Detailed Syllabus

1st Semester
Paper I/Subject Name: **Introduction to Indian Knowledge Systems: Nature and Historical Development**
Subject Code: IKS294C101
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce learners to the nature, origin, and historical development of Indian Knowledge Systems (IKS).
- To explore the concept of *Bhāratavarṣa* as a sacred civilizational and cultural space rooted in unity in diversity.
- To understand the foundational principles of *Dharma*, *Ṛta*, and *Satya*, and their role in linking spiritual and material knowledge.
- To study indigenous cosmology, including cyclical time (*Yuga*), causality (*Kāraṇa*), and elemental theory (*Pañcabhūta*) as metaphysical frameworks.
- To trace the organic evolution of IKS through oral traditions, lived practices, and key historical periods (Vedic to post-independence).
- To identify and understand the classifications of knowledge:
  - *Jñāna* (sacred/intuitive knowledge)
  - *Śāstra* (theoretical and codified sciences)
  - *Kalā* (arts and performative knowledge)
  - *Vidyā* (practical/applied knowledge)
- To develop an appreciation for the holistic, ethical, and interdisciplinary nature of Indian epistemology.
- To encourage critical reflection on living traditions and evaluate the contemporary relevance of IKS in education, policy, and global discourse.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall the concept of *Bhāratavarṣa* and the foundational principles of IKS such as *Dharma*, *Ṛta*, and *Satya*.	**BT Level 1** (Remember)
CO2	Explain indigenous cosmological ideas including cyclical time (Yuga), causality (*Kāraṇa*), and the five elements (*Pañcabhūta*).	**BT Level 2** (Understand)
CO3	Solve and analyze knowledge classification systems (*Jñāna*,	**BT Level 3**

	Śāstra, *Kalā*, *Vidyā*) and their application in traditional contexts.	(Apply)
CO4	Develop analytical insight into the historical evolution of IKS across epochs and relate it to contemporary relevance.	**BT Level 4** (Analyze)

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	*Bhāratavarṣa* and the Civilizational Foundations of IKS	○ Foundations of IKS - Concept of *Bhāratavarṣa*: geographical imagination in Purāṇic and Itihāsa texts ○ Bhārata as cultural-civilizational continuum (not just political) ○ Sacred geography: rivers (Gaṅgā, Sarasvatī), tīrthas, forests, cosmological landscapes ○ Unity in diversity: linguistic, philosophical, ecological pluralism ○ Dharma, Ṛta, Satya as roots of IKS ○ Spirituality as foundation: Knowledge for mokṣa, beyond utility ○ Interrelation of material (laukika) and transcendental (adhyātmika) ○ Jñāna, Vijñāna, Prajñā: stages from wisdom to insight	15
II	Indigenous Worldview, Cosmology, and Evolution of Knowledge	○ Cyclical time and Yuga theory (Satya, Tretā, Dvāpara, Kali) ○ Kāla (time), Kāraṇa (causation), and Karmic law ○ Panchabhūta (Five elements) and Sṛṣṭi-vāda (Creation theories) ○ Ātmā, Brahman, interconnectedness of all life ○ Evolution through anubhava (experience), paramparā (tradition) ○ Roles of ṛṣis, munis, yogis, grihasthas ○ Oral tradition, inscriptions, manuscripts ○ Integration of Śruti, Smṛti, Loka, Itihāsa-Purāṇa	15
III	Epochal Development and Classification of Knowledge Systems	○ Vedic Period: metaphysics, sound science, yajña, early medicine, astronomy ○ Epic & Purāṇic Period: Dharma, ethics, statecraft, bhakti ○ Classical Śāstra Period: darśanas, technical treatises (math, grammar, health) ○ Medieval Period: regional systems, Nātha & Bhakti traditions, syncretism ○ Colonial Period: interruption, documentation (Colebrooke, Max Müller) ○ Post-Independence to Present: revival, NEP	15

		2020, integration ○ Classifications: Jñāna, Śāstra, Vidyā, Kalā, Upāsanā, Cikitsā	
IV	Core Features, Contemporary Revival, and Future Vision	○ Holism: no compartmentalization of knowledge ○ Interdisciplinarity: Ayurveda + Spirituality, Nāṭya + Devotion ○ Sustainability and respect for nature ○ Ethics: Yama-Niyama, Ahimsa, Satya ○ Continuity and dynamism: Yoga, Jyotiṣa, vāstu, crafts, storytelling ○ Local knowledge systems and oral traditions ○ NEP 2020 and Ministry of Education initiatives ○ Documentation and digitization of IKS ○ IKS as model for sustainable development and decolonizing knowledge ○ Future Perspectives: Ayurveda + genomics, Sanskrit + linguistics, darśanas + cognitive science, global diplomacy, empowering indigenous communities	15

Text-books:

- Danino, M., & Kapoor, K. (Eds.). (2005). *Essays on Indian knowledge systems*. New Delhi: Project of History of Indian Science, Philosophy and Culture (PHISPC).
- Guha, S. (Ed.). (2023). *Decolonizing Indian knowledge traditions: Indigenous pathways and practices*. New Delhi: Aryan Books International.
- Jain, M. (Ed.). (2021). *Indian knowledge systems and higher education: Reconnecting culture and curriculum*. New Delhi: Vivekananda International Foundation.
- Kapoor, K. (2022). *Indian knowledge systems: Concepts and applications*. Shimla: Indian Institute of Advanced Study.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

1st Semester
Paper II/Subject Name: ***Śruti* and *Smṛti*: Foundations and Classification of Knowledge**
Subject Code: IKS294C102
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce students to the foundational categories of Indian knowledge traditions, with a focus on the distinction and interrelationship between *Śruti* (heard/revealed knowledge) and *Smṛti* (remembered/derived knowledge).
- To familiarize learners with the structure, content, and significance of the Vedas, including their ritual, philosophical, and metaphysical dimensions as central to the Indian epistemological tradition.
- To explore the scope and function of Smṛti literature, such as Dharmaśāstra, Itihāsa, and Purāṇa, in transmitting ethical, social, and cultural knowledge through textual and performative modes.
- To examine the indigenous systems of classifying knowledge, such as *Śāstra*, *Kalā*, *Vidyā*, and *Lokapramāṇa*, and how they integrate textual, empirical, and experiential modes of knowing.
- To encourage critical reflection on the relevance and application of traditional Indian epistemologies in the context of contemporary education, pedagogy, and interdisciplinary knowledge frameworks.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall the foundations of *Śruti* and *Smṛti* traditions, including their definitions, oral transmission, and apauruṣeya authority, with examples from Ṛgveda, Manu Smṛti, and Mahābhārata.	**BT Level 1** (Remember)
CO2	Understand the structure, components, and philosophical-ritual significance of the Four Vedas (*Ṛg, Yajur, Sāma, Atharva*), and explain the intuitive and experiential nature of Vedic knowledge.	**BT Level 2** (Understand)
CO3	Apply epistemological insights by analyzing Smṛti texts such as Dharmaśāstra, Rāmāyaṇa, Mahābhārata, and Bhāgavata, focusing on their ethical, social, and performative functions.	**BT Level 3** (Apply)
CO4	Analyze the classification of knowledge systems (*Śāstra, Kalā, Vidyā, Lokapramāṇa*), and evaluate the coherence of theory, art, and practice in Indian traditions with contemporary relevance.	**BT Level 4** (Analyze)

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I Foundations of Śruti and Smṛti Traditions	- Introduction to Śruti and Smṛti Traditions - Definition and distinctions between Śruti (heard) and Smṛti (remembered) - Role of oral vs. written transmission - Guru-śiṣya paramparā and memorization tradition - Authority of apauruṣeya (non-human origin)	- Conceptual foundation of Vedic revelation - Memory and speech as knowledge carriers - Examples from Ṛgveda, Manu Smṛti, Mahābhārata - Relevance of Śruti and Smṛti in contemporary pedagogy	15
II The Vedas and the Śruti Corpus	- Overview of the Four Vedas: Ṛg, Yajur, Sāma, Atharva - Components: Saṁhitā, Brāhmaṇa, Āraṇyaka, Upaniṣads - Philosophical and ritual dimensions - Importance of sound (śabda), yajña, and cosmic order	- Structure and themes of each Veda - Significance of yajña in cosmology and dharma - Upaniṣadic teachings: Brahman, Ātman, mokṣa - Vedic knowledge as intuitive and experiential	15
III Smṛti Literature and Epistemological Frameworks	- Smṛti texts: Dharmaśāstra, Itihāsa, Purāṇa - Social, legal, ethical roles of Smṛti - Integration with oral and performative traditions - Sources of knowledge embedded in Smṛti	- Study of Manusmṛti, Rāmāyaṇa, Mahābhārata, Bhāgavata - Myth-history synthesis in Itihāsa-Purāṇa - Smṛti as applied philosophy and community ethics	15
IV Classification of Knowledge in Indian Traditions	- Categories of Knowledge: Śāstra (theoretical), Kalā (performative), Vidyā (applied) - Lokapramāṇa: empirical knowledge and observation - Integration of Śruti, Smṛti, and Loka traditions - Jñāna, Vijñāna, Prajñā as progressive stages	- Analysis of Indian knowledge classifications - Examples from Ayurveda, Nātyaśāstra, Arthśāstra - Coherence of theory, art, practice, and experience - Contemporary relevance in research	

		and innovation	

Text-books:

- Vaidya, B. (2020). *Foundations of Indian culture and thought.* Delhi: Motilal Banarsidass.
- Balasubramanian, R. (Ed.). (2001). *The traditions of Indian thought*. New Delhi: ICPR & Munshiram Manoharlal.
- Kapur, A. (2023). *Science, philosophy and culture in Indian tradition.* New Delhi: Aryan Books International.
- Mohanty, J. N. (2000). *Classical Indian philosophy: An introductory text*. Lanham: Rowman & Littlefield.

Note:

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Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

1st Semester
Paper III/Subject Name: **Epics and Regional Adaptations with special reference to Northeast India**
Subject Code: IKS294C103
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce students to the foundational narratives and themes of Indian epics, particularly the *Rāmāyaṇa* and *Mahābhārata*.
- To explore regional adaptations and retellings of classical epics, especially in the Northeast Indian context.
- To examine the role of oral traditions and folk performances in preserving and transmitting epic narratives.
- To critically assess the socio-cultural, ethical, and religious significance of epic narratives in shaping community identities and collective memory.
- To develop comparative insights into the impact of classical epics across regions and cultural traditions.

Course Outcomes:

On completion of this course students will be expected to:

CO No. Core Outcome (CO) Content Focus BT Level

COs	Contents	BT Level
CO1	Recall key narrative elements, characters, and moral themes from the *Rāmāyaṇa* and *Mahābhārata*.	BT Level 1 – Remember
CO2	Understand the narrative structure and thematic richness of the classical epics and their interpretive layers.	BT Level 2 – Understand
CO3	Analyze regional adaptations and performative traditions related to epic narratives, with emphasis on Northeast India.	BT Level 4 – Analyze
CO4	Evaluate the cultural, religious, and ethical significance of epic retellings in local contexts and their role in shaping identities.	BT Level 5 – Evaluate
CO5	Apply insights from epic literature to contemporary discussions on morality, duty, and social harmony.	BT Level 3 – Apply

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	Foundations of Indian Epics	- Introduction to *Rāmāyaṇa* and *Mahābhārata* - Narrative structures and themes - Concepts of Dharma, Karma, cosmic order	15
II	Regional Retellings and Adaptations	- Regional versions: *Kamba Rāmāyaṇa*, *Jaimini Bhārata* - Folk and tribal adaptations in Northeast India - Indigenous interpretations	15
III	Oral Traditions and Performance Cultures	- Performances: *Bhaona*, *Rām-līlā*, *Chhau* - Storytelling forms: *Pala*, *Harikatha*, *Ojapali* - Role of bards and oral memory	15
IV	Social, Religious, and Cultural Significance	Epics in festivals, rituals, and social practices - Cultural identity and moral education - Epics in modern literature and media	15

Text-books:

- Vaidya, B. (2020). *Foundations of Indian culture and thought*. Delhi: Motilal Banarsidass.
- Balasubramanian, R. (Ed.). (2001). *The traditions of Indian thought*. New Delhi: ICPR & Munshiram Manoharlal.
- Kapur, A. (2023). *Science, philosophy and culture in Indian tradition*. New Delhi: Aryan Books International.

