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Decolonising Indian Education: National Education Policy 2020

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Abstract

Despite their mammoth infrastructure none of the modern Indian educational establishments could make a mark among the top 150 institutions of the world. Nor have they been successful in producing any landmark fundamental or applied research. Even the graduates churned out by them are unemployable, unproductive, irresponsible, self-centred and greedy shirkers with a highly colonial attitude and mind-set. The contemporary Indian education unabashedly and unflinchingly disseminates the colonial conviction that the West is wiser, more just, and more humane and has the panacea for every ill. It being Indian only in its location shows scant respect for Indian culture and traditions. While the system was Anglo-centric earlier, it is Anglo-American-centric now, be it the issue of cultural-ethos, curriculum, medium of instruction, teaching materials and methods, testing methods, qualifications of teachers and learners or funding of education. The modern education creates a mind with the hallmark of imitation and mimicry and it successfully generates a feeling of inferiority, erases memory and cultures, introduces an alien conceptual vocabulary, and produces a shadow/shallow mind whose creativity is smothered with dullness. Through new types of funding/fellowships the Indian minds are being neo-colonised. How the National Education Policy 2020 seeks to transform the imitative mind to a thinking mind rooted in Indian culture and ethics is the theme of this paper. Pros and cons of all the above issues are discussed in the paper with proper reference points from ancient Indian educational history.

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1. Introduction

Let me begin with two quotes separated by time and space to set the tone of my thesis in this paper:

> Out of the blackest part of my soul, across the zebra striping of my mind, surges this desire to be suddenly *white*.
> I wish to be acknowledged not as *black* but as *white*.
> Now—and this is a form of recognition that Hegel had not envisaged—who but a white woman can do this for me? By loving me she proves that I am worthy of white love. I am loved like a white man.
> I am a white man.
> Her love takes me onto the noble road that leads to total realization. . . .
> I marry white culture, white beauty, white whiteness.
> When my restless hands caress those white breasts, they grasp white civilization and dignity and make them mine. (Fanon 45)

> [What is karma (action)?] That which does not promote attachment (bondage) is karma/action (deed); [What is knowledge?] That which liberates (from bondage is knowledge; all other actions (deeds) are mere tedious (pointless) effort/ hardship; all other knowledge is merely another (form of) skill/craftsmanship. (*Vishnu Purana*, 1-19-41)[1]

India has a huge educational infrastructure: more than one thousand odd universities[2], 23 IITs, 20 IIMs, 19 AIIMS, and more than fifty-five thousand colleges. These impressive figures are not a matter of pride, either for those who consider liberation (from bondage) to be the objective of education or for those who judge an institution by world rankings. On the basis of the output of these institutions in terms of man-power, India boasts of the third-largest scientific and technical manpower in the world but our contribution in basic and technical research is almost negligible. We have not been able to produce any Aryabhatta, Baudhayan, Bhâskara II, Bhaskaracharya, Brahmgupta, Chanakya, Charaka, Dhanvantri, Gargi, Kanada, Mahaviracharya, Maitreyi, Nagachandra, Nagarjuna, Panini, Patanjali, Pingala, Sankardev, Sushruta, Thiruvalluvar or Varahamihira worth the name in our modern-day institutions. Only three Indian universities[3] rank in the top-200 positions in the

latest QS World University Rankings[4] 2022. None of the traditional Central or the State universities could reach anywhere near. A tree is known by its fruit. There is a large-scale discontent with the products of today's education. None of the stake-holders — society, industry, parents, educators and even the students — seems to be satisfied with the effort and the product. The common charge is — the educational institutions are preparing lazy, self-centred, unemployable, unproductive, irresponsible, and greedy shirkers with a highly colonial attitude and mind-set. They are at best certificate holding, self-conceited, roaming mavericks who try to be very shoddy copies of the European colonisers. Surely, there is something rotten in our modern-day education system. The following lines from Sudama Pande Dhumil's long poem, "Patkatha"[5] ("A Script") express a layman's disenchantment of an educated person:

मैं रोज देखता हूँ कि व्यवस्था की मशीन का एक पुर्जा गरम होकर अलग छिटक गया है और ठण्डा होते ही फिर कुर्सी से चिपक गया है उसमें न हया है न दया है नहीं-अपना कोई हमदर्द यहाँ नहीं है। मैंने एक-एक को परख लिया है। मैंने हरेक को आवाज़ दी है हरेक का दरवाजा खटखटाया है मगर बेकार…मैंने जिसकी पूँछ उठायी है उसको मादा पाया है। वे सब के सब तिजोरियों के दुभाषिये हैं। वे वकील हैं। वैज्ञानिक हैं। अध्यापक हैं। नेता हैं। दार्शनिक हैं। लेखक हैं। कवि हैं। कलाकार हैं। यानी कि- कानून की भाषा बोलता हुआ अपराधियों का एक संयुक्त परिवार है।	I observe daily some part of the system's Machine gets separated After getting heated and Soon as it cools down It gets clung to some chair. It displays no shame, no mercy. No - I don't have any sympathiser here. I have tested each one of them. I've appealed to each one of them. I've knocked at everyone's door But, all in vain … I have found them All impotent. All of them are the Interpreters of the coffers. They are lawyers. They are scientists. They are teachers. They include leaders, Philosophers, authors, poets and artists. In other words: it is a joint family of the Culprits using the language of law. (Dhoomil 125-126, translated from Hindi by the author of the article)

Traditionally speaking, education in India was never the domain of the rulers. The king neither framed any educational policy, nor did he incorporate any educational institutes. He did not instruct the Rishis/ Kulgurus to form a particular kind of syllabus/ testing agencies/ devices. The Ashrams/ Gurukuls were generally located in the forests, "under the blue sky, which [kept] the student's mind fresh and alive (Ghonge), the "no man's land" in the modern-day terminology and were largely self-supporting[6]. They did not seek any kind of patronage from the rulers except for sporadic security support and occasional financial grant which was generally in the form of some plot of cultivable land. Even during the Mughal rule, it was the case. The Western educational activities in India, in the form of educational institutions under the control of the Christian missionaries started with the consolidation of the Portuguese rule. The process continued even during the British rule, though at times there was also a confrontation between Christian missionaries and the East India Company officials. For example, the British company government imposed a ban on the activities of Serampore Mission so the latter had to found their Baptist Missionary Society at the Danish settlement. This conflict was there because the missionaries wanted to proselytise through education while the British were apparently trying to keep a secular face for increasing their acceptability among the masses. For the British Government, their acceptability to the masses was more important than educating the people. For example, one of the declassified papers, dated June 1, 1916, indicates that the British were not in favour of sending the "young chiefs, or heirs of Chiefships, or minor members of Ruling Families" to England for no special courses had been designed for them. And the local population may not like to be reigned by a person who had obtained Christian education.[7]

The modern Indian educational system, the brainchild of Macaulay, is a highly respected colonial remnant which runs on the presumptive principle of the "intrinsic superiority of the Western literature, metaphysics and science" (Macaulay Minute). English medium teaching both at school and university level greatly strengthens the Macaulayan presumptive principle. As a result, the modern Indian Education system, education, and science and technology continue to be highly derivative. One of the major Macaulayan arguments to introduce English education in India was promotion of a knowledge of the Western sciences among the inhabitants of the British territories. However,

> [w]hat followed was a class not of physicists, chemists and mathematicians … but a sect of grotesque apes who took to European classical learning, British history and writing in the English language. … they fell headlong for

> the specious western mores and manners. Instead of imbibing Faraday and Newton they crammed the Bible and Milton. Several of them embraced Christianity or sailed to the west, turning their backs on their own people. (Prabha 5)

Macaulay's project is a successful design for the complete enslavement of the subject's mind. One can see its full expression in Nobinchunder Dass's essay[8] from which Gauri Viswanathan quotes a long passage to prove her point. She writes:

> In Nobinchunder Dass, Adam Smith's impartial spectator has found a congenial home: 'The English are to us what the Romans were to the English.' In this one sentence are redeemed years of lessons in history leading to this culminating moment of affirmation, the endorsement of the Macaulayan dream. (Viswanathan 140)

In continuing the modern educations we are merely reproducing more Dasses. Despite several efforts in the form of various Education Commissions[9] the only change that has come to Indian education since 1947 is that it has slightly tilted towards Americanisation because of the growing influence of the USA in various spheres of life. While education, especially higher education in India was Anglo-centric earlier, as a result of the new political and economic order, it is Anglo-American-centric now. Peter Ronald deSouza rightly says,

> … by pushing this educational policy frame developed by the North for their own universities, our policy makers and educational bureaucrats have become accomplices in the further colonialization of our minds. The Pitroda-led National Knowledge Commission (NKC) reports are the best statement of this. (deSouza 144)

Even a cursory comparison of the course lists, items/ topics in the existing syllabus/ course-outlines, the lists of prescribed and recommended books will prove this point. The needs of the post-colonial India have changed, the world has been transformed into a global village through internet revolution and fast means of travelling. The decolonisation of the education in India is much needed if India has to stand on its own, to assert her identity in the world, provide some sort of vision for an alternative world and also, if "*bharat ko vishvguru banana hai*" (India is to be a world leader). Decolonising is to take place in respect to the ethos in thinking patterns. Education is the main long-term strategy and an effective but unsuspected vital tool to change it. The following are the four main components of an educational system through which the ethos of a society is controlled and changed: Curriculum & Courses, Research, Publications and Medium of Instruction, Examination and Writing.

2. Macaulay's Legacy: Changing the Ethos

One of the most pernicious consequences of colonialism was what K. C. Bhattacharya described as the "slavery of the spirit." (Bhattacharyya 103) It resulted in generating a feeling of inferiority, erasing memory and cultures, introducing an alien conceptual vocabulary and instituting a hegemonic perspective from which to view the world. It produced a shadow mind whose creativeness was eroded and which, unknown to itself, adopted an intellectual life that was marked by imitation and mimicry. Macaulay was convinced that the British (or perhaps Scottish because he himself came from that stock) White people were more intelligent than the brown Indians, particularly the Hindus. In the "Minute on Education" he, therefore, is dismissive of the Indian/ Hindu belief systems, history, physical and moral philosophy, astronomy, geography, medicine, religion and law. Macaulay's objective was far more than to "introduce progress and civilization to the Indians", an explication of the colonial project of "white man's civilizing mission". Macaulay's plan included cultural colonialisation of India as well: "The languages of Western Europe civilized Russia. I cannot doubt that they will do for the Hindoo what they have done for the tartar." (Minute) The covert plan of religious imperialism through education is affirmed and explicated by him openly in a private letter to his father, Zachary Macaulay, who "worked endlessly … to Christianize and improve the world". (Wikipedia) Here is an extract from the letter:

> Our English schools are flourishing wonderfully. We find it difficult, indeed at some places impossible, to provide instruction for all who want it. At the single town of Hoogley fourteen hundred boys are learning English. The effect of this education on the Hindoos is prodigious. *No Hindoo who has received an English education ever continues to be sincerely attached to his religion. Some continue to profess it as a matter of policy.* But many profess themselves pure Deists, and some embrace Christianity. The case with Mahometans is very different. The best-educated Mahometan often continues to be a Mahometan still. The reason is plain. *The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. But the Mahometan religion belongs to a better family. It has very much in common with Christianity; and even where it is most absurd, it is reasonable when compared with Hindooism.* It is my firm belief that, if our plans of education are followed up, *there will not be a single idolater among the respectable classes in*

> *Bengal thirty years hence*. And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection. *I heartily rejoice in this prospect...* . (George Trevelyan 454-56, emphasis added)

If one reads the above extract in conjunction with the Minute[10] one can easily note the contradiction in Macaulay's statements on the role of the state in the matter of religion and religious conversions. His contempt and hatred of Hindus/heathans, like that of a typical Christian bigot, is quite apparent. It is no surprise, therefore, that he wished to establish British hegemony by destroying the Indians culturally, intellectually, religiously and economically. Since controlling the minds is a slow process, a long-term strategy is required. Macaulay drafted "Minute on Education" to control the mental selves of the colonised. He attempts this by colonising their minds, changing their sensibility and converting them to Christianity both overtly and covertly. Macaulay's proposal had been formalised as a legislative Act, English Education Act 1835, by the Council of India. (Charles Trevelyan 13-15) For controlling the physical selves, a comparatively easy process, Indian Penal Code [11] was drafted by him. Macaulay's approach was supported by other colonialists as well. One such support, without any mention of Macaulay, can be seen in a minute issued in the Bombay presidency, in which J. Farish spelled out the strategies to control the colonies:

