



**Darrang College
(Autonomous),
Tezpur-784001**

Syllabus for FYITEP

Subject: Value Added Courses

Course Type: ITEP

Class : semester 1st and 2nd

Approved by:

**Board of Studies meeting held on 25/06/2026
&**

Academic Council vide Resolution no. DC/AC/3/2026/5, dated- 29/06/2026

VALUE ADDED COUSE (VAC)

The Value-Added Courses are designed to help student teachers acquire and demonstrate:

- knowledge and capacities in areas that are essential to a holistic education.
- capacities and values that are both useful to life as well as to a career in education.
- sensitivity, critical thinking and analytical capacities, reflection, sensibilities for dialogue and cooperative learning, aesthetic appreciation, and values for a sustainable world - all this in the context of India's rich and diverse cultural context.
- capacity to explore possibilities in different areas of learning, directly and indirectly connected to education.

Principles of Designing the Course:

- The courses have a practical orientation in that they emphasize real-world application of ideas with special focus on application in the practice of education.
- Pedagogy across courses emphasize 'practice' and 'doing.'
- The courses facilitate breadth of knowledge rather than depth.
- The courses have emphasized on the capacities and values that are important for teachers.

VAC-I

Art Education

Semester	I
Title of the course	VAC-I : Art Education
Paper code	ITP-VAC-11022
Total Credits	2
Distribution of marks	Internal : 20 External : 30

Art Education (Performing & Visual)

Credits **2**

Semester **S-1**

About the Course

Engagement with various forms of art as self-expression and need to develop sensibility to appreciate them has been an important concern in educational theory and practice. This concern is premised on the claim that forms of self-expression contribute immensely to the development of cognitive, affective, and psycho-motor dimensions among children, as well as that through one or another art form, children come to explore ways of expressing themselves. Further, it is also the case that critical appreciation of art enables children to form judgments of a very special kind, namely, aesthetic judgment. This enables students as they grow into adults to have focused attention on making sense of and appreciating cultural productions.

Children enjoy artwork a lot. They explore and find meaning in artwork. Their psycho-motor skills get developed through art. The huge element of socialization is acquired through different forms of art. They get to know each other and understand each other and make friends through art. They develop their peer group through getting involved in art forms. Learning to work with others is also achieved through art. It gives them space to think independently, create and reflect. It is one space where all the three are involved- hand, head, and heart.

Therefore, educational practitioners that the students of MA Education aim to be, will need to bring an element of art in practices that they engage in. To be able to do this, they need an appreciation of art in general, familiarity with one art form, and basic skills and capabilities to be creative and artful. Additionally, they should be familiar with some critical debates in art education, even if their work is in other subject areas.

To this end in the first semester students will do one course that aims to help them recognize and appreciate the importance of aesthetic judgment, develop familiarity with an art form and basic skills to be creative and artful in their expressions. Skills develop from practice, therefore hands-on training in doing art will be emphasized in this course. This course aims to help students develop a habit of performing skillful activities that are essentially aesthetic and artful which is expected to contribute to other educational practices that they develop in other courses in the programme. Therefore, this course will explicitly relate this skill to activities that practitioners of education engage in, like teaching, development of teaching-learning material, and content of other subject areas wherever possible.

Puppetry

Puppetry is an integrated art form, which takes into its fold everything from fine arts to performance. Puppetry is one of the oldest forms of performing art. Puppetry has evolved over the years into a sophisticated form of art. The journey was very interesting with a lot of ups and downs. There are thousands of forms of puppetry from simple finger puppets to highly complex puppets played by more than 3 people. Each country has a puppet form, why country, each area in a country has a puppet form. Hence, in India you will find many, many forms of puppetry. In puppetry there are two main aspects. One the designing and creating of puppets and the other playing or performing puppetry. These two skills are different. Designing will need a lot of thinking, visualization, and technical skills while performance will need high level communication skills. Hence, together they make a consolidated a high range of skills. In this course, students are exposed to different forms of puppets and puppetry. There will be a discussion around the forms and the aesthetic sense of puppetry. Later the students are encouraged to prepare, design and create puppets. They then prepare script and play the puppets. This creation of the puppets together in small groups with a lot of discussions and give and take helps the students develop working together skills and conceptual understanding.

