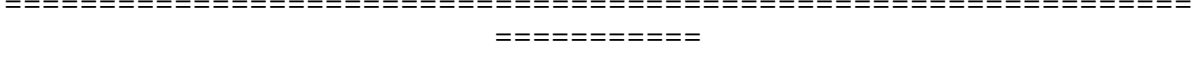# SREE SANKARACHARYA UNIVERSITY OF SANSKRIT KALADY
(REACCREDITED BY NAAC WITH A+ GRADE)

INSTITUTIONAL DEVELOPMENT PLAN (IDP)

SREE SANKARACHARYA UNIVERSITY OF SANSKRIT
==
==========

INSTITUTIONAL DEVELOPMENT PLAN – 2022

Towards a Sustainable Academic Community

Concept Note

(Draft for Discussion)

Introduction

Institutional Development Plan is proposed by Government of Kerala for Higher Education Institutions in order to make them effective participants in creating a knowledge society, which eventually will lead to the enhancement of the State's own intellectual contribution to the world. It also accentuates strengthening of indigenous knowledge initiatives in building a New Kerala that is sustainable, equitable and resilient. The State Higher Education Council, with the support of an expert team, is trying to ascertain the potential of Inter-University Centres doing research in the fields of emerging importance. The development of universities in terms of multidisciplinary diversification with respect to teaching and research, specialisation, faculty strength, and infrastructural capacity requires economic backing and provisions for sustenance. In this context, the Institutional Development Plans (IDPs) of universities form an important component in the Higher Education Empowerment Document 2021.

The IDP of SSUS envisions integrated and multidisciplinary academic and infrastructural growth of the University, which would be designed to specifically nurture the uniqueness of the institution. One of the ideas behind the conceptualization of IDP was the suggestion put forward by NAAC Peer Team at the time of their visit to SSUS emphasizing the importance of strengthening Sanskrit Studies at all levels encompassing disciplinary as well as interdisciplinary realms. NAAC Assessment Report had also pointed out the necessity for exploring the possibilities of region specific studies related to Sanskrit knowledge systems. Such

locally different and diverse knowledge in Sanskrit needs to be foregrounded. An effective academic give and take policy among Sanskrit and Non Sanskrit Departments was also a major recommendation of NAAC peer Team. IDP can act as an ideal and excellent platform for materializing and realising these suggestions in SSUS. Moreover, a fruitful coordination of academic activities of SSUS can also be effected through IDP.

All Departments of SSUS including those of Languages, Social Sciences, Theatre and Fine Arts will be able to contribute to the integral development of the institution through various interconnected academic projects and other activities. The IDP provides possibilities for each department to plan various programmes and projects of their own as well as inter-departmental collaborative initiatives. Each department may envision a comprehensive plan for the next five years incorporating and exploring all the possibilities offered by IDP. Inter Institutional collaborations at global as well as National/Regional level are to be initiated.

The project IDP would require two tiers of working committees. One to develop the proposal for the university as a whole (the Core Committee) and the second tier comprising of faculty members cutting across the disciplines in order to specifically work on Focal Themes and initiate its effective implementation. The Core Committee will function as an umbrella structure to coordinate all proposals at university level and to ensure the focused momentum of the IDP proposals. At the University level, it may include establishment of new interdisciplinary study centers like KesariBalakrishna Pillai Centre for Interdisciplinary Studies, common ventures like SSUS Digital Humanities Project, Centre for Academic Writing or development of common facilities like permanent venue for performances or exhibitions and establishment of a full-fledged Publication Centre with professional expertise. The Core Committee may have to explore the possibilities of CSR or any other funding possibilities other than government sources for effective execution of these proposals. However, the basic unit of implementation of the project would be the respective academic Departments. The Departments may be encouraged and assisted to envision their academic activities and undertake major academic revisions and develop proposals to facilitate the same. At the department level, IDP may be conceived and initiated in the form of an academic development plan for next five to ten years. This plan may also include restructuring of the existing academic

Programmes considering the major focal themes of the University, new Programmes, new Courses, faculty requirements, collaborations, etc. The IDP of SSUS urges the whole academic community to work towards some converging themes/thrust areas. These themes are identified to attain the following strategic objectives

1. Propagation of Sanskrit at all levels and in all forms (to create a national and international presence)
2. Connections and linkages of Sanskrit with other disciplines, areas of knowledge
3. Interdisciplinary works in the specific context of SSUS
4. Collaborations with institutes and universities in India and abroad. (Possibilities of research, collaborations, online course sharing, semester abroad, student exchange, faculty exchange, etc.)
5. Forming an art and performance systems that can stage programmes and exhibitions in Indian and foreign venues
6. Proposals on new and converging study areas
7. Establishment of 'SSUS Digital Humanities Project'
8. Gender Policy – Curriculum restructuring
9. Curriculum restructuring – innovation, contemporary, flexibility
10. A permanent venue for performing and fine arts in Kerala
11. Establish an institutional arrangement to initiate the academic writing practices.
12. Establish a sports complex

The following are the converging themes/thrust areas for further academic and infrastructural development of the University.

1. Knowledge Transmission in India – Pre modern, Modern and Digital Phases
2. Centres and Lineages of Sanskrit Learning in Kerala
3. Sanskrit and the Material-Culture Knowledge in Kerala
4. Sanskrit and Indigenous heritages of South India
5. Studies in South Indian Languages and Literature
6. Performance and Aesthetics
7. Studies in Material and Visual Pasts

8. Comparative River Basin Studies

9. Gender and Masculinity Studies

10.   Inclusion and Exclusion Studies

The focal themes are discussed in detail to aid better understanding of the themes of convergence.

Focal Themes

Knowledge Transmission in India- Pre Modern, Modern and Digital Phases (Focal Theme 1)

Trajectories of knowledge transmission in India from pre modern times to the present day digital mode, which are varied in their form, channels, mode and content, represent the diverse phases of cultural and intellectual history of India.

This area of study, multi-disciplinary in nature, will extend to different domains and vast areas of exploratory research. Oral culture of knowledge transmission, Manuscriptology, Paleography and Study of Inscriptions are some of the areas pertaining to the pre modern phase. In modern era, pre modern ways of knowledge transmission - remembered and spoken word - gave way to the printed word. The history of printing and publication pertaining to each discipline of knowledge will have a different story to tell specific to each of them. Origin of new literary forms like translations and adaptations are linked to the emergence of print culture. In the digital era, acquisition, storage, documentation and transmission of knowledge take new forms and speeds. It also opens up new possibilities in teaching, learning, research, extension activities and networking all of which are integral to the new knowledge society. Pedagogical practices employed in different disciplines can be studied on par with the changing contexts of knowledge transmission in those disciplines. Modes of knowledge production and transmission in different disciplines related to Sanskrit lineage like Performance, Medicine, Architecture etc. can be explored in broader ways on the basis of this scheme of enquiry . The multidisciplinary academic resources of SSUS, especially those related to Sanskrit, can be effectively utilised for executing this project. This will also encourage interdisciplinarity, enriching the total intellectual atmosphere in the University.

Objectives

- To document and preserve oral forms of knowledge to open up possibilities of research studies on different aspects of oral transmission of knowledge in India.
- To explore the possibilities of studying manuscripts and inscriptions as the repository and medium of knowledge transmission from a multi disciplinary perspective.
- To engage in paleographic studies in order to explore cultural and linguistic interconnections
- To initiate research projects related to printing and publishing in different areas of knowledge, especially with regard to Sanskrit lineage.
- To initiate schemes to digitize rare texts and magazines of early period to archive, document and facilitate research in studies on transmission of knowledge.

- To highlight and explore Sanskrit Studies as an interdisciplinary and intercultural domain of knowledge.
- To network with institutions engaged in Sanskrit Studies in the country and abroad to realise the above objectives.
- To initiate research, residency and faculty exchange programmes and thematic workshops in collaboration with other universities and academic institutions.
- To develop an archive of Sanskrit Studies with special focus on regional knowledge transmission in terms of institutions, modes, channels and resources.

Centres and Lineages of Sanskrit Learning in Kerala (Focal Theme - 2)

Sanskrit tradition in Kerala is syncretic in nature with different lineages, schools of thought and systems of practice flowing into and through it. It can also be traced in terms of Places, Personalities and Institutions that gave each stream a continuity and identity of its own. Sanskrit tradition has mainly two different lineages; one Buddhist and the other Brahminic. The former lineage paved the way to the popularization of Sanskrit among non-Brahmin and non-Hindu communities. In this lineage, many Sanskrit schools were established in 19th century in Malabar, Kochi and Tiruvitamcode regions by scholars and reformers like SreeNarayana Guru, PunnasseryNeelakanthaSarma and their disciples and followers. The influences of Dravida lineage are also evident in the Sanskrit tradition of Kerala. The Brahminic lineage developed in relation with temples and royal families of princely states of Kerala. Through this tradition, Centres of learning of Vedas, and Sastras like Meemamsa, Nyaya etc. prospered. The Salas like Kanthalur, Parthivapuram, Thiruvalla and Moozhikkulam ,Mathas like ThekkeMatham , NaduvilMatham and ItayilMatham and Gurukulams like Payyur, Kootallur and Kotungallur are some examples. The Buddhists lineage greatly contributed to the streams of Applied Sanskrit Learning in Kerala. Non-Brahmin families who were traditionally experts in and practitioners of Ayurveda, Vastuvidya, Ganita etc. studied Sanskrit and transmitted their knowledge to the next generations. History of Sanskrit learning in Kerala is yet to be documented systematically and comprehensively. Another stream is that of the various centers of learning of art forms like Kutiyattam,

Nangyarkoothu, martial arts, marattukali, Aksharasloka, Kathakali etc. that flourished in different parts of Kerala. The history, pedagogy and practices of these institutions also need to be studied and documented. Apart from these, the influence of folk traditions in Sanskrit learning is also worth studying. Entanglements, exchanges and interconnections between these different streams in Sanskrit learning, knowledge production and dissemination, and their negotiations with modernity and Malayalam language will provide insights into the pluriverse of Kerala Sanskrit tradition.

Objectives:

- To document the history of Sanskrit learning in Kerala
- To trace the socio – cultural aspects of Sanskrit learning and teaching practices in Kerala
- To trace the lesser known gurus/gurukulams and their contributions to Sanskrit
- To document the history of ritualistic academic platforms like Marattukali
- To identify and document different art, applied science and craft traditions that have interconnection with Sanskrit learning.
- To collect manuscripts/transcripts from the Centres of Leaning/ institutions/persons
- To publish the critical editions of the unpublished manuscripts/transcripts

Sanskrit and the Material-Culture Knowledge in Kerala (Focal Theme 3)

The SSUS Institutional Development Plan [IDP]'s major focal theme 'Sanskrit and the Material-Culture Knowledge in Kerala' [Hereafter, SaMacK] intends to look into the historical traditions of material culture and expert knowledge circulating in Kerala by the Sanskrit (including the 'Sanskritized') media and agencies. It envisages an in-depth involvement and interdisciplinary collaboration between the research departments of Sanskrit, Malayalam, History, Sociology, Manuscriptology and Museology. The primary emphasis will be given to an elaborate documentation program, collecting the surviving registries of the Keralite technical texts, specialized practices of expertise and material objects. It aims at creating a catalogued repository

for the future reference and publication. Simultaneously, SaMacK will constitute several 'Research Clusters' for thematic investigation involving participants both from the SSUS in-house pool and the external institutes/universities.