> We are here in India, in a very extraordinary position – a small band of aliens totally unconnected by colour, religion, feelings, manners, or any one single tie – have established their despotic rule over a vast people, whose affections must be with their Native Princes, all whose prejudices are arrayed against their conquerors. This supremacy can only be maintained by arms, or by opinion. The Natives must either be kept down by a sense of our power, or they must willingly submit from a conviction that we are more wise, more just, more humane, and more anxious to improve their condition than other ruler they could possibly have. If well directed, the progress of Education would undoubtedly increase our moral hold over India, but, by leading the Natives to a consciousness of their own strength, it will as surely weaken our physical means of keeping them in subjection. (Poll. Dept., Vol. 20/795, 1837-39, pp. 187-91 (Bombay Records); qtd. Boman-Behram 236-237)

The outcome, the modern-day education system, has been flourishing in contemporary India, despite various recommendations of several education commissions. It is quite unfortunate that the Government of India has not only continued with both the

instruments of colonial control almost without any amendments but has taken them to the far and nook of the country and has bestowed high prestige to them as well. The Government of India has also continued with the overt plans of Macaulay by accepting and adopting his policy of religious neutrality in the educational institutions. However, it is quite unfortunate that the covert plan was not only accepted by the government but also was being propagated blatantly. The intellectuals, teachers, political leaders and bureaucracy have just remained silent spectators and have not attempted to unravel the efforts to Christianize the whole country through education (medical education included). The example of food can well illustrate this point. Food is classified as *Sattvic* (pure food), *Rajasic* (stimulating food) and *Tamasic* (impure and rotten food) in the *Bhagavad-Gita* and other Indian texts on Yoga and Ayurveda. Each category has an effect on the physical and mental well-being of the consumer. *Sattvic* food, being the purest form of food, induces calmness in mind, rejuvenates the body, and inspires the heart. *Rajasic* food stimulates and contributes to physical and emotional stress. Too much of such a diet can push one towards an imbalanced life. As per the Ayurveda, consumption of *Tamasic* food leads to the destruction of the mind and body alike. They are said to harm humans in all possible ways. The quality of food is also judged by the means of earning. For example, if the means of earning food are *tamasic*, the food will also turn *tamasic*. By classifying food in this manner, Indians not only encouraged individuals to follow a particular *dharmic* way of life, free of exploitation and cheating but also maintained order in the society. This system of classification of food is more appealing to mind than to the senses. One may also note that so far, no machines to identify food on this criterion have been developed.

In the Western sciences food has been classified as protein, carbohydrates, vitamins, fats, minerals, fibre and water etc. Machines have been developed to identify the food items but this is certainly not a better way of classifying food. While the Indian way appears to be final, the Western system seems to be changing its stand every now and then. For example, earlier no difference was made between animal and plant proteins but now it is made. So, the Western science is moving towards taking the source of the product also into consideration. Similarly, earlier the Western science did not make any difference between animal fat and plant fat, now it makes it. Indian/Ayurvedic science makes a difference among fats obtained from different animals as well; and different kinds of characteristics are attributed to them, though perhaps this cannot be proved on the basis of existing machines.

The Indian text-books mention only the Western approach to food and the native take on the issue is ignored altogether. Let me analyse some of the "scientific statements" about protein culled from various prescribed school-books[12]:

> Protein is a large category of molecules. They give structure and support to body cells and are necessary for immune function, movement, chemical reactions, hormone synthesis, and more. They are all made up of tiny building blocks called amino acids, ten of which are essential to be consumed. A body needs them but cannot make them on its own, so one needs to get them in one's diet. The following are the sources of protein: meat, poultry, fish, eggs, dairy foods, fruits, vegetables, grains, nuts, and seeds. The essential amino acids can be found in many different animal proteins such as beef, poultry and eggs. Animal proteins contain sufficient quantity of essential amino acids. Vegetable proteins generally lack in one or more of the essential amino acids.

According to the above information, it is absolutely must for everyone to be a non-vegetarian to remain healthy though the history of civilization tells us otherwise. Sandra Hood, Beth Rougier and Frankie Phillips of British Dietetic Association hold, "Plant-based diets can support healthy living at every age and life stage," (www.bda.uk.com). Lynne Garton of the same Association claims: "Well planned vegetarian diets can be nutritious and healthy. They are associated with lower risks of heart disease, high blood pressure, Type 2 diabetes, obesity, certain cancers and lower cholesterol levels. This could be because such diets are lower in saturated fat, contain fewer calories and more fibre and phytonutrients/ phytochemicals (these can have protective properties) than non-vegetarian diets." (www.bda.uk.com). "... [A] report published in Science in 2018 revealed that "meat and dairy provide just 18 per cent of calories consumed but use 83 per cent of global farmland and are responsible for 60 per cent of agriculture's greenhouse gas emissions." (qtd. https:/ /unfccc.int/blog). Again, the "scientific content" in the textbooks indirectly says that the protein/acids obtained from *halal*, non-*halal* and *haram* meats is the same. So, in their effort to propagate the "Western scientific attitudes", the Indian text-books/ authors are actually promoting a value in eating habits. They are prompting the readers to turn non-vegetarian in the name of teaching science irrespective of their faith and ethos and health hazards that a non-vegetarian diet causes. Even a Jain student, who is taught at home to consume only vegetarian food-items and shun violence in any form is taught at the schools to eat non-vegetarian meals. It may also be noted that none of the textbooks talks abouts the health hazards caused by

non-vegetarian diets, though some of the texts talk about the diseases caused by deficiency of some vitamins, proteins etc.

If one examines the above referred to textual information critically, one realises that there is nothing scientific in the above description of proteins. That everything consists of molecules and atoms is common knowledge. Only proteins and amino acids do not constitute a cell — no artificial cells have been created simply by collecting certain proteins and acids till date. There is no unanimity amongst the scientists over the number ten ("ten of which")[13] as well. If this "scientist propagation" in Indian school textbooks is contrasted to another scientific statement made by The Association of UK Dietitians: "Well-planned vegetarian diets are appropriate for all stages of life and have many benefits" (Lynne), one realizes that the textbooks are not giving correct and true information to the unsuspecting student in the name of scientific education. What the Indian textbooks are teaching is also in contrast to the latest food and climate strategies: "The Climate Change Committee recommends a 20% reduction in meat and dairy by 2030 and 35% reduction for meat by 2050, eating better meat and plant-based alternatives. The CCC also advises societal level shifts new approaches in public sector settings such as schools and hospitals." (theccc.org.uk/2022/06/13/) However, not giving this false information in the books makes the formerly colonised feel guilty, unscientific and uneducated. The colonised feel inferior and ignorant without this false information as they do not believe the classification of food in their own culture as respectable, sophisticated, enlightened and civilized – but they gain confidence and self-respect by learning this false information.

If everybody turns a non-vegetarian, violence, cruelty and intolerance will increase in the world on its own. If violence increases, the sale of arms will go up and an arms race will be quite inevitable. Thus, a chain reaction starts by introducing a wrong concept in the name of science, and the ethos of a society gets changed in a very subtle manner. Also, there is a growing belief that relying on animals for food is unsustainable and "will result in an ecological disaster."[14] The earlier we understand it, the better it will be for the humanity and the world. It will be quite appropriate to quote Ramdhari Singh Dinkar's following lines for those who have an indifferent attitude: "The struggle is still on, the huntsman alone is not the partaker of the sin, time will also judge the transgressions of those who remained indifferent."[15] (My translation.)

3. The Colonial Legacy: Curriculum & Courses

No university has made an effort to collect all the Indian articles, speeches, pamphlets, newspaper-issues and books that had been banned/proscribed/censored/censured by the British imperialists in India and prescribe them in the respective syllabi for studies. This apathy speaks volumes about our attitudes towards the former colonial powers and the intellectual concerns of the Indian elite scholars. A cursory glance at the prescribed books and recommended books in the curricula of the UG/PG programmes in the Universities will make one realise that almost all the books are by either British or American authors or from the Indian authors who parrot the Western ideas and arguments. This academic racism is based on the presumption that only British and American universities are the knowledge producing centres, and the scholars located there are the avatars of intelligence. In the discipline of English studies, for example, there are hardly any books from the countries where English is taught as a second/foreign language or from the Indian authors who present an Indian perspective/point of view. This ignoring of a vast reservoir of the knowledge and experiences of the similarly situated people is to our detriment. The curricula developed by Curriculum Development Centre[16] are no different. Their study also highlights the fact that an undue emphasis on teaching English Literature is there in the curricula. This is a sort of colonial hangover which is justified unabashedly by many intellectuals located in India and abroad. Let me examine the case of curriculum in the discipline of law as a case study.

In order to perpetuate his rule a coloniser needs to dominate the subject's physical as well as mental beings. He needs to regiment the system of justice for immediate gains and education for long term advantages. This requires projection of the coloniser as "more just" than the previous ruler; it involves a rejection of the old order and rolling out of the new set of rules on the part of the coloniser. When the East India Company started ruling Bengal, they used to dispense justice to the Hindus mainly on the basis of *Mitakshara* (Rocher 2012: 119-128); when they moved northwards other prevailing rules of the land were adopted by them[17]; this is to say that they did not insist on dispensing justice according to English jurisprudence in the first phase of their rule. As a short-term measure to strengthen their position the Coloniser needs to control the "physical beings" of the Colonised; to achieve this objective the existing rules have to be replaced by a new set. Macaulay, therefore, drafted the "Indian Penal Code (IPC)"[18] to replace the existing ones. IPC is based on a simplified codification of the law of England at the time; some of its elements were also

derived from the Napoleonic Code and Edward Livingston's Louisiana Civil Code of 1825; the existing Indian laws rooted in the soil were not at all taken into consideration, though a very rich tradition of law, lawyers, principles and judgments existed in India as has also been demonstrated by Ludo Rocher [19] (Rocher 1968 – 1969: 383-402).

However, even in the post-independent India we have neither abandoned Macaulay's creation, IPC, nor have disregarded colonial practices administering justice – a fact feebly lamented even by the Chief Justice of India N.V. Ramana who proclaimed, "Indianisation of the country's legal system is the need of the hour and it is crucial to make the justice delivery system more accessible and effective." (PTI) Supreme Court Justice S. Abdul Nazeer has suggested a specific way to Indianise the system: "the surer yet arduous way to free administration of justice in India from the colonial psyche is to teach law students about ancient yet advanced legal jurisprudence [and adoption of] "the legal norms developed by great scholars like Manu, Kautilya, Brihaspati and others." (Mahapatra) No wonder, when the Supreme Court Justice S Abdul Nazeer gives a spirited call to be "back to the roots", it is taken as a surprise in certain sections of the Indian press and society. It will not be out of place to point out that Justice Markandey Katju has highlighted the limitations of the pure western jurisprudence in several of his judgments (in Allahabad High Court and Supreme Court of India)[20] wherein he used *Mimamsa*[21] principles of interpretation, the native wisdom. Justice Katju has also highlighted that there is no constitutional or any other legal binding to use only the Principles of Interpretation given by Maxwell, Craies, Crawford, Sutherland, etc. in the Indian law courts. Still, almost all Indian jurists use them in their judgments/interpretations, laments Justice Katju. It is so because the Indian universities carry on with the colonial hang-over in teaching only the Western principles and unabashedly continue ignoring our thinkers, though we have a much longer[22] tradition of Interpretation. It is quite deplorable[23], that even in the post-colonial times our modern universities emulate Anglo-American tradition at the cost of pubic exchequer; it is tantamount to saying that the modern-day governments are paying for propagating the myth that the Indians have no worthwhile intellectual achievement to their credit.