Learning Outcomes

After completion of this course, student teachers will be able to:

- articulate the importance of aesthetics and art in elementary education,
- demonstrate their familiarity with and appreciation of puppetry,
- design puppets,
- practice and create a short puppetry show.

UNIT - I

Importance of Aesthetics and Art education (2 Sessions)

In this unit the basic idea of aesthetics and art, and ways in which the aesthetic dimension manifests itself in human life will be discussed. Using various examples of art, students will engage in identifying aesthetic aspects of daily life, develop aesthetic judgment, and gain familiarity with the role of art in education. Students will also be introduced to three aspects of art in education: The value of art itself and its use as an instrument in education; moral dimensions of works of art and the controversial distinction between the value of Popular art and High art.

UNIT - II

Designing Puppets (6 Sessions)

In this unit, students will learn about puppetry, its history and specifically about how puppets work. This unit will also discuss the imagination required to design puppets, visualize how puppets will be used and the technicalities of designing puppets. These will be learnt by designing puppets. Students will start with constructing finger puppets and move towards small shapes through papers, like Fish, birds, rat - then they will design masks, flat masks, and masks with dimensions. At the end they will design puppets with old newspaper. The puppets are designed with old newspapers and colour papers. They decorate it and design it in such a way that it can be played, performed. They prepare costumes and all other accessories.

UNIT - III

History and Cultural role of Mukha Shilpa (4 Sessions)

In this unit students will learn about Mukha Shila of Assam. Learning Mukha Shilpa (the

traditional art of mask making from Majuli , Assam) offers rich cultural artistic, and economic rewards . Students will learn about 500 years old Neo- Vaishnavite craft and tradition introduced by Saint Srimanta Sankardeva. Students will learn sustainable techniques using locally available and natural materials like bamboo, cane, potter's clay , cotton cloth , cow dung and Sholapith. This unit will engage in using of Mukha and the level of communication skill required to create a good engaging story and perform it with the help of Mukha they have created. The performance will be expected to relate to some activity in the educational context. Their learning is consolidated and reflected.

Discussion is held on how different aspects of Mukha making can be incorporated in class room processes of young children. Adapting the individual and group exercises done during the Mukha Shilpa course will be discussed to be used in the classroom situation.

Pedagogy

The Pedagogy is basically hand-on training. More emphasis is given to experiential learning. They do things and through doing learn about art and its connection to education. The process takes you through different forms of art- fine arts, playing with colours, costume designing, facial make -up, script writing, music, and performance.

Suggestive Reading Materials

1. **Vatsyayan, Kapila.** *Indian Puppets.*
A valuable reference for understanding Indian puppetry, its traditional forms, aesthetics, and relationship with other performing arts.
2. **Vatsyayan, Kapila.** *Traditional Indian Theatre: Multiple Streams.*
Covers India's traditional theatre traditions and includes important discussions of puppet theatre within the broader Indian performance tradition.
3. **Awasthi, Suresh.** *Puppetry: The Indian Tradition.*
Useful for studying the development, traditions, and cultural significance of puppetry in India.
4. **Lal, Ananda.** *The Art of Puppetry in India.*
Helpful for exploring puppetry as a performing art and understanding its theatrical and cultural dimensions.

VAC-II

Understanding India (Indian Ethos and Knowledge Systems)-I

Semester	I
Title of the course	VAC-II : Understanding India (Indian Ethos and Knowledge Systems)-I
Paper code	ITP-VAC-11022
Total Credits	2
Distribution of marks	Internal : 20 External : 30

Credits 2

Semester: S-1

About the Cours

At a time when the world finds itself deep in dynamism, led by technological innovations and environmental changes, there is a need for an inward-looking approach to building the young minds of a country. By looking inwards, one not only finds a sociological belongingness but also a spiritual and intellectual rooting in these changing times. The course provides an overview of India's heritage and knowledge traditions across key themes of economy, society, polity, law, environment, culture, ethics, science & technology, and philosophy. It places special emphasis on the application of these knowledge traditions, helping students to not only know and appreciate India's heritage and knowledge traditions but also to independently evaluate them through a multidisciplinary lens. This evaluation would produce valuable lessons for obtaining transferable and 21st-century skills. The course requires no pre-requisite knowledge or understanding. Spread over two years, the course will establish foundational knowledge and build upon it. It will allow students to have a basic understanding of the traditions of India and how it has evolved over the years. The course is designed to enable student teachers to outline and interpret the processes and events of the formation & evolution of knowledge of India through a multidisciplinary lens; to evaluate the diverse traditions of India to distinguish its achievements and limitations, and to develop and articulate an ethics-based education rooted in Indian thought to their students in the classroom context.

