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THE PHILOSOPHY OF NEW EDUCATION POLICY OF INDIA-MYTH AND REALITIES

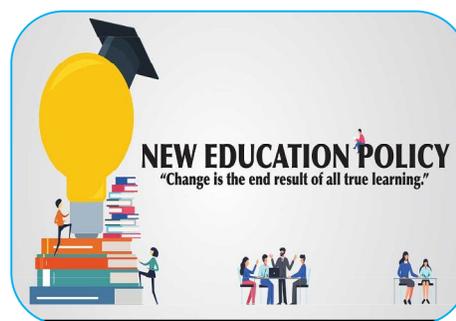
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ABSTRACT:

In the history of Indian education, myths were invented and perpetuated to prove that Indians are fundamentally different from Europeans. In some myths, Indians are superior to Europeans and do not require knowledge created in Europe, and in other myths there was the power of the colonial state that imposed modern education on passive recipients. All of these myths begin with the basic assumption that the world has a neatly divided range of East and West; Colonial-colonial, and European-non-European. These categories are often considered mutually exclusive, inconsistent and impenetrable. This paper addresses two primary myths in the history of Indian education that colonial indigenous education was oral and that modern education is a set of secondary myths imposed to impose European culture as well as to strengthen them.



KEYWORDS: Education Policy, India-Myth.

INTRODUCTION:

The National Education Policy was formulated in 1986 and revised in 1992. Since then there have been a number of changes that call for policy reform. NEP 2020 is the first education policy of the 21st century and replaces the 34 year National Education Policy (NPE), 1986. Built on the fundamental pillars of access, equality, quality, affordability and accountability, the policy is aligned with the 2030 Agenda for Sustainable Development and adapts to the needs of the 21st century and makes school and college education more holistic, flexible, multidisciplinary. The goal is to make every student.

NEP 2020 has made a number of changes in India's education policy. The state aims to increase spending on education from 4% to 8% of GDP as soon as possible. The changes and objectives are:

1. Languages:

The National Education Policy 2020 'emphasizes' the use of mother tongue or vernacular as a medium of instruction up to 5th grade, while recommending the continuation of classes 8th and above. Emphasis will also be given on Sanskrit and foreign languages. The policy recommends that all students learn three languages under the 'formula' in their school. At least two of the three languages must be of Indian origin. No language will be imposed on students, it said. Shortly after the policy was announced, the government clarified that the language policy in the NEP is a comprehensive guideline; and the

decision to implement was on the state, institutions and schools. In 2021 a more detailed language policy will be announced in the National Curriculum Framework. It was also noted that 60 years ago, language policy enforcement agencies like Sardar Patel Vidyalaya existed. The mother tongue was used as an advisory guide in both the Education Policy of 1986 and the Right to Education Act, 2009 both.

2. School Education:

- **Focus on Basic Literacy and Numbers:** The policy places the highest priority on achieving basic literacy and numbers by grade 3 from all students. Until 2025. This policy will only be relevant to the rest of our students when these most basic learning requirements (i.e. basic reading, writing, and arithmetic) are first met. Numbering will be established as a priority by the Ministry of Education. Accordingly, all the State / UT Governments will formulate an implementation plan to achieve universal basic literacy and numeracy in all primary schools, identifying targets and objectives in stages by 2025. , And to closely monitor and monitor the same progress. Subsequently, the Nipun Bharat Mission was launched on 5 July 2021 to achieve this goal.
- The “10 + 2” structure will be replaced by the “5 + 3 + 3 + 4” model. This will be implemented as follows:
 - **Basic Stage:** It is further divided into two parts: 3 years preschool or kindergarten, then primary school classes 1 and 2. It will cover children in the age group of 3-8 years. The focus of the study will be on activity-based learning.
 - **Preparation stage:** Class 3 to 5, which will be in the age group of 8-11 years. It will gradually introduce the subjects of speaking, reading, writing, physical education, language, art, science and mathematics.
 - **Intermediate stage:** Class 6 to 8, children in the age group of 11 to 14 years. It will introduce students to more abstract concepts in mathematics, science, social sciences, arts and humanities.
 - **Secondary stage:** Class 9 to 12, 14-19 years of age. It is further divided into two parts: Class 9 and 10 in the first phase and Class 11 and 12 in the second phase. The purpose of this 4-year study is to include multidisciplinary study, deep and critical thinking. Many options of subjects will be given.
- Instead of taking exams in each academic year, school students will attend only three exams in classes 2, 5 and 8.
- Board exams for Class X and XII will continue but will be redesigned. Standards for this will be established by an evaluation body, PARAKH (performance appraisal, review and analysis of knowledge for overall development). To facilitate them, these exams will be held twice a year, in which students will be offered two attempts. The exam itself will have two parts, namely objective and descriptive.
- The policy aims to reduce students’ curriculum load and allow them to become more “inter-disciplinary” and “multilingual”. An example given is “If a student wants to study fashion with physics or someone wants to learn bakery with chemistry, they will be allowed to do so.” Report cards will be “comprehensive”, giving information about students’ skills.
- Coding will be introduced from class 6 and experiential learning will be accepted.
- The midday meal plan will be extended to include breakfast. More attention will be paid to the health of students, especially mental health, through the deployment of counsellors and social workers.

