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**A PROGRAMME TO DEVELOP THE STUDY HABITS OF THE
ADIVASI STUDENTS OF STANDARD VIII OF UPPER PRIMARY
SCHOOLS OF GARUDESHWAR TALUKA**

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Study habits are defined as those techniques, such as summarizing, note taking, outlining or locating material which learners employ to assist themselves in the efficient learning of the material at hand. The term “Study Habit” implies a sort of more or less permanent method of studying. According to Good’s dictionary of education, “Study habit is the tendency of pupil to study when the opportunities are given, the pupil’s way of studying whether systematic or unsystematic, efficient or inefficient.” Study-habits are the essence of a dynamic personality. A proper study habits enables an individual to reap a good harvest in future. The present society is a competitive society, where the principle of struggle for existence and survival for fittest exists.

Pen has become mightier than sword. Study-habit is a process from which an individual gets proper input to feed his hunger and to quench his thirst for knowledge. The study habits thus are of great assistance to actualize the potentialities of the individual. Good study habits lead to good academic record and bad study-habits lead to poor academic record as there is direct relationship between study habits and academic achievement.

Study habits play an important role in human performance in academic field (Verma, 1996; Verma & Kumar, 1999; Satapathy & Singhal, 2000; Vyas, 2002). Ramamurti (1993) has rightly emphasized that despite possessing good intelligence and personality, the absence of good study habits hampers academic achievement. Hence, study habits of students’ plays important role in learning and fundamental to school success.

The STs, throughout the country occupy the lowest rank in the caste hierarchy. In a hierarchy of unequal relationships, the STs are at the bottom and hence socially inferior to all others in the community. Further among themselves also there is further stratification and ranking.

IMPLICATION OF THE REVIEWED STUDIES

The investigator reviewed altogether 111 related studies of which 54 are Indian and 57 are foreign studies. The review of literature shows that study habits was studied in majority of the investigations. In some of the studies, background variables such as sex, community, locality

of the school are used. Class, group of study of study, medium of instruction as background variables in terms of study habits have been treated very rarely. These studies have been conducted on secondary schools, undergraduate and post graduate college students. As far as parental support is concerned, very few Indian studies are focused on parental support on academic achievement of school students. Foreign studies are focused on parental involvement in mastery of core subjects, doing home work, student attendance, reading achievement in kinder gartens and self concept of students. These studies have been conducted on kinder garden students, elementary school students of different grades, secondary school students and first generation college students. Another major inference drawn from this collected studies are that the studies on parental support conducted in India as well as in foreign universities have attempted to assess the parental support in general. Students who may differ in their parental support in different dimensions like moral support, curricular activities, co curricular activities, enrichment activities, support at home and community involvement are not considered separately. From the analysis of the studies given above, it is clear that the present study stands distinctly different from the studies in population, sample, tool, variables and dimensions conducted so far. Hence the investigator was of the opinion that the present study would be able to provide information necessary for the teachers and parents to understand the importance of study habits and parental support to improve the academic achievement of higher secondary school students.

OBJECTIVES

1. To construct the study habit inventory for the adivasi students of std. VIII of upper primary schools.
2. To study the study habits of adivasi students studying in std. VIII of upper primary schools of Garudeshwar taluka.
3. To construct and implement the program for study habit reformation.

HYPOTHESES

1. There is a relationship between home sources and tutorial assistance and study habits and attitudes
2. There is a difference in the Survey of Study Habits and Attitudes pretest and post-test scores.

METHOD

Researches in the field of academic achievement have employed different methods of study for investigating different relationships. Method of research is also determined by the theory and objectives of the problem to be studied. The problem to be investigated for the present study concerns with academic achievement of adivasi students of upper primary school in relation to their home environment, school environment and study habits.

The descriptive survey method, interview method and experiment method were used in the present investigation. It describes the current position of the research work. It involved interpretation, comparison, measurement, classification, evaluation and generalization. All these direct towards a proper understanding solution of significant educational problem.

SAMPLE

Sampling is very important and crucial part of behavioural research. It is indispensable to educational research. The research work cannot be undertaken without the selection of sample. The study of entire target population is practically not possible. Cost, time and other factors come in the way of studying of the total target population. Sampling makes the research feasible within the available resources. David S. Fox (1969) remarks, "It is not possible to collect data from every respondent relevant to our study, but only from some fractional part of the respondents. This process of selecting the fractional part is called sampling." Population involved all the adivasi students of upper primary schools, class-VIII of Taluka- Garudeshwar, districts- Narmada, State-Gujarat. Further thirty schools were selected randomly. All the adivasi students of upper primary school were taken. A sample of 341 students present during the administration of the tests in the institutions was thus selected.

