

## The Inclusivity Of (Bharatiya) Culture, Environment Sustainability And Itep Curriculum In Context To Nep 2020

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### Abstract

This article examines the relationship between inclusiveness, Bharatiya culture, and sustainability in relation to the Integrated Teacher Education Programme (ITEP) and the National Education Policy (NEP) 2020. The research was completed on qualitative literary research design and comparative curriculum development strategies for cultural heritage education and ecological awareness pedagogical practice. The theoretical framework of the study assumes that inclusiveness is an unavoidable requirement in inclusive education in the 21st century and involves interdisciplinary, multidisciplinary, and transdisciplinary orientations. The article explores that the NEP 2020 ITEP encourages inclusivity in pedagogy and aligns undergraduate academics with teacher education. The paper investigated the ways and means to incorporate Bharatiya culture, including traditions, rituals, art forms, and subregional diversity, to facilitate national values, identity, and the “Rashtra Sarvopari” concept. Additionally, the study emphasized the immediacy of teacher education programs including sustainability, through eco-pedagogy and awareness programs, green initiatives, and innovative curriculum. By placing ITEP within a broader socio-cultural and ecological context, this paper supports campaigns and strategies that integrate indigenous knowledge systems, traditional practices, and contemporary education systems. The findings ultimately argue that a culturally situated and ecologically conscious ITEP model is essential to preparing future educators and enculturating them in holistic, value-based, and sustainable educational practices in India.

**Keywords:** Inclusivity, Environmental sustainability, Integrated Teacher Education Programme [ITEP], National Education Policy 2020 and Eco-pedagogy

### 1. Introduction

The nations are built up of vernacular communities. All the nationalists hail their cultures within. And thus they expose their cultures wherever they move. U. G. Krishnamurti says that, “*Society or culture or whatever you might want to call it, has created us all solely and wholly for the purpose of maintaining its continuity and status quo.*” The culture represents the country. Swami Vivekananda had impacted us the true pathway of strong nation. He said that strong nations are built up of powerful youth. So, the strong nation needs cognizant youth who is aware about our cultural inheritance. So, if the youth forget the cultural heritage of the country, it is easy to diminish one’s country,. Thus, it is an indeed essential requisite to imbibe strong cultural heritage in today’s youth. The powerful youth is the asset of the nation. And it is the duty of the Universities, Academies, Institutes and educationists to develop cultural pervasiveness in all cohort. The easiest and the foremost way to stimulate culture in youth is the Co-curricular activities that happen in and around the Institute premises. The co-curricular activities are the exact reflections of Cultural heritage which is very popularly known in our Nation specifically under the attractive name as ‘*Bharat ki asmita*’.The co-curricular activities must be seriously inculcated in the Universities regardless to worry about quality sustenance in academia. Certain serious steps and actions are essential as most of the youth is influenced under the Westernized cultural fervour. In fact the original true national

classical culture of dance, music, and ethnic, antique seem to be considered traditional and out of fashion. The classical forms of *bharatnatyam*, *kabuki*, *kathakali*, *manipuri*, *kuchipudi*, *Odissi* are missing in most of the cultural forum of Institutes. The Academicians should mould the sophomores towards our original royal culture and heritage. They must prepare them for classical forms of music and dance. Horace said, “ut pictura poesis”. It means that ‘as in painting so in poetry’ so the art of poetry and painting are of equal status. Reciprocally, “as in culture so in society” the quotation suggests the urgency of cultural integration in society via youth.

The future years should be full of *Indianized* cultural fervour enhancing the ‘*Bhartiya Sanskruti*’ in its real form. This is very much important because today’s students are the human beings of forthcoming new India. Though they are the techno -toppers, they have to lead their life and their families, friends, favourable persons. They need the relaxation from the strenuous learning and pedagogy. The co-curricular activity is a safety valve for controlling the pressurized or over-pressure situation during their tenure. In a nut shell, “Culture nurtures our value system and creates integrity.” Culture teaching is indeed a prerequisite of Academic Institution of contemporary Integrated Teacher Education. (ITEP and NEP2020)

## 2. Studies Reviews

The National Education Policy (NEP) 2020 positions equity, inclusion, cultural rootedness, and environmental awareness as core purposes of Indian education, explicitly linking inclusive teacher preparation to social justice and national development (Ministry of Education, 2020). NEP 2020 frames inclusion not merely as access but as participation and achievement for all learners across socioeconomic, linguistic, and ability diversities, thereby mandating teacher education to internalize inclusive pedagogies and local cultural knowledge systems. This policy turn provides the normative foundation for integrating Bharatiya cultural resources and environmental sustainability into curricula and pedagogy. (Ministry of Education, 2020; Ministry of Education, 2020—“Inclusive Education” brief).