Learning Outcomes

After the completion of the course, students will be able to:

- recognize the vast corpus of knowledge traditions of India, while developing an appreciation for it,
- apply their acquired research and critical thinking skills in multidisciplinary themes,
- summarize and pass on their learnings to their students of different Indian traditions in an easily digestible manner.

UNIT – I

Introduction to the Knowledge of India

1. Definition and Scope of the Knowledge of India

- Meaning and concept of “Knowledge of India”
- Indian Knowledge Systems (IKS)
- Nature and characteristics of Indian knowledge traditions
- Major domains of Indian knowledge
- Sources of Indian knowledge
- Multidisciplinary nature
- Relevance in the 21st century
- Relevance for teacher education and classroom practice

2. Need to Revisit Ancient Knowledge, Traditions and Culture

- Meaning of ancient Indian knowledge and traditions
- Continuity and evolution of Indian traditions
- Importance of revisiting India's intellectual heritage
- Scientific, mathematical, medical and technological contributions
- Contributions to philosophy, language, literature, art and culture
- Social, ethical and environmental dimensions
- Critical evaluation: achievements as well as limitations
- Relevance to NEP 2020 and contemporary education
- Role of teachers in transmitting Indian knowledge traditions

UNIT – II

Culture - Art and Literature

- A. Fine arts (traditional art forms, contemporary arts, arts & spirituality, arts and Identity, and art and globalization);
- B. Performing Arts (Indian dance systems, traditional Indian pieces of music, visual arts, folk arts, etc.).
- C. Literature (Sanskrit literature, religious literature, Indian poetry, folk literature, Indian fiction, Sangam literature, Assamese literature, Nepali literature, bodo literature etc.

UNIT - III

Polity and Law

- A. Kingship & types of government (oligarchies, republics); Local administration (village administration);
- B. Basis of Law: Dharma & its sources; Criminal Justice: police, jails, and punishments; Lessons from Chanakyaniti; Lessons for modern-day India: Towards a tradition-driven equitable and just polity and law system.

UNIT - IV

Economy

- A. Overview of the Indian Economy from the Stone Age to the Guptas: The new culture of Urbanization (including castes, guilds, and other economic institutions; Harappan civilization economy; growth of agriculture and proliferation of new occupations; growth of writing);
- B. Internal & external trade and commerce, including trade routes, Indo-roman contacts, and maritime trade of South India; Temple economy.
- C. Land ownership - land grants & property rights, land revenue systems.
- D. Understanding Arthashastra: Ideas & Criticism; Locating relevance of ancient Indian

economic thought in modern-day Indian Economy.

UNIT - V

Environment & Health

- A. Understanding Equilibrium between Society & Environment: Society's perceptions of natural resources like forests, land, water, and animals.
- B. Sustainable architecture & urban planning; Solving today's environmental challenges (best practices from indigenous knowledge, community-led efforts, etc.).
- C. India's Health Tradition: Ayurveda, Siddha, Ashtavaidya, Unani, and other schools of thought; Lessons from Sushruta Samhita and Charaka Samhita;
- D. Mental health in ancient India: towards time-tested concepts of mental wellness (concept of mind, dhyana, mind-body relationship, Ayurveda, yoga darshan, atman, etc.)

Suggestive Practicum

The modes of curriculum transaction will include lectures, Tutorials, and Practicum.