VARIABLES USED IN THE STUDY

- | | |
|------------------------------|------------------------|
| a. study habits | c. home resources |
| b. attitudes towards studies | d. tutorial assistance |

Definition of Terms

The following terms were defined according to how these were used in this study.

Variables in the students' academic lifestyle defined, based on the Conceptual Framework:

Home Resource Materials – materials or multimedia that the students use at home to help them review their lessons, answer homework, projects, etc. Such resources include books, magazines, newspapers, television, radio and the internet. These were measured in this study through the use of a Home Study Habits Survey Questionnaire.

Tutorial Assistance – aid or help given to a student by an adult, parent, a teacher, a tutor or a classmate who is capable or competent in a particular subject or subjects in school. This was measured in this study through the Home Study Habits Survey Questionnaire.

Data Gathering Procedure

The researcher conducted the research in accordance to the following procedure:

Preparation

- The researcher developed the Intervention Program ,The implementation timetable was also drawn up in consultation with school administrators, teachers, and guidance counselors.
- The teachers, guidance counselors and grade six and upper primary leaders and non-teaching staff went through a one-day orientation seminar, the Program Orientation for School Administrators which discussed the following topics: Differences between grade six and upper primary school levels, concepts and grading system, enhancement of classroom discussions, activities, home works, projects and other academic requirements.

Pre-test

- The upper primary school students with age ranging from 11 – 14 were the respondents in the Survey of Study Habits and Attitudes (SSHA) for the school. They were heterogeneously assigned to eight sections at the start of the school year. A total of 341 (100%) upper primary students, of which there were 165 males and 176 females, participated in the Guidance Office testing service for the initial testing.

The SSHA was administered by the upper primary guidance counselor to all eight sections of the upper primary.

Post-Test

- Survey of Study Habits and Attitudes. the Survey of Study Habits and Attitudes (SSHA) post-test was administered to all upper primary students enrolled Administration of the SSHA was coordinated with faculty and school principal one month before the date of the actual post-test. During the post-test, the researcher directly supervised the administration of the SSHA, the orientation of the upper primary students by section prior to the SSHA post-test administration, the distribution of test booklets and answers sheets and then the gathering of test booklets and answer sheets. The researcher, together with the counselor and a homeroom faculty, administered the SSHA post-test one section at a time, following a schedule given by the upper primary faculty and principal.

The purpose of the posttest is to gather data to compare the study habits and attitudes of upper primary students with the results of the pre-test and the posttest after the student had gone through the intervention program.

Home Study Habits Survey Questionnaire. The researcher-made questionnaire was given to a randomly chosen sample of 40 upper primary school students. Five students per section in all eight sections were given the questionnaire. These randomly chosen students represented the whole 7th standard batch. Immediately after the post-test administration of the SSHA, the researcher randomly distributed the Home Study Habits Survey (HSHS) Questionnaire to five students in each section of the upper primary. However, it is important to note that this researcher-made questionnaire was not pilot-tested nor was it expert-validated. The purpose of the questionnaire was to elicit supporting data that would parallel the data from the SSHA. It gives a deeper understanding of a student's study habits at home, including self-discipline, the students' sense of independence, and attitudes toward their homework.

This study used such a program designed to monitor grade seven students' transition period for at least seven months to the end of their 7th standard in upper primary school. A standardized instrument – the Survey of Study Habits and Attitudes (SSHA) of Brown and Holtzman (1953) – was administered at the beginning of the school year, to explore the students' attitudes and work habits to serve as a basis for improving their study skills. After the initial administration, checking and profiling of the SSHA, the upper primary students went through the four-phase intervention program for seven months.

After seven months, a posttest was given to the same batch of 7th standard upper primary school students, using the SSHA and a researcher-made questionnaire focusing on their Home Study Habits. The purpose of the latter was to describe the student's study habits at home, the people who are involved in helping him/her in studying, doing homework and reviewing, and the different resources used to aid him/her in studying.

