SOCIAL SCIENCES AND HUMANITIES CURRICULUM IN HIGHER EDUCATION INSTITUTIONS

Dissertation

SUBMITTED TO THE NATIONAL INSTITUTE OF EDUCATIONAL PLANNING AND ADMINISTRATION, NEW DELHI IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE OF

MASTER OF PHILOSOPHY

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JUNE, 2021

DECLARATION BY THE SCHOLAR

This is to certify that the M.Phil. Dissertation being submitted by me on the topic entitled **'Social Sciences and Humanities Curriculum in Higher Education Institutions'** has been completed under the guidance of **Dr. Sangeeta Angom**. It is declared that the present study has not previously formed the basis for the award of any Degree, Diploma, Associateship or Fellowship to this or any other University.

5th June, 2021. Gaddam Mihira

CERTIFICATE OF THE SUPERVISOR

This is to certify that the dissertation/thesis entitled **'Social Sciences and Humanities Curriculum in Higher Education Institutions'** is the work undertaken by **Ms. Gaddam Mihira** under my supervision and guidance as part of her M.Phil degree in this Institute. To the best of my knowledge, this is the original work conducted by him/her and the dissertation/thesis may be sent for evaluation.

5th June, 2021. Dr. Sangeeta Angom

ACKNOWLEDGEMENT

I express my heartfelt gratitude to my supervisor who has guided me throughout my work. Many times she had gone out of her way to help me and had time and again given me numerous comments, suggestions and critical remarks without which this work would not have been possible. Her support, kind words and encouragement has eased the burden of these trying times of pandemic. I am deeply indebted to her.

I am thankful to the faculty members of NIEPA who have helped in shaping this study with their insightful comments. I would like to specially thank Prof. Sudhanshu Bhushan for his encouragement when I first discussed the topic of study with him. I would also like to thank Prof. Kumar Suresh for his guidance and discussions on various topics inside and outside the classroom. I am also thankful to Prof. Nidhi Sabharwal and Prof. Malish Chirakkal for their support.

I am also thankful to the administrative staff of NIEPA, especially Rekha, who has been so kind, patient and helpful during the time of pandemic. I would like to thank DS Thakur who has helped me with my work.

I am grateful to Prof. Aakash Singh Rathore for his guidance through the years that inspired this study and this work would not have existed if not for his support. I am also deeply thankful to Prof. Ajay Verma and Prof. Limbadri for their comments and encouragement.

I am also greatly moved by the constant support of my friends and classmates, Srishti, Anushka, Kaarika, Survi, Tina, and Ruhi who have been there for me during difficult times. I am greatly indebted to my friends from JNU, Lyimee, Jyoti, Mannat, Amarjeet, Paresh, Kaushal, Sweta Ananya, and Vaivab who have sat down with me for countless discussions, given me comments and helped me structure the arguments.

I owe this work of research to the memories of my father, Krishna Reddy who has inspired me to embark on this journey of academic research since I was a child. I draw great strength from the encouragement my mother, Anuradha has given me. My

brother, Siddhanth has been a great source of support and has helped me several times in organising this work.

ABSTRACT

Social Sciences and Humanities Curriculum in Higher Education Institutions

Key Words: Social Sciences, Humanities, Higher Learning Institutions, Curriculum

There has been a growing concern over the disciplinary crisis of social sciences and humanities, in terms of massive fund cuts, fee hikes and shutdowns in the last decade. This study explores the reasons behind the marginalisation that social sciences and humanities face. It does so by determining the place of each social science discipline (political science, sociology, history) and humanities discipline (philosophy and English) within the university space.

The present work analyses the number of social science and humanities disciplines within central universities, the enrolment trend in these disciplines and conducts and in depth analysis it curricula. It looks for elements of hegemony of both western and national thought within the curricula to understand the underlying epistemic foundations that contribute to the marginalisation of the disciplines. It also studies the existing curriculum frameworks, reforms and policies to understand its adequacy to combat the issues recognised with social sciences and humanities curricula.

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1.0 Introduction

The evolution of universities alongside the history of knowledge transmission has more nuances than what can be generally assumed. Though universities are lauded as spaces where knowledge can take shape, Indian universities were not always established with the aim of keeping up with the advancement of knowledge. Indian universities arose as a response to a colonial grand scheme to retain influence and serve the needs of the ruling governments. Not much has changed now either; governments in power prefer to streamline disciplines in ways that do not place them in an uncomfortable position in public (Sarkar, 2020). As a result, it becomes increasingly clear how debatable the central idea of a university has become over time.

Scholars disagree about whether this concept of what a university must be is space-bound or time-bound. The definition of a university can be limited by its geographical location or the time and period in which it exists. However, it can nevertheless be argued that the general trajectory of a university typically begins with providing service to only the elites initially, and then gradually mushrooming across society leading higher education to be massified (Sarkar, 2020). This places an additional burden on educational institutions to meet the demands of accessibility, justice, and equality. This massification of education is novel in today's world, and it appeals to a state's desires in certain respects because of how it reflects on the work they have done for the common good. In several ways, public universities serve as a benchmark or model for state efforts in education, ensuring that expectations of accessibility and equality are met within educational institutions.

The political weightage of the existence of a university therefore interferes with several other responsibilities that is expected of institutionalized higher education centers. Their work and purpose become more intertwined with the whims of the state

politics than it does with flourishing of the knowledge that it encourages through its curriculums. But the idea of university space being just restricted to activities of teaching and learning is something that has been historically challenged especially by the likes of Humboldt. The idea that universities are spaces that encourages not just plurality of thoughts but also a structured analysis and research into different aspects of knowledge is integral to the standing image of universities.

1.1 Idea of University

Kant argued that philosophical knowledge is for the good of the public and should be permitted to be discussed among the faculties by the government. This echoes the idea that the university's information generation enterprise, which benefits the general public, should have state legitimacy and approval. Kant insists on the faculty's right to judge based on the best of their experience. He claims that philosophy is ‘subject only to laws given by reason, not by government’ (Bhushan, 2016: 4).

Taking note from Kant's observations about what the idea of a university should be like, Humboldt tried to give a more concrete shape to the prospect of institutionalization of higher education. ‘The university always stands in a close relationship to practical life and to the needs of the state, since it is always concerned with the practical affair of training the younger generation’ (Humboldt, 1970: 248). Humboldt, while accepting that supervision of the state may not necessarily be a bad thing, believed that any state supervision or guidance should be done in a manner that does not inhibit the freedom or space that the university enjoys as a part of its knowledge growth process. He strongly believed that the idea of the university strongly rests in the quest for knowledge where students and faculty are able exercise their free will in the pursuit of universal knowledge. With its dual focus on graduate training and organic-integrative science, as well as the combination of the public lecture method and the seminar structure, Humboldt’s proposed design for the University of Berlin became the main reference for university reform across Euro-American countries in the late nineteenth and early twentieth centuries. Perhaps one of the most important argument that Humboldt makes is about research existing alongside teaching in university spaces. According to him, the combination of research and teaching would be perfect for the advancement of science and progress

of society. He claims that firstly, research necessitates independent thought and stimulation; secondly, that interaction with students and their queries may provide good grounds for research and finally that research work and studies should remain in universities.

A similar idea of a university is also discussed by Newman as he contends that the best way to promote knowledge development is to facilitate university-based study and to recognise these studies as extensions of knowledge through teaching. Both of these, he concluded, is inextricably linked to what constituted a university. Newman makes it clear in his book, *The Idea of a University*, which influenced many groundbreaking works on knowledge development in universities from various scholars over the years, that the focus of his belief regarding his discussions on universities was 'intellectual and not moral' (Pelikan, 1992: 9).

However, in contrast to Humboldt's idealised view of universities, Habermas cites the disparity of disciplines, the failure of all empirical science to be subsumed under philosophical science, the preference of natural science over general education, and the emphasis on productivity over the acquisition and implementation of functional imperatives as some of the conceptual flaws in the university concept (Bhushan 2016: 5). He reinterprets Humboldt's concept of university as 'shared understanding of the university's members,' which he considers to be a vital renewal of Humboldt's theory. He claims that within the university, consciousness is created by 'inter subjectively shared knowledge' (Habermas and Blazek, 1987: 20).

