

Philosophy of Education

Including Aims of Education

in perspective of the

National Education Policy 2020

Part - II

Responses to Questions

of

Karnataka State Focus Group

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1. QUESTION:

Part-A: **How can these aims be rooted in the Indian context and heritage while addressing the modern-day needs of the individual and of Indian and global society?**

Part-B: **What are the broad principles and approaches required to achieve these aims?**

RESPONSE:

The of aspects of the Aims of Education as per NEP-2020 is dealt with in-depth and extensively in the Part – I: Position Paper including its Annexure – 1. Brief Pointers are provided here.

1.1. PART-A: Listed below are some of the Aims rooted in the Indian context and heritage that can address the modern-day needs of the individual and of Indian and global society:

1.1.1. **Two-fold Vision of Education:**

The primary vision and objective of India’s Education system was two-fold, which aimed to simultaneously:

1.1.1.1. **EMPOWER:**

the Individual and thereby the Society – to harmoniously excel in the present (existent) **Materialistic** and **Worldly** matters [*Abhyudaya*] such as wealth and prosperity; health and longevity; happiness and contentment; love and fame, sustainable progress, and development; peace, and harmony; *and to further -*

1.1.1.2. **EVOLVE:**

the Individual and thereby the Society – towards the higher (transcendental) **Spiritual**¹ and **Conscious** realms [*Nishshreyasa*] by ascending one – from Animalness to Humaneness², and further to Divineness that ultimately culminates into

1 (NEP-2020, pg 16) 17.5. *Furthermore, 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.*

2 (Mandate Document-2022, pg 7) *Holistic development of the child in all capacities – intellectual, social, physical, ethical, and emotional. “The goal is to develop good human*

Universalness – that is Enlightenment, Bliss, Self-Realization, Liberation, and Universal Consciousness.³

1.1.2. **Two-fold Fundamental Objectives of Education:**

The Two-fold Fundamental Objectives of Education system rooted in Indian ethos is:

1.1.2.1. **ABHYUDAYA:**

Worldly – Happiness, Success, Prosperity, Contentment, Health, Relationship, Materialistic Well-being & Fulfilment. All **Materialistic Knowledge** that leads to Worldly Success and Happiness is Abhyudaya.

1.1.2.2. **NISHSHREYASA:**

Self – Realization, Enlightenment, Consciousness, Tranquillity, Bliss, Transcendence, Spiritual Well-being & Fulfilment. All **Spiritual Knowledge** that leads to Enlightenment, Self- Realization, Liberation and Salvation⁴ is Nishshreyasa.

Indian Knowledge System always had a balanced and holistic view on Life and Knowledge require for Life. Hence, it always presents a harmonious and simultaneous integration of Materialism and Spiritualism, which only when together pursued, leads to the holistic success and fulfilment of Life.

1.1.3. **Two Fundamental Planes:**

- 1.1.3.1. **EXISTENTIAL** - ಸತ್ಯ / ಅಪರ Reality & Existent - ಸತ್ಯ (ಸತ್ / ಸದ್)
- 1.1.3.2. **TRANSCENDENTAL** - ಪರ Beyond Reality & Existence -ಸದ್-ಅಸದ್-ಅತೀತ

1.1.4. **Two Fundamental Planes of Knowledge:**

- 1.1.4.1. **APARA-VIDYA:** Knowledge of UNIVERSE Existential Knowledge
- 1.1.4.2. **PARA-VIDYA :** Knowledge of CONSCIOUS Transcendental Knowledge

*beings, capable of independent rational thought and action, with compassion and **humaneness**, with courage and creative imagination, based on sound ethical moorings and a rootedness in India.”*

3 Further detailed elaboration is provided in PP pg 4 onward (1.1.)

4 **Nishshreyasa** and **Moksha**: is ‘*complete realization and liberation of the self*’ (NEP-2020, pg 4) in Indian Philosophies. In Abrahamic Philosophies, it may be translated as ‘Self-Realization and Salvation’. ‘Self-Realization’ is common in both Indian and Abrahamic Philosophies.

1.1.5. Four-fold Aims and Objectives of Education:

In the Indian Philosophical context, the Aims and Objectives of Life, and hence, Aims and Objectives of Education have been elaborately and profoundly explained in the form of the Four Aims or Fulfilments of a Human Being – ***Purushartha - Chatushtaya or Chaturvarga – Dharma, Artha, Kama and Moksha***, which is briefly explained in sequence of occurrence:

- 1.1.5.1. ***Kama*** : Basic Needs and Sensual Desires
- 1.1.5.2. ***Artha*** : Prosperity and Power – Materialistic Resources and Earning
- 1.1.5.3. ***Dharma*** : Righteous Benevolent Deeds and Pursuing Higher Truths⁵
- 1.1.5.4. ***Moksha*** : Self-Realization, Enlightenment, Liberation,

While the first two (i.) Desires (***Kama***) and (ii.) Resources (***Artha***) can also be found in Animals and other organisms in various levels, in the form of basic animalistic instincts, it is only in Humans that we can start to find (iii.) Righteousness (***Dharma***) and in rarest of rarest cases (iv.) Self-Realization (***Moksha***) too. So, on an Individual-level, Righteousness and Self-Realization may be considered as the unique factors that set apart Humans from other Animals. As the tendency, aspiration, and efforts for Self-Realization (***Moksha***) is found extremely rare amongst Humans, Righteousness (***Dharma***) has been considered as the hallmark and basic determining factor to qualify as a Human Being.

5 (NEP-2020, pg 37) “11.8. ... *Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (satya), righteous conduct (***dharma***), peace (shanti), love (prem), nonviolence (ahimsa), scientific temper, citizenship values, and also life-skills; lessons in seva/service and participation in community service programmes will be considered an integral part of a holistic education.*”

Dharma: does not mean any particular Religion, or for the matter, even ‘Religion’ itself in any manner. Irrespective of any Religion, Philosophy, or Ideology one follows. Dharma purely refers to “Righteous and Benevolent Deeds, Thoughtfulness, and Pursuance of Higher Truths and Capabilities”. Accordingly, Dharma is of Two types:

- a) Basic - ***Manava Dharma:*** Thoughtfulness, Righteous and Benevolent Deeds
- b) Advanced - ***Divya Dharma:*** Pursuing Higher and Divine - Truths & Capabilities

1.1.6. **Four-fold Stages of Evolution of Human Being:**

As previously discussed, the primary goal of Education is to Empower and Evolve Human Beings. The Four main Steps of Evolution have been clearly laid out:⁶

- 1.1.6.1. **Animalness** - ಪಶುತ್ವ to **Humaneness** - ಮನುಷ್ಯತ್ವ
 1.1.6.2. **Humaneness** - ಮನುಷ್ಯತ್ವ to **Divineness** - ದೇವತ್ವ
 1.1.6.3. **Divineness** - ದೇವತ್ವ to **Universalness** - ಪೂರ್ಣತ್ವ
 1.1.6.4. **Universalness** - ಪೂರ್ಣತ್ವ (ವಿಶ್ವ ಮಾನವತ್ವ / ಬ್ರಹ್ಮತ್ವ)

Relation between Education (*Vidya*) and Four Aims of Life (*Purusharthas*) and the Four Stages of Evolution (*Uradhwa-Gati*):

Education <i>Vidya</i>		Four Aims of Life <i>Purushartha – Chatushtaya / Chaturvarga</i>		Four Stages of Evolution <i>Uradhwa-Gati</i>	
EDUCATION	EMPOWER	1. <i>Kama</i>	Needs & Desires	1. Animalness	<i>Pashutva</i>
		2. <i>Artha</i>	Prosperity & Power		
	EVOLVE	3. <i>Dharma</i>	a) <i>Manava - Humane Dharma:</i> Righteousness & Benevolence	2. Humaneness	<i>Manavatva</i>
			b) <i>Divya - Divine Dharma:</i> Higher Knowledge & Capability	3. Divineness	<i>Devatva</i>
	4. <i>Moksha</i>	Self-Realization & Enlightenment	4. Universalness	<i>Purnatva</i>	

6 Further detailed elaboration and justification is provided in PP pg 9 onward (2.1.1.) and PP-Annexure-1 pg 94 (3.6.1.)

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Master Plan of the Philosophy (Vision) of Indian Education

Detailed Relation between – Education (*Vidya*); Four Aims of Life (*Purusharthas*);

Four Stages of Evolution (*Uradhwa-Gati*); Two Fundamental Aims of Education; Two Fundamental Planes of Knowledge:

Education <i>Vidya</i>		Four Aims of Life <i>Purushartha – Chatushtaya / Chaturvarga</i>		Four Stages of Evolution <i>Uradhwa-Gati</i>	Two Fundamental Aims of Education	Two Fundamental Planes of Knowledge
EDUCATION	EMPOWER	<i>Kama</i>	Needs & Desires	<i>Pashutva</i> Animalness	<i>Abhyudaya</i> Worldly Success	<i>Apara-Vidya</i> Materialistic Knowledge
		<i>Artha</i>	Prosperity & Power			
	EVOLVE	<i>Dharma</i>	a) <i>Manava - Humane Dharma:</i> Righteousness & Benevolence	<i>Manavatva</i> Humaneness		
			b) <i>Divya - Divine Dharma:</i> Higher Knowledge & Capability	<i>Devatva</i> Divineness		
	<i>Moksha</i>	Self-Realization & Enlightenment	<i>Purnatva</i> Universalness	<i>Nishshreyasa</i> Conscious Self-Realization	<i>Para-Vidya</i> Spiritual Knowledge	

1.1.7. **Vision of Philosophy of Education:**

The **Vision of Philosophy of Education** is to progressively **EMPOWER** the Individual Human Being and thereby the Human Society as a whole with the necessary Materialistic Knowledge and Skills to harmoniously and sustainably fulfil its Worldly Needs and Desires, and to simultaneously **EVOLVE** the Individual Human Being and thereby the Human Society with Spiritual Knowledge and Practice to ascend from the state of Animalness to Humaneness, and further towards Divineness, ultimately culminating in Universalness, which is the ideal of the ‘Universal Human’, and thereby to create a Just, Equitable, Humane, Sustainable and continuously Evolving Society, as envisioned by our great ancestors and the founders of modern India and as enshrined in our Constitution.

1.2. **PART-B:** Listed below are the Broad Principles and Approaches required to achieve these Aims:

1.2.1. **Broad Principles:** Assimilating the Principles of “**Evolution**” into the primary Vision and Aims of Education:

Today’s Education system primarily focuses of ‘Empowering’ students for succeeding in basic Worldly matters related to ‘Profession’, ‘Money’ and ‘Fame’. That is fulfilling *Kama* and *Artha*.

However, the other basic Worldly matters such as ‘Personal Values’, ‘Family Values’, ‘Relationship’, ‘Societal and Constitutional Values’, Ethical Values and Etiquette, Happiness and Contentment, etc. as envisioned in NEP 2020 and previous NEPs too, that are all basically necessary for succeeding in Worldly matters are not being effectively imparted. This is basic Dharma: Righteousness.

Further, higher Worldly matters such as, Higher level Cognition, Personality Development and Character Building, Harmonious and Democratic Leadership, Peace and Harmony, Eco-friendly and Sustainable Development, Patriotism, Global-Citizenship, etc. as also envisioned in NEP 2020 too are not effectively being imparted. This is advanced Dharma: Pursuing Higher - Truths & Capabilities.

Furthermore, inspiring and training students to develop and Evolve – secular and universal Spiritual and Philosophical Values – is totally absent from today’s education system. These are essential for achieving fulfilment in life, and genuinely succeeding in worldly affairs too.

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All these dimensions of education are required for the holistic and well-rounded development of the student as envisioned by NEP 2020.

- 1.2.2. **Approach:** To assimilate the concept of “**Evolution**” as part of the primary Vision of Education and as part of the National Curriculum is imperative and pertinent.

This idea of internal Evolution of a Human Being from “Animalness - Pashutva” to “Humaneness - Manavatva”, and further towards “Divineness - Devatva”, ultimately culminating into “Universalness - Purnavatva” (or “Brahmatva”) – needs to be made an integral part of the National Curriculum, possibly as part of Value Education or ‘YOGA’ Subject or as part of Language and Literature.

2. QUESTION:

Part-A: **What aims of education are currently not being achieved?**

Part-B: **How will the new curriculum address these problems?**

RESPONSE:

2.1. **PART-A:** Based upon the above list, the following Aims of Education are currently not being achieved:

2.1.1. Among the ‘Two-fold Vision of Education’:

2.1.1.1. **Evolution:** from “Animalness - Pashutva” to “Humaneness - Manavatva”, and further towards “Divineness - Devatva” (ultimately culminating into “Universalness)

– as an aim of education is currently not being achieved

2.1.2. Among the ‘Four-fold Aims and Objectives of Education’:

2.1.2.1. Righteous Benevolent Deeds and Pursuing Higher Truths (*Dharma*), and -

2.1.2.2. Introduction to the idea of Self-Realization, Enlightenment, Liberation (*Moksha*) -

– as aims of education are currently not being achieved.

2.2. PART-B: The New Curriculum can address these problems by the following approach:

2.2.1. Aspects of the Eternal Human Values, Meditation, Enlightenment, understanding Consciousness, Bliss, Liberation, etc. can be imparted as part of a distinct “YOGA” Subject, that would also include – “Internal - Yoga” (Antaranga Yoga) Education and Training. Towards that, “YOGA” can be made as a Compulsory / Semi-compulsory or Optional Subject wherein the Subject “**YOGA**” is Not limited to teaching Physical (stretching-exercise-based) ‘Yoga-Asana’, but instead imparts the comprehensive classical Eight-fold Yoga teachings in the form of Mind-Management and Life-Training, that includes:

YOGA

- | | | | |
|----|--------------------------------|----------|---|
| A] | <u>BAHIRANGA - YOGA</u> | : | <u>EXTERNAL YOGA</u> |
| | I. YAMA | : | Five - Universal Societal Conducts |
| | 1) <i>Ahimsa</i> | : | Non-Violence |
| | 2) <i>Satya</i> | : | Truthfulness |
| | 3) <i>Asteya</i> | : | Non-Stealing |
| | 4) <i>Brahmacharya</i> | : | Non-Indulgence |
| | 5) <i>Aprigraha</i> | : | Non-Greed |
| | II. NIYAMA | : | Five - Personal Conducts |
| | 1) <i>Shaucha</i> | : | Cleanliness & Hygiene |
| | 2) <i>Santosh</i> | : | Happiness & Contentment |
| | 3) <i>Tapas</i> | : | Hard Work & Dedication |
| | 4) <i>Swadhyaya</i> | : | Knowledge pursuance |
| | 5) <i>Ishwara-Pranidhana</i> | : | Devotion to God or an Higher Entity. |
| | III. ASANA | : | Physical Health, Posture, Flexibility, Agility |
| | IV. PRANAYAMA | : | Breath – Regulation, Exercise & Control |
| | V. PRATYAHARA | : | Sensual Withdrawal |
| B] | <u>ANTARANGA - YOGA</u> | : | <u>INTERNAL YOGA</u> |
| | VI. DHARANA | : | Focus & Concentration |
| | VII. DHYANA | : | Meditation and Contemplation |
| | VIII. SAMADHI | : | State of Equanimity, Equanimous state of Mind, Absorption, Super-Conscious state |

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This could be practically possible as “YOGA” has now become Internationally acclaimed and accepted, having its own ‘International Yoga-Day’⁷. “YOGA” in essence is genuinely purely Secular, Non-Religious, Impersonal and Objective. It is in total harmony with India’s Constitution. Hence, “YOGA” as an independent Subject can comprehensively be made an integral part of the New National Curriculum. Alternatively, this comprehensive Yoga can be imparted as part of “**Mind and Life Management**” and “**Transformational Leadership**” – **Training** which can be part of “**Personality Development and Character Building**”.

2.2.2. Other practical approaches: -

2.2.2.1. Children **taking decision based on their own rationale** is one of the aims of education, which is not achieved so far, many children dependent on their parents for taking such decision or follow others (majority of children) who have taken a decision. Here in this new curriculum, the focus has been given for children to think, understand and take decision. All the subject discipline are contributing for reaching these aims of education. More emphasis has been given for children avoid rote learning and promoting learning which has meaning for children.

Presently much effort is being spent to create obedient students, but more emphasis should be to create more children who has leadership skills.

2.2.2.2. Students should be able to **participate in the economic process and social change** after their education is another aims which has not been achieved fully. According to data provided by central government and various study reports, a greater number of youths of the country is facing issue of unemployment. Once we analyse the data, Majority of youth have passed minimum 10th standard to graduation but waiting for their aspirant jobs. But they are not engaging in any other job which is available in nearby vicinity.

The NEP 2020 has tried to fill this gap. According to the policy there is no hard separation between choosing the subjects. Arts students can take science subjects, humanity, and philosophy etc. along with the subjects, children learn vocational courses like art, craft, electric, plumbing etc. if a child discontinues her study at class 10, she will engage in work from which she got knowledge and skills from schooling and continue to participate in economic and social change process.

2.2.2.3. **Sensitivity towards other feelings and wellbeing** is another aims of education. It expects from an educated person to behave and respond to people and

⁷ There are 47 Islamic nations among the 177 countries of the United Nations General Assembly (UNGA) that officially co-sponsored—with India—a resolution to establish June 21 as “International Day of Yoga”.

nature with sensitivity so that hurting other feelings and wellbeing are respected and over exploitation of nature and resources can be stopped. There are many examples we can see in our society related to class, caste, gender, age, experience, status, race etc. the efforts are on from past many years to address these issues with standard resources in school education, but the aim is still not met fully.

The National Curriculum Framework 2005 has given emphasis to achieve this aim and tried to address the same by adding different chapters in the textbooks and process in the school premises. But still children are able to understand the sensitivity as it learned in the classroom and writing the expected answers in the examination but the same is not practicing in the student's real life. Still, we are cutting trees, overuse of water, contaminating the natural resources, less respect for female, all the low paid jobs are not respected as it deserved. hence in the current curriculum, there should be many opportunities for students to practice the same in their real life and real-life experiences should be the content and pedagogy for teaching such topics. The school and classroom processes including teachers' behaviour should be according to this. More options and opportunity should be provided for students to exhibit the same in the school in various moments and events.

3. QUESTION:

How can Education be made more Holistic by addressing not just Cognitive Goals, but also Socio-Emotional and Ethical Development of Students?

RESPONSE:

3.1. To address not just the Cognitive Goals, but also the Socio-Emotional and Ethical Development of Students: Education needs to be made Holistic. Following are some of the ways this can be achieved:

3.1.1. Pancha-Kosha Shikshana

One of the most comprehensive means may be the **Pancha-Kosha** approach of the *Taittiriya Upanishad*. This has been extensively and practically implemented by various modern-day Educational Institutions with highly successful results. Sri Aurobindo Institution Schools implement it in the form of the Five-fold '**Integral Education**' and the Vidya Bharati (One of India's largest chain of Schools) and

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Rashtrottthana Schools implement it in the form of '**Panchamukhi Shikshana**'. This comprehensively ensures the Holistic Development of the Student viz.:

- 1) Physical Development
- 2) Emotional Development
- 3) Mental Development
- 4) Philosophical Development, and
- 5) Spiritual Development

The Education stages related to the Five Koshas are the: -

	STAGE / SHEATH KOSHA	EDUCATION	Fields of Education & Development
I.	ANNA-MAYA KOSHA	PHYSICAL Education	Physical, Physiological, Health, Nutrition, Hygiene - Education
II.	PRANA-MAYA KOSHA	VITAL Education	Emotional, Expressive, Artistic, Creative & Vocational - Education
III.	MANO-MAYA KOSHA	MENTAL Education	Intellectual, Scholastic, Scientific, Analytical, Higher Cognition - Education
IV.	VIJNANA-MAYA KOSHA	PSYCHIC Education	Philosophical, Fundamental (Basic) Science & Contemplative - Education
V.	ANANDA-MAYA KOSHA	SPIRITUAL Education	Enlightenment, Bliss, Conscious & Meditative - Education

The Education stages related to the Five Koshas in detail along with relation with the New Curriculum system of 5+3+3+4 can be as follows: -

	STAGE / SHEATH KOSHA	EDUCATION	Initiation / Commencement / Introduction / Focus of Development & Education - Fields	GRADE 5+3+3+4 Stages
			Quotient Development	AGE
I.	ANNA-MAYA KOSHA	PHYSICAL Education	Physical, Physiological, Health, Nutrition & Hygiene - - Development & Education	-3 to 2 Grade Foundational
		Physical Development	PQ : Physical Quotient or : Physiological Quotient	3 to 8 Years
II.	PRANA-MAYA KOSHA	VITAL Education	Emotional, Psychological, Expressive, Artistic, Creative & Vocational - - Development & Education	3 to 5 Grade Preparatory
		Emotional Development	EQ : Emotional Quotient & CQ : Creative Quotient	8 to 11 Years
III.	MANO-MAYA KOSHA	MENTAL Education	Intellectual, Scholastic, Scientific, Analytical & Higher Cognition - - Development & Education	6 to 8 Grade Middle
		Mental Development	IQ : Intelligence Quotient & AQ : Adversity Quotient	11 to 14 Years
IV.	VIJNANA-MAYA KOSHA	PSYCHIC Education	Philosophical, Fundamental (Basic) Science & Contemplative - - Development & Education	9 & 10 Grade Secondary-A
		Philosophical Development	SQ-1 : Spiritual Quotient, level - 1 or PIQ : Physiological Quotient	14 to 16 Years
V.	ANANDA-MAYA KOSHA	SPIRITUAL Education	Enlightenment, Bliss, Equanimity, Conscious & Meditative - - Development & Education	11 & 12 Grade Secondary-B
		Spiritual Development	SQ-2 : Spiritual Quotient, level - 2 or BQ : Bliss Quotient	16 to 18 Years

3.1.2. **Other practical approaches: -**

Education itself inherently possess the intention of all round development of the students. It includes cognitive, affective, social and ethical development through planned and deliberate efforts in institution called schooling.

As it discussed in many platforms, child has potentials to lean all elements related to cognitive, social and ethical including higher order skills until it learned. School has space to identify these potentials, nurture it and develop it fully through various formal and informal activities and processes in schooling. But continuing the concern of not reaching cognitive abilities as expected (according to CSAS and NAS reports published by government) and serious concerns of children not gaining capacities of exhibiting social and ethical aspects which is resulting in conflict at personal, family, extended family and in the society. Because of these deficiencies, the educated person who has completed his schooling is not able to keep himself happy and not be able to make others happy.

We have desirable goal of creating “Vishw Manava” who has developed her/his capacities in fullest form (desirable human being) and creating desirable society. Developing of cognitive abilities can be achieved through classroom process with the help of textbooks and other resources. It is highly dependent on thinking- memory – oral and written expression and correction by the teacher if necessary. But mostly related to “thinking - memory and expression”. But addressing socio-emotional and ethical development **needs cognitive plus more of practice elements element some expected are mentioned below:**

3.1.2.1. **Recognizing Connections across the Subjects and Explaining in Classroom:** the socio-emotion and ethical aspects are there across the subject disciplines like Language, science, social science, sports etc. teachers need to identify these aspects and focus more to highlight the same with children so that students. Language teacher should highlight the same through the expected learning outcome may focused on aspects like comprehension, expression in various forms. These aspects can be found in poems, stories, articles, picture readings etc. like the same, a science teacher can highlight the same during experiments of concepts and its implications to human or other species if a particular chemical is used more which is highly ethical. A EVS or social science teacher can particularly work with students on establishing natural relationship with soil, birds, trees, and water and how human being is getting benefits from all these aspects and not joining justice from outside (we are only taking not giving much to nature). Teachers giving task for children to write summary of what they have heard in the class, presenting it through mind map, and group discussions on children taking stands on ‘far and against’ from children on

socio -emotional and ethical aspects. Much more activities can be conducted by the teachers during the classroom transaction to include these aspects across the subjects.

3.1.2.2. **School Environment:** socio-emotional and ethical aspects are not only the areas which students need to gain but also values to be learnt which are valuable inputs for life to become a desirable human being and to create desirable society. As we know, values cannot be learned only by cognitive abilities (by teaching) but need to expose students to such an environment where they can see practical elements and learn from them. To achieve this, there should be practical aspects in the school since from the teachers' behaviors to instructions for children to how to behave in the school to society. This includes, maintaining school premises clean and neat, caring and nurturing environment, waste management, avoid using plastic items in the events, having regular dialogue with children on do's and don't's, appreciating children for behaving empathetic, exposing additional literature to children as part of the library, allowing children to discuss about the gender, class cast and race which they see in the society and learning power structure. the intention should be to prepare children to take these learning to home and society and make her able to question if inequality and injustice happen around her.

3.1.2.3. **Intentional Activity in the School:** special events like international women day, teachers' day, children day, book day etc. the objective should be to allow children to speak about their stands with rationale to the particular topic. Reading newspaper article published on socio-emotional and ethical aspects should be discussed in the morning assembly so that children will be updates about social issues and its implications to the society

3.1.2.4. **Seminars and Expert Talks in Schools:** there should be more space in the curriculum to promote more spaces for the school to organize different events to promote this

4. QUESTION:

The NEP suggests a shift from an expansive content focus to a focus on analytical thinking, problem solving, and discussion.

Part-A: Which aims of education can be achieved through such a paradigm shift?

Part-B: What measures can be taken in school curriculum and pedagogy towards achieving this goal?

RESPONSE:

Paradigm Shift from an Expansive Content focus to a Focus on Analytical Thinking, Problem Solving, and Discussion.

4.1. PART-A: Aims of Education that can be achieved through such a Paradigm Shift are as follows:

4.1.1. What are the reasons for such paradigm shift?

The focused group working on this paper completely agree that a huge shift has been suggested from focus on the content to shift in promoting life skills and higher order thinking and such shift is very much essential in the present situation. This has been discussing since from Kothari commission, NCF 2005 and so on. But the states were able to reduce the content for children (books load and content) little bit but again focus was to understand the content given in the textbooks and assessments focused on testing memory and responding to questions.

Many studies include CSAS, National Achievement Survey, Pratham reports clearly indicated that students of across the state performed good in retrieving the information and answer for the asked questions like:

- a) read the paragraph and answer for the questions,
- b) read the poem and answer for the following,
- c) read the newspaper article and answer for the asked questions.

The pattern of the questions was related to information retrieval i.e. there is answer in the text, article, poem or publication which is given to students and students are finding answers from the same.

But students' responses were poor to questions related to application, analysis, thinking, problem solving and decision making. Example: students struggled:

- a) to suggest a name for a given poem,
- b) writing descriptive answer for the open-ended questions
- c) writing their own reason for the problems given
- d) writing their own stand “if was there in that situation, I would love to do this”
- e) stating the student’s own rationale (right/wrong) to the given situation. etc.

From the above given examples, we can conclude that the focus of their learning was content than the abilities, knowledge and skills students must acquire/learn out of the educational process which is essential for life.

If we recall the purpose of schooling, a) human being is born with many innate and non-innate potentials and school should be able to identify, nurture and develop these potentials through deliberate attempts by a professional activity called teaching. b) whatever students are learning in the school should be related to life because education is to lead good, happy, and healthy life, c) the learning should not be restricted to understanding the content (theory) and writing it in the examination (memory). But should provide lots of opportunity for students to practice, reflect on their own actions and reactions, correcting/ re alteration of behaviour with constructive feedback and forming a desirable personality so that students should become desirable human being and contribute to create a desirable society.

In the present society, persons who have completed their schooling-graduation or higher studies are able to get jobs. Some are getting their aspirant jobs, and some are choosing alternatives as part of their livelihood. But struggling in managing their personal life. We can see many instances in the media, studies, and anecdotes of increased divorce cases, suicide attempts and deaths, violence in the family, oppressing women, staling child rights, increased crime rates, dealing with anxiety and psychological issues, not having trust on others, conflicts in relationship etc. unfortunately, majority of the educated people are not able to cope up these situations. Then naturally the question arise is “wat have we learnt in our educational process? What is the difference between a person who never gone to school and person completed schooling and leading such life? If schooling is providing only content knowledge which can be easily get in coaching centres, online training centres etc? hence education must provide knowledge, skills, and abilities related to analytical thinking, problem solving and discussion so that students who complete the schooling can lead happy, peaceful, and healthier life by handling the conflicts arise at the personal and societal level.

4.2. PART-B: Measures that can be taken in School Curriculum and Pedagogy towards achieving this Goal are as follows:

4.2.1. Paradigm Shift can be Incorporated in Education by following ways:

4.2.1.1. Revising the Content and Textbooks: textbooks are the suggested materials for teachers to interact with students on aspects of analytical thinking, problem solving and decision making. Chapters are the means to discuss the same. There should be more questions after every chapter which promote students to think of these aspects than recalling the facts and memory.

4.2.1.2. Teacher Capacity Building: much emphasis should be to promote these aspects in the teachers' trainings. Such frequent discussion helps teachers to shift in their thought and action in the classroom transactions

4.2.1.3. Students' Assessments should be based on such aspects. Repeated dialogue/discussions in classroom and writing expects such elements in alter the thinking of students and teachers

4.2.1.4. Integration of All Subjects: to promote these elements should be clear for teachers, parents and stakeholders of the school. the objective and process of the teaching should be focused on achieving expects learning outcomes and promoting thinking, decision making and higher order thinking. All the subjects should collaboratively work on this

4.2.1.5. There should be a shift in the **Classroom Transaction/ Pedagogy of Teachers.** Teachers to promote shift pedagogy from teaching to facilitation. Shift should take place from content delivery to generate dialogue/ discussion, providing space for children to express their own ideas, question the content, allowing them to relate text to their personal life etc. this consistent effort will force students and teachers to bring shift in their thinking and action. Students' real-life examples can be welcomed to discuss practical elements in the classroom

4.2.1.6. More Free Space in the Curriculum than loaded one: promoting thinking and taking decisions based on the rationale needed deliberate attempts. We will agree that textbooks will provide opportunity to discuss the same through some selected chapters, but it needs more free space in the curriculum so that teachers can take social issues/ current burning issues related to cast, class and gender and generate the debate without concluding based on the biases. Hence free space in the curriculum will motivate and give freedom for teachers to conduct such discussions with students

4.2.1.7. Variety in Assignments: currently student's assignments are mostly written and related to content. Further it can be extended to bringing variety in the assignment like allowing students to think and come back with one topic which they feel important to discuss. Exhibition through drama, art, comic, puppetry, speech, can

be part of the assessment where in students will be free to chose their own way of presentations.