Based on test of differences between pre-test and post-test scores, the transition program effected significant improvements in the students' overall school study habits and attitudes, and all aspects of it. The Intervention Program, the initial and posttest of the SSHA, the Study Habits Seminar – which is part of the intervention program, individual counseling and follow-up on students all played a major role in the remarkable improvement of the students' SSHA results.

Over-all **Study Orientation** score shows a remarkable movement from Low Average to Above Average. Percentile rank increased from 30% to 85%. These indicate that over-all

improvement in Study Orientation has occurred. There is a gain of 57 points in the mean score, 55 points in the percentile score and 3 points in the stanine after transition program. A stanine of seven in the post-test has a classification of Above Average, indicating a remarkable overall improvement in their study habits and attitudes as compared with their pre-test performance seven months before, prior to the intervention program.

Observable change for **Study Habits** persisted; the obtained percentile rank moved up to 95% and can be categorized as Above Average. A gain of 36 points in the mean score, 55 points gain in the percentile score and a gain of 3 points in the stanine were achieved. Their values and principles improved at this point and the students followed up on their set priorities, not letting others or other interests distract them from accomplishing set goals.

For the **Delay Avoidance** (DA), there is a gain of 17 points in the mean score, 50 points gain in the percentile score and 3 points in the stanine were achieved.

For **Work Methods**, a gain of 19 points in the mean score, a 46-point gain in the percentile score and a 3-point gain in the stanine score were achieved.

Score for **Study Attitudes** also tell us of an improvement. Post-test results categorize the obtained score into Above Average, a progression from Low Average. There is a gain of 57 points on the mean score, 55 points in the percentile score and 4 points in the stanine after the post-test. A stanine of eight in the post-test shows a remarkable improvement by the students in the (average (low)), to eight (above average).

For the **Teacher Approval**, there is a gain of 21 points in the mean score, 60-point gain in the percentile score and 4-point gain in the stanine score.

In the **Education Acceptance** area, the batch obtained a score classified as Above Average, having a percentile rank of 95%, from 30%.

There was also a 20-point gain in the mean score, a 65-point gain in the percentile score and 4 points in the stanine after the post-test. It is a positive indication of a clearer view of their approval of educational objectives, practices and education requirements.

In this study, there is a remarkable positive change with regards to the freshmen students' SSHA post-test scores after going through the intervention program. The intervention program had a positive impact on the students' study habits and attitudes, as reflected in the results of the SSHA.

As shown in the results of this study, there is a significant relationship that exists between the freshmen students' study habits and attitudes, home resources and tutorial assistance provided by parents, relatives, peers or a private tutor. Home resources for the students would include a place for them to study or do their homework, the assistance they

receive at home when they do their homework or school projects or if the child needs tutorial assistance. These would vary from adult or parental supervision to direct assistance given by other adults at home or by their parents in completing the child's homework or project and the availability of a formal tutor. It also had a significant effect on the child if there is no assistance given to the child. These would include the child's independence in having the responsibility of doing the homework or project or there is just no available adult or parent at home to supervise or assist the child. The kinds of resource materials the child uses at home or outside the school to finish the homework or project like accessibility to various kinds of resources such as access to the internet, computers, textbooks, and other print media or references.

Conclusion

As presented in this study, and based on the findings, it is concluded that the intervention program was significantly effective. As shown by the 7th standard upper primary school students' overall study habits (SO) after seven months through the four-phase intervention program as seen in the areas of SSHA and the Study Orientation. Adult or parental supervision also contributed greatly in motivating the students, thus, progressively improving their study skills during the seven-month period. Their attitudes and scholastic beliefs also improved tremendously, compared seven months prior the intervention program, particularly in problem-solving, not only accomplishing requirements but also investing extra effort in objective learning

The students adapted well to the education system as evidenced by their progressive improvement in the "Education Acceptance" area. This is a positive indication of approved scholastic objectives, practices and requirements. As the school year and intervention program progressed, the post-test results of the Survey of Study Habits and Attitudes (SSHA) of the 7th standard upper primary school students showed an indication of attentiveness in class, sensitivity to social problems, have asked questions and active participation in class. They were able to complete their homework, were more obedient, complied with school and classroom policies and rules, and became more active in school and class activities. They tackled and resolved minor and petty conflicts among themselves, and planned activities for group work or class activity with remarkable maturity.

Their personal, social and emotional adjustment had been better as they were able to adjust gradually into upper primary school and became more aware of their surroundings. They were more self-reliant either in working independently or in groups.