National Education Policy 2020 (NEP 2020) takes care of this issue and in a major departure from the earlier policies it has clearly mandated to concentrate on Indian and local context and ethos in its approach:

> 4.29. All curriculum and pedagogy, from the foundational stage onwards, will be redesigned to be strongly rooted in the Indian and local context and

> ethos in terms of culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge, societal and scientific needs, indigenous and traditional ways of learning etc. – in order to ensure that education is maximally relatable, relevant, interesting, and effective for our students. Stories, arts, games, sports, examples, problems, etc. will be chosen as much as possible to be rooted in the Indian and local geographic context. Ideas, abstractions, and creativity will indeed best flourish when learning is thus rooted. (16)

The ball, therefore, is now in the court of the Indian intellectuals and the universities. Let us see how they decolonise the curriculum in their respective disciplines.

4. Medium of Instruction: The Colonial Hangover

Brian Houghton Hodgson unequivocally writes, "Those whom Rome subdued, became twice subject by *their slavish acceptance of her language*; and those who subdued Rome were only saved from vassalage to her learning by the free genius of their political institutions." (Hodgson 35, emphasis added). But, a big chunk of Indian academicians claims that the medium of instruction in this country should be English if quality education is to be provided. Their opinion is based not only on the colonial hang-over that continues in a very large way in this country but also is backed up by the resources that we already have in our libraries in English. The quality of anything is to be judged vis-à-vis some parameters; the quality of our graduates has already been hinted at in the opening paragraph of this paper. The library resources in English have simply left us copy-cats and have rendered our education largely derivative.

A large number of social elites also argue that teaching in English is necessitated because English is a lingua franca in India and is patronised by the Government of India as an Official language.[24] As regards, English Language being the official language, the Constitution does not envisage perpetuating its status for ever as the provision has been inserted to meet a particular contingency. Again, if English is the "lingua franca" of the Indian people or of the anglicised Indian academicians needs to be closely scrutinised. That English is the "lingua franca" of the people is just a presumption, not backed up by any authentic data. According to 2011 census just 0.02 % of total Indian population (Males: 1,29,115, Females: 1,30,563, Total 2,59,678) (Census of India) recognized English as their mother-tongue and only 10.6% of total population use it as second and third language (Census of India, Wikipedia); while 8,27,17,239 persons (6.835% of the total Indian population) use it as their second

language, 4,55,62,173 Indians (3.765% of the total Indian population) use it as their third language. In the census its decadal (2001-2011) percentage growth has been reported to be 14.67, much less in comparison of several other languages. In a nationally representative sample survey conducted by Lok Foundation and Oxford University, administered by the Centre for Monitoring Indian Economy in 2019, "just 6% of respondents said they could speak English, less than what the 2011 census showed." (Rukmini, www.livemint.com) If about 90-95% population of this huge multi-lingual and multicultural country do not know/use English, is it justifiable to describe English language as lingua franca of India? Again, it has been reported in Lok Foundation survey that "English speakers are richer, more educated and more likely to be upper caste." This minority group also holds a considerable economic power and assumes the role of opinion and decision makers in this country. This group also suffers from colonial hangover and loses no opportunity to continue and spread it. Can this minority group be allowed to continue social ostracization of the majority by holding power against the established egalitarian norms? Can this socially elite[25] group of people be the sole representative of India against all democratic norms?

At this point, let me also examine some of the presumptions in the "Minute". In his Minute, Macaulay writes: "… it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed." ("Minute") Elsewhere he writes,

> I hope that, twenty years hence, there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects. (George Trevelyan 411)

As a student of English Studies in India, I have been looking for those "good" Indian scholars who have been accepted as authorities in English Literature – I have found none. I have also been looking for those scholars who are "well acquainted with Western science" and have displayed their "ability to exhibit European knowledge in the vernacular dialects". Again, I find none. If my search is some evidence, Macaulay's both the presumptions have proved to be false. As a matter of fact, the Indian academicians simply toe the line of Macaulay as they do not wish to come out of their comfort zones. If their arguments had been valid, English courses in India would have seen the presence of Indian scholars in various syllabi.

A student generally spends unusually larger time in learning English in India than one spends in learning a foreign language in some other country. For example, in the countries like China, France, Germany, Russia and Japan, etc. (where English is not the medium of instruction) the foreign scholars (who go there for higher studies) are taught the language (of the respective country) in one year with such proficiency that they are not only able to complete their higher studies but also write doctoral dissertation and publish papers in that language in the journals of international repute. On the contrary, in India despite teaching English literature (the most common way to teach English Language) for more than sixteen years the students fumble for words to express themselves, what to say of writing and publishing a research paper in correct English. If my testimony on the worthlessness of the approach/ course is any good, here it goes:

> I, along with some other senior teachers, was associated with the evaluation of the answer scripts in a recently held competitive examination for post of lecturers in Government intermediate colleges in my state. This examination was open to the Indians holding at least MA (English) degree; about 1500 candidates appeared in this examination after passing a screening test. Only a few answer scripts were written in tolerably correct English; the answers largely gave no clue of the examinees' comprehension of the questions and the instructions – neither in the literature section nor in the grammar section. Having examined such scripts, I felt I had wasted forty years of my life just for earning wages. My experience of interviewing candidates for the post of Assistant Professor (English) has rarely been better.

The continuance of English as a medium of instruction is to continue Macaulay's plans (in the form of his "Minute on Education") of linguistic imperialism. Macaulay had both overt and covert designs. The Minute were not a product of gentility and benignity but a work of hostility. The overt plan was simply to stop grants for Oriental education and to extend financial support to English education with a view to discourage the learning of Arabic and Sanskrit, introduce English as a medium of instruction and to create "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect" (Minute) who could in their turn develop the tools to transmit Western learning in the vernacular languages of India.

However, there is no doubt that Macaulay was preparing a ground for establishing the hegemony of the Western ideas in this country, through his percolation theory, by trying to prepare some local persons who will act as his agents but will work in

vernacular languages. Even if Macaulay's intentions are taken on their face value, he has been proved wrong by the outcome of his policy. The impact of the new education system, in contrast to the vernacular schools, has not been desirable in terms of the language proficiency, though it was successful in achieving its goal in terms of changing the character[26] of those who undertook this education. Further, on the basis of a report published in the *Calcutta Review* (1883) the author of *Indo-Anglian Literature*[27] notes the following impact of English education on the Indians: (a) "it has made them more litigious", (b) "it has made them less contended with their lot in life and less willing to work with their hands." Almost something similar has been expressed by Gandhi in *Hind Swaraj* and elsewhere. It is in this background that one needs to understand and explore the language policy enshrined in the NEP 2020.

5. Medium of Instruction: NEP 2020

Adherence to the constitutional provisions, fulfilling the linguistic aspirations of the people, regions, and the Union, and promotion of multilingualism[28] may be described as the prime statement of the language policy in NEP 2020. No less than eighteen paragraphs have been devoted to the above issues in the document. The issues of imparting instructions in one's mother tongue, developing an Indian language and learning a foreign language have quite seriously been taken up in NEP 2020. The mother tongue/home language has to the medium of instruction preferably up to 8th standard. The mother tongue/local language will be used as a medium of instruction even in Higher Educational Institutes (para. 22.10, p. 54) and accordingly, books at all levels have to be prepared wherever they do not exist. It has also been suggested that bilingual method at all levels should be adopted wherever there is no facility to teach in home language. It has very clearly been mentioned that "a language does not need to be the medium of instruction for it to be taught and learned well." (4.11, p. 13) Incentives are also being planned for using Indian languages: "Private HEIs too will be encouraged and incentivized to use Indian languages as medium of instruction and/or offer bilingual programmes." (22.10, p. 54) The policy makers have also noted that this will require a large number of teachers in regional languages. It has, therefore, been suggested a recruitment of teachers "in all regional languages around the country, and, in particular, for all languages mentioned in the Eighth Schedule of the Constitution of India" (4.12, p. 13) be made by the Central and state governments. This step will not only strengthen the local languages and fulfil the local and regional aspirations but will provide jobs locally so that the pressure on

the cities due to migration will also be lessened. With a view "to promote multilingualism", the earlier policy of three-language formula has been continued in this policy too, with the minor change of providing "a greater flexibility" and the assurance that "no language will be imposed on any State." (4.13, p. 14) The shift from English to regional languages may not be that quick and easy. Therefore, it has been proposed that "high-quality bilingual textbooks and teaching-learning materials for science and mathematics [be prepared], so that students are enabled to think and speak about the two subjects both in their home language/mother tongue and in English." (4.14, p. 14) There is a paradigm shift from Macaulay's approach in matter of language policy. Macaulay considered Indian languages to be very poor in content and quality and he spared no opportunity to demean them. He believed that Indian languages were very poor in scientific vocabulary and for him "a single shelf of a good European library was worth the whole native literature of India and Arabia" (Minute). Therefore, he declared "encouraging [their] study … would be downright spoliation [of the grant]." In contrast to this, NEP 2020 describes

> India's languages are among the richest, most scientific, most beautiful, and most expressive in the world, with a huge body of ancient as well as modern literature (both prose and poetry), film, and music written in these languages that help form India's national identity and wealth. (4.15, p. 14)

While Macaulay was trying to create spineless intellectuals who had no self-respect and no national pride, the persons who were to be "Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect", NEP 2020 is aiming to create proud Indians full of confidence and trust in their capabilities, values, culture and the nation.

Indian languages are largely phonetic languages; most of them have their own scripts which are systematically arranged. Devanagari alphabet (which has been adopted for scheduled languages like Bodo, Hindi, Konkani, Maithili, Marathi, Nepali, Sanskrit and Sindhi and many other unscheduled languages), for example, is based on phonetic principles that consider both the manner and place of articulation of the consonants and vowels they represent. The consonants in it have been classified and arranged on the basis of manner of articulation [viz. *sparsha* (plosive), *anusvara* (nasal), *antastha* (approximant) and *ushman / samgharshi* (fricative)], voicing [viz. *alpaprana* (voiceless) and *mahaprana* (voiced)] and place of articulation [viz. *kanthya* (guttural), *talavya* (palatal), *murdhanya* (retroflex), *dantya* (dental) and *oshthya* (labial). NEP 2020 rightly makes an effort to impress upon the

> students … the remarkable unity of most of the major Indian languages, starting with their common phonetic and scientifically-arranged alphabets and scripts, their common grammatical structures, their origins and sources of vocabularies from Sanskrit and other classical languages, as well as their rich inter-influences and differences. (4.16, p. 18)

To impress upon the students "unity within diversity"[29] in a very scientific way is the most crying need of the times. Besides, they will learn about linguistic diversity, language universals, and finding an order in the face of the diversity of human languages.

Europe is said to have come out of the Dark Ages because of the revival of classical learning during the Renaissance period. However, in India the paradigm is reverted by the colonial scholars; here it is the introduction of English that is described as ushering in of Renaissance. A country that stands on borrowed ideas and borrowed language loses its identity without much fuss. One's identity comes from one's past. Sanskrit, the classical language, was a lingua franca in ancient and medieval times in the entire South Asia. It also became the language of religion and culture with the advent of Buddhism in Southeast Asia, East Asia and Central Asia. Sanskrit also affected the languages of South Asia, Southeast Asia and East Asia, especially in their formal and learned vocabularies. A disconnect with Sanskrit is losing all connections with these regions. Again, Sanskrit is the only language that has been analysed so precisely that it is the only human language fit for computing techniques.[30] Therefore, NEP 2020 has rightly focussed on the teaching of Sanskrit at "all levels of school and higher education". There is also a word about its teaching in a modern way: "It will be taught in ways that are interesting and experiential as well as contemporarily relevant, including through the use of Sanskrit Knowledge Systems, and in particular through phonetics and pronunciation." (4.17, p. 14) Keeping in view the diversity in Indian languages,

> other classical languages and literatures of India, including Tamil, Telugu, Kannada, Malayalam, Odia, Pali, Persian, and Prakrit, will also be widely available in schools as options for students. … Similar efforts will be made for all Indian languages having rich oral and written literatures, cultural traditions, and knowledge. (4.18, p. 15)

Since the project is likely to involve huge costs, "experiential and innovative approaches, including the integration of technology" will be revoked. At the international level, the emphasis will not be only on English but other international

languages like Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian as well, which "will … be offered at the secondary level." (4.20, p.15) Latest technology will be used and the methodology will involve "gamification and apps, by weaving in the cultural aspects of the languages." (4.21, p. 15) NEP 2020 also takes care of the people with hearing-disability. It is perhaps for the first time that India will be taking steps to standardise Indian Sign Language (ISL) and develop National and State curriculum materials, for use by students with hearing impairment. (4.22, p. 15)

NEP 2020 has also taken care of the tribal and endangered languages through the use of "[t]echnology and crowdsourcing, with extensive participation of the people". (22.17, p. 55) It is proposed to start new Academies for all the languages in the Eighth Schedule of the Constitution of India with the specific task of developing "accurate vocabulary for the latest concepts, and to release the latest dictionaries on a regular basis." (22.18, p. 56) This task should be given to the existing Departments. Now, all over India, PG language departments exist in every district. They should reorient and strengthen themselves to document the language "associated arts and culture" (22.19, p. 56) of their location besides participating in the process of developing vocabulary and dictionaries. NEP 2020 suggests making use of technology, "web-based platform/portal/wiki" etc. and doling out more scholarships "for people of all ages to study Indian Languages, Arts, and Culture with local masters and/or within the higher education system" (22.20, p. 56). In this way, it is seen that NEP 2020 has taken care of preserving and maintaining the Indian multilingual environment and also of the needs of developing and enhancing the soft-power in all Indian languages.

