



शिक्षा मंत्रालय
MINISTRY OF
EDUCATION



ONLINE TWO WEEK FACULTY DEVELOPMENT PROGRAMME

On

Indian Knowledge System: A Multidimensional Legacy
भारतीय ज्ञान प्रणाली: एक बहुआयामी विरासत

(10th July – 24th July, 2023)

CALL FOR REGISTRATION AND PARTICIPATION

Organized by

**SHYAMA PRASAD MUKHERJI COLLEGE FOR
WOMEN**

UNIVERSITY OF DELHI

Punjabi Bagh (West), Delhi



In Association with
**TEACHING LEARNING CENTRE
RAMANUJAN COLLEGE**

(Accredited Grade 'A' by NAAC)

UNIVERSITY OF DELHI

*(Under the MHRD scheme of Pandit Madan Mohan
Malaviya National Mission on Teachers and Teaching)*



Indian Knowledge System: A Multidimensional Legacy

India has had a vast compendium of systematically articulated knowledge systems from time immemorial that has defined and ascertained its distinct identity and cultural contours. The Indian Knowledge System (IKS) is an integral part of the Indian knowledge tradition (IKT). A tradition that includes both literary and oral systems of knowledge production and transmission. While the larger literary corpus that we have today stems from the Vedic literature, many practices have paved their way into it. The whole literature has been divided according to content and chronology e.g. *Samhitas*, the *Brahmanas*, the *Aranyakas*, and the *Upanisads*, and unlike canonical literature of other great religions has been revealed (*sruti*) and handed down from generation to generation through a unique method of oral transmission. Along with Sanskrit, there is an array of literature, both- religious and secular written in Prakrit and Pali, belonging to the Buddhists and the Jains, and many more traditions, that have built up our shared and collective heritage of IKS.

Interestingly, the English word- ‘religion’ has no accurate corresponding terms in our ancient languages; Sanskrit’s *dharma* or Pali’s *dhamma* can be considered somewhat close to it, though actually, these terms refer in a broader sense to the path that people should follow. It includes many kinds of things- codes of conduct, social practices, forms and objects of worship, rituals, traditions, philosophical ideas so on and so forth. Therefore, ancient Indian society and the knowledge systems evolving out of it did not make the distinction between religious and secular domains. As a result, one finds constant and profound interweaving of religious and non-religious themes and contents in the ancient texts. This interdisciplinary, complex, and yet efficiently organized nature of our knowledge system has made it unique and enduring.

While discussing the concept of knowledge and knowledge systems three terms invariably surface-*darsan*, *jñāna* and *vidya*. *Darsan* is the “system,” i.e. the point of view or systems, which yields or leads to *jñāna* i.e., the “knowledge” and when the knowledge gathered about a particular domain is organized, for understanding or pedagogy, it becomes *vidya* or the “discipline”. These *vidyas* of different origins, kinds, and nature that have been compiled in the form of numerous texts and scriptures. For example, various philosophies and schools of thought (orthodox) have been compiled in the *Samhitas*, *Brahmanas*, *Upanishads*, and later in *Sutras*. Politics and law in *Arthashastra* and *Dharmashastras*; while subjects like medical science were discussed in texts like *Bhelasamhita*, *Carak Samhita*, *Susruta Samhita*, etc. Astronomy has been dealt in *Vedanga Jyotish*, *Suryaprajnapati*, and *Candraprajnapati*, and mathematics in early *Siddhantas*, *Aryabhatiya A.D.476*, *Mahabhaskariya c. A.D. 600*, *Bakhshali manuscripts c. third or fourth century A.D. etc.* While information regarding agriculture and plant science or *Vrksayurveda* is available in *Agnipurana*, *Arthashastra* and *Brahatsamhita*, as each has a chapter dedicated to the subject, and of course the writings of *Parasar* and *Surapala*. Similarly, literature was instrumental in the development of the culture. In ancient India, we not only find narrative and canonical literature but also dramas, prose and poetry. Once Maurice Winternitz wrote “Indian literature

embraces everything which the word ‘literature’ comprises in its widest sense”- from Vedic Literature, epics, and Puranas; tantric literature, Sanskrit poetry and prose; Pali, Prakrit, and Tamil writings all are part of the rich literary heritage of Ancient India.