They took personal responsibility for themselves, made decisions about priorities, time and resources, and were more focused and productive, as evidenced in the posttest results by batch and by section. Their values and principles also improved and they pursued their set priorities, not letting others or other interests distract them from accomplishing set goals.

The students' interest in their work that would greatly improve their academic performance through the lesson's significance to their life and the level of their academic awareness is developed through the Study Habits Seminar. Through this study, the guidance counselors and the school were able to identify 7th standard upper primary school students who were academically challenged, had behavior problems, needed tutoring, lacked parental involvement, peer pressured, social immaturity and lack of basic skills. Most of them became aware of their need for academic assistance or tutoring. After going through the Study Habits, those with academic difficulties learned practical tips on improving their study habits.

Through a deeper involvement and proper guidance from their teachers during the school year, the upper primary students developed the motivation and determination to improve their grades and study habits. Through follow-up by guidance counselors, the upper primary students needing academic assistance and counseling had a better chance of improving. This was enhanced by strong parental involvement through parent-teacher conferences, counselor-teacher and peer counseling.

The Home Study Habits Survey Questionnaire of a smaller sample of the students serves to put the internationally accepted SSHA results in the context of the Filipino adolescent's home environment.

In the Home Study Habits Questionnaire, the more the student has access to academic resources at home, e.g., books, newspapers, and other printed materials, telecommunication (television, radio, internet), the more likely the student is motivated and more involved with his/her works and projects assigned to be done at home. Thus, the student becomes updated with current events (news, educational shows and programs) that will greatly improve his/her study habits, skills and learning. The same holds true for a upper primary student who is regularly supervised by a parent, relative or guardian while doing home works and projects.

The more adults at home are involved with the student's academic activities at home, the less the student is distracted and more focused on finishing the home work or project, at the same time learning study techniques from the adults. Because constant adult supervision may not always be available at home, adults can encourage students to become independent when it comes to doing their home works and projects.

Adults and upper primary students can collaborate in doing difficult tasks (i.e. cutting wood, soldering metals and mixing chemicals). As for assignments and home work, it would still be encouraged to have an adult nearby in case the student needs to ask questions or clarification regarding these, while expecting to receive a clear, precise, direct and correct answer from the adult.

Implications and Recommendations

Since the results obtained are direct outputs of the students' exposure to the seven-month learning environment in the upper primary school, it is suggested that a review of the academic and school policies or student handbook on the part of the school administrators and principals for a possible integration of the transition and intervention programs for their students in the grade seven and 7th standard upper primary school levels; teachers and advisers assess the effectiveness of the students' learning environment every grading period. Classroom climate is important for students. Experiencing the classroom as a caring and supportive place where there is a sense of belonging and everyone is valued and respected, students will tend to participate more in the process of learning.

Assessment of the learning environment entails sensitivity towards the students' academic receptivity, to the extent of administering adequate modification of the pacing of discussions, such as consistency on the part of subject teachers and advisers in providing academic discipline to students. This can be achieved by enhancing the regular meetings of level teachers, continuously being receptive to the learning needs of students, taking note of other factors contributory to students' learning environment (i.e.: use of positive vs. negative motivation and exploring the different learning styles: visual, auditory, kinesthetic, etc.). Subject teachers should religiously hold regular student-teacher consultation and remind students that they are not in grade school anymore, and that upper primary school is a different, challenging but at the same time, an enjoyable phase in their lives. Teachers, parents, guardians and guidance counselors should be sensitive to the academic needs of students, especially if a student needs tutorial assistance to improve academic performance. There should be regular orientation and training of all grade seven and 7th standard upper primary school teachers on the transition and intervention program and current trends in delivery of lessons to students during the In-service training.

School Psychologists and Educational Psychologists should monitor students in the upper primary who are academically lagging behind, focusing on the students' individual learning problems, making follow-up consultations with teachers and guidance counselors

and making recommendations to teachers, guidance counselors, school administrators and others; counselors in the grade seven and upper primaries should focus on topics directly related to study habits and social and emotional adjustments in early adolescence; a collaborative working relationship should exist between the guidance office, the guidance counselors and educational psychologists to strengthen and improve the academic intervention programs of the school; follow-up program of the guidance counselors for grade seven and 7th standard upper primary school students, including interaction of grade seven students with the upper primary school academic setting through an improved immersion program, improvement of individual/group counseling especially in grade seven and 7th standard upper primary school level and regular administration of the Study Habits and Attitudes (SSHA), both at the beginning of the school year and at the end of the school year.