- Practicum will include organization of day trips that help student teachers watch events relating to visual and performing art; activities that enable student teachers to identify and record through photos, videos, etc. the elements of ancient architecture still existing in the city around them; organization of Individual and group presentations based on themes such as Polity, Law and Economy etc., organization of a 'Knowledge of India' day in the institution to celebrate the culture (food, clothes, etc.) that they would have been explored in lectures and tutorials; interactions with family members, elders, neighbors, and other members of society about the evolution of local systems and economy etc.

Suggestive Mode of Transaction

- Lectures will include learner-driven participatory sessions, and Guest lectures through experts and practitioners, such as fine arts and performing arts practitioners along with contemporary poets & writers of Indian literature.
- Tutorials will include Screening of documentaries and films followed by a discussion; Learner-driven discussions in the form of focus group discussions (FGDs), Socratic Discussions, etc.; Debate/discussion can be organized to explain India's Vaad tradition; discuss on how some of the ancient methods of teaching are relevant in today's time; discussions that help Identify ethical dilemmas in daily lives and understanding the importance of ancient ethics and values to resolve them.

Suggestive Mode of Assessment

The approaches to learning assessment will include, for example:

- Supporting the curiosity and interest of student teachers in the selected themes through a multi-modal approach, including regular assessments and actionable feedback that enable learners to outline and interpret the processes and events of the formation & evolution of knowledge of India through a multidisciplinary lens.
- Enabling the student teachers to demonstrate critical analysis and independent thinking of the processes and events in the formulation & evolution of different traditions that help student teachers evaluate the diverse traditions of India to distinguish its achievements and limitations.
- Use of first-hand or second-hand experiences that enable student-teachers to develop and articulate an ethics-based education rooted in Indian thought to their students in the classroom context.

Suggestive Reading Materials

1. Mahadevan, B., Bhat, V. R., & Nagendra Pavana, S. (2022). *Introduction to Indian Knowledge Systems: Concepts and Applications*. PHI Learning.
2. Singhanian, Nitin. *Indian Art & Culture: For Civil Services and Other Competitive Examinations*. McGraw Hill Education
3. Chandra, Satish. *History of Ancient India*. Orient BlackSwan.
4. Thapar, Romila. *Early India: From the Origins to AD 1300*. University of California Press
5. Basham, A. L. *The Wonder That Was India*. Picador/various editions.
6. *Encyclopedia of Indian Philosophies*. Motilal Banarsidass.
7. *This Fissured Land: An Ecological History of India*. University of California Press.
- 8. Barua, B. K. *A Cultural History of Assam*.**
- 9. Selected works of Assamese, Bodo and other regional Indian writers and scholars.**

VAC-III

Understanding India (Indian Ethos and Knowledge Systems)-II

Semester	II
Title of the course	VAC-III : Understanding India (Indian Ethos and Knowledge Systems)-II
Paper code	ITP-VAC-21032
Total Credits	2
Distribution of marks	Internal : 20 External : 30

Credits 2

Semester: S-2

About the Course

At a time when the world finds itself deep in dynamism, led by technological innovations and environmental changes, there is a need for an inward-looking approach to building the young minds of a country. By looking inwards, one not only finds a sociological belongingness but also a spiritual and intellectual rooting in these changing times. The course provides an overview of India's heritage and knowledge traditions across key themes of economy, society, polity, law, environment, culture, ethics, science & technology, and philosophy. It places special emphasis on the application of these knowledge traditions, helping students to not only know and appreciate India's heritage and knowledge traditions but also to independently evaluate them through a multidisciplinary lens. This evaluation would produce valuable lessons for obtaining transferable and 21st-century skills. The course requires no pre-requisite knowledge or understanding. Spread over two years, the course will establish foundational knowledge and build upon it. It will allow students to have a basic understanding of the traditions of India and how it has evolved over the years. The course is designed to enable student teachers to outline and interpret the processes and events of the formation & evolution of knowledge of India through a multidisciplinary lens; to evaluate the diverse traditions of India to distinguish its achievements and limitations, and to develop and articulate an ethics-based education rooted in Indian thought to their students in the classroom context.

Learning Outcomes

After the completion of the course, students will be able to:

- recognize the vast corpus of knowledge traditions of India, while developing an appreciation for it,
- apply their acquired research and critical thinking skills in multidisciplinary themes,
- summarize and pass on their learnings to their students of different Indian traditions in an easily digestible manner.