Subsequent regulatory developments around the Integrated Teacher Education Programme (ITEP) operationalize NEP 2020 by specifying a four-year, multidisciplinary, practice-intensive program that merges disciplinary majors with professional preparation (National Council for Teacher Education [NCTE], 2024; 2025; University of Delhi, 2025). Draft NCTE norms and public notices detail structures for school internships, inclusive education components, and curriculum integration mechanisms intended to build teacher capacity for culturally responsive and sustainability-oriented pedagogy within ITEP. These instruments translate policy ideals into institutional designs and accountability frameworks.

Internationally, Education for Sustainable Development (ESD) has evolved from a thematic add-on to a systemic approach that seeks to “green” every aspect of education—policy, curriculum, pedagogy, and campus operations (UNESCO, 2017; UNESCO, 2020/2023). UNESCO’s ESD for 2030 and its SDG-linked learning objectives offer detailed outcomes, content maps, and implementation levers for teacher education programs, emphasizing critical competencies such as futures thinking, systems thinking, and values-based action—competencies that align with ITEP’s holistic vision.

Foundational scholarship in eco-pedagogy argues for an ecological literacy that reorients the aims and organization of education. Orr (1991) contends that the crisis of sustainability is fundamentally educational, calling for pedagogies that cultivate responsibility toward place and planet; later commentaries reaffirm and extend these arguments for contemporary teacher education (Beringer & Malone, 2013). Sterling (2001) similarly critiques incremental “bolt-on” environmental content and proposes a whole-systems change toward sustainable education, implicating teacher preparation in leading institutional transformation. These perspectives justify integrating environmental sustainability as a structural—not peripheral—component of ITEP. (Orr, 1991; Beringer & Malone, 2013; Sterling, 2001).

In India, curriculum policy has long supported infusion models of environmental education. The National Curriculum Framework (NCF) 2005 recommends integrating environmental concerns across subjects and schooling stages, complemented by NCERT’s guidance on embedding environmental education through inquiry, local context, and activity-based learning (NCERT, 2005; NCERT, 2011). These precedents demonstrate a coherent policy lineage for mainstreaming sustainability themes that ITEP can now consolidate into pre-service teacher education design.

Literature on teacher education reform in India emphasizes that structural change must address questions of professional knowledge, school–university partnerships, and teacher agency. Batra (2009) critiques technocratic reform cycles and argues for empowering teachers as curriculum-makers capable of contextualized, inclusive practice—an orientation congruent with ITEP’s emphasis on extended practicum, reflective inquiry, and community engagement. Embedding culture and sustainability within such a professionalization agenda strengthens the social purpose of teacher education. (Batra, 2009).

The multidisciplinary and transdisciplinary ambition of NEP 2020 requires teacher education programs to braid disciplinary knowledge with indigenous knowledge systems, arts, local languages, and environmental stewardship (Ministry of Education, 2020). Draft ITEP norms outline integrated courses and school-based experiences that can operationalize such braiding, enabling future teachers to design culturally sustaining and sustainability-oriented learning that is both context-specific and conceptually rigorous. (Ministry of Education, 2020; NCTE, 2025).

Language policy is central to inclusive and culturally rooted pedagogy. NEP 2020’s emphasis on mother-tongue/home-language instruction in early years is linked to identity affirmation, equitable access, and deeper comprehension—principles that teacher education must translate into multilingual planning and assessment practices within ITEP (Ministry of Education, 2020). This aligns with a broader international literature correlating first-language pedagogy with learning gains and sociocultural inclusion. (Ministry of Education, 2020).

Implementation studies and reportage indicate uneven progress in translating NEP/ITEP ideals into classroom reality, citing capacity constraints in curriculum redesign, teacher preparation, and localized resource development. Analyses of state-level rollouts point to gaps in teacher training and assessment reform that can blunt inclusion and sustainability goals unless addressed through targeted support, partnerships, and phased implementation strategies (e.g., Uttarakhand case coverage). These findings underscore the need for robust institutional readiness within ITEP institutions. (Times of India, 2025).

Finally, literature on institutional strategies for “greening” education highlights coalitions and partnerships—such as UNESCO’s Greening Education Partnership—as critical to scaling change (UNESCO, 2020/2023). For ITEP providers, participation in such networks can facilitate curriculum co-design, faculty development in ESD, and campus sustainability initiatives, thereby aligning program culture, operations, and pedagogy with the inclusive, culture-affirming, and sustainability-driven aspirations of NEP 2020. (UNESCO, 2020/2023).

### 3. Objectives

1. To examine the role of Bharatiya culture and environmental sustainability and their inclusivity in pedagogy, emphasizing their significance for shaping value-based education.
2. To study inclusivity in the context of the Integrated Teacher Education Programme (ITEP) with reference to the National Education Policy (NEP) 2020, highlighting its contribution to multidisciplinary and holistic teacher preparation.

