

## **CHAPTER 5: ANALYSIS OF THE SYLLABUS OF SEMESTER II**

## 5.1 INTRODUCTION

The syllabus for semester II is divided into seven papers in total including four disciplinary major papers (Physics/Chemistry/ Mathematics/Botany/Zoology) such as DC-III, DC-IV, SEC-I, and SEC-II. The other three papers are of AE & VACS under the education part. The credit and marking system for the Disciplinary Major papers are follows:

Sl. No.	Subject Code	Paper Code	Credits	Max. Marks	Internal Marks	Practical marks	Theory marks
1.	DC (Major)	DC-III	3+1	100	15	25	60
		DC-IV	3+1	100	15	25	60
		SEC-I (Related to major course)	2	50	10	-	40
		SEC-II (related to Major course)	2	50	10	-	40
		Total	12	300	50	50	200

**Table 4: Marking and credit system for disciplinary majors and SECs related to major courses in Semester II**

The education part contains three papers of AE & VACs such as AE VAC-I, II and III titled as Language –II, Understanding India-II, and Teacher and Society, respectively. The marking and credit system for the papers are as follows:

Sl.No.	Subject name	Paper code	Credits	Max. marks	Internal Marks	Theory marks
1.	Language-2	AE & VAC-IV	4	100	40	60
2.	Understanding India -II	AE & VAC - V	2	50	20	30
3.	Teacher and Society	AE & VAC- VI	2	50	20	30
Total			8	200	80	120

**Table-5: Marking and credit system for AE & VACS in Semester-II**

## **5.2.AE & VAC-IV: LANGUAGE-2 (OTHER THAN LANGUAGE 1)**

Like AE & VAC –I, this paper also emphasizes upon language training of the students. It mainly stresses upon the processes of formation of languages like sound system, words, and sentences, semantic and pragmatic aspects. It also prescribes the same LSRW (Listening, Speaking, Reading, and Writing) skills for the students to enhance their metacognition and communication skills through practical sessions.

The objectives of the paper is to let the students demonstrate their skills in language-2(L2), create connection between language and cognitive skills, and develop their social and interpersonal skills.

There are six units in total. The first unit mainly focuses upon multilingualism, language variation, sign language learning, and learning in mother tongue in light of NEP 2020 and all the constitutional provisions. The second unit is all about teaching the students, the phonetic elements of the listening skills such as monophthongs, diphthongs, junctures, stress, accent, intonation, etc. The third unit contains grammar and various components of phonetics to implement in the daily classroom. The fourth unit is all about basic communication skills in language-II through enhanced reading comprehension abilities and creative writing abilities. The fifth unit highlights the types of writing systems and again classification of speech sounds like that in the unit III with a little additional contents. The last unit focuses only upon developing the critical thinking abilities of the students through various content aspects.

The suggestive practicum of this paper is somewhat similar to that of the AE & VAC-I paper in including recorded audio analysis based on their sounds and phonetics by listening to them and analysing written works and their grammatical constituents. Additionally, there are suggestive modes of transaction through interactive lectures, tutorials and practicals; modes of assessment through projects and communication skill tests and many suggestive materials as well.

## **5.3.AE & VAC-V: UNDERSTANDING INDIA( INDIAN ETHOS AND KNOWLEDGE SYSTEMS)-II**

Like AE & VAC-III, this paper also throws light upon the *Jnan, Vignan, and Jeevan Darshan* of the Indian Knowledge System and its Value System (IKS and Ethos). This paper also aims to attain objectives like developing and appreciating Indian knowledge traditions, applying these knowledge in multiple disciplines and passing on these knowledge in various situations.