UNIT - I

Introduction of Knowledge of India

- A. Recap of the previous semester's definition and introduction.
- B. Recap of previous knowledge.

UNIT - II

Philosophy, Ethics & Values: Schools of Philosophy

- A. Vaishesika, Nyaya, Samkhya, Yoga, Purva Mimansa and Vedanta or Uttara Mimansa (theory and the major thinkers) – and Jain, Buddhist, and Charvak traditions.
- B. Vedanta: philosophical systems (Advaita, Vishishtadvaita, Dvaita).
- C. Ethics, morality, and social dilemma (including self-leadership) and their relevance in today's time.
- D. How do Indians value spirituality? Spirituality and Social Responsibility; Importance of Spirituality in current times.
- E. Using ethics in a technologically volatile world: leading an ethical and modern life.
- F. Practical Vedanta for well-being (mindfulness, inter-connectedness, society-self relationship, etc.).

UNIT - III

Culture- Lifestyle

- A. Food (regional cuisines, ayurvedic diet, food and festival, vegetarianism, Jainism in food, food and hospitality, and globalization).
- B. Clothes (traditional Indian clothing, textile arts, religious costumes, clothing status, clothing, gender, globalization in clothing).
- C. Sports (traditional Indian sports, martial arts, sports, and gender, sports & globalization).
- D. The lifestyle of Yoga; adapting ancient lifestyle – A path towards longevity.

UNIT - IV

Science & Technology

- A. Arithmetic and logic.

- B. Natural sciences: math, physics, metallurgy, and chemistry.
- C. Astronomy: India's contributions to the world.
- D. Indian notions of time and space.
- E. Technology in the economy: agriculture, transportation, etc.

UNIT - V

Linguistic Traditions

- A. History of linguistics in India (conceptualizing ancient Indian linguistics, oral traditions, etc.).
- B. Language as Culture: Evolution of Languages over the years & language as building blocks to different cultures and society
- C. Language: Identity, culture, and History.

Suggestive Practicum

The modes of curriculum transaction will include lectures, Tutorials, and Practicum.

- Practicum will include organization of day trips that help student teachers watch events relating to visual and performing art; activities that enable student teachers to identify and record through photos, videos, etc. the elements of ancient architecture still existing in the city around them; organization of Individual and group presentations based on themes such as Polity, Law and Economy etc., organization of a 'Knowledge of India' day in the institution to celebrate the culture (food, clothes, etc.) that they would have been explored in lectures and tutorials; interactions with family members, elders, neighbors, and other members of society about the evolution of local systems and economy etc.

Suggestive Mode of Transaction

- Lectures will include learner-driven participatory sessions, and Guest lectures through experts and practitioners, such as fine arts and performing arts practitioners along with contemporary poets & writers of Indian literature.
- Tutorials will include Screening of documentaries and films followed by a discussion; Learner-driven discussions in the form of focus group discussions (FGDs), Socratic Discussions, etc.; Debate/discussion can be organized to explain India's Vedic tradition; discuss on how some of the ancient methods of teaching are relevant in today's time; discussions that help Identify ethical dilemmas in daily lives and understanding the importance of ancient ethics and values to resolve them.

Suggestive Mode of Assessment

The approaches to learning assessment will include, for example:

- Supporting the curiosity and interest of student teachers in the selected themes through a multi-modal approach, including regular assessments and actionable feedback that enable learners to outline and interpret the processes and events of the formation & evolution of knowledge of India through a multidisciplinary lens.
- Enabling the student teachers to demonstrate critical analysis and independent thinking of the processes and events in the formulation & evolution of different traditions that help student teachers evaluate the diverse traditions of India to distinguish its achievements and limitations.
- Use of first-hand or second-hand experiences that enable student teachers to develop and articulate an ethics-based education rooted in Indian thought to their students in the classroom context.