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Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

1st Semester
Paper IV/Subject Name: **Buddhist, Jain, Sufi, Vaishnav, and Tantric Texts, and their Philosophy, and Cultural Traditions**
Subject Code: IKS294C104
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To understand the foundational texts of Buddhist, Jain, Sufi, Vaishnav, and Tantric traditions, along with their regional and historical variations.
- To explain the core teachings and philosophical doctrines of each tradition and explore their ethical and metaphysical dimensions.
- To analyze the historical development of major schools and sects within these traditions, focusing on doctrinal, ritual, and literary features.
- To evaluate the cultural, religious, and societal influence of these traditions—particularly in India and Northeast India—through institutions, festivals, art forms, and collective memory.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall and describe the structure and components of key Buddhist**,** Jain**,** Sufi**,** Vaishnav, and Tantric texts.	BT Level 1 – Remember
CO2	Understand and explain core philosophical concepts in each tradition, such as Śūnyatā**,** Anatta**,** Anekāntavāda**,** Bhakti, and Śakti**.**	BT Level 2 – Understand
CO3	Compare and analyze the doctrinal, ritual, and literary features of major schools within these traditions.	BT Level 4 – Analyze
CO4	Evaluate the influence of these traditions on cultural, artistic, and social practices across regions, especially in India and Northeast India.	BT Level 5 – Evaluate

Detailed Syllabus:

Module	Topics	Course Content	Maximum Number of Classes
I	Foundations of Religious and Philosophical Texts	➢ Introduction to canonical and foundational texts in Indian traditions ➢ Overview of Buddhist *Tripiṭaka*: • *Vinaya Piṭaka*, *Sutta Piṭaka*, *Abhidhamma Piṭaka* ➢ Overview of Jain *Āgamas* and commentarial literature ➢ Nature of Sufi literature: *Maqāmāt*, *Malfūzāt*, and poetry ➢ Vaishnav texts: *Bhagavata Purāṇa*, *Gītā*, *Ramcharitmanas* ➢ Introduction to Tantric texts and their symbolic language	15
II	Core Doctrines and Philosophical Concepts	➢ Key concepts in Buddhist philosophy: • Four Noble Truths, Dependent Origination, *Śūnyatā*, *Anatta* ➢ Jain doctrines: *Anekāntavāda*, *Syādvāda*, Karma theory, Liberation path ➢ Sufi metaphysics: *Wahdat al-Wujūd*, love and devotion, self-annihilation (*fanā*) ➢ Vaishnav Bhakti philosophy: devotion (*bhakti*), divine grace, avatars ➢ Tantric worldview: unity of opposites, *śakti*, *mantra*, and ritual practice	15
III	Traditions, Schools, and Transmission	➢ Buddhist traditions: *Theravāda*, *Mahāyāna*, *Vajrayāna* and their schools (*Madhyamaka*, *Yogācāra*) ➢ Jain sects: *Śvetāmbara*, *Digambara*, monastic orders ➢ Sufi orders: *Chishti*, *Qadiri*, *Naqshbandi* – practices and teachings ➢ Vaishnav schools: *Rāmānuja*, *Madhva*, *Chaitanya* ➢ Tantric lineages and initiation systems ➢ Methods of oral, textual, and ritual transmission in each tradition	15
IV	Philosophy and Cultural Traditions: Comparative Perspectives	➢ Role of religious texts in shaping art, music, ritual, and performance ➢ Monastic institutions, Sufi khanqahs, Vaishnav maths, and Jain temples ➢ Pilgrimage, festivals, and popular practices across traditions	15

		➢ Intersections of philosophy and culture in Buddhist, Jain, Sufi, Vaishnav, and Tantric contexts ➢ Living traditions: contemporary relevance, reinterpretations, and regional expressions	

Text-books:

1. Radhakrishnan, S. (1999). *Indian philosophy* (Vols. 1–2). Oxford University Press. *(Original work published 1923–1927)*
2. Dalal, R. (2010). *The religions of India: A concise guide to nine major faiths*. Penguin Books.
3. Zaehner, R. C. (1983). *Mysticism in India: The poet-saints of the Bhakti movement*. Oxford University Press *(Original work published 1960)*

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Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

1st Semester
Paper V/Subject Name: **Embodied Traditions: Indian Philosophy, Performance, and Cultural Expression**
Subject Code: IKS294C105
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

By the end of the course, students will be able to:

1. Understand the theoretical and aesthetic foundations of Indian performance traditions through texts such as the *Nāṭyaśāstra*.
2. Explore how Indian philosophical and ethical concepts are expressed and transmitted through performative media like dance, drama, and storytelling.
3. Analyze classical, folk, and regional performance forms (including Northeast India) as living carriers of cultural and spiritual knowledge.
4. Evaluate the role of performance in preserving identity, shaping community values, and contributing to contemporary cultural discourse.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall foundational concepts of Indian aesthetics and performance theory from classical texts like the *Nāṭyaśāstra*.	BT Level 1 – Remember
CO2	Explain how epics and philosophical narratives are adapted into various classical and folk performance traditions across India.	BT Level 2 – Understand
CO3	Analyze the cultural significance of performance traditions in transmitting values, identity, and Indigenous Knowledge Systems.	BT Level 4 – Analyze
CO4	Critically evaluate the relevance and transformation of traditional performance forms in modern and digital contexts.	BT Level 5 – Evaluate

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	Performing Indian Philosophy	➢ Introduction to aesthetics (*Rasa, Bhāva*) in *Nāṭyaśāstra* ➢ Performance as pedagogy and transmission of values ➢ Theatre, dance, and music as vehicles of philosophical expression ➢ Intersections of performance and spiritual experience	15
II	Epic Narratives in Performing Traditions	➢ *Rāmāyaṇa*, *Mahābhārata*, and Jātaka tales in traditional theatre ➢ Rām-līlā, Bhāratnatyam, Kathakali, Sattriya: narrative performance styles ➢ Role of epics in shaping classical and folk performance forms ➢ Embodied storytelling: gesture, costume, and memory	15
III	Regional and Folk Traditions of Performance	➢ Indigenous and regional forms: Bhaona (Assam), Chau (Odisha), Therukoothu (Tamil Nadu), and others ➢ Buddhist monastic performances (Cham dance, ritual storytelling) ➢ Oral transmission and community participation in performance ➢ Performance as resistance, identity, and cultural survival	15
IV	Contemporary Adaptations and Cultural Politics	➢ Modern reinterpretations: theatre, cinema, digital media ➢ Revival, institutionalization, and challenges of traditional forms ➢ Performing arts and cultural policy (Sangeet Natak Akademi, IGNCA, etc.) ➢ Epics and IKS in NEP 2020: education through performance	15

Text-books:

1. Schechner, R. (2013). *Performance studies: An introduction* (3rd ed.). Routledge.
   → A foundational text for understanding performance as a cultural and philosophical practice.
2. Richmond, F., Swann, H., & Zarrilli, P. (Eds.). (1993). *Indian theatre: Traditions of performance*. University of Hawai'i Press.
   → A detailed exploration of Indian theatrical traditions, both classical and folk, with emphasis on narrative and ritual elements.
3. Vatsyayan, K. (1996). *Bharata: The Nāṭyaśāstra*. Sahitya Akademi.
   → A critical and cultural reading of the Nāṭyaśāstra, India's foundational treatise on dramaturgy, aesthetics, and performance.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

2nd Semester

Paper I/Subject Name:
Folklore and Indigenous Knowledge in India (with special reference to Northeast India)

Subject Code:
IKS294C201
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory Semester
End Examination = 50% Continuous
Evaluation = 50%

Course Objectives:

By the end of the course, students will be able to:

- To explore the cultural memory and indigenous knowledge of Northeast India through folk narratives, oral traditions, and community rituals.
- To analyze traditional economic systems and entrepreneurship models rooted in indigenous practices.
- To understand customary laws and political structures among Northeast Indian communities.
- To study the indigenous social organization, kinship, and education systems.
- To appreciate the continuity of indigenous knowledge in modern times through Interdisciplinary inquiry.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Critically examine folklore, oral traditions, and ritual practices as foundational elements of indigenous knowledge and cultural continuity.	BT Level 4 – Analyze
CO2	Analyze traditional economic systems including barter, local industries, and indigenous entrepreneurship for their role in sustainable community development.	BT Level 4 – Analyze
CO3	Interpret customary laws, political institutions, and traditional governance mechanisms through indigenous ethical and philosophical frameworks.	BT Level 5 – Evaluate
CO4	Evaluate traditional social structures, education systems, and indigenous approaches to community-based social work and development.	BT Level 5 – Evaluate
CO5	Integrate interdisciplinary perspectives from folklore, economics, governance, and social work to understand indigenous resilience and cultural sovereignty.	BT Level 6 – Create

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	Folklore, Cultural Heritage, and Indigenous Knowledge Systems	➢ Historical overview and oral traditions of Northeast Indian communities ➢ Folk narratives, festivals, rituals, and performing arts ➢ Epistemologies embedded in indigenous literature and rituals ➢ Oral transmission, ritual pedagogy, and community memory	15
II	Traditional Economy and Indigenous Entrepreneurship	➢ Indigenous trade systems, barter, and pre-modern markets ➢ Local entrepreneurship in agriculture, crafts, handlooms ➢ Resource management: forests, land, water ➢ Indigenous approaches to sustainability and resilience	15
III	Customary Laws, Dispute Resolution, and Political Systems	➢ Customary laws and indigenous jurisprudence ➢ Traditional conflict resolution: councils, elders, courts ➢ Influence of Indian philosophical traditions (e.g., Mīmāṃsā, Nyāya) ➢ Indigenous governance, sovereignty, and political thought	15
IV	Social Structure, Education, and Community Development	➢ Kinship, caste/tribal identities, and community organization ➢ Gurukula system, *Guru-Śiṣya Parampar*ā, and local educational models ➢ Sociological approaches to indigenous identity and cohesion ➢ Indigenous approaches to social welfare and	15

		participatory development	

Text-books:

1. Bhardwaj, A. N. (2011). *Indigenous knowledge systems and sustainable development: Relevance for India*. Concept Publishing Company.
2. Bareh, H. (2001). *Encyclopaedia of North-East India: Folklore, Culture, and Traditions* (Vol. 4). Mittal Publications.
3. Karlsson, B. G. (2003). *Contested belonging: An Indigenous people's struggle for forest and identity in Northeast India*. Curzon Press.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

2nd Semester	
Paper II/Subject Name:	**Mathematical Thought, Natural Sciences, and Cosmology**
Subject Code: IKS294C202	
Level of Study: 400	
L-T-P-C – 3-1-0-4	
Credit Units: 4	
Scheme of Evaluation: Theory	
Semester End Examination = 50%	
Continuous Evaluation = 50%	

Course Objectives:

By the end of the course, students will be able to:

- Understand the foundational principles of mathematical, astronomical, and cosmological thought in Indian and indigenous knowledge systems.
- Explore the integration of natural sciences—such as geography, geology, and ecology—within traditional worldviews and practices.
- Examine vernacular technologies, including architecture, textiles, metallurgy, and craft, as expressions of indigenous scientific knowledge.
- Develop a comparative and critical understanding of indigenous and classical Indian cosmologies and assess their contemporary relevance.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall fundamental concepts of mathematics, astronomy, and natural sciences as expressed in ancient Indian and indigenous texts.	BT Level 1 – Remember
CO2	Explain key principles of cosmology, physics, and ecology from Indian philosophical and scientific traditions.	BT Level 2 – Understand
CO3	Apply foundational knowledge to interpret examples of indigenous scientific practices and observations in real-world or textual contexts.	BT Level 3 – Apply
CO4	Analyze indigenous and classical Indian approaches to mathematical reasoning, environmental observation, and scientific inquiry.	BT Level 4 – Analyze
CO5	Evaluate the relevance and application of traditional scientific and cosmological knowledge in contemporary environmental and educational contexts.	BT Level 5 – Evaluate

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	Ethnomathematics and Indigenous Computation	➢ - Indigenous number systems: *Kaithēlī Anko*, tally marks, and knot systems ➢ Oral and practical methods of calculation and measurement ➢ Algorithmic reasoning and mathematical puzzles in folk traditions ➢ Use of mnemonics, games, and embodied pedagogy in local knowledge systems	15
II	Sacred Geometry and Ritual Design	➢ Mandalas, yantras, and symbolic geometry in ritual and cosmological contexts ➢ Spatial aesthetics in *Sattra* and *Namghar* architecture ➢ Geometry in altar design, temple layouts, and performance spaces ➢ Symmetry, fractals, and proportion in indigenous and cultural artforms	15
III	Indigenous Astronomy and Cosmology	➢ Tribal and folk astronomy: constellations, celestial myths, cosmograms ➢ Indigenous timekeeping: solar/lunar calendars, *Panchānga* systems ➢ Seasonal observances, solstice/equinox alignments in rituals ➢ *Jyotiṣa Śāstra* and its intersections/divergences with oral traditions	15
IV	Cosmological Worldviews and Ecological Thought	➢ *Yuga* theory and the concept of cyclic time ➢ Sacred geography and its link to agriculture and seasonal cycles ➢ Cosmograms and environment-centered architectural planning ➢ Comparative cosmologies: ➢ Vedic, Buddhist, Mayan, Hopi, and tribal perspectives	15

Text-books:

1. Joseph, G. G. (2011). *The crest of the peacock: Non-European roots of mathematics* (3rd ed.). Princeton University Press.
   — A global history of mathematics, including Indian and indigenous systems.
2. Sarma, K. V. (2008). *A history of the Kerala school of Hindu astronomy*. Vishveshvaranand Institute.
   — Focuses on traditional Indian astronomy and its mathematical precision.
3. Krupp, E. C. (1991). *Beyond the blue horizon: Myths and legends of the sun, moon, stars, and planets*. Oxford University Press.
   — A comparative study of indigenous cosmologies including tribal and ancient systems.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

2nd Semester	
Paper III/Subject Name:	**Indigenous Geography, Geology, and Sacred Landscapes**
Subject Code: IKS294C203 **Level of Study: 400** **L-T-P-C – 3-1-0-4** **Credit Units: 4** **Scheme of Evaluation: Theory** **Semester End Examination = 50%** **Continuous Evaluation = 50%**	

Course Objectives:

By the end of the course, students will be able to:

1. Understand the ways in which indigenous communities interpret landforms and geophysical features through myths and cultural narratives.
2. Explore traditional knowledge systems related to soils, minerals, stones, and geological formations.
3. Examine indigenous practices related to mineral use and local resource management, such as gold extraction techniques.
4. Analyze the spiritual and cultural significance of sacred rivers, forests, and landscapes in indigenous cosmology.
5. Appreciate cultural mapping, landscape rituals, and ecological worldviews embedded in indigenous traditions.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall indigenous geographic and geological knowledge systems, including classifications of landforms, soils, and minerals.	BT Level 1 – Remember
CO2	Explain the role of geomythology and sacred geography in shaping indigenous worldviews and cultural memory.	BT Level 2 – Understand
CO3	Apply traditional ecological knowledge to analyze resource use, such as gold extraction and mineral practices in specific regions.	BT Level 3– Apply
CO4	Analyze the interconnections between geography, ritual practice, and sacred landscapes in indigenous mapping and community practices.	BT Level 4 – Analyze
CO5	Evaluate the ecological and spiritual relevance of indigenous geographical knowledge in the context of sustainability and cultural resilience.	BT Level 5 – Evaluate

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	Indigenous Landforms and Geomythology	➢ Traditional classifications of landforms (hills, valleys, rivers, etc.) ➢ Geomythology: interpreting landscapes through myths and oral histories ➢ Sacred hills, caves, and mountains in tribal and pan-Indian traditions ➢ Examples from Northeast India, Central India, and Himalayan regions	15
II	Indigenous Geological Knowledge and Resource Understanding	➢ Knowledge of stones, soils, and mineral-rich areas in traditional contexts ➢ Traditional soil categorization for agriculture and construction ➢ Community knowledge on earthquakes, erosion, and natural changes ➢ Case study: Subansiri River gold practices and other mineral traditions	15
III	Sacred Geographies and Ecological Significance	➢ Sacred rivers, lakes, groves, and forests in indigenous cosmology ➢ Pilgrimage routes and ritual circuits: spiritual geography ➢ Water bodies and their ritual, healing, and agricultural functions ➢ Indigenous conservation and reverence for the landscape	15
IV	Cultural Mapping and Landscape Rituals	➢ Ritual mapping and orientation in community spaces (e.g., homesteads, shrines) ➢ Ecological symbolism in ritual pathways and seasonal festivals ➢ Spatial memory and transmission of environmental knowledge	15