Many Indian scriptures have beautifully drawn and codified the subtle facets of human life- both spiritual and mundane. Vatsyayana’s Kamasutra is one such account that covers all aspects good living and emotional fulfilment; while Ishanashiva Gurudeva Paddhati is a digest of religious belief and practices, use of medicinal herbs, temple architecture and so on. Bharat Muni’s Natyashastra, Abhinavgupta’s Brihadesi and Sangeet-Ratnakar by Sarangadeva lucidly expound the musical and theatrical traditions of our culture. Atharvaveda, Vishnudhrmottara Puran, Shilpashastra’s like Naradshilp are some of the many scriptures that explicate the various nuances, techniques and traditions of art and architectural practices. Interestingly, epics like Mahabharata and Ramayana not only give a vivid representation of the social, political and economic milieu of the time but also give specific information on subjects like astronomy, metallurgy, medicine, botany, geography, and zoology.

This Faculty Development Programme attempts to gain and spread the perspective and rich repository of IKS that intends to look into the diverse subject areas that have profoundly been dealt with in our traditional knowledge systems and still hold immense relevance and significance for academic and personal growth.

Major themes of the FDP:

- An introduction to IKS- Historical developments, contribution in different disciplines, methods of formulation and transmission
- Importance of Indian Knowledge System
- Ancient Art and Architecture
- Education and Pedagogy: *Guru-Shishya Parampara*
- Health and Medical Practices
- Knowledge Economy and Indic Perspective
- Language and Literature
- Mathematics and Astronomy
- Mind, Body, and Soul
- Performing Art
- Philosophy
- Religious Texts and Spiritual Transformation
- Science and Technology
- Trade and commerce
- Vocational and Occupational training Skill based education
- Guidance, Growth and Personality development

DISCLAIMER: *The resource persons will/can deliver the content in English or Hindi, any of the languages.*

भारतीय ज्ञान प्रणाली: एक बहुआयामी विरासत

अनादिकाल से भारत के पास व्यवस्थित ज्ञान प्रणालियों का एक विशाल संग्रह है, जिसने इसकी विशिष्ट पहचान और सांस्कृतिक रूपरेखा को पारिभाषित और सुनिश्चित किया है। भारतीय ज्ञान प्रणाली भारतीय ज्ञान परंपरा का एक अभिन्न अंग है। एक परंपरा, जिसमें ज्ञान उत्पादन और प्रसारण की साहित्यिक और मौखिक, दोनों प्रणालियाँ शामिल हैं। आज हमारे पास जो बड़ा साहित्यिक कोष है, वह वैदिक साहित्य से अनुप्राणित है, कई सरणियों ने इसमें अपना योग दिया है। संपूर्ण साहित्य को सामग्री और कालक्रम के अनुसार विभाजित किया गया है, यथा - संहिता, ब्राह्मण, आरण्यक, और उपनिषद, और अन्य धर्मों के विहित साहित्य के विपरीत मौखिक परम्पराओं की एक अनूठी विधि के माध्यम से पीढ़ी-दर-पीढ़ी इनका संचरण होता रहा है। संस्कृत के साथ-साथ बौद्धों और जैनों से संबंधित प्राकृत और पाली में लिखे गए धार्मिक और धर्मनिरपेक्ष, दोनों तरह के साहित्य और कई अन्य परंपराएं हैं, जिन्होंने भारतीय ज्ञान परंपरा की हमारी साझा और सामूहिक विरासत का निर्माण किया है।