3. Higher Education:

- It offers a 4-year multi-disciplinary degree in a graduate program with several exit options. It will cover business and commercial sectors and will be implemented as follows:
 - Certificate after completing 1 year study
 - Certificate of diploma after completing 2 year study
 - Certificate of Bachelor Degree after completing of 3 year study
 - 4-year Multidisciplinary Bachelor Degree (Preferred Option)

- MPhil (Masters of Philosophy) degree education will be discontinued to align with how it is in the Western model. [25]
- The Council of Higher Education of India (HECI) will be set up to regulate higher education. The goal of the conference will be to increase the total enrolment. HECI will have 4 verticals:
 - The National Council for the Regulation of Higher Education (NHERC), to regulate higher education, including medical education, excluding medical and legal education.
 - National Accreditation Council (NAC), a “meta-accredited body”.
 - Council of Higher Education Grants (HEGC), to fund and finance universities and colleges. It will replace the existing National Council of Teacher Education, the All India Council of Technical Education and the University Grants Commission.
 - General Education Council (GEC), “Graduate Attributes”, means to create the expected learning outcomes. It will also be responsible for developing the National Higher Education Eligibility Framework (NHEQF). The National Council for Teacher Education will come under the GEC, as a professional standards setting body (PSSB).
- Other PSSBs will include professional conferences such as the Indian Veterinary Council, the Council for Architecture, the Indian Council of Agricultural Research and the National Council for Vocational Education and Training.
- The National Testing Agency will now be given the additional responsibility of conducting entrance exams for admission to universities across the country in addition to JEE Main and Neat.
- Higher education institutions like IITs propose a policy that makes changes in terms of learning diversity.
- Proposes a policy to internationalize education in India. Foreign universities can now set up campuses in India
- Fees for both private and public universities will be fixed.

4. Teacher Education:

NEP 2020 puts forward a number of policy changes in terms of teacher and teacher education. To become a teacher, a 430-year education degree will be the minimum required by 2030. The teacher recruitment process will also be strengthened and made transparent. The National Council for Teacher Education will develop the National Curriculum Framework for Teacher Education by 2021 and the National Vocational Standards for Teachers by 2022.

5. Other Policy:

Under NEP 2020, a number of new educational institutions, institutes and concepts have been given legal permission for establishment. These include:

- National Education Commission chaired by the Prime Minister of India
- Academic Bank of Credit, digital storage of credits earned to help resume learning using credits for further education
- National Research Foundation for Improving Research and Innovation
- Special education areas, focusing on the education of minority groups in disadvantaged regions
- Funding for Sexual Inclusion, to help the nation in the education of women and transgender children
- National Educational Technology Forum, a platform to facilitate the exchange of ideas on the use of technology to improve education

Myth and Reality in Indian Education:

1. Pre-Colonial Oral Education:

The notion that pre-colonial indigenous education was entirely oral has become popular over the last hundred years. This is a strange myth that is far from reality, because when it was built there were 10 different scripts in different regions of India that were being taught in the classroom. Most

importantly, pre-colonial India produced 500 texts covering a wide range of subjects, including poetry (like Kalidasa's Sakuntala), philosophy (like Upanishads, Tripitaka, Agam), mathematics (like Bhaskar's Lilavati), medicine (like Charak Samhita and Sushruta Samhita), astronomy (like Aryabhatiya), and Vidhi Granth (such as Vedas, Brahmins and Mimamsa).

In addition, there were 75,000 inscriptions spread all over India. If the transmission of the entire domain and knowledge was oral, then why were these texts and inscriptions written? Most importantly, the construction of such an image diminishes the literary and intellectual achievements of Indians. Such an act that puts Indians in a bad light during India's freedom struggle is incomprehensible. The first Indian to create this myth was none other than Mohandas Karamchand Gandhi, who controlled and dominated the last 30 years of India's 65-year (1885-1947) anti-colonial struggle. The Indian National Congress, which led the movement, had always campaigned for the expansion of educational infrastructure, for compulsory education for higher education. Gandhi rejected these campaigns, especially for the promotion of compulsory education.