		➢ Comparative insights: tribal India, Aboriginal Australia, Native America	

Text-books:

1. Gadgil, M., & Guha, R. (1993). *This fissured land: An ecological history of India*. University of California Press.
2. Baviskar, A. (2005). *In the belly of the river: Tribal conflicts over development in the Narmada Valley* (2nd ed.). Oxford University Press.
3. Berkes, F. (2012). *Sacred ecology* (3rd ed.). Routledge.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

2nd Semester

Paper IV/Subject Name: Aesthetics and Vernacular Architecture

Subject Code:
IKS294C204
Level of Study: 400
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

By the end of the course, students will be able to:

- Understand traditional architectural systems that utilize locally available materials and climate-responsive design principles.
- Explore artisanal and craft-based knowledge systems, including weaving, pottery, metallurgy, and sculpture.
- Analyze the cultural, symbolic, and ecological dimensions of indigenous material practices.
- Appreciate the integration of aesthetics, functionality, and spiritual meaning in vernacular architecture and artisanal technologies.
- Promote the preservation and creative adaptation of indigenous technologies in the context of contemporary sustainable development.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Recall key features of vernacular architecture and traditional materials used in indigenous housing and religious structures.	BT Level 1 – Remember
CO2	Describe the techniques, motifs, and cultural relevance of indigenous textile, painting, and ritual arts.	BT Level 2 – Understand
CO3	Apply knowledge of traditional technologies to analyze the function and design of artisanal crafts and tools.	BT Level 3– Apply
CO4	Analyze the symbolic, ecological, and technological aspects of vernacular construction and craft traditions across regions.	BT Level 4 – Analyze
CO5	Evaluate the relevance of indigenous technologies and artisanal knowledge systems in contemporary sustainability discourse.	BT Level 5 – Evaluate

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	Vernacular Architecture and Indigenous Design	➢ Traditional building materials: bamboo, mud, thatch, cane, wood ➢ Region-specific climate-adaptive architecture ➢ Spatial planning in domestic, agricultural, and religious structures ➢ Symbolism and function in layout: entrances, thresholds, hearths ➢ Case studies: Assam, Nagaland, Kerala, Rajasthan	15
II	Textiles and Natural Dye Technologies	➢ Indigenous weaving traditions and handlooms ➢ Natural dyes: turmeric, indigo, lac, and plant-based fixatives ➢ Cultural symbolism in textile patterns and motifs ➢ Textile traditions of NE India, Odisha, Gujarat, and tribal belts ➢ Socio-economic role of weaving and gendered knowledge systems	15
III	Pottery, Sculpture, and Ritual Arts	➢ Pottery techniques, regional clays, and firing processes ➢ Functional and ritual ceramics: water pots, lamps, figurines ➢ Masks and ritual arts: Bhaona, Cham, Theyyam, and other traditions ➢ Indigenous painting: pigments, surfaces, spiritual themes ➢ Paper and wood crafts used in festivals and community events	15
IV	Metallurgy and Artisanal Technologies	➢ Indigenous iron smelting, goldsmithing, bell-metal craft ➢ Traditional tools and their design logic ➢ Craft science in utility and symbolic objects ➢ Integration of technical skill,	15

		ritual, and social transmission ➢ Sustainability and innovation in contemporary artisan practices	

Text-books:

1. Jain, K. (2019). *Architecture in India: A reader in vernacular traditions*. INTACH & Aryan Books International.
2. Bhushan, B. (2002). *Textile traditions of India: Contemporary practices of craft heritage*. Marg Publications.
3. Agarwal, R. C. (2010). *Traditional knowledge systems in India*. New Age International Publishers.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

2nd Semester
Paper V/Subject Name: Health, Healing, and the Idea of Well-being **Subject Code:** IKS294C205 **Level of Study: 400** **L-T-P-C – 3-1-0-4** **Credit Units: 4** **Scheme of Evaluation: Theory** **Semester End Examination = 50%** **Continuous Evaluation = 50%**

Course Objectives:

By the end of the course, students will be able to:

1. To examine indigenous approaches to health and embodied knowledge through *yoga*, ritual, and somatic practices.
2. To explore the plurality of medical systems including *Ayurveda*, *Yunani*, and vernacular healing traditions in Northeast India.
3. To understand ethnobotanical knowledge and sacred ecological relationships in traditional healing.
4. To analyze indigenous diagnostic systems like *Nidāna* and *Hastavitarnava* and their relevance to holistic well-being.

Course Outcomes:

On completion of this course students will be expected to:

COs	Contents	BT Level
CO1	Identify sacred plants and interpret the ecological, spiritual, and therapeutic significance of healing landscapes.	BT Level 1 Remember BT Level 2 Understand
CO2	Demonstrate knowledge of indigenous somatic practices and their philosophical underpinnings in ritual and healing.	BT Level 2 – Understand
CO3	Compare classical systems like Ayurveda and Yunani with localized folk medical traditions in Northeast India.	BT Level 4 – Analyze
CO4	Evaluate traditional diagnostic methods and therapeutic practices within culturally embedded health systems.	BT Level 5 – Evaluate
CO5	Apply interdisciplinary frameworks to analyze well-being from the perspective of Indian and indigenous health paradigms.	BT Level 3 – Apply

Detailed Syllabus:

Module	Topics	Course Content	Maximum number of classes
I	*Yoga* and Somatic Wisdom in Indigenous Rituals and Practices	➢ Indigenous understandings of the body and mind ➢ Somatic disciplines in ritual: breath, movement, gesture (*mudrā, nyāsa*) ➢ Healing through performance: dance, drumming, trance, and embodiment ➢ Comparative insights from yogic and tribal body practices ➢ Philosophical foundations: *prāṇa*, *ātman*, and the body as microcosm	15
II	*Ayurveda*, *Yunani*, and Folk Medicine in Northeast India	➢ Core principles of Ayurveda and *Yunani* systems: *doṣa, dhātu,* and *ṭibb* ➢ Regional and tribal variations of healing systems in Northeast India ➢ Materia medica: indigenous herbs and formulations ➢ Cross-cultural comparison: theory, diagnosis, and treatment methods ➢ Traditional health practitioners: *vaidya, hakīm, ojha, and bej*	15
III	Ethnobotany, Healing Landscapes, and Sacred Ecology of Plants	➢ Indigenous plant classification systems ➢ Sacred groves, healing forests, and ritual plant usage ➢ Symbolism and medicinal uses of sacred plants (e.g., *tulsi, neem, xilikha*) ➢ Ecological knowledge embedded in seasonal and lunar cycles ➢ Cultural landscapes and conservation ethics in	15

		indigenous cosmology	
IV	*Nidans* and *Hastavitarnava* – Traditional Diagnostic and Therapeutic Approaches	➢ Diagnostic tools: pulse (*nāḍī parīkṣā*), tongue, eye, and touch-based methods ➢ Therapeutic practices: oil therapy, heat, mantra, and mineral applications ➢ Indigenous understandings of disease causation and psychosomatic balance ➢ The role of community, ritual, and environment in healing ➢ Integration of traditional methods in contemporary holistic health frameworks	15

Text-books:

1. Alter, J. S. (2004). *Yoga in modern India: The body between science and philosophy*. Princeton University Press.
2. Mukherjee, P. K. (2019). *Evidence-based validation of herbal medicine*. Elsevier.
3. Patwardhan, B., Warude, D., Pushpangadan, P., & Bhatt, N. (2005). Ayurveda and traditional Chinese medicine: A comparative overview. *Evidence-Based Complementary and Alternative Medicine, 2*(4), 465–473. https://doi.org/10.1093/ecam/neh140

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

3rd Semester – Option A: Thematic Electives + Internship/Field Study

3rd Semester
Paper II/Subject Name: Indian Aesthetics, Performing Arts, and Oral Traditions
Subject Code: IKS294C302
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Detailed Syllabus

Course Objectives:

- To introduce the key philosophical principles underlying Indian aesthetics (*Rasa*, *Bhāva*, *Dhvani*, etc.).
- To examine the historical development of performing arts like *Nāṭya*, music, dance, and puppetry.
- To understand the significance of oral traditions in preserving indigenous knowledge and cultural memory.
- To explore the role of aesthetics in spiritual, ritual, and everyday contexts in Indian society.
- To engage critically with Indian aesthetic texts like *Nāṭyaśāstra* and their continuing relevance.
- To understand regional diversity and cross-influences in Indian performance traditions.
- To evaluate the contemporary challenges and possibilities for transmission of oral and performative knowledge.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** aesthetic concepts such as Rasa, Bhāva, and their philosophical foundations.	BT Level 1
CO2	**Interpret** classical texts like Nātyaśāstra in relation to Indian epistemological frameworks.	BT Level 2
CO3	**Apply** aesthetic principles in analyzing Indian art forms like dance, music, and theatre.	BT Level 3
CO4	**Analyze** the significance of oral traditions and regional practices in cultural transmission.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indian Aesthetics	- Concept of *Rasa* (flavours), *Bhāva* (emotions), *Dhvani* (suggestion), *Alaṅkāra* (ornamentation), *Vakrokti* (indirect expression)	15

		- *Nāṭyaśāstra*: structure, purpose (*loka-saṃgraha*), four *abhinayas* - Aesthetics and *Dharma*: art as *sādhanā* - Comparison with Western aesthetics	
II	Performing Arts in Indian Tradition	- Classical forms: *Nāṭya, Nṛtya, Saṅgīta* - Temple arts, devotional and ritual performance - *Desi* (regional) and *Mārgi* (classical) traditions - Case studies: *Bharatanāṭyam*, *Kathakaḷi*, *Baul*, *Sattriya*, Bihu , *Ghoomar*, *Nati*, *Kud* Dance - Puppetry, shadow plays, and storytelling performances	15
III	Oral Traditions and Cultural Memory	- *Śruti, Smṛti, Itihāsa-Purāṇa*: role of orality - Folklore, myths, *Ankiyā Nāṭ* - *Jātakas, Pañcatantra*, oral environmental knowledge - Role of bards, griots, storytellers, and community memory - Transmission and transformation in oral forms	15
IV	Contemporary Revival and Interdisciplinary Futures	- Revival movements, digitization of traditions - Aesthetics in education, wellness, media - Challenges of globalization and preservation - Interdisciplinary intersections: art therapy, narrative medicine, AI & performance - Future directions: performative traditions in sustainable cultural development	15

Textbooks and Suggested Readings:

- Bharata. (Translated by Manomohan Ghosh). *Nāṭyaśāstra* (Volumes I & II).
- Kapila Vatsyayan. *Classical Indian Dance in Literature and the Arts*.
- Devi, Yamini Krishnamurthy. *A Passion for Dance*.
- Blackburn, Stuart. *Oral Epics in India*.
- Devy, G.N. *Orality and Literacy: The Changing Paradigm*.
- Richman, Paula. *Many Rāmāyaṇas: The Diversity of a Narrative Tradition in South Asia*.
- Jain, Jyotindra. *India's Popular Culture: Iconic Spaces and Fluid Images*.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

3rd Semester

3rd Semester
Paper III (Elective 1)/Subject Name: Introduction to the Traditional Practices of Indian Science and Technology
Subject Code: IKS294C303
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Detailed Syllabus

Course Objectives:

- To introduce the foundational principles and worldviews that guided traditional Indian scientific thought and technological innovation.
- To examine the role of Śāstra, observation, and experience (anubhava) in knowledge creation and application.
- To trace the development of key disciplines such as mathematics, astronomy, metallurgy, medicine, and architecture in ancient India.
- To explore region-specific technological traditions including irrigation, water conservation, textiles, agriculture, and food systems.
- To assess the interconnectedness of science, philosophy, and ethics in Indian tradition.
- To understand the contemporary relevance and application of traditional Indian technologies.
- To appreciate the diversity and ecological sustainability of traditional Indian knowledge systems.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** fundamental principles of traditional Indian science and its classifications (*Śāstra, Kalā, Vidyā*).	BT Level 1
CO2	**Explain** how observation, inference, and experience were used in traditional Indian scientific methods.	BT Level 2
CO3	**Apply** knowledge of traditional technologies to understand their ecological, sustainable, and ethical foundations.	BT Level 3
CO4	**Analyze** case studies of ancient Indian scientific achievements and their impact on contemporary developments.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Philosophical Foundations of Indian Science	- Unity of science and spirituality - Śāstra, Kalā, Vidyā: categories of knowledge - Epistemology: Pratyakṣa (perception), Anumāna (inference), Śabda (testimony) - Sṛṣṭi and the five elements (Pañcabhūta) as basis of material science - Concepts of time, space, and causality	15
II	Classical Disciplines and Contributions	- Mathematics: Sulba Sūtras, zero, decimal system, Pi, trigonometry - Astronomy: Jyotiṣa, planetary motion, eclipse theory, Āryabhaṭa, Varāhamihira - Metallurgy: Iron pillar, zinc distillation, wootz steel - Medicine: Āyurveda (Caraka, Suśruta), health systems, surgery	15
III	Traditional Technologies and Applied Sciences	- Agriculture and irrigation: canal systems, crop rotation, organic methods - Water management: stepwells, tanks, dams - Textile science: dyeing, spinning, weaving, cotton technology - Architecture and engineering: Vāstu, temple construction, earthquake-resistant structures - Environmental science and sustainability practices	15
IV	Continuity, Adaptation, and Future Relevance	- Role of guilds, hereditary knowledge, community transmission - Science in rituals, festivals, and daily life - Colonial disruption and documentation - NEP 2020 and revival of traditional knowledge systems - Integrative models: Ayurveda + modern medicine, Vāstu + architecture, Jyotiṣa + data science - Challenges and possibilities in digitization, standardization, and global relevance	15

Textbooks and Suggested Readings:

- Dharampal. *Indian Science and Technology in the Eighteenth Century*.
- Rajaram, N.S., and Frawley, D. *Vedic Aryans and the Origins of Civilization*.
- Balasubramanian, R. (Ed.). *History of Science, Philosophy and Culture in Indian Civilization (PHISPC Series)*.
- Kak, S. *The Astronomical Code of the Ṛgveda*.
- Pingree, D. *The Logic of Science in Indian Mathematics and Astronomy*.
- Salomon, R. *Indian Epigraphy and Scientific Inscriptions*.
- Sharma, R.S. *Irrigation and State in Ancient India*.