दिलचस्प है कि अंग्रेजी शब्द- 'रिलिजन' के लिए हमारी प्राचीन भाषाओं में कोई सटीक-संगत प्रतिशब्द नहीं है; संस्कृत के धर्म या पाली के धर्म को इसके कुछ हद तक करीब माना जा सकता है, हालांकि वास्तव में ये शब्द व्यापक अर्थ में उस मार्ग को संदर्भित करते हैं, जिसका लोगों को पालन करना चाहिए। इसमें कई तरह की चीजें शामिल हैं- आचार संहिता, रीति-रिवाज, पूजन के रूप और विधियाँ, अनुष्ठान, परंपराएं, दार्शनिक विचार इत्यादि। इसलिए प्राचीन भारतीय समाज और उससे विकसित ज्ञान प्रणालियों ने धार्मिक और धर्मनिरपेक्ष ज्ञानक्षेत्र के बीच भेद नहीं किया। परिणामस्वरूप प्राचीन ग्रंथों में धार्मिक और धर्मेतर विषयों और सामग्रियों के मध्य निरंतर और गहरा अंतर्संबंध पाया जाता है। हमारी ज्ञान प्रणाली की इस अंतरानुशासनिक, जटिल और फिर भी कुशलता से संगठित प्रकृति ने इसे अद्वितीय और स्थायी स्वरूप प्रदान किया है।

ज्ञान और ज्ञान प्रणालियों की अवधारणा पर चर्चा करते हुए तीन शब्द अनिवार्यतः हमारे समक्ष आते हैं - दर्शन, ज्ञान और विद्या। दर्शन एक "प्रणाली" है, अर्थात् वह दृष्टिकोण या पद्धति, जो बोध अर्थात् "ज्ञान" की ओर ले जाती है या फलित होती है और जब किसी विशेष ज्ञानक्षेत्र के बारे में एकत्रित ज्ञान को समझा या शिक्षाशास्त्र के लिए व्यवस्थित किया जाता है, तो यह विद्या या "अनुशासन" का रूप धारण कर लेता है। ये विद्याएं अलग-अलग उत्पत्ति, प्रकार और प्रकृति की हैं, जिन्हें अनेक ग्रंथों और शास्त्रों के रूप में संकलित किया गया है। उदाहरण के लिए, विभिन्न दर्शन और विचारधाराओं (रूद्धिवादी) को संहिता, ब्राह्मण, उपनिषद और बाद में सूत्र में संकलित किया गया है। अर्थशास्त्र और धर्मशास्त्रों में राजनीति और विधि; जबकि चरक संहिता, सुश्रुत संहिता आदि ग्रंथों में चिकित्सा विज्ञान जैसे विषयों पर चर्चा की गई। वेदांग ज्योतिष, सूर्यप्रजनपति, और चंद्रप्रजनपति में खगोल-विज्ञान की चर्चा है, और प्रारंभिक सिद्धांतों, आर्यभटीय 476 ई., महाभास्करीय प्रारंभिक 600 ई., प्रारंभिक बछाली पांडुलिपियाँ (तीसरी या चौथी शताब्दी) आदि में गणित संबंधी सामग्री है। कृषि और वनस्पति विज्ञान या वृक्षायुर्वेद के बारे में जानकारी अग्निपुराण, अर्थशास्त्र और ब्रह्मसंहिता में उपलब्ध है, प्रत्येक में विषय को समर्पित एक अध्याय है, पराशर और सुरपाल के लेखन में भी यह मिलता है।

साहित्य संस्कृति के विकास में केन्द्रीय भूमिका निभाता रहा है। प्राचीन भारत में हमें न केवल आख्यान और विहित साहित्य मिलता है बल्कि नाटक, गद्य और पद्य भी मिलते हैं। मौरिस विंटरनिट्ज़ ने एक बार लिखा था, "भारतीय साहित्य में वह सब कुछ निहित है जो 'साहित्य' शब्द अपने व्यापक अर्थों में समाविष्ट करता है" - वैदिक साहित्य, महाकाव्य और पुराण; तांत्रिक साहित्य, संस्कृत कविता और गद्य; पाली, प्राकृत और तमिल लेखन आदि सभी प्राचीन भारत की समृद्ध साहित्यिक विरासत का हिस्सा हैं।