Grade seven administrators, faculty and guidance counselors and their counterparts in the upper primary school department need to coordinate with each other in the integration of the transition and the intervention program with the curriculum and policies governing intervention programs in both grade seven and 7th standard upper primary school levels.

A working collaboration between educational psychologists and guidance counselors will result in a very dynamic, useful and practical transition and intervention program. By identifying students with learning difficulties and students at risk of failure, educational psychologists can work with guidance counselors who can provide academic counseling and other intervention techniques that can help students adjust to upper primary school.

Future studies may also include students' exposure to mass media of students like television, radio, print and the internet and how these affect their learning, study habits and attitudes toward school and academic requirements.

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**INVENTING THE DALIT SELF: A CRITICAL STUDY OF SELECT DALIT
AUTOBIOGRAPHIES:****(With Special Reference to 'Joothan' by Omprakash Valmiki)****SNEHAL S. AMIN**Research Scholar,
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Introduction

Dalit autobiographies occupy a unique position in Indian literature, bridging the gap between personal suffering and collective assertion. These narratives are not merely individual life stories but powerful socio-political documents that chronicle historical oppression and systemic exclusion. Omprakash Valmiki's *Joothan* stands as a significant text in this genre, providing a deeply introspective account of the struggles of a Dalit individual seeking dignity in a caste-dominated society.

The term "Dalit," meaning the "oppressed" or "broken," symbolizes centuries of marginalization under the hierarchical Hindu caste system. The emergence of Dalit autobiographies in post-independence India marked a turning point in the country's literary and social history. These texts became tools of self-expression, protest, and identity construction—an act of writing back to caste-based domination and erasure.

The Context of Dalit Autobiography

Dalit autobiographical writing emerged from the socio-political consciousness shaped by Ambedkarite ideology. Dr. B.R. Ambedkar's call for education, self-respect, and social equality inspired a wave of Dalit writers to articulate their lived realities. These autobiographies disrupt the traditional literary canon, which had long been dominated by upper-caste voices, by centering the narratives of the marginalized.

In this framework, *Joothan* functions as both a personal narrative and a socio-political document. It exposes the brutality of caste-based discrimination while asserting the writer's right to voice and identity. Valmiki's recollection of his childhood humiliation—being denied basic dignity, food, and education—transcends the personal and becomes a collective memory of Dalit suffering.

Reclaiming the Self through Narrative

Valmiki's Joothan exemplifies how autobiography serves as an act of reclaiming the self. The title itself—"joothan," meaning leftovers—encapsulates the deep-seated humiliation inflicted upon Dalits who were expected to survive on the scraps of the upper castes. Through his narrative, Valmiki transforms the symbol of degradation into one of defiance and consciousness. His writing challenges the oppressive social order and creates a new discourse of dignity and equality.

Dalit autobiographies, including Joothan, thus become a process of "inventing the self." Writing transforms silence into speech, invisibility into recognition, and marginality into agency. The self in these narratives is not static but reconstructed through resistance and resilience.

Dalit Consciousness and the Political Self

Dalit autobiographies are inherently political. They expose the systemic mechanisms of caste that perpetuate social inequality while asserting a new form of political consciousness. In Joothan, Valmiki situates his personal experiences within the broader socio-political context of Dalit mobilization and Ambedkarite thought. His education, struggles, and achievements become metaphors for collective emancipation.

Valmiki's act of writing also reflects a transformation in cultural production—an assertion that literature can emerge from the peripheries, challenging the hegemony of mainstream narratives. This democratization of voice is central to the invention of the Dalit self, where personal struggle and political awakening coexist.

Comparative Reflections

When compared with other Dalit autobiographies such as Baby Kamble's *The Prisons We Broke* and Shantabai Kamble's *Majya Jalmachi Chittarkatha*, Joothan highlights the universality of Dalit experience while also foregrounding individual specificity. Each of these texts narrates the journey from invisibility to self-realization, reclaiming dignity through the act of writing. Together, they construct a literary cartography of Dalit selfhood in modern India.

Education, Empowerment, and the Dalit Self

Education in Joothan emerges as both a weapon and a wound. Valmiki's struggles within the school system reveal how caste penetrates even the supposedly egalitarian space of learning.

