.

4. To aid the above recommendation, texts from before the formal founding of sociology as a discipline should be identified and used (for example, Kautilya's *Arthashastra*), which portray the socio-economic-political and cultural life of people in India.

5. Themes should be expanded to cover contemporary concerns like health and well-being-pandemics, climate change and sustainable development, globalisation-transnational migration, science and technology, etc.

6. Adequate attention should be given to inclusiveness (e.g. gender fluidity, disability, pre-caste society, etc.) as mentioned in the early texts, thus enabling the student to have a framework outside the discourses of the west to understand such phenomena in Indian society critically.

7. The contributions of non-sociologists to the development of sociology are to be included. Writings from other social sciences and non-academic endeavours, such as artists, folk musicians, writers, singers, and spiritual leaders, have sociological significance. The inclusion of their works will enable a richer understanding of sociology.

8. Curiosity and respect for all parts of society and their practices are also to be maintained in the curricula. The curriculum covers textual and non-textual material and practices that are representative of various communities and geographies of India, including tribal communities, coastal societies, the northeast, etc.

9. The curricula ought to acknowledge the eurocentrism of the discipline so far while also opening avenues for the construction of perspectives from India. This should enable the student to be firmly rooted in the particular realities of the Indian context while engaging with global theories and discussions.

10. In discussing the problems of inequality in India, adequate emphasis should be given to the reparatory measures and inclusive policies taken to address these problems.

11. The curriculum should cover not just the rights of the citizen but also their duties to the nation. The idea of an individual's social contract with others in society should be expressed. This should extend to other human beings and the state, the environment, etc.

12. Assignments should be given to improve the conceptual understanding of the students. These assignments can be used to provide a global outlook- especially from the Global South- on sociology. Creative styles of presentation are to be explored, for example, including folktales and literature that is representative of all strata and communities of India.

13. Project work should be a compulsory part of the evaluation. Students should be encouraged to choose to work on a project exploring aspects of a culture different from what they belong to. These aspects may include different genders, caste, classes, communities, rural/ urban nativity, languages, etc.

14. The curricula should indicate to the students the career opportunities available through studying sociology. This information can be inserted as page breaks between two textbook chapters. The information should address the questions like, 'What does a sociologist do? How can sociological knowledge and training be useful for employment?' Snippets and text-boxes may be added at the end of the units with information on eminent sociologists from India and to draw attention to their diverse contributions in their positions as policymakers, cultural ambassadors, bureaucrats, social researchers, social reformers, lawyers, and in corporate and entrepreneurial roles.

15. The student should be able to relate the book's content to everyday life and social dynamics, and thus find the subject interesting. The curricula should provide a necessary foundation, stimulate the students to be curious, and encourage them to study sociology further.

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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 Sociology in the light of National Education Policy-2020 and Indian Knowledge Systems in collaboration with CUHP, SHODH and CPRG on 7th – 8th May, 2022.

S.No.	Full Name	Institution
1.	Dr. Jitendra sen	Faculty of social work , Govt. Madhav Arts and Commerce Collge Ujjain
2.	Anu Murali Das	IGNOU
3.	Ananthu Harikumar	IGNOU
4.	Dr Deepti Shrivastava	Government MLB girls Autonomous PG College Bhopal Madhya Pradesh
5.	Dr Kaluram Palsaniya	Punjab Central University Bhatinda
6.	Dr. Shailesh Mishra	PBTT, Bhagalpur, Bihar
7.	Dr. Anamika Poonia	Jai Narain Vyas University, Jodhpur
8.	Ashwani Kumar	Central University of Himachal Pradesh
9.	Raj Kumar Thakur	Puranmal Bajoria Teachers Training College, Bhagalpur
10.	Arjun Anand	J.N.U.
11.	Dr. Sunita Kumar	N S N PG College
12.	Sandeep Pandey	D.A.V. College, Kanpur
13.	Satyajeet	Saraswati Vidya Mandir
14.	Lata Devi	Krishma Education Centre
15.	Dr. Anuradha Jaidka	Panjab University Chandigarh
16.	Dr. Shashi Punam	Social Work Faculty

