

CHAPTER 11: ANALYSIS OF THE SYLLABUS OF SEMESTER VIII

11.1: INTRODUCTION

The syllabus of semester VIII doesn't contain any major or minor disciplinary subjects as well. The educational papers eight papers in total that includes FE-VIII, FE-IX, FE-X, AE & VAC-XI, AE & VAC-XII, SE-V, SE-VI and CES-I respectively. The names of the papers, their marks and credit distribution are as follows:

Sl. No.	Subject Code	Subject Name	Paper Code	Credits	Max. Marks	Internal Marks	Theory (Ext.)
1	FE	Philosophical & Sociological Perspectives of Education – II	FE-VIII	4	100	40	60
2	FE	Education Policy Analysis	FE-IX	2	50	20	30
3	FE (One Elective)	Adolescence Education/Education For Mental Health/Education for Sustainable Development/Emerging Technologies in Education/Gender Education/Human Rights Education/Peace Education/Sports and Fitness Education/Tribal Education/Economics of Education	FE-X (One Elective)	4	100	40	60
4	AE & VAC	Yoga and Understanding Self	AE & VAC-XI	2	50	20	30
5	AE & VAC	Citizenship Education, Sustainability and Environment Education	AE & VAC-XII	2	50	20	30
6	SE	Post Internship (Review and Analysis)	SE-V	2	50	50	---
7	SE	Creating Teaching Learning material/Work Experience	SE-VI	2	50	50	---
8	CES	Community Engagement and Service	CES-I	2	50	50	---
Total				20	500	290	210

Table-22: Marks and credit distribution for FE-VIII, FE-IX, FE-X, AE & VAC –XI, AE & VAC-XII, SE-V, SE-VI and CES-I

11.2. FE-VIII: PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES OF EDUCATION: II

This course paper aims to let the student teachers identify the evolutionary characters of values in education and understand the social context of education. It contains seven units in total. The first unit emphasizes on the normative and value based orientation of Indian education with special focus on *Vedic*, *Vedantic*, *Buddhist*, *Jain*, *Islam* and *Sikh* education. The second unit focuses on the constitutional values of education in contemporary India. The third unit focuses on the interrelationship between education and culture. The fourth unit envisages education for a social change while the fifth unit for national development. The sixth unit majorly focuses on critical pedagogy and the last unit on equality and equity in education.

11.3. FE-IX: EDUCATION POLICY ANALYSIS

It emphasizes on orienting students to different policies and national frameworks of education, as well as their planning and implementation.

11.4. FE-X: ELECTIVE PAPERS

It consists of ten foundational elective papers out of which the students have to choose one of their choice. Brief description of some the papers are as follows:

11.4.1. Adolescent Education

The paper is designed to mainly give knowledge about adolescent education, its historical development in India and its pedagogical issues to the learners.

11.4.2. Education for Mental Health

This course aims to give a comprehensive understanding of mental health, its significance and its determinants. It also gives emphasis on stress management, adolescent adjustment theories and issues regarding mental health.

11.4.3. Education for Sustainable Development

This course outlines the meaning, nature, and significance of education and sustainable development in the light of seventeen sustainable development goals envisaged in the United Nations agenda.

11.4.4. Emerging Technologies in Education

This course is designed to help learners understand and use various technologies for creating e-resources in education.

11.4.5. Gender Education

This course seeks to develop understanding about gender roles, its issues and addressing gender issues through education.

11.4.6. Education for peace

This paper is designed to develop theoretical and practical bases of peace education and trace its historical development. It also emphasizes on highlighting the foundations peace and various philosophies of peace of Indian thinkers like M.K. Gandhi, Krishnamurthy, Aurobindo, and Gijubai Badheka.

11.4.7. Sports, Health and Fitness education

This course focuses on health education, yoga (practice of *yogasana* and meditation), evolution of physical education, its historical development, etc.

11.5. AE & VAC XI: YOGA AND UNDERSTANDING SELF

This course includes benefits of yoga and brief history of yoga, its principles (*Ahimsha, Satya, Asteya, Bramhascharya, Aparigraha, Soucha, Santosha, Tapas, swadyaya, and Iswara Paridhana*), streams (*Gnana, Bhakti, Karma*), practices (*Kriyas, Asana, Pranayama, Bandha and mudra, Dharana and Dhyana*), development of yoga (Classical Yoga, Post classical yoga, and Modern period), etc.

11.6. AE & VAC XII: Citizenship Education, Sustainability, and Environmental Education

The course paper seeks to enable student teachers to understand citizenship education, concept of '*Vasudhaiva Kutumbakam*', sustainability and environmental issues through three major units and a suggestive practicum of report writing on Environmental education.

11.7. SE-V: Post Internship

It is all about the analysis and discussions regarding the experiences of the students in their seventh semester internship programme. This course paper just seeks to let students share their

experience through presentation, discussion and report writing during their post internship in eighth semester.

11.8. SE-VI: CREATING TEACHING LEARNING MATERIAL (TLM)/WORK EXPERIENCE

This course aims at letting the student teachers develop a variety of Teaching Learning Materials in various forms and of good quality with the use of creativity, low cost materials, technology etc. according to the understanding and comprehending level of children at different stages.