'Strictly understood, the unity of research and teaching meant that teaching and learning would only be conducted in a manner necessary for the innovative process of scientific progress. Science should be able to reproduce itself in the sense that the professors would train their own successors. The future researcher is the sole goal for which the university of researching scholars assumes the task of training. This view retained a certain plausibility for the philosophy faculty at least, so long as university professors replenished their ranks from the circle of Gymnasium teachers previously trained by them.' (Habermas and Blazek,1987: 10)

1.2 Rise of Private Universities and Marginalisation of Social Sciences and Humanities

Public Universities in India were first established in 1857. All the universities that were subsequently established until the 1980's were public funded too. This ensured that the fee structure was minimal and admission were purely based on merit (Angom, 2019: 118). But a stark shift arose in the meaning and functioning of education post-liberalisation as the Higher Education Institutions could not afford (quite literally) to experiment with standard knowledge systems, institutional structures and their functioning and had to adapt themselves to suit the global markets. Education is increasingly treated in terms of its employability quotient, 'how it helps us secure jobs…and how it contributes to increasing national assets – GDP. It is calculated and planned accordingly in terms of cost-benefit analysis, social engineering and technocratic management' (Bhargav, 2018: 85).

It is observed that with the mushrooming of private universities in the 1990s, that aim at providing 'job-oriented market-driven subjects'; it has displaced social sciences and humanities research within universities. The functioning of the university has been reduced to generating graduates for industries (Angom, 2019). Universities that initially focused on teaching and research that helped in moulding responsible citizens where values of democracy and diversity were instilled, took a back seat. The aim of public universities differs significantly from that of private universities. The public universities aim at 'seeking truth' and 'generating knowledge' whereas private universities focus on the 'commercial application' of knowledge (Angom, 2019). It is shown that private universities are more interested in commercial and professional and applied courses – the STEM courses and courses Management. These courses basically are market oriented and focus on meeting the job demands rather than on knowledge production by encouraging 'commercialisation of courses' and 'early specialisation' (Kumar, 2018).

Consequently this has led marginalisation of social sciences and humanities disciplines. The private universities for the most part do not have social science and humanities discipline. This marginalisation is not only happening with the university walls but also across research institutions that fund these universities. According to

the Committee Report of ICSSR (2011), it is shown that from 2005 – 2010, ICSSR only received a grant of 2.3 % of what CISR gets, and 11% of what ICMR gets. The motivation and purpose of education as whole and curriculum in particular has become purely outcome based – and an outcome that can be calculated in terms of new models of development. It is observed that in India several social science and humanities departments have been shut down in the last decade. The reasons are generally reduced to lack of interest, shortage of jobs and issues of funding. Although the above-mentioned reasons are true, these issues, are consequences of certain social, political, administrative and academic practices that influence the institutionalisation of these disciplines.

This work focuses on the epistemic foundations that structure social science and humanities disciplines and questions the loss of its relevance in the present times. It turns inward to look at the issues within the disciplines of social sciences and humanities to recognise the elements that further contribute to its marginalisation and identify areas for revision. The relevance of a particular academic discipline relies on its contemporariness and its element of praxis, i.e., if whether it is able to produce new knowledge – be it new systems of thought or an addition to the existing structures – that helps interpret and understand the present issues at hand. Considering the myriad internal and external factors that decide a subject's contemporariness and relevance, the most immediate place to look for it would be its curriculum. The concept of curriculum needs to be well established here as it is generally reduced to syllabus that only includes the content of lecture, the specific readings for a course and method of evaluation. Curriculum, however, also incorporates pedagogy, production, values, praxis and contexts. Curriculum in this sense becomes a vehicle of culture and has the power to regulate, maintain and reproduce all forms of knowledge and also, most importantly transform it.

As disciplines of higher education do not have a set curriculum framework unlike with subjects of school education where there is a National Curriculum Framework (NCF); there is a model curriculum formulated by University Grants Commission (UGC) for different disciplines of undergraduate and postgraduate programmes. Incidentally this was initiated in the 90's, same time when economic liberalisation and structural adjustments were taking over and the last recorded report of revised model

curriculum dates back to 2001. The last decade has witnessed several reforms regarding revision of curriculum for maintaining quality in higher education institutions, including shift from annual mode to semester system in 2011, introduction of Credit Based Choice System (CBCS) in 2015, and a public notice was issued by UGC in August, 2018 under the Quality Improvement Programme regarding revision of undergraduate and postgraduate curriculum according to Learning Outcomes-Based Curriculum Framework (LOCF).

However, these reforms did not affect the content of the curriculum for the most part, except for including outcomes and objectives in the structure for each course. Delhi University has recently updated its philosophy curriculum according to the LOCF guidelines (Delhi University, M.A Philosophy Curriculum, 2019-2020: 17-22) in which the courses and its content has been hardly altered, and replicates its previous curriculum from 2009-2011 (Delhi University, M.A Philosophy Curriculum, 2009-2011: 3-5). What is really happening with the new curriculum reforms is that, the old syllabus is being 'fit' into the new structural guidelines. Another major issue with such centralised curriculum framework is that it aims at achieving uniform standards through homogeneity, not considering the regional and locational disparities within the country. Some of the highly held models for revision of curriculum accept the diversity of learners and aim for inclusive, multicultural education. However, this has not been successful so far, at least in India as the same framework also aims for national integration through homogenising curriculum. These competing aspects within the curriculum framework need to be revised regularly depending on the needs and issues specific to the time and more importantly the location – be it geographical or social borders.

1.3 Relevance of Study

There has been a growing concern over the disciplinary crisis of social sciences and humanities, in terms of massive fund cuts, fee hikes and shutdowns in the last decade. This study's relevance and significance lies in understating the background against which the positioning of each discipline is set within university spaces. Determining the place of these disciplines will provide insight into why there is a disciplinary crisis; factors contributing to such a crisis – from externally shifting cultural, political

currents to internal epistemic concerns which can point at understanding the loss of inclination towards these disciplines among students, universities and the government. These issues are consequences of certain social, political, administrative and academic practices that influence the institutionalisation of social sciences and humanities. The rationale behind these practices emerges out of specific historical and cultural precedents that need to be analysed in order to overcome further decline or stagnation of the disciplines.

Social science and humanities help in shaping a critical mind to analyse, question, debate and dissent the social, political and cultural reality around us. If disciplines like these cannot find their right place in universities, it implies weakening of the society at it roots.

1.4 Statement of the Problem

The problem to undertake for the present investigation is stated as, **"*Social Sciences and Humanities Curriculum in Higher Education Institutions".***

1.5 Research Questions

i. What are the implications of present curriculum reforms in higher education?
ii. What is the place/plight of social sciences and humanities disciplines in Indian central universities?
iii. What influences the position of a particular academic discipline – in the case of social sciences and humanities?
iv. How far is relevance of a particular academic discipline reliant on its curriculum and what are the problems with the existing formulation of social science and humanities curriculum?
v. What are the possible tools at hand for decolonising and denationalising curriculum?

1.6 Research Objectives

The objectives of the present study are:

i. To understand the curriculum and courses of study being offered in Central Universities presently;
ii. To determine the position of social science and humanities within space of central universities;
iii. To find out whether the disciplines of social science and humanities have lost its relevance over the years, if so, to understand the reasons behind its loss of relevance and marginalisation;
iv. To understand the present curriculum frameworks and reforms; and if they are adequate enough to overcome such stigmatization; and
v. To explore alternate frameworks for reformulating curriculum that help resolve the identified issues.

1.7 Operational Definitions

1. Curriculum: At the core of all educational institutions is curriculum that acts as an active force in shaping and providing every citizen with the ability to actualise and access her full potential in order to make reasonable judgements about issues concerning individual interests and the society at large. Curriculum not only includes the content of lecture, the specific readings for a course and method of evaluation but also pedagogy, production, values, praxis and contexts. It has the power to regulate, maintain and reproduce all forms of knowledge. Two main characteristics of curriculum that needs investigation is its formulation and its constitution. The formulation of curriculum refers to the structuring of syllabus and evaluation methods whereas the constitution deals with content of the prescribed readings.

2. Social Sciences: The various disciplines under social sciences include Political Science, Sociology, History, Economic, Anthropology and Psychology. The proposed work, when referring to social sciences only limits itself to the disciplines of Political Science, Sociology and History for analysis.

3. Humanities: The various disciplines under humanities include Philosophy, Literature(s), Linguistics, Arts (visual, drama and music), religion and history. History

as a discipline appears in both social sciences and humanities differing from university to university. The proposed work, when referring to humanities, only limits itself to the disciplines of Philosophy and English literature for analysis.