By defining education only as the knowledge of the alphabet, Gandhi removed from his field of work a wide range of enlightenment and all aspects of education. His argument is particularly important because India was an agrarian economy and at that time 85 per cent of the population depended on agriculture. Gandhi's argument meant that the majority of India's population had no right to education and should remain ignorant. Gandhi unequivocally stated that the study of geography, astronomy, algebra, geometry is a false education and to give knowledge of English to millions of people is to enslave them.

After removing foreign influences, textbooks and buildings, Gandhi addressed the question of who should pay for schools. He urged the children to focus on teachers' salaries and running the school on a day-to-day basis. Gandhi justified his educational ideas on the basis of giving students economic, social and spiritual freedom. Gandhi's triple independence resonates with Juan Domingo Peron, the dictator of Argentina. Peron's triple agenda of political sovereignty, social justice and economic freedom and Gandhi's triple freedom of self-political freedom, omnipotence-social justice and indigenous-economic freedom are more than one. Gandhi advocated a self-sufficient school system to achieve triple independence. To maintain this system, children in the age group of 7-12 were paid for education through work. Self-help schools were partly self-supporting as the cost of buildings; the state gave birth to many recurring items of equipment as well as cost.

Gandhi claimed that his basic education was in the Indian tradition, but forcing a 7-year-old child to earn a living was against Indian tradition. This was not the case in the traditional agricultural economy but in the modern industrial economy. In the tradition of Indian gurukula, students lived with teachers or gurus who, in addition to teaching, fed and cared for them. The students helped the guru to run the work with education and did not carry the burden of running the guru's house. Gandhi replaced machines with artisan tools but made child labor sacred and spiritual. In traditional Sanskrit and Arabic schools, the master takes care of the students' meals and shelter. Gandhi reversed that and made the seven-year-old responsible for the food and shelter of the raised teachers.

Gandhi came up with some concepts about pre-colonial education which were not based on facts. The idea was that the whole teaching method was oral, all teachers were priests or Brahmins and students were subject to teachers. These ideas were opposed by academics of his time, including the protection of Gandhi's caste hierarchy. M.R. Paranjape argued that modern education has enabled people to successfully challenge India's caste system. T. N. Sequeira denounced it as a mask of exploitation. Other views, including Gandhi's academic views, were opposed by key members of the anti-colonial struggle. Gopal Krishna Gokhale called it a crude and hasty pregnancy. At the grassroots level, people supported Gandhi's anti-colonial movement but refused to send their children to school. Gandhi promised that he would pay attention to sciences like chemistry and physics. Still, there was no popular support.

Gandhi developed five important insights into education in India. Accordingly, modern education is European, therefore, inconsistent with Indian tradition and has made honest Indians dishonest. The indigenous education system was completely oral the instructions were religious and

were given by the Brahmins sitting under the trees. In the end, the teacher had unlimited power over the student and the student was subject to the teacher. To support these myths, most writers try to find the source or create the source. Historically, it was the Indians, not the British, who first established modern schools; this had to be explained by various theories such as European domination, missionary activities, colonization and the passage of institutions established by the Indians as British institutions. Since no historical record is available to prove it, history itself is rejected because much of Indian historical knowledge is derived from the writings of foreigners.

Obedient Students and Brahmin Teacher with Oral Education:

In the Indian tradition, oral education was limited to a small portion of Vedic literature consisting of four texts and ritual instructions, while Hindu, Jain and Buddhist philosophies, astronomy, mathematics, poetry and drama, as well as local languages in Sanskrit were in written form. Statistics of more than 15,000 Sanskrit and local schools compiled in the first half of the nineteenth century show that all Sanskrit and local schools except Vedic Sanskrit schools taught through texts and gave literacy and numbers to students. The children entered the school on the first day and were taught to find the alphabet. In most cases verbal instruction was limited to arithmetic tables and ethical stories. Writing was integral in these schools and children were severely punished for not writing well. For the first time before a child is sent to school, there is an elaborate ritual called writing. When a child is ready for school, usually around 4 or 5 years of age, an auspicious day is chosen, a feast is prepared, and the child's father or teacher holds the child's finger and finds the alphabet on a plate of rice.

Curriculum in local schools Gandhi did not say mantras or religious hymns and some moral stories in mythology or mythology. In indigenous schools, children were taught reading and writing, addition, subtraction, multiplication and division, land measurement and commercial and agricultural accounts, and proper address methods when writing letters to different individuals. In the final stage, the children were further instructed in the agricultural and vocational departments, and more advanced children wrote popular poems.