4.2.1.8. **Space to Incorporate E-Learning:** usually students will get exposure to books and literature with exposure to places. But rural schools do not have sufficient structure to exposure students to “e” learning materials. small movie screening, success stories, documentary films should be part school learning process.

4.2.2. **Four-fold Practical Approach of Learning**

For effective day-to-day practical learning and teaching, the following Four Approaches as followed in ancient Indian education system could be highly beneficial and may be made part and parcel of Pedagogy and Teaching Methodology across all subjects.⁸

This is the process of “**Learning How to Learn – Practical Knowledge**”.

- | | | | |
|----------|-------------------|-----------------|--|
| 4.2.2.1. | Agama | - ಆಗಮ-ಕಾಲ | - Knowledge input / acquisition by Listening, Reading, Studying, Experiential Learning |
| 4.2.2.2. | Swadhyaya | - ಸ್ವಾಧ್ಯಾಯ-ಕಾಲ | - Critical Thinking, Analysing, Researching, Contemplating |
| 4.2.2.3. | Pravachana | - ಪ್ರವಚನ-ಕಾಲ | - Group Discussing, Presentation, Explaining, Peer-to-Peer Learning & Teaching |
| 4.2.2.4. | Vyavahara | - ವ್ಯವಹಾರ-ಕಾಲ | - Practice, Hands-on, Experimentation, Practical -Training, -Application, -Implementation, Internship, |

This is in line with NEP 2020 and complements it with extra dimensions such as Peer-to-Peer Learning and Practical Implementations. This may be the best way to teach students ‘How to Learn to Learn’.

8 चतुर्भिः च प्रकारैः विद्या उपयुक्ता भवति –

आगम-कालेन स्वाध्याय-कालेन प्रवचन-कालेन व्यवहार-कालेन इति ।।

। व्याकरण महाभाष्य १.१.१ पस्पशाह्निक ।

4.2.3. Four-fold Stages for Profound Comprehension of Higher Knowledge

To learn or to comprehensively comprehend a higher-level subject or profound concept, the Upanishads present the Four-stages of Learning.⁹

This is the process of “**Learning How to Learn – Higher Knowledge**”.

- | | | | |
|----------|---------------------|--------------|--|
| 4.2.3.1. | Shravana | - ಶ್ರವಣ | - Listening Attentively & Studying
Reading, Studying, Experiential Learning |
| 4.2.3.2. | Manana | - ಮನನ | - Critical Thinking, Analysing
Research |
| 4.2.3.3. | Nididhyasana | - ನಿದಿಧ್ಯಾಸನ | - Contemplation, Reflection,
Contemplative -Education & -Creativity |
| 4.2.3.4. | Darshana | - ದರ್ಶನ | - Witnessing, Discovery, Invention,
Innovation, Realizing |

Today’s Education lays strong emphasis on the first two **SHRAVANA** – that is Listening Attentively and Studying and **MANANA** – that is Critical Thinking and Analysing. These are the two primary and important stages of learning.

However, the sages of the Upanishads state that to comprehensively master and excel in any subject or concept, a student needs to be encouraged, guided, and trained to do **NIDIDHYASANA** - that is to Contemplate & Meditate upon it. By this, students will acquire the power of Concentration, Focus, Contemplation, Meditation, Absorption and Reflection. This will allow the student to harness the profound or full capacity of one’s Mind and Master one’s subject with Excellence. **Nididhyasana** is a powerful tool of learning which can make students develop a Scientific and Philosophical bent of mind, and thereby produce Scientists, Scholars, Philosophers and High Achievers in which ever field they choose. **Nididhyasana** would include the Higher stage of the Eight-fold Yoga practice of Dharana – Concentration, Focus, Dhyana – Contemplation and Meditation, and lower stage of Samadhi – Absorption and Reflection.

Mastering Nididhyasana delivers one towards **DARSHANA** or **SAKSHATKARA** – that Witnessing the profound Truth of any Subject or Concept. This, in the Eight-fold Yoga practice, form the higher stages of **Samadhi**.

This is the stage when one has profoundly Mastered one’s subject and can become authority on that subject.

9 अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः च ॥ । बृहदारण्यक-उपनिषद् २.४.५ & ४.५.६ ।

Such form of Education, Training and Practice can create world-class Scientists, Scholars, Philosophers, High Achievers and Powerful Performers which will help achieve NEP 2020’s objective of driving “*India’s continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation.*”

5. QUESTION:

Multidisciplinarity and removing “hard separations” are key policy thrusts of NEP 2020.

Part-A: Which aims of education can be achieved through such a paradigm shift? and

Part-B: What measures can be taken in school curriculum and pedagogy towards achieving this goal?

RESPONSE:

5.1. PART-A: Knowledge is all-pervading and cannot be strictly compartmentalized into independent silos. A classic example of how profound – Celestial Sciences, Philosophy, Personality Development, Character Building and Psychology can be integrated to impart immensely valuable life lessons is provided below. This could be considered as “**Multidisciplinarity at its best**”.

5.1.1. Harnessing Cosmic and Celestial Knowledge and Sciences to Evolve and Develop Personality – Character Building.

In the Indian Ethos, the Education system, while on one hand focuses on the acquisition of right Knowledge and Skills; simultaneously, on the other hand, it equally concentrates on the aspect of Personality Development, Character Building and Personal Evolution, which is considered an intrinsic and natural consequence of right Education, resulting during the course of acquiring right Knowledge and Skills. Both these aspects and dimensions are deemed to be inherently mutually inter-dependent upon each other and grow together. Indian Wisdom uniquely teaches and trains one to harnessing the Knowledge of Universe and its various Natural phenomena like the Knowledge of Cosmology and Celestial Sciences to comprehensively Develop and Evolve one’s Character and Personality – to Grow,

Philosophy of Education

Evolve, and become Successful and Great, by imbibing the Universe's Natural Qualities such as Radiance, Brilliance and Excellence within us, which bring forth the natural and harmonious – Leadership qualities hidden within each one of us.

Accordingly, Three Types of Personalities are detailed, and their respectively associated Three Types of Work Efficiencies are explained: -

1. **Bhu**: **Organic Personality / Performer** - **Agni**: **Combustion Efficiency**
2. **Bhuvah**: **Planetary Personality / Performer** - **Vayu**: **Fission Efficiency**
3. **Swah**: **Stellar Personality / Performer** - **Aditya**: **Fusion Efficiency**

This is explained in brief below. Detailed elaboration is provided in Annexure – 1.

5.1.1.1. **BHU** : **Organic Personality** - **Organic Performer**

AGNI : **Combustion Efficiency**

Characteristics: require Motivation from others - **Followers**

Personality : Common Masses or just Basic Level Leadership,

Efficiency : Combustion Efficiency - 1 times

Productivity : Workers & Supervisors

5.1.1.2. **BHUVAH** : **Planetary Personality** - **Planetary Performer**

VAYU : **Fission Efficiency**

Characteristics: Self-Motivated & Dynamic - **Leaders [Middle]**

Personality : Middle Level Leadership,

Efficiency : Fission Efficiency - 10,000 times

Productivity : Dynamic - Managers & Leaders

5.1.1.3. **SWAH** : **Stellar Personality** - **Stellar Performer**

ADITYA : **Fusion Efficiency**

Characteristics: Self-Inspirational & Transformational- **Leaders [Top]**

Personality : Higher Level of Leadership,

Efficiency : Fusion Efficiency - 1,00,00,000 times

Productivity : Visionary - CEOs, Chairmen, Statesmen, Scientists, Saints

Further elaboration is provided in Annexure – 1.

5.1.2. **Two Types of Learning:**

From time immemorial, our ancestors, the ancient Indian / Bharatiya Philosophers, have broadly classified Education as Two-fold. That is **Theory** and **Practical** are Two Integral Faces of Education, which are intrinsically mutually dependent upon each other, and which cannot be compartmentalized separately.

5.1.2.1. **JNANA – Education for KNOWLEDGE – THEORY**

5.1.2.2. **KARMA – Education for ACTIONS – PRACTICAL**

Just as Theory and Practical are two faces of the same coin which cannot be separated, likewise, Jnana and Karma or Knowledge and Actions too are merely two dimensions of Education which cannot be compartmentalized separately. Every Good Theory needs to be implemented into Right Action and likewise, Every Right Action needs to be based upon sound Theory. Similarly, even in R&D, while Research is primarily part of Jnana or Theory, Development is primarily part of Karma or Action.

Thus, proper learning happens only when Theory (Instructions / Teaching – Jnana) and Practical (Hands-on / Experiential – Karma) go hand-in-hand. The new Curriculum and Pedagogy of All or most Subjects and be designed to both aspects.

While India is now emerging as a Service and Software Superpower, India lags far behind in the Manufacturing and Hardware sector. Effectively Synchronizing giving due importance to both Theory and Practical in all subjects ranging from Science and Technology, Mathematics and Computation, Humanities and Arts, Language and Literature, etc. would help India become a Manufacturing and Hardware Superpower.

Accordingly, NEP 2020 has equally emphasised on Experiential Learning, Hands-on Education and Vocational-Learning to bring forth the Actions and Skill parts, along with academic excellence. Also, NEP 2020 has strongly recommended to dismantle the compartmentalization and “**Removing of Hard Separations**” of Education into silos such as:

- Curricular, Co-curricular and Extra-curricular
- Scholastic and Co-scholastic
- Academic and Vocational
- Science, Humanities and Arts, etc.

5.1.3. Reasons for Promoting Multidisciplinary & Removing Hard Separations

The beauty of education is exposing variety of knowledge to younger generation. All forms of knowledge are essential for life but to nurture the student's interest and to gain the expertise in the particular subjects and choosing career path on the same, schools and colleges have to make different sections like arts, science, commerce etc.

But over the period of time, there is negative shift happened in the thinking of parents and people of the society i.e. learning science is greater than the language, bright students learn mathematics and average students select arts, selecting art, music and other forms will not help much to have well paid jobs and have low respect in the institutions compared to subjects like science, social and mathematics. This is a wrong notion. All the subjects (curricular, co-curricular and extra-curricular) has its own objectives of developing potentials has equal and unique level of beauty in it always has chance to serve society through various ways. This hard separation will allow people to categorize like less valued V/S high valued and which lead to create a big wall between people and lead for less respect and high respect. This is another issue with it

The third issue is, not allowing students to study their interested subjects. Because of narrow down structured courses, students lose opportunity to study interdisciplinary subjects. All these formations of the subjects also linked with the jobs.

To avoid this, the NEP 2020 introduced interdisciplinary approach so that a language studying student can study philosophy and science students can study mathematics and so on. This will bring equity and promote diversity in choosing and learning the subjects. There is no hard separation between subjects. Students can choose their interested subjects and get knowledge in varieties of ways and build career according to the same.

5.2. PART-B: Measures that can be taken in School Curriculum and Pedagogy towards achieving this Goal are as follows:

5.2.1. "Harnessing Cosmic and Celestial Knowledge and Sciences to Evolve and Develop Personality – Character Building."

Many such examples can be envisioned to impart Education that has strong Interdisciplinary and Life relevancy. These can be hailed as best examples of "**Multidisciplinarity**" and **removing of "Hard Separations"** in Education.

5.2.2. **Two Types of Learning:**

As envisioned by NEP 2020, along with Curriculum / Scholastic and Theory education, due importance needs to be accorded to Karma – Practical aspects of all subjects by imparting Skill-Training that includes Experiential Learning, Hands-on Education, ‘Learning-by-Doing’, Experimental Learning, Dignity of labour and all forms of Soft-skills and Hard-skills such as Technical-skills, Digital-skills, Vocational-Skills, Artistic-skills, Entrepreneurial-skills, Career-skills, Employability-skills, Life-skills, Survival-skills, Housekeeping-skills, Money-Management-skills, Self-Awareness-skills, Relationship-skills, Communication-skills, Wellness & Mental Health -skills, Outbound Training, Learning (OBT / OBL), etc. All this can be collectively termed as **Practical Education**.

5.2.3. **Other practical measures:**

5.2.3.1. **Promotion of Inquiry-based Learning in Curriculum:** students need to be exposed to varieties of knowledge in school education and inquiry-based learning should be promoted wherein children learn the subjects through scientific methods. Inquiry based learning is not just method but the practice which motivate students to ask questions in each subject to know the rationale behind any theory and try to find out truth behind any claim or statements. Later this method will become a behaviour they will be motivated to break the barrier of selecting subjects into the same line but will show interest to choose subjects from different domain. There should be space in the curriculum.

5.2.3.2. **Interactive Classrooms:** are the best methods to generate thoughts in children. Interaction always allows to expose different views and thoughts which leads for cross learning. This will create interest to know the other subjects and thoughts and do not restrict to gain knowledge in one domain.

5.2.3.3. Students should be exposed to **Multidisciplinary Subjects** since from the school education. As already mentioned in the NEP 2020 there is no more separation of co-curricular or extra-curricular subjects, but all the subjects are considered as core subjects which students must learn. Providing exposure to all these subjects from schooling will make students understand about learning interdisciplinary subjects.

5.2.3.4. As discussed above paras, generating **Critical Thinking** among children from schooling will help to choose multidisciplinary subjects in later stages. Because students are already developed looking each component with rationale and they find easy to choose other subjects based on the thinking using criticality aspects.

5.2.3.5. As mentioned in the NEP 2020, **Multilingual Class is a Resource**, not barrier for teacher. Having students from diversified background, language in the class will give maximum exposure to peer group to understand sensitivity, beauty of other forms knowledge.

6. QUESTION:

Another key policy thrust is flexibility for students to choose their learning pathways, especially in the Secondary Stage.

How can the culture of the education system incorporate this paradigm shift, and what changes are needed to achieve it?

RESPONSE:

6.1. The preparations to choose students learning pathway begins from secondary stage. This include choosing of core and elective subjects. Here students select the subjects based on their interest. By now students get an idea of what is meant by multidisciplinary subjects. Importance of introducing it, rationale behind choosing each subject and possible career path to be achieved at the end. This will help students to choose subjects from different domains. We can consider this as preparation to future pathway

This will help students in: problem solving, use of high ratio of praise to corrections, build collaborative partnership with learners, cognitive flexibility, teach flexibility explicitly, teach self-advocacy skills, reassure students who love routines, give them a heads-up before a change happens.

6.1.1. In Secondary stage, core subjects such as Science, Mathematics, Humanities, etc. can have two alternatives:

- a) Focused or Concentrated Subject form that is Intense, Extensive and Profound – for In-depth Professional understanding.
- b) Non-Focused or Diluted Subject form that is Simple, Limited and Mild – for Day-to-Day Practical relevant understanding.

Students who choose to pursue their Interests, Higher-Education, and Career in fields like Humanities, and so do not wish to pursue Higher Studies and Career based upon Science or Mathematics (such as Engineering or Medical) can opt for Diluted form of Science or Mathematics and retain Concentrated form of Humanities and Social Sciences.

Similarly, Students who choose to pursue their Interests, Higher-Education, and Career in fields like Sciences and Technologies such as Engineering or Medical, and so do not wish to pursue Higher Studies and Profession based upon Humanities and

Social Sciences – can retain Concentrated form of Science or Mathematics and opt for Diluted form of Humanities and Social Sciences.

Various permutations and combinations also including Languages and Economics (Commerce) Subjects can be designed so that Students in Secondary stage would have the much-needed flexibility to happily choose their learning pathways and ‘Focus Subjects’. Also, they would not considerably lose out on the other Non-Focus Subjects, as they would still have to undergo the Diluted, Simple, Limited and Mild form study of those subjects – that is necessary for their Day-to-Day Practical applications and brief introductory understanding.

This will substantially lessen the unnecessary burden on Students who are now forced to tormentously learn extensively and in-depth such Subjects that they are not interested in, nor do they possess the aptitude and ability to properly understand it, and nor do they have any real need for it in either in their higher studies, profession or practical life. They can seriously concentrate on their Focus Subjects and get introductory brief understanding on the other Non-Focus Subjects. By this, they can score well and attain overall good marks / grades / points which will help them to confidentially pursue their higher education, career and profession.

In the future, if a student has a change of mind (midway) and subsequently wishes to convert her/his Non-Focus Subjects into Focus Subject, it should be possible by way of undergoing special classes/coaching/bridge courses. A “CREDIT” system can be designed for this.

This can be applied for all Secondary Grades – 9, 10, 11 and 12.

This Paradigm shift will not only considerably lessen the agonizing burden on the students but will also significantly lessen the distressing burden on Teachers, Parents, Institution and the whole system. This will also substantially enhance the Happiness and Success quotient of the student.

7. QUESTION:

How can the education system incorporate:

Part-A: **respect for diversity?**

Part-B: **respect for national spirit? and**

Part-C: **respect for local context? and**

Part-D: **what would be the benefits to overall learning?**

RESPONSE:

7.1. **PART-A: Respect for Diversity:**

Diversity in ability can refer to intellectual, mental health, or physiological disabilities. Some students have physiological disabilities and schools have done well to provide for accommodations to meet those needs under the law. Students who struggle with mental health issues face some of the most stigmatizing circumstances. Mental illness can manifest at school and cause behavioural or learning problems in students, as well as judgmental treatment and bullying from other students who may not understand why their classmate behaves strangely.

Many students have learning differences that can impact their ability to fit in with other students in a classroom environment. Schools can recognize these students and advocate for their needs by encouraging differentiated instruction among its teachers. Differentiated instruction allows teachers to cater curriculum content and instructional methodology to meet the needs of students with different abilities.

7.2. **PART-B: Respect for National Spirit:**

Ethnic diversity usually refers to students who are not members of the predominant race or nationality. The United States population is approximately 65% Caucasian, 15% African American, 15% Latin American and the last 5% is a mix of Asian, Middle Eastern, and Pacific Islander among others. As these minority populations grow, so do the nationalist and racist tensions, making school a difficult place for minority populations.

Schools can work to combat these tendencies by educating students about the dynamics of racism and nationalism. Discrimination against people because of their nation of origin, language, or skin colour is unacceptable. If conversations about

current events include racial or ethnic slurs against immigrants or refugees or racial minorities, teachers can explain that these attitudes are inappropriate.

7.3. **PART-C: Respect for Local Context:**

7.3.1. **General Academics**

To incorporate the respect for local context in education, local culture could be part of the curriculum. Travelling methods, field trips and exhibitions could be organised. so that students will know about the local culture and historical places.

Local scholars could be invited to brief about the local culture by organising seminars and conferences.

7.3.2. **Local and Community Education**

Other than the Common Minimum Education and Skill-development – determined by the National / State Educational Department, that ideally needs to be common across all regions whether – Tribal, Rural, Semi-urban, Urban or Metropolitan, there also needs to be proactive encouragement of “Optional” Education and Skill-development Subjects related to that particular locality, village or region.

Accordingly, every Community, Village or Locality in Rural areas (and maybe possibly even in Urban Areas) can be accorded some amount Ownership of their local Schools with the concept of ನಮ್ಮೂರು ಶಾಲೆ. Some formal Body like Local Education Councils (LEC) can be setup in each Village or Locality with the active participation of Village – Panchayat, Elders, Field-Experts and Parents. Some periods or portion of a particular Days can be chosen to impart Education and Skill-Training in such particular fields which are related to the Economy and Culture of that particular Locality, which would be imparted by Local or Invited Field-Experts chosen by the LECs.

An exhaustive list of possible Subjects is provided in Part – I: Position Paper: 3.4.2.: page 39

Broadly speaking:

- ☞ Mathematics, Science, and Philosophical Education could be majorly – **National**
- ☞ Languages, Humanities, Social Sciences Education could be majorly – **Regional**
- ☞ Vocational & Skill Education, Culture, Arts, Trades, Sports could be – **Local**

This is not a hard and fast rule as many Subjects like History, Geography, Sports, etc. can overlap across all three sectors.

This would also ensure the appropriate Democratization and Decentralization of Education.

An Important Point to note is that this is not and should not be in any manner – ‘discrimination’ in Education between the Rural and Urban. High standard, common minimum Education and Skills should be equal across all sectors. Local Education could be provided as an attractive “Optional Subject” choice to justify the advantageous and positive aspects of Local reality.

Properly conceptualized and executed, this could effectively restrict Brain-drain towards Cities to a reasonable extent. In the long-run, this could possibly also encourage Reverse Brain-drain towards Villages, making Cities less congested and Village and countryside more attractive as a residential, economic and social choice.

7.4. PART-D: Benefits to Overall Learning:

All these aspects stated above are universal values applicable to all irrespective of Religion, Culture, Region, State, Language, Race, Ethnicity, Caste, Gender, Socio-economic background, etc. Overall learning will help in the holistic all-round development of child’s personality irrespective of any discrimination, and usher in National Integration and Patriotism, while respecting all form of Multi-diversity.

8. QUESTION:

Given the linguistic diversity of India and the benefits of multilingual education, how can the education system effectively incorporate multilingual education to enhance overall learning?

RESPONSE:

8.1. Multilingual Education could be followed in India by incorporating **Three Language Formula** and also by giving importance to local, state and national languages. Multilingual education helps the students.

Multilingual people are better at observing their surroundings. They can easily detect anything irrelevant or deceptive. They are also better than their monolingual peers at identifying misleading information.

The importance of learning a new language is not just about learning the language; it's much about learning the culture associated with the language. You will be open to a new culture; begin to appreciate others' opinions and actions. As a result, multilingual people are better equipped to see the world from different perspectives, therefore enhancing their ability to communicate in today's global economy.

Once a second language has been learned and officially called 'bilingual'. It becomes much easier to learn a third language, and then a fourth, and so on. Each additional language that an individual can pick up with fluency will make it much easier to start speaking another language quickly. Bilingual education opportunities encourage brain growth, trigger student concentration, and reduce the amount of time required between task switches.

People who can speak more than one language are 10% more productive than those who are monolingual. Multilingualism also promotes super-tasking, which is a form of multitasking that allows people to switch from task to task without delays.

8.1.1. Mother Tongue / Family Language / Regional Language – as Medium of Education for atleast Foundational and Preparatory Stages as per NEP 2020 is a highly commendable, bold, and necessary initiative.

Like in Karnataka: Kannada as a Language, Culture, Literature, History and Geography should be provided prominence.

8.1.2. **Higher Education including Professional courses starting from Engineering and gradually going up to Medical courses, etc. should be available in Main Regional Languages in addition to English.** In Europe, cutting-edge professional courses like Engineering, Medical, etc. courses also happen in local regional languages. An enabling Work and Career Eco-system should be provided by the Central and State Govt. to encourage and support such graduates who have graduated from professional courses in Regional languages. India's large population base for each main regional language, its large and growing regional market, exponentially expanding middle class, regional aspirations, etc. are all positively facilitating criteria.

8.1.3. **Hindi as the Country's Main and First 'Official Language' and possibly 'Link Language' is welcome, subject to the below conditions.**

8.1.4. **Any One Dravidian Family Language to be compulsory/promoted/encouraged in the 'Indo-European Family Language – Belt / Regions' as part of the Three Language Formula.**

As per the requirements of the Three Language Policy, All Indians are justifiably required/encouraged to study 'Hindi' as the Country's (First and Indigenous -) "Official Language". 'Hindi' could also be made the "Link-Language" for sake of National Integration. While Northern, Western, Middle, Near Eastern – Indian Languages are related and close to Hindi, as they are all majorly belong to the **Bharopiya or Indo-European Language Family** (and the Indo-Iranian Language Sub-Family). South Indian Languages belong to the **Dravidian Language Family**. They are very different.

Based on 1995 population estimates¹⁰ and other later estimates, the percentage of Indian population speakers of Language Family groups of the main ‘22 Scheduled Languages’ are:

A. Indo-European Language Family ~ 74.0%

- i. Hindi - in Bihar, Chhattisgarh, Haryana, Himachal Pradesh, Jharkhand, Rajasthan, Uttarakhand, Madhya Pradesh, Uttar Pradesh and Delhi.
- ii. Assamese - in Assam,
- iii. Bengali - in West Bengal and Tripura,
- iv. Dogri - Jammu and Kashmir,
- v. Gujarati - Gujarat,
- vi. Kashmiri - Jammu and Kashmir,
- vii. Konkani - Goa,
- viii. Maithili - Bihar and Jharkhand,
- ix. Marathi - Maharashtra,
- x. Nepali - in portions of northern West Bengal,
- xi. Oriya - Odisha,
- xii. Punjabi - Punjab,
- xiii. Sanskrit - across India
- xiv. Sindhi - Kachchh district of Gujarat, and
- xv. Urdu - by many Muslims across India,

B. Dravidian Language Family ~ 24.0%

- i. Kannada - in Karnataka,
- ii. Malayalam - in Kerala,
- iii. Tamil - in Tamil Nadu, and
- iv. Telugu - in Telangana and Andhra Pradesh.

C. Sino-Tibetan Language Family 1.3%

- i. Meitei (Manipuri) - Manipur, and
- ii. Bodo - in North East

D. Austro-Asiatic Language Family 0.7%

- i. Santali - in North East, and

10 <http://countrystudies.us/india/64.htm>

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Accordingly, the **Major Language Family groups of India** are:

- A. **Indo-European Language Family** ~ Three Fourth ~ **74.0%**
- B. **Dravidian Language Family** ~ One Fourth ~ **24.0%**

(The Sino-Tibetan and Austro-Asiatic Language Family groups are a miniscule minority – together at 2%. Hence, for the larger policy matters, they are not considered here.)

Language Family groups within themselves have mutually close Linguistic and Cultural similarity.

Hence, if the country justifiably requires All Indians (including the very large Dravidian Population) to learn Hindi (an Indo-European Family Language) as part of the Three Language Formula and for National integration. Then, it is equally justifiable that native speakers of Hindi and other Indo-European Family Languages need to learn **ANY ONE of DRAVIDIAN Family Languages**. This will ensure that blurring and smoothening of the North-South Language and Cultural Divide and Polarisation.

Learning another Language comes with inadvertently being introduced to and appreciating its Culture and Literature. If South Indian - Dravidian Language speakers need to learn a North, East and West Indian – Indo-European Language such as Hindi (and its general Culture); similarly, the North, East and West Indian – Indo-European Language speakers too need to learn any one (of their choice) South Indian - Dravidian Language (and its general Culture). There are Four Scheduled Dravidian Family Languages: Kannada, Telugu, Tamil and Malayalam. This way, there would be mutual Language and Cultural Interactions that will substantially enhance the idea of National Integrity and mutual respect. Respect should be two-way, Not one-way. This way, South Indian - Dravidian Language speakers would happily learn the North, East and West Indian Indo-European Language ‘Hindi’ and wholeheartedly accept it as the Country’s Main and First ‘Official Language’ and ‘Link Language’.

Alternatively, but less preferably, the ‘Six Classical Languages’ of India may be used in place of the ‘Four Dravidian Family Languages’. The Six Indian languages that have been designated as **Classical Languages**: are Sanskrit, Tamil, Kannada, Telugu, Malayalam and Odia, which includes all Four Dravidian Family Languages along with Two Indo-European Family Languages.

8.1.5. Sanskrit to be Promoted / Encouraged as Part of the Three Language Formula or possibly as the Link-Language of the Country.

All Indian Languages either owe their origin to and so have been derived from Sanskrit; or have historically and culturally been extensively influenced and borrow from Sanskrit. Therefore, this is a logical continuation of the same well accepted historical, cultural, social and literary process.

Most of the Indian Knowledge Systems are in the Vedic and Classical – Sanskrit Literature. Other ancient Languages like Pali and Prakrit too are derived from and are very close on Sanskrit.

8.1.6. Common Sanskrit Terminologies for Technical Words across all Languages for School and Higher Education, along with professional usage.

The Indian Equivalent for all Technical and Scientific Terminologies could be based majorly on Sanskrit and which would be common in all Indian Regional languages. There may be a requirement to Set up a Central Board for determining Technical and Scientific Terminologies for English equivalents. In rare circumstances, English Technical and Scientific Terms may be used.

Due to its Phenomenal Vocabulary, Literary and Grammatical strengths, Sanskrit is the only language in India (and maybe world-over) best equipped to take-on such a massive challenge. Even presently, most technical words adopted into Indian language by (Central & most State) Govt.s are from Sanskrit.

Whole of Europe and America adopt their Common Technical and Scientific Terminologies from Latin & Greek; so should we from Sanskrit! Every Indian Language (around 22 Scheduled Languages) trying to develop its own Technical and Scientific Terminologies for Higher Education would be illogical and unfeasible.

9. QUESTION:

Part-A: How should Indian knowledge systems, heritage, and traditions be incorporated into the education system? and

Part-B: What would be the benefits to overall learning?

RESPONSE:

9.1. PART-A: Indian knowledge Systems, Heritage, and Traditions need to be an integral part of Indian education system. This will help in bringing about a deep-rooted pride in our ancient Ancestors, Culture, Tradition, Nation and also thereby a deep-rooted pride in being a modern-day Indian. Pride and gratitude towards one's Cultural Roots and Ancestors is necessary for one to confidently progress towards the future.