4. Higher Education Institution: Although social sciences and humanities are taught across many higher learning institutions, colleges and different kinds of universities, the space selected for study here is central universities. As number of Central Universities, State Public Universities, Deemed and Private Universities consolidated would exceed over 900, this work would limit itself to the space of central universities.

1.8 Delimitations of the Study

Reconstructing or reconstituting curriculum is a much larger project and would require subject specific experts to determine reconstitution of their curriculum. As the research work is for M.Phil. Thesis, given the limited time and the pandemic, it limits itself to analysing the existing framework, recognising the inherent epistemic concerns, explore possible tools for deconstruction and identify areas for further research.

1.9 Overview of the Chapters

Chapter 1. Introduction– This chapter introduces the idea of university as a teaching and research institution. It seeks to address the second objective of this work, that is, to determine the position of social science and humanities within university space, by problematising the rise of private universities and the internal epistemic concerns that has led to the marginalisation of social sciences and humanities. It tries to contextualise and ground the issues of curriculum of social sciences and humanities in the present times. It also discusses the relevance of the work. It provides the research questions, research objectives and delimitations of the study.

Chapter 2. Literature Review and Theoretical Framework – This chapter reviews selected works related to understanding the colonial and post-colonial interventions and it its influence on curriculum formulation; history of evolution of disciplines of social sciences and humanities; and the problem of nationalism in India today.

Chapter 3. Methodology- This chapter discusses the methodology undertaken to arrive at the findings. It justifies the data collected for analysis and explains the rationale behind its methods of interpretation, this includes list of central universities with social science and humanities, various curriculum of social sciences and humanities disciplines, and interviews collected from selected professors and scholars of central universities.

Chapter 4. Social Sciences Disciplines and Curriculum: An Analysis– This chapter analyses the curriculum of Political Science, Sociology and History in central universities. This chapter seeks to address the first objective, that is to understand the curriculum and courses of study being offered in Central Universities and the third objective, that is, to find out whether the disciplines of social science has lost its relevance over the years, if so, to understand the reasons behind its loss of relevance. It does so by discussing the evolution social sciences, it identifies the list of central universities that offer these courses and also analyses the trends in enrolment for these particular subjects. The formulation and constitution of the curriculum has been examined to identify stark bifurcations of Indian and Western theories/methods, what accounts for Indian part of the curriculum and what is contemporary about the curriculum.

Chapter 5. Humanities Disciplines and Curriculum: An Analysis – This section examines the curriculum of Philosophy and English. This chapter seeks to address the first objective, that is, to understand the curriculum and courses of study being offered in Central Universities and the third objective, that is, to find out whether the disciplines of humanities has lost its relevance over the years, if so, to understand the reasons behind its loss of relevance. This chapter identifies the list of central universities that offer these courses and also analyses the trends in enrolment for these particular subjects. It investigates the formulation and constitution of the curriculum and identify if there is a stark bifurcation of Indian western theories/methods, what accounts for Indian part of the curriculum and what is contemporary about the curriculum.

Chapter 6. Curriculum Reforms and Policies – This chapter discusses the various curriculum reforms and policy suggestions. This chapter seeks to address the fourth objective, that is, to understand the present curriculum frameworks and reforms; and if they are adequate to overcome such stigmatization that social science and humanities disciplines face. It focuses on key issues that directly affect the formulation and constitution of curriculum such as homogeneity, autonomy and multidisciplinarity that is proposed in the National Education Policy.

Chapter 7. Key Findings and Alternate Methodologies and Approaches- This chapter concludes the study by gathering all key findings from research work and provide with relevant suggestions. This chapter seeks to address the fifth objective, that is, to explore alternate frameworks for reformulating curriculum that help resolve the identified issues. It does so by explaining the phases of curriculum reformulation and alternative methodologies like recognizing epistemic injustice (Fricker, 2008), and practicing epistemic disobedience (Mignolo, 2011).

Chapter 2

Literature Review and Theoretical Framework

2.0 Introduction

The following reviews of literature have been arranged thematically relating to the research questions and objectives of the proposed work. The themes include influence of Colonial Intervention; Issues of Indian Nationalism; Issues of Pedagogy; Evolution of Social Sciences, Humanities, and its disciplinary boundaries. Through the literature reviewed these themes will be identified and analysed within curriculum of Social Science and Humanities to show the inherent epistemic concerns that contribute further to the marginalization of the disciplines.

2.1. Colonial Intervention

In post-colonial India, the making of educational institutions is influenced by the already established structures of colonialism. This directly affects the pedagogic practices, curricula and the knowledge produced within these institutions. The spectre of colonialism is something that still haunts the production and sustainment of these hegemonic epistemic structures. The There have been a many schools of thought and works of literature that came out in the latter half of 20th century that are specifically dedicated to study the influence of colonial interventions in postcolonial nations.

Fanon (1967), explains the psychological aspect of colonial imperialist violence on the third world focusing on movements in Africa and Asia. He shows the way forward for anti-colonial struggle for liberation, through violence if need be, and evolution of a national culture. He also warns about the pit falls of national consciousness that new freedom brings and how young countries should deal with it. This battle between combating the imperialist psyche and pitfalls of national consciousness is something the most curriculum reforms in India suffer, especially disciplines of social sciences and humanities.

Said's (1991) *Orientalism* is a ground breaking work from the 70's that exposes the influence of coloniality on epistemology. This work has not only given rise to

postcolonial studies but also given inspiration to to many new areas of research like comparative thought, subaltern studies, southern theory, decolonial studies, identity theories, dependency theory, and many more. The objective of this book is to portray the inherent dependencies set off by the West by universalising its own theories and depicting the Other (Orient) as barbaric and uncivilised. The politics of knowledge production is explained through how imperialist transatlantic theories operate – through representation, translation, citation, and how it culminates into intellectual authority. Menon (1992)**,** articulates some of the key elements of the present debates on *Orientalism*. She articulates the critical reading of Said's works by Aijaz Ahmed and points out some of the gaps or alternate perspectives of his reading. The article deals with contextualising three important formulations of orientalism as put forward by Said, i) orientalism as an interdisciplinary area of academic knowledge; ii) orientalism as a 'mentality' or 'style' of thought; iii) 18th century as the starting point of orientalism as authority of the West (Menon, 1992). She points out some of debates on narrative structures of history that are contingent on the discursive position.

Mignolo (2011), to further the debates of postcolonial studies and indicate its limitations, points out how modernity has affected the epistemic. The basic thesis that he builds on is that there is no modernity without coloniality – global modernities imply global colonialities. The rhetoric of modernity operates through the colonial matrix of power that includes economy, authority, knowledge and subjectivity, gender and sexuality that is held together by secular philosophy and patriarchy. Mignolo tries to envision the possible futures of re-westernisation, de-westernisation and decoloniality. He develops different tools or decolonial options that enable the 'periphery' to delink from the 'core' and its matrix in order to overcome colonial and imperial differences. Raghuramaraju (2005), on the other hand, contests Mignolos's claims. He argues that the west has only done to its other, what it has done to itself first. The west was successful in dismantling all its traditional structures through advent of modernity. However, this process has not proved successful with India completely and thus we are left a sense of fractured modernity along with the presence of several traditional structures. Blaming the west would only further push us into the peripheries as it would then be seen as something demonic. Instead, he suggests that we look at coloniality brought about in the name of modernity and globalisation as a sort of sickness (not in the Foucauldian sense) that could help itself

spreading to other parts of the world. This he claims helps to move away from victim mentality and provide use with several concepts to use wherever applicable. He suggests us to bend but not break. The western theories shouldn't be disposed of just because they are western but instead determine carefully if whether they are applicable to our own contexts. These of colonial intervention and its influence on politics of knowledge production will be explored within the curricula of social sciences and humanities.