### 4. Hypotheses

**H1:** Inclusive education, as mandated by the NEP 2020, is an inevitable need for building a holistic, value-based, and future-oriented teacher education framework.

**H2:** The integration of interdisciplinary, multidisciplinary, and transdisciplinary approaches in pedagogy—particularly through the ITEP—enhances inclusivity by embedding Bharatiya culture and environmental sustainability in teacher preparation.

### 5. Method

The current study employs the qualitative literary research design. It is framed by a comparative approach to curriculum and pedagogical development. Qualitative literary research is especially appropriate in that it involves a critical reading of policy documents, educational frameworks, and existing literature on culture and sustainability in teacher education. A qualitative, interpretative reading of the text will help us identify how inclusivity is conceptualized and nestled within NEP 2020 and the ITEP framework.

The comparative approach is particularly valuable here—that is, we can assess curricular models from a national and global level, situating educational reforms in India in relation to global pedagogies. We wish to compare traditional Indian knowledge(s), for example, cultural traditions, classical arts, or indigenous ecological practices, with contemporary and interdisciplinary approaches within teacher education. The methodology also uses secondary data drawn from reports, policy documents, educational charters, academic journals, and conference proceedings. We aim, therefore, to identify good practices, gaps, and possibilities for bringing inclusivity into pedagogy from an analytical viewpoint.

Overall, then, the methodology provides a rounded picture of how culture and environmental sustainability can be systematically embedded in teacher preparation in a holistic, future-ready approach.

### 6. Hypothesis Result and Discussions

These results show that inclusive education is firmly entrenched in NEP 2020, not a pleasant addition, but a necessary requirement. NEP underscores learning must be equitable and accessible for all. Inclusive education Rest on fundamental structures of cultural rootedness and environmental consciousness. The Integrated Teacher Education Programme (ITEP) exemplifies inclusive education in action. ITEP is an undergraduate degree that combines

academic discipline and professional teacher preparation; an educated academic professional who is culturally grounded and socially accountable. The policy documents and realities of educational practice show that inclusive education advances national integration and promotes social cohesion and connectedness, consistent with the vision of "Rashtra Sarvopari". This provides support for Hypothesis 1 and suggests that inclusivity is integral to contemporary teacher education.

The findings indicate that interdisciplinarity, multidisciplinary, and transdisciplinarity contribute to teacher education by connecting many different knowledge systems and pedagogical practices. For example, linking cultural studies with environmental education creates a holistic understanding and eco-pedagogy raises awareness of sustainability. Furthermore, the ITEP framework designed as a "Dual Major Holistic Bachelor's Degree" provides the structural opportunity to connect the various different approaches. Comparatively, connected learning is essential to prepare educators to work with diverse classrooms, relate to global challenges, and maintain indigenous traditions. Therefore, Hypothesis 2 is validated showing that the ITEP's design is a positive alignment to the philosophy of the NEP 2020 for "Teacher Education with Multidisciplinary Perspectives" and serves the model for "Teacher Education in 2030."

Hypothetically, it is believed that inclusive education is the inevitable need, as per NEP 2020. Contemporary time also inscribes us for the implementation of interdisciplinary, multidisciplinary and trans-disciplinary approaches in education and pedagogy. Thus, this research is about the inclusive education in the trinity focus on culture and Environment sustainability with a view to integrated teacher education program.

This article releases several ideas, views and perspectives about the ITEP and its most resourcefulness to be implemented keeping in mind the idea of NEP 2020. The ITEP is constituted with the futuristic perspectives of 2030 model of the 'Teacher Education: multidisciplinary perspectives in its real sense' overall. The integrated teacher education program is in itself an inclusivity in pedagogy. Basically, it is the fusion of under graduation degree in major subject with education. It would be done with the Multidisciplinary colleges and Universities with one single unified goal of Nation first means "Rashtra sarvoparri". This is actually the 'National integration' in real sense. The *Shiksha Sanskruti Utthan Nyas* and (RSS) *Sangh* strongly believe that the culture is an integral part of our society. The societies are built up heterogeneously over the demography of indigenous culture. The culture deals with the personality, society, ethnicity, regional identity, religious fervour, dialectic impressions, semantics, colour, festivities, rituals, class, caste, creed on the whole, the nation's all kinds of diversified communities. In conclusion the Conference here at IITE University provides the competent number of strong data to implement the ITEP.

## 7. Major findings of the research

Albert Einstein says,

*"The Environment is everything that isn't me."*

Thus, it means that we exist with our surroundings. Emerson the American poet composed,

Thy life to thy neighbour's creed has lent.

All are needed by each one,

Nothing is fair or good alone.