Yet, education also becomes his path to liberation—enabling him to articulate, challenge, and reconstruct his selfhood. For teacher education contexts, Joothan serves as a critical pedagogical text, encouraging reflection on inclusivity, empathy, and the ethics of social justice in education.

Conclusion

The invention of the Dalit self in autobiographies like Joothan signifies more than personal catharsis—it represents a radical act of reclaiming humanity from historical dehumanization. Omprakash Valmiki's life narrative stands as testimony to the transformative power of self-expression and the resilience of marginalized identities. Dalit autobiographies challenge hierarchical cultural systems, foregrounding voices that have long been silenced. Through narrative assertion, they rewrite history, redefine selfhood, and reimagine the idea of equality in the 21st century.

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PROMOTION OF INDIAN LANGUAGES, ARTS AND CULTURE
UNDER NEP-2020

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Introduction

Education in India has historically extended beyond intellectual training, serving as a powerful instrument for cultural preservation and dissemination. From the ancient **Gurukul tradition** to renowned universities such as **Nalanda and Takshashila**, education nurtured a holistic understanding of life by integrating knowledge, spirituality, art, and culture (Kumar, 2018). However, during the colonial period, Macaulay's education model introduced English as the primary medium of instruction, gradually undermining India's linguistic and cultural systems (Chatterjee, 2019). Post-independence, India attempted to balance modernization and tradition through policies such as the **1968 and 1986 National Education Policies**, but these often prioritized industrial and technological development over linguistic and cultural preservation.

The **National Education Policy 2020 (NEP 2020)** seeks to correct this imbalance by explicitly situating education within India's cultural ethos. It envisions a holistic, multidisciplinary, and flexible learning system designed to equip students for global competitiveness while remaining rooted in Indian traditions. A central feature of the policy is its emphasis on **multilingualism, promotion of classical and tribal languages, inclusion of arts education, and integration of Indian knowledge systems**.

This paper argues that NEP 2020 is not only an educational reform but also a cultural renaissance movement that positions Indian languages, arts, and culture as central to nation-building in the 21st century. By embedding cultural heritage into curricula, NEP 2020 addresses issues of **identity, inclusivity, and creativity** while contributing to India's global standing.

Literature Review

The relationship between **education, language, and culture** has been widely studied in global and Indian contexts. Scholars such as Fishman (2001) emphasize that the

preservation of languages is fundamental to the survival of cultures. Language is not merely a communication tool but a repository of traditions, values, and collective identity. In India, with its **22 constitutionally recognized languages and over 1,600 dialects**, linguistic diversity forms a crucial part of cultural identity (Annamalai, 2019).

Language and Education in India

Historically, education in India was conducted in regional languages and classical languages such as Sanskrit, Pali, and Persian, allowing for the flourishing of local knowledge systems (Krishna, 2008). However, the British introduced English-medium education to create an elite class, leading to the marginalization of indigenous languages (Chatterjee, 2019). Post-independence, the **three-language formula** (Hindi, English, and a regional language) sought to preserve multilingualism, but its uneven implementation led to tensions and declining proficiency in mother tongues (Ramanathan, 2005).

Research highlights the **cognitive and social benefits of multilingual education**, such as enhanced problem-solving, cultural empathy, and creativity (UNESCO, 2016). NEP 2020's emphasis on mother tongue education is consistent with these findings.

Arts and Cultural Education

Globally, arts education has been recognized as crucial for holistic development. Nussbaum (1997) argues that exposure to literature, music, and performing arts nurtures imagination and moral reasoning. In India, traditional art forms such as Bharatanatyam, Kathak, Madhubani painting, and folk storytelling are not only creative expressions but also vehicles of history and values (Mishra, 2022). Yet, arts education has often been neglected in formal schooling, which prioritizes STEM subjects (Goel & Singh, 2021).

Indian Knowledge Systems

Scholars like Sen (2005) emphasize that India's intellectual traditions ranging from **Ayurveda, Yoga, and astronomy** to philosophical schools like Vedanta and Buddhism have global significance. Integrating these into modern curricula can enrich both academic inquiry and cultural awareness. NEP 2020's proposal to institutionalize Indian knowledge systems reflects this recognition.

In summary, existing literature underscores the importance of embedding **language, arts, and culture in education** for intellectual, emotional, and social development. NEP 2020 can be seen as a response to decades of neglect in this area, aiming to realign Indian education with its cultural foundations.