For research funding and expert guidance, SaMacK will look forward establishing ties of collaboration, liaison and partnership with institutions and projects in India and abroad. In this regard, the following intuitions and projects/programmes may be considered:

a. Indian Council of Historical Research [ICHR]
b. Kerala Council for Historical Research [KCHR]
c. Department of Science and Technology-Government of India [DST]
d. Indian National Science Academy [INSA]
e. National Institute of Advanced Studies [NIAS]
f. Engendered Archies Programme-The British Library
g. The French Institute of Pondicherry
h. PANDiT: Prosopographical Database for Indic Texts-The Hebrew University Jerusalem
i. The Sanskrit Knowledge-Systems Project, Columbia University
j. Institute of Indian Studies- The University of Groningen
k. Leiden University, The Netherlands

As a state of art academic venture, SaMacK takes insights from two strands of interventions in the scholarly historiography of the Sanskritic material culture and knowledge; one, the foundational studies by scholars such asParashuram Krishna Gode, DebiprasadChattopadhyayaand K. V. Sarma, and the second; the recent revisionist improvisations by Sheldon Pollock, ChristopherMinkowski, Dominik Wujastyk and David Shulman. SaMacK recognizes the importance of the conceptual breakthroughs introduced by the revisionist scholarship [for instance, the proposal of 'vernacularisation' by Pollock (Pollock 1998) and 'the sixteenth-century systemic change' by Shulman (Shulman 2012)], and would like to consider the possibility of plotting them against the Kerala material. Though such an attempt is not entirely unprecedented as it has been evident from the trends hinted at in the specialized monographs of Francis Zimmerman (1982),Phillip Zarrilli (1998), George Gheverghese Joseph (2010), Mundoli Narayanan (2021) andAnthony Cerulli (2022), a holistic picture of the Early Modern and Modern Kerala scene is yet to emerge. SaMacK realizes this historiographic lack and plans to frame a time-bound and

output-oriented plan of action focusing on set of hitherto under-investigated themes which could function as an organizing principal for the constitution of the 'Research Clusters' mentioned in the previous paragraph. A tentative list of the possible themes is given below.

a. Architecture, Building Materials and Built Environments
b. Art and Iconography Materials
c. Human Body, Animal and Performance
d. Plant, Agronomy and the Climate
e. Mining, Metallurgy, Alchemy and Medicine
f. Culinary, Sartorial and Pleasure Objects
g. 'Magical' Properties and Substances
h. Machines, Devises, Weapons and the *Jugāḍ*
i. Work, Leisure and the Saved Labour

Plan of Action

Inviting Expression of Interest (EOI) and Statement of Purpose (SoP) from the SSUS research pool (i.e., faculty members and research students)

Expert evaluation

Creation of an Ad-hoc Steering/Supervisory Committee

Call for Papers/Proposals/Projects notification

Creation of research clusters with year-wise research goals

Documentation

Funding applications and MoU arrangements

Annual review mechanism

Academic and public reach-out events

Publication: Book-Series and a Journal [The Book-Series may be modelled after Joseph Needham's multi-volume on the Chinese science and technology, and the Journal may have an exclusive focus on the historic material culture in south Asia]

Cited Works

Pollock, Sheldon. 1998.The Cosmopolitan Vernacular.*The Journal of Asian Studies*, 51(1):6-37.

Shulman, David. 2012.*More Than Real: A History of the Imagination in South India*.Harvard: Harvard University Press

Sanskrit and Indigenous Heritages of South India (Focal Theme - 4)

This theme is intended to explore different indigenous traditions of knowledge systems of south India and establish linkages with Sanskrit and other heritages. Philosophical thought in India has a broad and long history of continuities and discontinuities. Different schools of thought including Vedantic, Buddhist, Jaina, Saiva ,Vaishnava and Tantric folds are to be studied in a comprehensive at the same time contextual manner. The dimensions of philosophical studies are so vast that they are to be studied upon the basis of different cultural, linguistic and regional variations. Even the applied Sastras like Ayurveda and Vyakarna (grammar) have developed their own philosophical foundations. Philosophical ideas have been instrumental in initiating social changes in all critical points of history. Philosophical explorations into all these aspects specific to Kerala and other parts of South India are to be done in a systematic manner.

South Indian cultural heritage (culture states of Andhra Pradesh, Karnataka, Kerala, Tamil Nadu, and Telangana) though with its visible differences forms an important part of the Indian culture. The South Indian Culture is essentially the celebration of the eternal universe through the celebration of the beauty of the body and femininity. It is exemplified through its dance, clothing, painting and sculptures. The folklore of India encompasses the rich traditions and multiple indigenous art forms rooted and evolved through historical epochs spread across the Indian subcontinent. Such folk traditions involve different modes of expressions and demonstrations such as dance, music, and paintings etc. conveying specific meanings.

Objectives

- Globalise research and Sanskrit heritage of south India.
- Conduct crosscutting researches that lead to academic worlds at home and abroad.
- Promote and expand cross-cultural learning activities grounded on indigenous knowledge and heritages.

Studies in South Indian Languages and Literature (Focal Theme - 5)

History of any language, like history of societies and cultures, doesn't exist as an exclusive domain. No language can exist without having interactions with and appropriations from other languages. Even though this may be a universal proposition, we can elicit some contradictions in the case of South Indian languages. Because of their interconnectedness in linguistic, geographical and cultural areas, South Indian languages had an inherent potential to act as a unified cultural domain. At the same time there exist as many differences which act against the formation of such a unified cultural domain. In that sense, South Indian languages bears a dialectical character.

As area of special study, Studies in South Indian Languages and Literature (SSIL) tries to address this unique aspect of South Indian languages. The cultural history of south Indian societies is largely connected with the history of their languages. The engagement each of these languages with the Sanskrit on the one hand and with other South Indian languages on the other, have a major role in the constitution of these languages and respective literature. In addition, they also maintain specific relations with languages like Urdu, Arabic and Hindi, in a lessor and in varying proportions.

In the case of Malayalam, the above said aspect is extremely critical. Malayalam as a member Dravidian family of languages maintains grammatical and linguistic interconnectedness with other South Indian languages on the one hand and strong affiliation with Sanskrit on the other. The sub-tradition of *Manipravalam*, exist as an example of its engagements with Sanskrit. In addition, Malayalam maintained organic relations with the languages like Hindi, Arabic and Urdu because of the cultural and geographical specifications as exemplified by *Arabimalayalam.*

Studies in South Indian languages (SSIL) has been conceived as an area of special inquiry on the history and interconnected existence of South Indian languages. It tries to explain the unique identity of each of the South Indian language and the multidimensional engagements of these languages with other languages, especially with Sanskrit and other South Indian languages. Through this, SSIL can function disciplinary and interdisciplinary at once, focusing on the unique historical life of each South Indian language and their multidimensional engagements with other languages.

Objectives

- To explore the possibilities or imagining South Indian languages as a distinctive cultural and linguistic domain.
- Strengthen the study of South Indian language and literature.
- Unravel the cultural history of interconnected existence of the South Indian languages.
- Explain the social aspects behind the formation of these relations.
- Explain the role and influence of languages like Sanskrit, Urdu and Arabic in the linguistic and cultural framework of South Indian languages and explore its contemporary social potential.
- Reaffirm the interconnectedness through translations and comparative studies.

Course of Action

- Develop a special area of research conceiving South Indian languages as a unique cultural and linguistic domain.
- Collaborative projects focusing on this idea, with Dravidian and other South Indian Universities.
- Detailed and comprehensive survey on existing Studies on South Indian Languages.
- Short-term courses and Workshops on South Indian Languages.
- Annual Seminars/Conferences on South Indian Literary Tradition.
- Translations from South Indian literature to Malayalam and vice versa.
- Publication of the cultural history of South Indian language focusing on their engagements with other languages.

Performance and Aesthetics (Focal Theme – 6)

Economy has been re-organized from being merely tangible-based competitiveness to a more knowledge-oriented one. This has lead to the rise of the intellectual capital, which focuses on innovation and creativity as triggers of economic growth. The creative capital provides economic benefits to the region by way of original and innovative ideas and paradigms. The knowledge economy dominant in a particular place needs to be capitalized in order to combat fierce global competition. Which is why the university needs to focus on the creative capital of the region and convert the

strengths as threats to similar industries globally. It is important to cultivate the collective knowledge base of the region in order to attract global attention and talent from outside, rather than allowing attrition and brain drain of creative people from Kerala to places outside. SreeSankaracharya University of Sanskrit is one such hub, which houses the best in the artistic field of creation and art academics and is the ideal place to endorse knowledge economy. The focal theme would facilitate in original productions that are contemporaneous in its fulfilment and nourishing the traditional knowledge formats. Reconceptualising knowledge base for arts, aesthetics, performance and theatre will be a priority consideration of this theme. A critical imagination of the existing literature and deconstruction of the traditional social contexts that created the available sources for these may enable to produce original works amongst the scholars. This may be a multidisciplinary area for fine arts and performance disciplines, but languages and social sciences may also find way for unique contribution.

Objectives

- To develop a research centre focusing on Indian aesthetics and Indigenous performance traditions.
- To aid interdisciplinary work, multicultural and cross-cultural projects and performances.
- To run unique courses, seminars, colloquiums, campus placements, workshops, bursaries and community programs on local, national and international levels.
- To focus on creating, nurturing, preserving, promoting and documenting art performances, collaborations, research and documentation. This will include not only critical and dialogic engagements with traditional and contemporary art forms but also create a repository of archive material of ancient audio-visual traditions of Kerala, which include performative traditions like Koodiyattam, NangiarKoothu, Kathakali, Sanskrit Theatre, Marathukali etc.
- To have under the purview of research, both academic and non-academic contributions; since many skilled artistes are not academic scholars in the strict sense and yet they are capable of scholastic contributions.

- To preserve and promote art based knowledge systems, near-extinct art forms and lesser-known arts. Also to systematize them into translating to research resources themselves.

- To facilitate the transition of creativity to a knowledge economy. This would also mean converting creativity into tangible revenues for the purpose of motivating and creating continuous output.

- To provide infrastructure, faculty and resources for advanced investigations and creations in the work of art. This must include supporting skilled learners or contributors with the appropriate know how in case they may not have the academic or technical experience to submit proposals or use technology to their advantage.

- To develop an infrastructure with state of the art technologies for performance making, research, pre-production, post-production, presentation and archiving.

- To produce and disseminate knowledge related to the traditional and contemporary visual culture of Kerala.

Studies in Material and Visual Pasts (Focal Theme 7)

Social scientific approach to studies in Kerala history, in the more recent past, has generated an awareness of appreciating the connected histories of the people of the south-west coast of the Indian sub-continent in the context of the emerging interconnections that existed within and beyond South Asia, and across the transoceanic spaces. It is also increasingly becoming aware that the search for the lives of the people, sites and lived spaces in literary texts and literary productions alone cannot unravel the diverse and multiple dimensions of the world of the people inhabiting the various eco-zones of the south-west coast of the tip of the Indian peninsula over the centuries.