Some fundamental aspects of Indian Knowledge systems that every Indian should know and be proud of, are stated below. Only headings are provided here as details are provided in the Part-I, Position Paper: -

9.1.1. Fundamentals of Indian Philosophy of Education:

9.1.1.1. Two Fundamentals of Reality:

- | | | | | | |
|-----|-----------|-----------|---|---------------|----------|
| I. | NATURE | - ಪ್ರಕೃತಿ | - | CREATION | - ಸೃಷ್ಟಿ |
| II. | CONSCIOUS | - ಚೇತನ | - | CONSCIOUSNESS | - ಚೈತನ್ಯ |

9.1.1.2. Four Phenomena of Reality:

- | | | | | | |
|------|-----------|-----------|---|---------------|----------|
| I. | Nature | - ಪ್ರಕೃತಿ | - | Creation | - ಸೃಷ್ಟಿ |
| i. | TAMAS | - ತಮಸ್ | - | MATTER | - ದ್ರವ್ಯ |
| ii. | RAJAS | - ರಜಸ್ | - | ENERGY | - ಉರ್ಜಾ |
| iii. | SATTVA | - ಸತ್ತ್ವ | - | MIND | - ಮನಃ |
| II. | Conscious | - ಚೇತನ | - | Consciousness | - ಚೈತನ್ಯ |
| iv. | CHETANA | - ಚೇತನ | - | CONSCIOUSNESS | - ಚೈತನ್ಯ |

9.1.1.3. **Two Fundamental Planes:**

- A. **EXISTENTIAL** - ಸತ್ಯ / ಅಪರ Reality & Existent - ಸತ್ಯ (ಸತ್ / ಸದ್)
- B. **TRANSCENDENTAL** - ಪರ Beyond Reality & Existence -ಸದ್-ಅಸದ್-ಅತೀತ

9.1.1.4. **Two Fundamental Planes of Knowledge:**

- A. **APARA-VIDYA** : Knowledge of UNIVERSE – Existential Knowledge
- B. **PARA-VIDYA** : Knowledge of CONSCIOUS – Transcendental Knowledge

2.1.1.1. **Two Primary Aims of Knowledge and Education:**

- A. **ABHYUDAYA** : Materialistic Knowledge for -
Empowerment and Success in Worldly realms
- B. **NISHSHREYASA** : Spiritual Knowledge for -
Evolution to Enlightenment, Liberation & Conscious realms

Introduction to some of the below topics can be provided

2.1.2. **Indian Sciences & Technologies:**

- 2.1.2.1. **Cosmology**
- 2.1.2.2. **Quantum Sciences**
- 2.1.2.3. **Astronomy**
- 2.1.2.4. **Health and Medical Sciences and Surgery**
- 2.1.2.5. **Metallurgy**
- 2.1.2.6. **Mathematics**
- 2.1.2.7. **Civil Engineering**
- 2.1.2.8. **Architecture and Town Planning**
- 2.1.2.9. **Warfare**
- 2.1.2.10. **Shipbuilding**
- 2.1.2.11. **Navigation, etc.**

2.1.3. **Indian Humanities & Arts:**

- 2.1.3.1. **Economics**
- 2.1.3.2. **Politics**
- 2.1.3.3. **History**
 - 2.1.3.3.1. **Vedic and Indus and Saraswathi Valley Civilization**
 - 2.1.3.3.2. **Ramayana & Mahabharata**
 - 2.1.3.3.3. **Surya-vamsha & Chandra-vamsha Kings and Dynasties**
 - 2.1.3.3.4. **Ancient Indian Janapadas, Regions, Territories and Cities**
- 2.1.3.4. **Social System**
- 2.1.3.5. **Literature & Prosody**
- 2.1.3.6. **Language, Grammar & Entomology**
- 2.1.3.7. **Fine Arts, Visual Arts, Performing Arts, etc.**

- 2.1.4. **Indian Values, Philosophy & Spirituality:**
 - 2.1.4.1. **Vedic and Astik**
 - 2.1.4.2. **Jaina, Bauddha & Shramanic**
 - 2.1.4.3. **Charvaka**
 - 2.1.4.4. **Bhakti-movement**
 - 2.1.4.5. **Sikhism**
 - 2.1.4.6. **Islam, Christianity, Parsee and Jewism in India**
 - 2.1.4.7. **Tribal & Forest-dweller Traditions**
 - 2.1.4.8. **Niti & Subhashita**

10. STAGE-SPECIFIC AIMS OF EDUCATION:

Part-A: **Foundational Stage:**

Part-B: **Preparatory Stage:**

Part-C: **Middle Stage:**

Part-D: **Secondary Stage:**

RESPONSE:

10.1. PART-A: FOUNDATIONAL STAGE:

Stage-Specific Aims of Education have been dealt with while discussing *Pancha-Koshas*. Additional Points are presented here:

10.1.1. **Promoting children to development of healthy body and healthy brain:**

In this stage, taking care of the body through healthy and nutritional diet in school. According to many studies, children from economically weaker section especially in rural areas are facing issue of lack of nutrition. Further this will lead for children to face lack of interest in class and hence resulted in non-performance in academic progress. Providing good and healthy food as part of Mid-day meal will fulfil this gap help children to grow healthy. As it is scientifically proved, healthy body will have healthy brain and learning takes place if child is comfortable and healthy. Further orientation to parents on fulfilling nutritional aspects at home can be workout by the school

10.1.2. **More focus on activating sensory organs, developing motor skills, and promoting social behaviour:**

The NCF 2005 clearly stated the role of brain and society/ social in construction of knowledge. To promote this, there should be more activity in the school which have aspects of stimulus and activating sensory organs to gain information in the brain. Touching, feeling, concretizing the understanding will help children to construct their own knowledge. Actually, there should be more space at home but due to proportion of the parents are from agricultural families and daily labourers in rural areas and more parents do not have time and awareness regarding activities to promote stimulation, school plays important role to fulfil this gap. Playing with mud, sand, scribbling, playing with naturally available items, painting, colouring, drama, puppetry, playing not only improve motor skills but also activate sensory organs and help children to form knowledge at their own. Working with friends and peer group

through planned activities will help children to develop social relationship and learning through exchanging and listening to different ideas and thoughts.

10.1.3. **Developing concepts of pre literacy and numeracy:**

It is proved that if child is not exposed to pre concepts on literacy and numeracy in the foundational stage then it will be difficult for her to learn the same in the preparatory stage since difficulty level will be high in the further stages. This may demotivate child to attend the school regularly and lose interest in education in the later stage which may result in school dropout. Hence the aim of education in this stage, is to develop a child which is conceptually clear about pre literacy and numeracy. This should include alphabets, languages, numbers, counting, colors, shapes, indoor and outdoor play, puzzles, and logical thinking, problem-solving, drawing, painting and other visual art etc.

10.1.4. **Focus on all round development of child from foundation level:**

One of the important aims of education is to develop children in their fullest form. There should be a good beginning from this level. All round development may include areas of “physical and motor development, cognitive development, socio-emotional-ethical development, cultural/artistic development, and the development of communication and early language, literacy, and numeracy. Components and all the activities can be age appropriate.

10.1.5. **Promotion of internal and external discipline:**

Discipline is one value which is needed for lifetime to keep me and others happy, healthy and peaceful manner. This include keeping my things at right place, using of materials in proper way and allowing others to use, maintaining neatness in body and dress, keeping our classroom and school premises clean, putting used things in dust bins, managing waste management according to the norms, etc. this can be considered as external discipline which is essential for me and others living and studying with me. Unfortunately, more focus has been given to external discipline than internal discipline it has equal importance. Internal discipline may include thinking in right way, presenting thoughts in sequence and systematically by using appropriate vocabulary, simple articulation with clear articulation, respecting other’s thoughts and value to different views etc.

10.1.6. **Towards development of constitutional values:**

Along with the social and ethical development, they should be efforts to build constitutional values among children. Which must include understanding of justice, freedom, fraternity, equity, and others. The free and non-threatening environment should be created in the school and classroom so that children can start questioning teachers, peer group members and parents whenever they encounter injustice practices

in their environment. Self-confidence and decision-making process should be promoted from foundational stage so that children can start applying these values at their homes and later in the society where they live. More focus should be on bringing these values in the children behaviour than restricting to the knowledge level. Further, attempts should be made to keep children mental health healthy. This can be achieved by exposing them to be patients, quiet, calm, and handling conflicts in right way.

10.2. PART-B: PREPARATORY STAGE:

- 10.2.1. Continuing the aims of education mentioned in the foundational stage. More focus on achieving proficiency in literacy and numeracy
- 10.2.2. Creating students who has knowledge about the world
- 10.2.3. Creating a sensible human who has ability to understand sensitivity of others (including other human being -nature-and creature of the world)
- 10.2.4. Person who can take independent decisions based on the rationale
- 10.2.5. Promoting creativity in independent thought and action
- 10.2.6. Developing leadership qualities so that each child takes responsibility of correcting injustice in the society where she/he live and promote peace and harmony to self and others

10.3. PART-C: MIDDLE STAGE:

- 10.3.1. Continuation to aims of education mentioned in the preparatory stage
- 10.3.2. Participating in the economy process and social change
- 10.3.3. To be able to take family and social responsibilities
- 10.3.4. Able to see value-based criteria in each decision she takes at personal and societal
- 10.3.5. Able to decide career opportunity
- 10.3.6. Developing ability of appreciating beauty in various forms (Aesthetic appreciation)
- 10.3.7. Learning to learn-willing to unlearn and re-learn new things and carrying this towards lifetime

10.4. PART-D: SECONDARY STAGE:

- 10.4.1. Same as in ‘Middle Stage’.

11. OTHER SUGGESTIONS

Suggestions about the philosophy and aims of education that are not covered in the above questions. It is recommended that these suggestions are in alignment with the vision and specific anchors provided above from the NEP 2020.:

RESPONSE:

These have been elaborately dealt with in the Part-I, Position Paper.

12. BIBLIOGRAPHY AND REFERENCES

These have been elaborately listed in the Part-I, Position Paper.

Philosophy of Education

Including Aims of Education

in perspective of the

National Education Policy 2020

Part - I

Position Paper

of

Karnataka State Focus Group

1. Preliminary Information

National Education Policy (NEP) 2020 in its:

- “Fundamental Principles & Guidelines” – mandates an Education System with:
 - ✓ ‘*a rootedness and pride in India, and its rich, diverse, ancient and modern culture and knowledge systems and traditions*’. (NEP-2020, pg 6)
- “Vision” – proclaims it:
 - ✓ ‘*envisions an education system rooted in Indian ethos*’; and –
 - ✓ ‘*develop(s) ... a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one’s country*’ and –
 - ✓ ‘*instil(s) ... a deep-rooted pride in being Indian*’. (NEP-2020, pg 6)
- “Curriculum and Pedagogy” – declares that: (NEP-2020, pg 16)
 - ✓ ‘*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.*’

So now, the basic Question arises – What is an “Education System”: -

- ✓ that is ‘Rooted in Indian Ethos’?
- ✓ that ‘develop(s) a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one’s country’?
- ✓ that ‘instil(s) ... a deep-rooted pride in being Indian’?
- ✓ that has ‘rootedness and pride in India, and its rich, diverse, ancient and modern culture and knowledge systems and traditions’?
- ✓ that is ‘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 its endeavour to find answers to these profound and path-breaking Questions of NEP 2020, this Position Paper on the Philosophy of Education (Including Aims of Education) dwells deep into the ancient System of Indian Education and its Traditional ways of Learning and sincerely attempts to harmoniously relate and integrate important and relevant aspects of it with state-of-art 21st century Modern Education, within the ambit and framework of Indian Constitution, to present a comprehensive and holistic Philosophy of Education for the future generations of an developing and evolving India.

1.1. Executive Summary / Abstract

Bharata that is **Indian Civilization** and **Culture** has been known from time immemorial as Worshiper of **Knowledge – Vidya**. From the very dawn of Indian civilization, in the ancient Vedic era, the very idea of the Supreme-most entity – “Brahma” was synonymous with “Knowledge – Vidya”, which was fundamentally categorised as two-fold:

1. Apara Vidya – Knowledge of the Universe that is Apara Brahma, and
2. Para-Vidya – Knowledge of the Conscious that is Para Brahma.

Both in ancient and modern times, India has been well known across the world, for its profound wisdom and its inherent capacity to seek, pursue, witness, discover and disseminate Truth (*Satya*) and Knowledge (*Vidya*) to the whole humankind. Ancient India was known for its highly developed spirituality and philosophies; along with science and technologies; and humanities and arts. It came to be known as the Vishwa-Guru and Knowledge Capital of the World. Towards that, ancient India had an extensive network of Education centres in the form of *Gurukulas*, or its ancient and later variations such as *Parishads*, *Shakhas*, *Charanas*, *Tapas-sthalis*, *Vana-sthalis*, *Sammelanas*, *Ghatikas*, *Khandikas*, *Viharas*, *Chaityas*, *Stupas*, *Patha-shalas*, *Vidya-peethaas*, *Vidyalayas*, *Maha-vidyalayas*, *Vishwa-vidyalayas*, *Mathas*, *Ashramas*, *Mandiras*, *Adheenams*, etc.

Indian Sages, Scholars, Scientists, Teachers, Preachers, Statesmen, and Traders from across the country (ancient Bharata – Indian Sub-Continent) travelled far and wide across the globe, reaching the far-off shores of several countries and spread the message of Vedas, Upanishads, Indian Sciences, Philosophies and Culture including Yoga and Buddhism. India never conquered any other country by brutal force of army and physical strength to confiscate territory or impose its culture or ideology. Its values, moral conduct, family structure, agriculture, silk, cotton, metallurgy, astronomy, art, architecture, science and technology, Sanskrit language and literature, Education-system, Ayurveda, Yoga, tenet of Dharma and Karma, and Spirituality have attracted zillions of people from far and wide, across centuries and millenniums, which are even now strong element of India’s cultural diplomacy. Wherever they have gone, Indians have earned name and fame for their ancient nation and for themselves.

These value systems ooze out from India’s cultural roots which are all encompassing in nature. These roots, in turn are nurtured by its core education system. In this land of knowledge, education was meant for both the individual (*Vyakti/Vyashti*) and the society (*Samaj/Samashti*).

The primary vision and objective of India’s Education system was two-fold, which aimed to simultaneously:

1. **Empower** – the Individual and thereby the Society – to harmoniously excel in the present (existent) **Materialistic** and **Worldly** matters [*Abhyudaya*] such as wealth and prosperity; health and longevity; happiness and contentment; love and fame, sustainable progress, and development; peace, and harmony; *and to further* -
2. **Evolve** – the Individual and thereby the Society – towards the higher (transcendental) **Spiritual**¹ and **Conscious** realms [*Nishshreyasa*] by ascending one from Animalness to Humaneness², and further to Divineness that ultimately culminates into Universalness – that is Enlightenment, Bliss, Self-Realization, Liberation, and Universal Consciousness.

This Empowerment and Evolution of each Individual resides at the very core of the Indian Knowledge and Education system, which collectively naturally culminates into the Empowerment and Evolution of the Society, Region, Nation and World as a whole on the meta scale. This process of Empowering and Evolving the Individual student is envisioned in the Upanishads as the **Pancha-Koshas** or five-stage and five-level process of – Physical, Emotional, Intellectual, Philosophical and Spiritual development of the student (educand) – leading to the grooming, character-building and blossoming of a holistic, all-rounded and well-rounded Person, who emerges as a true **Patriot** and simultaneously and harmoniously as a true **Global Citizen**.

A student ideally had to progressively undergo teachings and trainings in all these five stages, under various teachers and through different subjects/topics. This resulted in the development of a comprehensive education-system that increases all-round capabilities and concentration, reduces stress and develops moral values and meaningfulness of life, which in turn helps to develop harmonious and sustainable social values.

¹ (NEP-2020, pg 16) 17.5. *Furthermore, 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.*

² (Mandate Document-2022, pg 7) *Holistic development of the child in all capacities – intellectual, social, physical, ethical, and emotional. “The goal is to develop good human beings, capable of independent rational thought and action, with compassion and **humaneness**, with courage and creative imagination, based on sound ethical moorings and a rootedness in India.”*

Philosophy of Education

These values reach their apex as the student imbibes the necessary materialist knowledges and skills and prepares for developing spiritual qualities. Development of virtues and reducing and relinquishing vices would lead to create a noble citizen who will not only abide by the Indian ethos and constitution but also uphold the directive principles provided by our forefathers.

Further, the Indian Philosophy of Education not only aims to create basic good Citizens and Followers (who merely follow the laws of the land) but also facilitates each individual to recognize and realize ones full-potential, and thereby grow and evolve into becoming harmonious Inspirational and Transformational Leaders. This in turn can lead to achieve the inherent aspirations of the Indian people and NEP 2020's primary Vision, Aims and Objectives of India to become a Global – Economic, Defence, Knowledge and Spiritual Superpower.

This Ancient Knowledge, Wisdom, Science, Education and Training of India was the very reason ancient Bharata was known as the Vishwa-Guru and Knowledge Capital of the World.³ Integrating relevant parts of it with its Modern-day Futuristic Education can facilitate India to realize its aspirations to become a Global-Superpower.

This Position Paper on the Philosophy of Education tries to connect the ancient wisdom of the Vedic seers with the modern day's state-of-art education system keeping the Spirit of Constitution, Regional Aspirations and Vision of NEP 2020. Thrust has been given for the development of a sense of justice and equality, unity in diversity, all-inclusiveness, righteousness, patriotism, nationalism, and national-pride, along with humility and harmony in every child – to create, develop and live in a harmonious, eco-friendly and sustainably developed India, while being a true Global-citizen.

³ (Introduction: NEP-2020, pg 4) **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.** World-class institutions of ancient India such as Takshashila, Nalanda, Vikramshila, Vallabhi, set the highest standards of multidisciplinary teaching and research and hosted scholars and students from across backgrounds and countries. 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.*

1.2. List of Members of the State Focus Group

- | | | |
|----|---|---------------------|
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2. Introduction

2.1. Introduction to Philosophy of Education

Philosophy of Education is the philosophy and vision based on which the entire education, its pedagogy and student teacher interaction depends upon. All ancient and modern civilizations, cultures and societies have their own common or distinct idea of education. In BHARATH, education is regarded as the means to Empower an Individual and Society to harmoniously achieve materialistic and worldly success while simultaneously to Evolve the Individual and Society to ascend from Animalness to Humaneness, and further Evolve to Divineness, ultimately culminating into Universalness, that is spiritual fulfilment. Hence, along with worldly knowledge and skills, values such as compassion, acquiring profound knowledge, practice of yoga, living in harmony with nature, are all integral part and parcel of the Indian knowledge and education systems and traditions.

2.1.1. Levels of Education:

Humans today have evolved to (arguably) become the most successful of all Organisms – found on Earth, and in the whole known Universe (which we still know very less of!). Intelligence, Knowledge, and Education – together can be considered as the primary tool and criteria that has helped Humans to Evolve and to become uniquely distinctive from all other Animals and Organisms. Likewise, just as Knowledge and Education has helped Evolve Humanity to reach where and what we are today, Education can also help Humanity to further Evolve as an Individual, a Society, and as a Species as whole, to become holistically and comprehensively more successful and meaningful, while simultaneously being in harmony with its surroundings.

2.1.1.1. **Individual level:** As an Individual, humans seek happiness, and for that we seek fulfilment of our basic needs, growth, success, and overall well-being. Accordingly, we strive to acquire the necessary tools, resources and enabling circumstances, and we utilize them to achieve these goals.

A] In Modern Western Philosophy, Abraham Maslow's Hierarchy of Needs explains this in form of five-fold Needs that he has broadly categorized in two types:

- | | | |
|-------------------------------|---|---------------------|
| i. Physiological Needs | } | A. Deficiency Needs |
| ii. Safety Needs | | |
| iii. Love and Belonging Needs | | |
| iv. Esteem Needs | | |
| v. Self-Actualization Needs | — | B. Growth Needs |

B] In the **Indian Philosophical context**, this has been elaborately and profoundly explained in the form of the Four Aims or Fulfilments of a Human Being – **Purushartha - Chatushtaya or Chaturvarga – Dharma, Artha, Kama and Moksha**, which is briefly explained in sequence of occurrence:

- i. **Kama** : Basic Needs and Sensual Desires
- ii. **Artha** : Prosperity and Power – Materialistic Resources and Earning
- iii. **Dharma** : Righteous Benevolent Deeds and Pursuing Higher Truths⁴
- iv. **Moksha** : Self-Realization, Enlightenment, Liberation, Salvation⁵

While the first two (i.) Desires (**Kama**) and (ii.) Resources (**Artha**) can also be found in Animals and other organisms in various levels, in the form of basic animalistic instincts, it is only in Humans that we can start to find (iii.) Righteousness (**Dharma**) and in rarest of rarest cases (iv.) Self-Realization (**Moksha**) too. So, on an Individual-level, Righteousness and Self-Realization may be considered as the unique factors that set apart Humans from other Animals. As the tendency, aspiration, and efforts for Self-Realization (**Moksha**) is found extremely rare amongst Humans, Righteousness (**Dharma**) has been considered as the hallmark and basic determining factor to qualify as a Human Being.

Therefore, on an Individual-level, focusing only on one's (i.) Needs, and Sensual Desires (**Kama**) and (ii.) Worldly Resources, Prosperity, and Power (**Artha**) is basic – **Pashutva – Animalness**. (Also known as – पशुविक- or पशुवीय- प्रवृत्ति, Animalistic-Instinct, and Animalism.) Arising above these basic instincts of Animalism and expanding one's personality to also include (iii.) **Dharma**, that is Thoughtfulness, Righteous and Benevolent Deeds and the aspiration to Pursue Higher Truths (in addition to the above two points i. & ii.) is defined as true – **Manavatva** –

4 (NEP-2020, pg 37) “11.8. ... Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (satya), righteous conduct (**dharma**), peace (shanti), love (prem), nonviolence (ahimsa), scientific temper, citizenship values, and also life-skills; lessons in seva/service and participation in community service programmes will be considered an integral part of a holistic education.”

Dharma: does not mean any particular Religion, or for the matter, even ‘Religion’ itself in any manner. Irrespective of any Religion, Philosophy, or Ideology one follows. Dharma purely refers to “Righteous and Benevolent Deeds, Thoughtfulness, and Pursuance of Higher Truths and Capabilities”. Accordingly, Dharma is of Two types:

- a) Basic - **Manava Dharma:** Thoughtfulness, Righteous and Benevolent Deeds
- b) Advanced - **Divya Dharma:** Pursuing Higher and Divine - Truths & Capabilities

5 **Moksha:** is ‘*complete realization and liberation of the self*’ (NEP-2020, pg 4) in Indian Philosophies. In Abrahamic Philosophies, it may be translated as ‘Self-Realization and Salvation’. ‘Self-Realization’ is common in both Indian and Abrahamic Philosophies.

Humaneness. (मानवीय- or मानविक- प्रवृत्ति, Humanistic-Values, and Humanism.) Thus, it is *Manava Dharma* that makes a Human Being a true “Humane - Human Being”.

2.1.1.2. **Societal level:** Sociobiologists categorise Humans as Social Animals, as somewhat similar to Humans: quite a few other Animals such as Chimpanzees, Gorillas, Monkeys, Dolphins, Orcas, Wolves, Termites etc. too exhibit high-level and complex Social Behaviour. Social animals collaboratively work together, based on the principle of ‘Reciprocity’ (or in rare cases Reciprocal Altruism) for ‘Mutual Benefit’ to achieve their goals of Individual well-being. Therefore, Social Animals, including Humans – group themselves into families, clans, or small groups and some even extremely large groups. More often than not, such groupings are also seen to lead to competition and conflicts between groups of the same species to gain resources, territory or dominance. So, along with being Self-centric, being Group-centric too is still – *Pashutva* – Animalistic-Instinct or **Animalism** at the Societal -level.

Being a Social Animal, Humans too collaboratively work together to mutually achieve their goals. Accordingly, Humans try to fulfil their Needs and derive happiness and success from the well-being of their immediate Society, starting from the basic and fundamental unit of Family, and progressively moving outwards, wherein they may further group themselves based on extended-family, friend-circle, tribe, clan, community, caste, ethnicity, race, or village, town, city, region, nation, ideology, language, culture, religion, etc. While some such groupings to an extent would be necessary and beneficial for self-sustenance, mutual-benefit, continuance of heritage, protection, etc. But, on the other hand, it has time and again been seen that these groupings often also give rise to exclusivity, discrimination, injustice, and inequality, leading to suppression, domination, conflicts, and wars on a regional to global scale. This arises due to the Animalistic-instinct within Humans at the Societal -level. Therefore, the actors of such actions and perpetrators of such crimes are termed as “**Animalistic-Humans**”.

While harmoniously retaining the practicality, responsibility, and duty towards one’s pertinent and imperative societal groups (like family, nation, etc.), when Human Beings rise above the lowly mentality of discrimination, intolerance, inequality, and injustice; and treat all Human Beings, even from other family and societal groups, irrespective of any discrimination, with love, respect, care, tolerance, equality, justice and righteousness, that is *Manava Dharma* and *Manavatva*. That is being truly “**Humane-Humans**”.

On a Global-scale, points 1 to 12 and 16 and 17 of the **17 - Sustainable Development Goals (SDGs)** or Global Goals set up in 2015 by the **United Nations General Assembly (UN-GA)**, which are intended to be achieved by 2030, to benefit the whole of Humanity, without any discrimination, are steps in this direction. Viz: -

- i. No Poverty,
- ii. Zero Hunger,
- iii. Good Health and Well-being,
- iv. Quality Education,
- v. Gender Equality,
- vi. Clean Water and Sanitation,
- vii. Affordable and Clean Energy,
- viii. Decent Work and Economic Growth,
- ix. Industry, Innovation and Infrastructure,
- x. Reduced Inequality,
- xi. Sustainable Cities and Communities,
- xii. Responsible Consumption and Production,
- &
- xvi. Peace, Justice, and Strong Institutions,
- xvii. Partnerships for the Goals.

This is *Manava Dharma* and *Manavatva* – Humanistic-Values or **Humanism** at the Societal -level.

Global Wars, Cross-border Terrorism, Fanatism, Extremism and the latest Pandemic have further reinforced the realization that anything affecting part of Humanity could quickly engulf and severely affect the whole of Humanity. We can't be fully content by living within isolated communities and groups like in compartmentalized silos and believe that we would be safe in the long run.

2.1.1.3. **Species level**: Conscious Human Beings don't limit their care and compassion only to other fellow Human Beings of their species, but sincerely try to extend it to all other Living Beings of other Species too, wherever practically possible, with genuine sincerity, whether animals or plants, and even fungi and other microscopic life-forms around them. There may be limitations due to practicality, but the intensions are genuinely sincere. This is true love and compassion. This is *Manava Dharma* and *Manavatva* – **Humanism** at the Species-level.

Humans have also consciously come to terms with the fact and hard reality that, we as a Species, are intrinsically and symbiotically dependent upon this Biosphere, and hence, our own well-being is inherently dependent upon the well-being of the whole Ecosphere. We as a Human species have to harmoniously co-exist with other species – Animal, Plant, Fungi and microscopic species that we all together share with on our Mother Earth. We all species are inter-dependent with each other for our very existence. We can not exploit other species and their habitats for our narrow selfish greed.

Hence, Humanity is now progressively becoming more aware and conscious of wider Global-scale issues, including human-created Ecological issues such as Pollution,

Unsustainable Development, Exploitation of Ecological, Environmental Degradation, etc. which is leading towards alarming levels of Global Warming, Climate Change, Soil Degradation, Extinction of Endangered Species, etc. Accordingly, we see that Humanity has started to consciously move and Evolve towards Eco-friendly and Sustainable Co-existence and Development.

Similarly, non-human-created, but cataclysmic and calamitous Geological issues such as Rise in Sea Water level, Desertification, Solar Storms, Asteroid Impact, etc. are threatening the very existence of not only all of us Humans, but universally of all know Living Beings on Earth. Such Global-scale issue are bringing all of Humanity together, with all its greatest achievements and capabilities, irrespective of its differences of Nationality, Race, Culture and Religion, onto a common platform to collaboratively address these Universally affecting issues.

Points 13, 14 and 15 of the Global-scale **17 Sustainable Development Goals (SDGs)** can be said to be steps in this direction: -

- xiii. Climate Action,
- xiv. Life Below Water,
- xv. Life On Land,

This is part of *Manava Dharma* and *Manavatva* – Humanistic-Values or **Humaneness** at the Species-level.

Thus, we see that Humanity (or a major part of it) is knowingly or unknowingly striving to Evolve towards a higher level of Consciousness or Magnanimity.

Going further, amongst such “Humane-Humans”, there arise some exceptionally evolved and enlightened Humans who uniquely stand-out as they can Motivate, Inspire and Lead lakhs (millions) of Humans to Evolve from Animalism towards Human- and higher- Values. Such **Legendary Inspirational and Transformational Societal Leaders**, stand as a beacon to Humankind across countries, cultures, and centuries. These are Humans who have Evolved themselves to realize and harness the immense potential, strength, capability, knowledge and compassion hidden within themselves, due to which they are able to inherently motivate, inspire and lead a vast multitudinous of Human Beings – to aspire and evolve towards higher goals. Such uniquely magnanimous and benevolent Humans are those who have transcended beyond the limitations of Humaneness and Evolving towards Divineness, by practicing the higher level of Dharma – *Divya Dharma*: that is the Pursuance of Higher and Divine – Truths and Capabilities. They have been acclaimed as “Divine-Humans” in the ancient Vedic and Indian culture, as they have Evolved to manifest the Divinity potential hidden within each Human Being. This is – *Devatva* – **Divineness**. (Also known as – दैवीय- or दैविक- प्रवृत्ति, Divinistic-Values, and Divinism.)

Some examples are the glorious Sages (Rishis) of ancient India, Gautama Buddha, Mahavira Jain, Jesus Christ, Basaveshwara, Guru Nanak Dev, and many others.

Modern India's great Philosopher and Educationalist Sri Aurobindo has envisioned this as dawn of the "New Man", "New Consciousness", "Man Divine". He explains this as the Evolution from 'Man Human' to 'Man Divine'.