- Majumdar, R.C. *Science and Technology in Ancient India*.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

3rd Semester

Detailed Syllabus

3rd Semester
Paper IV (Elective 2)/Subject Name: Traditional Healing: Ayurveda, Tribal Medicine & Sacred Ecology
Subject Code: IKS294C304
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce learners to traditional systems of healing in India with a focus on **Ayurveda**, **tribal medicine**, and **sacred ecological practices**.
- To explore the **holistic philosophy of health** and wellness in Indian knowledge traditions.
- To understand **Ayurveda** as a system of medicine rooted in metaphysics, ethics, and sustainability.
- To document and analyze **indigenous and tribal healing systems**, including plant-based medicine and ritual healing.
- To study **sacred ecology** as a healing framework that interlinks environment, divinity, and community well-being.
- To examine contemporary relevance and integration of traditional healing with modern healthcare.
- To appreciate the ethical, ecological, and cultural dimensions of traditional medicine systems.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** foundational concepts and principles of Ayurveda and tribal medicine.	BT Level 1
CO2	**Explain** the theory of tridoṣa, pañcabhūta, and sacred ecological frameworks.	BT Level 2
CO3	**Apply** traditional healing concepts to analyze case studies on health, wellness, and community care.	BT Level 3
CO4	Critically **analyze** the integration of Ayurveda and indigenous healing with contemporary science and sustainability.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Traditional Healing	- Health in Indian thought: concept of **svastha** (being rooted in self) - Pañcabhūta (five elements) and their influence on the body - Tridoṣa theory: Vāta, Pitta, Kapha - Concept of dhātu, mala, and agni - Preventive, promotive, and curative health in traditional healing	15
II	Ayurveda: Philosophy, Practice & Texts	- Caraka Saṃhitā and Suśruta Saṃhitā: key teachings - Daily and seasonal routines (dina-caryā & ṛtu-caryā) - Diet (āhāra), lifestyle (vihāra), and medicine (aushadha) - Rasāyana (rejuvenation) and vajīkaraṇa (vitality) - Ethical principles of physicians and patient care	15
III	Indigenous and Tribal Medicine	- Tribal healing practices across India: North-East, Central India, Western Ghats - Use of local herbs, roots, barks, minerals, rituals, chants - Role of *vaidyas*, *ojhas*, bone setters, midwives, and *shamans* - Oral transmission and community-based healing - Issues of access, loss, and preservation	15
IV	Sacred Ecology and Contemporary Integration	- Forests as pharmacies: sacred groves, biodiversity and conservation - Healing through rituals, festivals, pilgrimages - Ethnomedicine and ethnobotany - NEP 2020, WHO-Traditional Medicine integration efforts - Case studies: AYUSH, tribal health missions, forest-based healthcare models - Sustainable development, bioprospecting, IPR and ethical concerns	15

Textbooks and Suggested Readings:

- Caraka & Suśruta Saṃhitā (selected readings and commentaries)
- Frawley, D. *Ayurveda and the Mind: The Healing of Consciousness*
- Mukherjee, Pulok. *Traditional Medicine: Modern Approach for Affordable and Accessible Healthcare*
- Puri, S. *Healing Powers of Herbs*
- Gadgil, M. & Guha, R. *This Fissured Land: An Ecological History of India*
- Jain, M. (Ed.). *Indigenous Healing Traditions of India*
- WHO Report. *Global Strategy on Traditional and Complementary Medicine 2014–2023*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper V (Elective 3)/Subject Name: Indigenous Astronomy and Cosmology
Subject Code: IKS294C305
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To explore the philosophical and observational foundations of astronomy in Indian knowledge systems.
- To study indigenous cosmological frameworks as articulated in Vedic, Purāṇic, Jaina, and tribal traditions.
- To understand the role of Jyotiṣa Śāstra in timekeeping, rituals, agriculture, and navigation.
- To examine key concepts such as nakṣatras, tithis, rāśis, yugas, and cosmic cycles.
- To highlight regional practices and oral traditions in indigenous sky observation and cosmography.
- To explore intersections with mythology, metaphysics, and contemporary astronomical sciences.
- To promote critical appreciation of indigenous astronomy in both practical and philosophical terms.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** traditional cosmological models and terminology from Indian texts.	BT Level 1
CO2	**Explain** the concepts of time, planetary motion, and celestial cycles as per indigenous frameworks.	BT Level 2
CO3	**Apply** indigenous astronomical knowledge in understanding calendars, festivals, and ritual timing.	BT Level 3
CO4	**Analyze** the relationship between cosmology, metaphysics, and cultural practices across regions.	BT Level 1

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Indian Cosmological Frameworks	- Indian cosmology in Vedas, Purāṇas, and Upaniṣads - Structure of the universe: bhu-loka, bhuvar-loka, svar-loka, etc. - Yuga theory: Satya, Tretā, Dvāpara, Kali - Kalpa, Manvantara, and cosmic cycles - Role of ṛṣis and sages in preserving cosmological wisdom	15
II	Jyotiṣa Śāstra and Astronomical Concepts	- Origins and branches of Jyotiṣa: Gola (spherical astronomy), Gaṇita (calculations), Saṃhitā (omens) - Nakṣatras (lunar mansions), Rāśis (zodiac), Tithis, Kālacakra (wheel of time) - Solar and lunar calendars, intercalation (adhika māsa) - Instruments: gnomon (śaṅku), water clocks, and ancient observatories (Jantar Mantar)	15
III	Regional and Tribal Sky Knowledge	- Oral astronomy: constellations in tribal, folk, and agrarian communities - Seasonal markers, star-based agriculture, navigation - Sky myths: Saptarṣi, Rohiṇī, Kṛttikā in folk narratives - Astronomy in temple architecture and art (e.g., Konark, Khajuraho)	15
IV	Cosmology, Culture & Contemporary Relevance	- Cosmology in rituals, festivals (e.g., Makar Sankranti, Ratha Saptami) - Alignment of temples and structures to celestial bodies - Dialogues between indigenous and modern astronomy - Relevance in calendar reforms, education, and decolonization of knowledge - Integration with space science, AI, and cultural astronomy	15

Textbooks and Suggested Readings:

- K. S. Shukla (Ed.). *Aryabhatiya of Aryabhata with Commentary*
- Kak, S. *The Astronomical Code of the Ṛgveda*
- Abhyankar, K.D. *A Short History of Indian Astronomy*
- Balachandra Rao, S. *Indian Astronomy: A Source Book*
- Sen, S.N., & Bag, A.K. *The Śulbasūtras: Geometry in Vedic Ritual*
- Jha, R. *Tribal Cosmology: Ethnoastronomy and Indigenous Calendars in India*
- Kochhar, R. *The Vedic People: Their History and Geography*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper VI (Elective 4)/Subject Name: *Dharmaśāstra*, Customary Law, and Legal Theory
Subject Code: IKS294C306
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce learners to the traditional Indian legal system as outlined in Dharmaśāstra and customary laws.
- To explore the philosophical foundations of law, justice, and duty in Indian civilization.
- To analyze major Dharmaśāstric texts and their role in regulating individual, social, and political conduct.
- To study the coexistence of customary law (loka-ācāra) with textual law (śāstra-vidhi).
- To understand legal theory in Indian epistemology: concepts of Dharma, Nyāya, Ṛta, and Satya.
- To trace the evolution of legal practices from ancient to colonial and modern India.
- To critically reflect on the relevance of Dharmaśāstra and indigenous jurisprudence in contemporary legal systems and civil society.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** the fundamental principles and classifications in Dharmaśāstra and customary law.	BT Level 1
CO2	**Explain** the interrelation between Dharma, justice, and law in Indian tradition.	BT Level 2
CO3	**Apply** concepts of Dharmaśāstra to understand legal procedures, punishment, and ethics.	BT Level 3
CO4	**Analyze** the philosophical, social, and historical relevance of traditional legal systems.	BT Level 1

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Dharma and Law	- Concept of Dharma: svadharma, sādhāraṇa dharma - Ṛta (cosmic order), Satya (truth), Nyāya (justice) - Sources of Dharma: Śruti, Smṛti, Ācāra, Ātmanastuṣṭi - Law as an ethical-spiritual guide, not just punitive	15
II	Dharmaśāstra Texts and Legal Procedures	- Manusmṛti, Yājñavalkya Smṛti, Nārada Smṛti, and Mitākṣarā commentaries - Civil and criminal law: ṛṇa (debt), dāna (gifts), strīdhana, sāhasa (crime), daṇḍa (punishment) - Legal assemblies: sabhā, parishad, king's court - Rights and duties of individuals: caste, gender, profession, life stages	15
III	Customary Law and Legal Pluralism	- Loka-ācāra: customs, village councils (panchayats), clan rules - Coexistence and conflict between customary and textual law - Case studies from tribal, rural, and regional legal traditions - Role of oral codes, memory, and consensus in dispute resolution	15
IV	Legal Theory and Contemporary Relevance	- Indigenous jurisprudence vs. colonial codification - Dharmaśāstra in modern court interpretations - Relevance of customary law in tribal and personal laws - Restorative justice, mediation, and ethics in law - Legal pluralism, constitutional recognition, and reforms under NEP, PESA, Forest Rights Act	15

Textbooks and Suggested Readings:

- Manusmṛti (with modern commentaries)
- Yājñavalkya Smṛti and Nārada Smṛti (translated selections)
- Derrett, J.D.M. *Religion, Law and the State in India*
- Rocher, L. *The Dharmasūtras: The Law Codes of Ancient India*
- Kane, P.V. *History of Dharmaśāstra* (selected volumes)
- Sundar, Nandini. *Custom and Politics in Tribal India*
- Galanter, Marc. *Law and Society in Modern India*
- Baxi, Upendra. *The Crisis of the Indian Legal System*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper VII (Elective 5)/Subject Name: Textiles, Craft, and Artisanal Science
Subject Code: IKS294C307
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To explore traditional Indian knowledge systems embedded in textiles**,** craftsmanship**, and** artisanal technologies**.**
- To understand the scientific, ecological, and symbolic dimensions of handloom, dyeing, metallurgy, and design practices.
- To study indigenous systems of measurement, material selection, and sustainability in artisanal work.
- To trace the evolution of craft guilds (śreṇīs), community transmission, and regional specializations.
- To highlight the cultural, aesthetic, and spiritual significance of Indian crafts.
- To evaluate the contemporary relevance of artisanal science in design, industry, and innovation.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** the history, terminology, and key techniques used in Indian textiles and crafts.	BT Level 1
CO2	**Explain** traditional production processes, symbolism, and social organization in craft traditions.	BT Level 2
CO3	**Apply** artisanal principles to understand ecological, sustainable, and material knowledge systems.	BT Level 3
CO4	**Analyze** the cultural and scientific relevance of crafts in historical and contemporary contexts.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indian Textile and Craft Traditions	- Overview of textiles in the Ṛgveda, Arthashāstra, and Purāṇas - Craft as a dharmic and spiritual practice - Categories of crafts: textile, metallurgy, wood, pottery, stone, leather, jewelry - Guilds (śreṇīs), caste-based transmission, oral teaching	15
II	Traditional Textile Scienc	- Indigenous cotton, silk, wool: cultivation and processing - Spinning, weaving, embroidery, block-printing - Natural dyeing techniques: indigo, turmeric, madder - Regional styles: Banarasi, Kanchipuram, Pochampally, Chikankari, Kalamkari, Patola, etc. - Textile cosmology: symbolism in patterns, color, ritual use	15
III	Artisanal Knowledge Systems and Materials Science	- Indigenous metallurgy: bronze, bell metal, Dhokra, Bidri work - Pottery traditions: terracotta, black & red ware, glazed ceramics - Woodwork, ivory, and lacquer crafts - Tools and techniques: looms, furnaces, carving tools, hand drills - Knowledge of measurements, geometry, and proportion in design	15
IV	Craft, Ecology, and Contemporary Futures	- Eco-friendly practices in crafts and handlooms - Role of women in transmission and innovation - Colonial impact, industrialization, and decline of artisanal heritage - Revival movements, GI tags, and policy support (e.g., KVIC, Ministry of Textiles) - Artisanal science in sustainable fashion, eco-design, circular economy	15

Textbooks and Suggested Readings:

- Chattopadhyay, K. *Handicrafts of India*
- Lynton, Linda. *The Sari: Styles, Patterns, History, Techniques*
- Roy, Tirthankar. *Traditional Industry in the Economy of Colonial India*
- Jain, Jyotindra. *Indian Crafts: A Source Book of the Arts and Crafts of India*
- Singh, Rta Kapur. *Saris: Tradition and Beyond*
- Ghurye, G.S. *Indian Costume*
- Ministry of Textiles, Government of India: *Craft Catalogues & Reports*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper VIII (Elective 6)/Subject Name: Indigenous Education and Pedagogy Systems
Subject Code: IKS294C308
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To understand the foundational principles of indigenous Indian education systems rooted in *Dharma,* community, and holistic learning**.**
- To examine institutional models such as *Gurukulas***,** *Sattras***,** *Tols***,** *Pathshalas,* and *Madrasa* systems.
- To study the pedagogical methods**,** curriculum**,** assessment**,** and teacher-student relationship**s** in traditional learning environments.
- To explore the transmission of knowledge in oral, textual, performative, and experiential modes.
- To critically evaluate the impact of colonial education reforms and the need for decolonizing pedagogy.
- To assess the relevance of indigenous methods in contemporary education under NEP 2020 and beyond.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** key institutions and pedagogical principles of indigenous education systems.	BT Level 1
CO2	**Explain** the teacher-student dynamics, curriculum structure, and ethical foundations of traditional systems.	BT Level 2
CO3	**Apply** indigenous pedagogical models to contemporary contexts in curriculum design and learner-centered education.	BT Level 3
CO4	**Analyze** the historical transformation of education systems from pre-colonial to post-colonial times.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Philosophical Foundations of Indigenous Education	- Concepts of education: śikṣā, vidyā, jñāna, saṃskāra - Education for mokṣa and dharma, not merely employment - Role of memory, oral tradition, debate, meditation - Qualities of a teacher (ācārya) and student (śiṣya)	15
II	Indigenous Institutions of Learning	- Gurukulas: structure, curriculum, daily life, residential model - Tols: Sanskrit education in Bengal and eastern India - Sattras: Neo-Vaishnavite educational institutions of Assam - Pathshalas and Madrasas: regional models and plural traditions - Buddhist monasteries (Nālandā, Vikramaśīla) and Jain Paṭhaśālās - Gender and education: women's learning spaces	15
III	Pedagogical Methods and Curricula	- Śravaṇa, manana, nididhyāsana: modes of internalization - Curriculum: Vedas, grammar, logic, arts, medicine, polity, rituals - Assessment through observation, oral recitation, and ialectics - Tools of learning: manuscript , stylus, palm leaves, memory maps - Transmission through song, dance, drama, crafts	15
IV	Colonial Impact and Contemporary Revival	- Macaulay's Minute and displacement of traditional education - Wood's Despatch, Hunter Commission and anglicized education - Indigenous resistance: Swadeshi education, Tagore's Santiniketan, Gandhi's Nai Talim - NEP 2020 and re-emergence of Bharatiya Jñāna Paramparā - Integrating local knowledge, mother-tongue education, experiential learning today	15