A more balanced picture of the quotidian lives of the people is attested to by the material objects used by them—in clay, terracotta, stone, metal and wood; from fragments of pots to tools, remains of lived spaces, crafted objects, items of trade, objects of rituals, scripts, manuscripts and symbols, art and sculpture, and many more that have already been brought up, but kept out of public attention, and allowed to languish in non-curated cells of museums and private collections.

Scholarship addressing these has already emerged though not incorporated into Kerala historical scholarship, precisely which the Centre for Studies in Material and Visual Pasts proposes to do over the years.

Integrated studies involving the material and visual pasts would open up untapped sources and themes for perceiving a more inclusive Kerala in historical studies, for which scholarship in Archaeology, Art History, Museology, Epigraphy, Palaeography, Manuscriptology, Numismatics, and Archives, apart from specialized historical studies on material culture, available within and without the University, need to be channelised with the Centre.

Outcomes:

- To bring out and index the material culture that did go into the making of historical processes in pre-modern Kerala
- To investigate the possible corridors that existed between lived spaces and material objects
- To understand patronage networks in the context of craft production—a process which involved, also, the craftsmen, the materials, the cratfed objects, the technology/craftsmanship, the status of patron, and often the market.
- To understand art-activity in the context of the production and appreciation of art/architecture as part of the social history of specific times
- To investigate how art/architecture in society functioned in different time frames in different regional contexts
- To investigate as to how power and the visual forms (of art/architecture) are entwined in the context of religion, ritual and political validation
- To perceive as to how the transmission of power and lived experiences of people/communities drew upon material objects and visuality

Proposals for Execution:
- Documentation of the material and visual pasts of Kerala
- Thematic analysis of the manifestations of art, craft and monuments in historical perspective
- Publication of Historical Series on Material and Visual Pasts of Kerala

- Colloquia/Lectures/Discussions by art-historians, archaeologists, museologists, epigraphists, numismatists and archivists
- Linking up with archaeological, art-historical and craft museums, and archives through exchanges of scholars and students
- Short-term courses in the material and visual pasts
- Short-term courses/training in pre-modern scripts

Comparative River Basin Studies (Focal Theme – 8)

The interdisciplinary theme that focuses on the river basin from a conceptual as well as an empirical perspective. The theme shall aim at building social, cultural and ecological knowledge about the river basins building collaborations with international research institutes working on other river basin ecosystems and cultural heritages across the world. The proposed theme aims to study people that living in the basins, cultural changes, tangible and intangible heritages, environmental histories, social and psychological impacts of climate change especially of extreme whether events like floods, land use changes in the basins, long-term impacts of climate change and extreme weather events on riverine ecosystems, sustainable river ecosystem management. The major area of concern for the theme is to understand how people living in different river basins strive to protect their lives, dignity and sovereignty from the uncertainties and threats caused by climate change. The theme will facilitate exchange of thoughts across interdisciplinary boundaries to understand the socio-ecological systems and will contribute in developing and designing various social and environmental policies and practices through academic efforts, building collaborations, training and public actions. Emphasising the primacy of nature and ecosystem, the promotion and support to the development of alternative technologies and green initiatives will also be one of the thrust areas of interest.

Objectives

1. Undertake studies and funded projects on the thrust areas such as environment, culture and social history of the people and society.

2. Promotion of international and national collaborations in conducting studies on River Basin.

3. To identify the theoretical and methodological alternatives to explore diverse impacts of environmental issues in the context of Kerala.

4. The role of sociological systems, specifically the ways that social and structural inequality forms the foundation in shaping environmental harms, injustices and its potential solutions.

5. To understand psychological impacts of climate change on the society and to develop resilience strategies

6. To understand and develop resilience strategies on the impacts of climate change on tangible and intangible heritages of Kerala

6. How indigeneity, gender, caste, class and other social categories place individuals and communities at greater risk to environmental issues

7. To explore community based research methods thereby enabling more inclusive, critical and intersectional ways of academic scholarship

8. To understand the effects of industrial production and government activity on the environment and strengthening bridges with different disciplines by conducting collaborative research.

Proposed Plan of Action

1. Propagate the theme by various departments for research (Projects and PhD) aiming at a high quality publications
2. Proposal for a major research project with collaborations from around the world
3. Small research projects
4. Development of a virtual data base (digital humanities project)
5. Adjunct faculties or Research Associates
6. A seminar series and publications on "Crisis Rivers: Socio-Ecological Impacts of Climate Change in River Basins Around the World"

Gender and Masculinity Studies (Focal Theme – 9)

The interdisciplinary program of Women's Studies (concerning women, feminism, gender and politics) had ushered in new enquiries on Queer Studies and Men's studies. Gender Studies as an interdisciplinary academic field is devoted to analysing

gender identity and gendered representation. Further to this, the development, politics, and history of men's and masculinities studies are outlined in relation to feminism, women's liberation, and women's and gender studies. Masculinity studies is a feminist-inspired, interdisciplinary field that emerged in the last few decades of the 20th century. It addresses central questions about the analysis and construction of masculinity in contemporary society. It deals with the diversity of identities, behaviours, and meanings that occupy the label masculine and does not assume that they are universal. The need in introducing these Studies is for intersectional theorizing with Feminist, Queer and Sexuality Studies. As past markers of feminine and masculine norms have been challenged on cultural, social, and economic fronts, men ,women and numerous sexual orientations and gender identities occupying public / private spaces need to examine how the present informs, maintains, or challenges normative gender identities and subsequent performances.

Gender and Masculinity Studies can draw from different disciplinary lineages of Sociology, Philosophy , Psychology, Geography, Literature, Media, Art, Theatre, Music ,History, Social Work, Physical Education, Queer and Feminist Studies both within and outside the University as well as build academic and affirmative action networks nationally and internationally to help inform policy.

Outcomes

- To investigate the historical evolution of the structural landscape that constitutes and maintains heteronormativity and hegemonic masculinities .
- To analyse the intersectional matrices of caste, class, religion ,location, sexuality and other cultural markers that are expressed in normative gendered behaviour.
- To examine the cultural articulations and representations of gendered behaviour , its transgressions and reformulations in everyday life and build oral archives on this.
- To analyse the structural constraints imposed by Gender in employment, family, property relations, health, education and shelter .
- To evaluate the emotional validity of the categories of Gender and Masculinities.
- To help frame policies for educational institutions to foster democratic gender relationships and inclusive social living.

- To publish diaries, memoirs, travel writing as well as state policies and laws that reflect Gender codes.
- To promote research and publication that can add to existing knowledge on Gender and Masculinities.

Proposals for Execution

- Collaborative Projects – Comparative analyses across regions
- Short Term Courses – Gender, Masculinities ,Sexuality
- Workshops, conferences and seminars to provide platform for knowledge generation and dissemination
- Teaching /Learning/Research exchanges both inside and outside the country
- Documentations- Life Histories, Experiences at Work, Legal Interventions
- Productions- Theatre, Music, Art
- Data Collection and Analysis- Field Work Oriented Data generation and analysis
- Policy Making- for Educational Institutions , Workplaces, Government Bodies
- Publication of research findings, autobiographies, art productions, photographs, diaries
- Gender Audit in educational institutions

Exclusion and Inclusion Studies(Focal Theme – 10)

Concept

Marginalisation or social exclusion are serious concerns which have to be addressed by all academic endeavours in the contemporary times. Quite often individuals and communities face marginalization of different kinds. It becomes a matter of serious social concern when a society or societies become marginalized. It is the gradual process of discriminating people on the basis of caste, colour, race, gender, occupation and geographic locations and simultaneously enabling favourable living and existing conditions for the other sections of the society. This process of exclusion gradually gains social consensus through the formulation of certain criteria and the excluded individuals are kept out of the purview of certain social rights which they are otherwise entitled to enjoy. They are not considered equal and they get ostracized and invariably remain invisible in all public spheres. This generated condition keeps

them away from all social resources and they are denied all sociopolitical and economic conditions essential for their growth and well-being. In the Indian context, it is the caste system which undoubtedly plays an important role in facilitating social exclusion of individuals and communities.Though the Constitution of India, through its stipulated provisions has prohibited all discriminations on the basis of caste, Indian society still functions on the basis of discriminations, denials and marginalizations of different kinds both overtly and covertly. Thus, social development as envisaged is possible in the truest sense of the term only when it addresses the underprivileged and the marginalized.

Scope and Relevance of Exclusion Studies in the Contemporary Times

Indian social structure for ages has been woven on the underlying structures of caste and so it has been one of exclusions and discriminations. Since occupation alone was the basis of caste as a system, it became instrumental in generating

social discriminations. Each caste had a separate occupational pattern and the skills associated with each of them had designed that particular caste. This rigid structure doesn't allow the members of a particular caste to reject the traditional jobs and seek new and advanced opportunities going outside of the particular structure they are part of. Thus, the knowledge and expertise gained from these caste specific occupations never gained acceptance in the society. Knowledge has always been associated with an elite, Brahminic, upper caste, and patriarchal system. Even in the modern times when caste-based societies are said to have been replaced by a common neutral social order where people are free to choose their area of occupation, remnants of caste do exist in all social capillaries operating around. When people chose to do jobs outside of the traditional system, different forms of occupation, knowledge and skills associated with them have lost currency. For e.g. in the field of construction, carpentry, masonry and all other associated skills along with common sense are gradually being replaced by modern engineering skills, all traditional methods of calculations, knowledge and approaches associated with them are rendered insignificant. Modern education and scientific progress have miserably failed to proactively address such branches of knowledge too. This resulted in these branches becoming ostracized as non-scientific and thus unacceptable in the modern times. These changes in outlook have had a

detrimental impact on the practitioners of these skills as they have started to experience lack of conviction and confidence in their own traditional skills. Even in the changed times, ironically KanippayyoorNampoothiri remains to be the final word in matters of VaasthuShasthra. This is an example of continuing Brahmanical hegemony in all discourses of knowledge generation and dissemination.

The paradigm shift brought about by the Poststructuralist school of thought has facilitated a counter reading back to the center from the lower and the peripheral areas. It has decentralized the traditionally accepted referral points giving voices to the long marginalized and the oppressed ones. It has opened up new possibilities of regaining the knowledge systems of the Dalits, the oppressed, women, and all those non binaries. One specific and note worthy example can be cited among the tribal community of Mullakkurumar in Wayanadu district of Kerala where researchers have painstakingly identified the multiple texts and readings of Ramayana and other forms of literary productions. (Ref: Research undertaken by Biju KK, Department of Malayalam, SSUS). So, there was a serious attempt to identify the process of canon formation in literary production and aesthetics in connection with the upper caste male identity and ownership and a counter movement to shift the focus to the peripheries and so the females, Dalits, Dalit females and the non-binaries etc. started framing a new aesthetics for themselves. They were based on social and gender equalities and these values

have to be incorporated in to the basic principles of the Constitution of India. They affirm that no form of knowledge/authority is divine but it is part of human history. This reading aims at dismantling the notions of divinity, Brahmanism and patriarchy from all sources of knowledge production.

Objectives:

1. To help develop a deeper understanding of the society and to have clear standpoints in issues related to it.
2. To give voice to all categories of people who were marginalized for various reasons like women, Dalits and sexual minorities.
3. To realize the ongoing practices of exclusion in the Language and Humanities Studies.