Evolving further on the path of Divineness and ascending to its pinnacle, ultimately culminates in Absolute Selflessness, Enlightenment, and Universal Consciousness, which is acclaimed as the state of – **Purnatva** or **Brahmanatva** – **Universality**. (Also known as – ब्राह्म- or ब्राह्मीय- प्रवृत्ति, Universal- or Universalistic- Consciousness, and Universalism.) This is attained by the realization of the Fourth *Purushartha* – **Moksha**: that is Self-Realization, Enlightenment and Liberation. Such rarest-of-rare league of "**Universal-Humans**" may go on to become Great Spiritual Leaders, who inspire Humanity for millenniums, across eons, continents, and civilizations. This is the concept of "Universal Man" and "Vishwa-Manava" as envisioned by Rabindranath Tagore and Kannada Poet Kuvempu. Sri Aurobindo terms it as the "Supramental Man", "Supramental Consciousness" and "Super Man".

Similar concepts are also found in Abrahamic Religions: *"in Judaism and Islam all the divine names and attributes are summed up, from an esoteric viewpoint, in the universal mediator called by the Kabbalah "Principial Man" (Adam Qadmon) or "Man above" (Adam ilaah), and by the Sufis "Perfect Man" or "Universal Man" (al-Insān al-kāmil)."*⁶

Thus, we see that Humanity is desirably and progressively seeking to expand its horizons and abilities and Evolve from "**Animalness**" to "**Humaneness**", and further towards "**Divineness**", ultimately culminating into "**Universality**".

This is Humanity's Journey and Evolution from "**Pashutva**" to "**Manavatva**", and further towards "**Devatva**", which ultimately concludes into "**Purnatva**" or "**Brahmatva**".

NOTE: If there arise any reservations or apprehensions in using the word 'Divine' for this category of Humans; the word: "Celestial" and its similar forms may alternatively be used in place of it, like: Celestial Humans, Celestialness, Celestialism, Celestiality, etc. Justification for this is provided in the Annexure – 1.

EDUCATION is this Fundamental Tool that EMPOWERS Humans as an Individual, Society and Species to harness the power of Knowledge to drive this EVOLUTION.

⁶ Some Universal Aspects of Judaism:
www.worldwisdom.com/public/viewpdf/default.aspx?article-title=Some_Universal_Aspects_of_Judaism.pdf

Philosophy of Education

Relation between Education (*Vidya*) and Four Aims of Life (*Purusharthas*) and the Four Stages of Evolution (*Uradhwa-Gati*):

Education <i>Vidya</i>		Four Aims of Life <i>Purushartha – Chatushtaya / Chaturvarga</i>		Four Stages of Evolution <i>Uradhwa-Gati</i>	
EDUCATION	EMPOWER	1. Kama	Needs & Desires	1. Animalness	<i>Pashutva</i>
	EVOLVE	2. Artha	Prosperity & Power		
	EVOLVE	3. Dharma	a) <i>Manava - Humane Dharma:</i> Righteousness & Benevolence	2. Humaneness	<i>Manavatva</i>
	EVOLVE	4. Moksha	b) <i>Divya - Divine Dharma:</i> Higher Knowledge & Capability	3. Divineness	<i>Devatva</i>
			Self-Realization, Enlightenment, Liberation,	4. Universalness	<i>Purnatva</i>

2.1.2. Importance of Philosophy of Education:

Philosophy of Education forms the very fundamental **Foundation of Education**, starting from defining the very basic **Concept of Education**, to promulgating its **Vision, Mission, and Values**, along with guiding its **Aims, Objectives, and Policy**. Further, based upon these, the **Framework** for its larger Implementation is derived, which thereby forms the roadmap for its efficient and practical **Implementation and Execution**. Finally, the **Result** is derived as the **Outcome** and consequence of this whole process. Thus, the Philosophy of Education forms the very Core, Cause and Soul of this whole endeavour of Empowerment and Evolution through Education.

2.1.3. Western Classification of Philosophies of Education:

Western schools classify Philosophies of Education as: Idealism, Naturalism, Realism, Pragmatism and Eclecticism, which are different approaches that can be applied at different levels from childhood to the adolescent level of the student in the classroom environment.

2.1.4. Historical Perspectives / Aims of Education in different Committees:

The beauty of national education policies is in its way of seeing the things. It is always considering the overall development of human being in fullest potentials and capacitating the younger generation to meet the changing context and scenario of the

society. Hence, we can see strategic development of the thought of ‘philosophy of education’ integrated with What? Why? and How? Questions throughout the education process. Meaning, definition and developing of human potentials and society through Education is viewed in various commission reports and we can see the process of evolving in different committees. The notable thing is, continuing the constitutional values and adding aims which suits to the changing context of the society. Hence, we can see the idea of philosophy of educations in various forms/areas/articulations in different stages. Here is an attempt to bring the summary of historical perspectives:

2.1.4.1. **University Education Commission: 1948-49:**

This commission was formed immediate after the independence in the leadership of Dr. Sarvapalli Radhakrishnan. It reviewed the education process presented in that period and recommended aspects which need to be part of the education process. We can consider these aspects as aims of education wherein philosophical ideas of education and perception of desirable human being and desirable society was included.

Strengthening of democracy and democratic principles through schooling process. It was strongly believed that education process has a unique strength which can develop its citizens who strongly believe in democracy and contribute significantly through individual participation, ‘promotion of the social justice’ was strong part where in it was expected from the schooling/ education to create sensitivity in the younger generation in the same and social imbalance can be resolved. There is a statement in the commission report which says, “There can be no democratic freedom without social justice which demands the freeing of the individual from poverty, unemployment, malnutrition, and ignorance. This is not enough. We must cultivate the art of human relationships, the ability to live and work together overcoming the dividing forces of the time”. Protection of freedom, promoting equality, fraternity, teaching culture and history of the Indian culture, and developing international fraternity.

2.1.4.2. **Secondary Education Commission 1952-53:**

This commission was led by Dr. A Lakshman Modaliyar led this commission. The commission tried to align the societal needs, broader principles to educational processes (aims of education). It proposed education for ‘promoting democratic citizenship education, enhancing skill development, self/ personality development, education for development of leadership skills. In total, this commission has tried to establish linkages between aims for self-development, societal development with highlighting need for vocational education.

2.1.4.3. **Kothari Commission 1964-66:**

This commission was led by S Kothari, based on the central government recommendations, the 17 member’s team worked here and tried to provide recommendations for societal development. Major recommendations include,

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“purpose of education is to increase the productivity, achieving social and national unity, focus on science education (developing scientific temper among children), vocational education, adopting innovation, character building through social, moral, religious values”.

2.1.4.4. **NEP 1986:**

This policy highlighted purpose of “building 21st century skills among children and development of India” it recommended many things which should be part of educational process. ‘Free and access to universalization of elementary education to all children up to age of 14, giving priority to joyful and creative learning than just teaching in the classroom in primary education, creating awareness about citizenship, rights and duties in the secondary education, Introducing national and international culture through textbooks, development of human resource for economic development of the nation, development of textbooks to promote all round development of children, attempts to re-establish the linkages between school and parents/community/stakeholders, extending of secondary schools to reduce the decency on urban areas for access to schools, it focused on giving more priority to schedule cast, minorities, tribes, women and economically weaker section – all should be educated so that promotion of equality and equity can be ensured, work experience should be part of the education process so that children will learn and experience of productive work since from the schooling,

2.1.4.5. **National curriculum framework 2005:**

Total 35 members team worked on this, and Professor Yashpal was heading this team. The recommendations and articulating purpose of schooling are “Promoting constitutional values through education, building strong and rational commitment to democracy and principles, correlating children self – experiences to classroom experiences, creating spaces for children to construct learning than promoting rote learning, allowing children to learn higher values like love, truth, non-violence etc. providing lots of spaces and opportunities to explore knowledge not only in the classroom but also in real life, providing equal opportunities to all children to ensure children should be free from exploitation, poverty, cast, class and gender disparities, making children proud about our nation by informing culture, history and heritage of the country. Along with this,

Along with this, there was separate position paper developed to articulate the aims of education. The attempts made to explain the purpose of education which includes – building rationale commitment to democracy and principles, making children able to contribute for the economic process and social change, creating sensitivity to others wellbeing, developing aesthetic appreciation, ability of learning to learn, willing to unlearn and relearn, creativity and innovation etc.

2.1.5. Rationale for Philosophy at Different Stages:

Human beings have unique potentials compared to any other species in the earth. Because of these potentials, they have not only developed at the personal level but also considerably changed their surrounding by using their unique abilities. These unique potentials include – “Thinking, hypothesising, predicting, decision making, expression of thoughts through unique languages, creative thinking, critical thinking, value judgement, etc”. All these potentials can be considered in larger category called “Cognitive Abilities and Higher Order Skills”. Further, the Emotional aspects are considered within the category of “Affective Domain”. Human being is born with these abilities, and they can be utilized properly and effectively if right exposure and experiences are provided. It doesn’t mean that other species absolutely do not have these abilities, but they are mostly not developed at par with the human level. The reason for this uniqueness is because of the size of the brain and its unique functions. Recent neuroscience studies suggest that most of the species are born with 90% of their brain developed, whereas it is only the human brain which keeps on developing till the age of around 12. Hence proper care, nutrition and continuous education is required.

There are two paths in which human can utilize one’s potentials:

- a) For the overall betterment of the self, others, and environment (desirable human being and desirable society)
- b) The opposite way, wherein focus on only self-development, that may be harmful to others, and environment. Ex: corruption, terrorism, anti-national activities etc.

We, the people of India have decided and declared in the constitution preamble - envisioned to create our nation as “sovereign, socialist, secularist, secular democratic republic” this is the concept our desirable society and selected education as main highway to reach this goal by educating every human being of the country. Hence the role of education is to facilitate the development of the human competence in right direction and to live with Definite Human Conduct.

Since from independence, India has achieved much more in terms providing universalisation of elementary education. According to 2011 Census, about 73% of the population was literate, with 81% for males and 65% for females. National Statistical Commission surveyed literacy to be 77.7% in 2017–18, 84.7% for male and 70.3% for female. This compares to 1981 when the respective rates were 41%, 53% and 29%. In 1951 the rates were 18%, 27% and 9%. India's improved education system is often cited as one of the main contributors to its economic development. Much of the progress, especially in higher education and scientific research, has been credited to various public institutions. While enrolment in higher education has increased steadily over the past decade, reaching a Gross Enrolment Ratio (GER) of 26.3% in 2019. Further, the country has put its fullest energies to provide basic facilities like food, safe drinking water and shelter to needy people with consistent economic growth. Now India is one of the fastest developing counties in the world.

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However, there are areas of concern which need to be addressed immediately **not only in India but at the global level**. There are issues at the level of Personal, Family, Society, and Environment.

2.1.5.1. **Personal level:** The aim of schooling is nowadays unfortunately assumed by individuals as a mean to get high paid job instead of developing one's fullest potentials. This is leading to difficulties in maintaining harmony with oneself and with others. Knowingly or unknowingly, an individual is identifying to one sects / isms. Large portion of educated youths – are not being able to participate in the economic process due to not getting desired job opportunities; while many struggle to maintain good health, diet and regular physical exercises even though knowing that it is good for health. Many surrender to vices, addiction, depression or suicide as they are not able to handle the situation when difficulties arise.

2.1.5.2. **Family and Society level:** The size of the family is reducing. Earlier we used to live in big families and now nuclear families can be seen more in number. There are serious concerns of child marriages, child abuses, and women safety, Issues in the relationship, gender inequality, increasing in divorce cases, increasing crime and corruption rates, cybercrime is one among them.

2.1.5.3. **Environment level:** 20% of the world population is consuming 80% of its resources. The world spends 12 times more on military expenditure than on aid to developing countries. 5000 people a day die because of dirty drinking water. One billion people have no access to safe drinking water. Nearly one billion people are going hungry. Over 50% of the grain traded around the world is used for animal feed or biofuels. 40% of arable land has suffered long term damage every year. 13 million hectares of forest have disappeared. One mammal in 4, one bird in 8, and one amphibian in 3, are threatened with extinction. Species are dying out of a rhythm 1,000 times faster than the natural rates. Three quarters of fishing grounds are exhausted, depleted or in dangerous decline. The average temperature of the last 15 years has been the highest ever recorded. The ice cap is 40% thinner than 40 years ago. There may be at least 200 million climate refugees by 2050.

All the above listed concerns are the results of the human behaviour and actions which we as Humans need to reflect and correct it. This can be reversed through providing proper education to the citizens, and right schooling is the process which has aim of developing and nurturing human potentials and help us for all round development through which idea of 'desirable (Vishwa Manava) human being and society (envisioned in the preamble) can be developed.

NOTE: All the above data is collected from various sources and is not specifically related to India but to the global scale.

2.2. National Education Policy 2020 and Philosophy of Education

Based on the NEP 2020, which significantly emphasises upon the Holistic Development of an Individual Human Being and of the Human Society as a whole, while being firmly rooted in the eternal Indian Ethos, the Vision of Philosophy of Education is presented as follows:

2.2.1. Vision of Philosophy of Education:

The **Vision of Philosophy of Education** is to progressively **EMPOWER** the Individual Human Being and thereby the Human Society as a whole with the necessary Materialistic Knowledge and Skills to harmoniously and sustainably fulfil its Worldly Needs and Desires, and to simultaneously **EVOLVE** the Individual Human Being and thereby the Human Society with Spiritual Knowledge and Practice to ascend from the state of Animalness to Humaneness, and further towards Divineness, ultimately culminating in Universality, which is the ideal of the ‘Universal Human’, and thereby to create a Just, Equitable, Humane, Sustainable and continuously Evolving Society, as envisioned by our great ancestors and the founders of modern India and as enshrined in our Constitution.

2.2.2. Aims, Objectives, and Purpose of Education:

The DNEP 2019 reiterates the position that “*The aim of education in ancient India was not just the acquisition of knowledge, as preparation for life in this world or for life beyond schooling, but for complete realisation and liberation of the self.*”

The NEP 2020 too proclaims similar views that “*This National Education Policy envisions an education system rooted in Indian ethos that contributes 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.*”

Accordingly, based on the above proposed Vision, which in-turn is derived from the Vision of DNEP 2019 and NEP 2020; the specific Aims, Objectives, and Purpose of Education, ascending in-line with the NEP 2020’s Four Stages – New Pedagogical & Curricular Structure can be laid-out in the following chapters.

3. A Paradigm Shift in Philosophy of Education: Cross-Cutting Themes

3.1. Holistic Development of Learners

3.1.1. Stages of Education – Levels of Evolution:

NEP 2020 envisions “Holistic development of learners”

4.4. 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. The aim of education will not only be cognitive development, but also building character and creating holistic and well-rounded individuals equipped with the key 21st century skills. Ultimately, knowledge is a deep-seated treasure and education helps in its manifestation as the perfection which is already within an individual. All aspects of curriculum and pedagogy will be reoriented and revamped to attain these critical goals. Specific sets of skills and values across domains will be identified for integration and incorporation at each stage of learning, from pre-school to higher education. Curriculum frameworks and transaction mechanisms will be developed for ensuring that these skills and values are imbibed through engaging processes of teaching and learning.

To comprehensively achieve these goals of “**cognitive development, building character and creating holistic and well-rounded individuals equipped with the key 21st century skills**”, an individual needs to be caringly nurtured and groomed in that direction from early childhood itself. She or He needs to undergo a process of holistic Education including Academics, Skill-Development, Personality-Development and Life-Training across multiple stages and levels of her/his own Personality. This in-turn would ensure a harmoniously balanced, all-rounded and holistic development of the Child, by enhancing one’s Physical Quotient - PQ, Emotional Quotient - EQ and Intelligence Quotient - IQ, through which one can be well-versed and empowered to face and succeed in the practical world, while also enhancing one’s Spiritual Quotient - SQ for Spiritual Growth and Evolution.

The great Indian Thinkers have meticulously described and presented Five Levels and Stages for a Person’s Holistic Development. Sri Aurobindo has further elaborated this in the form of the Five Principal Aspects of “Complete Integral Education”. A brief of the five stages is provided here. Further elaboration is provided in Annexure – 1.

3.1.1.1. **ANNA-MAYA - Kosha – PHYSICAL - Education**

Physical and Physiological – Education.

To Improve: PQ: Physical Quotient [or Physiological Quotient]

STAGE - I: FOUNDATIONAL STAGE - A: **-3 to -1 Grade: 3 to 6 Years**

FOUNDATIONAL STAGE - B: **1 & 2 Grade: 6 to 8 Years**

Proper Development and Movement of the Physical Body, including Limbs and Organs, is the very First Stage of Development.

3.1.1.2. **PRANA-MAYA - Kosha – VITAL - Education**

Emotional, Expressive, Artistic, Creative & Vocational – Education.

To Improve: EQ: Emotional Quotient [and CQ: Creativity Quotient]

STAGE - II: PREPARATORY STAGE: **3 to 5 Grade: 8 to 11 Years**

Proper Development of the Child's Sensory (Afferent) and Motor (Efferent) Pathways, that is Development of the ज्ञानेन्द्रिय – Somatic Nervous System (SNS) and the कर्मेन्द्रिय – Autonomic Nervous System (ANS), which together form the बाह्य-इन्द्रिय – Peripheral Nervous System (PNS). This is the Second Stage of the Student's Development.

3.1.1.3. **MANO-MAYA - Kosha – MENTAL - Education**

Intellectual, Scholastic, Scientific, Analytical, Higher Cognition - Education

To Improve: IQ: Intelligence Quotient [and AQ: Adversity Quotient]

STAGE - III: MIDDLE STAGE: **6 to 8 Grade: 11 to 14 Years**

Proper Development of the Child's Brain, Integration Pathways and Mental abilities, that is the अन्तःकरण, अन्तरिन्द्रिय or मनः – Central Nervous System (CNS) and Cognitive Development. This is the Third Stage of the Student's Development.

3.1.1.4. **VIJNANA-MAYA - Kosha – PHILOSOPHICAL - Education**

Philosophical, Fundamental (Basic) Science & Contemplative – Education

To Improve: SQ-1: Spiritual Quotient Level-1 PIQ - Philosophical Quotient

STAGE - IV: SECONDARY STAGE – A: 9 to 10 Grade: 14 to 16 Years

Introducing and Facilitating the Student to dwell into deeper Philosophical aspects of the curricular and co-curricular subject topics by means of Contemplative education. Also exposing the student to Deeper and Fundamental Sciences such as Cosmology and Quantum Mechanics.

3.1.1.5. **ANANDA-MAYA - Kosha – SPIRITUAL - Education**

Enlightenment, Bliss, Conscious & Meditative – Education

To Improve: SQ-2: Spiritual Quotient Level-2 BQ - Bliss Quotient

STAGE - IV: SECONDARY STAGE – B: 11 to 12 Grade: 16 to 18 Years

Introducing and Facilitating the Student to dwell into aspects of Spirituality and Consciousness. Also exposing the student to aspects of Enlightenment, Bliss, Liberation, Salvation, etc. Introducing Meditative learning and Meditation to help in academics and life-management.

Further elaboration is provided in Annexure – 1.

3.1.2. **Integration of Cross-Cutting Themes: Issues and Concerns**

3.1.2.1. **Introduction**

Philosophy of education is not one separate subject. It is there in all the subject discipline. It is important for a teacher to see connection between subject aims, aims of education and constitutional values. According to the NCFTE 2010, especially in the part of vision of a teacher, it expects every teacher to be prepared to establish the linkages like this so that each child can be prepared not only for the questions to be answered after the chapter but also to prepare child for the life. Each subject discipline has its own objectives and all other subjects to be taught in the school has cross connections between each other. It is there naturally; we need to understand and fulfil it. This understanding helps a teacher to prepare lesson plan comprehensively and children can learn holistically with understanding of different philosophies in one subject.

First, it involves careful observation of the given conditions to see what means are available for reaching the end, and to discover the hindrances in the way. This may require a careful study of children, and an understanding of what they are capable of learning at different ages. Second, this foresight suggests the proper order or sequence that would be effective. Third, it makes the choice of alternatives possible. Therefore, acting with an aim allows us to act intelligently. The school, the classroom, and related learning sites are spaces where the core of educational activity takes place. These must become spaces where learners have experiences that help them achieve the desired curricular objectives. An understanding of learners, educational aims, the nature of knowledge, and the nature of the school as a social space can help us arrive at principles to guide classroom practices. Reference: NCF 2005 (aims of education)

3.1.2.2. **Rationale**

In the recent studies conducted by CAS and NAS, is indicating that students at the primary level are facing issue of gaining grade wise expected competencies. There is no hard-core separation in learning. It is not only science which develop ability of questioning but also language, social science and mathematics does the same. Teacher trainings in most of the states are focusing on developing subject wise training for teachers and need to create more spaces where in choice-based workshop can be conducted and a language teacher can opt for science training and vice versa. Especially in primary schools it is one teacher who is teaching multiple subjects and attending training one selected subject which is not sufficient. Large number of in-service teachers have completed B.Ed. or D.Ed. pre-service teacher education trainings. Because of its short duration of courses, these teachers are not prepared well in terms of understanding objectives of all the subjects teaching in the school and its linkages with aims of education and constitutional values. Hence it is important to cover these aspects in the in-service teacher development trainings/ programmes and 4 years integrated pre-service programmes.

What are the major objectives of subjects? And how can teaching of a particular subject bring integration of different subject philosophies can be seen an examples:

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Objectives of Teaching Science	Objectives of Teaching Mathematics	Objectives of Teaching Indian Languages
Objective of the science is to develop ‘ scientific temper among students’ which includes ability to ‘question, predict, hypotheses, systematic observation, making conclusions based on the evidence’s	Developing child who has ‘mathematical thinking from to action it includes logical thinking, estimating, problem solving, equating, reasoning, see the structure, logical thinking, structurization and generalization etc.	Objectives of the language includes ‘developing ability of Reading, writing, listening, and speaking by keeping thinking as central part, word collections, fluency in speech, creative expression in various forms, ability to appreciate the beauty/aesthetic sense, creativity, sensitivity, etc.

It is school which is the place where deliberate attempts happen to develop children’s fullest potentials it is teachers (team of teachers) who are experts in subject domains, and it is team work to integrate objectives of all the subject disciplines. There are a set of processes in the school which promote and allow teachers to integrate different subject philosophies in their content planning and pedagogical process. Let us see some examples of how we can bring linkages between objectives of various subject objectives, aims of education and constitutional values.

A Language class (Kannada):

Class 5, lesson 2: Nadiya Alalu (an appeal of a river)

Essence of story: “There is a news that some students of the class got admitted in the hospital for skin related issues and taking treatment for the same. Children start discussing about the reasons. They come to know that the kids who got infected took bath in nearby river and the effect is this. A group of children will go to river and scold ‘her’ for infecting their friends. Then river in the form of a women will appear to them and discuss with children. She appeals children to save her since she had pure water wherein many creatures were there in it, people use to drink it and took holy bath in it. Later all the waste, polluted and contaminated water was linked to the river and now this is the result. All happened because of the human behaviour and action. Children discuss among themselves and take step for cleaning the river with community support and proper actions. the doctor in the hospital discusses with children about the treatment given to their friends and they will be fine after some days”.

This is one story given in the Kannada textbook for class 6. The primary purpose of the chapter is to develop language abilities like increasing the word fluency, oral

expression, and ability to dialogue. The broader objectives are a) to develop sensitivity about nature and importance of protecting it, b) generate a value-based debate among peer group and come to common conclusions which is good for the environment c) making children committed and own responsibility of protecting their surroundings d) ability to generate questioning skill, and concept of ethically right or wrong

Storytelling, reading/listening of small stories, picture reading, singing, listening to poems and songs has greater impact in learning the language skills. Characters in the story or in the poems are just to initiate the objective. Hence it is important for a language teacher to understand the primary, secondary and overall objectives of the particular chapter so that it will help them to develop lesson planning accordingly and prepare classroom in this alignment.

Now, there is a lot of scope for a language teacher to connect objectives of different subjects. Examples:

- a) River is a natural resource, and it should need a elements like sand, rocks and natural minerals, state of the soil to keep the water pure and drinkable. Usually this is part of environmental science, but a language teacher can easily connect to it and reinforce what they have already learnt.
- b) Sensitivity is part of many subjects like EVS, languages, science, art education. Here sensitivity towards non -renewable resources, its protection can be brought in.
- c) Value based decision making is one of the aims of education. Through such kind of discussions children should be able to take decisions which is valuable for all. In this story, children will discuss, debate and decide to clean the surrounding. Deciding/ coming to conclusion from the fact checks is one of the objectives of science and mathematics teaching. It also extends to physical education wherein team decides to do what is right and what is wrong while playing.

There can be many more such explorations one can do while planning for a class. There is no hard-core separation between subjects and each subject naturally connect with another subject. It is important for a teacher to understand its relationship and facilitate the same.

“Experiments” as part of science teaching:

An example of how one subject can integrate purpose of different subjects.

A. What and why?

Experiments are part of the science subject and can be seen in various sections of it like chemistry, biology, physics, zoology etc. it allows children to get hands on/practical experiences of the concept further lead for construction of the knowledge. Hence it is encouraged carrying of experiments in classroom since from the primary education. This also helps to meet the objectives of the science teaching i.e. developing scientific temper among students through enhancing capacity of Hypothesis, prediction, questioning, structured observation, gathering of evidences and sources, data analysis, deriving at conclusions based on the analysis etc.

B. Where to conduct?

It is to be conducted in the laboratory at the school. If school does not have this facility, then children can be brought to nearby school complex where this facility is available.

C. How to conduct?

Teachers to list out all the experiments from the textbooks of all classes.

Making children to sit in a circle so that everyone can see each other and teacher to be in the centre of it.

Teacher to explain the concept by highlighting the objective of the topic and allow children to remember of learning capacity of observing, questioning, prediction, looking for data, hypothesis, drawing conclusions though each experiment.

While conducting an experiment, teachers to allow each child to observe, ask questions, and express their own reasons. Allowing all children to observe one by one (promoting equality), asking children who are learning slowly and have different way of learning to spend more time to observe and get clarifications to their questions (equity). Once observations are done, then teachers to allow to express and question the rationale part of it. Question, no need to be specific or relevant. Making children to question is important here since the objective of the science teaching is to promote questioning and this will lead children to ask question at their home, then society and then they will be able to question the injustices, corruptions. This ability to question will create lead to create a citizen who rationale in is making decisions, responsible and take value-based decisions which are important aims of education.

Teachers may form different groups after the experiments and allow children to exchange their thoughts and debate among them. In the experiments, children can

observe movements of bacteria, structure of a cell, parts of flowers in closer look etc. which has uniqueness and beauty in it. Here children should be allowed to appreciate the beauty and its forms. By doing this, we can establishment of interlink ages between objectives of language which is ‘aesthetic appreciation’. While recording the observations in a paper and finally deriving at the conclusions based on the data, we can co relate objectives of teaching mathematics which is ‘sequencing the data, mathematical calculation, and arriving at the conclusion based on the data trend’. While discussing about a particular plant, or an animal, teacher can generate discussion about importance of its existence in the earth and how human behaviour is exploiting it for personal cause. Here we can bring ‘sensitivity’ part which one of the aims of education and part of language teaching also. What else we can do! Let us list down.

3.2. New Approaches of Learning

3.2.1. Types of Learning

The Philosophy, Concept and Types of Education have been extensively deliberated and discussed world-over, across Ages: ranging from East to West and from Ancient to Modern.

From time immemorial, our ancestors, the ancient Indian / Bharatiya Philosophers, have broadly classified Education as Two-fold. That is **Theory** and **Practical** are Two Integral Faces of Education, which are intrinsically mutually dependent upon each other, and which cannot be compartmentalized separately.

1. **JNANA – Education for KNOWLEDGE – THEORY**
2. **KARMA – Education for ACTIONS – PRACTICAL**

In brief:

3.2.1.1. **JNANA – Education for KNOWLEDGE**

– It is all form of Mental and Intellectual Knowledges ranging from Language to Mathematics; Social Sciences and Natural Science; Humanity, Research, Philosophy, etc. All this can be collectively termed as **Theoretical Education**.

3.2.1.2. **KARMA – Education for ACTIONS**

– It is all form of Physical and Manual Actions, ranging from all forms of Sports to Arts, and Skills to Experiments, Creativity to Development. Sports including Games and Adventure. Arts including Visual and Performing Arts and all forms of Creativity. Skills include Experiential Learning, Hands-on Education, ‘Learning-by-Doing’,

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Experimental Learning, Dignity of labour and all forms of Soft-skills and Hard-skills such as Technical-skills, Digital-skills, Vocational-Skills, Artistic-skills, Entrepreneurial-skills, Career-skills, Employability-skills, Life-skills, Survival-skills, Housekeeping-skills, Money-Management-skills, Self-Awareness-skills, Relationship-skills, Communication-skills, Wellness & Mental Health -skills, Outbound Training, Learning (OBT / OBL), etc. All this can be collectively termed as **Practical Education**.

Just as Theory and Practical are two faces of the same coin which cannot be separated, likewise, Jnana and Karma or Knowledge and Actions too are merely two dimensions of Education which cannot be compartmentalized separately. Every Good Theory needs to be implemented into Right Action and likewise, Every Right Action needs to be based upon sound Theory. Similarly, even in R&D, while Research is primarily part of Jnana or Theory, Development is primarily part of Karma or Action.

Accordingly, NEP 2020 has equally emphasised on Experiential Learning, Hands-on Education and Vocational-Learning to bring forth the Actions and Skill parts, along with academic excellence. Also, NEP 2020 has strongly recommended to dismantle the compartmentalization and segregation of Education into silos such as:

- Curricular, Co-curricular and Extra-curricular
- Scholastic and Co-scholastic
- Academic and Vocational
- Science, Humanities and Arts, etc.