6. Education: Various Stakeholders

The general charge against modern education in India is that it revolves around the outdated theoretical syllabus and too many definitions; our teaching is more of rote learning rather than providing skills and practical knowledge and understanding; it lacks industrial/ agricultural/economic/social collaboration and doesn't encourage logical and inquisitive thinking. One may easily pass the examination by cramming the answers without any understanding of the materials and comprehension of the information in question. The students are poor in communication skills: both in spoken and written language; they are unable to draft a simple business letter. Many colleges/ universities have pathetic quality of infrastructure, deplorable library facilities and poor teaching standards. Low student-teacher ratio, indiscipline among students

and bunking the classes are other related issues. Our institutions award degrees/ certificates by not using the dictum, often ascribed to Aristotle: "It is the mark of an educated mind to be able to entertain a thought without accepting it" (brainyquote) as in the examinations the creativity of the students is not tested; rather their mugging-up-quality is tested. One should realize that getting education and obtaining degrees may not be synonymous. One should also not forget that today's education is the net result of the recommendations by various commissions headed by the best minds of the times in pre/post-independent India. Still, something seems to have slipped from their sight and thought. What ails our education is a question that agitates so many minds. In order to address the issues that emerge from the above discourse, a relook at the stakeholders and the areas of intersection is necessary. There are four stakeholders to my mind: Teachers, Learners, Parents and Society and the areas of their intersection are: Subject matter/teaching materials, Teaching method, Examination, and Funding of education. It has been proclaimed in the NEP 2020, "The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy." (NEP 2020, p. 4) I, therefore, propose to discuss these issues with reference to NEP 2020 in the light of Indian wisdom and culture.

6.1 Teachers

The government may prescribe the qualifications but the quality of teachers has to be decided by the end users. What the government may ensure is that a teacher is not reduced to the status of a tutor. A tutor is one who simply prepares a student for passing some examination while a teacher has a larger role to play — he has to play the role of a friend, philosopher and guide in every student's life. Kalidas has used a different expression, (*gyanpanya vanij ज्ञानपण्यं वणिज*) for a tutor: "The man who shrinks from a contest, because he possesses an appointment, and patiently endures disparagement from a rival, – the man whose learning is merely a means of obtaining a livelihood, – him they call huckster that traffics in knowledge."[31] To cite an example from our epics, Dronacharya was largely functioning as a tutor (in the employment of the King) while Vashishtha was a teacher (not in employment though dependent upon him for his daily needs). Dronacharya, therefore, did not intervene in the affairs of Kuru clan, like disrobing of Draupadi and going to a war, but Vashishtha, on the other hand, offered his wise counsel at every moment of crisis in Ram's life. The Kaurvas and some Pandavas were unruly in the presence of Droncharya (a tutor) but Ram and his brothers were not unruly in Vashishtha's (teacher) presence. In other words, a teacher spends time in the quest of knowledge and truth but a tutor spends time in earning his wages though both may be the masters of their subjects.

> Education in the olden days was completely residential. The house of the âchârya or the teacher where the students resided and learnt was called '*acharyakula*'. When the campus grew big and the number of resident-students went beyond ten thousand, the chief *acharya* was appointed as the head of the institution. It came to be known as '*kulapati*'. (Harshanand)

According to Nirukta[32] an acharya is one who "discerns meaning of sciences (shad darshan/six schools of thought/philosophy) scientifically, instils scientific temperament in one's student also, one who oneself also exhibits scientifically correct conduct" (1.2.2); thus, an acharya is one who, not only, advises others but also practices one's words. Almost a similar idea has been presented elsewhere: "He who is well versed in various scriptures, is able to put it into practice as well, and enables his students to get into the practice of these is called *acharya.*"[33] (samskrute.blogspot) According to *Veer Mitrodaya* the following are the fourteen characteristics of an acharya:

> speaking truth, cool-headed and patient, learned/accomplished, compassionate/sentient, theist, devoted to studies of the *Vedas*, upright/virtuous, accomplished in the study of the *Vedas*, ruminating on one's professional aptitude, steadfast in one's senses/psyche/mind, adroit, zealous, endurance, and loving all the living beings.[34] ("*veermitrodaysya sanskarprakashe*" 408)

Socrates believed that a teacher's work is to ignite a student's mind: "I cannot teach anybody anything, I can only make them think." (en.wikiquote) According to Swami Vivekananda, "Education is the manifestation of the perfection already in man." (1989: 1400) Therefore, one has to think and explore within; there is no need even of a teacher: "The teacher spoils everything by thinking that he is teaching. Within man is all knowledge, and it requires only an awakening, and that much is the work of the teacher." (Vivekananda 1957: 12) Thus, for Swamiji a teacher has a very limited role. However, one cannot envisage Swami Vivekananda without a guru like Swami Ramakrishna. NEP 2020 rightly focuses on one: "The teacher must be at the centre of the fundamental reforms in the education system" (4), though currently, most of the teachers are simply found working as tutors, – completing courses, pouring facts into students' ears, and preparing them for some examination or the other. In accordance with the need of a democratic set up, NEP 2020 treats the teachers as a homogeneous group and does not take their attributes (*gunas*)[35] into consideration to classify them.

6.2 Learners

It may be mentioned at the outset that the process of learning continues the whole life: "A student gets a quarter (knowledge) from his teacher, a quarter by his own intelligence. A quarter from his fellow students and a quarter in due course of time."[36] (sa.wikiquote) One is impelled to gain knowledge (not a degree/certificate) because knowledge (education) is the best kind of wealth: "No one can steal it, not authority can snatch, not divided in brothers, not heavy to carry,/ As you consume or spend, it increases; as you share, it expands, knowledge/ education is the best wealth among all the wealth anyone can have."[37] The acquisition of knowledge also leads to earning of wealth: "Knowledge makes one humble, humility begets worthiness, worthiness creates wealth and enrichment, enrichment leads to right conduct, right conduct brings contentment."[38] (*Hitopadesha Introduction* 6) At another place it is written that, "Knowledge is man's beauty, his most hidden wealth. Knowledge bestows enjoyment, fame, and happiness. Knowledge is the teacher of teachers. Knowledge is one's friend in a foreign land. Knowledge is the highest deity. Among the kings, knowledge, not wealth, is valued. Bereft of knowledge, a man is an animal."[39] (Bhavabhuti 3) However, every person cannot acquire knowledge. He should have the following five characteristics of a learner according to Indian wisdom: "A learner should be alert like a crow, have concentration like that of a crane and sleep like that of a dog that wakes up even at slightest of the noise. He should eat scantily to suffice his energy needs; also, he should stay away from chores of daily household stuff and emotional attachment."[40] (panini-sanskrit.blogspot) At another place it has been mentioned that seeking of comfort and knowledge does not go hand in hand: "Where is knowledge for those who seek a comfortable life and where is luxury for those who seek knowledge. A seeker of comfort should give up knowledge and a seeker of knowledge should give up comfort."[41] (*Mahabharta, Udyog Parv* 40.5) Single mindedness is another characteristic of a learner. In *Avadhuta Brahmana* also we are taught the importance of single-mindedness: "Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him."[42] (*Srimad Bhagavata Puranam*, *Avadhuta Brahmana* 11.9.13) The story of Dronacharya's bird-eye test given to Pandavas and Kauravas proves that only a disciple who has a single mindedness can learn from a Guru and pass the given test/ examination. (*Mahabharata*, Adi Parva, Sambhav Parva, Chapters 131-132, Verses,

1-80, Chapters 1-10.) In the *Bhagavad Gita* Lord Krishna also says: "Those who are on this path [of Buddhi Yog, or the Yog of Intellect] are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched."[43] (*Bhagavad Gita* 2.41)

Besides having the above-mentioned personal traits, one should also have some intellectual aptitude and calibre. If, these days, the best American and European universities ask for scores in challenging examinations like GRE, GMAT, SAT and IELTS before offering a seat, during the Buddhist period, the students could be admitted to Nalanda only after clearing the 'entrance examinations' administered by various gatekeepers, *Dwaracharyas* (learned pundits). A separate board of teachers to handle the admission process also used to be there; Chinese philosopher Hsüan-tsang (602-644 AD) mentions that a series of tasks were set for a prospective student prior to his admission. They had to be well-versed in religious and philosophical Hindu and Buddhist texts. He documents that only 20% of the aspirants could secure admissions.[44]

The leaners these days wish to become the xerox copies of what they consider to be "successful seniors" without realizing their own inclination and potential. From the *Mahabharta* we learn that despite being taught by the same guru/teacher the five Pandavas became skilled in wielding different weapons. The eldest Pandava Yudhishthira earned his mastery in spear-fighting and chariot-racing, Bhima in wielding mace, Arjuna in archery, Nakul in sword fighting, and Sahadeva in fencing and axe fighting. This proves that every student learns according to his/her temperament and learning abilities despite being groomed in the same atmosphere and under the same economic and social conditions.

We are living in a socialist and democratic set-up, and creating and developing an egalitarian society that provides "equality of status and of opportunity" is one of our objectives. In this context it has rightly been said in the NEP 2020 that education "is a great leveller and is the best tool for achieving economic and social mobility, inclusion, and equality." (4) Therefore, equal opportunities for education have to be provided "to all students, irrespective of their place of residence, …with particular focus on historically marginalized, disadvantaged, and underrepresented groups." (4) Having said this, one also has to keep in mind that everybody, who is given admission, does not qualify to be a learner. Therefore, a distinction has to be made between a student and a learner. A learner is someone who actually cares about learning and is fully engaged in the process. A student is someone who just takes

admission; he may show up in the class in a very casual manner. A learner is not expected to be an empty vessel in which knowledge is to be poured rather he must be aware of what is going around him. He has constantly to be on his toes. In other words, a successful learner will engage with the world around him by questioning everything and thinking for himself; he is driven by the quest for truth, he pushes through challenges with inner motivation and self-discipline; he trains his mind and his body, cultivates good habits and is willing to fail, and learn from his mistakes. Every step of the learner's readiness and training in terms of physical and psychological make-up prepares him/her for a particular stage of knowledge. Maharishi Vashishta talks about seven stages of psychological transformations a keen learner passes through to attain ultimate knowledge. He details them as following to his disciple Ram:

1. Desire of improvement (*Subheccha*); it is preceded by *Viveka* (power of discrimination), *Vairagya* (dispassion for the unreal), *Shat-sampat* (mastery of the six senses viz. eyes, ears, nose, tongue, skin and intuition) and *Mumukshutva* (deep desire for liberation)
2. Habit of reasoning for right inquiry (*Vicharana*)
3. Fixity of attention (*Tanumanasa*)
4. Attainment of purity (*Sattvapati*)
5. Freedom from bias (*Asamsakti*)
6. Abstract knowledge/ Seeing the truth beyond maya/illusion (*Padarthabhavana*)
7. Superconscious state or cessation of action, sensation and thoughts. (*Turiya*)[45]

So, it is clear that every learner is not at the same level of psychological and mental preparedness to receive knowledge. Again, it is also needed that the learners be classified according their inherent (*sattivic*, *rajasic* and *tamasic*) *gunas*.[46] One must also note that simply giving equal opportunities to all may not bring the same result for all because the aspirations and achievements of students/ learners also depend on their *gunas*. However, this sort of classification of the students may not be politically correct when political sloganeering for a uniform and universal education[47] is being done. This sort of apolitical idea can exist only in a theoretical discussion and understanding even though it is quite sensible, logical and desirable.