कई भारतीय शास्त्रों ने मानव जीवन के आध्यात्मिक और सांसारिक, दोनों आयामों के सूक्ष्म पहलुओं को खूबसूरती से चित्रित और संहिताबद्ध किया है। वात्यायन का 'कामसूत्र' बेहतर जीवन और भावनात्मक परिपूर्ति के सभी पहलुओं को शामिल करता है जबकि ईशानशिव गुरुदेव पद्धति धार्मिक विश्वास और प्रथाओं, औषधीय वनस्पतियों के उपयोग, मंदिर वास्तुकला आदि का एक संग्रह है। भरत मुनि का नाट्यशास्त्र, अभिनवगुप्त का बृहदेसी और सारंगदेव कृत संगीत-रत्नाकर हमारी संस्कृति की संगीत और नाट्य परंपराओं पर प्रकाश डालते हैं। अर्थर्वेद,

विष्णुधर्मोत्तर पुराण, शिल्पशास्त्र - जैसे नारदशिल्प आदि कुछ ऐसे शास्त्र हैं, जो कला और स्थापत्य प्रणालियों की विभिन्न बारीकियों, तकनीकों और परंपराओं की व्याख्या करते हैं। दिलचस्प बात यह है कि महाभारत और रामायण जैसे महाकाव्य न केवल उस समय के सामाजिक, राजनीतिक और आर्थिक परिवेश का विशद विवेचन करते हैं, बल्कि खगोल-विज्ञान, धातु-विज्ञान, चिकित्सा, वनस्पति-विज्ञान, भूगोल और प्राणी-शास्त्र जैसे विषयों पर विशिष्ट जानकारी भी देते हैं।

इस संकाय संवर्धन कार्यक्रम का उद्देश्य भारतीय ज्ञान परंपरा के समृद्ध भंडार से सीखते हुए अपनी पारंपरिक प्रणालियों में समाहित विविध-विषयक ज्ञान के प्रसार का है, जो अकादमिक और व्यक्तिगत विकास के लिए अत्यंत प्रासंगिक और महत्वपूर्ण हैं।

संकाय संवर्धन कार्यक्रम के प्रमुख विषय :

- भारतीय ज्ञान परंपरा का परिचय- ऐतिहासिक विकास, विभिन्न विषयों में योगदान, नियामन और संचरण की विधियाँ
- भारतीय ज्ञान परम्परा की महत्ता
- प्राचीन कला और वास्तुकला
- शिक्षा और शिक्षाशास्त्रः गुरु-शिष्य परम्परा
- स्वास्थ्य और चिकित्सा पद्धतियां
- ज्ञान अर्थव्यवस्था और भारतीय परिप्रेक्ष्य
- भाषा और साहित्य
- गणित और खगोल विज्ञान
- मन, देह और आत्मा
- प्रदर्शन कला
- दर्शन
- धार्मिक ग्रंथ और आध्यात्मिक रूपांतरण
- विज्ञान और प्रौद्योगिकी
- व्यापार एवं वाणिज्य
- व्यावसायिक, रोज़गारपरक एवं कौशल आधारित शिक्षा
- निर्देशन, परामर्श एवं व्यक्तित्व विकास

अस्वीकरण : रिसोर्स पर्सन अपना वक्तव्य अंग्रेजी या हिंदी, किसी भी भाषा में प्रस्तुत करेंगे/कर सकते हैं

SHYAMA PRASAD MUKHERJI COLLEGE FOR WOMEN



The glorious journey of 50 years of this institution had a humble beginning in the year 1969, in a small government building at Tagore Garden with only six courses, 500 students, and a handful of teaching and administrative staff. The college was named after the illustrious statesman and respected academician, Dr Shyama Prasad Mukherji.

In its early days, the administrative in charge of the institution was Dr Nanda, an officer in the Education Department of Delhi government. Within a short period of time, Dr Kamla Sanghi was appointed as the first principal of the college. A great visionary, she worked vigorously in consolidating and enhancing the academic standards and infrastructure of the institution. The first set of faculty members in SPMC were: Dr Sneh Lata Bhargav, Dr Kusum Virmani, Mrs Ahluwalia, Dr Gyanwati Arora, Dr Shashi Kanta Sharma, Dr Urmila Gupta, Dr Kanchan Dutta. Further, Mr Kalidas Ghawana, Mr Ashok, Mr Om Prakash, Mr Jagdeesh, Mr Sharma, Mr Satish were appointed in the administrative department, and Mr Sura Bahadur was appointed as a class four employee. The Principal and the teaching and non-teaching staff supported each other through several challenges to build the institution from scratch. Ultimately, on 10th October 1982,

the college shifted to its current campus in Punjabi Bagh, which was inaugurated by the then Education, Culture and Social Welfare Minister, Mrs Sheela Kaul.