3.2.2. Four-fold Practical Approach of Learning

For effective day-to-day practical learning and teaching, the following Four Approaches would be highly beneficial and may be made part and parcel of Pedagogy and Teaching Methodology across all subjects.⁷

This is the process of “**Learning How to Learn – Practical Knowledge**”.

- | | | | |
|----------|-------------------|-----------------|--|
| 3.2.2.1. | Agama | - ಆಗಮ-ಕಾಲ | - Knowledge input / acquisition by Listening, Reading, Studying, Experiential Learning |
| 3.2.2.2. | Swadhyaya | - ಸ್ವಾಧ್ಯಾಯ-ಕಾಲ | - Critical Thinking, Analysing, Researching, Contemplating |
| 3.2.2.3. | Pravachana | - ಪ್ರವಚನ-ಕಾಲ | - Discussing, Presentation, Explaining, Peer-to-Peer Learning, Teaching |
| 3.2.2.4. | Vyavahara | - ವ್ಯವಹಾರ-ಕಾಲ | - Practice, Hands-on, Experimentation, Practical -Training, -Application, -Implementation, Internship, |

This is also one of the important mandates of NEP 2020:

Reduce curriculum content to enhance essential learning and critical thinking

4.5. 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. The mandated content will focus on key concepts, ideas, applications, and problem-solving. Teaching and learning will be conducted in a more interactive manner; questions will be encouraged, and classroom sessions will regularly contain more fun, creative, collaborative, and exploratory activities for students for deeper and more experiential learning.

⁷ चतुर्भिः च प्रकारैः विद्या उपयुक्ता भवति –

आगम-कालेन स्वाध्याय-कालेन प्रवचन-कालेन व्यवहार-कालेन इति ।।

। व्याकरण महाभाष्य १.१.१ पस्पशाह्निक ।

3.2.3. Four-fold Stages for Profound Comprehension of Higher Knowledge

To learn or to comprehensively comprehend a subject or profound concept, the Upanishads present a Four-stages of Learning.⁸

This is the process of “**Learning How to Learn – Higher Knowledge**”.

- | | | | |
|----------|---------------------|--------------|--|
| 3.2.3.1. | Shravana | - ಶ್ರವಣ | - Listening Attentively & Studying
Reading, Studying, Experiential Learning |
| 3.2.3.2. | Manana | - ಮನನ | - Critical Thinking, Analysing
Research |
| 3.2.3.3. | Nididhyasana | - ನಿದಿಧ್ಯಾಸನ | - Contemplation, Reflection,
Contemplative -Education & -Creativity |
| 3.2.3.4. | Darshana | - ದರ್ಶನ | - Witnessing, Discovery, Invention,
Innovation, Realizing |

Today’s Education lays strong emphasis on the first two **SHRAVANA** – that is Listening Attentively and Studying and **MANANA** – that is Critical Thinking and Analysing. These are the two primary and important stages of learning.

However, the sages of the Upanishads state that to comprehensively master and excel in any subject or concept, a student needs to be encouraged, guided, and trained to do **NIDIDHYASANA** - that is to Contemplate & Meditate upon it. By this, students will acquire the power of Concentration, Focus, Contemplation, Meditation, Absorption and Reflection. This will allow the student to harness the profound or full capacity of one’s Mind and Master one’s subject with Excellence. **Nididhyasana** is a powerful tool of learning which can make students develop a Scientific and Philosophical bent of mind, and thereby produce Scientists, Scholars, Philosophers and High Achievers in which ever field they choose. **Nididhyasana** would include the Higher stage of the Eight-fold Yoga practice of Dharana – Concentration, Focus, Dhyana – Contemplation and Meditation, and lower stage of Samadhi – Absorption and Reflection.

Mastering Nididhyasana delivers one towards **DARSHANA** or **SAKSHATKARA** – that Witnessing the profound Truth of any Subject or Concept. This, in the Eight-fold Yoga practice, form the higher stages of **Samadhi**.

This is the stage when one has profoundly Mastered one’s subject and can become authority on that subject.

⁸ अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः च ॥ । बृहदारण्यक-उपनिषद् २.४.५ & ४.५.६ ।

Such form of Education, Training and Practice can create world-class Scientists, Scholars, Philosophers, High Achievers and Powerful Performers which will help achieve NEP 2020’s objective of driving “*India’s continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation.*”

3.3. Multidisciplinary and Interdisciplinary Experiences

3.3.1. Harnessing Cosmic and Celestial Knowledge and Sciences to Evolve and Develop Personality – Character Building.

In the Indian Ethos, the Education system, while on one hand focuses on the acquisition of right Knowledge and Skills; simultaneously, on the other hand, it equally concentrates on the aspect of Personality Development, Character Building and Personal Evolution, which is considered an intrinsic and natural consequence of right Education, resulting during the course of acquiring right Knowledge and Skills. Both these aspects and dimensions are deemed to be inherently mutually inter-dependent upon each other and grow together.

Indian Wisdom uniquely teaches and trains one to harnessing the Knowledge of Universe and its various Natural phenomena like the Knowledge of Cosmology and Celestial Sciences to comprehensively Develop and Evolve one’s Character and Personality – to Grow, Evolve, and become Successful and Great, by imbibing the Universe’s Natural Qualities such as Radiance, Brilliance and Excellence within us, which bring forth the natural and harmonious – Leadership qualities hidden within each one of us.

Accordingly, Three Types of Personalities are detailed, and their respectively associated Three Types of Work Efficiencies are explained: -

1. **Bhu: Organic Personality / Performer - Agni: Combustion Efficiency**
2. **Bhuvah: Planetary Personality / Performer - Vayu: Fission Efficiency**
3. **Swah: Stellar Personality / Performer - Aditya: Fusion Efficiency**

This is explained in brief below. Detailed elaboration is provided in Annexure – 1.

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- 3.3.1.1. **BHU** : **Organic Personality** - **Organic Performer**
AGNI : **Combustion Efficiency**
Characteristics: require Motivation from others - **Followers**
Personality : Common Masses or just Basic Level Leadership,
Efficiency : Combustion Efficiency - 1 times
Productivity : Workers & Supervisors
- 3.3.1.2. **BHUVAH** : **Planetary Personality** - **Planetary Performer**
VAYU : **Fission Efficiency**
Characteristics: Self-Motivated & Dynamic - **Leaders [Middle]**
Personality : Middle Level Leadership,
Efficiency : Fission Efficiency - 10,000 times
Productivity : Dynamic - Managers & Leaders
- 3.3.1.3. **SWAH** : **Stellar Personality** - **Stellar Performer**
ADITYA : **Fusion Efficiency**
Characteristics: Self-Inspirational & Transformational- **Leaders [Top]**
Personality : Higher Level of Leadership,
Efficiency : Fusion Efficiency - 1,00,00,000 times
Productivity : Visionary - CEOs, Chairmen, Statesmen, Scientists, Saints

Further elaboration is provided in Annexure – 1.

3.3.2. No Hard Separation in Subject areas as per NEP-2020

“Any subject should pass the test under the hammer of philosophy”.





The quest for the utility or futility of Philosophy is a fundamental concern on the general relevance of Philosophy especially in a world that currently progresses on the provisions of post modernity. The advancements of science and technology, the progress and achievement of some discipline within the fields of humanities all tend to engender relative indifference to Philosophy, which is sometimes considered abstract, speculative and as a career, non-professional and less lucrative.

The value of philosophy to any field is partly factored on its receptiveness and appreciation in benefitting discipline. Philosophy mostly provides the fundamental principles that underpin various disciplines and continues to play often indispensable roles in various academic and practical fields of human endeavour.


Philosophy is crucial in the areas of pedagogy, educational foundations, management and policies.


Moral values are relevant to all facets of life. Within its own academic field, there is philosophy of virtually all disciplines which questions fundamental assumptions of such disciplines. Thus, Philosophy’s relevance remains ineluctable.


3.3.2.1. Class 9 & 10

-  Uphold Constitutional values such as Democracy, Republican Character, Justice, Liberty, Equality, Fraternity, Human Dignity of Individual and the Unity and integrity of the Nation by encouraging values-based learning activities.
-  nurture Life-Skills by prescribing curricular and co-curricular activities to help improve self-esteem, empathy towards others and different cultures etc.
-  Integrate innovations in pedagogy, knowledge, and application, such as human sciences with technological innovations to keep pace with the global trends in various disciplines.
-  The curricula in languages focus on listening, speaking, reading and writing skills and, hence, develop effective communicative proficiencies. Learners use language to comprehend, acquire and communicate ideas in an effective manner.


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-  Social Science (Geography, History, Economics and Political Science) intends to make learners understand their cultural, geographical and historical milieus and gain in-depth knowledge, attitude, skills and values necessary to bring about transformation for a better world. Social Science includes the learning of history and culture, geographical environment, global institutions, constitutional values and norms, politics, economy, interpersonal and societal interactions, civic responsibilities, and the incorporation of the above-mentioned learning. Learners appreciate and value everyone's right to feel respected and safe, and also understand their Fundamental Rights and Duties and behave responsibly in the society.






-  Science (Biology, Chemistry and Physics) includes gaining knowledge about Food, Materials, The World of The Living, How Things Work, Moving Things, People and Ideas, Natural Phenomenon and Natural Resources. The focus is on knowledge and skills to develop a scientific attitude and to use and apply such knowledge for improving the quality of life. This learning can be used to analyse, evaluate, synthesize and create. Learners understand and appreciate the physical, biological and technological world and acquire the knowledge and develop attitude, skills and values to make rational decisions in relation to it.

-  Mathematics includes acquiring the concepts related to number sense, operation sense, computation, measurement, geometry, probability and statistics, the skill to calculate and organize, and the ability to apply this knowledge and acquired skills in their daily life. It also includes understanding of the principles of reasoning and problem solving. Children learn to rationalize and reason about pre-defined arrangements, norms and relationships in order to comprehend, decode, validate and develop relevant patterns.

3.3.2.2. Class 11 and 12

-  Uphold Constitutional values such as Democracy, Republican Character, Justice, Liberty, Equality, Fraternity, Human Dignity of Individual and the Unity and integrity of the Nation by encouraging values-based learning activities.

-  Nurture Life-Skills by prescribing curricular and co-curricular activities to help improve self-esteem, empathy towards others and different cultures etc.

-  Integrate innovations in pedagogy, knowledge and application, such as human sciences with technological innovations to keep pace with the global trends in various disciplines.
-  The curricula in languages focus on listening, speaking, reading and writing skills and to develop effective communicative proficiency. Learners use language to comprehend, acquire and communicate ideas.
-  Subjects like Geography, History, Economics, Home Science, Sociology, Fine Arts, Political Science, Fashion Studies, and related subjects. Promote the learning of history and culture, geographical environment, global institutions, constitutional values and norms, politics, economy, interpersonal and societal interactions, civic responsibilities, and the incorporation of the above-mentioned learning. Learners appreciate and value every human's right to feel respected and safe, and, in this regard, also understand their Fundamental Rights and Duties and behave responsibly. Learners learn to be tolerant and empathetic towards others through the study of these subjects.
-  Subjects like Biology, Chemistry, Physics, Computer Science, Information Practices help in gaining knowledge about matter and energy, nature, the environment, technology breakthrough in science. The focus is on knowledge and skills to develop a scientific attitude and to use and apply such knowledge for improving the quality of life. This learning can be used to analyse, evaluate, synthesize and create. Learners understand and appreciate the physical, biological, and technological world and acquire the knowledge and develop attitude, skills, and values to make rational decisions in relation to it.
-  Mathematics includes acquiring the concepts related to number sense, operation sense, computation, measurement, geometry, probability and statistics, the skill to calculate and organize and the ability to apply this knowledge and acquired skills in their daily life. It also includes understanding of the principles of reasoning and problem solving. Learners identify, integrate and apply numerical and spatial concepts and techniques. They have clarity of concepts and are able to connect them to the real world. Learners rationalize and reason about pre-defined arrangements, norms and relationships in order to comprehend, decode, validate and develop relevant patterns.

- ☞ Subjects like Business Studies, Accountancy, Entrepreneurship, Economics and related subjects help in gaining understanding about core business disciplines. They understand the concept like, the exchange of items of value or products between persons or companies and the meaning / relevance/ Significance of any such exchange of money for a product, service, or information.

- ☞ Subjects like Dance, Drama, Music, Heritage Crafts, Fine Arts, Sculpture and related subjects aim to help learners cultivate an interest and appreciation for arts and encourage them to enthusiastically participate in related activities, thus, promoting abilities such as imagination, creativity, value arts, and the cultural heritage.

3.4. Increasing Flexibility and Choices for Students

3.4.1. Experiential Hands-on Learning

High priority and emphasis on Experiential learning, Hands-on Education, Vocational Education, Experiment-Based Learning, Skill Development, etc. as stated in NEP 2020:

Experiential learning

4.6. 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.

4.7. Art-integration ...

4.8. Sports-integration ...

3.4.2. Local and Community Education

Based on 2001 Census Data⁹, India's Urban population stands at 27.82% and Rural population at 72.18%. The overwhelmingly vast majority of India's populations resides in its Village and small Towns. However, India's present Education system is disproportionately inclined towards Urban and Metropolitan population. The present Education system is majorly designed by Urban people, in an Urban setup, and aimed more towards an Urban Society. It increasingly seems to be an Education system that is:

- ➔ of the Urban population,
- ➔ by the Urban population,
- ➔ for the Urban population,

Rural students who undergo this Education system are at disadvantage, as after undergoing this Education, they are increasingly starting to find themselves alienated and irrelevant to their existing locality, community, and economy.

Present Education system is NOT empowering Rural students to excel in their existing locality, community, and economy if they choose to continue there. Due to their Education, like their counterparts in the City, they see their progress only in the City or Urban setup. This is causing a devastating consequence in the form of uncontrolled Urbanization. Hence, brazen Urbanization is increasingly looking more like an Education problem, than a Socio-economic problem.

Another adverse repercussion of this is: Villages are dramatically losing Youth and talent Pool to Cities, rendering Rural areas less-productive, less-liveable and less-attractive. This is creating a Domino Effect and Vicious Circle further exacerbating the situation.

This can be addressed by simultaneously:

- 👉 on one hand: “optionally” – ‘orienting’ or ‘encouraging’ the Rural Education system to empower the Rural Teens and Students who wish to continue in their own locality to be able to excel and be successful in their own locality, community, and economy.
- 👉 While on the other hand: creating enabling and ample socioeconomical opportunities and value for products of Rural areas – Villages and small Towns to retain and attract people.

The former part related to Education can be achieved by following means:

⁹ https://www.censusindia.gov.in/census_Data_2001/India_at_glance/rural.aspx

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Other than the Common Minimum Education and Skill-development – determined by the National / State Educational Department, that ideally needs to be common across all regions whether – Tribal, Rural, Semi-urban, Urban or Metropolitan, there also needs to be proactive encouragement of “Optional” Education and Skill-development Subjects related to that particular locality, village or region. NEP 2020 too has stressed the need on this aspect:

5.6. Schools/school complexes will be encouraged to hire local eminent persons or experts as ‘master instructors’ in various subjects, such as in traditional local arts, vocational crafts, entrepreneurship, agriculture, or any other subject where local expertise exists, to benefit students and help preserve and promote local knowledge and professions.




Accordingly, every Community, Village or Locality in Rural areas (and maybe possibly even in Urban Areas) can be accorded some amount Ownership of their local Schools with the concept of ನಮ್ಮೂರು ಶಾಲೆ. Some formal Body like Local Education Councils (LEC) can be setup in each Village or Locality with the active participation of Village – Panchayat, Elders, Field-Experts and Parents. Some periods or portion of a particular Days can be chosen to impart Education and Skill-Training in such particular fields which are related to the Economy and Culture of that particular Locality, which would be imparted by Local or Invited Field-Experts chosen by the LECs.

Subjects could range from:

- i. Agriculture: (including its variations such as: Organic Farming, Horticulture, Floriculture, Fruiculture, Olericulture, Sericulture, Viticulture, Viniculture, Fungiculture, Arboriculture, Citriculture, Moriculture, Silviculture, etc.)
- ii. Diary
- iii. Animal Husbandry: (including its variations such as: Aviculture (Poultry), Apiculture (Beekeeping or Bee Farming) Aquaculture (Mariculture, Pisciculture: Fish Farming/Fisheries etc.)
- iv. Basic and Herbal – Health and Veterinary care
- v. Skills and Trades related to Agriculture and allied activities like Irrigation-Plumbing, Pump and Tractor Mechanics, Electrification, etc.
- vi. Carpentry, Wood-cutting and Sculpting
- vii. Blacksmith, Casting and Fabrication
- viii. Food Production, Food Processing, Oil-extraction and Cottage & Village Industry
- ix. Weaving and Textiles
- x. Mining and Mineral extraction
- xi. Quarrying, Stone-cutting and Sculpting
- xii. Irrigation and Water Conservation
- xiii. Composting, Vermiculture, Fertilizers and Pesticides

- xiv. Tissue-Culture and Bio-Technology
- xv. Local Crafts, Artisans, and Visual Arts
- xvi. Local Culture, Tradition and Performing Arts
- xvii. Local Architecture, Engineering and Masonry
- xviii. Local Games and Sports
- xix. Local Industry
- xx. Local Energy production: Solar, Wind and Small-scale Hydro Energy
- xxi. Eco-friendly, Sustainable Living & development
- xxii. Work-from-Home or Work-from-Village – for Software, IT and ITES fields with help of Mobile, OF-Cable or Satellite – Internet & Communication.
- xxiii. Forestry and Wildlife
- xxiv. Protection against Soil Erosion and Soil Degradation

Broadly speaking:

-  Mathematics, Science, and Philosophical Education could be majorly – **National**
-  Languages, Humanities, Social Sciences Education could be majorly – **Regional**
-  Vocational & Skill Education, Culture, Arts, Trades, Sports could be – **Local**

This is not a hard and fast rule as many Subjects like History, Geography, Sports, etc. can overlap across all three sectors.

This would also ensure the appropriate Democratization and Decentralization of Education.

An Important Point to note is that this is not and should not be in any manner – ‘discrimination’ in Education between the Rural and Urban. High standard, common minimum Education and Skills should be equal across all sectors. Local Education could be provided as an attractive “Optional Subject” choice to justify the advantageous and positive aspects of Local reality.

Properly conceptualized and executed, this could effectively restrict Brain-drain towards Cities to a reasonable extent. In the long-run, this could possibly also encourage Reverse Brain-drain towards Villages, making Cities less congested and Village and countryside more attractive as a residential, economic and social choice.

3.5. Integrating Indian Knowledge Systems

The Vision of NEP 2020, mandates that “*This National Education Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower.*” Accordingly, to understand the “**Education System based on Indian Ethos**”, we need to comprehend the fundamentals of ‘Indian Philosophy of Education’, which is firmly rooted in the fundamentals of ‘Indian Philosophy’. Thus, it is paramount to have a basic understand of ‘Indian Philosophy’.

3.5.1. Fundamentals of Indian Philosophy of Education

As per Indian Philosophy, the whole Universe is primordially made from **Two Fundamental Realities**. “Reality” includes ‘Anything and Everything’ in the whole known and unknown “Universe” that – has ever ‘Existed Previously’, ‘Exists Now’ and may ever ‘Exist in the Future’. Hence, “Reality” is “**Existential Truth of the Universe**”. The Two Fundamentals of Reality form the foundation of ‘Indian Philosophy’ and thus, also the foundation of ‘Indian Philosophy of Education’. viz.:

3.5.1.1. Two Fundamentals of Reality:

- | | | | | | |
|-----|-----------|-----------|---|---------------|----------|
| I. | NATURE | - ಪ್ರಕೃತಿ | - | CREATION | - ಸೃಷ್ಟಿ |
| II. | CONSCIOUS | - ಚೇತನ | - | CONSCIOUSNESS | - ಚೈತನ್ಯ |

3.5.1.2. Four Phenomena of Reality:

Going further, NATURE is explained in terms of Three Dimensions, while CONSCIOUS has No other Dimensions. Accordingly, the whole Existence {that is Universe} can be explained by means of these **Four Phenomena of Reality**:

- | | | | | | |
|------|-----------|-----------|---|---------------|----------|
| I. | Nature | - ಪ್ರಕೃತಿ | - | Creation | - ಸೃಷ್ಟಿ |
| i. | TAMAS | - ತಮಸ್ | - | MATTER | - ದ್ರವ್ಯ |
| ii. | RAJAS | - ರಜಸ್ | - | ENERGY | - ಉರ್ಜಾ |
| iii. | SATTVA | - ಸತ್ತ್ವ | - | MIND | - ಮನಃ |
| II. | Conscious | - ಚೇತನ | - | Consciousness | - ಚೈತನ್ಯ |
| iv. | CHETANA | - ಚೇತನ | - | CONSCIOUSNESS | - ಚೈತನ್ಯ |

Brief of the Two Fundamentals of Reality:

I. **NATURE** - ಪ್ರಕೃತಿ - **CREATION** - ಸೃಷ್ಟಿ

Nature or Creation constitutes the Inanimate or Non-Conscious part of Reality or Universe which is present in three forms:

- i. MATTER
- ii. ENERGY
- iii. MIND

II. **CONSCIOUS** - ಚೇತನ - **CONSCIOUSNESS** - ಚೈತನ್ಯ

Conscious or Consciousness on the other hand constitutes the Animate or Conscious part of Reality or Universe, which is the very fundamental core of all Life and Living Beings. This forms the subtlest and Fourth part of Reality or Universe, viz.:

- iv. CONSCIOUS

Thus, as per Indian Ethos, the whole Existence {or Universe} is explained by these Three plus One: that is Four Phenomena or Realities.

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Brief of the Four Phenomena of Reality:

i. TAMAS - ತಮಸ್ - MATTER - ದ್ರವ್ಯ

TAMAS denotes the MATTER dimension of NATURE. All Material or Substance of the Universe that has 'Mass' is termed as "MATTER" and is well-defined and described in Modern Science. It forms the basic building blocks of the whole Universe.

ii. RAJAS - ರಜಸ್ - ENERGY - ಉರ್ಜಾ

RAJAS denotes the ENERGY dimension of NATURE. All the MATTER of the Universe is known to have originated from "ENERGY" at close to the beginning of Spacetime in the aftermath of the Big Bang. As per Einstein's formula "E=mc²", Energy and Matter are Interchangeable. While Energy too is quite well-understood by Modern Science, however, it has not yet been able to determine the "origin" of all the primordial Energy found at the aftermath of the Big Bang. Hence, Modern Science has not yet been able to arrive at a 'Theory of Everything' – ToE. Thus, Energy can be said to be the substratum of Matter.

iii. SATTVA - ಸತ್ತ್ವ - MIND - ಮನಃ

SATTVA denotes the MIND dimension of NATURE. While Modern Science envisages Mind (that is the base of all Cognition, Sentience, Sapience, Knowledge-process, Action, Creation and Motion) to be a product of Matter, but it has not yet been able to prove anything substantial in that direction. Modern Science has started to gain some knowledge of Mind by studying Brain-waves through EEG (Electro-encephalo-gram, etc.), but it is still a long way from gaining a profound understanding of the nature and origin of Mind.

iv. CHETANA - ಚೇತನ - CONSCIOUSNESS - ಚೈತನ್ಯ

CHETANA or CHAINATYA is – CONSCIOUS or CONSCIOUSNESS, that is distinct from Nature. Nature constitutes the Inanimate or Non-conscious phenomena of Existence (or Universe), while on the contrary, Conscious is the Animate or Conscious phenomena of Existence (or Universe). Like Mind, Consciousness is an area that Modern Science is yet to gain in-depth understanding of.

Further elaboration is provided in Annexure – 1.

3.5.2. **Two Fundamental Planes:**

Delving deeper into the aspect of Reality, Existence and Truth, Indian Philosophy presents the notion of Two Planes or Realms:

- | | |
|----------------------------|--------------------|
| A. EXISTENTIAL | - ಸತ್ಯ / ಅಪರ |
| Reality & Existent | - ಸತ್ಯ (ಸತ್ / ಸದ್) |
| B. TRANSCENDENTAL | - ಪರ |
| Beyond Reality & Existence | -ಸದ್-ಅಸದ್-ಅತೀತ |

In brief:

- | | |
|-----------------------|--------------------|
| A. EXISTENTIAL | - ಸತ್ಯ / ಅಪರ |
| Reality & Existent | - ಸತ್ಯ (ಸತ್ / ಸದ್) |

The **Two Fundamentals of Reality** and their elaboration in the form of the **Four Phenomena of Reality** discussed previously constitute this **Plane of Existential Truth**. This encapsulates the absolute Existential Truth of the Universe. This is the absolute “Truth” of absolutely Everything that Exists within the Realm of Space-time.

- | | |
|----------------------------|----------------|
| B. TRANSCENDENTAL | - ಪರ |
| Beyond Reality & Existence | -ಸದ್-ಅಸದ್-ಅತೀತ |

However, Indian Philosophy also refers to a “Plane” beyond the Realm of Space-time. This is beyond the Plane of Existential Truth. This is the Plane of Transcendental.

These Two Planes have been further elaborated in the Two Fundamental Types of Knowledge presented next.

3.5.3. Two Fundamental Planes of Knowledge:

The Two Planes or Realms give rise to Two distinct Planes of Knowledge. Thus, Indian Philosophy and the Philosophy of Knowledge and Education that's based upon it fundamentally categorized "Knowledge" into Two distinct levels:

- A. APARA-VIDYA: Knowledge of UNIVERSE – Existential Knowledge**
- B. PARA-VIDYA: Knowledge of CONSCIOUS – Transcendental Knowledge**

In brief:

- A. APARA-VIDYA: Knowledge of UNIVERSE – Existential Knowledge**

– is absolutely all forms of Knowledge of the entire Existent Universe. This is the Knowledge of Everything that is "Existential", meaning that this is the Knowledge of absolutely Anything and Everything – that has ever Existed before, that Exists now, and that may ever Exist in the future, of absolutely the entire known and unknown Universe or Cosmos. Hence, this has been described as "Existential Knowledge" or – सत् / सद् or सत्य and अपरा – विद्या. This Knowledge and all its Subjects "Exists" within the scope of Time and Space; and can be comprehended and also explained within the ambit of Words (Letters) and Quantities [Numerals] by the most profound Human Mind.

- B. PARA-VIDYA: Knowledge of CONSCIOUS – Transcendental Knowledge**

– on the other hand, is the Knowledge of the Conscious – specifically Knowledge of the Universal Conscious. As the subjective Individual Conscious – which we all evidently Experience its Existence, belongs to the Existential Realm, as it Exists within the Realm of Space-time. Therefore, it is categorically part of the previous APARA-VIDYA: or Knowledge of UNIVERSE – which is the Existential Knowledge.

Further elaboration is provided in Annexure – 1.

3.5.4. **Two Primary Aims of Knowledge and Education:**

A. ABHYUDAYA:

Worldly – Happiness, Success, Prosperity, Contentment, Health, Relationship, Materialistic Well-being & Fulfilment. All Materialistic Knowledge that leads to Worldly Success and Happiness is Abhyudaya. This is achieved by: -

☞ APARA-VIDYA: Knowledge of UNIVERSE – Existential Knowledge

☞ EXISTENTIAL - ಸತ್ಯ / ಅಪರ Reality & Existent - ಸತ್ಯ (ಸತ್ / ಸದ್)

... and this leads to achieving the first three *Purusharthas*: -

- ✓ **Kama** : Basic Needs and Sensual Desires
- ✓ **Artha** : Prosperity and Power – Materialistic Resources and Earning
- ✓ **Dharma** : Righteous Benevolent Deeds and Pursuing Higher Truths

B. NISHSHREYASA:

Self – Realization, Enlightenment, Consciousness, Tranquillity, Bliss, Transcendence, Spiritual Well-being & Fulfilment. All Spiritual Knowledge that leads to Liberation and Self- Realization is Nishshreyasa. This is achieved by: -

☞ PARA-VIDYA: Knowledge of CONSCIOUS – Transcendental Knowledge

☞ TRANSCENDENTAL - ಪರ Beyond Reality & Existence - ಸದ್-ಅಸದ್-ಅತೀತ

... and this leads to achieving the final *Purushartha*: -

- ✓ **Moksha** : Self-Realization, Enlightenment, Liberation, Salvation

3.6. Developing Ethics and Moral Values

3.6.1. **Evolution: Animalism to Humaneness to Divineness to Universalness**

As previously discussed, the primary goal of Education is to Empower and Evolve Human Beings. The Four main Steps of Evolution have been clearly laid out:

1. **Animalness** - ಪಶುತ್ವ to **Humaneness** - ಮನುಷ್ಯತ್ವ
2. **Humaneness** - ಮನುಷ್ಯತ್ವ to **Divineness** - ದೇವತ್ವ
3. **Divineness** - ದೇವತ್ವ to **Universalness** - ಪೂರ್ಣತ್ವ
4. **Universalness** - ಪೂರ್ಣತ್ವ (ವಿಶ್ವ ಮಾನವತ್ವ / ಬ್ರಹ್ಮತ್ವ)

Previously elaborated in “2. Introduction” and further elaborated in Annexure – 1.

4. Development Stages (5+3+3+4) and Aims of Education

4.1. Stage Specific Aims of Education

Specific Objectives for Philosophy of Education at Different Stages of School Education:

4.1.1. Foundational stage

According to NEP the foundational stage consists of five years. A child enters this stage after completing three years. This stage is known for developing of brain. The focus should be to identify, nurture and develop abilities in cognitive, affective, psychomotor, and communication skills with preparations to get conceptual knowledge of foundational literacy and numeracy. The tenets of religious, moral, aesthetic, physical and spiritual world should be introduced to ensure all round development of the child is beginning well. child should learn respecting moral values; appreciate beautiful things; keep physical cleanliness and believe in nature which has created the world. The principles of *Anna-maya kosha* (described in the *Taittiriya-upanishat*) can be introduced in this stage for the **Physical and Physiological Development** of the child.