2.2 Issues of Indian Nationalism

As a response to the colonial imperialist interventions an emergence nationalist sentiments seem to take over the epistemic structures. Modernity seems to be combated by tradition. National consciousness is an integral part of strengthening new postcolonial nations. But what is really happening is that these nationalist sentiments are itself becoming the new hegemonic structure that now influences the making of disciplines and it curricula. Nandy (1994), captures the difference between nationalism and patriotism and presents a psychological biography of the Indian nation-state. He explains how the second half of 19th century was a manifestation of western ideology of nationalism. The large indigenous state systems were of no importance and more of a liability to such nationalist. Nandy, through the works of Tagore on nationalism, shows that even during the freedom struggle, there were reservations and dissent against the monocultural nationalism that was taking shape and its implication on construction of the Indian identity that continues till date. The relation between the idea of nationalism and colonialism is explored by Raghuramaraju (1993) through analysing Pratha Chatterjee's *Nationalist Thought and the Colonial World; A Derivative Discourse*. He explains that west is not a monolithic identity that has one understanding of nationalism. Raghuramaraju contrasts ideas of nationalism of western societies with V D Savakar's ideology of Hindutva. He urges us to locate the ideas of nationalism in the present rather in the derivatives that reinstate the binaries of east and west.

Kumkum Roy (2019), while examining the Draft National Education Policy, points out several issues in the policy. Her take on how history has been misrepresented and appropriated in the draft while talking of Nalanda and Takshasila show how the

nationalist narratives are seeping into the academic structures. Saikat Ghosh (2018) explains the effects of autonomy referring the Graded Autonomy Regulation of 2018. He emphasises that it a move toward privatisation, rather than freedom and is a burden on the universities. Krishna Kumar (2018) points out the arbitrariness of the NAAC and NIRF scores that become the basis for granting autonomy. These are all issues that National Education Policy integrates and is based on. This greatly affects the way the academic institutions, their departments and the classroom functions that in turn affects the research produced.

2.3 On Pedagogy

Freire (2005),explains the traditional model of pedagogy which is the banking model, where concepts and ideas are learnt and memorised to reproduce. This he point out is where oppression is learnt and normalised as the natural condition. In order break the cycle that merely reproduced repetition, a critical pedagogy needs to be adopted. He posits identity as the central problem, and the 'anti-dialogic' nature of traditional pedagogy. Drawing from Hegelian and Marxist dialectics and Fanon's *Wretched of the Earth*, he extends critical thinking into pedagogy. He puts forth four elements of dialogue that need to be integrated into pedagogy, that is, unity, compassion, organization, and cultural synthesis; all grounded in critical consciousness. His insight into the nature and working of curriculum is extremely important to understanding Social Science and Humanities curriculum.

2.4 Evolution of Social Sciences, Humanities, and its disciplinary boundaries

Angom (2019) maps the evolution of 'university' as an idea institutionalised. She juxtaposes the idea of a classical university and its purpose solely being a 'storehouse of knowledge' and its 'dissemination' against the modern university which incorporates research to 'expand the existing knowledge base', to cater to a 'knowledge-driven economy'. She further situates this evolution of the idea of a university within the Indian context – that is the nature of public universities until the end of 80's and how economic liberalisation has affected its transformation along with the rise and mushrooming of private universities. Private universities that aim at providing 'job-oriented market-driven subjects', rarely offer disciplines of social

sciences and humanities, and this has in turn displaced research within universities. The functioning of the university has been reduced to generating graduates for industries.

To understand the reasons behind such marginalisation of Social sciences and Humanities disciplines, it is important to learn the evolution of the these disciplines and disciplinary divisions. Snow (1993), explains the split between arts and humanities; and sciences is evident in how our education institution and its debates are shaped. The history of such hard divisions between subject matter and methodologies of humanities and the sciences are articulated systematically in this volume. The implications of such fragmentation is manifested not only within the universities but also in the society at large shaping language, thought, and identity. This book is considered one of the essential works in understanding the later debates on arbitrary divisions in knowledge systems.

This division between natural sciences and social sciences has been a war of methodologies where scientific methods were regarded with highest respect. Comte's (2009) Positivism was trying to integrate the social and the scientific. On the other hand, Dilthey's (1991) Hermeneutical approach toward the social places immense emphasis on the context and history of the social, unlike the observation and generalisation of the scientific method. Another work important thinker who has contributed to this debate is Peter Winch (1990). He explore the idea of social sciences and draws a historical trajectory of the division. He discusses Popper and Weber extensively bring out the different methodologies they have proposed the greatly influenced the shaping of social science and humanities disciplines today. Wallerstein (1996), points out the condition of social science disciplines in today's academic institutions. The commission has diverse members from all over the world pitching in for the restructuring of the discipline. The objective of the report is to point out the issues with the epistemic foundations of the disciplines, understand the historical evolution of each discipline and its divisions in relation to humanities and social sciences. The crux of their argument is that since the 70's when natural sciences have produced new research indicating the indeterministic nature of laws and principles governing the nature or the universe, the methodology of science is now moving toward the social/or context based understanding. And in the case of

humanities, with new disciplines evolving in 70's with assertion of new identities, based on gender, race, location, and culture and the wound of colonialism; humanities too started to move towards the social. The report has many recommendations regarding the classification of discipline, and hold that hard divisions between disciplines is counter-productive. It encourages interdisciplinary curriculum as well as interdisciplinary teaching that context-oriented.

Rathore (2017), captures the dilemmas of the postcolonial mind, which recognising the hegemony and inadequacy of transatlantic theories and methodologies, postulates Indian theories through a naive return to imagined tradition. This return to tradition, under the present conditions of nationalism in India only proves counterproductive. This book maps the trajectory of political theories in India and how concepts of tradition and hybridity are insufficient to truly capture the issues of a postcolonial subject. It differentiates between a thick swaraj (Gandhian) and a thin swaraj, and lays down the precondition for authentic (not indigenous) political theory.

Miri's (2018), *The Place of Humanities in our Universities* is collection of the papers presented in a seminar of ICPR on 'The place of Humanities'. Many eminent scholars have contributed their views in this volume regarding the plight of humanities within and outside universities. Akeel Bilgrami (2018) argues that privatisation of education has transformed the teaching and research practices in universities. As social sciences have been increasingly adopting quantitative and analytic methods, it has now become the responsibility of culture studies and philosophy (humanities) to explore the same content through different methodologies for deeper understanding. Rajeev Bhargav (2018) explains how humanities are indispensable for social sciences. The overlapping of many concepts such as freedom and justice appear across disciplines and need each discipline's perspective to gain understanding. He also points out several issues of humanities and social sciences that are not acceptable to scientific methods, such as lack of finality and the debate culture. He also talks of the way study of social imaginaries of the mythic and the mimetic is a core element for social sciences too. Mrinal Miri talks about how knowledge is intrinsic and independently valuable of utility. Rukhmini Bhaya Nair (2018) talks about what is ignored within education discourse and what is excluded in courses of humanities (English in particular). Apoorvanand (2018) argues against the use of MOOC for teaching of

humanities, Shaheej Hedge (2018) explains the internal dispositions and its issues, of humanities and social sciences; Prasanjit Biswas and P.K Mukhopadhyay (2018) analyse the colonial intervention and its effect on the teaching and subject matter of philosophy. Raghuramaraju (2006), analyses the influence of colonialism and Western philosophy on the plight of academic philosophy in contemporary times. The work presents the evolution of philosophy as a discipline from classical to colonial to contemporary. It locates an absence of contemporariness within the present debates in Indian philosophy and aims to identify certain areas of research which is relevant to the present times. The themes and debates identified include Vivekananda and Gandhi on state and civil society; Savarkar and Gandhi on religion and politics; Aurobindo and K.C. Bhattacharyya on science and spiritualism. The theme of this book is revisited in 2009's work of Raghuramaraju on Enduring Colonialism.

2.5 Research Gap

One of the major growing concerns within the academic community of social sciences is the stagnation of research despite having universities and several kinds of institutions (ICSSR, ICPR, ICHR, ICCR) in place for the very purpose. Research in post-colonial India suffers a lack of contemporary and authentic systems of knowledge and methodology that is sensitive to contexts specific to India. This lack is substituted not by choice, but as an effect of euro-normativity - by western methods and ideologies which prove inadequate to provide substantial explanations for issues particular to location. This is an implication of how the researchers are trained. The training or the knowledge transacted through the curriculum greatly affects and shapes knowledge production.

In post-colonial India, the making of educational institutions is influenced by the already established structures of colonialism. This directly affects the curriculum - pedagogic practices, and the knowledge produced within these institutions. As there is a direct relation between the practised curriculum and the research produced, how do we then break away from this vicious circle that merely reproduces repetition?