6.3 Curriculum/ Syllabus/Subject matter

The curriculum is a combination of the syllabus, course design, class-timetable, lesson plans and teaching method for some subject. A curriculum also helps in planning how a certain subject or course will be taught while the syllabus just includes topics and concepts that will be covered. A curriculum is mainly the outline of a subject, while a syllabus is a detailed list of topics. Swami Vivekananda holds: "Education is the manifestation of the perfection already in man. Knowledge is inherent in man, no knowledge comes from outside. ... what a man 'learns' is really what he 'discovers' by taking the cover off his own soul, which is a mine of infinite knowledge." (Vivekananda 1957: 1) Here, one finds a Vedanti like Swami Vivekananda speaking like a modern cognitive scientist for whom mind alone is the subject matter. However, we are told that at Nalanda Mahavihara not only Buddhist philosophies but subjects like grammar, medicine, logic, mathematics, law, astronomy, and city-planning were also taught. Actually, the effort at the Mahavihara was to touch, reach and cover every field of life and learning through *Panch Mahavidya*. In the modern terminology, as a world-class institution, Nalanda Mahavihara set the highest standards of multidisciplinary teaching and research.

The curriculum of any course is to be decided by keeping in mind the purpose of education. The purpose of education is told to be pursuit of knowledge (*Jnana*), wisdom (*Prajna*), and truth (*Satya*); they are largely known as *para vidya*[48] (*Mundaka Upanishad* 1:1: 4-5). They are held as the highest human goals in Indian philosophical thought. The aim of education in ancient India was not just the accumulation of facts as preparation for life in this world, or life beyond schooling, but for the complete realization and liberation of the self. While in ancient India the teaching/learning of the skills (largely known as *apara vidya*) to earn one's wages was often left to the family concerned; each family according to its varna/ability/ taste chose the profession. However, things have changed in modern India. *Jati Pratha* (caste system) is looked down upon; skills of the *jati* (caste) concerned are not being imparted in the concerned family and hence the education system in the form of the universities/colleges/institutes and the teachers there have an additional responsibility of imparting skills to earn the wages. The issue has become so much important that the basic objective of the education as mentioned above has been relegated to the background. However, the fact remains that different persons have different curiosities, different aptitudes, different backgrounds and different abilities, though all of us need wisdom. Strictly speaking, the curriculum can only be decided

by the learner and the teacher alone, keeping in view the larger principles of existence in mind; no other agency has any role in it.

A large number courses catering to the different people are the need of the hour. Hence, different types of schools and colleges having different specializations are needed. Everybody cannot be sent to the same primary/convent school, Polytechnic/ Engineering College/IIT or IIMs/Universities and even subjects. NEP 2020 takes care of this issue as well and promises "greater flexibility and … choice of subjects." (4.2, p. 11 & 4.9, p. 13) Further, the existing

> Choice Based Credit System (CBCS) will be revised for instilling innovation and flexibility. Higher education institutions (HEIs) shall move to a criterion-based grading system that assesses student achievement based on the learning goals for each programme, making the system fairer and outcomes more comparable. (12.2, p. 38)

NEP 2020 rightly proposes and advocates two types of colleges and universities (viz. teaching and research with focus on multi-disciplines) so that different kinds of learners may have a proper choice to suit their temperament and purpose. (10.3, p. 34 & 10.4, pp. 34-35)

6.4 Teaching Methods

Sage Brihaspati Angiras of the 71st Sukta of the 10th Mandala of *Rigveda*[49], while determining the duty of Acharyas, says that he should adopt such a method that all students can easily grasp the subject according to their abilities. We are told that debates, conversations, and tutorials were part and parcel of the teaching methods at Nalanda. However, with the arrival of the British, lecture method became quite prominent in the country. It suited the imperialist mind-set which considered the teacher to be the sole source of knowledge in the tradition of Christian pulpit. It was also necessitated by mass-enrolments in the schools in certain pockets. Lecture method is generally used by the preachers who do not wish their lectures to be probed into by any questionings. The lecture method kills all inquisitiveness on the part of the learners, therefore, all philosophers, both in the West and East, have used dialogue method to arouse the curiosity and to test the hypothesis by all types of questioning. If one to one teaching is to take place, the best method is 'Dialogue' and the worst method is 'Lecture'. NEP 2020 has suggested "discovery-based style of learning with emphasis on the scientific method and critical thinking." (17.8, p. 46) A teacher is expected to be a good facilitator beside being a good communicator. Since the *acharyas* impart theoretical knowledge along with practical knowledge,

they should include all the thinking, descriptive, conversational, narrative, functional, experimental and creative styles in teaching.

6.5 Evaluation

Though evaluating a relevant fact is an essential characteristic of a human being, an examination in the education field is conducted for recognition of obtained learning. Generally, it brings two types of acceptance: government recognition and social recognition. What type of examination is to be conducted and for what purpose has been debated all over the world. If there are schools where no examinations are held, there are also schools which take examinations very seriously. We are told that at Nalanda the examinations were conducted and the students had to participate in debates/discussions and their grading system too was regulated by the satisfaction level of the examiner's assessment. If the examination is conducted for certification which carries no value, the entire exercise becomes meaningless. Right now, in India, the situation has come to such a pass that the examination body does not value its own certificate. A student, therefore, is required to appear at an examination again and again to give a test/proof of his knowledge. For example, if a student passes BA from XYZ University, he will have to write entrance examination, with the same syllabus, for taking admission in MA in the same university. Similarly, all recruitment agencies conduct their own examinations irrespective of the degrees of the aspirants from an approved institution. This system has been continuing as a colonial legacy that requires the graduation from a recognised institution as a must for a government job. However, in a society, it is the social approval/recognition that matters more and the government recognition has only a limited role. For example, nobody asks for a degree/diploma/certificate from the mechanic or the vendor when one goes to get one's cycle repaired or one goes to have street food from a favourite shop. Some doctors have more social recognition/acceptance than the others, though both of them might be holding the same degrees. In the ancient times also, as we learn from various stories, the graduates used to go to a king for seeking a job, who in turn used to ask them a few questions to test their knowledge/employability before engaging them. No ancient Gurukul issued the certificate of passing an examination. Simply, attending the classes used to be sufficient. The satisfactory completion of a job is something between the employer and the employed. Today, a large number of employers describe the current university graduates as unemployable. It was during the British regime that the government necessitated that one should be a graduate from a "recognised institute/ university" for a government job. The word "recognised" has not been dropped/replaced so far because of which a lot of burden has come to

the educational institutions. It is high time not only to rethink this word but also to save and re-channelize the entire energy spent in conducting the examinations for only offering a job in place of conducting them for awarding degrees/certificates. For example, for a job in a bank one needs to be proficient in mathematics, computers and languages (local/ regional/national). The bank in place of looking for a graduate from a recognised institute (say a graduate in Engineering/Physics/Chemistry/ Zoology) should be looking for an efficient person in the skills required for the job. If needed, they may conduct a few more examinations to judge personality, general awareness, etc. However, NEP 2020 does not envisage doing away with the examinations but it is proposed that the emphasis will shift from testing "memorization skills" to evaluating "higher-order skills, such as analysis, critical thinking, and conceptual clarity" (17). Though, I feel that the earlier the government pulls out itself from acting as an intermediary between the prospective employers and the employees, the better will it be. This will encourage the institutions for imparting quality education and the learners will concentrate on acquiring knowledge/skill rather than accumulating certificates. The institutions will reorient their students and make them more focused towards problem-solving and will turn industry-oriented. This way the number of "unemployable graduates" will also be checked.

6.6 Funding of Education

> As per the Economic Survey presented by Union Finance Minister Nirmala Sitharaman on Monday, January 31, 2022, the expenditure on education as a percentage of GDP was: 2019-20: 2.8%, 2020-21: 3.1% (as per the revised estimate) and 2021-22: 3.1% (as per the budget estimate). The education budget 2022 has been allotted Rs 1,04,278 crore – a 11.86% increase over from the previous year. … the education budget focused mainly on digital education, the creation of a digital university, job creation, agricultural universities, skill development of programmers, etc. The National Education Policy, 2020 (NEP) calls for public investment on education to 6% of GDP. India's education budget has never touched this number yet. (Chakrabarty)

Funding of an education-project is an important issue. The learners in the Gurukuls of the yore used to go begging for alms. This system made them connect with the society and learn the value of humility besides making them responsible to look for the solutions of problems the society is confronted with. If education is the need of the society, the society needs to fund it. The system of alms made the society aware of this responsibility. (Altekar 92-95) If it is the need of the government, the government should fund it. In the past, funding of the *gurukuls* was left to the

society. Many of them were not able to manage enough funds; therefore, most of the *acharyas* led a life of penury. For example, it is said that in the *gurukul* of Maharshi Bhardwaj, ten thousand students used to study, but his son, Dronacharya, an accomplished scholar of the texts and arms, was unable to run the Ashram. He was unable to manage even cow-milk for his son; he, therefore, chose to be in the service of Dhritarashtra, the Kuru king, as a tutor at the behest of Bhishma. Should funds flow without any given accountability? – is a big question.

Should funds be released for discovering truths or convenient truths? – is another important question for which no absolute answer can be sought. It also needs to be highlighted that the entire project of neo-colonization of mind through education is being run through various kinds of fellowships, and subsidized foreign trips. Various kinds of fellowships from Ford Foundation, Rockefeller Foundation (both from the USA), Charles Wallace Foundation (from the UK), Russian Government Fellowships, DAAD and Humboldt Fellowships (from Germany) are very highly respected by the Indian academia and are quite instrumental in not only getting appointments but also in politicising and neo-colonising the minds. One may like to refer to various reports that link Ford Foundation to CIA. Many countries like Zimbabwe, Chile and Nigeria have banned it.

> In a 2001 article titled "The Ford Foundation and the CIA", [James Petras] writes, "The CIA uses philanthropic foundations as the most effective conduit to channel large sums of money to Agency projects without alerting the recipients to their source. From the early 1950s to the present the CIA's intrusion into the foundation field was and is huge. A US Congressional investigation in 1976 revealed that nearly 50% of the 700 grants in the field of international activities by the principal foundations were funded by the CIA (Who Paid the Piper? The CIA and the Cultural Cold War, Frances Stonor Saunders, Granta Books, 1999, pp. 134-135)."(qtd. Satish)

In his article D. P. Satish also refers to James Petras, a Bartle Professor (Emeritus) of Sociology at Binghampton University, New York, whose book *Globalization Unmasked: Imperialism in the 21st Century* throws light on the inseparable relationship between the CIA and the Ford Foundation. Similar allegations have been made in Rajiv Malhotra's *Snakes in the Ganga* about Harvard University.

7. Still No Education

What is interesting is that all the above, in the traditional sense, may be present but no education (facts, wisdom and truth) may be there. The society may fund the

exercise of education, the teachers may teach, the students may attend the classes and pass the examination still there is no guarantee that a perfect being for the society will be created and the entire exercise of teaching may turn out to be futile. The example of Duryodhana is there before us. He makes a very frank admission when he says: "I know what is Dharma but not able to practice it, / I know what is not Dharma, but I am not able to keep away from it, / And I am only doing this as directed by a God who is within my mind." (*Pandava Gita* 57)[50] There is another example from the contemporary situation as well. For example, the Government has constructed a school-building with the required paraphernalia, engaged *Shiksha Mitras* for motivating children, appointed teachers for teaching them, provided mid-day meals, designed curriculum and syllabus and the trained teachers have their methodology in place, but education is largely missing from the schools.[51] One of the reasons for this lies in the desire to be like others (xerox copies) which creates various social interest groups (e.g. school industry, coaching industry, examination-notes-publishing industry, examination-copying industry, evaluation industry, degree producing industry, etc.) (Tanushree Pandey). These groups develop their caucuses at various levels which promote the love of certificates and degrees and encourage short-cut methods to achieve success.