The specific aims of education out to develop at this age are proposed below:

4.1.1.1. **Promoting children to development of healthy body and healthy brain:**

In this stage, taking care of the body through healthy and nutritional diet in school is important. According to many studies, children from economically weaker section especially in rural areas are facing issue of lack of nutrition. Deficiency of nutrition will lead for children to face lack of interest in class and hence resulted in non-performance in academic progress. Later this might be a major reason for school dropout. Providing good and healthy food as part of Mid-day meal will fulfil this gap and help children to grow healthy. As it is scientifically proved, healthy body will have healthy brain and learning takes place if child is comfortable and healthy. Further orientation to parents on fulfilling nutritional aspects at home can be workout by the school.

4.1.1.2. **More focus on activating sensory organs, developing motor skills, and promoting social behaviour:**

The NCF 2005 clearly stated the role of brain and society/ social in construction of knowledge. To promote this, there should be more activity in the school which have aspects of stimulus and activating sensory organs to gain information in the brain. Touching, feeling, concretizing the understanding will help children to construct their

own knowledge. Actually, there should be more space at home but due to proportion of the parents are from agricultural families and daily labours in rural areas and more parents do not have time and awareness regarding activities to promote stimulation, school plays important role to fulfil this gap. Playing with mud, sand, scribbling, playing with naturally available items, painting, colouring, drama, puppetry, playing not only improve motor skills but also activate sensory organs and help children to form knowledge at their own. Working with friends and peer group through planned activities will help children to develop social relationship and learning through exchanging and listening to different ideas and thoughts.

4.1.1.3. **Developing concepts of pre literacy and numeracy:**

It is proved that if child is not exposed to pre concepts on literacy and numeracy in the foundational stage then it will be difficult for her to learn the same in the preparatory stage since difficulty level will be high in the further stages. This may demotivate child to attend the school regularly and lose interest in education in the later stage which may result in school dropout. Hence the aim of education in this stage, is to develop a child which is conceptually clear about pre literacy and numeracy. This should include alphabets, languages, numbers, counting, colors, shapes, indoor and outdoor play, puzzles, and logical thinking, problem-solving, drawing, painting and other visual art etc.

4.1.1.4. **Focus on all round development of child from foundation level:**

One of the important aims of education is to develop children in their fullest form. There should be a good beginning from this level. All round development may include areas of “physical and motor development, cognitive development, socio-emotional-ethical development, cultural/artistic development, and the development of communication and early language, literacy, and numeracy. Components and all the activities can be age appropriate.

4.1.1.5. **Promotion of internal and external discipline:**

Discipline is one value which is needed for lifetime to keep me and others happy, healthy and peaceful manner. This include keeping my things at right place, using of materials in proper way and allowing others to use, maintaining neatness in body and dress, keeping our classroom and school premises clean, putting used things in dust bins, managing waste management according to the norms, etc. this can be considered as external discipline which is essential for me and others living and studying with me. Unfortunately, more focus has been given to external discipline than internal discipline it has equal importance. Internal discipline may include thinking in right way, presenting thoughts in sequence and systematically by using appropriate

vocabulary, simple articulation with clear articulation, respecting other's thoughts and value to different views etc.

4.1.1.6. **Towards development of constitutional values:**

Along with the social and ethical development, they should be efforts to build constitutional values among children. Which must include understanding of justice, freedom, fraternity, equity and others. The free and non-threatening environment should be created in the school and classroom so that children can start questioning teachers, peer group members and parents whenever they encounter injustice practices in their environment. Self-confidence and decision-making process should be promoted from foundational stage so that children can start applying these values at their homes and later in the society where they live. More focus should be on bringing these values in the children behaviour than restricting to the knowledge level. Further, attempts should be made to keep children mental health healthy. This can be achieved by exposing them to be patients, quiet, calm, and handling conflicts in right way.

4.1.2. **Preparatory stage**

III, IV and V standards are coming under this stage. The child between 8-11 years should be taught some principles of Naturalism. Child should be trained to love the natural surroundings and to keep the classroom, the playground, the school campus etc clean. Importance and purity of the five elements (soil, water, fire, air and space) should be known. The child should be making aware of the bad effects of pollution of air, water and contagious diseases. A child should adopt moral values, ethical codes and physical fitness in day today life. The principles of *Prana-maya kosha* can be introduced in this stage for **Vital Development** of the student that includes – Emotional, Expressive, Artistic, Creative & Vocational – Education. Specific aims of education proposed for this stage are articulated below:

4.1.2.1. Continuing the aims of education mentioned in the foundational stage by incorporating the child growth and age. Scope of the areas to be expanded by keeping child development theory in mind. More focus on achieving proficiency in literacy and numeracy.

4.1.2.2. **Creating students who has knowledge about the world:**

According to the NEP 2020, one of the focuses is to make student capable to understand him and his surrounding well. By the end of the secondary stage, she should be well informed or well updated about the knowledge about the world so that students respond to each complexity with understanding and cautious decision. Understanding of the world begins with foundational stage. For children who are 3 to 6 years old, their immediate world becomes their parents, siblings, their own home,

relatives, neighbours, their personal and family identity, nature and structure of their village/ town, natural resources, species, little bit of knowledge about the work their parents involved in, Major crops and sources of income, nearest town/city and name of the district which falls under administration.

In this secondary stage, the scope of the knowledge about the world should be expanded and education/ schooling must provide space to know and understand, a) demography of village/block and district in which where they live. b) power structure of the village and understanding slighter version of cast, class and gender and its status at each level, d) history of the village, e) socio – political life of the surrounding, f) understanding relationship and interdependence between soli-seed/plant-species and human being g) exposure to music, art and aesthetics and g) conceptual understanding of the academics (subject disciplines)

4.1.2.3. **Creating a sensible human being who has ability to understand sensitivity of others** (including other human being -nature-and creature of the world):

We must feel happy for observing number of people completing their schooling/education. There is drastic level of development compared to the time of independence. But the area of concern is ‘not performing ability of sensitivity’ which includes sensitive towards others (Human being and nature) wellbeing and development.

We can see such many incidences in our daily life and media. Pregnant women and senior citizens are not being offered seats in unreserved public transports, harming others emotions while communication, discriminating women, specially abled persons, high/weight/black colour skin etc. in media platforms (product advertisements), allotment of set of works for women and men (stereotype), overusing of water, soil, destroying species and nature as a result of human behaviour

the aims of the preparatory stage education must develop students who are sensitive and adopt behaviour of sensitivity which should result into development of others including nature and environment.

4.1.2.4. **Person who can take independent decisions based on the rationale**

The secondary stage is the period where in students will be exposed to many issues related to their homes and society where they live. Children can take decisions. But need to expose them to varieties of situation where in they can take decisions based on the scientific temper.

4.1.2.5. **Promoting creativity in independent thought and action**

Our thoughts guides for our actions. Providing lots of spaces to children to think independently and respecting them will lead for rationale decision and will bring

creativity into the action. It is expected from children who are in the secondary stage of education to think and act independently and creativity should be the base for it. There are many examples where in students think outstanding, and create something good, and generates wonderful ideas if freedom is provided and creativity is the base.

4.1.2.6. Developing leadership qualities so that each child takes responsibility of correcting injustice in the society where she/he live and promote peace and harmony to self and others.

4.1.3. Middle stage

A child studies in VI, VII and VIII standards during 11 -14 years. This is the beginning of adolescent stage. There appear various physical and psychological changes in a child. In this juncture the principles of Pragmatism should be introduced. The ideas regarding individualism, pluralism, utilitarian, and experimentalism can be taught. An adolescent should be trained to honour social aspects and be able to change aims and values of life according to time and place. The principles of *Mano-maya* can be introduced for **Mental and Psychological Development** that Intellectual, Scholastic, Scientific, Analytical, Higher Cognition – Education.

4.1.4. Secondary stage

This stage consists of four years. A student of 14 to 18 years studies in IX, X, XI and XII standards in this secondary stage. This four years course has been divided in two parts. IX and X standards come under initial part and XI and XII under later part.

A. Classes IX and X (Secondary)

A child should be taught moral and social values. At the same time, it should be trained in one or another vocational course. Emphasis should be given on independency, self-respect, self-esteem, nationalism, respect towards elders, appreciating arts and sciences, thinking about welfare of the society and of the nation. The principles of *Vijnana-maya Kosha* can be introduced in this stage for the deeper **Philosophical Development** that includes Philosophical, Fundamental (Basic) Science & Contemplative – Education.

B. Class XI and XII (Senior Secondary)

A learner should understand the importance of physical strain. He should work hard and pay respect to hard workers. He should look all the professions with same dignity. He should consider all the professions and

the jobs are necessary for the smooth running of the society. He should practise the principles of Idealism, appreciate the principles of Naturalism, and adopt the Pragmatism. At the end of the XII standard, he should be a gentle, a sober, an independent, a healthy, a sound minded, a nationalist, a humane, an obedient, a cultured young man contributing positive ideas to the society to build a strong nation. The principles of *Ananda-maya kosha* can be introduced in this stage for the deeper **Spiritual Development** that includes Enlightenment, Bliss, Conscious & Meditative – Education. The perspective, the analytical and the critical impulses of philosophy and contemplative and meditative education should be introduced to the student.

The specific **Aims of Education** for both **Middle** and **Secondary** (including senior secondary) are as below:

Continuation to aims of education mentioned in the preparatory stage

4.1.4.1. **Participating in the economy process and social change**

By class 10 and 12, some children may continue their education, and some may want to engage in work because of their interests and family conditions. The NEP 2020 focussed on exposing to vocational education from class 9 to enable students to engage in if they wish at this stage. Hence the aims of education should be to engage in work and participate in the economic process and social change by availing available options of work.

Presently there are many youths who completed their graduation but not involved in any work because of not having their aspirant job. There are other jobs available but they are not showing interest or ability to involve in the same and hence unemployment rate is increasing. The expectation from them is, either they should involve in their aspirant jobs or involve in any forms of work which generate income for their family and participate in the nation economic process and social change

4.1.4.2. **To be able to take family and social responsibilities**

Students who completed these stages should be responsible for both at family and societally. Responsibility includes helping parents in home related aspects and managing their family business. Responsibility of taking care of family members, taking assignments and being a strong support to family. At societal level, responding to immediate crisis like managing accidents happened in the student's presence, acting responsibly to manage nature, and handling conflicts.

4.1.4.3. **Able to see value-based criteria in each decision she takes at personal and societal**

This is the continue to the aim mentioned in the secondary stage. At this age, students will take lots of decisions but have to see value criteria and not only benefit of self. This includes live and let live, consumption of resources which is necessary/ required, growing personally and allowing others/team members to grow parallelly etc..

4.1.4.4. **Developing ability of appreciating beauty in various forms (Aesthetic appreciation)**

Presently the notion of appreciating beauty is restricted to external beauty only. This includes appreciating internal beauty also which means, appreciating other knowledge, thinking, enjoying the literature, music and maintaining cleanliness around and in nature etc. the world is already beautiful. We should make it more beautiful with our participation and contribution which should be the aim of education.

4.1.4.5. **Developing 21st century skills** which include, computer literacy, proficiency in English (to compete in the employment opportunities outside the country as well as inside the country), technical skill, effective communication skill, proficiency in foundational abilities, and others.

4.1.4.6. **Learning to Learn, Willing to Unlearn and Re-Learn New Things** and carrying this towards lifetime (as articulated in the NCF 2005)

4.2. **Implementation of NEP 2020 Recommendations Relating to Philosophy of Education.**

National Education Policy 2020 envisions an India-centric education system that contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society by providing high-quality education to all.

The vision “Indian-centric” reveals that the education consists of Indian Philosophy, Indian culture and Indian heritage. The principles of Vedas, Upanishads, Epics, Jain & Buddhist teachings, Vachanas (of Basavanna, Akkamahadevi, Sarvajna) and other didactics and philosophical works can be introduced to fulfil the vision.

4.2.1. **Foundational stage**

VISION – Child should be taught and trained to love all, to share the things with classmates, to show mercy, to respect elders, to speak truth, to be away from hurting others, to help the needy persons, to keep the environment clean and have faith in Super-power or God or Nature or Universal Energy. (NEP 1.2)

IMPLEMENTATIONS – Strengthening ECCE centres: At present, Kinder Garden, Angana-vadi, Bala-vadi, Bala-balaga etc are imparting education to the children of below five years. NEP insists to impart till eight years. Hence all the institutions should be strengthened by granting more grants and by providing good and trained teachers. (NEP 1.3; 1.4)

4.2.2. Preparatory stage

VISION – A student should have the capacity of foundational learning and numeracy. The pupil teacher ratio (PTR) should be 25:1. A student should be able to use DIKSHA (Digital Infrastructure for knowledge sharing). All students should be healthy. (NEP – 2.1; 2.3; 2.6; 2.9) A student should love his home and school surroundings. He should cultivate good habits like helping the friends, loving the nature, keep cleaning the surroundings, honouring elders and obedience to the teachers.

IMPLEMENTATIONS – Establishment of National Mission on Foundational Literacy and Numeracy with the help of MHRD. (NEP -2.2) Appointment of more teachers to establish Pupil Teacher Ratio. (2.3) Enjoyable and inspirational books should be provided in all languages. (2.8) Nutritious breakfast and food should be provided in the morning and noon. (2.9)

4.2.3. Middle stage

VISION – The education taken in previous stage will be built on the pedagogical and curricular style. (NEP 4.2) Holistic and Experiential Learning should take place. (4.4, 4.5) No hard separation between curricular, co-curricular and extracurricular. (4.9) Three language formulas will continue with greater flexibility. (NEP 4.13) A learner should be able to find out what is good what is bad for individual and for society.

IMPLEMENTATIONS – Introducing Foundational Literacy and Numeracy (FLN) programmes. All the aspects of curriculum and pedagogy should be reoriented to achieve the vision. The educational institutions should appoint language teachers at the earliest for the benefit of students. Introduce the classical languages which contain treasures of knowledge.

4.2.4. Secondary stage

VISION – A student will be introduced to the vocational education in this stage. A student has wide chances to select the subjects and courses. Holistic development is distinguishing feature of secondary education. A student will not find any difference between curricular and co-curricular activities; arts and science subjects; academic and vocational activities.

4.2.4.1. Classes IX and X (Secondary)

A student should opt any vocation according to his interest. He should show his inclinations towards that vocation during ten days bag less period. (4.26) He should be made to take interest in Knowledge of India and in Constitutional values such as seva, Ahimsa, Swacchata, Satya, Shanti etc. (4.27, 28)

4.2.4.2. Class XI and XII (Senior Secondary)

During this stage, a student who shows interest to learn Indian Knowledge Systems like Tribal Ethno-Medical Practices, Forest Managements, Traditional Crop Cultivation, Natural Farming etc. He should be encouraged to put into practice values like sacrifice, tolerance, righteous conduct, gender sensitivity, respect for all people and their inherent capabilities regardless of background, forgiveness, empathy, compassion, democratic outlook, equality and fraternity. (4.27, 28)

IMPLEMENTATIONS – The school should provide various vocational courses in the school campus as well as to create an environment to learn interested vacations. Otherwise, it should make MOU with other institutions or with experts of different vocations. A Student should be encouraged to learn and to practice human/moral/ethical/ social values. He should be trained to transform into a universal man.

4.3. Implementation Strategy

4.3.1. Foundational stage

Early childhood care education should be framed on research base. Use of toys and games, telling of moral stories, recitation of devotional, patriotic, national poems or rhymes, activities regarding the development physical, motor and cognitive capacities. With the help of MHFW (Ministry of Health and Family Welfare) and MWCD (Ministry of Women and Child Development) toy and play based pedagogy should be incorporated.

4.3.2. Preparatory stage

To achieve the goals of preparatory education, a sixth month / one year programme should be arranged in ECCE for the workers/teachers who are working with 10+2 qualifications. (1.7) Nutritious and healthy breakfast should be provided in the morning along with mid –day meal as the research show that the children learn more during morning hours. (2.9) All the students should undergo regular health check-up and health cards will be issued to every student. (2.9)

4.3.3. Middle stage

A student should allow learning three languages among them one must be mother/regional language. An educational institution should appoint language teachers according to their needs. (4.1) All curriculum and pedagogy should be redesigned according to Indian and local contexts. It should consist of our culture, tradition, custom, heritage, philosophy etc. (4.29) NCERT should prepare a new NCFSE (National Curricular Framework for School Education) based on the principles of NEP.

4.3.4. Secondary stage

4.3.4.1. Classes IX and X (Secondary)

During IX and X standard a student should be allowed to learn any subject and to select any vocation according to his interest. A school should provide him more subjects and more varieties of vocations for the selection. All the subjects and vocations must be rooted in Indian and local geographic context. A school should give more opportunities to a student in choosing subject and vocation.

4.3.4.2. Class XI and XII (Senior Secondary)

During XI and XII standard a student should know the importance of ancient Indian knowledge system and he should be proud for that. He should visit ancient historical, cultural, philosophical, educational and pilgrimage centres and understand ancient art and architecture. He should meet nationalists, successive businessmen, bankers, educationalists, religious preachers, scientists etc and know their pathway of successful life.

Implementations – The school should provide various vocational courses in the school campus as well as to create an environment to learn interested vocations. Otherwise, it should make MOU with other institutions or with experts of different vocations. A Student should be encouraged to learn and to practice human/moral/ethical/ social values. He should be trained to transform into a Universal Man.

5. Specific Recommendations for National / Stage Curriculum Frameworks

5.1. Specific Recommendation for NCF / SCF – ECCE

5.1.1. Foundation Stage:

(Grades -3 to 2, covering Ages 3 to 8):

As mentioned in the objectives of philosophy of education at the different stages (Template 4.1.1), in the foundation stage principles of idealism should be imbibed in the child. In relation to this curriculum developers need to focus on developing highest moral conduct and deepest spiritual insight among the children. Truth, beauty and goodness should be encouraged more and more. The more the child realizes these ideals, the more spiritually developed he will become. So, the curriculum developers should make physically, one must be fit. Intellectually, one must be alert. Emotionally, one should be a poet and a prophet. Morally, one should have the will of the reformer. Spiritually, one should have the freedom of mind. Along with this, a separate guideline/ note should be prepared in the NCF/SCF for parents and all the stakeholders so that shared understanding can be built and help to work collectively.

5.2. Specific Recommendation for NCF / SCF – SE

5.2.1. Preparatory Stage

(Grades 3 to 5, covering Ages 8 to 11):

As mentioned in the objectives of philosophy of education at the different stages (Template 4.1.2), in the Preparatory stage principles of naturalism should be imbibed in the child. In the field of education “Nature” is used in two senses – one conveying the physical nature and second the “nature of the child” i.e., tendencies, impulses, instincts of the child with which he is born. In relation to this curriculum developers need to focus on these two aspects of a child i.e., outer nature and the inner nature of the child. Children should be treated as children and not as small adults. Instead of imposing adult ideas on them, let them have the opportunity of formulating their ideas through personal experiences. Senses are the gateways of knowledge. Real knowledge comes through the senses and, therefore, the sensory experiences should be provided for effective learning.

5.2.2. **Middle Stage**

(Grades 6 to 8, covering Ages 11 to 14):

As mentioned in the objectives of philosophy of education at the different stages (Template 4.1.3), in the middle stage principles of pragmatism should be imbibed in the child. In relation to this the curriculum developers need to focus on the four principles of curriculum construction given by the pragmatist. They are Unity, Interest, Experience, and Integration. So that teachers can make use of active project-based learning strategies in the classroom and focus on topics relevant to students' lives. Curriculum content need not be separate. Mathematics, science and creative arts are not three different lessons. Instead, the teacher needs to link the curriculum content together through a process we call 'integration'. The teacher will show students how concepts from different subjects are related to each other and encourage a holistic understanding of the topics they are learning.

5.2.3. **Secondary Stage**

(Grades: 9 to 12, covering Ages 14 to 18: In Two Phases: -

A. Grades 9 to 10, covering Ages 14 to 16

B. Grades 10 to 12, covering Ages 16 to 18)

As mentioned in the specific objectives of philosophy of education (Template 4.1.4.) child need to be taught social and moral values along with vocational course. In relation to this curriculum developers need to focus on giving a totality of experience for the child as well as the curriculum should be flexible which can be related to the interest, need and life of the student.

To develop the ability of hard work and respect to hard workers Curriculum must be related to community life also Importance should be on productive work. So, the curriculum should include practical knowledge along with theoretical knowledge. Curriculum developers need to take keen interest to include subjects which are related to real-life experiences especially in 11 and 12 class age groups of 14-18.

5.3. **Specific Recommendation for NCF / SCF – Teacher's Education**

There is much more scope and chance for curriculum of teacher education to incorporate many elements discussed in the NEP 2020 and philosophy of education.

5.3.1. Including moral dimensions of teaching is one of the areas to incorporate in the NCF/SCF-TE. There is attempts made in the vision of teacher and teacher education chapter of 2010 NCFTE. But it needs to incorporate the moral dimensions which is related to developing teachers as self- love and proud to be a teacher, aligning aims of teachers' personal life and aims of the teaching. What makes a good

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teacher? Kind of preparations need to do before teaching rather just following teaching techniques, what make students to relate text to persona life, how to think and act beyond textbooks? Should be included.

5.3.2. The pre-service teacher education should provide more experiences to aspects to student teachers mentioned in the stage wise aims of education and expectations.

5.3.3. During Mentoring of students, teachers should not restrict to physical visits and observations but also demonstration of actual classes and promote practical learning of how to make students construct their own knowledge.

5.3.4. There are many teachers in the in service who were not completed B.Ed. they appointed with D.Ed. and other teachers' trainings. There should be more space in the NCFTE to provide space to train all these teachers on considering teaching as 'professional activity' and how teacher identity and integrity add value to teaching.

5.3.5. NCFTE to allow teachers to complete certificate courses on incorporating technology in teaching, and others.

6. Any other Comments and Suggestions on this Theme

6.1. Different Levels within Subjects at the Secondary Stage

6.1.1. The all-round development of students in consonance with the holistic approach to education and therefore, emphasizes integration of curricular domain with curricular domain in an equitable manner.

6.1.2. Secondary Stage provides students a broad and balanced understanding of subjects including languages, Mathematics, Science and Social Science to enable students to communicate effectively, analyse information, take informed decisions, construct their worldview in alignment with constitutional values and move ahead in the direction of becoming productive citizens.

6.1.3. The recent focus is on the development of 21st century skills in settings where each student feels independent, safe and comfortable with their learning.

6.1.4. There is also trying to align curriculum in a way so that children feel more connected to it and employ their learning in real life contexts. To achieve this aim, it is extremely important that children acquire adequate knowledge and skills in other core areas like Health and Physical Education, Life Skills, Values Education, Art Education, Work Education and other Co-Scholastic areas.

6.1.5. In operational sense, the secondary stage is learner-centred with school being a place where students would be acquiring various skills; building self-concept, sense of enterprise, aesthetic sensibilities and sportsmanship. Therefore, for the purpose of fostering core competencies in learners, this curriculum encompasses major learning areas, from scholastic and co scholastic point of view.

6.1.6. 4 years of Secondary Stage will be for ages between 14 to 18 and classes 9 to 12: This stage will cover two phases' classes 9 and 10, and classes 11 and 12.

6.1.6.1. The main change in these classes is the shift to a multidisciplinary system where students will have access to a variety of subject combinations that they can choose as per their skills and interest areas instead of being strictly divided into Arts, Science and Commerce categories.

6.1.6.2. This stage will again push for greater critical thinking and flexibility in the thought process.

6.2. Basis for Identifying Core Competencies

6.2.1. Developing the Key Competencies in Philosophy

Philosophy focuses on clarifying and understanding what is of universal importance in human thinking.

Philosophy connects with the five key competencies through learning activities that engage, encourage, challenge, and motivate students. Teacher actions will foster student inquiry, discussion, understanding, active participation, and reflection.

6.2.2. Thinking

Philosophy specialises in critical thinking. It explicitly describes, employs, and evaluates thinking processes by careful attention to the structure of arguments and the rigour of discussion. These skills can be applied across all disciplines and situations.

Philosophy engages students in problem solving, creating knowledge, reflecting on their own learning, drawing on personal knowledge and intuitions, asking questions, and challenging the basis of assumptions and perceptions.

Philosophy extends students' thinking by connecting them with a rich source of philosophical ideas from many times and cultures.

6.2.3. Using Language, Symbols, and Text

Philosophy provides students with the impetus to develop clear and precise use of their language.

Philosophical argument is based on the effective use of language and other symbolic systems. Philosophy reflects on the representational powers of language and other symbolic systems. It asks questions like 'What are the limits of language?' and 'What can you not do with language?'

6.2.4. Managing Self

Philosophy builds confidence and autonomy in students. Philosophy encourages self-examination and intellectual resilience, enterprise, and resourcefulness.

This competency links closely to strand 4: Applied Philosophy.

6.2.5. **Relating to Others**

Much of philosophy relies on collaborating with others. Collaboration requires and encourages active listening to the views of others, while recognising and respecting different points of view.

Students and teachers of philosophy aim for open and clear communication conducted in a non-threatening manner. This includes the important skill of graciously offering and receiving criticism of ideas.

Philosophy encourages innovative and creative thinking through working effectively with others.

6.2.6. **Participating and contributing**

6.2.7. Doing philosophy requires participating in and contributing to inquiry. Exploring the ‘big questions’ through on-going inquiry creates further motivation to participate and contribute in the classroom and in the wider community.

6.2.7.1. Idealism – Questions Why?

Yoga, meditation, clarity of thought, morality etc.

6.2.7.2. Naturalism – through What?

i.e process, approaches, methods, reality, resources availability etc.

6.2.7.3. Pragmatism – How to put it into use?

i.e, application aspects.

6.3. **Time Allocation for Philosophy of Education in School Time-table**

	Different Stages	Time Allocation
6.3.1.	Foundational Stage	Value Education, Language Class
6.3.2.	Preparatory Stage	Value Education, Language Class, Sports, Games, Art
6.3.3.	Middle Stage	Science, Mathematics, Social Science, Art
6.3.4.	Secondary Stage	Science, Mathematics, Art, Social Science, Languages

6.4. Pedagogy of Philosophy of Education

6.4.1. **Foundation 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).

The Foundational Stage will consist of five years of flexible, multilevel, play/activity-based learning and inquiry-based learning (NEP 1.2). As mentioned in 4.1.1., principles of Idealism should be imbibed in the child in this stage. To introduce the tenets of religious, moral, aesthetic, physical and spiritual world to the child. So, Storytelling, Storyboard should be the best pedagogy. Through practice child should learn prayers in various languages. So, cognition (knowing) affecting (feeling) and conation (striving) should find due place.

6.4.2. **Preparatory Stage** (Grades 3-5, covering ages 8-11):

The Preparatory Stage will comprise three years of education building on the play, discovery, and activity-based pedagogical and curricular style of the Foundational Stage and will also begin to incorporate some light textbooks as well as aspects of more formal but interactive classroom learning, in order to lay a solid groundwork across subjects, including reading, writing, speaking, physical education, art, languages, science, and mathematics.

As mentioned in the objectives 4.1.2 the child between 8-11 years should be taught some principles of Naturalism. Naturalism emphasises free and spontaneous self-expression of the child. To introduce *Anna-maya* and *Prana-maya kosha* (described in the *Taittiriya-Upanishat*) Yoga should be an integral part of this stage.

Rabindranath Tagore has insisted teaching while walking and heuristic method as methods of teaching but practically these two methods are not effectively followed in the schools at present. So, these two methods should be adopted along with yoga.

For Example: III Standard (State Board) Environmental Studies (Looking Around) Chapter 20- Drop by Drop

To teach this chapter Teacher needs to adopt Teaching while walking method. Teachers should take students to different nearby places where there is scarcity of water. So that students will know the importance of water in our daily life.

6.4.3. **Middle Stage** (Grades 6-8, covering ages 11-14):

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. To introduce the principle of pragmatism as mentioned in

the specific objectives 4.1.3 curriculum should be according to the child's activity, vocation, and experience.

All these three should be closely integrated. The curriculum should consist of such varieties of learning experiences which promote original thinking and freedom to develop social and purposeful attitudes. The dominant interest of the child is 'to do' and 'to make'. The method should be flexible and dynamic. Pragmatists believe that the minds of different children are different. Hence, we cannot have a fixed method of teaching which can be useful to all situations. But pragmatists gave importance to project method, discovery and enquiry method. So that the principles of *Mano-maya* and *Vijnana-maya Kosha* can be achieved.

For Example: VII standard state board chapter 5 Acids, Bases and Salts. This chapter could be taught by using discovery and enquiry methods. In this method the teacher sets the problem for the students and then stands aside while they discover the answer.

6.4.4. **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):

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. Suggestion given by Mudaliar commission 1952 Teaching methods should be activity-based, Teaching should take care of individual differences, It should inculcate desirable values and attitudes, There should be more focus on experimental and demonstration methods.

For example: IX standard Social Science Chapter 4: Agriculture. Teacher could use the activity and demonstration method.

Recommendations given by the Kothari commission could be given importance in the second stage of secondary stage, that is the school, and the community should be brought closer through suitable programs of mutual service and support.

Work-experience and national service, including participation in meaningful and challenging programs of community service and national reconstruction, should accordingly become an integral part of education. Emphasis in these programs should be on self-help, character formation and on developing a sense of social commitment. So that the child becomes independent, nationalist and cultured who contributes positive ideas to the society and builds a better and stronger nation.

6.5. Strategy for Holistic Assessment

6.5.1. **Foundation 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):

Socratic Method could be used in this stage as a strategy for assessment of the child in which the teacher involves the students in learning activities. The teacher raises an issue, and the students are encouraged to discuss it in a dialogue form and reach a conclusion. In this process the teacher can even assess the child's performance.