17.	Dr.Ashutosh Pradhan	Social Work Faculty
18.	Dr. Ambreen Jamali	Social Work Faculty
19.	Dr. Digvijoy Phukan	Social Work Faculty
20.	Dr. Shevta Sharma	Social Work Faculty
21.	Dr. Shabab Ahmad	Social Work Faculty
22.	Anil Kumar	Ph.D. Scholar
23.	Ankit Sharma	Ph.D. Scholar
24.	Archit Mehra	Ph.D. Scholar
25.	Divya Mishra	Ph.D. Scholar
26.	Nivesh	Ph.D. Scholar
27.	Ranveer	Ph.D. Scholar
28.	Sankita Sharma	Ph.D. Scholar
29.	Sansar Chand	Ph.D. Scholar
30.	Shailza Bharti	Ph.D. Scholar
31.	Ankit Kumar	M.Phil. Scholar
32.	Manjeet Singh	M.Phil. Scholar
33.	Priyarani	M.Phil. Scholar
34.	Sanjeev Kumar	M.Phil. Scholar
35.	Dinesh Thakur	Ph.D. Scholar
36.	Jyoti Devi	Ph.D. Scholar
37.	Raj Kumar Singh	Ph.D. Scholar
38.	Poonam Patel	Ph.D. Scholar
39.	Vivek Dutta	Ph.D. Scholar
40.	Ranvindra Kumari	Ph.D. Scholar
41.	Ravinder Kumar	Ph.D. Scholar
42.	Rohit Kumar Gupta	Ph.D. Scholar
43.	Doctor Archana Singh	GB Pant Institute
44.	Dr. Vikar Kumar	University of Allahabad
45.	Dr. Subhadhish Sahoo	University of Allahabad
46.	Shirya Bakshi	Faculty Members, CUHP

47.	Nirupoma Kardong	Faculty Members, CUHP
48.	Vishv Mohan	Faculty Members, CUHP
49.	Som Chand	Research Scholar, CUHP
50.	Rohan Sharma	Research Scholar, CUHP
51.	Rani jairaj	Research Scholar, CUHP
52.	Laxmi Jinya Chaudhary	Research Scholar, CUHP
53.	Seikha jamwal	Research Scholar, CUHP
54.	Telborlang Dkhar	Research Scholar, CUHP
55.	Damoder Goutam	Research Scholar, CUHP
56.	Suresh Kumar	Research Scholar, CUHP
57.	Kirti Sharma	Research Scholar, CUHP
58.	Nirgis Khatun	Research Scholar, CUHP
59.	Sheenam	Research Scholar, CUHP
60.	Santosh Sir	
61.	Anoop Kumar Singh	Principal, PPN PG College, Kanpur
62.	Dr. Neha Jain	Asst. Professor, DDU Lucknow
63.	Dr Manish Pandey	Asst. Professor, DDU Gorakhpur
64.	Dr. Pradeep Kumar Pandey	Asst Prof Siddharth Nagar University
65.	Dr Saroj dhal	Asst Prof, University of Lucknow
66.	Dr. Manindra Tiwari	Asst Prof, PGDAV Luchnow
67.	Anil Misra	
68.	Asheesh Kumar	
69.	Bharat Hun	
70.	Alok Patra	
71.	Subhra Rajat	
72	Akhilesh Pathak	Assistant Professor @DU
73.	Ravindra Singh Parihar	Assistant Professor @DU
74.	Sundaresha DS	Asst. Processor at Manav Rachna University)
75.	Shivam Chaurasia	PhD, CSSEIP JNU

76.	Ashish Chopra	PhD CSSS JNU)
77.	Vikash Sahil	MPhil, CSSS JNU)
78.	Prerana Sharma	MA CSSS JNU
79.	Arun Srivastav,	Department of Sociology, BHU
80.	Bharat Singh	
81.	Rohit Thankur	Student, CUHP
82.	Shailja Mehra	Student, CUHP
83.	Devi Singh	Student, CUHP
84.	Dr. Anil Kumar Misra	D.B.S. College,kanpur
85.	Chahat Mahajan	Research Intern, CPRG
86.	Prerna Pawar	Research Intern, CPRG
87.	Jagriti Singh	Research Intern, CPRG