To support and validate Gandhi's idea of a self-supporting school system, in which children between the ages of 7-12 worked four hours a day to earn money to pay teachers, complete loyalty to authority, unquestioning obedience, ability to endure hardships, and self-sacrifice were created. Examples of submanu and ekalavya are used to support this argument. Upamanyu In all likelihood a child of ten years or less was deliberately starved by his teacher through Ayodhya. Unable to bear the pain of hunger, he ate poisonous berries in the forest and became blind.

Eklavya was not even a student of his teacher Dronacharya; He had heard the greatness of the teacher and had made a statue of him and practiced archery in front of the statue. When Dronacharya saw Eklavya dominating, he realized that his favorite student Arjuna would be in an unfavorable position in the expected war in the future. The teacher asked for and took the thumb of his right hand as Gurudakshina, or money for his teaching or never teaches in this case. Having lost the thumb Eklavya, a passionate archer could not use the bow and arrow again. In the Indian tradition, such arbitrary behavior is supported by the argument that the teacher has the freedom to delay the education of one student and allow the other to make rapid progress in several stages. This autonomy in the pacing of pedagogy gave the teacher tremendous power over the student.

Moreover, the Indian philosophical, literary and knowledge traditions do not celebrate or support the teachers of Upamanyu and Eklavya. Ayodhya-Upamanyu part is a short story when more than 500 texts compared to the strong Indian tradition. This part is not repeated anywhere else as an example of types and is a forgotten story. Dronacharya, the Brahmin teacher of Arjuna, is one of the influential figures in the Mahabharata. He defended his favourite student Arjuna and preserved the knowledge he had given him throughout the epic, making him the person responsible for the final victory in the battle between Arjuna and his brothers. Despite this, Indian tradition does not celebrate Dronacharya as an ideal teacher. The teaching of the Puranas maintained by Gandhi and his supporters is not found in the actual Puranic tradition.

According to Hindu tradition, the teachers of Upamanyu and Eklavya are not ideal teachers. This verse was not included in some obscure text which Gandhi and his supporters did not have access to. It is a part of popular prayer hymns sung in many schools and is widely known. Moreover, Upamanyu and Eklavya are not the only examples available in the Hindu tradition, where the teacher is ruthless and the student is helpless at the stage of despair. They were characters in the stories. An answer can be found in the story of Yagyavalkya, a teenage student who dared to question and challenge his teacher in the first century. He had to endure boycott and persecution but eventually won. Yajnavalkya divided the Yajurveda, the most sacred text of the Hindus, and created the ShuklaYajurveda, writing the legal text YajnavalkyaSmriti. Sanskrit scholars consider this text to be more systematic than other texts. His genius was recognized by the scholars of his time and thousands of Brahmins became his followers. This is not the only example, the presence of many philosophies ranging from agnosticism, atheism to idolatry and extreme rituals in the sacred realm of Hinduism shows that disagreement and conformity are characteristic of Hindu education and intellectual tradition.

Philosophical Busting Myths behind New Education Policy in India:

Education plays a very important role in getting to know the world around you and who you want to be. It opens up many horizons that shape your tomorrow. While giving and receiving knowledge is often lacking, there are various perceptions in the Indian education system that we need to highlight for the welfare of children. Let's expose some of the myths about the Indian education system!

India's new education policy is a big leap towards a better education system. This new dynamic not only changed the structure but also changed the meaning of education in every possible period. The 34-year-old system has crumbled and some perceived misconceptions and myths about the education system in India have to be confronted.

1. The only way to test the calibre of students is to take the exam:

From an early age, students are taught to study for exams and to be promoted to the next class. A student with grade A is considered to be the best in his class. Board examinations for Class 10th and 12th, two phases in the Indian education system determine a student's future whether it is a stream or college choice and students believe that grading and marking schemes will advance their careers. Many countries, such as Finland, follow the system of not taking exams until the age of 16 with the best educational system, and yet it works really well for them. Looking at the Finnish system, the Indian system should place more emphasis on promoting students' creativity rather than memorizing their lessons. Speaking of boards, they don't so much assess a student's comprehension of the subjects they have learned but rank them according to their ability to memorize and write correctly from textbooks.