Suggestive Reading Materials

1. Mahadevan, B., Bhat, V. R., & Nagendra Pavana, S. (2022). *Introduction to Indian Knowledge Systems: Concepts and Applications*. PHI Learning.
2. Basham, A. L. (2001). *The Wonder That Was India: A Survey of the Culture of the Indian Sub-Continent Before the Coming of the Muslims*. Picador.
3. Hiriyan, M. (2005). *Outlines of Indian Philosophy*. Motilal Banarsidass.
4. Radhakrishnan, S., & Moore, C. A. (Eds.). (1957). *A Source Book in Indian Philosophy*. Princeton University Press.
5. Sharma, R. S. (2005). *India's Ancient Past*. Oxford University Press.
6. Singhania, N. (2024). *Indian Art and Culture*. McGraw Hill Education.
7. Joseph, G. G. (2011). *The Crest of the Peacock: Non-European Roots of Mathematics*. Princeton University Press.
8. Achaya, K. T. (1994). *Indian Food: A Historical Companion*. Oxford University Press.
9. Radhakrishnan, S. (2008). *Indian Philosophy, Volume I*. Oxford University Press.
10. Radhakrishnan, S. (2008). *Indian Philosophy, Volume II*. Oxford University Press.
11. Thapar, R. (2002). *Early India: From the Origins to AD 1300*. University of California Press.
12. Dasgupta, S. (1992). *A History of Indian Philosophy, Volumes I–V*. Motilal Banarsidass.
13. Kangle, R. P. (Trans.). (2010). *The Kautiliya Arthashastra*. Motilal Banarsidass.
14. Altekar, A. S. (1949). *State and Government in Ancient India*. Motilal Banarsidass.
15. Warder, A. K. (2000). *Indian Buddhism*. Motilal Banarsidass.
16. Cardona, G. (1997). *Pāṇini: A Survey of Research*. Motilal Banarsidass.
17. Pollock, S. (2006). *The Language of the Gods in the World of Men: Sanskrit, Culture, and Power in Premodern India*. University of California Press.
18. Iyengar, B. K. S. (1966). *Light on Yoga*. HarperCollins.
19. Vivekananda, S. (2008). *Raja Yoga*. Advaita Ashrama.
20. Gadgil, M., & Guha, R. (1993). *This Fissured Land: An Ecological History of India*. University of California Press.
21. Gadgil, M., & Guha, R. (1995). *Ecology and Equity: The Use and Abuse of Nature in Contemporary India*. Routledge.
22. Gillow, J., & Barnard, N. (1991). *Indian Textiles*. Thames & Hudson.
23. Chandra, S. (2007). *History of Medieval India*. Orient BlackSwan.
24. Basham, A. L. (Ed.). (1977). *A Cultural History of India*. Oxford University Press.
25. Zaehner, R. C. (1962). *Hinduism*. Oxford University Press.
26. Potter, K. H. (Ed.). *Encyclopedia of Indian Philosophies*. Motilal Banarsidass.
27. Das, S. K. (2005). *A History of Indian Literature*. Sahitya Akademi.
28. Barua, B. K. (1966). *A Cultural History of Assam*. Bina Library.
29. Goswami, I. *Selected Works*. Sahitya Akademi.
30. Selected works of major Assamese, Bodo, Nepali and other regional Indian writers and scholars.
31. Selected publications of the Indian Council of Historical Research (ICHR), Indian Council of Social Science Research (ICSSR), Sahitya Akademi, Indira Gandhi National Centre for the Arts (IGNCA), National Mission for Manuscripts (NMM), and Ministry of Culture, Government of India.
32. Selected publications of the Ministry of Education, Government of India, relating to Indian Knowledge Systems, National Education Policy 2020, traditional knowledge and Indian heritage.

33. Selected scholarly works on Indian science and technology, including ancient Indian mathematics, astronomy, metallurgy, chemistry, agriculture, medicine and traditional technologies.
34. Selected scholarly works on Indian linguistics, Sanskrit grammatical traditions, oral traditions, regional languages, language and identity, and the linguistic heritage of Northeast India.

