

CHAUDHARY DEVI LAL UNIVERSITY, SIRSA
(Established by the State Legislature Act 9 of 2003)



No./Acad./AC-II/19/ 8320

Dated:

To

Controller of Examination,
Ch. Devi Lal University,
Sirsa

Sub: Regarding supply the authenticate syllabus (Mandatory Courses) B.Tech. 2nd Sem.

Respected Sir,

Sr. No.	Course Name
1.	B.Tech.2 nd Sem. Syllabus Mandatory courses of Environmental sciences (MC102)&Indian Constitution (MC 103).

This is for your kind information and necessary action.

Yours faithfully,

Assistant Registrar (Academic) 15/3/2019

Endst. No. AC-II/23/19/ 8321-29 dated: 15/3/19

The copy of the above is forwarded to the following for information and further necessary action:

1. Incharge University Computer Centre, CDLU, Sirsa. The soft copy of the syllabus is already sent through email on websitcdlu@gmail.com and is requested to upload on the University Website and send the compliance to this office.
2. The Principals of the Engg College Colleges (through e-mail) are requested to consult the uuniversity website www.cdlu.ac.in and download the syllabus for implementing the same.

Assistant Registrar (Academic) 15/3/2019

8. Mandatory Courses (non-credit)

- 8.1 Constitution of India
- 8.2 Universal Human Values – 1 (during Induction Program)
- 8.3 Environment Sc.
- 8.4 Essence of Indian Knowledge Tradition
- 8.5 Learning an art form (during Induction Program)

8. Mandatory Courses (non-credit)

8.1 Constitution of India – Basic features and fundamental principles The Constitution of India is the supreme law of India. Parliament of India can not make any law which violates the Fundamental Rights enumerated under the Part III of the Constitution. The Parliament of India has been empowered to amend the Constitution under Article 368, however, it cannot use this power to change the “basic structure” of the constitution, which has been ruled and explained by the Supreme Court of India in its historical judgments. The Constitution of India reflects the idea of “Constitutionalism” – a modern and progressive concept historically developed by the thinkers of “liberalism” – an ideology which has been recognized as one of the most popular political ideology and result of historical struggles against arbitrary use of sovereign power by state. Historic revolutions in France, England, America and particularly European Renaissance and Reformation movement have resulted into progressive legal reforms in the form of “constitutionalism” in many countries. The Constitution of India was made by borrowing models and principles from many countries including United Kingdom and America. The Constitution of India is not only a legal document but it also reflects social, political and economic perspectives of the Indian Society. It reflects India’s legacy of “diversity”. It has been said that Indian constitution reflects ideal of its freedom movement, however, few critics have argued that it does not truly incorporate our own ancient legal heritage and cultural values. No law can be “static” and therefore the Constitution of India has also been amended more than one hundred times. These amendments reflect political, social and economic developments since the year 1950. The Indian judiciary and particularly the Supreme Court of India has played an historic role as the guardian of people. It has been protecting not only basic ideals of the Constitution but also strengthened the same through progressive interpretations of the text of the Constitution. The judicial activism of the Supreme Court of India and its historic contributions has been recognized throughout the world and it gradually made it “as one of the strongest court in the world”.

Course content 1. Meaning of the constitution law and constitutionalism

2. Historical perspective of the Constitution of India

3. Salient features and characteristics of the Constitution of India

4. Scheme of the fundamental rights

5. The scheme of the Fundamental Duties and its legal status

Reyber This syllabus has been downloaded from website of
AICTE under section of Model Curriculum for UG courses

6. The Directive Principles of State Policy – Its importance and implementation
7. Federal structure and distribution of legislative and financial powers between the Union and the States
8. Parliamentary Form of Government in India – The constitution powers and status of the President of India
9. Amendment of the Constitutional Powers and Procedure
10. The historical perspectives of the constitutional amendments in India
11. Emergency Provisions : National Emergency, President Rule, Financial Emergency
12. Local Self Government – Constitutional Scheme in India
13. Scheme of the Fundamental Right to Equality
14. Scheme of the Fundamental Right to certain Freedom under Article 19
15. Scope of the Right to Life and Personal Liberty under Article 21.

8.2 Universal Human Values – 1

The objective of the course is four fold:

1. Sensitization of student towards self, family (relationship), society and nature.
2. Understanding (or developing clarity) of nature, society and larger systems, on the basis of human relationships and resolved individuals.
3. Strengthening of self reflection.
4. Development of commitment and courage to act.

At the end of the course, students are expected to become more aware of their surroundings, society, social problems and their sustainable solutions, while keeping human relationships and human nature in mind. They would have better critical ability. They would also become sensitive to their commitment towards what they believe in (humane values, humane relationships and humane society). It is hoped that they would be able to apply what they have learnt to their own self in different day-to-day settings in real life, at least a beginning would be made in this direction.

8.3 Environment Sc.: (See under 6.2)

6.2 Environment Science (Mandatory non-credit course)

We as human being are not an entity separate from the environment around us rather we are a constituent seamlessly integrated and co-exist with the environment around us. We are not an entity so separate from the environment that we can think of mastering and controlling it rather we must understand that each and every action of ours reflects on the environment and vice-versa. Ancient wisdom drawn from Vedas about environment and its sustenance reflects these lessons. There is a direct application of this wisdom even in modern times. Idea of an activity based course

on environment protection is to sensitize the students on the above issues through following two type of activities.