The first unit comprises of various philosophical aspects of the IKS (mainly the schools of philosophy). It includes the differences between the two ideologically different social groups of *Brahmana Sampradaya* and *Shramana Sampradaya*. It also includes the *Astika* schools of philosophies who believed in the authorities of vedas like, *Sankhya, Yoga, Nyaya, Vaisheshika, Purva Mimamsa and Vedanta*; *Nastika* schools of philosophy who don't believe in the authority of the vedas like *Buddhist, Jain, Charvaka, and Ajivika*. The unit majorly puts thrust upon understanding the the *Vedanta* Philosophy and its practical aspects for the wellbeing of the students. The second unit is all about the culture and linguistic traditions of India. For example, its food and clothes culture across different traditions, *Yoga* to gain longevity, history of India's linguistic culture, etc.

The third unit consists of India's contributions to the world of knowledge through science and technology in the field of Mathematics, Natural sciences, Metallurgy, Chemistry, Astronomy, Agriculture, Transportation, etc.

A different activity in the suggestive practicum about the organization of a 'Knowledge of India' day in the institution which should be based on different themes. Inviting guest lectures, experts, practitioners, poets and writers is also mentioned in the content of the mode of transaction. Focus Group Discussions (FGDs), screening of historical documentaries to help the students identify ethical issues and dilemma in their daily lives and understanding the importance of ancient ethics and values to resolve those issues is also something to be noted from the mode of transaction.

#### **5.4.AE & VAC-VI: TEACHER AND SOCIETY**

A teacher and his/her education is an integral part of an education system of a nation. There is an old saying- "A teacher is the nation builder". Hence there is a need for educating and equipping teachers with proper skills to let them play their roles efficiently and in shaping the society.

The aim of this paper, therefore, is to enable the students to understand the role of teachers and equip them with the capacity, knowledge, and values to help them build the nation and architect the society based on traditions, cultural ethos, and diversity. It also aims at preparing the student teachers for the 21<sup>st</sup> century by equipping them with the required skills.

The first unit is all about understanding the personal and professional context of a teacher. It is also about exploring the biography of any eminent teacher and their qualities, beliefs, values, aspirations, attitude, aptitude, qualifications, etc. The second unit is quite inclined towards the philosophical nature of teaching: holistic teacher development through nurturing the *panchkoshas (Vedanta)*, ethics of care, etc. The third unit emphasizes on how a teacher can become an architect of the future India by shaping the society through imparting critical pedagogy in the classrooms on topics like globalization, power relations, etc.

The practicum suggests the students to take up a case study of any institution, write a biography of any of their favourite teachers and formulation of a policy based upon any current practices in education. It is basically to improve their skills as a teacher. Various suggestive modes of transactions, assessment and reading materials are also provided in the syllabus.

#### **5.5 ANALYSIS OF THE WHOLE 2<sup>nd</sup> SEMESTER SYLLABUS FROM IKS PERSPECTIVE:**

Linguists use L2 for languages other than the native languages that's being studied. In order to learn or teach a new language, one must be trained in it first. NEP 2020 mandates that all Indian students must at least learn three languages (3 Language formula-Education Commission 1964-66, NEP 2020) including any one of the foreign languages like English. It is therefore necessary to learn the processes of speaking a new language like phonetics, grammar, semantics, proper pronunciation, intonation, stress, etc.

Now, India is a diverse country of varieties of standard languages, local dialects, and regional varieties of languages. Hence, the classrooms of India are linguistically diverse in nature. To

manage teaching in such classrooms, multilingualism should be promoted in schools. (as per NEP 2020). The course paper AE & VAC IV is, therefore, appropriately prescribed for the students. From the IKS perspective, the processes of learning new languages are not new, rather, these are age old practices. Evidences can be found in the book of ‘*Phonetics in ancient India*’ by W.S Allen in which he has written about the *grammar of Panini*, *Pratisakhya*(500-150 BC), and *Sikshas* (800-500 BC) as the sources of ancient Indian phonetics and grammar.