Post-colonial theory is limited to pointing out and analysing how the politics of knowledge operate in producing and marginalising the Orient as a designed epistemic

reality but does not provide alternatives for a possible overcoming. One such attempt after recognising the burden of hegemony, was engaging in the project of return to tradition to counter this imposition. This nativist return is neither productive nor is it possible. This imaginary recreation of the past in nationalist myth making entails the affective taking over the epistemic and has deluded us from considering the actual histories and recognising the problems within nation's borders - the exclusive access and distribution of education through the ages based on caste, religion and gender and the internal colonisation the marginal sections suffered is not addressed or even acknowledged in such the present frameworks for curriculum revision. The nationalist narratives in academic works that arose as a knee jerk reaction to the colonial wound have been identified by many scholars in the above works as problematic. But this has not been extended to analysing curriculum, where these ideas are taught, practiced and passed on.

This is to show that the existing literature on the issues of knowledge production, encompassing liberal markets, Indian nationalism, and on the disciplinary crisis; has not been successful in extending and applying this framework of understanding to locating curriculum as a space that breeds and reinforces these systemic issues. A thorough evaluation of each discipline's curriculum will show how the above mentioned issues manifest within it – that is what part of the curriculum falls prey to politics of knowledge production, market-driven syllabus, and nationalism.

This work aims to address this gap and extend the insights of these various theories to analyse the issues of social science and humanities curriculum.

2.6 Theoretical Framework

At the core of all educational institutions, its disciplines is curriculum that acts as an active force in shaping and providing every citizen with the ability to actualise and access her full potential in order to make reasonable judgements about issues concerning individual interests and the society at large. The need to develop, evaluate, understand and reconceptualise curriculum becomes very crucial with the changing cultural currents (*Augusto, 2012)*.

John Dewey in *Experience and Education*, differentiates between collateral learning and explicit curriculum which is now referred to as hidden and formal curriculum. Hidden curriculum refers to a set of norms, beliefs, attitudes and culture transmitted from one generation to another (Smith, 2000). Paulo Freire had written extensively on the implications of hidden curriculum in his banking model of education and insisted on the need for critical understanding of the curriculum. Because in this sense, curriculum becomes a vehicle of culture and has the power to regulate, maintain and reproduce all forms of capital. The importance of social science and humanities research lies in its ability to contribute to the society by providing an analysis, interpretation and various perspectives on the current political, cultural, social and economic issues. This understanding in turn should extend into the public sphere equipping each citizen to have a grasp over current circumstances. The new analysis then should allow for the progress of existing knowledge base as well as be used for identifying key conflicts with society.

Curriculum that is unsympathetic to plurality of histories, cultures and contexts often lead to incomplete understanding and creates confusion regarding the concepts and themes studied and completely loses it element of praxis. The minds of researchers are situated in their historical location and applicability of these themes is specific to their own contexts. To force a mould that does not fit renders useless as this curriculum loses its element of praxis. Praxis here refers to that aspect of "curriculum that is not simply a set of plans to be implemented, but rather is constituted through an active process in which planning, acting and evaluating are all reciprocally related and integrated into the process - at its center is praxis: informed, committed action" (Smith, 1996, 2000). Without the aid of praxis that is specific to lived experience, all knowledge is reduced to mere intellectual exercise that does not extend into applicability. A lack of appropriate formulation of curriculum that is sensitive to its context then does not provide space for anything contemporary but only spirals around in the realm of abstraction. Thus, it becomes necessary to reassess the ways in which curriculum is formulated and reevaluate the rigid structures that concepts are thrown into as it might end up compromising on praxis. If curriculum has the potential to become the building block of transformation of society at large; be it regarding research, knowledge production or producing critical minds; an effective curriculum

then should automatically elevate the relevance, position and demand for the discipline.

Such politics of knowledge create hegemonic structures that deeply affect our understanding of concepts of rights and justice and manifest as violations when applied in different contexts. No institutions are outside this hegemony, including education systems and especially education systems as they help in reinstating that these ideals are universal through their curriculum and ends up becoming a vicious cycle.

2.7 Conclusion

After going through the extensive literature review it is evident that these epistemological foundations that shape the way curriculum is structured and constituted, is greatly influenced by the politics of knowledge production. The chapter also presents the conceptual framework of the study which was formed after going through literature on postcolonial, decolonial and nationalist theories. This conceptual framework provides a structure to the present study.

Although a lot of literature talks about politics of knowledge production, hegemony of western theories and methods in academia and concerns of nationalism, these theories are not directly applied to understand the present curricula or reformulate them. The present study seeks to build this research gap.

Chapter 3
Method of Study

3.0 Introduction

This chapter deals with the methodology that is used in the study. Research methodology "involves presenting rules of procedure about matters such as the collection of data and analysis" (Seale, 2004). To understand the problem in depth, some of the appropriate methods that have been used are enlisted in this chapter. The chapter discusses in detail the sampling, data collection, and data analysis applied for the present study. It also explains the reasons and justifications for the methods chosen.

3.1 Methodology

The research undertaken here is qualitative in nature. It relies on literature of postcolonial theory, decolonial theory and theories of nationalism; and uses this theoretical framework as a vantage point to analyse different curricula of Central Universities. The work also relies on collection and interpretation of primary data and secondary data on the plight of social science and humanities departments and its curricula in Central Universities.

The broad methodological framework to understand the literature has been partly hermeneutical while analyzing the literature on evolution and mariginalisation of social science and humanities disciplines in India. Hermeneutics as a method of understanding takes the contexts of individual and collective into account as opposed to the strict rules of observation and generalisation that scientific and positivist methodologies propose. The methods of 'data collection, analysis, and representation, are seen as part of a dialogic, dynamic, holistic, and self- reflective process where interpretation and under- standings are developed continuously along the way rather than as separate stages of a study'(Givens, 2008: 388). Hermeneutics as a method of understanding helped in viewing the literature on politics of knowledge focusing on post-colonial, decolonial theories, and the nationalist narratives of India as historical context of present marginalization that social sciences and humanities face. This

method of understanding literature has not only brought out the context of the disciplines in question but also the limitations of my own understandings as a researcher and a student of social science and humanities. The work also partly relies on comparing literature from postcolonial thought and decolonial thought which is in turn juxtaposed with the Indian context of nationalism. This comparative understanding of literature was used to identify the elements of marginalisation within the curricula that include influence and effect of colonial intervention, current nationalist trends, pedagogic and epistemological issues that contribute to the stagnation of these disciplines.

3.2 Method of Data Collection

The data collected here for analysis includes a compilation of Central Universities that offer Social Sciences and Humanities. The sample for study here is limited to the Central Universities as the number of State Public Universities, Deemed and Private Universities consolidated would exceed over 900 and it would not be possible to collect each university's details and analyze their curriculum in the given frame of time for M.Phil dissertation work. This sample has been selected under that assumption that the Central Universities' curriculum reflects the State Public and Deemed Universities curriculum. The subjects chosen here under social sciences are Political Science, Sociology, and History. The subjects chosen for humanities are Philosophy and English. The number of subjects taken here for analysis are limited to five in number as this work was intended for an in depth analysis of each discipline.
Along with this compilation, enrolment data has also been collected for each of the above-mentioned disciplines for the years 2011 to 2019 from All India Higher Education Reports.

There are 54 Central Universities in India (as on UGC website - 4.8.2020), and from this list, the social science (Political science, Sociology, History) and humanities (Philosophy, English) disciplines have identified by visiting each university's website. The identified list of universities with social science and humanities departments then has been used to gather curriculum for the selected subjects. The list of curriculum complied for analysis was subject to availability on the university's websites. It was observed that not all universities have their curriculum published on their websites.

While trying to gather the curriculum, it was also found that many departments were unwilling to publish their curriculum as it impedes on the autonomy of the teacher as well as the students and some respondents have even cited events of surveillance. Along with the curricula of Central Universities the UGC's Model Curriculum, CBCS curriculum framework 2015 and LOCF curriculum have been analysed.

3.2.1 Data for Analysis

i) The list of 54 Central Universities as on UGC website (as on 1.6.2020).
ii) The list of Central Universities with social science (political science, sociology, history) and humanities (philosophy, English) departments.
iii) The enrolment of students in social science (political science, sociology, history) and humanities (philosophy, English) departments according to the All India Higher Education Reports (AISHE)
iv) A selected list of social science (political science, sociology, history) and humanities (philosophy, English) curriculum.
v) UGC's Model curriculum of 2001 for as formulated by the Curriculum Development Committee for above mentioned disciplines. (as on UGC website)
vi) Credit Based Choice System (CBCS) curriculum of 2015 for above mentioned disciplines.