VAC-IV

Teacher and Society

Semester	II
Title of the course	VAC-IV : Teacher & Society
Paper code	ITP-VAC-21042
Total Credits	2
Distribution of marks	Internal : 20 External : 30

Credit: 2

Semester S-2

About the Course

Teachers unarguably have the key role in nurturing young lives and shaping positive and inspired future generations. Emphasizing on the crucial role of teachers NEP 2020 states “teachers truly shape the future of our children - and, therefore, the future of our nation.”. “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.” (NEP Para 5.1). The NEP in its introductory section states, “the teacher must be at the centre of the fundamental reforms in the education system” and highlights the need to “help re-establish teachers, at all levels, as the most respected and essential members of our society, because they truly shape our next generation of citizens”. (NEP 2020, Introduction). The policy also stresses the need to “do everything to empower teachers and help them to do their job as effectively as possible.” It is recognized that teachers are second to mothers in having the opportunity to work with children during the most impressionable years in their life and shape opinions, form ideas about personal and social goals and about society and life, contributing so much to the development of both individuals and society.

The focus of the course on ‘Teacher & Society’ is on developing an understanding among student teachers of the roles of teachers in the emerging Indian society, including the changing roles of teachers in the context of the global flows of people, culture and resources that are shaping society, and the application of technologies that are constantly redefining not only the educational landscape but also the human relationships and social norms which are continuously undergoing change which entails a recalibration of the teacher roles aligned to the current and future realities and preparing teachers for the volatile, uncertain, complex and ambiguous world. The course enables the students to understand the roles and obligations of teachers as an architect of the society based upon the cultural ethos, traditions, and diversity. The student teachers shall be equipped with the knowledge, capacities and value system that enables them to act as an agent for fostering national integration, a

feeling of pride in the cultural heritage and achievements of India. This course also aims to ensure that student teachers understand their responsibility for producing a future generation that undertakes its responsibility as an awakened citizen who avoids wastage of national resources and takes up a proactive role for the emergence of India as a strong and disciplined nation.

In addition to these, the course also seeks to enable each of the student teachers to respond to the needs of students from diverse cultural, linguistic, social and economic backgrounds; to be sensitive to gender issues, promote tolerance and social cohesion, provide special attention to students with learning disabilities, learn and apply new pedagogies and technologies, keep pace with current educational developments and initiatives; and keep oneself professionally engaged to update/upgrade knowledge and practice. Student teachers will be encouraged to comprehend how societal structures, context and historical patterns shape teacher identities on one hand and how teacher identities, beliefs, values, convictions and commitment shape the ethics, culture, norms and values on the other; thus, impacting the larger societal thoughts and actions.

The course also explores the relationship of the teacher with education development, community and society through different course units that talk of the teacher as a person and as a professional, the socio-cultural and technological contexts of the teacher and how they impact the teaching-learning process, the multiple roles, identities and expectations of a teacher. It invites the student teachers to be reflexive of one's thoughts, beliefs and actions and continuously take a gaze inside out so as to unbiasedly engage children in a reflective dialogue.

The course explores the agentic role of a teacher, how it gets influenced and how it influences the education system. It concludes with the re-calibrating of roles of teacher and teaching beyond the curricular boundaries as an architect of an inclusive, harmonious, and developing India.

Learning Outcomes

After completion of the course, student teachers will be able to:

- examine the relationship between teacher beliefs, values, character, life history, social and cultural context and teaching critically,
- explain the teacher roles and characteristics; the personal and professional self; the teacher as a communicator, the charismatic influencer, the reflective practitioner, competent, learner and much more and their significant role in nurturing the posterity.
- differentiate between the narrow curricular aims of education and the broader educational aims and their role in shaping self, school, and society,
- demonstrate an ability to develop positive classrooms through engaging in the ethic of care,
- demonstrate an ability to critically reflect on personal and collective practice so as to improve learning and teaching,

- conceptualize teacher agency, its individual, contextual, and structural dimensions and how it gets impacted and in turn shapes education.

UNIT - I

Understanding the Teacher: Exploring the Personal and Professional Teacher

- Exploring the wider Personal and General Social Context of Teacher: Life History, Teacher Beliefs, Values and Aspirations, Diverse Identities, Social Contexts and Commitment to Learning and Education.
- Exploring the Professional Teacher: Qualifications, Education in teaching, Attitude, Aptitude, Experience and Exposure.
- The Charismatic Teacher, the Communicator Teacher, The Missionary Teacher, The Competent Practitioner, The Reflective Practitioner, The Learning Teacher.
- Reflexive Practice: Nurturing the Professional Capital through collaborative and/or collective engagement with self, others, the social context.