The pratisakhya are the phonetic treatises relating to the pronunciations of four vedas namely:

<i>Rig Veda</i>	<i>Rk Pratisakhya</i>
<i>Sama Veda</i>	<i>Rk- tantra- Vyakarana</i>
<i>Black Yajur Veda</i>	<i>Taittiriya-Pratisakhya</i>
<i>White Yajur Veda</i>	<i>Vjasaṇeyi-or Katyayana-Pratisakhya</i>
<i>Atharva Veda</i>	<i>Atharva-pratisakhya</i>

**Table-6 Vedic Pratisakhya**

The *sikshas* on the other hand are with some exceptions, less specifically related to any particular Veda. Other grammatical works are found in *Panini’s Astadhyayi*, and *Patanjali’s Mahabhasya*, and *Vedangas*. In various *Brahmanas*, *Aranyakas* and *Upanishads* also we may find familiarity with various phonetics categories, eg, ‘articulations’, ‘Vowels’, ‘fricatives’, etc.

*Brahmana* and *Shramana sampradayas* are two ideologically different social groups that existed in India before 6<sup>th</sup> century BC at the time of Buddha. Those who accepted the Vedas and rituals based on the Varna system (*Brahmin, Kshatriya, Vaisya, Shudra*) were the *Brahmana sampradayas*. However those who could not adjust to the *Brahmanic* system and did not accept the authority of *Vedas* and *Brahmins* were the *Shramana sampradayas*. According to these sampradayas Indian schools of philosophies are divided into two groups: *Astika-Nyaya, Yoga, Samkhya, Vaisheshika, Purva mimamsa and Vedanta*; and *Nastika-Ajivikas, Jain, Buddhist and Charvaka*. In the syllabus of AE&VAC-V, the Vedanta is given more importance in order to develop the five Koshas among the students.

<b>Koshas</b>	<b>Meaning</b>
1) <i>Annamaya Kosha</i>	Food Sheath
2) <i>Pranamaya Kosha</i>	Vital Energy Sheath
3) <i>Manomaya Kosha</i>	Mental Sheath
4) <i>Vijnanamaya Kosha</i>	Intellect Sheath
5) <i>Anandamaya Kosha</i>	Bliss Sheath

**Table-7: Pancha Koshas of Vedanta**

Ancient ethos of India is rooted in the term ‘Dharma’ comprising of a system of custom, attitude and beliefs. The purpose of understanding Indian ethos is to awaken spirituality among

the students, help and guide them in their personal life, developing social harmony, spreading authentic knowledge and making a positive global contribution.

The paper is in complete alignment with the UGC guidelines 2023 and its model curricula including language, knowledge, culture, ethos, philosophy, science & technology. Its also in accordance with the NCF 2023.

According to NEP-2020 para 5.1, “the high respect for teachers and the high status of the teaching profession must be restored to inspire the best to enter the teaching profession. The motivation and empowerment of teachers is required to ensure the best possible future for our children and our nation”. It also states that teachers truly shape the future of our children and must be at the centre of fundamental reforms in the education system. It is therefore necessary to re-establish teachers at all levels as the most respected and essential members of our society (NEP-2020, Introduction).

In the Vedic period of Gurukul system, teachers were known as “Guru” or “Acharya” and were highly respected in the society. Their role, responsibility and position have not changed since then. Many Indian thinkers from the ancient times have also agreed to the importance of the role of teachers in the society. Hence, from IKS perspective this paper, AE&VAC-VI (teacher and society) is very relevant and necessary in today’s world.

According to UGC guidelines for training/orientation of faculty on IKS-“Integrating IKS in curriculum for capacity building in faculty and educating the students as envisaged by NEP-2020 requires strengthening the role of faculty and evolving them into energised, motivated and capable faculty. The success of NEP-2020 and its special component on Indian Knowledge System relies heavily on the shoulder of the faculty of Higher Education Institutions.”

Not only UGC or NEP-2020 or NCF 2005, many other committee reports (eg. Justice Verma Committee, Kothari Commission) as well as NCTE regulations expects teacher education to achieve excellence by enabling learners to understand the role of teachers in various contexts and equip them with adequate knowledge, capabilities and skills for their better future and the society’s well-being.