3.3 Tools and Sample of the Study

A semi-structured telephonic interview of faculty and research scholars of political science, sociology, history; and philosophy, English was conducted on themes and issues identified in the curriculum. The selected respondents were from different Central Universities so as to acquire insights on curriculum of different universities. Three Central Universities were selected as samples. The sample universities include University of Hyderabad, Jawaharlal Nehru University, and Delhi University. The method used was convenient sampling. The sample size for interview was 3 per discipline (Political Science, Sociology, History, Philosophy and English), that include 2 Research scholars and 1 Professor (see Table 3.1).

Table 3.1 Interviews Conducted

Respondents	Number
Faculty Members	1x5=5
Students	2x5=10
Total	3x5=15

The faculty and students Political Science, Sociology, History, Philosophy, and English were interviewed on their university specific curriculum and were asked to compare with other curriculum of a different university. There were asked about the objectives mentioned in their curriculum and if whether they were fulfilled during the transaction of the course. They were asked to discuss the course structure, especially focusing on core courses. The reading list of each course was discussed and to find out how many of the suggested readings in the curriculum are actually covered during the course. The respondents were asked about the frequency of revision of curriculum within their university department. In relation to the foundational epistemic concerns, it is seen that with disciplines of Political Science, Sociology, History, Philosophy and English there seems to be an explicit bifurcation of Indian and Western content and methodologies. The respondents were asked discussed in depth the explicit bifurcation and identify the influence of colonial intervention the formulation and constitution of their curriculum. On the other hand, representation of Indian content also seems to be exclusive and monolithic narrative in curricula of Political Science, Sociology, History, Philosophy and English. The respondents were asked to point out the elements of exclusion within the Indian content in their curriculum. They were also asked to describe the position of their particular discipline within the university and outside (that is if whether they face any marginalisation as compared to other disciplines).

3.4 Method of Analysis

The method employed to analyze the collected set of curriculums, models and frameworks mentioned above is content analysis and comparative analysis. Two main characteristics of curriculum that needs investigation are its formulation and its constitution. The formulation of curricula includes the structuring of syllabus and evaluation methods whereas the constitution deals with content of the prescribed

readings. ‘Content analysis is the intellectual process of categorizing qualitative textual data into clusters of similar entities, or conceptual categories, to identify consistent patterns and relationships between variables or themes’ (Givens, 2008: 120). Different aspects of the curricula were analysed to identify colonial intervention and exclusion in relation to representation of Indian content.The curriculum of different universities were compared in order to identify the underlying similarities and differences.Comparative analysis method is used ‘to develop a conceptual model of the possible relations between various entities’ (Givens, 2008: 100). The key findings of content analysis and comparative analysis were clubbed to understand the marginalisation these disciplines face.

The method employed to analyse the interviews conducted was hermeneutic in nature. Hermeneutics as an instrument of interpretation is different from hermeneutics as a method of understanding. The interviews were conducted in a dialogic form, rather than in an activity to collect facts. The contexts of the respondents were taken into account while interpreting the responses. The interpretations made rely on the subjective experiences of the respondent in regard to their university departments.

The reconstruction or of the existing curriculum frameworks is a two phased process which would require first, to get rid of the existing elements of the curriculum that reinforce the present problems, tools such as epistemic disobedience suggested by Walter Mignolo would render useful for such purpose. Walter Mignolo’s decoloniality provides several options to exorcise or delink from the colonial matrix of power (Quijano) that operates through epistemology. The basic thesis of decoloniality is that there is no modernity without coloniality – global modernities imply global colonialities (Mignolo, 2011). Epistemic disobedience is fuelled by decolonial thinking which urges the post-colonial subject to analyse the logic of coloniality underlying the rhetoric of modernity (that promotes universality).

The second phase would involve incorporation of issues of diversity and inclusion specific to the location of the student and the university within India. As each university has “a unique culture and specific history as a result of its links to its locality and region as well as to the country and the world, and each has developed its own pattern of knowledge production and reproduction” (Academics for Creative

Reforms, 2015: 26). Each university's curriculum should thus be analyzed according to its own historical trajectory, each university department should be able to choose according to its need, the courses that should go into the curriculum. Derrida's deconstruction as a method for analyzing the curriculum with respect to its specific history would help in grasping the reasons behind the formulation and constitution of the present curriculum of the universities.

3.5 Data Constraint

Due to the pandemic and limited resources the collection of data was affected. The scope of this study is much larger than what has been attempted here. There were a lot of difficulties in collecting primary data through interview. Although telephonic interviews were done after great effort, the both sample size and mode of interview could have been different.

3.6 Conclusion

In this chapter, an attempt has been made to give a detail about the methodology used for this study. The study relies mainly on data collected from the secondary sources - the details of departments in Central Universities, the enrolment figures, the various curricula analysed. It also relies on the data collected through telephonic interviews. The respondents for the study were students as well as faculty members. Interview schedules were employed to collect data from the respondents and later transcribed. This data was later analysed using methods of content analysis and comparative analysis.

Chapter 4
Social Science Disciplines and Curriculum: An Analysis

4.0 Introduction

This chapter analyses the discipline and curriculum of Political Science, Sociology and History in central universities. Further, this chapter seeks to address the first objective, that is to understand the curriculum and courses of study being offered in Central Universities and the third objective, that is, to find out whether the disciplines of social science has lost its relevance over the years, if so, to understand the reasons behind its loss of relevance.

This chapter is divided into four broad sections. The first section of the chapter discusses the evolutions of disciplinary boundaries while understanding the social. It shows how scientific methodologies have taken over our understanding of social and discusses alternate methodologies to understand the social issues. The second section of the chapter analyses the plight of Political Science discipline in central universities, and its curriculum. This section discusses the inherent epistemic issues within the curriculum, its formulation and constitution that may further contribute to its marginalisation. The third section deals with the plight of Sociology discipline and the inherent epistemic concerns of its curriculum, its formulation and constitution. The fourth section deals with the plight of History discipline and the inherent epistemic concerns of its curriculum, its formulation and constitution. The formulation and constitution of the curriculum has been examined to identify stark bifurcations of Indian and Western theories/methods, what accounts for Indian part of the curriculum and what is contemporary about the curriculum.

4.1 Evolution of ‘Sciences’ within Social

The three subjects for analysis here are Political Science, Sociology and History. For any university with social sciences, these three disciplines are integral to its making. These three disciplines that fall under Social ‘Sciences’ category indicate the intrinsic

scientific methodology it undertakes to arrive at social facts. Soon after the Enlightenment, much was talked about the immense potential of scientific methodology premised on induction employing observation and experiment to make generalizations for understanding the world. This opinion was not completely unjustified; since, in retrospect, we recognize how remarkable the history of science has been. While there have been junctures of science going haywire, it has almost always been scientists rescuing it through novel theorisations giving us what Kuhn calls ‘paradigm shifts’.

It is, therefore, not wrong for thinkers in the post-Enlightenment to presume that similar goals can be undertaken to illuminate various other facets of the universe, including those of the human world. Emerging in the 18th century was the new discipline of the social studies and the first methodological candidate for such a study was the now celebrated approach of natural sciences. Whether this attempt is efficient or not is a matter for elsewhere but what needs to be understood is the immediate response to such an approach. Those believing that the social world is radically different from the natural world qualitatively argued for something else entirely. For this camp, the application of scientific methodology provided an impoverished picture of the complexity of human reality. A task of scientifically describing the social was thought to be misguided. As an alternative, various different modes of understanding were espoused and promoted.

Two major methodologies of 18th century, i.e., Positivism and Hermeneutics, has great influence on philosophy today. Positivism and Hermeneutics are philosophical frameworks for the creation and understanding of nature of reality. Positivism, the most prominent and dominating ideology during the 1900s builds on the assumption that the social sciences too should be based on the general natural scientific models to develop its theory and understanding of the concept. Hermeneutics on the other hand, aims at understanding by taking into consideration the context of the event or phenomena. Positivistic scientific notion of “truth” is criticised that it is relative and that it does not have a general meaning and overlooks the contexts of different persons, cultures and histories.