(Developed by the Greek philosopher, Socrates, the Socratic Method is a dialogue between teacher and students, instigated by the continual probing questions of the teacher, in a concerted effort to explore the underlying beliefs that shape the students views and opinions.)

6.5.2. **Preparatory Stage** (Grades 3-5, covering ages 8-11):

Self-expression, learning by doing are the main aspects of curriculum and pedagogy in this stage. So basic literacy, numeracy, and values need to be assessed in this stage.

6.5.3. **Middle Stage** (Grades 6-8, covering ages 11-14):

A pragmatic classroom involves project-based learning, play-based learning, experimentation, and experiential learning. Pragmatists value experience over all else. Students can learn abstract things all day, but unless they experience those things, they may never truly learn. Teachers should therefore create a lot of project-based, experimental and experiential lessons that help children 'learn by doing'.

So, the teacher will ask students to experiment and come back with an explanation of whatever worked in their experiment. It's up to the students to find out what is the most useful set of facts that got them the results they needed.

6.5.4. **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):

In both the stages Subjectivity (essay type questions) should be minimized by introducing objective questions. The nature of the test should discourage cramming and encourage intelligent understanding. So, the test should concern rational understanding. School records should be maintained for every student indicating work done by him.

6.6. Plan for Bag-less Days

6.6.1. Middle Stage:

6.6.1.1. As per the National Education Policy, 2020 (para-4.33), 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.

6.6.1.2. The policy further recommends a practice-based curriculum for Grades 6-8 will be appropriately designed by NCERT while framing the NCFSE 2020-21. Based on the above, the Committee recommends designing textbooks with less information and more space to experiential learning.

6.6.1.3. The school or class time-table needs to be made flexible providing adequate space for sports and physical education, reading of books available in school other than textbooks, arts and crafts, etc.

6.6.1.4. 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.

6.6.1.5. The students could be given the opportunity to have interaction with local vocational experts such as carpenters, gardeners, potters, artists etc.

6.6.1.6. School students will also be exposed to outside activities periodically through visits to places of historical, cultural and tourist importance including monuments, museums. Meetings with local artists and craftsmen, and visits to higher educational institutes in their respective village, tehsil, district, or state will also be encouraged.

6.6.1.7. Mahatma Gandhi's Educational Philosophy Basic Education (Nai Talim) (Craft Centred education) could be considered. Because it helps to develop values like respect for manual labour, sense of cooperation, feeling of being mutually helpful through manual work, development of friendship feeling, economical self-reliance, team spirit and sincerity.

6.6.2. Secondary stage:

6.6.2.1. Co-curricular activities are the true and practical experiences received by students. To a greater extent, theoretical knowledge is strengthened when a relevant co-curricular activity is organized related to the content taught in the classroom.

6.6.2.2. Intellectual aspects of personality are solely accomplished by Classroom, while aesthetic development, character building, spiritual growth, physical growth, moral values, creativity, etc. are supported by co-curricular activities.

6.6.2.3. Frankness and clarity in language and personality is supported by these activities. It helps to develop coordination, adjustment, speech fluency, extempore expressions, etc. among students both at the school as well as college levels.

6.6.2.4. As Pragmatism stresses on project and inquiry, to develop thinking skills, accelerate learning, and team challenges, the schools can encourage children to think “out of the box” and dissect problems into a series of smaller components to help them to reach an outcome or solution.

6.6.2.5. Recognizing that every child is different and learns in a unique way, this activity focuses equally on competitiveness, collaboration, and independent working. Using stimulating resources and adventurous activities, children can be guided to learn through play and enjoyment.

6.6.2.6. Physical and cognitive challenges encourage them to reason with one another, promoting personal development and self-esteem. The bag less day can be planned by fully engaging the child in the co-curricular activities related to the themes on various philosophies and philosophers. To enhance the knowledge of the child in the local literature, art forms

6.7. Implementation of the Recommendations on Philosophy of Education by Stakeholders

As mentioned in the introduction part of this position paper, philosophy of education is not just a subject to be introduced in the school curriculum but included in all the subjects which add more value to subject and promote children to see the value in the subject for life. All the stakeholders of the education and schools should be oriented and exposed to this. The aspects can be seen below:

6.7.1. Students

Students should consider education for life not only means for job. By the end of the education/ schooling, students should be better in using all her fullest potentials and they should feel the sense of it. Should have proud feeling of achieved something! The education has knowledge of the world and life which is very useful to lead a happy and healthier life and always try to remember and adopt in the behaviour. Whenever students encounter with complexity and issues with life, it should be handled with rationale thinking and should avoid reacting negatively and immediate response to it. One must be true to self and establish harmony with others (including nature).

This is the philosophical thoughts need to be achieved out of schooling. Students must be aware of this, and education process must make them to realize this.

6.7.2. **Teachers**

Teachers are the important stakeholders in achieving this. They need to be highly reflective and need to keep the culture of openness to learn new things and adopt in their teaching and learning process. Since philosophy is not an independent subject to teach, the essence is there is all the subjects. Hence teacher's behaviours and facilitation process should be more powerful so that cognitive, emotional, promoting constitutional values, and inculcating 21st century skills will learned not only through chapters but also observing teachers behaviour and process set by them to promote these values. values cannot be taught but can be learn by consistent efforts and observations in the given context and situation. There is less in society and home hence there is expectations from teachers to ensure these processes are administered in school and teachers should be the role models.

6.7.3. **Parents**

Students will learn idea of human being, society, rights and duties and sensitivity related to gender, cast and class at school. But they spend more time at home and society than in the school. To contribute and continue to what students learn in the schools, there is significant role of parents to play. They need to allow their children in independent thought and actions, listening to them (their ideas and thoughts) and allowing them to choose their career path but not restricting them to be what parent want their children to become. In this context, parents have to understand education is not restricted to cognitive level but also need to understand affective domain, building constitutional values and developing 21st century skills among students. Hence, they have to promote more to make their children as desirable human being (Vishwa Manava) than a person who know only knowledge and do not have skills to carry that knowledge. parents need to read/ understand NCF/ KCF/ NEP and school curriculum. This will help them to join their hands in students' education. Since parents are the stakeholders of the school. It is their responsibility to participate in the school events, parents meeting and academic work (if educated). They should ask the school team to conduct an orientations session to them on these aspects.

6.7.4. **School Heads**

School heads plays equal and important role in implementing philosophy of education aspects in the school. First, all the school heads need to be engaged in academic sessions (taking classes to students) in at least one subject. Otherwise, school head become an admin person than the academic person. She needs to promote organizing many events in the school like Gandhi Jayanti, Ambedkar Jayanti, events on J

Krishnamurthy, Kuvempu, and other persons who contributed to education significantly. Celebrations of such events will provide an opportunity student to understand philosophy behind thinkers stand on education and society. Organizing school annual calendar to incorporate public events, guest speech, organizing Bala Mela and school annual day to incorporate the “education for life” and not restricted to just getting a well-paid job. Being a head of the school, she needs to take all the stake holders into confidence by conducting regular meetings and orientation programmes. Identifying risk hazards at school, creating free and fearless environment in the school and classrooms allows student to learn better.

6.7.5. **Teacher Educators**

Teacher educators plays supportive role in achieving goals of philosophy of education in the schools. The cluster resource persons, block resource persons, education coordinators, Block resource centre coordinators, DIET faculties are the people who regularly visit the schools, assess the children learning levels by spending significant of time in the schools and provide feedback and guidance to improve the areas of gap. They need to see whether all the teachers and school heads are clear about philosophy of education, its rationale and importance. And have a dedicated discussion about aims of education and its relevance to classroom activities and school processes. They need to engage as resource persons during teachers and stakeholder orientation programmes. Making sure that members of Non-Government Organizations (NGOs) working for improvement of education in that areas and volunteers are involved in the planned activities regularly to get extra strength and cooperation to achieve the goal.

6.7.6. **Community Members including Volunteers and Entrepreneurs**

As NEP 2020 strongly believe and recommending volunteers participation in the academic and school development, community members should be oriented on the philosophy of education part. This will help them to join their hands with teachers.

6.8. **Requisites for the Implementation**

6.8.1. **Teaching Learning Materials:**

6.8.1.1. 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.

6.8.1.2. Public and school libraries will be significantly expanded to build a culture of reading across the country. Digital libraries will also be established. School libraries will be set up - particularly in villages - to serve the community during non-

school hours, and book clubs may meet in public/school libraries to further facilitate and promote widespread reading.

6.8.1.3. A National Book Promotion Policy will be formulated, and extensive initiatives will be undertaken to ensure the availability, accessibility, quality, and readership of books across geographies, languages, levels, and genres. (NEP 2.8)

6.8.1.4. Various types of audio, visual and audio-visual teaching learning materials could be used. Under the recommendations of philosophy of education importance were given to three major schools of philosophy i.e., Idealism, Naturalism and Pragmatism. Charts on famous Indian Idealists, naturalists and pragmatists could be used.

6.8.1.5. Videos on principles and contribution of various schools of philosophy in relation to different subjects could be shown.

6.8.1.6. Projects could be given related to philosophers and their contribution to school subjects like Kannada literature, science, and mathematics. Quiz on historical heritage of Indian education system from Pre independence period (Vedic, Jain and Buddhist system) could be organised.

6.8.1.7. Posters could be prepared on philosophers like Adi Shankaracharya, Ramanujacharya, Madhwacharya, Basavanna, Swami Dayananda Saraswati, Ramana Maharshi, Swami Vivekananda, Sri Aurobindo, Gandhiji, Veer Savarkar, Abdul Kalam, J. Krishnamurthy, Rousseau, John Dewey, etc.

6.8.1.8. Field Trips and Educational Tour could be organised to Auroville, Kaladi, Sringeri, Dharmasthala, Shravanabelgola, Tumkur Siddhaganga, Udupi, Melukote, Shanthi Niketan, Rishi Valley and other philosophy-based education centres in the respective state and across the country.

6.8.2. **Technology Related:**

6.8.2.1. Technology has made search, storing, retrieval, transmission, gathering, dissemination, and reception of knowledge easier, cheaper and faster.

6.8.2.2. Technology is expected to completely change the way the curriculum is developed and delivered hence enhancing the quality of education.

6.8.2.3. With the widespread availability of student databases that are able to track individual progress, teachers are encouraged to identify learning objectives and differentiate instruction based on the needs of their students.

6.8.2.4. Whenever teachers attempt to present instruction using technology, they should do so using a channel that is relevant to the objectives, the learning style, mode and the technology selected.

6.8.2.5. When evaluating technology-based instruction, there needs to be appropriate evaluation techniques that are in line with the methods of instruction, objectives and the technology.

6.8.2.6. Teachers can design follow-up activities when using technology to evaluate students' learning and the role technology played in that process.

6.8.3. **Any other:**

6.8.3.1. The NEP 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. (Introduction) India is known for its spirituality. All the education of ancient period was aiming to transform a man into universal man. Hence that education system was based on philosophy. It was taught in Gurukulas by theory and practice. The whole environment of teaching and learning process was going on humane and universal values. It is the responsibility of all stake holders (Teachers, Parents, School heads, Teacher educators, Community leaders, Religious preachers etc) to help to create a conducive platform to imbibe all the values in day to day life.

6.9. **The development of Philosophy of Education Text-Books and Other Materials – Bilingually.**

There are neither texts nor direct teaching hours for Philosophy of Education in present school system. Hence it should be imparted from foundation stage to higher education stage informally and indirectly. Yet NCERT and SCERT are free to prepare text/reference books on Philosophy of Education at various stages. The text should be consisting of moral, ethical, physical, psychological, traditional, environmental, social, economic and spiritual values. It should cover various suggestions, counselling and advises to the learner at different stages. Philosophy of education should be taught by all the subject teachers according to the contexts. A teacher of Science, Mathematics, Geography, Drawing, Language etc might create a situation not only in the classroom but also outside the classroom to impart the principles of philosophy through their subjects.

6.9.1. **Foundational Stage**

The brain of the learners of this stage is very sharp. The reception, the retention and the recognition powers learns' memory is more powerful during this stage. Hence the eternal values of life like “Speak Truth, Follow Dharma, Respect Parents and Elders, Obedience to the teachers, Importance of Cleanliness, Faith in God or Universal Energy, Friendly attitude towards Environment etc” should be brought in their day-to-day life by rhymes, poems, stories, life sketch of great personalities. The student should learn Sanskrit verses, Kannada vachanas, Sarvajna's Tripadis, D.V. Gundappa's Mankutimmana Kagga, ethical poems which will guide continuously in the life.

6.9.2. **Preparatory Stage**

A child of 8-11 years should learn more values and bring into practice which he has learnt in the foundational stage. He should learn social values like equality, forgiveness, patience, prayers, respecting others' faith etc in this stage. He should be taught to bring into practice to serve elders, to help the poor, to share things with classmates, to be kind with physically handicapped etc.

6.9.3. **Middle Stage**

A learner between 11-14 years should lead an exemplarily life. He should learn social and constitutional values and try to precise them. He should see unity in diversity. He should come to know the importance physical work as he chooses vocational education. He should have respect towards all professions and vocations as they are necessary for the society.

6.9.4. **Secondary Stage**

A student between 14-18 years should cultivate a model life with all the good values. He should be aware of preamble of our constitution and social as well as traditional values. He should have the thorough knowledge of our customs which are prevailed in the society. He should be proud of his ancestor's knowledge.

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ANNEXURE - 1

3.1. Holistic Development of Learners

3.1.1. Stages of Education – Levels of Evolution:

To proceed on the path of understanding, appreciating and practically benefiting from the **Knowledge of Nature**, an individual needs to be caringly nurtured and groomed from early childhood itself. She or He needs to undergo a process of holistic Education including Academics, Skill-Development, Personality-Development and Life-Training across multiple stages and levels of her / his own Personality. This in-turn ensures a harmoniously balanced, all-rounded and holistic development of the Child, by enhancing one's Physical Quotient - PQ, Emotional Quotient - EQ and Intelligence Quotient - IQ, through which one can be well-versed and empowered to face and succeed in the practical world, while also enhancing one's Spiritual Quotient - SQ for Spiritual Growth and Evolution.

The great Indian Thinkers have meticulously described and presented Five Levels and Stages for a Person's Holistic Development. Sri Aurobindo has further elaborated this in the form of the **Five Principal Aspects of "Complete Integral Education"**, viz.:

- | | | | | | |
|----|---------------------|----------------|---|------------------|--------------------|
| 1. | Anna-maya | - Kosha | – | PHYSICAL | - Education |
| 2. | Prana-maya | - Kosha | – | VITAL | - Education |
| 3. | Mano-maya | - Kosha | – | MENTAL | - Education |
| 4. | Vijnana-maya | - Kosha | – | PSYCHIC | - Education |
| 5. | Ananda-maya | - Kosha | – | SPIRITUAL | - Education |

3.1.1.1. ANNA-MAYA - Kosha – PHYSICAL - Education

Physical and Physiological – Education.

To Improve: PQ: Physical Quotient [or Physiological Quotient]

STAGE - I: FOUNDATIONAL STAGE - A: -3 to -1 Grade: 3 to 6 Years
FOUNDATIONAL STAGE - B: 1 & 2 Grade: 6 to 8 Years

Proper Development of the Physical Body, including Limbs and Organs, is the very First Stage of Development. शरीरम् आद्यं खलु धर्म साधनम् ।¹⁰

Ayurveda says that there are Three Pillars of a Healthy Body. Viz. Good:

- i. Food,
- ii. Sleep,
- iii. Character.

त्रयः उपस्तम्भाः । आहारः स्वप्नो ब्रह्मचर्यं च सति । (चरक संहिता)

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ।। (१७/६, गीता)

Physical and Physiological Education would include the following:

- a. Control and discipline of the functioning of the body:
 - Good healthy and hygienic physical habits along with good positions, postures and movements.
 - Correcting Bad physical habits.
- b. Integral, methodical, and harmonious development of all the parts and movements of the body:
 - Sattvik & Nutritious Diet.
 - Health, Physical Strength, Flexibility and Balance.
 - Beautiful & Streamlined Physique
 - Sports & Outdoor Games.
 - Yoga-Asana
 - Proper Sleep
- c. Correction of any bodily defects and deformities

¹⁰ महाकवि कालिदास – महाकाव्य - कुमारसम्भव 5.33

- d. In Nursery (Foundational Stage - A: Preschool to UKG): More importance to ‘Sound-words’, Memory and Visualizing, may be accorded compared to ‘Sight-Words’, Books and Visual-reading:
- That is more Importance to ‘Auditory language’ than ‘Visual language’: ‘Listening Comprehension’, which is 'understanding the meaning of Spoken Words', is distinct from ‘Reading Comprehension’, which is 'understanding the meaning of Written Words.'
 - ‘Phonetic Learning’ is better for young children than ‘Visual Learning’, as it helps in enhancing Mental Visualization and Memory.
 - This can also help overcome Attentional and Learning Difficulties and Disabilities like ADHD, etc.¹¹
 - Grade 1 can act as a gradual Transition Year from ‘Phonetic Learning’ to ‘Visual Learning’, wherein ‘Sight-Words’, Books, Reading and Writing can be gradually Introduced.
 - By this, Reading, Writing, Foundational Literacy and Numeracy can be achieved by Grade 2 and 3, which is of highest priority of NEP 2020.

e. **Thrust Areas: Play Learning & Phonetic Learning**

f. **YOGA: First Three Parts of the Eight Fold Yoga practice**

i. Yama : Five - Universal Societal Conducts

- 1) *Ahimsa* : Non-Violence
- 2) *Satya* : Truthfulness
- 3) *Asteya* : Non-Stealing
- 4) *Brahmacharya* : Non-Indulgence
- 5) *Aprigraha* : Non-Greed

ii. Niyama : Five - Personal Conducts

- 1) *Shaucha* : Cleanliness & Hygiene
- 2) *Santosh* : Happiness & Contentment
- 3) *Tapas* : Hard Work & Dedication
- 4) *Swadhyaya* : Knowledge pursuance
- 5) *Ishwara-Pranidhana* : Devotion

iii. Asana : Physical Health, Posture, Flexibility

¹¹ <http://www.youandyourchildshealth.org/articles/our-educational-system.html>

3.1.1.2. PRANA-MAYA - Kosha – VITAL - Education

Emotional, Expressive, Artistic, Creative & Vocational – Education.

To Improve: EQ: Emotional Quotient [and CQ: Creativity Quotient]

STAGE - II: PREPARATORY STAGE: 3 to 5 Grade: 8 to 11 Years

Proper Development of the Child's Sensory (Afferent) and Motor (Efferent) Pathways, that is Development of the ज्ञानेन्द्रिय – Somatic Nervous System (SNS) and the कर्मेन्द्रिय – Autonomic Nervous System (ANS), which together form the बाह्य-इन्द्रिय – Peripheral Nervous System (PNS). This is the Second Stage of the Child's Development that can be achieved by the following:

- a. Development and use of Sensation – Sensory Organs and Response – Effector Organs and enhancing and sharpening their Abilities by:
 - Art Education: Visual & Performing Arts:
Cultivation of discrimination and of the aesthetic sense, the capacity to choose and adopt what is beautiful and harmonious, simple, healthy and pure.
 - Body and Mind Coordination
 - Hand and Eye Coordination
 - Skills Education: Experiential & Hands-on Learning, Vocational Education
 - Life-Skills Education:
 - Indriya-Nigraha: Controlling one's Sensual Desires and Sensual Habits.
 - Cultivating Good & Healthy Desires (Tastes) and Habits.
 - Pranayama: Breathing Exercise and Breath Regulation.
- b. Progressing awareness and control of the character, culminating in its transformation.
- c. According the highest priority to achieving Foundational Literacy and Numeracy by all students by Grade 3.
- d. **Thrust Areas: Hands-on Learning, Literacy and Numeracy, Language, Mathematics.**
- e. **YOGA: iv. Pranayama : Breath - Regulation & Exercise**

3.1.1.3. **MANO-MAYA - Kosha – MENTAL - Education**

Intellectual, Scholastic, Scientific, Analytical, Higher Cognition - Education

To Improve: IQ: Intelligence Quotient [and AQ: Adversity Quotient]

STAGE - III: MIDDLE STAGE: 6 to 8 Grade: 11 to 14 Years

Proper Development of the Child's Brain and Integration Pathways, that is the अन्तरिन्द्रिय or मनः – Central Nervous System (CNS). This is the Third Stage of the Child's Development that can be achieved by the following:

- a. Development and use of Integration and Information Processing Ability of the Brain (and its extension the Spinal Cord).
- b. Development of the power of Concentration, the capacity of Attention, Focus.
- c. Development of Comprehension, Analysis, Critical Thinking and Scientific Temperament.
- d. Development of the capacities of expansion, widening, complexity and richness.
- e. Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.
- f. Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.
- g. Community Skills: Communication, Team-Work, Tolerance, Conflict-Resolution, Leadership Qualities.
- h. Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.
- i. **Academic Thrust Areas: Basic – Literature, Humanities, Social Sciences, Applied & Practical – Science & Technology, Mathematics, Computers.**
- j. **YOGA: v. Pratyahara : Sensual Withdrawal**

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3.1.1.4. VIJNANA-MAYA - Kosha – PHILOSOPHICAL - Education Philosophical, Fundamental (Basic) Science & Contemplative – Education

To Improve: SQ-1: Spiritual Quotient Level-1 PIQ - Philosophical Quotient

STAGE - IV: SECONDARY STAGE – A: 9 to 10 Grade: 14 to 16 Years

This deals with:

- a. The true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery: the consecration of the individual to his eternal principle.
- b. Train the students to Learn-How-to-Learn.
- c. **Academic Thrust Areas: Advanced – Literature, Humanities, Social Sciences, Mathematics, Computers, Science: Cosmology, Atomic Physics.**
- d. **YOGA: vi. Dharana : Focus & Concentration**

3.1.1.5. ANANDA-MAYA - Kosha – SPIRITUAL - Education Enlightenment, Bliss, Conscious & Meditative – Education

To Improve: SQ-2: Spiritual Quotient Level-2 BQ - Bliss Quotient

STAGE - IV: SECONDARY STAGE – B: 11 to 12 Grade: 16 to 18 Years

This deals with:

- a. Understanding Knowledge, Mind and Conscious
- b. **Academic Thrust Areas: Philosophy, Philosophy of Education, Philosophy of chosen Academic Streams & Subjects, Fundamental Psychology, Quantum Mechanics, General Relativity, Theory of Everything, Origin of Life & Mind, Spirituality, Enlightenment and Bliss**
- c. **YOGA: vii. Dhyana : Meditation and Contemplation**
viii. Samadhi : State of Equanimity
Equanimous state of Mind,
Absorption, Super-Conscious state

3.3. Multidisciplinary & Interdisciplinary Experiences

3.3.1. Harnessing Cosmic and Celestial Knowledge and Sciences to Evolve and Develop Personality – Character Building.

Education for Personality Development and Character Building

In the Indian Ethos, the Education system, while on one hand focuses on the acquisition of right Knowledge and Skills; simultaneously, on the other hand, it equally concentrates on the aspect of Personality Development, Character Building and Personal Evolution, which is considered an intrinsic and natural consequence of right Education, resulting during the course of acquiring right Knowledge and Skills. Both these aspects and dimensions are deemed to be inherently mutually inter-dependent upon each other and grow together.

Indian Wisdom uniquely teaches and trains one to harnessing the Knowledge of Universe and its various Natural phenomena like the Knowledge of Cosmology and Celestial Sciences to comprehensively Develop and Evolve one's Character and Personality – to Grow, Evolve, and become Successful and Great, by imbibing the Universe's Natural Qualities such as Radiance, Brilliance and Excellence within us, which bring forth the natural and harmonious – Leadership qualities hidden within each one of us.

This is one of the key mandates of NEP 2020:

Holistic development of learners

4.4. The aim of education will not only be cognitive development, but also building character and creating holistic and well-rounded individuals equipped with the key 21st century skills. Ultimately, knowledge is a deep-seated treasure and education helps in its manifestation as the perfection which is already within an individual. All aspects of curriculum and pedagogy will be reoriented and revamped to attain these critical goals. Specific sets of skills and values across domains will be identified for integration and incorporation at each stage of learning, from pre-school to higher education. Curriculum frameworks and transaction mechanisms will be developed for ensuring that these skills and values are imbibed through engaging processes of teaching and learning. NCERT will identify these required skill sets and include mechanisms for their transaction in the National Curriculum Framework for early childhood and school education.

An excellent example is the concept of the:

Three Bodies and Three Energy-sources of the Universe:

a] Three Types of Bodies found in the Universe:

- i. ***BHUH* : ORGANISMS – Organic Bodies**
- ii. ***BHUVAH* : PLANETS – Planetary Bodies**
- iii. ***SWAH* : STARS – Stellar Bodies**

b] Three Types of Energy-sources found in the Universe:

These Three Types of Bodies are primarily Energized by Three different forms of Energy-sources found in their respective Cores (that is Core of Celestial Bodies or the Core - Organelles or Core - Components of Biological Bodies):

- | | <u>BODY</u> | <u>:</u> | <u>ENERGY SOURCE</u> | <u>–</u> | <u>VEDIC DEITY</u> |
|------|--------------------|-----------------|----------------------------------|-----------------|---------------------------|
| i. | Organisms | : | METABOLISM - a form of | – | COMBUSTION – AGNI |
| ii. | Planets | : | Radiation or Fission | – | RADIATION – VAYU |
| iii. | Stars | : | Fusion or Nucleosynthesis | – | FUSION – ADITYA |

In brief:

- i. **AGNI:** is obviously “**FIRE**” or “**COMBUSTION**” – which is an Exothermic Redox Reaction. “**METABOLISM**” – that Energises all Living Beings too is regarded as a form of Combustion by Modern Science, as it too is similarly an Exothermic Redox Reaction. Metabolism is the primary Energy source of all Organic Living Beings. All Organisms or Biota, [whether Cellular- Cytota (Animals, Fungi, Plants, Protista, Archea, Bacteria) or Non-Cellular- Acytota (Virus, Viroids, etc.)] primarily depend upon Metabolic Energy. [While Metabolic Energy is evident in all Cellular- Cytota Organisms; even Non-Cellular- Acytota Organisms like Virus, Viroids, etc. too depend on Metabolic Energy that they derive and store from their Host Cell. So, **Agni – Combustion – Metabolism** – is the **Energy-source of all Organisms or Organic Bodies.**
- ii. **VAYU:** is Wind, but in the Vedic Deity context, it is Not Atmospheric Wind, but rather Spatial or Celestial “Winds”, known in Science as – Geomagnetic ‘Storms’ or Solar ‘Winds’, etc. All these are basically forms of “**RADIATION**”. Radiation is a **FISSION** process that also energises

the core of all Planetary Mass Bodies like Planets, Moons, and other rounded celestial bodies like Asteroids, etc. due to which all these Non-Luminous Celestial Bodies are Rounded with Layer Differentiation and Hydrostatic Equilibrium. So, **Vayu – Radiation – Fission** – is the **Energy-source** of all **Planets and Planetary-type Bodies**.

- iii. **ADITYA**: is the energy that powers all Stars which is **Atomic FUSION** or **Stellar NUCLEOSYNTHESIS**. Black Holes whether, Stellar, Intermediate, or generally Super Massive, originate from Stars. Hence, they too can also be included within Stars. So, **Aditya – Fusion – Nucleosynthesis** – is the **Energy-source** of all **Stars and Stellar-type Bodies**.

Three Types of Human Characters and their Efficiency-levels:

c] Three Types of Human Characters:

These Three Energy-sources very closely represent Three Types of Human Qualities:

- i. **COMBUSTION** : *AGNI* – **Motivation & Encouragement**
- ii. **RADIATION** : *VAYU* – **Determination & Hard-work**
- iii. **FUSION** : *ADITYA* – **Knowledge, Love & Compassion**

In brief:

- i. **AGNI – COMBUSTION** – is equated with **Motivation & Encouragement**:

– as Fire or Combustion, other than its own Fuel, needs to be continuously supplied with Oxygen to keep it burning. If Oxygen supply stops, Combustion process stop. So, Fire, other than its own fuel always needs the support of Oxygen. Similarly, common Humans need to be continuously Motivated and Encouraged by Elders, Teachers, Seniors, Leaders, Gurus, and by Motivational - Speeches and Books, etc. They need continuous Motivation and Guidance from their Leaders, Gurus or Scriptures, to Lead them. This continuous supply of Motivation is similar to the continuous supply of Oxygen necessary for Fire or Combustion and Breathing.

Motivation & Encouragement is like the Oxygen for Human Beings to be generally successful. Such people have the efficiency of a good **Combustion-Engine**.

ii. **VAYU – RADIATION** – is equated with **Determination & Hard-work**:

– as unlike in Combustion, Radioactive Materials do NOT need any continuous external Support other than its own Self/Fuel. Once triggered (by Fission process), it keeps on going till its Fuel gets exhausted. It itself is both its own Fuel and Support. Likewise, special People with strong Determination and Hard-work don't need external continuous Motivation & Encouragement to be successful. They are internally self-motivated as they are primarily driven by their internal motivation, determination, and ambition. These are the people who become Achievers and Leaders of their respective fields. This is very similar to the process Radiation as it too does Not need any continuous External Support, once the Fission process has been triggered. This Energy and Power of Radiation is Thousands to Hundred-Thousand times more Powerful and Efficient compared to Combustion Energy. Likewise. Such Leaders and Achievers too have dramatically (Tens to Hundreds or even Thousands to Hundred-Thousand) times better Efficiency and Success than other Human Beings. Hence, we see people ranging from penny-less to Billionaires, and likewise we see people with least family and friends to people with Thousands to Millions of supporters, fans and followers. This can be related to their high Energy-efficiency. Such people have the efficiency and productivity of a good Fission-Reactor.