8. Alternative Models in the Past

Some alternative models have been proposed by a few thoughtful persons. For example, Rabindranath Tagore started his own institution after his thoughts. There are four fundamental principles in Tagore's educational philosophy according to Thriveni C: naturalism, humanism, internationalism and idealism. (bhoomi college) According to Tagore, "The educational institution, therefore, which I have in mind has primarily for its object the constant pursuit of truth, from which the imparting of truth naturally follows. It must not be a dead cage in which living minds are fed with food artificially prepared. It should be an open house, in which students and teachers are at one. They must live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture." (Tagore) His model of education is being practised at Shanti Niketan.

Mahatma Gandhi's views on the issue of education are available in several of his writings like *Gandhi on Education, Nayi Taleem* (*New Education*) and *Hind Swaraj or Indian Home Rule*. According to Gandhi, modern education increases our lust and greed. Gandhi believes that to live in harmony with family, environment and others is more important than to be literate. Gandhi holds that education is not

synonymous with literacy. Gandhi cites the example of an illiterate farmer. He, according to Gandhi, leads his life honestly. He knows how to treat his parents, his wife, and his children. He knows well about the customs of the people where he is living at present. He understands what ethics is and he knows well how to follow it despite being illiterate. (*Hind Swaraj*) According to Mahatma Gandhi, one should acquire moral education which helps one in controlling one's senses, lust and greed because if one is able to control all these ill, one can lead a happy life. Education is helpful only when one has brought his senses under subjection and put his/her ethics on a firm foundation. According to him, a building erected on the foundation of ethics will last long. He says, ancient school system was good enough, because in that system character-building was of utmost importance. Mahatma Gandhi approvingly quotes Huxley who wishes an educated man to keep his body under control, mind pure, calm and ready to do justice. According to Mahatma Gandhi, such a man who follows the law of nature only can be regarded as truly educated. Gandhi was not in a favour of modern education because he says that modern education teaches individualism in place of community living. Mahatma Gandhi holds the view that knowledge should be imparted in one's own mother tongue. The books that are written in foreign language that are beneficial for us must be translated into our own languages.

Krishnamurthy in "Education and the Significance of Life" focuses on the holistic approach to education. He says that conventional education makes independent thinking very difficult. Conformity leads to mediocrity. The desire for comfort and security puts an end to spontaneity and breeds fear and this fear blocks the intelligent understanding of life. He says, by innovation we should solve our problem. He says that we should have an integrated outlook and self-knowledge. According to Krishnamurthy, one should acquire self-knowledge i.e. the awareness of one's own thought and feeling. Education is of very less or no significance until we have a deep integration of thought and feelings and unless we cultivate an integrated outlook on life. An individual is made up of different entities and education should bring about the integration of these entities. To bring right education, we need to understand the meaning of life and to understand life is to understand oneself and that is the beginning and end of education. Education means to see the significance of life as a whole and not merely acquiring knowledge or gathering and correlating facts. Education should help one to break down the national and social barriers that breed antagonism between men. But the present system of education is making one subservient, mechanical, thoughtless, incomplete, uncreative and stupefied. The purpose of education is to

produce persons who are free of fear and have peace of mind; its purpose is not merely to produce scholars, technician and job hunters. NEP 2020 makes a passing reference to all these models and insists on education being rooted in Indian culture and values.

9. Critical Thinking & NEP 2020

The expression "Critical Thinking" appears 10 times in the National Education Policy (NEP) 2020, the document of only 60 pages. A close scrutiny of the ills discussed above may lead one to conclude that it is critical thinking that a product of our education system lacks. After all the purpose of Macaulay in implementing his Minute was not to create any creative thinkers and scientists but "a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect … [who would] … refine the vernacular dialects of the country … with terms of science borrowed from the Western nomenclature." (columbia.edu) The purpose of true education, however, has to be to create human beings endowed with a sense of discrimination – what we describe as *neer-ksheer vivek*: "A swan is white, a crane is (also) white, (then) what is the difference between the two? when it comes to extracting milk from a mixture, a swan is a swan (a swan is able to extract milk and drink it) and a crane is a crane. (i. e. crane does not have this ability)"[52] It is this sense of discrimination that gives one a sense of social responsibility: "Only a swan can discriminate between water and milk; if it stops doing it because of sloth who else will carry out this work? If even an intellectual person does not work honestly none else will be to."[53] (Jagannatha) Therefore, Critical Thinking is the buzz phrase in NEP 2020. It has been conceived as the panacea for all the above ills and more:

1. Education thus, must move towards less content, and more towards learning about **how to think critically** and solve problems, how to be creative and multidisciplinary, and how to innovate, adapt, and absorb new material in novel and changing fields. (3)
2. It is based on the principle that education must develop not only cognitive capacities - both the 'foundational capacities' of literacy and numeracy and 'higher-order' cognitive capacities, such as **critical thinking** and problem solving – but also social, ethical, and emotional capacities and dispositions. (4)
3. The fundamental principles that will guide both the education system at large, as well as the individual institutions within it are: **creativity**

and critical thinking to encourage logical decision-making and innovation; .... (5)

4. 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. (11)
5. Reduce curriculum content to enhance essential learning and **critical thinking.** (12)
6. 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. (12)
7. Transforming Assessment for Student Development: The aim of assessment in the culture of our schooling system will shift from one that is summative and primarily tests rote memorization skills to one that is more regular and formative, is more competency-based, promotes learning and development for our students, and tests higher-order skills, such as analysis, **critical thinking,** and conceptual clarity. The primary purpose of assessment will indeed be for learning; it will help the teacher and student, and the entire schooling system, continuously revise teaching-learning processes to optimize learning and development for all students. (12)
8. 11.2. Assessments of educational approaches in undergraduate education that integrate the humanities and arts with Science, Technology, Engineering and Mathematics (STEM) have consistently showed positive learning outcomes, including increased creativity and innovation, **critical thinking** and higher-order thinking capacities, problem-solving abilities, teamwork, communication skills, more in-depth learning and mastery of curricula across fields, increases in social and moral awareness, etc., besides general engagement and enjoyment of learning. Research is also improved and enhanced through a holistic and multidisciplinary education approach. (36)
9. 17.8. Thus, this Policy envisions a comprehensive approach to transforming the quality and quantity of research in India. This includes definitive shifts in school education to a more play and discovery-based style of learning with emphasis on the scientific method and **critical thinking**. (46)

10. 20.1. Preparation of professionals must involve an education in the ethic and importance of public purpose, an education in the discipline, and an education for practice. It must centrally involve **critical and interdisciplinary thinking**, discussion, debate, research, and innovation. (50)

It is clear from the above extracts that in the document "critical thinking" has been used with reference to teaching methods, course materials, evaluation and also developing a critical sense and innovation. Since so much importance has been given to this phrase, it shall be in the fitness of things that we discuss the concept of critical thinking as well.

Here are some characteristics of critical thinkers as contrasted with those of uncritical thinkers as postulated by Vincent Ryan Ruggiero (21-22):

Critical Thinkers . . .	**Uncritical Thinkers . . .**
Are honest with themselves, acknowledging what they don't know, recognizing their limitations, and being watchful of their own errors.	Pretend they know more than they do, ignore their limitations, and assume their views are error-free.
Regard problems and controversial issues as exciting challenges.	Regard problems and controversial issues as nuisances or threats to their ego.
Strive for understanding, keep curiosity alive, remain patient with complexity, and are ready to invest time to overcome confusion.	Are impatient with complexity and thus would rather remain confused than make the effort to understand.
Base judgments on evidence rather than personal preferences, deferring judgment whenever evidence is insufficient.	Base judgments on first impressions and gut reactions.
Revise judgments when new evidence reveals error.	Are unconcerned about the amount or quality of evidence and cling to their views steadfastly.
Are interested in other people's ideas and so are willing to read and listen attentively, even when they tend to disagree with the other person.	Are preoccupied with themselves and their own opinions and so are unwilling to pay attention to others' views. At the first sign of disagreement, they tend to think, "How can I refute this?"
Recognize that extreme views (whether conservative or liberal) are seldom correct, so they avoid them, practice fair-mindedness, and seek a balanced view.	Ignore the need for balance and give preference to views that support their established views.
Practice restraint, controlling their feelings rather than being controlled by them, and thinking before acting.	Tend to follow their feelings and act impulsively

10. Critical Thinking in Indian Tradition

One should not be carried away by a new term and believe that one is being led into neo-colonization by borrowing a new idea from the West. As a matter of fact, while in the West the 'critical thinking' as "has developed over the last 100 years" (Fisher 1) we in India were made to discard it in favour of rot learning in the educational institutes developed to further Macaulay's agenda. What can be a better example than the following of Critical Thinking: "Whatever is old is not always correct,/ Whatever new is not always correct,/ Saint scholars examine and then adopt accordingly,/ And a fool always acts according to the brains of others."[54] (Kalidasa) or "Just as gold is tested through rubbing, cutting, heating and beating; a man is examined on four (grounds) - liberality, character, efficacy (and) action."[55] (*Chanakya Niti* 5:2) In Indian epistemological system the entire discourse takes place only by demolishing the contrary thesis (*khandan* खंडन) and the holding/ maintaining one's thesis (*mandan* मंडन). We also make a distinction among various kinds of communications and debates on the basis of their purpose like *samvad*, *vaad-vivad, jalp* and *vitanda.* People even in their daily lives are expected to use their critical thinking. For example, in his "*Mohamudgarah (Bhaja Govindam)*" Shankaracharya laments that there are some people who are not able to discriminate between a real sadhu and the one dressed like one only for earning one's livelihood:

> There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in orange, yet others in various colours – all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not.[56]

11. Conclusion

On the basis of the above discussion, it can very safely be concluded that NEP 2020 is aimed at ushering in a paradigm shift to decolonise education and Indian mind. Much, however, will be in the hands of the teachers and policy makers who, as things stand today, always look towards the West for their training and theoretical paradigms and an approval from the powers that be located in the so-called first world. It is a great challenge to change their mind-set. If we do not change our ways of thinking and intellectual dependence on the West we may be in a soup in the coming days. Rajiv Malhotra and Vijaya Viswanathan in their well-documented book entitled *Snakes in the Ganga: Breaking India 2.0* unveil some uncomfortable truths concerning India's vulnerabilities. They claim that "an entire ecosystem of

ideologies, institutions and young leaders is emerging for the recolonization of India." The authors caution the readers against Critical Race Theory, a reincarnation of Marxism, which has permeated the US academia. The authors also raise an alarm against "Wokeism" or "stay woke", a fall out of Black Lives Matter movement. They claim that the mission of this movement is to dismantle Indian civilization and heritage by waging an uncompromising war against India's government, educational institutions, culture, industry, and society as the groups claiming grievances (like Muslims and LGBTQ+) are artificially clubbed together, caste is falsely being equated with Race and the marginalized communities of India are misrepresented as Blacks and Brahmins as the Whites of India. The impact of such social movements which came into existence to counter the menace of racism in North America is also felt on some of the Indian government's policies like the National Education Policy 2020 which is charged with propagating Harvard's liberal arts programmes by the authors. They further describe Harvard University as Ground Zero to develop these social theories in collaboration with Indian scholars, activists, journalists and artists. One has therefore to be one's own guards against such subtle and nefarious designs and fend oneself from falling a victim to the neo-colonization in the process of globalization. One perhaps will not be able to counter it without having nationalist pride and confidence in our own thinking and ways.

Endnotes:

1. *तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये। आयासायापरं कर्म विद्यऽन्या शिल्पनैपुणम् ॥१-१९-४१॥* (*Vishnu Purana,* 1-19-41). https://archive.org/details/vishnu-purana- sanskrit- english-ocr/page/n135/mode/2up?q=19.
2. Total 1026 universities: 54 central Universities, 443 state universities, 126 deemed universities, 403 private universities, in November 2021. www.ugc.ac.in/oldpdf/consolidated%20list%20of%20all%20universities.pdf.
3. Indian Institute of Technology (IIT) Bombay secured 177th position, IIT Delhi 185th rank and Indian Institute of Science (IISc), Bengaluru 186th position. https://www.livemint.com/education/news/three-indian-universities-in-top-200-in-qs-world-rankings-iisc-ranks-1st-for-research-11623238368230.html.
4. QS uses six indicators to compile the ranking: Academic reputation (AR), employer reputation (ER), citations per faculty (CPF), faculty/student ratio, international faculty ratio and international student ratio. https://www.livemint.com/education/news/three-indian-universities-in-top-200-in-qs-world-rankings-iisc-ranks-1st-for-research-11623238368230.html.