4.1.1 Influence of Positivism on the Social Sciences

Positivism is a philosophical movement that took shape in the latter half of 17th century with the works of Auguste Comte. Comte was the first man to systematically develop the philosophy of sciences at the same time attending to the social dimension of the sciences. Positivism in its original sense, coined by Comte, does not differentiate the philosophy of science from the social political philosophy; rather it tries to accommodate both in a way that it complements each other. Comte's *Plan for the Scientific Work Necessary to Reorganise Society* makes clear his aim – reorganisation of society for which science is an instrument employed to achieve this aim. Positivism holds that human behaviour is governed by and operates according to certain general laws in the same way that the physical world operates. Discovery of these laws would ensure elimination of moral evils just as the discovery of nature and working of the diseases helped the medical scientists to eliminate or diminish physical suffering. The first characteristic of the Positive Philosophy is that it regards all phenomena as subjected to invariable natural Laws (Comte, 2009: 31). This understanding of phenomena presupposes nature as reality. This view is supported by philosophical materialism at its base by philosophers like Galileo, Descartes and Newton. Naturalism gives importance to and studies the way things are given to us rather than employ imagination and imitation to understand phenomena. It tries to observe the movement from potentiality to actuality, that is, a thing or an event in space and time to determine its cause and effect relationship. Comte says, 'Our real business is to analyse accurately the circumstances of phenomena, and to connect them by the natural relations of succession and resemblance' (Comte, 2009: 31). With the backdrop of naturalism, the scientific method soon became a growing phenomenon. Scientific method has characterised natural sciences which consists of systematic observation, experiment and formulation, testing and modification of hypotheses. Experiments are the procedures designed to test these hypotheses.

Comte talks about the law of three stages to explain the theory of social progress. He says that humanity passes through successive stages of development: the Theological, or fictitious; the Metaphysical, or abstract; and the Scientific, or positive (Comte, 2009). He then talks about the relation between science and society. He says that as science is an institution within society it has the power to affect and also get affected by the social milieu. Scientific approach helps evade the blind beliefs and social

stigmas and aims at certain truths. Positivism aims to construct a moral doctrine that is free from the supernatural or the abstract entities. It believes that the reforms in society must be made determined order using the scientific approach. One has to first change the ideas, then the morals and then the institutions. His contribution towards methodology holds significantly strong, especially in the way social sciences are constructed and understood in the 20th century.

4.1.2 Hermeneutics – Role of Context and History in Understanding the Social

On the other hand, Wilhelm Dilthey in his *Introduction to Human Sciences* defines philosophy as "an experiential science of spiritual phenomena" that seeks to "cognize the laws governing social, intellectual and moral phenomena" (Dilthey, 1991). He was the first philosopher to distinguish the natural sciences from the human sciences. Natural sciences, like positivism aims at understanding phenomena through law based causal explanations whereas the human sciences aim at understanding the organizational structures of human and historical life. Dilthey's aim was to integrate idealism of Fichte, Shelling and Hegel with the Kantian rigor of science, morals and art. His aim was to accommodate the social and cultural dimension of human experience within the scope of reason. Understanding the meaning of human historical events requires being able to organize them in their proper contexts.

The historical genesis should be taken into account when trying to understand the human sciences as it forms the core on which the all the sub disciplines of human sciences are built. The sub disciplines like humanities and social sciences are not related to each other by some logical construct like Comte or Mill suggests, but by reflective considerations of their history. Historicity becomes a key tool in understanding the present state of affairs. Dilthey categorises human sciences into three categories. These are 1) descriptive and historical statements, 2) theoretical generalizations about partial contents and 3) evaluative judgments and practical rules (Dilthey, 1991). The human sciences are more obviously normative in nature than the natural sciences for which formal norms related to objective inquiry suffice. This being true, there are certain limitations to the human sciences too as theoretical regularities cannot be established in human science like in the natural sciences. Thus this approach tries to accommodate the individual perspectives so as to make space for better understanding and prevent us from getting lost in broad generalizations.

4.1.3 Idea of Social Sciences

Peter Winch's *Idea of Social Sciences and Its Relation to Philosophy* attempts to capture the nature of social sciences and philosophy. It aims at resolving two central problems in philosophy of social science: i) Demarcation and ii) Rationality. Demarcation refers to the epistemological divide between natural sciences and social sciences. It also grapples with determining the appropriate methodology for understanding social phenomena. Rationality refers to the concept of intelligibility that allows for the understanding of social phenomena and human behaviour.

Winch talks about the importance of epistemology in social understanding by pointing out that a human being's social relations depend on her ideas about reality. He adds that social relations are in fact the manifestations of ideas about reality. Although there are contrasting views about how ideas influence social relations such as Durkheim's and Wiese's – where the notion of individuality gets lost in a grander narrative. Winch points out that it would be almost impossible to study the group or community in isolation disregarding the individuals. This brings us to Weber's conception of social understanding – *Verstehen*. The first issue on which I mean to concentrate is Weber's account of the relation between acquiring an 'interpretative understanding' *(deutend verstehen)* of the meaning *(Sinn)* of a piece of behaviour and providing a causal explanation *(kausal erklären)* of what brought the behaviour in question about and what its consequences are (Winch, 1990:111). This interpretative understanding is more psychological in nature than logical. Winch argues that Weber gives a wrong account of the process of checking the certainty of the given sociological interpretation. *Verstehen* is the empathic understanding of social life and as understanding is not logical in nature it needs to be backed by the statistical law. But winch says that this supplement is still not enough to guarantee its validity. This method of interpretation needs to be altered than be supplemented.

In line with this is Weber's attempt to define a 'social role' in terms of the probability *(Chance)* of actions of a certain sort being performed in given circumstances. 'Understanding', in this sense, is grasping the *point* or *meaning* of what is being done or said. This is a notion far removed from the world of statistics and causal laws: it is closer to the realm of discourse and to the internal relations that link the parts of a

realm of discourse (Winch, 1990:115). Winch argues against this using Wittgenstein's imaginary society to point out the problem with this method: misinterpreting alien culture because of the unfamiliarity. More often than not, we tend to assume and judge things about other cultures based on our own culture.

Weber uses this method to understand human behaviour and social relations. He emphasizes that social relations are a result of the embodiment of ideas through actions. Winch talks about what happens when the ideas in a current society change. He says that the ideas affect and alter social relations through language and expressions, body language. A new way of talking and expressing implies a new set of social relationships. Now Winch builds on this to state that 'if social relations between men exist only in and through their ideas, then, since the relations between ideas are internal relations, social relations must be a species of internal relation too' (Winch, 1990:115). This position takes the idealist stance a step further: Idealists believe that all relations are internal – this means that these relations are an essential part of their existence, when the relations change the object alters too. This idealist stance has been challenged by Hume where he says that internality belongs only to the psychological processes of the observer's mind and not the object itself. When the object is considered in itself, Hume says, no other object is implied through it. Winch counters this view by giving the example of an electric storm, where the sound of thunder can only be cognized when we understand it is because of the electric currents. Here the concept of electric storm is internal to the concept of thunder. Winch understands social relations too through the concept of internality as mentioned above. But Winch draws a distinction between the natural events and human behaviour. He compares the example of electric thunder with an act of command and obedience. Natural events have an independent existence and do not rely on their concepts. Electric storms existed long before human beings formed a concept of it. But same cannot be the case with an act of obedience as possession of the concept becomes its precondition. An act of obedience implies a recognition of an act of command. In case of natural events the concepts depend on events whereas with human behaviour, actions depend on concepts.

Winch then explains how logical relations between propositions are also dependent on the social relations. He says that the perfect abstractions of the logical world have its

roots in human actions and relations. It will seem less strange that social relations should be like logical relations between propositions once it is seen that logical relations between propositions themselves depend on social relations between men (Winch, 1990:126). Popper argues that Weber's methodological individualism commits the sin of essentialism where it falls into the trap of causal explanations which is not very different from scientific method. Popper takes the conception of methodological individualism further to state that there is no such thing as society and that ultimate constituents of the social world are individuals. This way Popper dodged the burden of a grand narrative. Winch argues against Popper claiming that social understanding cannot be reduced to individuals as "the ways of thinking embodied in institutions govern the way the members of the societies behave" (Winch, 1990).

These epistemological foundations shape the way in which curricula are formulated and constituted. Using this understanding as the basis the following sections will analyses the plight of each social science discipline in central universities and its curricula. This chapter seeks to understand marginalisation that social sciences face and the epistemic elements that may be further contributing to it.