Textbooks and Suggested Readings:

- Dharampal. *The Beautiful Tree: Indigenous Indian Education in the 18th Century*
- Altekar, A.S. *Education in Ancient India*
- Kumar, Krishna. *Political Agenda of Education*
- Rao, N. *Education and the Colonial Encounter in India*
- Satpathy, S. (Ed.). *Pedagogical Approaches from Indian Knowledge Systems*
- Sharma, R.N. *History of Education in India*
- National Education Policy 2020 (Official Document)

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper IX (Elective 7)/Subject Name: Folk Art and Cultural Expressions
Subject Code: IKS294C309
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To explore the richness, diversity, and functions of folk art forms and cultural expressions across India.
- To understand the philosophical, spiritual, ecological, and social contexts in which folk traditions evolve.
- To study a wide range of indigenous art forms—visual, performative, ritual, oral, and craft-based.
- To examine how folk art is linked with community identity**,** memory**,** festivals, mythology**,** and oral history**.**
- To assess the relevance and challenges of sustaining folk traditions in the face of globalization and cultural homogenization.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** major forms of Indian folk art and their regional variations.	BT Level 1
CO2	**Explain** the cultural significance, symbolism, and storytelling techniques in folk traditions.	BT Level 2
CO3	**Apply** interdisciplinary methods to study folk art in relation to rituals, festivals, ecology, and performance.	BT Level 3
CO4	**Analyze** the continuity, transformation, and sustainability of folk and community-based artistic expressions.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Folk Art and Cultural Identity	- Definition and scope of folk art - Difference between folk, tribal, classical, and popular art - Oral tradition, memory, and the collective aesthetic - Role of community, caste, gender, and ritual context	15
II	Visual and Ritual Art Forms	- Indigenous painting traditions: Madhubani, Warli, Pithora, Gond, Pattachitra, Phad - Folk crafts: alpana, rangoli, kolam, mask-making - Ritual installations: mandalas, clay idols, terracotta, wall murals - Art as prayer: iconography, symbolism, cosmology	15
III	Oral, Musical and Performative Traditions	- Folk songs and poetry: Bihu, Baul, Bhavai, Pandavani, Dastangoi - Community theatre: Jatra, Yakshagana, Tamasha, Bhavai, Therukoothu - Musical instruments, costumes, voice, and storytelling - Role of bards, griots, storytellers, and cultural memory	15
IV	Revival, Preservation, and Contemporary Adaptation	- State and NGO interventions, GI tagging, documentation - Marketization and tourism: risks and opportunities - Folk traditions in media, education, and popular culture - NEP 2020 and integrating folk art in curriculum - Challenges of preservation: urbanization, migration, and digital culture	15

Textbooks and Suggested Readings:

- Jain, Jyotindra. *Folk Art and Culture of India*
- Goswami, Praphulladatta. *Folklore of Assam*
- Dutta, R. *Arts and Crafts of North East India*
- Mookerjee, Ajit. *Folk and Tribal Arts of India*
- Kapila, Vatsyayan. *Traditional Indian Theatre: Multiple Streams*
- Ministry of Culture & IGNCA Reports on Folk Traditions
- UNESCO. *Intangible Cultural Heritage Documents*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper X (Elective 8)/Subject Name: Living Narratives: *Mukha* and *Bhaona* of Assam
Subject Code: IKS294C3010
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce students to *Bhaona* and *Mukha* (mask-making) as living traditions of performance and community-based storytelling in Assam.
- To understand the Vaishnavite philosophical foundations of *Bhaona* rooted in the Neo-Vaishnavite movement led by Srimanta Sankardeva**.**
- To explore the process, symbolism, and craft of Mukha-making in traditional theatre.
- To analyze the narrative structures**,** performative grammar, and socio-cultural functions of *Bhaona*.
- To study the transmission**,** community participation, and contemporary adaptations of these traditions.
- To highlight the relevance of *Bhaona* and *Mukha* in the broader context of Indian performing arts**,** religious theatre**,** and IKS-based education**.**

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** the origins, components, and purposes of *Bhaona* and *Mukha*-making.	BT Level 1
CO2	**Explain** the philosophy, ritual context, and narrative structure of *Bhaona* performances.	BT Level 2
CO3	**Apply** interpretive tools to analyze characters, performance elements, and community roles in *Bhaona*.	BT Level 3
CO4	Critically **evaluate** the evolution, transmission, and contemporary significance of *Bhaona* and *Mukha* as living cultural heritage.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Bhaona: Philosophy and Form	- Historical background: Srimanta Sankardeva, *Bhakti* movement in Assam - Role of *Mahapurushiya Dharma* and *Ek Saran Naam Dharma* - Structure of *Bhaona***:** *Ankia Naat*, music, dance, costume, dialogue - Moral, devotional, and didactic purposes of performance	15
II	Mukha Tradition: Craft, Symbolism, and Sacred Art	- Origins and development of *Mukha*-making in Majuli and other regions - Materials and techniques: bamboo, clay, cloth, cow dung, natural dyes - Iconography: roles of masks in embodying divine, demonic, and mythological characters - The artisan as ritual specialist and cultural transmitter	15
III	Performative Grammar and Narrative Devices	- Use of Sanskrit and *Brajavali* in dialogues and songs - Role of *Sutradhar* (narrator), *Bhaktas*, and audience - Integration of music, gesture (*mudrā*), and *bhāva* (emotion) - Ritual preparation: performance timing, space (*Namghar, Sattra*), and community involvement	15
IV	Transmission, Revitalization, and Contemporary Practice	- Training methods: oral transmission, practice in *Sattras*, and community staging - Role of institutions like *Sattras*, schools, and festivals - *Bhaona* in diaspora and digital contexts - Challenges and preservation: urbanization, modernization, funding - Cultural diplomacy and ICH (Intangible Cultural Heritage) recognition	15

Textbooks and Suggested Readings:

- Neog, Maheswar. *Early History of the Vaiṣṇava Faith and Movement in Assam*
- Goswami, Praphulladatta. *Bhaona: The Traditional Drama of Assam*
- Barbora, Sanjay. *Living Masks of Majuli* (Field Documentation)
- Bordoloi, Nirmal Prabha. *Asamar Loka Sanskriti*
- UNESCO. *Intangible Cultural Heritage Reports on Mask Traditions and Theatre*
- Ministry of Culture. *Reports on Sattra and Bhaona Traditions of Assam*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

3rd Semester – Option B: Course Work + Minor Project

Detailed Syllabus

3rd Semester
Paper I /Subject Name: Indigenous Knowledge Systems: Concepts and Frameworks
Subject Code: IKS294C3011
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce students to the conceptual foundations of Indigenous Knowledge Systems (IKS) across cultures and regions.
- To explore the epistemological, ontological, and methodological characteristics of IKS.
- To distinguish IKS from Western scientific paradigms while recognizing areas of convergence.
- To examine the relational, experiential, and place-based frameworks of indigenous knowledge.
- To build a theoretical foundation for understanding IKS across disciplines including health, ecology, agriculture, art, language, and governance.
- To lay the groundwork for the application of IKS in education, research, sustainability**,** and decolonization of knowledge**.**

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** core concepts, definitions, and features of Indigenous Knowledge Systems.	BT Level 1
CO2	**Explain** the foundational principles, worldviews, and modes of transmission in IKS.	BT Level 2
CO3	**Apply** comparative frameworks to analyze differences between Indigenous and Western knowledge systems.	BT Level 3
CO4	Critically **analyze** the interdisciplinary significance and contemporary relevance of IKS.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Introduction to Indigenous Knowledge	- Definitions: IKS, Traditional Knowledge (TK), Local Knowledge (LK) - Global diversity of IKS: African, Andean, Australian Aboriginal, Native American, Indian - Core characteristics: holistic, oral, cyclical, spiritual, contextual, sustainable - Role of elders, communities, and lived experience	15
II	Epistemology and Methodology of IKS	- Ways of knowing: relational ontology, ecological balance, interdependence - Knowledge transmission: oral tradition, apprenticeship, storytelling, performance - Validation: community consensus, continuity, experience - Language, symbolism, and worldview	15
III	Comparative and Interdisciplinary Frameworks	- IKS vs. Western knowledge systems: objectivity vs. relationality, written vs. oral - Intersections in agriculture, medicine, cosmology, law, and education - Interdisciplinarity: blending IKS with scientific inquiry and development goals - Ethical considerations, intellectual property, biopiracy	15
IV	Contemporary Applications and Policy Frameworks	- IKS in sustainability, biodiversity conservation, and climate resilience - UNESCO, CBD (Convention on Biological Diversity), WIPO frameworks - Role of IKS in NEP 2020 and Indian policy reforms - Decolonizing research and curriculum - Future pathways: integration in education, research, innovation	15

Textbooks and Suggested Readings:

- Semali, L., & Kincheloe, J. (Eds.). *What is Indigenous Knowledge? Voices from the Academy*
- Battiste, M. *Reclaiming Indigenous Voice and Vision*
- Jain, M. (Ed.). *Indian Knowledge Systems and Higher Education*
- Guha, S. (Ed.). *Decolonizing Indian Knowledge Traditions*
- Shiva, V. *Staying Alive: Women, Ecology and Development*
- Dei, G. J. Sefa. *Indigenous Philosophies and Critical Education*
- NCERT. *Position Paper on Heritage Crafts and Indigenous Knowledge*

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper II /Subject Name: Methodologies for Research in Indigenous Traditions
Subject Code: IKS294C3012
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce students to research methodologies grounded in the philosophy, ethics, and worldviews of Indigenous Knowledge Systems (IKS).
- To contrast conventional academic methods with community-based**,** oral**,** and experiential approaches to knowledge.
- To explore field-based techniques**,** ethnographic tools, and participatory research suited to indigenous contexts.
- To train students in the ethical dimensions of working with indigenous communities, including reciprocity, respect, and representation.
- To encourage reflexivity, cultural sensitivity, and decolonial thinking in research design and interpretation.
- To build research skills relevant for documentation**,** interpretation, and transmission of traditional knowledge systems.

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** the basic principles and terminologies related to indigenous research methodologies.	BT Level 1
CO2	**Explain** different approaches to fieldwork, documentation, and interpretation in indigenous contexts.	BT Level 2
CO3	**Apply** appropriate research methods while working with oral traditions, rituals, or community practices.	BT Level 3
CO4	Critically **analyze** conventional academic approaches through the lens of indigenous ethics and epistemologies.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indigenous Research	- What is Indigenous research? Key concepts and distinctions - Indigenous epistemology: relationality, holism, and context - Critique of positivist and extractive models - Significance of community validation and lived experience	15
II	Research Methods in Indigenous Contexts	- Oral history, narrative inquiry, life-story methods - Ethnography and participant observation with cultural sensitivity - Role of language, symbols, metaphors, and performance in knowledge transmission - Use of traditional calendars, rituals, and ecological cycles in data interpretation	15
III	Fieldwork Ethics and Protocols	- Community engagement, informed consent, and reciprocity - Working with elders, griots, shamans, healers, artisans, and knowledge holders - Documentation: audiovisual recording, transcription, translation, and archiving - Ethics of representation: whose voice, whose truth?	15
IV	Decolonizing Research and Emerging Trends	- Participatory Action Research (PAR), Indigenous Research Paradigms (IRP) - Research as resistance: feminist, Adivasi, and Dalit frameworks - NEP 2020 and promoting Indian Knowledge Systems in academia - Writing indigenous research: styles, languages, citations - Future possibilities: community-based research centers, open access, global platforms	15

Textbooks and Suggested Readings:

- Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research and Indigenous Peoples*
- Semali, L., & Kincheloe, J. *What is Indigenous Knowledge?*
- Chilisa, Bagele. *Indigenous Research Methodologies*
- Jain, M. (Ed.). *Indian Knowledge Systems and Higher Education*
- Battiste, M. *Reclaiming Indigenous Voice and Vision*
- NCERT. *Position Papers on Heritage Education and Traditional Knowledge Systems*
- Select field reports, case studies, and audio-visual documentation from IGNCA, ZCCs, Sahapedia, etc.