4. To understand the secured and hierarchical structures in different areas of knowledge and even in non-functional languages like Sanskrit.

5. To critically approach and challenge the concept of divinity in the learning and performance of classical art forms like Kathakali, music and dance and to understand the inherent hierarchies along with the aesthetic aspects.

6. To assimilate and study the oral forms of knowledge of all marginalized groups which were historically devoid of positions of power.

7. To identify the politics of exclusion of certain social categories in the mainstream language uses which are mostly sexist and elitist and to identify the possibilities of an inclusive language.

8. To learn the principles of social democracy.

9. To enhance applicability of these concepts through performances and projects.

University Level Common Projects

I.   Centre for Academic Writing.

Scope of the Project: Institutional efforts to instil and facilitate academic writing practices among different levels of stakeholders is imperative for a university system to establish as a knowledge production centre. While addressing the issues involved with this process it is learnt that most of higher education institutions in India is far from becoming knowledge production and shrinking to the role of knowledge disseminators or consumers with only an exception of few. The Centre for Academic Writing, SSUS aims to create a watermark impression of SSUS in the world academia through publication. Academic presence through publication would enable SSUS to find a unique position in popular and academic spaces in the world map. Efficiency and proficiency in academic writing would ensure the qualitative and quantitative development in this knowledge building process. The Centre would cater to the writing needs of scholars (students, scholars and faculty members) from within and outside the university for academic publishing, facilitate in the development of skills in content writing, copy editing and translation etc. This project does have the potential to be constructed as a state of art assignment as this would be a novel project in the state of Kerala. The thrust over developing academic writing skills and publishing in multilingual domains would enhance its relevance both in SSUS and in the state of Kerala.

There are *four major thrust areas* that the Centre aims to develop. To identify an expert team for peer tutoring interested academics to become tutors in academic writing. To offer compulsory and optional courses on academic writing, content editing to scholars and students respectively. To be service providers to accomplish publication requirements for stakeholders within and outside the university. To streamline University Publications, especially Journals to enhance its professional quality and improve it academic visibility.

The raising demands from the industry and the parameter of quality education set by world standards are determined out of the visibility of academic work in SCOPUS, Web of Sciences, Journals with High IMPACT factor, Elsevier Journals etc. However, there is huge lacune in this sector of academics and hardly there is a curriculum in higher education that organically facilitates this process in India at large and Kerala

in particular. The dearth in number of such institutional facilities stands testimonial to this. Centres for academic writing in India in particular is an initiative which is taken up by Private Universities who are service providers in developing academic writing skills, linguistic proficiency and other nuances in publishing industry with an exception of JNU. (See Appendix I). These centres often extend their services in direct response to the world market and are expensive to the external academia.

The Centre for Academic Writing, SSUS would figure its prime importance in this context, being part of the state run higher education institution it would be able to provide state of art services to its primary stakeholders (students, scholars and faculty members within and outside the University). The Centre would comprise of a team of professionals spreading across academia, content writers, copy editors who have long standing experience in academic book and journal publishing.

- As a training centre it would cater to any interested stakeholder who has keen interests in developing their academic writing skills and achieve professional mentoring/ consultation.

- Compulsory course on Academic Writing for Ph. D Scholars towards the successful completion of their research programme.

- Short term Certificate courses on academic writing, content editing, translation etc. for students and scholars within SSUS and outside.

- As Service provider, the entire academic community of SSUS and outside the university who wishes to be assisted by the professionals of the Centre.

- Enable Translation of Premier texts and assist in its publication.

  Objectives:

a. To provide tutoring in academic writing as part of post graduate programmes in Sanskrit, Malayalam, Hindi and English domains to students, scholars and faculty within SSUS and outside.

b. To be a service provider in academic writing, content generation and publishing amongst university fraternity and outside SSUS.

c. To offer short- term courses on Academic Writing- as compulsory courses for Research Scholars (SSUS) and Certificate Courses (within SSUS and outside)

d. To offer publication assistance to the Journals of the University to improve the quality and promote academic visibility.

e. To establish as a training centre to stakeholders from different capacities to develop skills in academic writing as a certified course.

Outcome:

The project envisages to develop a professional team with proficiency in Sanskrit, Malayalam, Hindi and English. This would provide space to tap the inhouse resources in SSUS for writing, translations and also digitising the knowledge produced. The centre would establish as a mesh system between the state, academia and industry. The Centre would establish as a state of art premier initiative in the state of Kerala, leading to be a facilitator in the Knowledge Building Process across multilingual domains. The Centre would require a professionally qualified team of technical support who has at least five years of hands-on experience in academic book publishing and journal industry along with members from academia. The quality of this team would be highly decisive towards the establishment and growth of the Centre to be a self- sustaining one in the due course of the time.

The Centre would evolve as an income generating system for the University by extending paid services to University faculty (on a waivered scale) and faculty or any individual/ organisation that seeks consultancy or training services from the Centre. Certificate Courses, consultation for academic publication, pedagogical support facilitating academic writing across disciplines, conducting creative workshops on academic writing, copy editing, translations, content writing are the few income generating avenues that can be enlisted along with the aforesaid extension of professional services.

Staff Requirements, if any:

1. Director: An Academic head to lead the team in deliberating the academic efforts and guidance of the Centre.

2. Council of Academics: Senior scholars from each linguistic domains to facilitate the development of academic programmes for the Centre

3. 3 professionals each from Academic Book and Journal industry of Sanskrit, Malayalam, English and Hindi domains (Core Team)

4. Technical Staff- A Permanent team

   Project Assistant- 1

   Trainers- 2

   Linguistic experts- 1 each from Sanskrit, Malayalam, English and Hindi

   Copy Editors- 1

Content Writers- 2

Digital Expert- 1

Additional Infrastructural Requirements, if any:

1. An independent facility with advanced IT support to aid the publishing sector.

2. Training Centre facility to provide round the year training programmes and workshops in Academic Writing and allied programmes.

Any other information:

The CAW would establish itself as the premier state of art centre for creation of quality academic input and ensure that the knowledge produced in Kerala finds itself in the global map through academic publication. It would in due course of time establish as a sustainable unit catering to the academic requirements of the community with the State and outside.

Collaborations:

As a baseline initiative towards the establishment of the Centre such as initial conversations and planning is on the threshold. Dr. Sanjay Kumar (Academic Writing Instructor, Chair, Senate Library Committee, Project Head, OSUN-Experimental Humanities Collaborative Network (EHCN) and Senior Lecturer, Central European University, Vienna), Dr.Fathima (Dean, ThunchathEzhuthachan Malayalam University), Dr.Geevarghese (Rtd. Faculty, Dept. of English, UC College, Aluva and Visiting Faculty at School of Letters, M. G University), Dr.Kunhammed K. K, (Faculty, Kannur University), Dr.NareshKeerthy (Department of Sanskrit Studies, Ashoka University) are the few to be named while conceiving the Centre at SSUS and while developing its programmes future programmes.

There have been active conversations towards developing the possibilities of collaboration with some of the major academic publishing houses such as Routledge, Primus Books and BLOOMSBURY. The Centre has initiated discussions towards creation of academic exchanges with these major publishing houses. A few other projects are in the pipeline with Cambridge University Press too.

Appendix 1

A list of Universities with Centre for Academic Writing within India and Abroad

- Centre for Academic Writing, Central European University Hungary
  https://caw.ceu.edu/

- Centre for Academic Writing, Coventry University, United Kingdom
  https://www.coventry.ac.uk/study-at-coventry/student-support/academic-support/centre-for-academic-writing/

- Centre for Academic Writing, Symbiosis School of Economics, India
  https://sse.ac.in/facilities-centre-of-academic-writing

- Academic Writing Centre, University of California, Unites States
  https://writingcenter.ucmerced.edu/

- Nijmegen Centre for Academic Writing, Radboud University, Netherlands
  https://www.ru.nl/writinglab/english/

- Centre for Academic English, Imperial College, London
  http://www.imperial.ac.uk/academic-english/

- Centre for Academic Writing, North Eastern Illinois University, United States
  https://www.neiu.edu/academics/center-academic-writing

- The Language Centre, University of Cambridge, United Kingdom
  https://www.langcen.cam.ac.uk/

- Writing Centre, York University, Canada
  http://writing-centre.writ.laps.yorku.ca/

- The Linguistic Empowerment Cell, JNU, India
  https://www.jnu.ac.in/lec_faculty

- Academic Writing Centre, Glsgow Caledonian University, Scotland
  https://www.gcu.ac.uk/graduateschool/researcherdevelopment/academicwritingcentre/
- Academic Writing Help Centre, University of Ottawa, Canada
  https://sass.uottawa.ca/en/writing

- Centre for Writing and Communication- Ashoka University, Haryana
  https://www.ashoka.edu.in/page/centre-for-writing-and-communication/

- FLAME University, Pune
  https://www.flame.edu.in/research/resources/student-support/academic-resources/the-writing-centre/

II.   SSUS Digital Humanities Project (SDHP)

Introduction: Digital Humanities is a fast-emerging multidisciplinary field. It explores the nuances of the relationship between digital technologies, societies (social sciences) and cultures (humanities). It comprises research, teaching, learning and documentation of various facets where digital technologies interface, contribute and advance our investigations in the disciplinary domains of humanities and social sciences. As a modern, innovative and multidisciplinary field, Digital Humanities may enable every conventional/traditional discipline to modernize and update as-it-is and may help academics to produce new kinds of applications and models.

The SSUS Digital Humanities Project (SDHP) is one of the top-priority agendas of the Institutional Development Plan (IDP) of the SreeSankaracharya University of Sanskrit (SSUS) and first initiative in its kind in the State. It aims to equip the University against the new challenges of higher education in Kerala and India. In the long run, this project will ensure the University a state of art position and presence at the global level. The SDHP envisages itself as a platform to document and share all knowledge forms and expertise being housed in and generated from the unique nature of SSUS. The SDHP could promise the University the opportunity to offer and allow anyone from anywhere in the world to join and access its academic programmes and sessions of training and become part of the University Community. Interested candidates may take a course or a training package from any University department and participate (immersive participation) in any event organized by the University. In this sense, the SDHP facilitates the University to transcend the limitations set by its immediate history and environment. The University's geographical location may not be a significant impediment or disadvantage in the near future in its attempts to go at planet-scale visibility.

Scope of the Project: The SDHP interacts with all research departments and special centres of the University. The project envisages unfolding its plan of setting up an overarching digital interface from the University Media Centre. It will oversee, and takeover the online teaching-learning facilities, which have already achieved a satisfactory standard, as the NAAC peer team's recent appraisal has attested. On the research front, SDHP, especially its informatics wing, will operate in collaboration with the University Library and function as a permanent institutional arrangement

for offering bibliographic and indexing services to the in-house and off-shore research students and beneficiaries. Apart from this technical function, research students will utilize the digital repositories maintained by the SDHP. The most important aspect of the SDHP is its documentation and digitization component, and it covers a number of activity realms in its purview. Starting from a brand-new manuscript mission intended to tap enormous, but erstwhile unknown, collections of palm-leaf and paper manuscripts from the State of Kerala, SDHP will carry its technical expertise towards a specific programme in audio-visual documentation and descriptive cataloguing, especially of the living Sanskrit traditions along the West Coast. As an initial step in this direction, the IDP-Core Team has identified a small community of local institutions, art curators, scholars, and artists who possess an immense and rare audio-visual and printed materials collection. Discussions are ongoing to devise an institutional procedure to obtain and archive these artefacts under the SDHP authority.