➤ **Provisions for Indian Languages in NEP 2020**

- **Multilingual Education** o NEP 2020 recommends that the **medium of instruction** up to at least Grade 5 and preferably till Grade 8 should be the child's **mother tongue or regional language**. This aligns with research showing that early education in a familiar language enhances comprehension and learning outcomes (UNESCO, 2016).
- **The Three-Language Formula** o The policy revisits the three-language formula, encouraging states to ensure that students learn **three languages**, including two native Indian languages. Flexibility is provided to avoid regional imposition, thereby fostering linguistic harmony.
- **Preservation of Endangered and Tribal Languages** o Recognizing that many tribal and minority languages are at risk of extinction, NEP 2020 calls for **documentation, digitization, and research** initiatives to preserve these languages. Universities are encouraged to establish dedicated departments for tribal linguistics.
- **Classical Languages and Literature** o NEP 2020 promotes classical languages such as **Sanskrit, Pali, Prakrit, and Persian** by establishing national institutes and encouraging their integration into curricula. It also recommends translation projects to make classical literature accessible to modern learners.

➤ **Provisions for Arts and Culture in NEP 2020**

- **Holistic and Multidisciplinary Curriculum** o Arts are positioned as essential to holistic education. NEP 2020 encourages integrating **music, dance, visual arts, theatre, and storytelling** into school curricula at all levels.
- **National Mission for Cultural Awareness** o The policy proposes a **National Mission for Cultural Awareness** to coordinate efforts in preserving traditional art forms and promoting cultural literacy among students.
- **Indian Knowledge Systems** o Subjects such as **Yoga, Ayurveda, Vedic mathematics, architecture, and ecology** are recommended for integration into higher education curricula.
- **Cultural Institutions** o NEP 2020 emphasizes collaboration with cultural organizations, museums, and local artists to create immersive learning experiences.

Analysis and Discussion

 Importance of Promoting Languages and Culture

- **Identity Formation:** Education in mother tongues strengthens self-identity and cultural pride (Fishman, 2001).
- **Cognitive Benefits:** Multilingualism enhances memory, problem-solving, and creativity (UNESCO, 2016).
- **Social Integration:** Cultural education fosters inclusivity and mutual respect in a diverse society (Annamalai, 2019).
- **Global Relevance:** Indian languages and knowledge systems can enrich global academia and cultural exchanges (Sen, 2005).
- **Economic Benefits:** Creative industries such as cinema, design, and handicrafts are rooted in cultural traditions and contribute significantly to India's economy.

Challenges in Implementation

- **Infrastructure Deficiency:** Many schools lack resources to support multilingual and arts education.
- **Teacher Shortages:** There is a lack of trained teachers proficient in classical and tribal languages or traditional art forms.
- **Linguistic Politics:** Disputes over the imposition of Hindi or neglect of minority languages may hinder implementation.
- **Digital Divide:** While digitization is recommended, rural areas often lack adequate internet access.
- **Globalization Pressures:** The dominance of English and Western culture may overshadow efforts to promote indigenous traditions.

Recommendations

- **Teacher Training:** Specialized training programs for teachers in multilingual pedagogy and cultural education.
- **Curriculum Development:** Locally relevant curricula that integrate regional art, folklore, and literature.
- **Technological Interventions:** Digital platforms for documenting endangered languages and disseminating cultural content.
- **Public-Private Partnerships:** Collaboration with NGOs, cultural institutions, and creative industries.

- **Policy Monitoring:** Establishing monitoring bodies to evaluate progress in implementing NEP 2020's cultural provisions.

Conclusion

The **National Education Policy 2020** is more than an educational reform it is a cultural renewal project that places Indian languages, arts, and culture at the heart of nation-building. By promoting multilingualism, integrating arts education, and preserving classical and tribal traditions, the policy seeks to create learners who are not only globally competitive but also deeply rooted in their heritage.

However, its ambitious vision faces challenges such as inadequate infrastructure, teacher shortages, and socio-political barriers. The success of NEP 2020 will therefore depend on collaborative efforts between policymakers, educators, communities, and cultural institutions. If implemented effectively, NEP 2020 can transform Indian education into a model that harmonizes tradition with modernity, ensuring that India's civilizational heritage continues to inspire generations in the 21st century and beyond.

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