5. Dhoomil, Sudama Pande. "Patkataha." *Sansad se Sarak Tak* (Hindi). Rajkamal, 2001.
6. "… teaching was a holy duty which a Brahmana was bound to discharge irrespective of the consideration as to whether any fee was likely to be received or not. It made education free and held to public opprobrium any teacher who would stipulate for fees. In order to bring education within the reach of the poorest, it not only permitted students to beg, but elevated begging into the highest duty of the student life." (Altekar, A. S. *Education in Ancient India*. Nand Kishore & Bros, 1944, p. 24.)
7. The letter addressed to J. B. Wood, dated 1 June 1916, Catalogue reference: BL/LPS/11/75 Image Reference: 1, www.movinghere.org.uk.
8. Here is a paragraph from the long quotation given by Gauri Viswanathan: "The English are to us what the Romans were to the English; and as the English are the children of modern times, and command more resources and power than the Romans, we derive the greater advantage. The facility afforded to communication by the use of steam has enabled the English to govern our country with great prudence and vigilance, they do not appear to be at any time at the risk of forbearing in the glorious work which they have commenced, of improving the native mind and condition, but prosecute it with honour to themselves and favour to their subjects, till they are styled the regenerators of India." (qtd. by Gauri Viswanathan in *Masks of Conquest: Literary Study and British Rule in India*, Oxford UP, 2012, pp. 139-140.)
9. A large number of the Commissions have been appointed for various kinds of reforms in education and related issues. For example, The Sapru Committee (appointed in 1934 by UP Govt), Zakir Hussain Committee's Report (or "Wardha Scheme", 1937), Radhakrishnan Commission (1948), Mudaliar Commission (1952), Kothari Commission (1964-1966), National Policy on Education (NPE)-1986, Yashpal Report (Learning Without Burden, 1993) and National Education Policy-2020. Similarly, various Commissions on Technical Education have been formed: Sarkar Committee (1945), S. S. Bhatnagar Committee (Scientific Manpower Committee, 1947), Thacker Committee (1959), Chandrakant Committee (1971), Nayudamma Committee (1978), Rama Rao Committee (1995), Mashelkar Committee (1998), U.R. Rao Committee (2002), P Rama Rao Committee (2002), Knowledge Commission Report on Technical Education (2005 - 2008), Anil Kakodkar Committee (2010), Commission on Polytechnic

Education such as Damodaran Committee (1970); Commissions on National Institute of Technical Teachers' Training & Research (NITTTR): Kelkar Committee (1976), Jha Committee (1978), Nayudamma Committee (1978 – 1980), Bhattacharya Committee (1991), P Rama Rao Committee (1995 – 1999), Mashelkar Committee (1996 - 1998), P.V. Indiresan Review Committee (2000), U.R. Rao Committee (2002 - 2003) and P Rama Rao Committee (2002 - 2004).

10. "Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions … . We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to Christianity." (Macaulay, T. B. "Minute on Education." *Macaulay Prose and Poetry*. Edited by G. M. Young, Rupert Hart-Davis, 1861, pp. 719-730.)

11. The first final draft of the Indian Penal Code was submitted to the Governor-General of India in Council in 1837.

12. These textbooks range from class 6 to 12 from various Boards. Kindly see Srilakshmi, B. *Nutrition Science.* New Age International Publishers, 2016, p. 159; Jain, S. K., and Shailesh K. Jain. *6: Science*. Prachi, 2021, pp. 18-19; Jain, Neelima, and S. N. Jha. *Science Success (6).* Edited by Kavita Thareja *et al.*, Goyal Brothers Prakashan, 2023, p. 11; *Millennium's Science 6.* Millennium Booksource, 2023, p.16; *Science Textbook for Class VI.* NCERT, 2006, pp. 11-12; and Gupta, Ramesh, and M. P. Kaushik. *Adhunik Jiva Vigyan: Class 11*. Prakash Publications, p. 164.

13. The textbook, *Adhunik Jiva Vigyan,* lists ten essential Amino Acids: Arginine, Histidine, Isoleucine, Leucine, Lysine, Methionine, Phenylalanine, Threonine, Tryptophan, and Valine (Arginine and Histidine are told essential for only adolescents) though National Library of Medicine tells only nine to be essential. https://medlineplus.gov/ency/article/002222.htm.

14. "We Need to Talk About Meat." 19 May 2021, https://unfccc.int/blog/we-need-to-talk-about-meat. Kindly also see Santo, Raychel E. et al. "Considering Plant-Based Meat Substitutes and Cell-Based Meats: A Public Health and Food Systems Perspective". *Frontiers in Sustainable Food Systems.* 4:134, 2020, DOI: 10.3389/fsufs. 2020.00134.

15. Ramdhari Singh Dinkar, *''समर शेष है, नहीं पाप का भागी केवल व्याध,/जो तटस्थ है, समय लिखेगा उसके भी अपराध''*, https:/bharatdiscovery.org/india/ /समर_शेष_है_-रामधारी_सिंह_ दिनकर.

16. Three reports developed by Curriculum Development Centre in English, in 1989, 2001 and 2019 (UGC LOCF) are available.

17. For example, Sir John Edge applied the rule of construction of the Mimansa of Jaimini to the text of Vasistha while delivering the judgment in the case of Beni Prasad Vs. Hardai Bibi (ILR 1892 (14) Allahabad 67(FB), www.casemine.com/judgement/in/5ac5e3254a93261a1a73902f). Some of the other cases where judgments were pronounced by the English judges using Indian authorities in jurisprudence are: Kalgavda Tavanappa Patil v Somappa Tamangavda Patil (ILR 1908 (33) Bom 669, https://indiankanoon.org/doc/682888/), V Subramania Ayyar v. Rathavelu Chetty (ILR 1917 (41) Ma 44 (FB), https://indiankanoon.org/doc/631973/) and Narayan Pundlik Valanju v. Laxman Daji Sirekar (ILR 1927(51) Bom784, https://indiankanoon.org/doc/494653/).

18. The code was drafted on the recommendations of first law commission of India established in 1834 under the Charter Act of 1833 under the chairmanship of Thomas Babington Macaulay. The first final draft of the Indian Penal Code was submitted to the Governor-General of India in Council in 1837. It came into force in British India during the early British Raj period in 1862. However, it did not apply automatically in the Princely states, which had their own courts and legal systems until the 1940s.The Code was also adopted by the British colonial authorities in Colonial Burma, Ceylon (modern Sri Lanka), the Straits Settlements (now part of Malaysia), Singapore and Brunei, and remains the basis of the criminal codes in those countries.

19. Rocher, Ludo. "'Lawyers' in Classical Hindu Law." *Law & Society Review,* vol. 3, no. 2/3, Nov. 1968 - Feb. 1969, pp. 383-402, https://www.jstor.org/stable/3053008. Also please see Ludo's *Studies in Hindu Law and Dharmashastra.*

20. Some of these judgements are available in *K. L. Sarkar's Mimansa Rules of Interpretation: Tagore Law Lectures-1905*. Edited by Justice Markandey Katju, 4th edition, Thomson Reuters, 2013, pp. 325-436.

21. Justice Markandey Katju holds that Mimansa Principles are better than Maxwellian principles: "The Mimansa Principles of Interpretation, as laid down by Jaimini around the 5th century B.C. in his sutras and as explained by Sabar, Kumarila Bhatta, Prabhakar, Mandan Mishra, Shalignath, Parthasarathy Mishra, Apadeva, Shree Bhat Shankar, etc. were regularly used by our renowned jurists like Vijneshwara (author of *Mitakshara*), Jimutvahana (author of *Dayabhaga*), Nanda Pandit (author of Dattaka Mimansa), etc. whenever there they found

any conflict between the various Smritis, e.g., Manusmriti and Yajnavalkya Smriti, or ambiguity, ellipse or absurdity in any Smriti. Thus, the Mimansa principles were our traditional system of interpretation of legal texts. Although originally they were created for interpreting religious texts pertaining to the Yagya (sacrifice), they were so rational and logical that gradually they came to be utilized in law, philosophy, grammar, etc., that is, they became of universal application. … The Mimansa principles were regularly used by our great jurists for interpreting legal texts (see also in this connection P.V. Kane's' History of the Dharmashastra', Vol. V, Pt. II, Ch. XXIX and Ch. XXX, pp. 1282- 1351). .... In Mimansa, *casus omissus* is known as adhyahara. The adhyahara principle permits us to add words to a legal text. However, the superiority of the Mimansa Principles over Maxwell's Principles in this respect is shown by the fact that Maxwell does not go into further detail and does not mention the sub-categories coming under the general category of casus omissus. In the Mimansa system, on the other hand, the general category of adhyahara has under it several sub-categories, e.g., anusanga, anukarsha, vakyashesha, etc." (Dr Rajbir Singh Dalal v. Chaudhari Devi Lal University, Sirsa & Anr., Civil Appeal No. 4908 of 2008, August 2008, https://indiankanoon.org/doc/1268797/)

22. For example, the first edition of Maxwell's Book on Interpretation was published in 1875 whereas Jaimini's Sutras have been in existence since about fifth century BC, even if we ignore other eight authorities, whose works have been lost, but are quoted by Jaimini in his treatise.

23. The fact has also been deplored by Justice Markandey Katju: "It is deeply regrettable that in our Courts of law lawyers quote Maxwell and Craies but nobody refers to the Mimansa Principles of interpretation. Most lawyers would not have even heard of their existence. Today our so-called educated people are largely ignorant about the great intellectual achievements of our ancestors and the intellectual treasury which they have bequeathed us. The Mimansa Principles of interpretation is part of that great intellectual treasury, but … there has been almost no utilization of these principles even in our own country. Many of the Mimansa Principles are rational and scientific and can be utilized in the legal field." https://indiankanoon.org/doc/1268797/, https://indiankanoon.org/doc/1557228/. This sentiment has been repeated in several of his articles, speeches and judgements with minor variation in language, some of which can be located at: https://www.ebc-india.com/lawyer/articles/93v1a4.htm, https://indiankanoon.org/doc/461003/, https://indiankanoon.org/doc/

1313824/, https://indiankanoon.org/doc/295313/, https://indiankanoon.org/doc/1597825/, https://indiankanoon.org/doc/1223233/, https://www.casemine.com/judgement/in/56e1187a607dba3896616ffc, https://www.aironline.in/legal-articles/The+Mimansa+Principles+of+Interpretation, https://www.aironline.in/legal-articles/The+Mimansa+Principles+of+Interpretation-II, https://www.outlookindia.com/website/story/from-the-ancient-to-the-modern/264730 and etc.)

24. *Constitution of India*, Part XVII, Clause 343 (2). Ministry of Law and Justice, Government of India, 2020. It may also be noted that in only 54 countries English is both a *de jure* and a *de facto* official language. It is a de facto official language in Australia, New Zealand, the UK and the USA. https://en.wikipedia.org/wiki/List_of_countrie s_and_territories_where_English_is_an_official_language.

25. Vilfredo Pareto discusses the existence of two types of elites: Governing elites and Non-governing elites. He postulates that "in actual societies, elites are those most adept at using the two modes of political rule, force and persuasion, and who usually enjoy important advantages such as inherited wealth and family connections." Gaetano Mosca says, elites are an organized minority and that the masses are an unorganized majority. He divides the world into two groups: Political class and Non-Political class. Mosca holds that elites have intellectual, moral, and material superiority that is highly esteemed and influential. (Higley, John. "Elite Theory and Elites." *Handbook of Politics: State and Society in Global Perspective*, edited by Kevin T. Leicht, and J. Craig Jenkins, Springer-Verlag, 2010, pp. 160-176.)