Objectives: The project has been proposed with the following objectives

1. It aims to set up a Manuscript Mission to document the Sanskrit and 'Sanskritized' manuscript cultures of Kerala and neighbouring regions.

2. The SDHP plans to set up a searchable digital repository of all research work commissioned from the University. The repository would include MA, MPhil and PhD dissertations and the books and papers published by the SSUS faculty members.

3. The project intends to institute and develop discipline-specific digital repositories of the archival data. SDHP intends to conduct interviews and ethnographic studies, usually coded for thematic and discourse analysis. Transcribing manuscripts, letters etc for a digital scholarly edition. Coding data for qualitative and distant reading methods, including codebooks and domain ontologies.

4. Project plans the compilation and analyses of social media content. Compilation and annotation of audio-visual databases (audio, images and video). Immersive technologies, such as 3D virtual reconstruction, augmented reality, and virtual worlds. Map-based approaches, such as historical GIS and walking tour application projects. Crowd-sourcing.

5. The SDHP plans to establish partnership and collaboration arrangements with local libraries and individuals who own collections of old and obscured printed materials, including rare journals and books. The aim is to convert these materials into digital format and integrate them with the digital repositories above-mentioned.

6. The project intends to work in the area of corpus linguistics, dialectology, stylometry, translation studies, and other approaches to language study (written or verbal).Data visualisation of humanities content, such as social network diagrams and cluster diagrams.

7. While working in association with the University Library, the SDHP will try to develop an online bibliographic index for the Malayalam and Sanskrit periodical entries. The primary focus will be on the scholarly essays printed in vernacular which, given the short-term bookstand life of the off-line periodical genre, often get bypassed standard academic attention.

8. The SDHP intends to emerge as an umbrella platform for conducting and coordinating SSUS online academic programmes. It will initially take over the conduct of online courses and then aims to merge as a professional centre for offering full-fledged and full-time degree programmes for off-shore aspirants.

9. The project plans to set up an upgraded Multimedia Centre in the Kalady Campus with cutting edge facilities for Audio-Visual documentation, content editing and online transmission. This centre will work as a hub for providing an all-encompassing interface for production and post-production assignments.

Expected revenue generation:

The SDHP, in the end, expected to be one of the self-sustaining initiative of the University. With the initial grant to initiate the project and to establish basic infrastructural facilities, various academic departments will be able to undertake large-scale projects, which will able to run the project in a financially sustainable manner. The investment in digital coding methods for the SDHP will create a vast body of humanities, arts and social sciences materials available globally to scholars and students as well as any interested parties with access to the Internet which will, in turn, a major revenue source for the University.

III. SSUS Centre for Online Courses

Introduction

The fundamental concepts of higher education are undergoing a huge paradigm shift. Probably the most crucial shift has been evolution of a non-physical, "unlocated university" that can cater to the knowledge production and transmission without the restrictions of the geographical boundaries. The centre for online courses will be a state of the art online learning platform that will be accessible to learners from all around the world. This will dispel the constrictions imposed on the learning process by the physical locations of the universities. Being the first university in the state which has effectively implemented LMS (Learning Management System), the university has confidence in providing quality online education to the general public and academicians internationally. This will promote a more democratic process of academic enquiry, collaboration, and interaction by creating a society of learners. The credit transfer system, as envisaged by both UGC and KSHEC will further enhance the academic opportunities of the students through short term online courses. Online courses will enhance the student enrolment rate of the university and generate revenue for the university.

All the academic programs currently taught at the university have international appeal. The courses designed will be unique and innovative that will be reflective of the multi disciplinary academic programs offered by the university which are at the same time responsive to the national and global requirements. Faculty from different academic disciplines has submitted the proposals for 30 plus courses online courses. The online courses will be offered in diverse areas like Vedic literature, Sociology of language, Mohiniyattom, Music and Musicology, Nyaya and Indian Legal system, Indian logic, Philosophy of Science, Techno philosophy, Natyasastra, Yoga philosophy, Sanskrit for Ayurveda Students, Advaita Vedanta, Medical Social Work, Communicative Sanskrit, Sanskrit and computational linguistics, Spoken Pali, VastuVidya, Ancient Indian scripts, basic principles of Vedanta, course for NCC cadets and so on. University has already in place a successful online Mohiniyattom certificate course. National Institute of Technology (NIT) Kozhikode has requested the University for an online basic Sanskrit Course for their first year students and is about to sign a MoU to that effect. KUHAS has enquired about signing an online certificate programme in Medical Social Work which would be made mandatory

elective course for all their students. Students enrolled for Ayurveda will benefit from online courses on Sanskrit as this will enable them to read and learn from original texts on Ayurveda in Sanskrit. The online courses thus provide opportunities for the university to begin imaginative interdisciplinary linkages with national and international institutes creating new venues of academic exploration.

Functions of the Centre

The centre will function as a convergence hub where faculty will be supported by experts in the field of online instructional design. They will be provided with the sufficient technical and design support for generating very innovative and interactive online course modules. Centre will guide the students through enrollment to assessment upto the generation of certificate. Students will be helped to find the right course and their grievances would be addressed.

Objectives

- To expand the reach of quality education beyond University campus.
- To develop open, accessible, inclusive and integrated education systems.
- To further the university attribute of creating enriching lifelong learning opportunities.
- IT will create locally specific and specialized knowledge systems with global appeal and applicability.
- Enhancing capacity of the university faculty to enter into the online educational mode with the ability for executing digital instructional design.
- Allow university to achieve infrastructural capability to produce online courses on par with national and international standards.
- Enhance total annual student enrollment rate.
- Generate income for the university.

Outcomes

- To establish the academic and intellectual relevance of SSUS in society.
- Generate 50 online courses within the next three years.
- An potential increase in student enrollment rate of upto one lakh students over five years
- Accommodate students from other states and other countries.

Course Structure and Design

These courses will be flexible, hybrid and student centered. Individual students will be able to set the pace suitable for them for completing the courses. They will be developed as 2 to 3hr modules per week which can be completed by a learner within 10 to 20 weeks. Each online module will consist of video tutorials of length carrying from 5 minutes to 15 minutes each (each course will require atleast 15 video tutorials per week). They will also be combined with other e content materials, hand outs, practice and assessment techniques). Online courses will be using innovative learning/evaluation techniques like case-studies, animation, in-text learning quizzes, multi-media techniques, innovative graphics, role-plays, field documentaries etc.

The courses will follow the standards set as per the four Quadrant approach proposed for MOOC courses. The four quadrants required in the course content will be as follows:

Quadrant-I: E-Tutorial

Quadrant-II: E-Content

Quadrant-III: Web Resources

Quadrant-IV: Self-Assessment

Additional Requirements

- Technical support team for enabling the faculty members to produce quality online courses. The media centre in the university can be converted into production studio on par with the specifications of the UGC SWAYAM regulations.

- Production team with educational content generation experience should be appointed for designing online course modules from the courses generated by the faculty members. Production team: This team will consist of a Director/Producer, Instructional Designer, Production Assistant, Camera persons, multi-media technicians and Editors.

- Post-production team consisting of the Video Editor, Sound Editor and Music team, equipped with video editing software working in Non-Linear Editing System (NLE)

- Regulatory body to assess the quality of the online courses offered and to keep a check on the academic integrity of the courses offered.

- Online learning Platform on a trusted and hired server with sufficient space and bandwidth to conduct the course.

Generation of Revenue

The target group for each online course will vary from general public, to UG and PG level students, advanced practitioners, research and academicians. The courses will follow a fixed course fee structure classified on the basis of the target group, the level and length of the course, and the subject areas. It is anticipated that the courses will bring in significant revenue making it possible not only for the Centre to run in a self-sustained manner but also to contribute to the other development projects of the University.

IV. The Art Village

Introduction

The SreeSankaracharya University of Sanskrit-Kalady (SSUS) has a special position among the universities of Kerala. It hosts various art and performance departments, of both training and research,which carry forward the cultural uniqueness and diversity of Kerala. The project **'ART VILLAGE'** is an attempt to organize and present these departmental resources and expertise for the general public, the connoisseur population and the business stakeholders. With this aim, the project proposes to establish a state of art rendezvous space in the Kalady main campus for the-round-the year exhibition, preservation and promotion of art and theater forms. The**ART VILLAGE** will primarily function as a permanent venue and a revenue generating facility, providing opportunity for the university community and outside artists and professionals, to perform and market their artistic and theater productions such as painting and installations, dramas, classical dances and music. The general public will be welcomed to attend these performances with admission passes.

Constituents

The **ART VILLAGE** will include the following facilities/programs:

- Art Gallery
- Multimedia Projection Centre
- Performance Space
- Artist-in-Residence Centre
- Library and Reading Room
- Centre for Recording/Documentation and Broadcasting
- Museum for Intellectual History (The SreeSankara Museum)
- Sculpture Garden
- Mini Conference Hall
- Liaison Office
- Cafeteria
- Annual Art and Cultural Festival (Kalady Heritage Festival-KHF)

1. Art Gallery:

It has been planned as venue for the exhibition and sale of paintings, murals, sculptures and other art creations primarily of the university students and faculty. This will be a continuously updated gallery, organized in accordance with the international standards of art curation. And in the second phase of its operation, the art gallery will simultaneously host, showcase and manage the artistic production of the individuals and institutions on a professional basis. The Art Gallery will also set up a Multimedia Projection Centre that will produce and display videos and projections (mainly in the documentary and interactive-video modes) related, though not exclusively, with the art and craft lives in the Periyar Valley.

2. Artist-in-Residence Centre:

It is envisaged as accommodation cum work-station facility for invited/visiting fellows who are reputed personalities of national international fame in their respective artistic domain. The Centre plans to allow artists to live in the SSUS campus for extended seasons and pursue their creative interests on the basis of a memorandum of understanding (MoU). These invited fellows will get involved in

various University art engagements and sessions of intensive grooming. The Centre will function as a site for the university students to interact with seasoned and leading personalities, and thus, they could enhance their interests in various art forms. The visiting fellows will provide students with an opportunity to get training in the best practices of their trade which are yet to be incorporated in the standard university curriculum.

3. SreeSankara Museum for Intellectual History:

Kerala has a multi-layered history of engagement of with ideas and processes of thought and social actions over the centuries, which needs to be brought into academic focus for an intellectually inclusive Kerala. The proposed museum, named as 'SreeSankara Museum for Intellectual History', will be a Centre for Intellectual History-the first of its kind in India. The museum would curate the social production of knowledge and its shifts in Kerala society in areas such as mathematics, technology, science and proto-science, astronomy, architecture, medicine, healing, and grammar. This is done through by presenting the key-highlights of the Keralite intellectuals and their times. The galleries proposed will compose of exhibitions of remnants and objects from archival research on knowledge production, especially of the hitherto understudied past. They showcase and explain socially and intellectually relevant biographical content on the diverse strands of intellectual traditions, and catalog the primary evidence thatembodies the knowledge production at various historical moments. In the museum, a separate area will be earmarked for the curatorial practice of the students undergoing M A Museology Programme.