But as Radiation is a Fission process, which involves 'Breaking-Up' (of Atomic Nuclei) to release Energy and leaves behind considerable 'Radioactive Waste' as residue, which could be harmful to some. Similarly, the Dynamism and Zeal of such Leaders can create (little or more) trouble to others due to their heightened level of ambition and competition spirit.

iii. **ADITYA – FUSION** – is equated with **Knowledge, Love & Compassion**,

– as, similar to Radiation (that is Fission), Fusion too does NOT need any continuous external Support other than its own Self/Fuel. However, it is also dramatically different from Fission, as Fusion does Not involve 'Breaking-Up' of Atomic Nuclei, but on the contrary primarily involves "Synthesis" or "Fusion" of Atomic Nuclei. Also, there is NO Harmful 'Radioactive Waste' as residue remaining from it. It is considered as pure Light, Brilliance and Energy that is released from it.

The pure ‘Light and Illumination’ of Fusion is comparable to ‘Enlightenment and Knowledge’ of Humans. Further, unlike Radiation that depends upon ‘Fission’ or ‘Division’ which represents ‘Divisiveness’; Fusion primarily depends upon ‘Synthesis’ which represents harmonious Amalgamation, Love and Compassion.

This pure Light and Energy of Fusion can be Hundreds to Tens-of-Thousands of times more Powerful, Brilliant and Efficient compared to Radiation (Fission), and Tens-of-Millions times more Powerful, Brilliant and Efficient compared to Combustion (Fire). A person who has imbibed the essence of these outside Natural phenomena as part of his personality and Nature, will “Shine” like a Star in which ever field he dedicates himself to. Hence, we come numerous phrases like: Star-Performer, Stellar-Performance, Rock-Star, Cine-Star, Pop-Star, Star-Athlete, Literary-Star, Business-Star, Political-Star, Star-Academician, Star-Scientist, etc.

Phenomenally Successful, Legendary, Inspirational, Visionary, and Transformational Leaders in various field ranging from – large Business Managers, Statesmen, Academicians, Scientists, Social Reformers, Philosophers, etc. can be considered as people of such capabilities. Such people can be said to have the efficiency and productivity of a good **Fusion-Reactor**.

Sun is our Progenitor Star and just like the Sun Illuminates, Energises and provides Shelters to the whole Solar System and all the Planets (including Dwarf-Planets, Moons, Asteroids and other Celestial-bodies) in it, while also provides Shelter and fundamental Life-Energy to Zillions and Zillions or countless of Living Beings inhabiting on its Planets; somewhat similar, in the Spiritual realm, a person who has consciously evolved in herself or himself the spiritual qualities of a Star or Sun, shines with the brilliance of the Sun and bestows Knowledge, Inspiration, and Guidance to Millions and Billions of People across Millenniums of Years.

d] Three levels of Energy Efficiencies and levels of Brilliance:

These Three Energy-sources have vastly different Energy Efficiencies and levels of Brilliance, which can approximately be depicted as follows:

- i. **COMBUSTION** : *AGNI* – **1 – Unit Efficiency / Brilliance**
- ii. **RADIATION** : *VAYU* – **1,00,000 – Unit Efficiency / Brilliance**
- iii. **FUSION** : *ADITYA* – **1,00,00,000 – Unit Efficiency / Brilliance**

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Three-stage Evolution of Human Being:

- i. **BHUH** : Motivated & Inspired Humans – Good Common Masses
Agni : ಪ್ರಜ್ವಲನ [ಚಯಾಪಚಯ – Metabolism] – Combustion (Fire) Efficiency
Prana : Motivation & Encouragement – Workers & Supervisors
Prithvi : *Planet's Residents:* **ORGANISMS** – Organic Performers
- ii. **BHURVAH** : Self-Motivated & Dynamic Leaders – Ist Stage of Leadership
Vayu : ವಿಕಿರಣ – Fission (Radiation) Efficiency
Apana : Determination & Hard-work – Managers & Leaders
Antariksha : *Inter-Stellar Space's Residents:* **PLANETS** – Planetary Performers
- iii. **SWAH** : Inspirational & Transformational Leaders – IInd Stage of Leadership
Aditya : ಸಂಶ್ಲೇಷಣೆ – Fusion Efficiency
Vyana : Knowledge, Love & Compassion – CEO, MD, Chairperson
Dyu-loka : *Stellar realm's Residents:* **STARS** – Stellar Performers

By understanding the Nature and Universe outside, Humans can start to understand their own Nature within, and can harness this Knowledge of Nature to imbibe within themselves these Natural Energies and Forces in the form of Radiance, Brilliance and Excellence to Grow and Evolve to become Successful, Accomplished and Great Human Being.

Such Knowledge and Perspective of Cosmology and Celestial Sciences can bring forth in the child the following Understandings:

- How the (Scientific) Knowledge of the “Nature around us” gives us a glimpse of the (Psychological) “Nature within Us”.
- Intrinsic relation between us (Organisms) and the Universe (Cosmos)
- Intrinsic relation between Microcosm and Macrocosm

" लोक-संमितोऽयं पुरुषः – यत् पिण्डे, तद् ब्रह्माण्डे ।।"

/ चरक-संहिता /

- Harnessing Cosmic Knowledge and Celestial Science to comprehensively Develop and Evolve one's Personality to Grow, become Successful and imbibe Natural and Harmonious – Leadership qualities.
- The path to become Stellar Performers i.e. Stars in any and every field one chooses.
- This will help Bharat i.e. India to realise it's Dream of Becoming a World Leader and Global Super Power in All Fields like Knowledge & Righteousness; Defence & Security; Economy and Overall Wellbeing.
- Herein lies the Secret of Gayatri Mantra, also known as the Gayatri and Savitri Maha-mantra.

3.5. Integrating Indian Knowledge Systems

3.5.1. Fundamentals of Indian Philosophy of Education

The Vision of NEP 2020, mandates that “*This National Education Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower.*” Accordingly, to understand the “**Education System based on Indian Ethos**”, we need to comprehend the fundamentals of ‘Indian Philosophy of Education’, which is firmly rooted in the fundamentals of ‘Indian Philosophy’. Thus, it is paramount to have a basic understand of ‘Indian Philosophy’.

3.5.1.1. **TWO FUNDAMENTALS of REALITY:**

As per Indian Philosophy, the whole Universe is primordially made from **Two Fundamental Realities**. “Reality” includes ‘Anything and Everything’ in the whole known and unknown “Universe” that – has ever ‘Existed Previously’, ‘Exists Now’ and may ever ‘Exist in the Future’. Hence, “**Reality**” is “**Existential Truth of the Universe**”. The Two Fundamentals of Reality form the foundation of ‘Indian Philosophy’ and thus, also the foundation of ‘Indian Philosophy of Education’. viz.:

- | | | | | | |
|-----|------------------|-----------|---|----------------------|----------|
| I. | NATURE | - ಪ್ರಕೃತಿ | – | CREATION | - ಸೃಷ್ಟಿ |
| II. | CONSCIOUS | - ಚೇತನ | – | CONSCIOUSNESS | - ಚೈತನ್ಯ |

3.5.1.2. **FOUR PHENOMENA of REALITY:**

Going further, **NATURE** is explained in terms of Three Dimensions, while **CONSCIOUS** has No other Dimensions. Accordingly, the whole Existence {that is Universe} can be explained by means of these **Four Phenomena of Reality**:

- | | | | | | | |
|-----|-----------|----------------|----------|---------------|----------------------|----------|
| I. | Nature | - ಪ್ರಕೃತಿ | – | Creation | - ಸೃಷ್ಟಿ | |
| | 1. | TAMAS | - ತಮಸ್ | – | MATTER | - ದ್ರವ್ಯ |
| | 2. | RAJAS | - ರಜಸ್ | – | ENERGY | - ಉರ್ಜಾ |
| | 3. | SATTVA | - ಸತ್ತ್ವ | – | MIND | - ಮನಃ |
| II. | Conscious | - ಚೇತನ | – | Consciousness | - ಚೈತನ್ಯ | |
| | 4. | CHETANA | - ಚೇತನ | – | CONSCIOUSNESS | - ಚೈತನ್ಯ |

Brief of the **Two Fundamentals of Reality**:

I. NATURE - ಪ್ರಕೃತಿ – **CREATION** - ಸೃಷ್ಟಿ

Nature or Creation constitutes the Inanimate or Non-Conscious part of Reality or Universe which is present in three forms:

1. **MATTER**
2. **ENERGY**
3. **MIND**

II. CONSCIOUS - ಚೇತನ – **CONSCIOUSNESS** - ಚೈತನ್ಯ

Conscious or Consciousness on the other hand constitutes the Animate or Conscious part of Reality or Universe, which is the very fundamental core of all Life and Living Beings. This forms the subtlest and Fourth part of Reality or Universe, viz.:

4. **CONSCIOUS**

Thus, as per Indian Ethos, the whole Existence {or Universe} is explained by these Three plus One: that is Four Phenomena or Realities.

Brief of the **Four Phenomena of Reality**:

1. **TAMAS** - ತಮಸ್ – **MATTER** - ದ್ರವ್ಯ

TAMAS denotes the MATTER dimension of NATURE. All Material or Substance of the Universe that has ‘Mass’ is termed as “MATTER” and is well-defined and described in Modern Science. It forms the basic building blocks of the whole Universe.

2. **RAJAS** - ರಜಸ್ – **ENERGY** - ಉರ್ಜಾ

RAJAS denotes the ENERGY dimension of NATURE. All the MATTER of the Universe is known to have originated from “ENERGY” at close to the beginning of Spacetime in the aftermath of the Big Bang. As per Einstein’s formula “ $E=mc^2$ ”, Energy and Matter are Interchangeable. While Energy too is quite well-understood by Modern Science, however, it has not yet been able to determine the “origin” of all the primordial Energy found at the aftermath of the Big Bang. Hence, Modern Science has not yet been able to arrive at a ‘Theory of Everything’ – ToE. Thus, Energy can be said to be the substratum of Matter.

3. SATTVA - ಸತ್ವ - MIND - ಮನಃ

SATTVA denotes the MIND dimension of NATURE. While Modern Science envisages Mind (that is the base of all Cognition, Sentience, Sapience, Knowledge-process, Action, Creation and Motion) to be a product of Matter, but it has not yet been able to prove anything substantial in that direction. Modern Science has started to gain some knowledge of Mind by studying Brain-waves through EEG (Electro-encephalo-gram, etc.), but it is still a long way from gaining a profound understanding of the nature and origin of Mind.

On the contrary, Vedic knowledge categorically places ‘MIND’ – before ENERGY and MATTER! MIND is the base or seat of all KNOWLEDGE. ‘LAWS’ too are Knowledge. LAWS are the Systematic Framework of Rules – which Govern the – ‘Architecture’, ‘Creation’, ‘Sustenance’, ‘Evolution’, ‘Dissolution’ and ‘Cessation’ any Organized Structure. Without Laws, there is NO Organised Structure or Organization. Without Laws, there would only be Disorganised stuff such as Rubble, Chaos, Anarchy. Modern Science has proved that the Universe is Governed by Well-defined and highly Complex “Laws of Nature”. Thus, Universe is an Organised Structure, NOT a Disorganised, Chaotic heap of Rubble or Anarchy.

Without “Laws of Nature”, there is NO Science! Science is Knowledge! The fundamental ‘Laws of Nature’ is the fundamental ‘Science of Nature’, which is the fundamental ‘Knowledge of Nature’. As Mind is the ‘base’ of Knowledge, the ‘base’ of the ‘fundamental Knowledge of Nature’ is the ‘fundamental Mind of Nature’! This is as the ‘**Primordial Mind of Nature**’, that is known as the **COSMIC MIND**.

Accordingly, ‘Cosmic Mind’, ‘Cosmic Knowledge’ and the ‘Laws of Nature’ precede Energy and Matter. Hence, all Energy and Matter strictly follow the Laws of Nature. The Cosmic Mind can be envisioned as the base of all the Laws of Nature. Thus, as per Indian ethos, Mind is said to be the substratum of Energy, and thereby of Matter.

While the **Cosmic Mind** is the universal Mind of the Universe. Each Living Being has its own **Individual Mind** which is its own unique subjective Mind.

Understanding this concept can help students and teachers alike to be able to successfully harness the enormous power of one’s Mind and to become High Achievers in one’s own field.

4. **CHETANA** - ಚೇತನ – **CONSCIOUSNESS** - ಚೈತನ್ಯ

CHETANA or CHAINATYA is – CONSCIOUS or CONSCIOUSNESS, that is distinct from Nature. Nature constitutes the Inanimate or Non-conscious phenomena of Existence (or Universe), while on the contrary, Conscious is the Animate or Conscious phenomena of Existence (or Universe). Like Mind, Consciousness is an area that Modern Science is yet to gain in-depth understanding of.

Modern Science arguably and possibly perceives Mind (Cognition) and Conscious (Consciousness) as one object, which it collectively generally refers to as “LIFE”. However, Modern Science till now has not been able to arrive at any scientifically acceptable definition of “LIFE”.

As per Indian Philosophy, MIND is clearly distinct from CONSCIOUS. As Mind is the base (seat) of subjective Cognition, Sentience, Sapience, Knowledge-process, Action, Creation and Motion, while Consciousness on the other hand is subjective “Experience” or “Awareness” or “Witness”. This is evident from the fact that even in the state of dreamless deep-sleep, when (almost) all voluntary Cognition, Sentience, Sapience, Knowledge-process, Action, Creation and Motion ceases or is minimized, there is still “Experience” or “Awareness” (like that of self or passage of time), as after one awakes – he feels fresh and elated after such dreamless deep-sleep. That means that in dreamless deep-sleep (that can be tested by EEG), there was Awareness and Experience, which one recalls later-on, on Awakening-up, as having a good ‘disturbless’ Sleep.

Accordingly, Conscious or Consciousness can be described as the ‘Entity’ that is – ‘Aware of’ or ‘Experiencing’ or ‘Witnessing’ – these various Cognitions, Sentience, Sapience, Knowledge-processes, Actions, Creations and Motions which is being carried-out (executed or perpetrated) by the Mind.

Thus, Conscious or Consciousness can be described as the ‘Entity’ that is the seat of – Awareness, Experience and Witnessing, while on the other hand, Mind is the seat of – Cognition, Sentience, Sapience, Knowledge, Action, Creation and Motion.

As evident, every Living Being has its own Conscious or Consciousness, and so Each Living Being has its own Individual Conscious which is its own unique subjective Conscious.

3.5.2. Two Fundamental Planes

Delving deeper into the aspect of Reality, Existence and Truth, Indian Philosophy presents the notion of Two Planes or Realms:

- | | |
|----------------------------|--------------------|
| A. EXISTENTIAL | - ಸತ್ಯ / ಅಪರ |
| Reality & Existent | - ಸತ್ಯ (ಸತ್ / ಸದ್) |
| B. TRANSCENDENTAL | - ಪರ |
| Beyond Reality & Existence | -ಸದ್-ಅಸದ್-ಅತೀತ |

In brief:

- | | |
|-----------------------|--------------------|
| A. EXISTENTIAL | - ಸತ್ಯ / ಅಪರ |
| Reality & Existent | - ಸತ್ಯ (ಸತ್ / ಸದ್) |

The **Two Fundamentals of Reality** and their elaboration in the form of the **Four Phenomena of Reality** discussed previously constitute this **Plane of Existential Truth**. This encapsulates the absolute Existential Truth of the Universe. This is the absolute “Truth” of absolutely Everything that Exists within the Realm of Space-time.

- | | |
|----------------------------|----------------|
| B. TRANSCENDENTAL | - ಪರ |
| Beyond Reality & Existence | -ಸದ್-ಅಸದ್-ಅತೀತ |

However, Indian Philosophy also refers to a “Plane” beyond the Realm of Space-time. This is beyond the Plane of Existential Truth. This is the **Plane of Transcendental**.

These Two Planes have been further elaborated in the Two Fundamental Types of Knowledge presented next.

3.5.3. Two Fundamental Planes of Knowledge:

The Two Planes or Realms give rise to Two distinct Planes of Knowledge. Thus, Indian Philosophy and the Philosophy of Knowledge and Education that's based upon it fundamentally categorized "Knowledge" into Two distinct levels:

- A. **APARA-VIDYA: Knowledge of UNIVERSE – Existential Knowledge**
- B. **PARA-VIDYA: Knowledge of CONSCIOUS – Transcendental Knowledge**

In brief:

- A. **APARA-VIDYA: Knowledge of UNIVERSE – Existential Knowledge**

– is absolutely all forms of Knowledge of the entire Existent Universe. This is the Knowledge of Everything that is "Existential", meaning that this is the Knowledge of absolutely Anything and Everything – that has ever Existed before, that Exists now, and that may ever Exist in the future, of absolutely the entire known and unknown Universe or Cosmos. Hence, this has been described as "Existential Knowledge" or – सत् / सद् or सत्य and अपरा – विद्या. This Knowledge and all its Subjects "Exists" within the scope of Time and Space; and can be comprehended and explained within the ambit of Words (Letters) and Quantities (Numerals) by the most profound Human Mind. This is the ultimate Knowledge that encompasses absolutely everything in Nature ranging from:

- ➔ Cosmology *[Science of Largest – Celestial Bodies and Cosmos]* to
- ➔ Quantum Mechanics *[Science of Smallest – Particles and Forces]* and up to
- ➔ Living Beings *[Science of Life – Cognition, Mind, Knowledge, Conscious]*

This also encompasses the hereto elusive holy grail of science, that is the "Theory of Everything" (ToE), which when found may be able to integrates all these three. Likewise, profound Philosophies too are encompassed within this.

The Study of LIFE or Living Beings stated here encompasses both, the study of the subjective Individual Mind and the subjective Individual Conscious.

This Existential plane of Knowledge encompasses all the previously mentioned – **Two Fundamentals of Reality** and their elaboration in the form of the **Four Phenomena of Reality**, viz.:

- | | | | |
|-----|---|---|---------------------|
| | | APARA-VIDYA: Knowledge of UNIVERSE – Existential Knowledge | |
| I. | NATURE | } | 1) MATTER |
| | | | 2) ENERGY |
| | | | 3) MIND |
| II. | CONSCIOUS [Individual Conscious] | — | 4) CONSCIOUS |

B. PARA-VIDYA: Knowledge of CONSCIOUS – Transcendental Knowledge

– on the other hand, is the Knowledge of the Conscious – specifically Knowledge of the **Universal Conscious**. As the subjective Individual Conscious – which we all evidently Experience its Existence, belongs to the Existential Realm, as it Exists within the Realm of Space-time. Therefore, it is categorically part of the previous APARA-VIDYA: or Knowledge of UNIVERSE – which is the Existential Knowledge.

However, Indian Philosophy also enunciates the idea of a Universal Conscious that “Transcends” the whole Existential Universe, meaning that it even “Transcends” the Realm of Space-time.

Thus, the Knowledge of Universal Conscious also “Transcends” beyond the ‘Existential’ Universe, meaning that this is Knowledge that “Transcends” beyond absolutely Anything and Everything – that has ever Existed before, that Exists now, or that may ever Exist in the future, of absolutely the entire known and unknown Universe. As the notion of Universal Conscious is postulated to transcend the whole Universe, hence, this has been defined as “Transcendental Knowledge” or – **सद्-असद्-अतीत** and **परा – विद्या**. This Knowledge and its ‘Subject’ is said to “Transcend” beyond the scope of Time and Space; and hence, can Neither be explained nor comprehended within the ambit of Words (Letters) and Quantities [Numerals], even by the most profound Human Mind. Thus, this Knowledge Transcends even the most profound and subtlest form of Mind and Comprehension. Therefore, this has been termed as Incomprehensible, Undefinable and Unquantifiable Knowledge. This Knowledge can only be Witnessed by the Conscious. This is known as Self-Realization.

Attaining this Transcendental Knowledge, that is the Knowledge of Universal Conscious is deemed to be a natural consequence resulting from mastery over Existential Knowledge, which is the very fundamental Knowledge of Universe. Hence, understanding and mastering the fundamental Knowledge of Universe has always held a highly primordial position, in the Indian ethos.

This Transcendental plane of Knowledge embodies the Transcendental Universal Conscious, viz.:

PARA-VIDYA: Knowledge of CONSCIOUS – Transcendental Knowledge

- **UNIVERSAL CONSCIOUS**

3.6. Developing Ethics and Moral Values

3.6.1. Evolution: Animalness to Humaneness to Divineness to Universalness

As previously discussed, the primary goal of Education is to **Empower** and **Evolve** Human Beings. The Four Steps of Evolution have been clearly laid out:

1. **Animalness** - ಪಶುತ್ವ to Humaneness - ಮನುಷ್ಯತ್ವ
2. **Humaneness** - ಮನುಷ್ಯತ್ವ to Divineness - ದೇವತ್ವ
3. **Divineness** - ದೇವತ್ವ to Universalness - ಬ್ರಹ್ಮತ್ವ
4. **Universalness** - ಬ್ರಹ್ಮತ್ವ (ವಿಶ್ವ ಮಾನವತ್ವ / ಪೂರ್ಣತ್ವ)

In brief:

1. **Animalness** - ಪಶುತ್ವ

Human Being is an Organism. More specifically, an Animal.

Biologically speaking, and as per the taxonomical classification, Human Beings belong to the Kingdom of Animals, Order of Primates, Family of Hominidae, Genus of Homo and Species of Homo sapiens.

The Human species exhibits a high degree of sociality and is therefore termed a “**Social Animal**” by Sociobiologists. Humans have developed highly Complex and Intelligent Societies. However, Human species is not the only Animal species to exhibit Complex and Intelligent Societal behaviour. Ants, Termites, Gorillas, Dolphins, Orcas, and Wolves are just a few notable examples of Animal Species that have also built highly Complex and Intelligent Societies. They too are Social Animals. They all “... are so distinctly human-like in some of their behaviour that they’ve been said to have their own cultures.” “Each of these species move about their surroundings with a territorial purpose and defend what they deem as rightfully their own. They defend the members of their social grouping, and they care for their young, old, and sick. They use babysitters, they have affairs, they have deadbeat fathers and even the occasional runaway bride. They mourn their recently departed. When these behaviours

are witnessed, they can evoke a feeling that these animals are more human than we are.”¹² Like in Humans, a clear system of social hierarchy too is visible in them.

All these Social Animals have evolved highly Complex and Intelligent Societal behaviour primarily based on the necessity of **Reciprocity**. Reciprocity in evolutionary biology refers to the mechanisms whereby the evolution of cooperative behaviour in Animals may be favoured for the probability of future “Mutual Benefit”.

In many cases, we also come across **Reciprocal Altruism** whereby an Animal acts in a manner that temporarily reduces its fitness while increasing another Animal’s fitness, with the expectation that the other Animal will act in a similar manner at a later time.

Hence, Reciprocity, whether in the form of pure Reciprocity or in the form of Reciprocal Altruism, forms the basis of Animal Social Behaviour. Being Self and/or Group/Clan centric is a basic Animalistic Instinct – **Pashutva**.

So then, what makes Humans unique from the rest of Animal?

2. **Humaneness** - ಮನುಷ್ಯತ್ವ

Arising above these basic instincts of Animalness and Reciprocity and expanding our horizon of care and belongingness to all fellow Human beings, irrespective of any form of discrimination and intolerance based upon family, clan, cast, creed, appearance, disability, situation, ethnicity, nationality, origin, political and philosophical belief, socio-economic status, intellectual ability, race, religion, gender, language, culture and on many other grounds, is true Humaneness. Similarly, the Humane treatment of Animals and other Living Beings (in our surroundings) too is an integral part of Humaneness. Other than service to fellow Humans and other Living Beings, enriching Human society with Knowledge (across Language, Mathematics, Science, Technology, Literature, Humanities, Social Sciences, Culture, Philosophy, Religion, etc.) and Skills (Entrepreneurship, Trades, Crafts, Arts, Rituals, Sports, etc.) too is also part of Humaneness, as this too is uniquely evolved only by Humans.

All this collectively is Humaneness, that is **Manavatva**.

Seva and Karma that is Empathy, Love, Compassion, Benevolence and Service without expectation of Reward or Benefit is the hallmark of genuine Humaneness or Manavatva.

This has been illustrated in the Eternal Human Values have been well enshrined in the Indian Ethos:

¹² <https://webcoist.momtastic.com/2009/05/21/more-human-than-human-natures-most-social-animals/>

वसुधैव कुटुम्बकम् ॥

Whole Earth is One Family

यत्र विश्वं भवति - एक-नीडम् ॥

When the whole world becomes One cosy Nest

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग् भवेत् ॥

*May all Living beings be at peace, may no one suffer from illness,
May all see what is righteous, may no one suffer from any form of sorrow.*

The legendary Socio-political Scholar and Visionary, Acharya Chanakya very precisely illustrates the difference between Animalness and Humaneness:

आहार-निद्रा-भय-मैथुनं च, सामान्यम् एतत् पशुभिर् नराणाम् ।

धर्मो हि तेषाम् अधिको विशेषो, धर्मेण हीनाः पशुभिः समानाः ॥

/ चाणक्य नीति 17:14।

Eating (or objects acquired for survival and sensual pleasure), Sleeping, Fear and Sex are common behaviour between Human Beings and Animals.

Dharma that is Righteousness and Benevolence is the One Characteristics that is found uniquely only in Humans. Any Human Being devoid of Dharma (Righteous and Benevolent Actions) is Human Being devoid of Humaneness and is merely similar to other Animals.

साहित्य-संगीत-कला-विहीनः साक्षात् पशुः पुच्छ-विषाण-हीनः ।

तृणं न खादन् अपि जीवमानस् तद् भागधेयं परमं पशूनाम् ॥

/ भर्तृहरि-रचितं नीति-शतकम् - 12।

A Human devoid of Literature, Music or the Arts is as good as an (domestic) Animal (like cow, goat, sheep, etc.), but without trail or horns. It is the good fortunes of the (domestic) animals that he doesn't eat grass like them (as the grass-eating animals would not be left with grass to eat).

Hence, the Rig Veda declares:

मनुर्भव ।

/ ऋग्वेद मण्डल 10, सूक्त 43, मन्त्र 6।

Be Human.

3. Divineness - ದೇವತ್ವ

Humaneness generally involves the Feeling, Emotion, Outlook and Attitude of Empathy and Compassion towards All Humaneness and also other Living Beings, along with the conduct of genuine selfless Benevolent actions towards fellow Human Beings and also other Living Beings, within the comparatively limited scope of general Human Being.

Divineness, going further, involves the exponential expansion and evolution of one's internal (intellectual and philosophical) and external (materialistic & societal) capabilities and capacity (even against many odds and obstacles) to be able to conduct genuine selfless Benevolent actions, and provide Protection and Shelter to Human Beings and other Living Beings at a comparatively much larger scale and greater depth.

Likewise, Humans who have evolved their faculties and abilities to achieve unparalleled Excellence in the field of various Knowledges or Skills – that makes a phenomenal, epochal and monumental positive impact on Human Society and Culture, too are considered as 'Divine Humans'.

Humans with such "Divine" abilities are those who have internally and externally grown to such an extent that they are in a position to provide Materialistic, Societal, Intellectual, Philosophical or Cultural – Empowerment and Guidance to a vast number of Human Beings, and in doing so have become a source of Motivation and Inspiration to thousands and millions of people across regions and countries and across centuries of time. Great Philosophers, Scientists, Social Leaders, benevolent Rulers, Scholars and genuine Philanthropists whose compassionate and creative actions are membered across vast regions and ages are such people who have successfully imbibed (or in the process of imbibing) Divinity or various Divine Qualities in them. This is known as Devatva.

While being Human, they are considered as 'Divine' as they to an extent resemble the Divine or Celestial Bodies such as Sun and Earth, which due to their colossal – Ability; Self-sustained Internal Energy; and Size are able to provide – Shelter, Nourishment and Empowerment to zillions of zillions of Living Beings (from Bacteria and Virus to Plants, Animals to Humans), without expecting anything back in return.

NOTE: Therefore, the word: "Celestial" and its various forms may Justifiably be alternatively used in place of the word 'Divine', like: 'Celestial Humans', 'Celestialness', 'Celestialism', 'Celestiality', 'Celestially', etc. This is the Justification for alternatively using the words "Divine" and "Celestial" interchangeably and as synonymous in this context.

Hence, the very next part of Rig Veda hymn quoted before states:

जनया दैव्यं जनम् ॥

/ ऋग्वेद मण्डल 10, सूक्त 53, मन्त्र 61

Produce Divine People.

Modern India's great Philosopher and Educationalist Sri Aurobindo has envisioned this as dawn of the "New Man" and "New Consciousness".

4. **Universalsness** - ಬೃಹ್ಮತ್ವ

(ವಿಶ್ವ ಮಾನವತ್ವ / ಪೂರ್ಣತ್ವ)

The next step of Evolution is rising further from the state of Divineness to the state of Universalsness, that is **Purnatva** or **Brahmatva**. The state of Universalsness is the state of **Enlightenment** and **Bliss**. It is the state of attaining Universal Consciousness. This is the epitome of Human Evolution.

These are the great Saints who act as a beacon to Humanity, and with their life and teachings – Spiritually Inspire and Guide Billions and Billions of people across cultures and continents, and across millenniums and ages.

This concept of "Universalsness" has been described as attaining **Purnatva** and **Brahmatva** in the ancient Vedic and Aupanishadic Language. Similar concept of 'Universal Man' are found across all other Dharmic Philosophies (Philosophies and Religions which accept the concept of Dharma and Karma) too such Sikhism, Buddhism, Jainism, etc. Even in Abrahamic Philosophies (Islam, Christianity, Judaism) like in Sufism, this is expounded in the concept of *Qutb* meaning – the 'Complete Human Being' and *al-Insān al-Kāmil* – the 'Universal Man'.

This is also what Modern India's great Philosopher and Educationalist Sri Rabindranath Tagore has conceptualized as the "Universal Man", and Sri Aurobindo has envisioned as the "Supramental Consciousness". Likewise, this is what Modern Kannada's Great Literary Master Kuvempu too has described as the "Vishwa Manava".