The National Curriculum Framework (NCF), 2005, recommends that children’s life at school must be linked to their life outside the school. This principle marks a departure from the legacy of bookish learning which continues to shape our system and causes a gap between the school, home and community. The syllabi and textbooks developed on the basis of NCF signify an attempt to implement this basic idea. They also attempt to discourage rote learning and the maintenance of sharp boundaries between different subject areas. We hope these measures will take us significantly further in the direction of a child-centred system of education outlined in the National Policy on Education (1986).

The success of this effort depends on the steps that school principals and teachers will take to encourage children to reflect on their own learning and to pursue imaginative activities and questions. We must recognise that, given space, time and freedom, children generate new knowledge by engaging with the information passed on to them by adults. Treating the prescribed textbook as the sole basis of examination is one of the key reasons why other resources and sites of learning are ignored. Inculcating creativity and initiative is possible if we perceive and treat children as participants in learning, not as receivers of a fixed body of knowledge.

These aims imply considerable change in school routines and mode of functioning. Flexibility in the daily time-table is as necessary as rigour in implementing the annual calendar so that the required number of teaching days are actually devoted to teaching. The methods used for teaching and evaluation will also determine how effective this textbook proves for making children’s life at school a happy experience, rather than a source of stress or boredom. Syllabus designers have tried to address the problem of curricular burden by restructuring and reorienting knowledge at different stages with greater consideration for child psychology and the time available for teaching. The textbook attempts to enhance this endeavour by giving higher priority and
space to opportunities for contemplation and wondering, discussion in small groups, and activities requiring hands-on experience.

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Director
New Delhi
20 December 2005
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2019-2020
Our National Anthem

Jana-gana-mana adhinayaka, jaya he
Bharata-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchhala-jaladhi-taranga.
Tava shubha name jage,
Tava shubha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharata-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

Our National Anthem, composed originally in Bangla by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the national anthem of India on 24 January 1950.
**Quest for Truth**

True education is that which helps us to know the atman, our true self. God and Truth. To acquire this knowledge, some persons may feel the need for a study of literature, some for a study of physical sciences and some others for art. But every branch of knowledge should have as its goal, knowledge of the self. That is so in the Ashram. We carry on numerous activities with that aim in view. All of them are, in my sense of the term, true education. Those activities can also be carried on without any reference to the goal of knowledge of the self. When they are so carried on, they may serve as a means of livelihood or of something else, but they are not education. In an activity carried on as education, a proper understanding of its meaning, devotion to duty and the spirit of service are necessary. The first necessarily brings about development of the intellect. In doing any piece of work, however small, we should be inspired by a holy aim and, while doing it, we should try to understand the purpose which it will serve and the scientific method of doing it. There is a science of every type of work — whether it be cooking, sanitation, carpentry or spinning. Everybody who does his work with the attitude of a student knows its science or discovers it.

— From a microfilm of the Gujarati: M.M.U./II, 10 July 1932 (CW 50, p. 182)

...We are living in the midst of death, trying to grope our way to Truth. Perhaps it is as well that we are beset with danger at every point in our life, for, inspite of our knowledge of the danger and of our precarious existence, our indifference to the source of all life is excelled only by our amazing arrogance.

...My intellect rebels against the destruction of any life in any shape whatsoever. But my heart is not strong enough to befriend these creatures, which, experience has shown, are destructive. The language of convincing confidence, which comes from actual experience, fails me, and it will continue to do so, so long as I am cowardly enough to fear snakes, tigers and the like.

— (YI, 17 July 1927, p. 222)
WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a
\[\text{SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC}\] and to secure
to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the \[\text{unity and integrity of the Nation}\];

IN OUR CONSTITUENT ASSEMBLY
this twenty-sixth day of November, 1949 do
HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

1. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)
2. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)