4. Sculpture Garden:

The **ART VILLAGE** will also feature a spacious and landscaped sculpture garden with a display of Sculpture / Art work/Installation by students and outside artists, in a manner that will make it a cultural and tourist attraction. The sculpture garden will be continually updated and different sculptures brought in so that repeated visits can be undertaken by the public to view a fresh set of works.

5. Performance Space:

A flexible performance space that can stage productions and performances of the students and faculty of the SSUS departments of Theatre, Dance and Music will be an integral part of the **ART VILLAGE**.   The Space will contain a resident Theatre

Repertoire organized by the Theatre department. It will provide the main programs of the performance space on a regular basis. The Space will also conduct occasional performances of the students and faculty of the Dance and Music departments. In addition, there is also the distinct possibility of staging invited performances by distinguished performers and troupes. The space is envisaged as an economically self-sustainable project that will generate its own revenue.

6. Cafeteria:

In addition to providing snacks and beverages and other refreshments, the cafeteria will also be a formal site for coffee-table discussions.

7. Annual Art and Cultural Festival (Kalady Heritage Festival-KHF):

Under the ART VILLAGE, the SSUS proposes to conduct a 7-15 days long annual art and cultural festival during the Kerala tourist season (i.e., September to March). The festival, named as "Kalady Heritage Festival-KHF", will include the exhibition and sale of Paintings, Murals, Sculptures and other art creations. It will also stage specially curated Theatre, Dance & Music performance of the students, teachers and the alumni of the University. As a large art exhibition and theater festival, the KHF will incorporate the best features of the famous 'PoushMela' of Shantiniketan and 'Sukoon' of the University of Hyderabad and it also plans to have anMoU-based collaboration with Kerala State Tourism Department and India Tourism Development Corporation (ITDC). KHF will also have a business session which looks forward inviting leading art-companies and institutions into the Kerala's unexplored art scenario. As a tourism event, KHF aims at the inculcation of art consciousness among tourists and the promotion of art tourism. Sharing of the home-grown and high standards creative and performing arts with an international audience can be of much advantageous to the University and, such an opportunity will also provide a first-hand awareness to the tourists about the academic perspectives of the University. The SSUS envisages this program as animportant avenue for internal resource mobilization and a career opening for its in-house and outgoing students, especially those work with art and theatre departments.

Eco-friendly, Traditional Materials and Style

The project plans to use natural and eco-friendly materials such as mud, laterite and traditional clay roofing tiles for the buildings, landscapes and built-in environment

construction. A separate office for the co-ordination of the activities of the **ART VILLAGE** is also been planned.

V.   SSUS Repository of Intangible Heritage (SRIH)

Introduction

There is a huge collection of material that is part of the intangible heritage of the region and the country in the form of audio/video recordings, photographs, illustrations, manuscripts, written descriptions and so on of music, performances, ritual practices, visual arts, martial arts, games, pedagogic practices, etc, that have accumulated over the years as a result of the efforts of committed individuals, families and organizations. A lot of them have been lost or are on the verge of loss due to the challenges posed by the requirements of protection and preservation. The University plans to collect these material evidences of intangible practices, digitize them and preserve them both in the form that they are available in now and in the digitalized format, so that researchers, practitioners and other interested people with be able to access them easily. In addition, in the long run, as part of the Digital Humanities project, it is also planned to turn them into searchable databases that will open up new avenues of research. Several individuals and groups have already expressed willingness to hand over their collections to the university, free of cost, primarily because of the assurance of preservation. This depository will be a venture of the Centre for Intangible Heritage, but will also have connections with the Departments of Music, Theatre, Dance, Painting and Visual Arts, as well as the disciplines of History, Sanskrit and Malayalam.

Scope of the Repository

To provide a brief inventory, the collections will comprise of:

- Carnatic music, *SopanaSangeetham*, Kathakali music, regional varieties of music performance such as *Kalamezhuthupattu*, *Mappilappattu*, performances of Kutiyattam, Kathakali and other music performances
- Dance and traditional performance forms of Kerala,
- Percussion ensembles (*Melam*, *Panchavadyam*, *Thayambaka*, etc.)
- Documentations of mural arts, paintings and other visual arts

- Documentations of marriage, funeral, coming of age and other rites of passage of various communities

- Photographs and photo albums held in private collections,

- Calendar art, posters, portraits and event invitation cards

- Household account books and diaries, recipe books,

- Old pamphlets, notices, cinema circulars, etc.

- Miscellaneous antiques such as advertisements, illustrations, women's and children's weeklies, Soviet publications, coin collections, old weights and measures

Existing Collection

The university has already completed extensive video recordings of *Samaveda* and Kutiyattam. The same will form part of the Repository in digitized format, thus made easily accessible to scholars, students and practitioners.

Collaborations &Inter linkages

Collaborations with agencies/institutions such as Kerala Kalamandalam, CDIT, Sekharam, etc. are also planned for the collection of suitable material. Initial discussions are underway with most of them and several collections have already been committed. In addition, individuals and families will also be approached to share their collections, documentations of family, community and societal life. At the same time, the Repository is envisaged as part of an intra-University network comprising of the SSUS Digital Humanities Project, the existing Museum of the Museology Department, etc.

Objectives

- To develop a digital repository of visual arts, manuscripts, photographs, illustrations, written descriptions and so on of music, performances, ritual practices, community practices, martial arts, games, pedagogic practices, etc.

- To preserve the resources which are on the verge of loss and maintain them in a manner that will make them accessible to scholars and students

- To create a set of resources for teaching and research in the areas of art, performance, history, sociology and humanities scholars and teachers in the university and outside

- To propagate and foster the study and research of ancient, traditional art forms and forms of expression

- To make available to the world, especially academia, storehouses of Sanskrit-based forms of expression and arts, to foster scholarly work on them

- To develop a continual source of internal revenue for the University

VI കേസരി എ. ബാലകൃഷ്ണപിള്ള
അന്തർവൈജ്ഞാനിക പഠനകേന്ദ്രം
(Kesari A. Balakrishna Pillai Centre for Interdisciplinary Studies)

ആമുഖം

കേസരി എ. ബാലകൃഷ്ണപിള്ളയുടെ (1889-1960) സാമൂഹിക-ധൈഷണിക ജീവിതത്തിന് ഒരു നൂറ്റാണ്ട് തികയുന്ന വർഷമാണ് 2022. തന്റെ മുപ്പത്തിമൂന്നാം വയസ്സിൽ, 1922 മെയ് 14-നാണ് അദ്ദേഹം *സമദർശി* പത്രാധിപരായി ചുമതലയേറ്റത്. തുടർന്നുള്ള നാലു പതിറ്റാണ്ടുകാലം പത്രാധിപർ, സാഹിത്യനിരൂപകൻ, കലാവിമർശകൻ, ചരിത്രഗവേഷകൻ തുടങ്ങിയ നിലകളിലുള്ള പ്രവർത്തനങ്ങളിലൂടെ കേസരി തുറന്നുവച്ച ലോകങ്ങൾ കേരളത്തിന്റെ ആധുനീകരണത്തിന് ധൈഷണിക അടിത്തറ ഒരുക്കുന്നതിൽ നിർണ്ണായകപങ്കു വഹിച്ചു. കേരളീയാധുനികതയുടെ ആദ്യ അവതാരകരിൽ ഒരാളെന്നതുപോലെ കേരളത്തിലെ ആധുനികതാവിമർശനത്തിന്റെ ആദ്യ പ്രതിനിധികളിലൊരാളുമായിരുന്നു അദ്ദേഹം.

I. കേസരിയും വൈജ്ഞാനികവിപ്ലവവും

ചരിത്രപരവും വൈജ്ഞാനികവുമായ വൈരുധ്യാത്മകസ്ഥാനമായി സ്വയം നിലയുറപ്പിച്ച ധൈഷണികജീവിതമായിരുന്നു കേസരിയുടേത്. അതുകൊണ്ടുതന്നെ, ആധുനികകേരളത്തിന്റെ ചരിത്രത്തിലെ അനന്യസന്ദർഭങ്ങളിലൊന്നായി അത് മാറിത്തീർന്നിട്ടുമുണ്ട്. പത്രപ്രവർത്തനം, രാഷ്ട്രീയദർശനം, സാഹിത്യ- കലാവിമർശനം, കലാചരിത്രം, ചരിത്രഗവേഷണം, വിവർത്തനം തുടങ്ങിയ നിരവധി മേഖലകളിൽ സമാനതകളില്ലാത്ത ഇടപെടലുകളാണ് കേസരി നടത്തിയത്. പത്രാധിപർ, രാഷ്ട്രീയ ദാർശനികൻ എന്നീ നിലകളിൽ ആധുനികതയുടെയും ജ്ഞാനോദയമൂല്യങ്ങളുടെയും അവതാരകനും പ്രചാരകനുമായിരുന്നു കേസരി. എന്നാൽ കലാവിമർശകൻ, സാഹിത്യ നിരൂപകൻ തുടങ്ങിയ നിലകളിൽ ആധുനികമായ ലോകദർശനത്തിന്റെയും സൗന്ദര്യദർശനത്തിന്റെയും വിമർശനസ്ഥാനത്താണ് അദ്ദേഹം നിലയുറപ്പിച്ചത്. ചരിത്രാന്വേഷകൻ, ചരിത്രദാർശനികൻ എന്നീ നിലകളിലാകട്ടെ ആധുനികമായ ചരിത്രസമീക്ഷയെയും അതിന്റെ രീതിപദ്ധതികളെയും കേസരി മുറിച്ചുകടക്കുകയും ചെയ്തു. ആ നിലയിൽ അത്യന്തം പരിവർത്തനോന്മുഖമായ ധൈഷണികതയുടെ ആവിഷ്കാരമായി കേസരി നിലകൊണ്ടു.

1920-കൾ മുതൽ നാലുപതിറ്റാണ്ടുകാലം നീളുന്നതാണ് കേസരിയുടെ ധൈഷണികജീവിതം. ഇതിനിടയിൽ ജ്ഞാനശാഖാനിഷ്ഠവും, ബഹുവൈജ്ഞാനികവും അന്തർവൈജ്ഞാനികവുമായ സമീപനരീതികൾ അദ്ദേഹം പിൻതുടരുകയുണ്ടായി. സാഹിത്യസിദ്ധാന്തം, മനഃശാസ്ത്രം, ചരിത്രം, പുരാവിജ്ഞാനം, ഭാഷാശാസ്ത്രം, നരവംശശാ

സ്ത്രം, കലാദർശനം, സൗന്ദര്യശാസ്ത്രം, ഭൂവിജ്ഞാനീയം എന്നിങ്ങനെ നിരവധി ജ്ഞാന മേഖലകൾക്കു കുറുകെയും, അവയെ കൂട്ടിയിണക്കിക്കൊണ്ടുമാണ് അദ്ദേഹത്തിന്റെ വൈജ്ഞാനികാന്വേഷണങ്ങൾ വികസിച്ചത്. ആസന്നമായ നവലോകത്തെ കേരളത്തി ലേക്ക് ആനയിക്കാൻ ശ്രമിച്ച സംക്രമചിന്തകരിലൊരാളായി ഭാവിസമൂഹം തന്നെ വിലയി രുത്തണമെന്ന ആഗ്രഹം അദ്ദേഹത്തിനുണ്ടായിരുന്നു. അതിനോട് സമ്പൂർണ്ണമായി നീതി പുലർത്തുന്നതായിരുന്നു കേസരിയുടെ ജീവിതവും പ്രവർത്തനവും. തന്റെ കാലത്തിലെ ന്നതിലധികം ഭാവിയിൽ കാലൂന്നിനിന്ന അദ്ദേഹത്തിന്റെ ചിന്തകളെയും പ്രവർത്തനങ്ങ ളെയും നടപ്പുകാലം ഏറെയൊന്നും തിരിച്ചറിയുകയുണ്ടായില്ല എന്നതാണ് യാഥാർത്ഥ്യം.