UNIT - II

Nurturing the Teacher: A Dialogue beyond the curricular goals, for Life and Posterity

- Teaching: One profession, many roles
- Teaching Character: Nurturing Teachers for Human Flourishing.
- Holistic Teacher Development: Nurturing the Panchakoshas.
- Teacher Values, Beliefs, and current Philosophy of Teaching: A Reflective Dialogue.
- Developing an Ethic of Care in Teacher Education: Nurturing Teachers towards a pedagogy of care.

UNIT - III

Understanding and Fostering Teacher Agency: Role in shaping Education Systems of Tomorrow

- Teacher Agency: What is it and why does it matter?
- Individual, Cultural and Structural Dimensions of Teacher Agency.
- Teacher discourses, Philosophy, Relationships, Networks and Professional Development: Shaping teacher agency and Creative insubordination.
- Challenges and Issues in fostering Teacher Agency: Performativity, Non-academic engagements, Systemic apathy, Policy and Practice gaps and others.
- Role of Teacher in shaping the educational policy, practice, and reforms

UNIT - IV

Teacher as an Architect of the New India: Shaping the Society of Tomorrow

- Engaging in Critical Education: Dialogues on power relations associated with Gender, Ethnicity, Culture, Disability, Class, Poverty, the reproduction of disadvantage and realizing the true human potential.
- Being a Critical Teacher: Raising debates around rapid technological advancement and impact on individual, family and social life; the growing isolation and impact on mental and social health and well-being, changing relationships between the 'state' and the 'market' and their impact on formal education; the conceptualization of teacher, teaching and teacher roles, 'globalization' and the reconstructed nationalism shaping the socio-political

milieu and impact on social psyche, growing materialistic urge, sensory drives and the gradual deterioration of the individual and societal character.

Suggestive Practicum

1. Take up a case study of any one teacher education Institution.
2. Write a biography of any one of your favourite teachers/ Educationists.

Suggestive Mode of Transaction

Teacher and Society is a reformatory course that invites teachers to re-think teachers and teaching. It awakens and inspires teachers to realize broader educational aims through an action and reflection cycle. The approach therefore would include a blend of lectures, in-class seminars, thinking exercises, critical reflections, group-work, case-based approaches, and enquiry-based learning.

- Learners would also be exposed to case studies featuring teachers from a representative cross-section of Schools in India and critically analyse their exercise of agentic force in school improvement and the improvement of teaching practice.
- Situating themselves in the geo-political context, the learners will get to critically engage in some of the policy dialogues.
- Learners would reflect on their practice as pre-service interns, knowledge, skills, and understandings—and identify opportunities to apply course learnings to their school context.

Suggestive Mode of Assessment

Being a very thought-provoking course, the assessment would largely include critical thinking kind of assignments. The following are some exemplars.

1. Write your current teaching philosophy based on your beliefs and values.
2. Choose any one area of immediate societal concern like environmental degradation, increasing crime against women, cybercrimes, bullying or any other and draw an action plan that you as a teacher would undertake to mobilize self, school and society towards betterment.
3. Critical Reflections on popular debates around power relations associated with Gender, Ethnicity, Culture, Disability, Class, Poverty, and such others

These are just prototypes and institutes may choose either of these or think of other innovative assignments that would inculcate in the future teachers a sense of belonging for society.

Suggestive Reading Materials

1. Palmer, P. J. (1998). *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. Jossey-Bass.
2. Schön, D. A. (1983). *The Reflective Practitioner: How Professionals Think in Action*. Basic Books.
3. Noddings, N. (2003). *Caring: A Relational Approach to Ethics and Moral Education*. University of California Press.
4. Freire, P. (2000). *Pedagogy of the Oppressed*. Continuum.
5. Hargreaves, A., & Fullan, M. (2012). *Professional Capital: Transforming Teaching in Every School*. Teachers College Press.

6. Giroux, H. A. (1988). *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning*. Bergin & Garvey.
7. Government of India. (2020). *National Education Policy 2020*. Ministry of Education, Government of India.