Today the college takes great pride in its big campus spread over 10 acres of land with two academic blocks, more than 100 rooms, 9 labs, 4 seminar rooms, an audio-visual room, and a state-of-the-art auditorium with a seating capacity of 1150 people, named after former Prime Minister, Sri Rajiv Gandhi. We have a large, well-stocked, fully digital library which is spread over three floors and has a collection of 87,000 books, journals, 11 newspapers and air-conditioned reading halls for teachers and students.

The college also has a well-equipped common staff room in addition to separate departmental rooms for teachers, a common room and a multi-purpose activity room for students, a spacious canteen, well-maintained, prize winning gardens including a herbal garden with a variety of herbs and medicinal plants. The garden is the result of long term efforts by many colleagues who put their heart and soul into it. The late Dr Singhal and Ms Punita Kapoor are no longer with us but we feel their presence in the garden that they so lovingly tended. Staff quarters, a branch of the Indian Overseas Bank, an ATM, a Bookshop, and a Photo Copy shop are other facilities available in the college.

The College has very good sports infrastructure. There is an indoor and outdoor Gym; a big Foyer for practicing Yoga and Aerobics; a basketball and volleyball court; Kho-kho, Kabbaddi and Hockey grounds; changing rooms with attached washrooms and sports room.

At present, the college offers 19 courses including three professional courses (one self-financing course in Computer Science and two in Education: B.el.ed and B.Ed). Five add-on certificate courses are also offered to help students enhance their skillset and their eligibility for the job market. For the holistic development of the students under the UGC approved 11th plan titled ‘Epoch making leaders of India’, four study centers – Gandhi, Nehru, Buddhist and Guru Nanak – were established.

The steady, impressive evolution of the institution is the result of several years of hard work by all the Principals, Dr Sanghi, Dr Urmila Gupta, Dr. Usha Bhatnagar, Dr S K Jolly, Dr Nita N Kumar and Prof. Sadhna Sharma who worked tirelessly with the support of the teaching and non-teaching staff and, above all, the students of the college to create a great institution.

An institution is not known only by its academic pursuit but also by the human values it follows. We strive to empower women. To ensure inclusive growth of young women from different sections of society, the college has an Equal Opportunity Cell, *SAMBAL*, which has three units: *SAMARTH* (to provide financial assistance to students in need), *SAMTA* (an enabling unit for differently abled students), and *CHEATNA* (a unit which promotes equitable and inclusive growth of SC/ST/OBC students, and students from the North East). Further, the Family Counselling Centre, Medical Committee, Mentoring Committee, the NSS are the initiatives of the college which always provide a helping hand to the students and work for the welfare of the society at large.

The history of the college includes several extension activities (such as workshops, conferences, seminars, faculty development programmes and lectures) conducted to facilitate the enhancement of the knowledge base of its students and staff in particular – and academia in general – and to emphasise on constant development in all fields of academic endeavour. In its journey of 50 years, SPM College has had the privilege to host many prominent, inspiring leaders, intellectuals, artists and dignitaries on multiple occasions. To name a few: Atal Bihari Vajpayee, Sheila Dixit, Arjun Singh, P. Chidambram, Sonia Gandhi, Pranab Mukherji, Yashwant Sinha, P.C. Joshi, Rajesh Khanna, Manish Sisodia, Satyendra Jain, Ashok Chakradhar, Indranath Chaudhury, Dinesh Singh and Narendra Kohli.

TEACHING LEARNING CENTRE (TLC), RAMANUJAN COLLEGE



The Ministry of Human Resource Development (MHRD) launched the Pandit Madan Mohan Malaviya National Mission on Teachers and Teaching (PMMMNMTT) in 2017. One of the main objectives of this mission is to facilitate teacher training by constituting Teaching Learning Centers in various institutions of higher education in our country. The Teaching Learning Centers (TLCs) are mandated to promote on a continuous basis the learning of new pedagogical practices, methodology of forming discipline-specific curricula and creating new learning materials (including e-content) for use by the teachers in colleges and postgraduate departments. It is envisioned that the TLCs will accelerate the teaching-learning process by encouraging independent critical and creative thinking and facilitating research for subject-specific growth.