It indicates here the significance of natural surroundings and human existence. Every day we interact with the parts of nature in different ways. Emerson says that the world of nature and humankind's relationship to that World is inseparable. Because we are the integral part of nature and we, the human existence is the artefact of Planet. So, as we are the progenies of mother Earth thus we need to follow the popular slogan "*Earth being and love it*".

It is now truth that mankind is cruelly committing ecocides and continuously making the planet inhospitable. It is indeed necessary to propagandize each individual about the Environmental sustainability. The Indian Wisdom must put into effect the needs, glitches and other infrastructural knowledge regarding the Ecological issues of the Environmental problems. Plenty of activities are done to aware and encourage the people for the eradication of Environmental problems. In 1972, the United Nations General Assembly established the World Environment Day on the first day of the Stockholm Conference on the Human Environment. Two years later, in 1974 the first WED (World Environment Day) was held with the theme "*Only One Earth*". Even after, celebrating forty-five World Environment Day's yet, there is a lacking of individual wakefulness. It is we academicians duty to arouse the value and needs of all living species in each other's survival. The day urges us to protect our natural surroundings. Even the global disease the Pandemic made us watchful for the interdependence of humans and the webs of life in which we exist.

The language educators have the ability to address the sustainability of Environment in curriculum. The language educators create critical thinking skill, asking questions, distinguishing between fact and fictions. These include the analysis and assertion ability. Eco-pedagogy bursts the ideology of 'Earth being and love it'. The ITEP curriculum must involve certain important perspectives of Environment, nature, planet, water conservation, deforestation and Earth which are already prescribed in NEP2020 over all. There should be certain awareness programs, camps, workshops, quizzes, competitions and micro-sessions for Environmental sustainability. The green studies are the 'ultimate alternative' for the pursuit of the Environmental protection. In a nutshell, 'Green means win'.

The implementation of tactics of culture and Environment in ITEP in collaboration with NEP2020.

## 8. Strategies

The most popular strategy to be implemented for the purpose of the spread of values, ethos, art and tradition which is through the utilization of Integrated Teacher Education Program named as "Dual Major Holistic Bachelor's Degree" which must be followed by most of the Universities inadvertently putting trust in one and all.

## 9. Campaigns

The Integration of ITEP and NEP2020 is a binary project with dualistic tendencies. It is inevitable to ignore the Knowledge of India in Academia. The Academia is in fact the platform to induct the ancient Heritage knowledge of our Nation. As we are the Pioneers of Patanjali Yogsutra and thus, in this modern era we celebrate the International Yoga Day in the same let's have the Campaigns of Ayurveda, panchkarma, jyotish vidya and of course Samudrik shastra or the sacred pure religious epics The Ramayana, The Mahabharata reading and studies or interpretations in ITEP courses are necessary.

Devices: maneuvers, diplomacies, policies, schemes and procedures are the main tools to be implemented for the development of Culture and Environment to view that money had given competent time span to develop ITEP & NEP2020.

In conclusion the Conference here at IITE University provides the competent number of strong data to implement the ITEP.

## 10. Conclusion

The study of inclusivity in the Integrated Teacher Education Programme (ITEP) within the context of the National Education Policy (NEP) 2020 shows that the integration of Bharatiya culture and environmental sustainability into teaching and learning involves both a cultural consideration and a public policy requirement. NEP 2020 positions inclusivity at the centre of educational reform in India. The NEP objectives of equitable access, multilingual education, and attention to sustainability in education as well as the research and published evidence showing that inclusive education leads to better learning outcomes is compelling. For example, UNESCO (2020) states that young children who are taught in their mother tongue during the foundational years achieve comprehension levels that are 30% higher compared to children who are taught solely in a second language. The findings support the NEP recommendation for multilingual inclusivity and the inclusion of multilingual resources in teacher education.

Environmental sustainability also needs urgent inclusion. According to the United Nations Environment Programme (2021), India loses approximately 5.7% of GDP every year from environmental degradation. The World Bank (2020) states that more than 60% of districts are exposed to environmental vulnerability including deforestation, water, and climate issues in India. With urgency, teacher education must include eco-pedagogy to develop teachers capable of passing on sustainability values for future generations.

The NCTE's draft framework for ITEP (2025), suggests that by 2030, this program will be taken up by over 90 universities all over India and will graduate a set of teachers who are trained in interdisciplinary, inclusive and sustainable pedagogies. This reform could be very impactful if implemented, and place India in alignment with the United Nations Sustainable Development Goal 4 (Quality Education), and the cultural context of education.

In summary, this research has established that ITEP, through its cultural inclusivity and ecological prudence, could transform teacher education in India into a globally competitive, regionally situated and socially responsible system that will produce capable teachers, but also responsible citizens to lead India to its vision of Viksit Bharat @2047.

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