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus

3rd Semester
Paper III /Subject Name: Comparative Knowledge Systems: IKS and Global Thought
Subject Code: IKS294C3013
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- To introduce learners to comparative frameworks between Indian Knowledge Systems (IKS) and other global traditions.
- To explore the diversity of epistemologies, including African, Indigenous American, Chinese, Islamic, and Western paradigms.
- To examine intersections, complementarities, and tensions across worldviews, especially in areas such as metaphysics, health, ethics, science, and cosmology.
- To promote critical understanding of Eurocentrism, colonial knowledge systems, and the decolonization of thought.
- To highlight the global relevance of IKS in fields such as ecology, sustainability, wellness**,** linguistics, and cognitive science**.**

Course Outcomes:

COs	Contents	BT Level
CO1	**Recall** key features of major knowledge traditions, including IKS and global systems.	BT Level 1
CO2	**Explain** similarities and differences across knowledge systems with regard to worldview, method, and value orientation.	BT Level 2
CO3	**Apply** comparative analysis to assess the relevance of IKS in relation to global issues.	BT Level 3
CO4	**Analyze** colonial impacts and engage critically with global discourses through an indigenous lens.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Mapping Global Knowledge Traditions	- Overview of Indigenous Knowledge Systems: definitions and principles - African Ubuntu, Andean Pachamama, Chinese Taoist and Confucian systems, Islamic Ilm tradition - Western rationalism, empiricism, Enlightenment science - Comparative cosmologies, ethics, education, and environmental thought	15
II	Indian Knowledge Systems in Comparative Perspective	- Dharma, Ṛta, Satya vs. Western moral philosophy - Ayurveda vs. Greek and Chinese medical traditions - Indian cosmology vs. Newtonian and quantum worldviews - Linguistic traditions: vyākaraṇa vs. structuralism - Logic and epistemology: Nyāya vs. Aristotelian logic	15
III	Knowledge, Colonization, and Resistance	- Colonial disruption of indigenous systems - Orientalism, ethnocentrism, and marginalization of IKS - Responses from Gandhi, Tagore, Ambedkar, and post-colonial thinkers - Decolonizing research and curriculum - Global Indigenous resistance movements	15
IV	Toward Knowledge Integration and Global Relevance	- Complementarity of IKS and modern science in health, ecology, and education - Role of IKS in NEP 2020 and international knowledge dialogues - Examples: Ayurveda + genomics, Yoga + neuroscience, Sanskrit + computational linguistics - Future pathways: knowledge pluralism, policy integration, global diplomacy	15

Textbooks and Suggested Readings:

- Jain, M. (Ed.). *Indian Knowledge Systems and Higher Education*
- Battiste, Marie. *Decolonizing Education: Nourishing the Learning Spirit*
- Smith, Linda Tuhiwai. *Decolonizing Methodologies*
- Dei, G. J. Sefa. *Indigenous Philosophies and Critical Education*
- Sen, Amartya. *The Argumentative Indian*
- Shiva, Vandana. *Earth Democracy*
- NCERT & UGC position papers on Indian Knowledge Systems
- Select comparative articles from UNESCO, PHISPC, and international indigenous knowledge journals

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester – Only Course Work

Detailed Syllabus:

4th Semester
Paper I /Subject Name: Knowledge Systems in Ancient and Medieval India
Subject Code: IKS294C401
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives:

- **To introduce students to the major knowledge systems** of ancient and medieval India, including philosophy, science, medicine, arts, and linguistics.
- **To explore the evolution, classification, and transmission of knowledge** across different historical epochs, with a focus on key texts, thinkers, and institutions.
- **To develop a critical understanding of the intellectual, ethical, and cultural foundations** of traditional Indian knowledge systems and their relevance to contemporary discourse.

Course Outcomes:

COs	Contents	B TLevel
CO1	Recall key periods, figures, and texts that shaped ancient and medieval Indian knowledge systems.	BT Level 1
CO2	Explain the structure, themes, and categories of knowledge developed in various epochs.	BT Level 2
CO3	Apply knowledge of historical systems to analyze continuity in Indian intellectual and cultural life.	BT Level 3
CO4	Critically analyze the institutional and philosophical frameworks that sustained traditional knowledge.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations and Classifications of Knowledge	- Classifications: *Jñāna, Śāstra, Kalā, Vidyā, Upāsanā* - Knowledge and *Puruṣārthas*: Dharma, Artha, Kāma, Mokṣa - *Śruti–Smṛti–Itihāsa–Purāṇa* as knowledge sources - Oral tradition, memory techniques, and transmission - Language and knowledge: *Sanskrit, Prakrit, Pali, Tamil* - Institutions: *Gurukulas, Ṭols, Vihāras, Madrasas, Sattras*	15
II	Scientific and Technical Traditions	- Vedic sciences: yajña, sound, phonetics, cosmology - *Jyotiṣa*, time cycles, *Vedāṅga*, *Sūrya Siddhānta* - Ayurveda: *Caraka, Suśruta, Rasāyana, Tridoṣa* - Mathematics: *Sulba Sūtras, Āryabhaṭa, Bhāskara II* - *Rasaśāstra (alchemy)*, metallurgy, agriculture, town planning	15
III	Philosophy and Knowledge Systems	- Six *Darśanas* and Indian philosophical schools - Jain and Buddhist contributions to logic and ethics - Key concepts: *Ātman, Brahman, Karma, Mokṣa* - Epistemology and logic: *Pramāṇa*, *Śāstrārtha* - Role of commentaries, debate, and knowledge as liberation	15
IV	Cultural and Institutional Legacy	- Classical texts: *Nāṭyaśāstra, Arthaśāstra, Dharmaśāstra* - Knowledge networks: *Nalanda, Vikramashila, Ujjain* - Bhakti and Sufi movements in knowledge democratization - Translation, documentation, and medieval scholarship - Impact of colonialism and revival in NEP 2020 framework	15

Textbooks and Suggested Readings:

Textbooks

1. Chattopadhyaya, D. P. (Ed.). (1997–2009). *History of science, philosophy and culture in Indian civilization* (Vols. 1–12). New Delhi: Centre for Studies in Civilizations.
2. Altekar, A. S. (2009). *Education in ancient India* (6th ed.). Varanasi: Nand Kishore & Bros.
3. Radhakrishnan, S. (1999). *Indian philosophy* (Vols. I & II). Oxford University Press.
4. Sen, S. N. (2005). *Science and technology in medieval India: A bibliographical survey*. Indian National Science Academy.
5. Jain, M. (Ed.). (2021). *Foundations of Indian knowledge systems: Concepts and applications*. New Delhi: Vivekananda International Foundation.

Academic Journals

1. Pollock, S. (2001). The death of Sanskrit. *Comparative Studies in Society and History*, *43*(2), 392–426. https://doi.org/10.1017/S0010417501003479
2. Ramasubramanian, K. (2007). Indian science and the transmission of knowledge to Europe. *Indian Journal of History of Science*, *42*(4), 467–484.
3. Raj, K. (2007). Relocating modern science: Circulation and the construction of knowledge in South Asia and Europe, 1650–1900. *History of Science*, 45(4), 391–404.

Web Resources

1. Ministry of Education, Government of India. (2023). *Indian Knowledge System Division (IKS)*. https://iksindia.org/
2. National Digital Library of India (NDLI). (n.d.). *Digital archives on ancient Indian texts and sciences*. https://ndl.iitkgp.ac.in/
3. Indira Gandhi National Centre for the Arts (IGNCA). (n.d.). *Kalāsampadā Digital Repository*. http://www.ignca.gov.in/

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper II /Subject Name: Indigenous Epistemologies and Research Methods
Subject Code: IKS294C402
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To introduce students to the **foundational principles of indigenous epistemologies**, rooted in interconnectedness, community, and lived experience.
- To explore traditional modes of inquiry and **non-Western research methods** based on oral tradition, observation, ritual, and practice.
- To develop the ability to engage ethically and reflexively with **community-based knowledge systems** and decolonial research frameworks.

Course Outcomes:

COs	Contents	B TLevel
CO1	Identify and recall key features of indigenous epistemological systems.	BT Level 1
CO2	Explain traditional ways of knowing and their cultural contexts.	BT Level 2
CO3	Apply indigenous methodologies in designing research and community engagement.	BT Level 3
CO4	Analyze the ethical, philosophical, and methodological foundations of indigenous research frameworks.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indigenous Knowledge and Epistemology	- Introduction to Indigenous Epistemology: Definitions and key characteristics - Classifications of Knowledge: Jñāna, Śāstra, Kalā, Vidyā, Upāsanā - Puruṣārtha Framework: Dharma, Artha, Kāma, Mokṣa - Śruti, Smṛti, Itihāsa, Purāṇa as knowledge sources - Oral traditions, memory techniques, embodied transmission - Language and knowledge: Sanskrit, Prakrit, Pali, Tamil - Knowledge ecosystems: Gurukulas, Ṭols, Vihāras, Madrasas, Sattras	15
II	Knowledge Traditions and Indigenous Scientific Thought	- Vedic sciences: yajña, sound, phonetics, cosmology - Jyotiṣa, time cycles, Vedāṅga, Sūrya Siddhānta - Ayurveda: Caraka, Suśruta, Rasāyana, Tridoṣa - Mathematics: Sulba Sūtras, Āryabhaṭa, Bhāskara II - Rasaśāstra, alchemy, metallurgy, agriculture, architecture - Traditional ecological knowledge and town planning	15
III	Philosophical Foundations and Ways of Knowing	- Six Darśanas and Indian philosophical schools - Jain and Buddhist contributions to logic and ethics - Key concepts: Ātman, Brahman, Karma, Mokṣa - Epistemology and logic: Pramāṇa, Śāstrārtha - Indigenous debate and dialectics - Role of commentaries in knowledge transmission - Knowledge as liberation (Jñānamukti)	15
IV	Research Methods, Cultural Legacy and Contemporary Relevance	- Indigenous research approaches: oral history, experiential learning - Nātyaśāstra, Arthaśāstra, Dharmaśāstra as research sources - Institutions: Nalanda, Vikramashila, Ujjain as case studies - Bhakti and Sufi movements in knowledge democratization - Translation, documentation, medieval scholarship - Colonial disruption of indigenous knowledge systems - NEP 2020 and revival of indigenous research frameworks	15

Textbooks and Suggested Readings

Books

1. Kapil Kapoor. (2005). *Text and Interpretation: The Indian Tradition*. New Delhi: D.K. Printworld.

2. Subbarayappa, B. V. (2001). *Indian Science and Technology in the Eighteenth Century*. New Delhi: Oxford University Press.
3. Sarukkai, S. (2007). *Indian Philosophy and Philosophy of Science*. Project of History of Indian Science, Philosophy and Culture (PHISPC), Volume XIII, Part 4. Centre for Studies in Civilizations.

Journal Articles

1. Dissanayake, W. (1983). *The Idea of Tradition in Indigenous Cultures*. *Journal of Communication*, 33(4), 130–138. https://doi.org/10.1111/j.1460-2466.1983.tb02441.x
2. Sundar, N. (2002). *Indigenizing the State: The Indigenous Peoples Rights Act and the Philippine State*. *Current Anthropology*, 43(1), 34–39.
3. Jain, M. (2011). *Indian Knowledge Systems: A Historical Overview*. *Indian Journal of Traditional Knowledge*, 10(1), 114–122.
4. Kapoor, K. (2000). *Language, Culture and Cognition: Indian Theoretical Tradition*. *Indian Journal of Traditional Knowledge*, 2(1), 31–40.

Web Resources

1. Ministry of Education, Government of India. (2021). *Bharatiya Jñāna Paramparā: Indian Knowledge Systems*. Retrieved from https://iksindia.org/
2. Indian National Science Academy. (2001). *A Concise History of Science in India*. Retrieved from https://insaindia.res.in/
3. IGNCA. (n.d.). *Indira Gandhi National Centre for the Arts – Indigenous Knowledge and Oral Traditions*. Retrieved from https://ignca.gov.in/
4. Project of History of Indian Science, Philosophy and Culture (PHISPC). (n.d.). Retrieved from http://www.phispc.nic.in/

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper III Elective 1 /Subject Name: Indigenous Environmental Knowledge and Practices
Subject Code: IKS294C403
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To introduce students to the foundational principles of indigenous epistemologies, rooted in interconnectedness, community, and lived experience.
- To explore traditional modes of inquiry and non-Western research methods based on oral tradition, observation, ritual, and practice.
- To develop the ability to engage ethically and reflexively with community-based knowledge systems and decolonial research frameworks.

Course Outcomes:

COs	Contents	B TLevel
CO1	Identify and recall key features of indigenous epistemological systems.	BT Level 1
CO2	Explain traditional ways of knowing and their cultural contexts.	BT Level 2
CO3	Apply indigenous methodologies in designing research and community engagement.	BT Level 3
CO4	Analyze the ethical, philosophical, and methodological foundations of indigenous research.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indigenous Environmental Thought	- Indigenous worldviews on nature and environment - Holistic ecology: Interconnectedness of land, water, flora, fauna, and humans - Environmental ethics in Indian traditions (Ṛta, Dharma, Ṛṣis, Puruṣārtha) - Cosmology and nature in Vedas, Purāṇas, and Itihāsa - Nature as sacred: rivers, mountains, forests, trees, animals - Role of rituals, festivals, and cosmological cycles in environmental consciousness	15
II	Traditional Ecological Knowledge Systems	- Indigenous knowledge of agriculture: soil, cropping patterns, seasons - Water management: stepwells, tanks, lakes, canals, sacred water bodies - Forest-based knowledge systems and biodiversity conservation - Pastoral practices and sustainable animal husbandry - Ethnobotany and traditional plant-based medicine - Indigenous meteorology and seasonal calendars	15
III	Institutional and Cultural Practices	- Gurukulas, Sattras, Goshālas, Vanas: eco-educational institutions - Regional case studies: Bishnoi, Apatani, Kurumba, Khasi, Dongria Kondh, etc. - Community-based conservation and commons management - Oral narratives, folklore, and indigenous mapping - Environmental symbolism in arts: dance, crafts, architecture - Role of women in ecological knowledge and transmission	15
IV	Contemporary Relevance and Policy Integration	- Impact of colonialism and modernity on indigenous environmental systems - Environmental movements rooted in indigenous practices: Chipko, Narmada Bachao, etc. - Integration of Indigenous Knowledge in NEP 2020 and environmental policies - Role of NGOs, Panchayats, and indigenous institutions in sustainability - Climate resilience, disaster knowledge, and ecological justice - Indigenous futurism and youth engagement	15

Textbooks and Suggested Readings

Books

1. Berkes, F. (2018). *Sacred Ecology* (4th ed.). Routledge.
2. Gadgil, M., & Guha, R. (1993). *This Fissured Land: An Ecological History of India*. University of California Press.
3. Mishra, R. K. (2010). *Traditional Knowledge for Sustainable Development*. TERI Press.

Journal Articles

1. Posey, D. A. (1999). *Indigenous knowledge and ethics: A Darrell Posey reader*. *International Journal of Cultural Property*, 8(1), 2835. https://doi.org/10.1017/S0940739100000425
2. Agarwal, A. (1991). *Traditional Knowledge of Resource Management in India*. *Journal of Environmental Management*, 21(1), 3–12. https://doi.org/10.1016/S0301-4797(05)80056-9
3. Gadgil, M., Berkes, F., & Folke, C. (1993). *Indigenous Knowledge for Biodiversity Conservation*. *Ambio*, 22(2/3), 151–156. http://www.jstor.org/stable/4314060
4. Sillitoe, P. (1998). *The Development of Indigenous Knowledge: A New Applied Anthropology*. *Current Anthropology*, 39(2), 223–252. https://doi.org/10.1086/204722

Web Resources

1. Ministry of Environment, Forest and Climate Change (MoEFCC), Government of India. (n.d.). *Traditional Knowledge and Biodiversity*.https://moef.gov.in/
2. United Nations Educational, Scientific and Cultural Organization (UNESCO). (n.d.). *Local and Indigenous Knowledge Systems (LINKS)*.https://en.unesco.org/links/
3. Indian Knowledge Systems Division (IKS), Ministry of Education. (n.d.). *Indigenous Knowledge and Ecology*.https://iksindia.org/
4. Centre for Indigenous Knowledge Systems and Research (CIKSR). (n.d.). *Research on Traditional Environmental Practices*.https://ciksr.org/

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper IV Elective 2 /Subject Name: Language, Orality, and Knowledge Transmission
Subject Code: IKS294C404
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To introduce students to the foundational principles of indigenous epistemologies, rooted in interconnectedness, community, and lived experience.
- To explore traditional modes of inquiry and non-Western research methods based on oral tradition, observation, ritual, and practice.
- To develop the ability to engage ethically and reflexively with community-based knowledge systems and decolonial research frameworks.