ആധുനികകേരളത്തിലെ മഹിമയുറ്റ ഈ ഡൈഷണികജീവിതത്തെ കേരളീയ അക്കാദമികസമൂഹം കാര്യമായി മാനിക്കുകയോ, തിരിച്ചറിയാൻ ശ്രമിക്കുകപോലുമോ ചെയ്തിട്ടില്ല. പത്രാധിപർ, നിരൂപകൻ എന്ന സാമാന്യധാരണയ്ക്കപ്പുറം, കേസരി ഉദ്ഘാ ടനം ചെയ്യാൻ ശ്രമിച്ച ഡൈഷണികവിപ്ലവത്തിന്റെ വ്യാപ്തിയും ആഴവും ഏറെയൊന്നും തിരിച്ചറിയപ്പെട്ടിട്ടുമില്ല. ചരിത്രഗവേഷണമേഖലയിലുൾപ്പെടെ കേസരി നടത്തിയ ഇട പെടലുകളെ അക്കാദമികസമൂഹം ഏറിയപങ്കും പരിഹാസപൂർവ്വമാണ് കണ്ടത്. കേരള സർവ്വകലാശാലയിൽ നടന്നുപോന്നിരുന്ന സ്മാരകപ്രഭാഷണമൊഴികെ മറ്റൊന്നും കേര ളത്തിലെ സർവ്വകലാശാലകളിൽ അദ്ദേഹത്തിന്റെ സ്മരണാർത്ഥം നടന്നിട്ടില്ല എന്നുവരുന്ന തിന്റെ കാരണവും മറ്റൊന്നല്ല.

സംസ്കൃതസർവ്വകലാശാലയിൽ സ്ഥാപിതമാവുന്ന കേസരി ബാലകൃഷ്ണപിള്ള അന്തർവൈജ്ഞാനിക പഠനകേന്ദ്രം ചരിത്രപരമായ ഈ പരാധീനതയ്ക്കുള്ള അക്കാദ മികമായ പരിഹാരവും കേസരിയുടെ ഡൈഷണികപാരമ്പര്യവുമായുള്ള സമകാലികസം വാദങ്ങളുമാണ് ലക്ഷ്യമാക്കുന്നത്. വ്യത്യസ്തവും അപ്പോൾത്തന്നെ പരസ്പരപൂരകവു മായ രണ്ട് ഊന്നലുകളോടെയാണ് പഠനകേന്ദ്രത്തിന്റെ പ്രവർത്തനം വിഭാവനം ചെ യ്തിരിക്കുന്നത്. ഒരുഭാഗത്ത് സാമൂഹ്യശാസ്ത്രം, തത്ത്വചിന്ത, മാനവികവിഷയങ്ങൾ, കലാ പഠനങ്ങൾ തുടങ്ങിയ വിഷയമേഖലകളെ ഉൾക്കൊള്ളുന്ന അന്തർവൈജ്ഞാനികമായ ഗവേഷണപഠനങ്ങൾക്കുള്ള വേദിയായാണ് പഠനകേന്ദ്രം പ്രവർത്തിക്കുക. മറുഭാഗത്ത് കേസരിയുടെ അനന്യമായ ഡൈഷണികജീവിതത്തെയും അതിന്റെ വ്യത്യസ്ത ആവി ഷ്കാരപ്രകാരങ്ങളെയും സമകാലികമായ വൈജ്ഞാനികധാരണകളെ മുൻനിർത്തി പുനഃ സന്ദർശിക്കാനും പഠനകേന്ദ്രം താത്പര്യപ്പെടുന്നു. ദ്വിമുഖമായ ഈ പരിശ്രമത്തിലൂടെ

കേസരിയുടെ ധൈഷണികജീവിതത്തിന് അർത്ഥപൂർണ്ണമായ സമകാലികതയും തുടർ ച്ചയും പ്രദാനം ചെയ്യാനാവും എന്നാണ് പ്രതീക്ഷിക്കുന്നത്.

II. പ്രവർത്തനഘടന

വ്യത്യസ്തമായ ആറ് തലങ്ങളായുള്ള പ്രവർത്തനസംവിധാനമാണ് കേസരി അന്തർവൈജ്ഞാനിക പഠനകേന്ദ്രത്തിന് ഉണ്ടാവുക.

1. കേസരിസദസ്സ്-സംവാദവേദി

സമകാലികസന്ദർഭങ്ങളെയും സംഭവങ്ങളെയും മുൻനിർത്തിയുള്ള പ്രഭാഷണ ങ്ങൾ, അനുസ്മരണങ്ങൾ, ചർച്ചകൾ തുടങ്ങിയ പ്രവർത്തനങ്ങളാണ് സംവാദവേദിയുടെ ആഭിമുഖ്യത്തിൽ നടക്കുക. സംസ്കൃതസർവ്വകലാശാലാ സമൂഹത്തിന്റെ പൊതുസം വാദവേദി എന്ന നിലയിലാണ് ഇത് വിഭാവനം ചെയ്തിരിക്കുന്നത്. സവിശേഷ സംഭവ ങ്ങളുടെയോ, വ്യക്തികളുടെയോ, സന്ദർഭങ്ങളുടെയോ അനുസ്മരണങ്ങൾ, സമകാലിക പ്രസക്തിയുള്ള പ്രമേയങ്ങൾ മുൻനിർത്തിയുള്ള ചർച്ചകൾ ഇവയെല്ലാം സംവാദവേദി യുടെ ആഭിമുഖ്യത്തിൽ ആസൂത്രണം ചെയ്യാനാവും. വിദ്യാർത്ഥികൾ, അധ്യാപകർ, ജീവ നക്കാർ എന്നിങ്ങനെ സർവ്വകലാശാലാസമൂഹത്തിലെ എല്ലാ തലങ്ങളിലും ഉൾപ്പെടുന്ന വർ പങ്കുചേരുന്ന പൊതുവേദിയാണിത്. നിശ്ചിത കാലപരിധിയിൽ പൊതുവായ ഒരി ടത്ത് ഒത്തുചേരുന്ന നിലയിലാവും ഇതിന്റെ സംഘാടനം.

2. പഠനവേദി (കേരളീയാധുനികതാപഠനങ്ങൾ)

കേസരിയുടെ താത്പര്യമേഖലകൾ കേന്ദ്രീകരിച്ചുള്ള ഗൗരവപൂർണ്ണമായ പഠ നാന്വേഷണങ്ങളാണ് പഠനവേദി വിഭാവനം ചെയ്യുന്നത്. സെമിനാറുകൾ, ശില്പശാല കൾ, പ്രഭാഷണങ്ങൾ എന്നിങ്ങനെ വിഭിന്നരൂപങ്ങളിലാവും പഠനവേദി പ്രവർത്തനങ്ങൾ സംഘടിപ്പിക്കുക. ഒരു നിശ്ചിത കാലയളവിൽ (3-5 വർഷം) ഏതെങ്കിലും ഒരു സവി ശേഷ വിഷയമേഖലയ്ക്ക് ഊന്നൽ നൽകുന്ന പ്രവർത്തനങ്ങളാണ് പഠനവേദി ഏറ്റെടു ക്കുക. ആദ്യഘട്ടത്തിൽ കേസരി ആനയിക്കാൻ ശ്രമിച്ച 'നവലോക'വുമായുള്ള കേരള ത്തിന്റെ ബഹുമുഖമായ അഭിമുഖീകരണങ്ങളെയും അതിന്റെ ഭിന്നതലങ്ങളെയും മുൻനിർത്തി പഠനവേദിയുടെ പ്രവർത്തനം ആസൂത്രണം ചെയ്യാവുന്നതാണ്. 'കേര ളീയാധുനികതാപഠനങ്ങൾ' എന്ന പൊതുശീർഷകത്തിൽ ഇത് ക്രമീകരിക്കാം. സർവക ലാശാലയിലെ എല്ലാ പഠനവിഭാഗങ്ങൾക്കും ഒരുപോലെ പങ്കുചേരാൻ കഴിയുന്ന

അന്തർവൈജ്ഞാനിക പഠനമേഖലയാണിത്. ഭാഷാ-സാഹിത്യപഠനം മുതൽ ശാസ്ത്ര ചരിത്രവും സാമൂഹികപ്രവർത്തനവും വരെയുള്ള വിഷയമേഖലകൾ സംവാദാത്മകമായി ഇടകലരുന്ന ജ്ഞാനമേഖലയായി 'കേരളീയാധുനികതാപഠനങ്ങൾ'ക്ക് നിലനിൽക്കാ നാവും. കേരളത്തിന്റെ സമീപ ഭൂതകാലത്തെയെന്നപോലെ കേരളീയസമൂഹത്തിന്റെ വർത്തമാനജീവിതത്തെയും ആസന്നഭാവിയെയും അഭിമുഖീകരിക്കാൻ കഴിയുന്ന പഠന മേഖലയായി ഇതിനെ വികസിപ്പിക്കാനും കഴിയും. കേരളീയ വൈജ്ഞാനികമേഖലയിൽ സംസ്കൃതസർവ്വകലാശാലയുടെ സവിശേഷസ്ഥാനത്തിന് അടിസ്ഥാനമൊരുക്കാൻ ഇതിന് കഴിഞ്ഞേക്കും. ഈ മേഖലയെ മുൻനിർത്തിയുള്ള ഗവേഷണപ്രബന്ധങ്ങൾ പ്രതിവർഷം രണ്ടു വാള്യങ്ങളായി പ്രസിദ്ധീകരിക്കുകയും അതുവഴി 'കേരളീയാധുനിക താപഠനങ്ങൾ' എന്ന വിശേഷപഠനമേഖലയെ ഉറപ്പിച്ചെടുക്കാനും കഴിയും. നിശ്ചിതകാ ലയളവിനുശേഷം പഠനവേദിയുടെ കേന്ദ്രമേഖല പുതുക്കി നിശ്ചയിക്കാവുന്നതാണ്.