(a) Awareness Activities: i) Small group meetings about water management, promotion of recycle use, generation of less waste, avoiding electricity waste

ii) Slogan making event

iii) Poster making event

iv) Cycle rally

v) Lectures from experts

(b) Actual Activities: i) Plantation

ii) Gifting a tree to see its full growth

iii) Cleanliness drive

iv) Drive for segregation of waste

v) To live some big environmentalist for a week or so to understand his work

vi) To work in kitchen garden for mess

vii) To know about the different varieties of plants

viii) Shutting down the fans and ACs of the campus for an hour or so

8.4 Essence of Indian Knowledge Tradition (Attached separately)

Essence of Indian Knowledge Tradition Pt-I

भारतीयविद्यासागर - 1

Course objective: The course aims at imparting basic principles of thought process, reasoning and inferencing. Sustainability is at the core of Indian Traditional knowledge Systems connecting society and nature. Holistic life style of yogic science and wisdom capsules in Sanskrit literature are also important in modern society with rapid technological advancements and societal disruptions. Part-I focuses on introduction to Indian Knowledge Systems, Indian perspective of modern scientific world-view, and basic principles of Yoga and holistic health care system. Course Contents: Basic structure of Indian Knowledge System: अ ा दशिव4ा - ष्वेद, षउपवेद (आयुव'द, धनुव'द, - गनव'वेद, 3थ प4 शआद) ढ्वेद ांग (शाििा , क3, शान7a, ा करण, 3ा शातष, छां द) ष उप इग (धम'ि™, मीम ांस पुर ण, तक'ि™) Modern Science and Indian Knowledge System- Yoga and Holistic Health care (Case studies- References Knowledge traditions and practices of India, CBSE Publication V. Sivaramakrishnan (Ed.), Cultural Heritage of India-course material, Bharatiya• Vidya Bhavan, Mumbai. 5th Edition, 2014 Swami Jitatmanand, Modern Physics and Vedantharatiya Vidya Bhavan• Swami Jitatmanand, Holistic Science and Vedantharatiya VidyaBhavan• Fritzof Capra, et al of

Physics• Fritzof Capra, The Wave of life• VN Jha (Eng. Trans.), Tarkasangraha of Annam bhatta, International Chinmay• Foundation, Velliarnad, Arnakulam Yoga Sutra of Patanjali, Ramakrishna Mission, Kolkata• GN Jha (Eng. Trans.), Ed. RN Jha, Yoga-darshanam with Vyasa Bhashya,• Vidyanidhi Prakashan, Delhi 2016 RN Jha, Science of Consciousness Psychotherapyana Yoga Practices, Vidyanidhi• Prakashan, Delhi 2016 P B Sharma (English translation), Shodhasang Hridayan• Pedagogy: Problem based learning, group discussions, collaborative mini projects. Outcome: Ability to understand, connect up and explain basics of Indian traditional knowledge in modern scientific perspective. AICTE Model Curriculum for Mandatory Courses & Activities (Non-Credit) for Undergraduate Degree in Engineering & Technology 119 | Page .

Essence of Indian Knowledge Tradition-Pt-2

भारतीयवैदिकसाधार - 2

Course objective The course aims at imparting basic principles of thought process, reasoning and inferencing. Sustainability is at the core of Indian Traditional Knowledge Systems connecting society and nature. Holistic life style of yogic science and wisdom capsules in Sanskrit literature are also important in modern society with rapid technological advancements and societal disruptions. Part-2 focuses on Indian philosophical traditions, Indian linguistic Tradition, and Indian artistic tradition.

Course Contents Philosophical Tradition (सव दिन)-भाय, वैिशेषक, सां%, यग, मीमांसा, वेद
ांत, चव, जाैन, बा \ Indian Linguistic Tradition (Phonology, morphology, syntax and semantics)-

Indian Artistic Tradition - शाच/कल, मूशात/कल, वामाु/कल, 3थ प/ए, सांगीत, नृ/एवास शाहत्य-- Case

studies-- References Knowledge traditions and practices of India, CBSE Publication V. Sivaramakrishnan (Ed.), Cultural Heritage of India-course material, Bharatiya• Vidya Bhavan, Mumbai. 5th Edition, 2014 S.C. Chaterjee• & D.M. Datta, Calcutta, 1984 An Introduction to Indian PhilosophyUniversity of K.S. Subrahmanialyer,• College Pune 1965 Vakyapadiya of Bhartrihari, (Brahma Kanda), Deccan Panini Shiksha, MotilalBanarasidas• V.N. Jha, Language, Thought and Reality,• व साुदाेविरण अुव ल, कला एवाांसाांाृ शात, स शाह/एभवन, इला हा बा द,1952•

Pramod Chandra, India Arts, Howard Univ. Press, 1983• Krishna Chaitanya, Arts of India, Abhinav Publications, 1987• R. Nagaswamy, Foundations of Indian Art, Tamil Arts Academy. 2002• Pedagogy: Problem based learning, group discussions, collaborative mini projects. Outcome: Ability to understand, connect up and explain basics of Indian traditional knowledge in modern scientific perspective.

8.5 Learning an Art Form (Music: vocal or instrumental, dance, painting, clay modeling, etc.) See under 2.1 -----






Indian Constitution (MC 103)

L-T-P: 3-0-0

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Environment Science (Mandatory non-credit course)

L-T-P: 3-0-0

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2/11