Course Outcomes:

COs	Contents	B TLevel
CO1	Identify and recall key features of indigenous epistemological systems.	BT Level 1
CO2	Explain traditional ways of knowing and their cultural contexts.	BT Level 2
CO3	Apply indigenous methodologies in designing research and community engagement.	BT Level 3
CO4	Analyze the ethical, philosophical, and methodological foundations of indigenous research.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indigenous Thought	- Indigenous theories of language, memory, and knowledge - Role of orality in pre-literate and literate societies - Śruti, Smṛti, Purāṇa and oral texts - Epistemological status of oral transmission - Sound and meaning: Śabda, Nāda, Dhvani - Transmission across generations through storytelling, song, and performance	15
II	Language and Knowledge Systems	- Sanskrit, Prakrit, Pali, Tamil and other regional languages as carriers of knowledge - Bhasha vs. Vāk traditions - Mnemonics and memorization techniques in Vedic and Buddhist traditions - Indigenous semiotics and symbolism - Role of script, text, and commentary traditions in preserving orality	15
III	Institutions and Cultural Practices	- Gurukulas, Ṭols, Vihāras, Sattras and traditional pedagogies - Performance, chanting, debate, and dialogue as oral pedagogical tools - Women as custodians of oral knowledge - Oral genres: folklore, myths, proverbs, riddles - Region-based case studies: Baul, Pandavani, Ojapali, etc.	15
IV	Contemporary Relevance and Revivals	- Impact of colonization on indigenous language systems - Revival of oral practices in modern academia and NEP 2020 - Documentation and digitization: Challenges and ethics - Community knowledge, language endangerment, and preservation - Orality in modern education, media, and cultural policy	15

Textbooks and Suggested Readings

Books

1. Finnegan, R. (2012). *Oral Literature in Africa*. Open Book Publishers.
2. Das, S. (2008). *A Poetics of Orality: The Oral Tradition of Indian Folk Epics*. IGNCA & D.K. Printworld.
3. Kothari, R. (2003). *Translating India*. Foundation Books.
4. Sen, A. (1999). *Culture and Development in India*. Oxford University Press.

Journal Articles

1. Foley, J. M. (1999). *Oral Tradition and the Internet: Pathways of the Mind*. *Oral Tradition*, 14(2), 270–289.
2. Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. *Zed Books*. (Chapters on oral knowledge)
3. Mahapatra, S. (1998). *Folklore and the Tribal Worldview. Indian Folklore Research Journal*, 1(1), 35–42.

Web Resources

1. Indira Gandhi National Centre for the Arts (IGNCA). (n.d.). *Oral Traditions and Indigenous Knowledge*. https://ignca.gov.in
2. Sahapedia. (n.d.). *Oral Traditions in India*. https://www.sahapedia.org
3. UNESCO. (n.d.). *Intangible Cultural Heritage: Oral Traditions and Expressions*. https://ich.unesco.org
4. IKS Division, Ministry of Education. (n.d.). https://iksindia.org

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper IV Elective 3 /Subject Name: Philosophy of Science in Indian Traditions
Subject Code: IKS294C405
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To introduce philosophical foundations of science within Indian intellectual traditions.
- To explore how epistemology, ontology, and methodology are embedded in Indian schools of thought.
- To understand the scientific spirit and practices in traditional Indian disciplines like logic, medicine, mathematics, and cosmology.
- To compare Indian scientific philosophies with Western frameworks and highlight their relevance in contemporary discourse.

Course Outcomes:

COs	Contents	B T Level
CO1	Recall key philosophical concepts underlying Indian sciences.	BT Level 1
CO2	Explain how Indian knowledge systems conceptualize nature, reality, and knowledge.	BT Level 2
CO3	Apply principles of Indian logic and reasoning to analyze traditional scientific texts.	BT Level 3
CO4	Critically evaluate the philosophy of science in Indian traditions in comparison to modern views.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indian Epistemology	- What is 'science' in Indian traditions: *Jñāna, Vidya, Śāstra* - Pramāṇa: means of valid knowledge (Perception, Inference, Comparison, Verbal Testimony, Presumption, Non-apprehension) - Categories of knowledge: empirical, metaphysical, spiritual - Knowledge and purpose: Puruṣārtha model - Śabda as a source of knowledge	15
II	Schools of Thought and Science	- Nyāya and Vaiśeṣika: logic, atomism, and realism - Sāṅkhya: causality, evolution, and enumeration - Mīmāṁsā and Vedānta: epistemology and metaphysics - Jain epistemology: Syādvāda and Anekāntavāda - Buddhist logic: Pramāṇa, momentariness, and consciousness studies	15
III	Applied Knowledge and Scientific Traditions	- Ayurveda and scientific methodology in Caraka and Suśruta - Mathematics and astronomy: Aryabhaṭa, Bhāskara, Varāhamihira - Rasaśāstra: alchemy and chemistry - Architecture and measurement systems: Vāstu and Śilpaśāstra - Scientific ethos in Nāṭyaśāstra, Arthaśāstra, and Dharmaśāstra	15
IV	Comparative Perspectives and Relevance Today	- Indian science and the question of falsifiability and empirical validation - Comparisons with Western philosophies of science (e.g., Popper, Kuhn) - Role of commentary and debate in Indian science - Colonization and marginalization of Indian scientific traditions - Reclaiming IKS in NEP 2020 and contemporary research	15

Textbooks and Suggested Readings

Books

1. Raju, P. T. (1985). *Structural Depths of Indian Thought*. State University of New York Press.
2. Sen, S. N. (1997). *Science and Technology in Medieval India*. National Book Trust.

3. Kapur, P. (2000). *Indian Knowledge Systems: Nature, Philosophy, and Scientific Enquiry*. IGNCA.

Journal Articles

1. Matilal, B. K. (1986). *Perception: An Essay on Classical Indian Theories of Knowledge*. *Clarendon Press*.
2. Ganeri, J. (2001). *Philosophy in Classical India: The Proper Work of Reason*. *Routledge*.
3. Bhate, S., & Wezler, A. (Eds.). (2000). *Science and Technology in Ancient India*. *Indian Journal of History of Science*.

Web Resources

1. Indian Knowledge Systems Division, MoE. https://iksindia.org
2. Project of History of Indian Science, Philosophy and Culture (PHISPC). http://www.phispc.nic.in
3. IGNCA – Indian Philosophical Traditions. https://ignca.gov.in
4. UNESCO – Philosophy of Indigenous Knowledge. https://en.unesco.org

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper IV Elective 4 /Subject Name: Indian Knowledge Systems and Performing Arts
Subject Code: IKS294C406
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To explore the philosophical and cultural foundations of Indian performing arts within the framework of Indian Knowledge Systems (IKS).
- To examine classical texts like *Nāṭyaśāstra* as codified sources of performance traditions.
- To understand the interconnection of art, spirituality, aesthetics, and pedagogy in Indian traditions.
- To introduce students to regionally diverse and living performance practices rooted in oral transmission.

Course Outcomes:

COs	Contents	B T Level
CO1	Recall the key concepts and texts that form the foundation of Indian performing arts.	BT Level 1
CO2	Understand the philosophical and aesthetic principles behind music, dance, and theatre forms.	BT Level 2
CO3	Apply traditional concepts in analyzing performance practices.	BT Level 3
CO4	Evaluate the role of performing arts in preserving and transmitting Indian Knowledge Systems.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Philosophical Foundations	- Performing arts in the context of Indian epistemology - Śruti, Smṛti, Itihāsa, and Purāṇa as aesthetic and performative traditions - Nāṭya as the Fifth Veda - Rasa theory, Bhāva, Abhinaya - Art as spiritual pursuit: Mokṣa through performance - Time, space, and cosmology in performance	15
II	Classical Texts and Performance Codes	- Nāṭyaśāstra of Bharata: structure, purpose, performance grammar - Saṅgīta Ratnākara, Abhinaya Darpaṇa, and other treatises - Text-performance relationship - Role of memory and oral instruction in performance traditions - Pedagogy and guru-śiṣya paramparā	15
III	Traditions of Dance, Music, and Theatre	- Major forms: Bharatanatyam, Odissi, Kathakali, Manipuri, Chhau, Sattriya - Classical and folk musical traditions: Dhrupad, Bhajan, Baul, Vachana - Regional performance genres: Yakshagana, Koodiyattam, Pandavani, Ojapali - Intersections of caste, gender, and sacred performance - Sacred geographies and temple arts	15
IV	Contemporary Relevance and Revival	- Colonial impacts on traditional art forms - Institutions: Sangeet Natak Akademi, Kalakshetra, SPIC MACAY - Revival and digitization efforts - NEP 2020 and inclusion of performing arts in education - Transmission in diaspora and intercultural spaces - Performance as knowledge repository in contemporary IKS discourse	15

Textbooks and Suggested Readings

Books

1. Bharata. (2006). *Nāṭyaśāstra* (M. Ghosh, Trans.). Chowkhamba Press.
2. Kapila Vatsyayan. (1997). *Traditions of Indian Folk Dance*. Clarion Books.
3. Goswamy, B. N. (2002). *The Spirit of Indian Painting*. Penguin.
4. Schechner, R. (2001). *Performative Traditions in India*. Seagull Books.

Journal Articles

1. Meduri, A. (1996). *Bharatanatyam—What Are You?*. *Asian Theatre Journal*, 13(1), 36–60.
2. Narayan, V. (1993). *The Cultural Matrix of Classical Dance*. *India International Centre Quarterly*, 20(1), 55–70.
3. Zarrilli, P. (1984). *Koodiyattam: The Vernacular Sanskrit Theatre of Kerala*. *TDR*, 28(3), 76–88.

Web Resources

1. IGNCA – Performing Arts Section: https://ignca.gov.in
2. SPIC MACAY – Preserving Indian Performing Heritage: https://spicmacay.org
3. Sangeet Natak Akademi: https://sangeetnatak.gov.in
4. Sahapedia – Articles on Dance, Music, and Theatre: https://www.sahapedia.org

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper IV Elective 5 /Subject Name: Sacred Geography and Pilgrimage Traditions
Subject Code: IKS294C407
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To introduce students to the concept of sacred geography within Indian knowledge traditions.
- To explore the philosophical, mythological, ecological, and ritual dimensions of pilgrimage.
- To understand how sacred landscapes shape cultural memory, community practices, and regional identity.
- To examine pilgrimage as a mode of knowledge transmission, collective ethics, and spiritual ecology.

Course Outcomes:

COs	Contents	B T Level
CO1	Recall key concepts and sites of sacred geography in Indian traditions.	BT Level 1
CO2	Explain the symbolic and ritual significance of pilgrimage practices.	BT Level 2
CO3	Interpret the relationship between landscape, mythology, and culture through case studies.	BT Level 3
CO4	Analyze the socio-cultural, spiritual, and ecological dimensions of pilgrimage traditions.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Concept and Foundations of Sacred Geography	- Sacred geography as epistemology: space, myth, and memory - Cosmology and directions (Dik) in temple and land - Tīrtha, Kṣetra, Sthala: concepts of sacred places - Śruti–Smṛti–Purāṇa and landscape - Mountains, rivers, forests, and groves as sacred spaces - Pilgrimage and the cycle of time (Yugas, Kumbha, festivals)	15
II	Major Pilgrimage Traditions in India	- Char Dham, Jyotirlingas, Shakti Pīṭhas, 12 Forests of Vṛndāvana - Pancha Bhoota Sthalas and the elemental geography - Buddhist and Jain pilgrimage circuits: Bodh Gaya, Sarnath, Shravanabelagola - Sacred cities: Varanasi, Kanchipuram, Ujjain, Puri - Pilgrimage in Islamic and Sikh traditions (Ajmer Sharif, Nizamuddin, Nanded, Harmandir Sahib)	15
III	Cultural, Ritual, and Symbolic Practices	- Pilgrimage as yajña, vrata, tapas: bodily and spiritual discipline - Oral traditions, songs, and folk narratives of tīrthas - Ritual objects and offerings: water, ash, sandalwood, garlands - The role of sādhus, tīrtha-purohitas, bards, and storytellers - Gender, caste, and community in pilgrimage participation	15
IV	Contemporary Perspectives and Challenges	- Environmental ethics and sacred ecology of pilgrimage sites - Pilgrimage and tourism: conflict and co-existence - Impact of urbanization and climate change on tīrthas - Management and revival of tīrtha routes and sacred forests - NEP 2020 and experiential learning through cultural travel	15

Textbooks and Suggested Readings

Books

1. Eck, D. L. (2012). *India: A Sacred Geography*. Harmony Books.
2. Bhardwaj, S. M. (1997). *Hindu Places of Pilgrimage in India: A Study in Cultural Geography*. University of California Press.
3. Vatsyayan, K. (1991). *The Sacred in Art*. IGNCA & Rupa & Co.

Journal Articles

1. Jacobsen, K. A. (2008). *Pilgrimage in the Hindu Tradition: Salvific Space*. *Numen*, 55(2), 119–142.
2. Singh, R. P. B. (2003). *Sacredscape and the Cultural Geography of Hindu Pilgrimage*. *Religions of South Asia*, 2(2), 155–178.
3. Morinis, A. (1984). *Pilgrimage in the Hindu Tradition: A Case Study of West Bengal*. *The Journal of Asian Studies*, 43(2), 251–268.

Web Resources

1. Sahapedia – Sacred Landscapes: https://www.sahapedia.org
2. IGNCA – Sacred Geography Projects: https://ignca.gov.in
3. UNESCO – Intangible Cultural Heritage Sites in India: https://ich.unesco.org
4. Ministry of Tourism – Pilgrimage Circuits: https://tourism.gov.in

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper IV Elective 6 /Subject Name: Indigenous Education Systems: *Gurukula*, Sattras, *Tol*
Subject Code: IKS294C408
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To explore the historical and philosophical foundations of indigenous education systems in India.
- To study institutional models such as Gurukula, Sattra, and Ṭol as holistic centres of knowledge transmission.
- To examine pedagogy, curriculum, and teacher-student relationships in traditional learning systems.
- To understand the relevance of indigenous education in the context of NEP 2020 and contemporary educational discourse.