26. Some characteristics of the people of the Indian subcontinent: ".... the prickly sense of insecurity, the obsession with conspiracies, the desire to succeed, the lack of faith in the leadership (everyone is dwarfed at the side of Gandhi or Jinnah), the aggressive loyalty to a cause and by implication the need to assert a separate identity." (Ahmed, Akbar. *Jinnah, Pakistan and Islamic Identity: The Search for Saladin*. Routledge, 1997, p. 270)

27. *Indo-Anglian Literature.* Thacker, Spink and Co., 1883. PDF. The author/compiler of this book does not identify himself simply as "B. A." though this book has been attributed to Sir Edward Charles Buck in the Bibliographic information on the site <worldcat.org> "Edward Charles Buck, Sir". Likewise, "Buck, Edward Charles, b. 1838" has been mentioned as the main author of

the book in the Bibliographic information of Hathi Trust Digital Library <hathitrust.org > However, there is an additional note also on the card: "By Sir Edward Buck, secretary to the Government of India." [sic] — Halkett & Laing." In the recent edition of the book issued by Palala Press (May 21, 2016) also the authorship has been attributed to Sir Edward Charles Buck (amazon.com).

28. "Multilingualism is recognized by the General Assembly [of the United Nations] as a core value of the Organization." https://www.un.org/sg/en/multilingualism/index.shtml.

29. "Though outwardly there was diversity and infinite variety among our people, everywhere there was that tremendous impress of oneness, which had held all of us together for ages past, whatever political fate or misfortune had befallen us." Nehru, Jawaharlal. 1946. "The Search for India." *The Discovery of India*. Oxford UP, 1985, p. 59.

30. In his article, Rick Briggs argues about Natural languages being the best option to be converted into the computing program for robotic control and Artificial Intelligence technology. The research focuses on Sanskrit among the pool of many human languages, explaining that it is one of the most suitable ones for computing techniques. Briggs, R. (1985). "Knowledge Representation in Sanskrit and Artificial Intelligence". *AI Magazine*, vol.6, no.1, p.32. https://doi.org/10.1609/aimag.v6i1.466.

31. *लब्धास्पदोऽस्माति विवादभीरोस्तिति क्षमाणस्य परेण निन्दाम्। यस्यागमः केवलजीविकायै तं ज्ञानपण्यं वणिज वदन्ति॥* (*Malavikagnimitram*, 1.17) Literally translated into English Prose by C. H. Tawney, Thacker, Spank & Co., 1891, p. 19.

32. *आचिनोति च शास्त्रार्थन् शिष्यान् ग्राहयते सुधी: स्वयमाचरते चैव स आचार्य इति स्मृत: (निरुक्त* 1.2.2) quoted by Om Prakash Pandey, "*Shiksha Ki Bhartiya Parampara* (Hindi). https://www.bhartiyadharohar.com.

33. *आचिनोति च शास्त्रार्थान् आचारे स्थापयत्यपि । स्वयम् आचरते यस्मात् तस्मादाचार्य उच्यते* http://samskrute.blogspot.com/2010/10/23.html.

34. *यमोऽपि, सत्यवाक् धृतिमान् दक्षः सर्वभूतदयापरः। आस्तिको वेदनिरतः शुचिराचार्य उच्यते॥ वेदाध्ययन संपन्नो वृत्तिमान् विजितेंद्रिय:। दक्षोत्साही यथावृत्तजीवनेहस्तु वृत्तिमान् ॥* "veermitrodaysya sanskarprakashe." Mishra, Pandit Mitra. *Viramitrodaya*, 12 Volumes, https://archive.org/details/viramitrodaya/viramitrodaya_01/page/n5/mode/2up.

35. For example, Ram Jain has given the following characteristics of the teachers on the basis of their *gunas*: "A *sattvic* teacher has attained the highest spiritual level. He/she sees every living being as one and doesn't believe or teach any

hypocrisy. He/she practices what they preach! A *sattvic* teacher is entirely unaffected by praise and criticism. A *rajasic* teacher wants to have followers, who worship him/her. *Rajasic* teachers use the way they dress, theatrical techniques and pretention to impress and mesmerize their followers. A *rajasic* teacher doesn't follow what he/she preaches. A *tamasic* teacher is entirely perverted. He/she indulges in unethical practices to gain powers and sensual pleasures. A *tamasic* teacher adapts the teachings and principles to suit his/her agenda and desires." www.arhantayoga.org/blog/sattva-rajas-tamas-gunas/.

36. *आचार्यात् पादम् आधत्ते पादं शिष्यः स्वमेधया । पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥*
https://sa.wikiquote.org/s/2ne.

37. *न चोर हार्यम् न च राज हार्यम्, न भ्रातु भाज्यम् न च भारकारी । व्यये कृते वर्धते एव नित्यम्, विद्याधनं सर्वधनं प्रधानम् ॥*
https://sanskritslokas.com/vidya1.html.

38. *विद्या ददाति विनयं विनयाद् याति पात्रताम्। पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम्॥*
(*Hitopadesha Prastavika*: 6), *Hitopdesha of Narayan Pandita.* Chaukhamba, n.d. https://archive.org/details/hitopadesha_hindi/page/n21/mode/2up.

39. *विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं, विद्या भोगकरी यशःशुभकरी विद्या गुरूणां गुरुः । विद्या बन्धुजनो विदेशगमने विद्या परं दैवतं, विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥ ३॥* (*श्रीमहाकवि भवभूति विरचितं गुणरत्नकाव्यं* 3)
https://sanskritdocuments.org/doc_z_misc_general/guNaratnam.html?lang=sa.

40. *काक चेष्टा वको ध्यानं, श्वान निद्रा तथैव च ।/ अल्पाहारी गृह त्यागी, विद्यार्थिनः पंच लक्षणं ॥*

A learner should be alert like a crow, have concentration like that of a crane and sleep like that of a dog that wakes up even at slightest of the noise. He should eat scantily to suffice his energy needs; also, he should stay away from chores of daily house hold stuff and emotional attachment. http://panini-sanskrit.blogspot.com/2014/07/blog-post.html. A slight variation of this verse says:

"*काक-दृष्टिर् बक-ध्यानं श्वान-निद्रा तथैव च । अल्पाहारं जीर्ण-वस्त्रं एतद् विद्यार्थि-लक्षणम् ॥*

The following are the qualities of a student: eye sight similar to that of a crow, concentration similar to that of a crane, light sleep similar to that of a dog, small quantity of food and simple cloths." https://archive.org/details/Niti-saraCollection OfSubhashitas-SanskritEnglish/page/n37/mode/2up. Another verse about the issue reads as:

ज्ञानतृष्णा गुरौ निष्ठा सदाध्ययनदक्षता।/ एकाग्रता महत्त्वेच्छा विद्यार्थिगुणपञ्चकम् ॥

Trans. The five characteristics of a student are: deep desire to learn, reverence to the teacher, adept in continuous studies, deep concentration, intense desire to succeed. https://groups.google.com/g/samskrita/c/lDJy1KY-5DE.

41. *सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम्। सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा त्यजेत्सुखम्॥* (*Mahabharata*, *Udyog Parv*, 40.5.) Trans. Where is knowledge for those who seek a comfortable life and where is luxury for those who seek knowledge. A seeker of comfort should give up knowledge and a seeker of knowledge should give up comfort. https://www.wisdomlib.org/hinduism/book/mahabharatasanskrit/d/doc988954.html.

42. *तदैवमात्मन्यवरूद्धचितो न वेद किञ्चिद् बहिरन्तरं वा । यथेषुकारो नृपतिं व्रजन्तं इषौ गतात्मा न ददर्श पार्श्वे ।। 13।।* (*Srimad Bhagavata Puranam, "Avadhuta Brahmana"*, 11.9.13). Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him." https://vanisource.org/wiki/SB_11.9.13.

43. *व्यवसायात्मिका बुद्धिरेकेह कुरूनन्दन। बहुशाखा ह्यनन्ताश्चबुद्धयो अव्यवसायिनाम् ।। 41।।* (*Bhagavad Gita* 2.41), https://www.holy-bhagavad-gita.org/chapter/2/verse/41.

44. For details kindly see Dokras, Uday. "Nalanda University: Past and Present." *Indo Nordic Author's Collective*, 2022, www.academia.edu/77326073/Past_and_Present_of_the_Ancient_University_of_Nalanda.

45. For details kindly see *Yoga Vashistha* (Book III, *Utpatti Khanda*, Chapter 118). www.wisdomlib.org/hinduism/book/yoga-vasistha-english/d/doc118176.html and www.aboutblank.blog/7-bhumikas/.

46. Ram Jain has classified students on the basis on their gunas and achievements in the following manner: "A sattvic student has mastered the first two sub-stages of the 7 Stages of Knowledge. He/ she has understood the difference between real and real (discrimination) and has developed dispassion for the unreal. A rajasic student cannot see the real meanings of the spiritual teachings, as he/she hasn't mastered the two stages of Knowledge yet. The devotion for the teacher is emotional, and can even become fanatical. A tamasic student is filled by ego and not ready to learn. A tamasic student lacks the ability to discriminate and doesn't abide by rules and discipline." www.arhantayoga.org/blog/sattva-rajas-tamas-gunas/.

47. Kindly see https://indiankanoon.org/doc/108226926/and www.sunday guardianlive.com/news/demand-uniform-education-system-rises for details.

48. *द्वेविद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ।।4।। तत्रापरा ऋग्वेद यजुर्वेदः सामवेदो अथर्ववेदः शिक्षा कल्पो व्याकरणं निरूक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ।।5।।* (*मुण्डकोपनिषद्,* 1:1: 4–5)

Trans: Two kinds of knowledge must be known - that is what the knowers of Brahman tell us. They are the Higher Knowledge and the lower knowledge. Of these two, the lower knowledge is the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, the *Atharva-Veda*, siksha (phonetics), kalpa (rituals), vyakaranam (grammar), nirukta (etymology), chhandas (metre) and jyotis (astronomy); and the Higher Knowledge is that by which the Imperishable Brahman is attained. https://www.wisdomlib.org/hinduism/book/mundaka-upanishad-shankarabhashya.

49. *जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः। केनापि देवेन हृदि स्थितेन यथा नियुक्तोस्मि तथा करोमि॥* Ramachander, P. R., translator. *Pandava Gita*, http://www.hindupedia.com/en/Pandava_Gita.

50. *अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः । आदघ्नास उपकक्षास उ त्वे हृदा इव स्नात्वा उ त्वे ददृश्रे ॥* (*Rig Veda* 10:71:7) http://www.vedakosh.com/rig-veda/mandal-10/sukta-071/mantra-rig-10-071-007.

51. I am making this claim by talking to a fairly good number of stake-holders in the society from different sections. The state of grim affairs can be understood from the fact that even the teachers appointed in the government schools prefer to send their wards to private schools.

52. *हंसः श्वेतो बकः श्वेतो को भेदोबकहंसयों । नीरविवेके तु हंसः हंसो बको बकः।।* (Sharma, Kashinath. *Subhashita Ratna Bhandagara*: *A Collection of more than 10000 Subhashitas*, 221/6), https://archive.org/details/subhashita-ratna-bhandagara-kashinath-sharma/page/n235/mode/2up.

53. *नीर–क्षीर विवेके हंसालस्य त्वमेव तनुषे चेत्। विश्वस्मिन्नधुनान्यः कुलव्रतं पालयिष्यति कः।।* (Jagannatha, Panditraj. *Bhamini Vilas*. Edited by Mahavir Prasad Dwivedi, Khemraj Shri Krishnadas,1894.) https://archive.org/details/Bhaminivilasa_Of_Jagannatha_Pandita.

54. "*पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम्।/ सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः॥*" Kalidasa, *Malvikaagnimitram* 1:2), https://archive.org/details/Malavikagnimitram OfKalidasa-SktCommentary-KpParab/page/n5/mode/2up.

55. *यथा चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदन तापः ताडनैः |तथा चतुर्भिः पुरुषः परीक्ष्यते तयागेण शीलेन गुणेन कर्मणा ||* (*Chanakya Niti Darpan* 5:2), https://archive.org/details/in.ernet.dli.2015.314077/page/n31/mode/2up.

56. *जटिलो मुण्डी लुञ्छितकेशः काषायाम्बरबहुकृतवेषः । पश्यन्नपि च न पश्यति मूढो ह्युदरनिमित्तं बहुकृतवेषः ॥ १४॥* (Adi Shankaracharya. *Moha Mudgara*, (*Bhaja Govindam*)), https://sringeri.net/stotras/vishnustotrani/mohamudgarah-bhaja-govindam.

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