- The course will be reduced to just a basic knowledge of any subject.
- Focus on students' practical and application knowledge.
- Kids have to learn at least one business and face many other things.
- Samples of important commercial crafts such as carpentry, electric work, metal work, gardening, pottery, etc. as decided by the state and local communities during grades 6-8.
- Mandatory content will focus on key concepts, ideas, applications and problem solving. Teaching and learning will be conducted in a more interactive manner

2. Creating fear and pressure in students helps in better learning

It is often seen in young children that they have a fear of completing homework and assignments. A child does his work out of fear of the teacher and not just to learn. Parents and teachers together put the child under pressure to run and finish homework first. They are taught that it is important to come first. A healthy environment between students, teachers and parents helps the child not only academically but also mentally and socially. Children's warm relationships allow them to think through textbooks and for a better future. Many countries, such as Finland and Japan, believe in less

homework so that children are not burdened. Many surveys claim that more homework helps to give better results, but countries like Finland prove that homework does not determine results.

- Boards may over time develop further viable models of board exams, such as - annual / senator / modular board exams; All subjects, starting with mathematics, offered on two levels; Two part exam or objective type and descriptive type.
- Students will be given a choice of subjects for increased flexibility and study, especially in secondary school - including physical education, arts and crafts and vocational skills.
- Children's nutrition and health (including mental health) will be addressed through healthy meals and regular health checks and health cards will be issued to monitor it.

3. The degree of office bearer is the identity of a leader

Going into the lanes of our school days, we remember the various incumbents, namely, the main boy, the captain of the game, the cultural head. Officials have always been considered superior and good in many aspects such as academic, sports and extra-curricular activities. Even today, it is evident that the incumbents are versatile and have leadership qualities. A person must have a badge to be a leader. For a person to be a leader, having a badge is not a strict and fast rule. They can have all the qualities of a leader and still not have a badge holder for 'not all heroes can wear a cape'. It is a deep inner personality that determines that the student is a leader and not just a tag. Giving badges to a handful of students at school often creates jealousy and a lack of confidence in students.

- Curriculum content will be reduced to its basics in each subject and space will be created for critical thinking and more holistic, inquiry-based, research-based, discussion-based and analysis-based learning. This will help a student's critical thinking which eventually makes him a leader in his own right.
- Students will be given a choice of subjects for increased flexibility and study, especially in secondary school - including physical education, arts and crafts and vocational skills. The holistic development of the individual is a fundamental element of a leader. He needs to deal with the situation and put all his experience into action.

4. Sanctifying social life will guarantee a successful life

Every year an average of 2 lakh IIT-Jee and NEET aspirants leave their hometown and go to the coaching hub of Kota, Rajasthan, India. To get an environment for study, they all go to a different place together and leave their social life. Not only that, some students separated themselves from all friends and relatives with the goal of good academic development. Students set themselves apart to prepare for various competitive exams which will help them to become more concentrated. Students do not think about the consequences when they distance themselves from society. After a period of loneliness, loneliness often affects their mental health leading to anxiety and depression leading to a lack of focus and emotion. Only 5% of the total students in the quota are selected for their desired college, the remaining 95%, who left their social life, either leave another or return home. A method of cutting social life may be useful to many students but it does not guarantee success for everyone and has its own adverse effect on the health of students. Care must be taken to maintain a balance between social and academic life. If a student does not get the expected results in his academic field, he will lose his confidence, morale and not to mention the social circle he has abandoned.

- The National Testing Agency (NTA) will provide high-grade general aptitude tests, as well as special general subject exams in science, humanities, language, arts and vocational subjects, at least one year each year for university entrance exams.
- Students will receive a 360-degree overall report card, which will not only provide information about marks

5. Only highbrow, privileged and wealthy people will last long

Many people feel that those with special needs cannot compete in the big bad world. We create a stigma in the minds of the people that only rich people can get education in the best colleges in India.

People who come from less privileged backgrounds such as villages and rural areas tend to look down. India is a land of opportunity and people from less privileged backgrounds usually achieve more than they already have. Rich people are the most vulnerable and they like to put down anyone on a poor background at every step. The English language is considered a big factor in determining whether you will do well and it is not true in any sense.

- Free boarding facilities will be constructed - in line with the standards of Jawahar Navodaya Vidyalayas, especially for students from socio-economically disadvantaged backgrounds.
- Efforts should be made to promote the quality of students from Scheduled Castes, Scheduled Tribes, OBCs and other SEDGs.
- The National Scholarship Portal will be expanded to support, nurture and track the progress of students receiving scholarships.
- With the help of cross disability training, resource centers, accommodation, assistive devices, appropriate technology-based tools and other support systems, children with disabilities will be able to fully participate in the regular school process from basic stage to higher education according to their needs.

CONCLUSION:

Many changes are required in the Indian education system and this can be achieved if the system is open-minded enough to analyze children's abilities through various functions and knowledge.

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