The TLCs will assist the faculty in capacity building for curriculum designing, scientific assessment and evaluation and the development of innovative academic programs to strengthen the inclusive nature of higher education. The TLCs are also encouraged to reach out to teachers teaching in regionally disadvantaged locations.

The Pandit Madan Mohan Malaviya National Mission emphasizes the need to change the role and workings of a teacher from a mere disseminator of information and knowledge to the one who helps students to develop critical, analytical skills, capabilities to generate information, the ability to reason and to empower

themselves through open sources and globally oriented digitalized self- learning processes. The focus is not only on 'what is taught' but also importantly, to 'the way it is taught', in an effort to develop and enhance individual education, that will eventually go on to define the manner in which the future generations will work and live.

The Teaching Learning Centers offer Faculty Induction Programs (FIPs) for newly recruited faculty and Faculty Development Programs (FDPs) for teachers with experience who wish to update their field of knowledge, expertise and skill with the latest available research, resources and technology. In the FDPs, special emphasis is given to inter and cross-disciplinary methodologies of study.

ELIGIBILITY

- ❖ The FDP is open to Faculty members (regular/ad-hoc/temporary) from any Indian university/college and registered Ph. D. research scholars.
- ❖ Preference will be given to young teachers/ research scholars.
- ❖ All the participants are requested to register online by visiting www.spm.du.ac.in on or before 09th July , 2023 by browsing the link given below: <https://forms.gle/GaFNY1cDBDoHezfBA>

- ❖ FDP QR Code for registration



- ❖ Registration for all the participants is mandatory.

REGISTRATION DETAILS

Details of Registration Fees **1450/- (Non-refundable)**

PAYMENT PROCESS

First step:

Participants will fill up the online application form with all required details within the final date of submission. Late applications will not be entertained. The final date of submission is 09th July , 2023

Second Step:

While doing the registrations itself participants must make the prescribed payment either by (NEFT/UPI/IMPS) to the below mentioned account & attach the screenshot of their payment for further clarification.

The participants must make the prescribed payment through the **payment gateway**:

Bank: ICICI Bank

Branch: Kalkaji Branch, New Delhi - 19

A/c Name: PRINCIPAL RAMANUJAN COLLEGE

A/c no: 072001003912

IFSC: ICIC0000720

Second Step:

On receipt of payment of registration fees by the college, the participants will receive a final confirmation letter.

Note: After successful registration, participants are requested to join the official group for communication on “Telegram.” You are therefore requested to install the Telegram App either from Play Store or App store. The link to join the official group will be provided in the confirmation mail.

For further queries, please mail us at: **fdpspm75@gmail.com**

The programme fee will be refunded, in case the participant is not selected. However, the programme fee of selected participants will not be refunded.

FACULTY DEVELOPMENT PROGRAMME RULES

- The FDP begins on 10th July , 2023. Details of program will be sent to the participants later.
- As the FDP is being organized under the prestigious PMMMNMTT scheme of MHRD, Shyama Prasad Mukherji College for Women and TLC, Ramanujan College give prime importance to willing and serious participants who are eager to learn. In this context, it should be noted that certificates will be awarded to only those participants who will be present online and engaged during each session of the FDP. Therefore, it is compulsory for participants to attend all the online sessions in order to receive certificate of participation. It is also required for a participant to attempt and score at least 40% in all the quizzes and also at least 90% of assignments should be submitted to avail the program completion certificate.
- All participants need to submit an online feedback for each session.
- Participants will share out the responsibility of writing reviews of each session.

ORGANISING BOARD OF THE FACULTY DEVELOPMENT PROGRAMME



Prof. SADHNA SHARMA
(PRINCIPAL) DIRECTOR,
Faculty Development Programme
Shyama Prasad Mukherji College for Women
University of Delhi



Prof. S. P. AGGARWAL
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If any query please call:

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