3. കേസരി ഗവേഷണവേദി

വിവിധമേഖലകളിലെ കേസരിയുടെ പഠനങ്ങളുമായി ബന്ധപ്പെട്ട ഗവേഷ ണങ്ങളാണ് ഇതിന്റെ മുഖ്യ താത്പര്യം. കേസരിയുടെ രചനകളെയപ്പടെ പുതിയ വെളി ച്ചത്തിൽ പഠിക്കാനും പുനർവായനകൾക്ക് വിധേയമാക്കാനും വഴിതുറക്കുന്നതാവണം ഇത്. ഈ ലക്ഷ്യം മുൻനിർത്തി നിശ്ചിത എണ്ണം ഫെല്ലോഷിപ്പുകൾ ഏർപ്പെടുത്തുകയും അതുവഴി കേസരിയുടെ ചിന്താലോകത്തെക്കുറിച്ചുള്ള സ്വതന്ത്രഗവേഷണത്തിന് അവ സരമൊരുക്കുകയും ചെയ്യുക എന്നതാണ് പ്രധാന താത്പര്യം. മുതിർന്ന ഗവേഷകർക്കും വിദ്യാർത്ഥികൾക്കും പ്രത്യേകമായി സീനിയർ, ജൂനിയർ ഫെല്ലോഷിപ്പുകൾ നൽകണം. രണ്ട്/മൂന്ന് വർഷമായിരിക്കും ഫെല്ലോഷിപ്പിന്റെ കാലാവധി. ഓരോ വർഷവും ഇരുവിഭാ ഗങ്ങളിലും നിന്ന് രണ്ടു ഗവേഷകരെവീതം, അവർ അവതരിപ്പിക്കുന്ന ഗവേഷണരൂപ രേഖ മുൻനിർത്തി, ഒരു വിദഗ്ധസമിതി തെരഞ്ഞെടുക്കേണ്ടതാണ്.

4. കേസരി പ്രസാധനവേദി

കേസരി ബാലകൃഷ്ണപിള്ളയുടെ കൃതികൾ, കേസരികൃതികളെക്കുറിച്ചുള്ള പഠനങ്ങൾ, ഗവേഷണപ്രബന്ധങ്ങൾ തുടങ്ങിയവയുടെ പ്രസിദ്ധീകരണമാണ് പ്രസാധ നവേദിയുടെ മുഖ്യ ലക്ഷ്യം. സമകാലിക വൈജ്ഞാനികധാരണകൾ മുൻനിർത്തിയുള്ള പഠനങ്ങളോടെ തെരഞ്ഞെടുത്ത കേസരികൃതികൾ പുനഃപ്രസാധനം ചെയ്യുക, കേസരി കൃതികളുടെ പരിഭാഷകൾ തയ്യാറാക്കുക, കേസരി സങ്കല്പന/പദകോശം തയ്യാറാക്കുക

തുടങ്ങിയ പ്രവർത്തനങ്ങളും ഇതിന്റെ പരിധിയിൽ വരും. 'കേസരി വിജ്ഞാനീയം' എന്നു വിശേ ഷിപ്പിക്കാവുന്ന ഒരു ജ്ഞാനമേഖലയ്ക്ക് രൂപം നൽകാൻ ഗവേഷണവേദിയുടെയും പ്രസാധനവേദി യുടെയും സംയോജിതപ്രവർത്തനം വഴി തുറന്നേക്കും.

5. കേസരി ഡിജിറ്റൽ ആർക്കൈവ്സ്

കേസരി ബാലകൃഷ്ണപിള്ളയുടെ കൃതികൾ, *സമദർശി, പ്രബോധകൻ, കേസരി* എന്നീ പത്രങ്ങൾ, കേസരിയുടെ ആദ്യകാലലേഖനങ്ങൾ, കേസരിയുടെ ചിത്രങ്ങൾ, കയ്യെഴുത്ത്, അദ്ദേഹം വരച്ച രേഖാചിത്രങ്ങൾ, കേസരിയുടെ കത്തുകൾ, കേസരിയെക്കുറിച്ചുള്ള ഗവേഷണപ്രബന്ധങ്ങൾ, ലേഖനങ്ങൾ, ജീവചരിത്രങ്ങൾ, കേസരിയെക്കുറിച്ചുള്ള ചലച്ചിത്രങ്ങൾ തുടങ്ങിയവയുടെ സമ്പൂർണ്ണ ഡിജിറ്റൽ ശേഖരം തയ്യാറാക്കുകയും തുറന്ന പ്ലാറ്റ്ഫോമിൽ പൊതുസമൂഹത്തിന് അവയപ്പാടെ ലഭ്യമാക്കുകയും ചെയ്യുകയാണ് ഈ രേഖാശേഖരത്തിന്റെ മുഖ്യലക്ഷ്യം. കേസരിയുടെ അപ്രകാ ശിതരചനകൾ (*സമദർശി, കേസരി* മുഖപ്രസംഗങ്ങൾ ഉൾപ്പെടെ) പ്രസിദ്ധീകരിക്കുക, കേസരി പഠനങ്ങളുടെ സമഗ്രഗ്രന്ഥസൂചി (Annotated Bibliography) തയ്യാറാക്കുക എന്നിവയും ഈ പ്രവർത്തനത്തിന്റെ ഭാഗമാണ്.

6. സ്കോളർ ഇൻ റസിഡൻസ്

വിവിധ സർവ്വകലാശാലകളിലെയും പഠനമേഖലകളിലെയും മുതിർന്ന പണ്ഡിതരെ നിശ്ചി തകാലയളവിൽ സർവ്വകലാശാലയുടെ വൈജ്ഞാനികജീവിതത്തിൽ പങ്കാളികളാക്കുക എന്ന താണ് ഇതിന്റെ ലക്ഷ്യം. ഇന്ത്യയിലെയും പുറത്തെയും അക്കാദമിക സമൂഹവുമായുള്ള ആദാന പ്രദാനത്തിന്റെ വേദിയായി ഈ സംരംഭത്തെ ഉപയോഗപ്പെടുത്താനാവും. ഇവരുടെ നേതൃത്വ ത്തിൽ കേസരിയുടെ താത്പര്യകേന്ദ്രങ്ങളായിരുന്ന വിവിധ വിഷയങ്ങളിൽ ഹ്രസ്വകാല കോഴ്സു കൾ നടത്താൻ കഴിയും. പുതിയതായി ഉടലെടുക്കുന്ന വിജ്ഞാനമേഖലകൾ സർവ്വകലാശാലാ സമൂഹത്തിനും പൊതുസമൂഹത്തിനും അപ്പോഴപ്പോൾ തുറന്നുകിട്ടുന്ന നിലയിലാണ് ഇത് ആസൂ ത്രണം ചെയ്യേണ്ടത്. വിജ്ഞാനലോകത്തിന്റെ സമകാലികതയുമായുള്ള സർവ്വകലാശാലയുടെ വിനിമയകേന്ദ്രമായി ഈ സംവിധാനത്തെ ഉപയോഗപ്പെടുത്തണം.

III. പഠനകേന്ദ്രത്തിന്റെ നടത്തിപ്പ്

അന്തർവൈജ്ഞാനിക പഠനകേന്ദ്രത്തിന്റെ നടത്തിപ്പിന് ഒരു പ്രവർത്തകസമിതിയെ സർവ്വ കലാശാല നിയോഗിക്കേണ്ടതാണ്. സമിതിയിൽ ഒൻപതോ പതിനൊന്നോ അംഗങ്ങൾ ആവാം. സമിതിയിലെ മൂന്നോ നാലോ അംഗങ്ങൾ ഗവേഷണവിദ്യാർത്ഥികളും മറ്റുള്ളവർ വിവിധ പഠന

വിഭാഗങ്ങളിലെ അദ്ധ്യാപകരും ആയിരിക്കണം. സമിതി അംഗങ്ങളായ അദ്ധ്യാപകരിൽ ഒരാൾ പഠനകേന്ദ്രം ഡയറക്ടർ/കോഡിനേറ്റർ ആയി പ്രവർത്തിക്കണം. സമിതിയുടെ കാലാവധി മൂന്ന് വർഷമായിരിക്കും. കാലാവധി കഴിഞ്ഞാൽ സമിതി പുനഃസംഘടിപ്പിക്കേണ്ടതാണ്.

IV. ഓഫീസ് സംവിധാനം

പഠനകേന്ദ്രത്തിന്റെ സുഗമമായ പ്രവർത്തനത്തിന് ഉതകുന്ന ഓഫീസ് സംവിധാനം സജ്ജീകരിക്കണം. പ്രവർത്തനങ്ങൾക്കാവശ്യമായ പണം ഓരോ വർഷത്തെയും ബജറ്റിൽ പ്രത്യേകമായി വകയിരുത്തേണ്ടതാണ്. പഠനകേന്ദ്രത്തിന്റെ ഡയറക്ടർ/കോഡിനേറ്റർ പദവി മുഴുവൻ സമയ ഉത്തരവാദിത്തമായി പരിഗണിക്കണം. ആദ്യഘട്ടത്തിൽ സർവകലാശാലയുടെ കാലടി മുഖ്യ കേന്ദ്രത്തിൽ, വിവിധ പഠനവിഭാഗങ്ങളുടെ കൂട്ടായ പങ്കാളിത്തത്തോടെയാണ് പഠനകേന്ദ്രത്തിന്റെ പ്രവർത്തനം നടത്താനാവുക. തുടർന്ന് പ്രത്യേകം കെട്ടിടം, ഓഫീസ് സംവിധാനം, ഗ്രന്ഥശാല, സെമിനാർ ഹാൾ തുടങ്ങിയ അടിസ്ഥാനസൗകര്യങ്ങളെല്ലാം ഉൾക്കൊള്ളുന്ന സ്വയംപര്യാപ്തവും വ്യതിരിക്തവുമായ ഒരു ഗവേഷണപഠനകേന്ദ്രമായി ഇതിനെ വികസിപ്പിക്കാൻ കഴിയണം. ഇത്തരമൊരു സവിശേഷകേന്ദ്രത്തിന്റെ സാംഗത്യവും സാധ്യതയും ചൂണ്ടിക്കാട്ടി സർക്കാരിൽ നിന്നും ഇതര ഫണ്ടിംഗ് ഏജൻസികളിൽ നിന്നും ധനസമാഹരണം നടത്താനുള്ള സാധ്യതകൾ ഉപയോഗപ്പെടുത്തണം. കേസരി ഏ. ബാലകൃഷ്ണപിള്ളയ്ക്ക് കേരളീയ പൊതുസമൂഹത്തിലുള്ള അംഗീകാരത്തെ ഈ ധനസമാഹരണ ശ്രമങ്ങളുടെ പശ്ചാത്തലമായി ഉപയോഗപ്പെടുത്താൻ കഴിയും.

ഉപസംഹാരം

കേസരിയുടെ ധൈഷണികജീവിതത്തിന്റെ ശതാബ്ദിവേളയിൽ ഇത്തരമൊരു പഠനകേന്ദ്രം സ്ഥാപിക്കുന്നത് സംസ്കൃതസർവ്വകലാശാലയുടെ അന്തർവൈജ്ഞാനിക പരിപ്രേക്ഷ്യത്തിന് അർത്ഥപൂർണ്ണമായ പ്രകാശനവും പ്രവർത്തനലക്ഷ്യവും പ്രദാനം ചെയ്യും. ഒപ്പം തന്നെ, ആധുനികകേരളത്തിലെ ഏറ്റവും മഹിമയുറ്റ ധൈഷണികജീവിതത്തോടുള്ള ആദരാർപ്പണമായും അത് മാറിത്തീരും.