11.9. COMMUNITY ENGAGEMENT AND SERVICE

According to the syllabus, this course paper seeks to expose student teachers to the socio-economic issues in societies and communities, to gain insight into the functions of community, enlist community support and participate in school related activities. It also suggests organizing activities such as *street plays, advocacy activities, door to door campaigns, and prabhat pheris*, etc to mobilize community participation in development initiatives. The student teachers will therefore be provided opportunities of exposure to community life for ten days for working with the community.

11.10. ANALYSIS OF THE WHOLE 8th SEMESTER SYLLABUS FROM IKS PERSPECTIVE

Normative orientation of education refers to the values, beliefs and cultural traditions that guide the goals, curriculum, and methods of education in India. This approach emphasizes the importance of traditional culture and moral values in shaping the character of students and preparing them for their roles as responsible members of society.

Historically, Indian education has had a strong emphasis on spirituality, moral values, and cultivation of virtues like honesty, integrity and compassion. This approach has been influenced by India's religious and philosophical traditions such as Hinduism, Buddhism, Jainism and Sikhism, which have emphasized the importance of ethical and spiritual development alongside intellectual and academic learning. It means students would not just learn academic subjects but also learn moral and spiritual values. For example- teaching about righteousness, moral duty, non-violence, good conduct which are central to the Jain and Buddhist traditions. **(Dr Prabhas Ranjan, Patna Women's college).**

Normative act of education is a directional ideal that consists of conviction, values and norms that play an important role in setting the direction in which professional practice develops. Direction and structure are always linked. Normative act is often achieved through the use of strict rules, regulations, dress codes and mandatory attendance policies. It also emphasizes on the importance of discipline, respect for authority, and self-control.

Indian traditional values emphasize holistic development, respect for teachers and elders, community responsibility, the pursuit of knowledge, and betterment of society, often rooted in ancient practices of *dharma*.

Vedanta is also value centred around realization of ultimate reality (*Brahman*), the pursuit of knowledge (*Jnana*) and the importance of selfless action (*Karma Yoga*), and devotion (*Bhakti Yoga*) to achieve liberation (*Moksha*).

The NEP 2020 provides to include traditional Indian values and constitutional values (Seva, Ahimsa, Swachhta, Satya, Nishkam Karma, Shanti, Sacrifice, tolerance, diversity, pluralism, righteous conduct, gender sensitivity, respect for elders, respect for all people and their inherent capabilities regardless of background, etc).

Hence, FE VIII is quite relevant and is in complete accordance with NEP 2020.

Yoga, given in Gita: Yoga is excellence in action. Excellence is nothing without motivation. It is necessary to promote self-understanding because it encourages self-awareness, mindfulness, emotional regulation, leading to a deeper connection with oneself and a greater understanding of thoughts, feelings and emotions.

The principles of yoga like *Ahimsa*, *Satya*, *Asteya*, *Bramhacharya*, *Aparigraha*, *Shoucha*, *Santhosha*, *Tapas*, *Swadhyaya* and *Ishvara paridhana* are important for all round development of the students and their peace, harmony, health and happiness. The eight limbs of yoga helps in aligning human, mind, body and spirit as one. To attain this oneness, yoga philosophy emphasizes on its 8 limbs-

- *Yama*- Social code of conduct
- *Niyama*- Personal code of conduct
- *Asana*- Physical practices
- *Pranayama*- Breathing practices
- *Pratyahara*- Withdrawal
- *Dharana*- Concentration
- *Dhyana*- Meditation
- *Samadhi*- Unity with God

Hence, yoga, is an exploration of the self, that brings about a metamorphosis in the practitioner and aids in self-realization. It elevates *Kundalini*, or the life force situated at the base of the spine. It is needed for a person to seek out his purpose on this earth after birth.

A quote from Bhagavad Gita-

“A person is said to have achieved yoga, a union with self when the perfectly disciplined mind gets freedom from all desires and becomes absorbed in the self alone.”

Thus, Yoga and Understanding self is an appropriate course designed for ITEP from IKS perspective and is in compliance with various policies and norms regarding ITEP.

The Vedas emphasize, *Arth Kari Sa Vidya* which means ‘Education enables livelihood’ which aligns with and advocates for sustainable societal development. Traditional practices of agriculture (organic farming, crop rotation, mixed cropping, organic farming), water management (stepwells, tank irrigation systems, Johads), healthcare (Ayurveda, Unani, Yoga), and education (the gurukul system for example promoting holistic, moral, intellectual, and practical knowledge), architecture (*Vashtu Shastra*) for long term sustainability in environmental education. Practices like recycling of resources (*Punarvasu*) and “zero waste”

were all embedded in ancient Indian lifestyles which is gaining traction in modern India to promote sustainability among responsible citizens of India.

Community work was also integral to education in ancient India. For example, *Agrahara*, an institute received material and financial support from community members and society. In gurukul system, the students lived with their gurus in a community system and served all its members. These institutions and temples also provided free education to students, with community support from temple donations, grants from kings, and local patronage. Hence, education in traditional India was deeply centered around religious, social and cultural fabric of the community.

Hence, most of the papers of semester VIII are in accordance with contemporary education systems, policies and guidelines.