Course Outcomes:

COs	Contents	B T Level
CO1	Recall the key features, structures, and philosophies of indigenous educational institutions.	BT Level 1
CO2	Explain pedagogical methods and curricular content in Gurukula, Sattra, and Ṭol systems.	BT Level 2
CO3	Apply insights from indigenous education systems to contemporary educational challenges.	BT Level 3
CO4	Analyze the social, cultural, and spiritual roles of traditional educational institutions.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Foundations of Indigenous Education	- Education as *Saṃskāra* and *Puruṣārtha* - Gurukula system: structure, philosophy, teacher-student relationship - Education and ashrama dharma - Role of Śruti, Smṛti, oral traditions, and memorization - Education and ethics: discipline, humility, and self-knowledge	15
II	Institutions and Regional Traditions	- Ṭol system in Bengal: curriculum, language, pedagogy - Sattras of Assam: performance, devotion, and knowledge - Pathshāla, Madrasas, Vihāras as indigenous institutions - Roles of ācāryas, mahants, gurus, and śiṣyas - Case studies: Nalanda, Vikramashila, Odantapuri, Mahuli Sattra	15
III	Pedagogies, Curriculum, and Methodologies	- Curriculum design: Veda, Vedāṅga, Kalā, Śāstra, Itihāsa - Role of debates (*Vāda*), dialogues, storytelling, and practice - Teaching methodologies: memorization, recitation, meditation, discussion - Tools of transmission: palm leaf, ink, oral dictation, symbolic practice	15
IV	Continuity and Contemporary Relevance	- Colonial disruption and decline of indigenous education systems - Role of IKS in NEP 2020 and experiential learning - Revival efforts: digitization, gurukulas, sattra-based models - Integration of spiritual and moral education - Community-led schooling and educational justice	15

Textbooks and Suggested Readings

Books

1. Altekar, A. S. (2009). *Education in Ancient India*. Nand Kishore & Bros.
2. Ghosh, S. C. (2001). *The History of Education in Ancient India, c. 2000–1200 A.D.* Munshiram Manoharlal.
3. Bhagawati, D. (Ed.). (2017). *Sattriya Culture of Assam: An Analytical Study*. DVS Publishers.

Journal Articles

1. Mahanta, P. (2014). *Sattra Education System in Assam: A Historical Review*. *Proceedings of NEIHA*, 31, 87–98.
2. Bhattacharya, A. (2012). *The Tols of Bengal: Centres of Sanskrit Learning*. *Indian Journal of History of Education*, 1(1), 23–35.
3. Singh, R. P. (2005). *Educational Institutions in Ancient India*. *Journal of Indian Education*, 31(1), 45–59.

Web Resources

1. Indian Knowledge Systems Division, MoE: https://iksindia.org
2. IGNCA – Traditional Institutions: https://ignca.gov.in
3. Sahapedia – Gurukula and Tols: https://www.sahapedia.org
4. Ministry of Education – NEP 2020: https://education.gov.in/nep/

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper IV Elective 7/Subject Name: Intellectual Traditions in Ayurveda, Jyotiṣa, and Vāstu
Subject Code: IKS294C409
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To explore the intellectual, cosmological, and scientific foundations of Ayurveda, Jyotiṣa, and Vāstu as Indian knowledge systems.
- To understand the texts, concepts, and frameworks that guide practice and pedagogy in these disciplines.
- To trace the historical development and epistemological basis of each tradition and its cultural significance.
- To examine the relevance of these systems in contemporary wellness, planning, and environmental thought.

Course Outcomes:

COs	Contents	B T Level
CO1	Identify the intellectual and textual foundations of Ayurveda, Jyotiṣa, and Vāstu.	BT Level 1
CO2	Explain the philosophical, cosmological, and applied dimensions of these knowledge systems.	BT Level 2
CO3	Apply key concepts to interpret ancient practices related to health, time, and spatial organization.	BT Level 3
CO4	Analyze the contemporary relevance and integration of these disciplines in modern contexts.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Ayurveda: Science of Life and Health	- Foundational texts: *Caraka Saṃhitā*, *Suśruta Saṃhitā*, *Aṣṭāṅga Hṛdaya* - Concepts: *Tridoṣa*, *Dhātu*, *Agni*, *Ojas*, *Srotas* - Preventive and curative aspects - Diagnostic methods (*Nidāna*, *Doṣa-bala*, *Roga-bala*) - Holistic lifestyle (*Dinacaryā*, *Ṛtucaryā*) and food systems (*Āhāra*)	15
II	Jyotiṣa: Indian Astronomy and Time	- Branches: *Siddhānta* (astronomy), *Hora* (astrology), *Samhitā* (meteorology) - Cosmology: *Nakṣatras*, *Rāśis*, *Grahas* - Key texts: *Sūrya Siddhānta*, *Bṛhat Saṁhitā*, *Bṛhat Parāśara Hora Śāstra* - Time cycles: *Kalpa*, *Manvantara*, *Yuga* - Panchāṅga and calendar systems	15
III	Vāstu: Science of Space and Architecture	- Foundational principles: *Bhūta*, *Dik*, *Pañcamahābhūtas* - *Vāstu Puruṣa Maṇḍala* and site planning - Orientation, symmetry, proportion, energy flow - Sacred geometry and temple design (*Āgama*, *Śilpaśāstra*) - Comparison with contemporary architectural theories	15
IV	Intersections and Contemporary Applications	- Relationship among Ayurveda, Jyotiṣa, and Vāstu: health, time, and space - Cultural rituals and applications (e.g., *Gṛhapraveśa*, *Namakarana*, *Prāṇa-pratiṣṭhā*) - Integration into modern wellness, urban planning, and environment - Relevance in NEP 2020, AYUSH systems, and global interest	15

Textbooks and Suggested Readings

Books

1. Dash, B., & Sharma, R. K. (2003). *Caraka Saṁhitā* (Vol. I–IV). Chowkhamba Sanskrit Series.
2. Lad, V. (2002). *Textbook of Ayurveda: Fundamental Principles*. The Ayurvedic Press.
3. Pingree, D. (1978). *Jyotiḥśāstra: Astral and Mathematical Literature of India*. Otto Harrassowitz Verlag.
4. Rao, S. B. (1995). *Vastu: Relevance to Modern Times*. Roli Books.

Journal Articles

1. Frawley, D. (1998). *The Relevance of Ayurveda Today*. *Journal of Ayurveda and Integrative Medicine*, 3(1), 13–17.
2. Balasubramaniam, R. (2009). *Architectural Marvels of India: A Vāstu Perspective*. *Indian Journal of Traditional Knowledge*, 8(4), 575–584.
3. Kak, S. (2000). *Indian Astronomy and the Transits of Science*. *Sanskrit Studies*, 1(2), 56–70.

Web Resources

1. Ministry of AYUSH – https://www.ayush.gov.in
2. Indian Knowledge Systems Division – https://iksindia.org
3. Rashtriya Ayurveda Vidyapeeth – https://ravdelhi.nic.in
4. Sahapedia – Vastu and Jyotisha Sections – https://www.sahapedia.org

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

Detailed Syllabus: 4th Semester– Course Work + Research

4th Semester
Paper I/Subject Name: Knowledge Systems and Intellectual Traditions in India
Subject Code: IKS294C4010
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To introduce students to the foundational concepts of Indian knowledge systems and their classifications.
- To explore the intellectual and philosophical traditions that shaped India's epistemic legacy.
- To study the cultural, religious, scientific, and linguistic contributions of various traditions.
- To assess the contemporary relevance and application of Indian intellectual heritage.

Course Outcomes:

COs	Contents	B T Level
CO1	Recall the classifications and sources of knowledge in Indian traditions.	BT Level 1
CO2	Describe the philosophical and scientific foundations of Indian intellectual traditions.	BT Level 2
CO3	Apply knowledge of classical texts and thinkers to analyze traditional epistemologies.	BT Level 3
CO4	Evaluate the relevance of Indian knowledge systems in modern interdisciplinary contexts.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Classifications and Sources of Knowledge	- Jñāna, Śāstra, Kalā, Vidyā, Upāsanā - Puruṣārthas and their relationship to knowledge - Śruti, Smṛti, Itihāsa, Purāṇa as epistemic sources - Oral traditions, memory techniques, and knowledge transmission - Language and knowledge: Sanskrit, Prakrit, Tamil, Pali	15
II	Philosophical and Logical Traditions	- Six Darśanas: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā, Vedānta - Jain and Buddhist epistemologies - Core concepts: Ātman, Brahman, Mokṣa, Karma - Logic and epistemology: Pramāṇa, Śāstrārtha, debate traditions (vāda, jalpa, vitaṇḍā) - Knowledge and liberation	15
III	Scientific and Technical Traditions	- Mathematics: Sulba Sūtras, Āryabhaṭa, Bhāskara II - Astronomy and Jyotiṣa - Ayurveda and Rasaśāstra - Architecture and Vāstu - Agricultural and metallurgical knowledge - Transmission of scientific texts and commentarial traditions	15
IV	Cultural and Educational Institutions	- Gurukulas, Ṭols, Sattras, Madrasas, Vihāras - Universities: Takṣaśilā, Nālandā, Vikramaśīla - Bhakti and Sufi contributions to intellectual traditions - Role of translation and documentation during medieval India - Colonial disruption and NEP 2020 revival framework	15

Textbooks and Suggested Readings

Books

1. Chatterjee, S., & Datta, D. M. (1984). *An Introduction to Indian Philosophy*. University of Calcutta.
2. Sen, S. N. (1997). *Science and Technology in Medieval India*. National Book Trust.
3. Vatsyayan, K. (1997). *Traditional Indian Thought and Science*. IGNCA.

Journal Articles

1. Pollock, S. (2001). *The Death of Sanskrit*. *Comparative Studies in Society and History*, 43(2), 392–426.
2. Bhate, S. (2009). *Epistemology in Indian Logic*. *Journal of Indian Council of Philosophical Research*, 26(2), 83–96.
3. Kapur, A. (2011). *Science, Technology and Indian Knowledge Systems*. *Current Science*, 100(11), 1615–1620.

Web Resources

1. Indian Knowledge Systems Division (MoE): https://iksindia.org
2. Sahapedia – Intellectual Traditions Section: https://www.sahapedia.org
3. IGNCA – Knowledge Systems Projects: https://ignca.gov.in
4. Ministry of Education – NEP 2020 Portal: https://education.gov.in/nep/

Note:

Notional hours are an estimate of how much time a student needs to spend to complete a course or unit of study. They include time spent on lectures, assignments, studying, and other learning activities-

Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours

4th Semester
Paper II/Subject Name: Applied Methods in IKS Research
Subject Code: IKS294C4011
Level of Study: 500
L-T-P-C – 3-1-0-4
Credit Units: 4
Scheme of Evaluation: Theory
Semester End Examination = 50%
Continuous Evaluation = 50%

Course Objectives

- To provide students with methodological tools for engaging in Indigenous Knowledge Systems (IKS) research.
- To introduce diverse approaches including oral history, ethnography, textual study, and participatory research.
- To critically explore ethical considerations, reflexivity, and positionality in IKS research.
- To train students in interdisciplinary, field-based, and context-sensitive research strategies.

Course Outcomes:

COs	Contents	B T Level
CO1	Recall the foundational principles of IKS research methods and tools.	BT Level 1
CO2	Explain methodological differences between IKS and Western research paradigms.	BT Level 2
CO3	Apply qualitative and community-based research methods in IKS contexts.	BT Level 3
CO4	Analyze field data, oral sources, and texts using IKS-aligned approaches.	BT Level 4

Detailed Syllabus:

Module	Topics	Course Content	Max. number of Classes
I	Philosophy and Ethics of IKS Research	- Worldview and epistemology in IKS research - Community-based knowledge and ownership - Ethics, consent, and participatory responsibility - Reflexivity and positionality of the researcher - Decoloniality and indigenous sovereignty in knowledge production	15
II	Qualitative Methods and Fieldwork	- Oral history, storytelling, and folklore documentation - Ethnographic approaches and participant observation - Case study and narrative analysis - Fieldnotes, transcription, and translation - Building rapport, trust, and relational accountability	15
III	Textual and Interpretive Methods	- Studying Śāstra, Itihāsa, Purāṇa: hermeneutic tools - Commentary traditions (*Bhāṣya*, *Ṭīkā*, *Nibandha*) - Intertextuality and scriptural interpretation - Use of classical languages and translation challenges - Archival sources, palm-leaf manuscripts, digitized texts	15
IV	Applied Research and Contemporary Practice	- Designing research with communities: co-authorship, co-creation - Tools: interviews, focus groups, mapping, photo voice - Institutional and policy relevance of IKS research - Research project proposal writing and review - NEP 2020 and integration of IKS in higher education research	15

Textbooks and Suggested Readings

Books

1. Smith, L. T. (2021). *Decolonizing Methodologies: Research and Indigenous Peoples* (3rd ed.). Zed Books.
2. Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. University of Toronto Press.
3. Mishra, R. K. (2010). *Traditional Knowledge for Sustainable Development*. TERI Press.

Journal Articles

1. Chilisa, B. (2012). *Indigenous Research Methodologies in Postcolonial Africa*. *International Journal of Qualitative Studies in Education*, 25(3), 233–245.
2. Sillitoe, P. (1998). *The Development of Indigenous Knowledge: A New Applied Anthropology*. *Current Anthropology*, 39(2), 223–252.
3. Agrawal, A. (1995). *Dismantling the Divide Between Indigenous and Scientific Knowledge*. *Development and Change*, 26(3), 413–439.

Web Resources

1. Indian Knowledge Systems Division (MoE): https://iksindia.org
2. UNESCO LINKS Programme: https://en.unesco.org/links
3. Sahapedia: https://www.sahapedia.org
4. National Digital Library of India – Indigenous Studies: https://ndl.iitkgp.ac.in

Note:

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Credit Distribution		
Lecture/Tutorial	Practicum	Experiential Learning
60 Hours	-	60 Hours • Group Discussion- 10 Hours • Home Assignment – 30 Hours • Project/Field study – 10 Hours • Seminar presentation –4 Hours • Viva-voce – 2 Hours • Class test – 4 Hours