Although there definitely are hierarchies within the university among disciplines, the marginalization happens in every university and college even where social sciences are not offered. The marginalization happens in the homes of students where the parents push their children to opt for science courses, so they have some security with job. It happens in the job market where only few avenues open for students from social sciences and humanities. These are not just opinions of people that affect the dignity of the discipline or affect individual jobs. They are manifested within institutional structures, economic or others that further reinforce such stigmas.

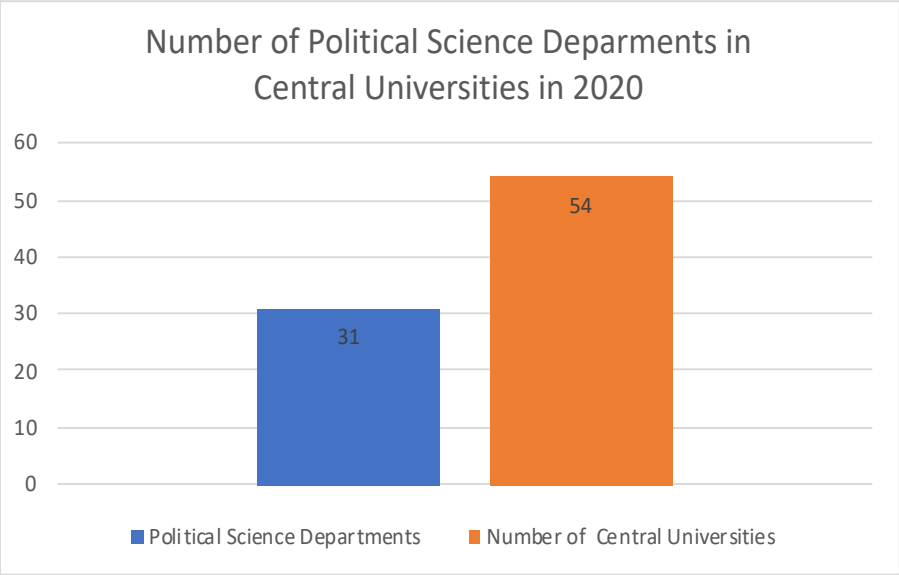
4.2 Discipline of Political Science

4.2.1 Plight of Political Science - Number of Departments and Enrolment Figures

It is observed that Political Science as a discipline of Social Sciences enjoys a considerately higher enrolment when compared to history, sociology, or philosophy (at least for post graduate courses). However, as a discipline of social science it still

faces marginalization when compared to the STEM courses. There are thirty-one (31) political science departments in fifty-four (54) central universities in India.

Figure No. 4.1 Number of Political Science Departments in 2020



Source: The data of Political Science Departments has been compiled in 2020 from 54 Central Universities websites.

Figure No. 4.1 Number of Political Science Departments shows that only 57% of the total Central Universities offer Political Science as a course of study. As political science is one of the major disciplines of social sciences, 57% seems to indicate a dearth of departments within central universities. The lists of Central Universities that have Political Science department are given in the following Table No 4.

Table No. 4.1 Name of Central Universities with Political Science Departments as on 2020

Name of the University	**State**
Central University of Andhra Pradesh	Andhra Pradesh
Assam University	Assam
Rajiv Gandhi University	Arunachal Pradesh
Central University of South Bihar	Bihar
Mahatma Gandhi Central University	Bihar

Guru Ghasidas Vishwavidyalaya	Chhattisgarh
Indira Gandhi National Open University	Delhi
Jamia Millia Islamia University	Delhi
Jawaharlal Nehru University	Delhi
University of Delhi	Delhi
Central University of Haryana	Haryana
Central University of Kashmir	Jammu and Kashmir
Central University of Jharkhand	Jharkhand
Central University of Kerala	Kerala
Dr.Harisingh Gour Vishwavidyalaya	Madhya Pradesh
The Indira Gandhi National Tribal University	Madhya Pradesh
Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya	Maharashtra
Manipur University	Manipur
Mizoram University	Mizoram
North Eastern Hill University	Meghalaya
Nagaland University	Nagaland
Pondicherry University	Pondicherry
Sikkim University	Sikkim
University of Hyderabad	Telangana
Maulana Azad National Urdu University	Telangana
Tripura University	Tripura
Hemwati Nandan Bahuguna Garhwal University	Uttarakhand
Aligarh Muslim University	Uttar Pradesh
Babasaheb Bhimrao Ambedkar University	Uttar Pradesh
Banaras Hindu University	Uttar Pradesh
University of Allahabad	Uttar Pradesh

Source: The data of Political Science Departments has been compiled in 2020 from 54 Central Universities' websites

From Table No. 4.1, it is observed that many states have several central universities offering political science, but some states are seen to have no political science

departments in their central universities. A complete absence of political science discipline in a state (when it comes to central universities) indicates a lack of inclination toward the subject and also the implications of such absence can be detrimental to the shaping of citizens, that is, because political science is the subject that studies democracy, rights and responsibilities.

The enrolment figures for Postgraduate, MPhil and PhD for Political Science are as follows:

Table No. 4.2 Post Graduate Enrolment in Political Science (2010-2019)

Year	Total Enrolment
2018-2019	147406
2017-2018	148530
2016-2017	148530
2015-2016	124440
2014-2015	116211
2013-2014	109176
2012-2013	89688
2011-2012	79735
2010-2011	61285

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.2 shows that from the year 2010 onwards, the enrolment for post graduate courses in political science has been consistently increasing until the year 2019.

Table No. 4.3 M.Phil Enrolment in Political Science (2010-2019)

Year	Total Enrolment
2018-2019	886
2017-2018	794
2016-2017	1062
2015-2016	844
2014-2015	596
2013-2014	652
2012-2013	672
2011-2012	868
2010-2011	686

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.3 shows that the from the year 2010 the enrolment for M.Phil courses in Political Science has been considerably consistent until 2019. As it is generally the case with most M.Phil courses, the enrolment is comparatively lesser than the post graduate courses.

Table No. 4.4 PhD Enrolment in Political Science (2010-2019)

Year	Total Enrolment
2018-2019	1720
2017-2018	1920
2016-2017	1448
2015-2016	1380
2014-2015	1586
2013-2014	1486
2012-2013	1403
2011-2012	1280
2010-2011	1179

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.4 suggests that the PhD enrolment for political science is higher than MPhil and has been consistent from the year 2010-2019. A comparative analysis of the enrolment figures of political science, sociology and history will be done at the end of the chapter.

4.2.2 Formulation and Constitution of Political Science Curriculum

The compiled set for analysis of Political Science curricula include the Model Curriculum of 2001 suggested by UGC, Delhi University's (DU) curriculum of 2010-2011 (and onwards) and 2019 that adopts the CBCS framework, Jawaharlal Nehru University's, and University of Hyderabad's curriculum for MA programme.

It is observed that DU's 2011-12 curriculum has stayed on until 2019 when it was revised again. In the 2011-12 curriculum, the number of core courses offered were ten (10), whereas the optional courses were six (6). The core courses includeDebates in

Political Theory, Comparative Political Analysis, Politics in India, Theories of International Relations, Administrative Theory, Themes in Indian Political Thought, Themes in World Politics and International Political Economy, Key Texts in Political Philosophy, Interpreting Modern India, Democracy and Political Institutions (Delhi University, MA Political Science Curriculum, 2010-2011:3). The list of optional courses run into fifties, however, the actual numbers of courses offered are six (6) and depend on faculty specialization, availability and number of students opting for the course and department's discretion. The suggested readings for these courses are of western authors and aimed at transatlantic theories of politics. There are only two core courses that explicitly focus on Indian Politics and Indian Political Thought. This limited presence of Indian content within the curriculum is a matter of concern.

It is noted that the Delhi University's Political Science curriculum of 2019, which adopts the CBCS framework, offers a total of seventeen (17) courses out of which six (6) courses are core courses; eight (8) are elective courses and two (2) are open elective courses where students from can opt from other disciplines. The core courses include Debates in Political Theory, Theories of International Relations, Politics in India, Themes in Indian Political Thought, Comparative Political Analysis, and Administrative Theory (Delhi University, MA Political Science Curriculum, 2019-2020:7-8). The lists of elective courses run up to seventy five (75) in number. The 2019 curriculum when compared with the 2011 curriculum, it is observed that the optional courses have been increased, and there is a greater choice even with the core courses.

Political Science curriculum of Jawaharlal Nehru University, 2020 offers sixteen (16) courses across four semesters of MA programme. Out of which ten (10) are core courses and six (6) are optional courses. The university website does not enlist the course list or its readings. The information presented here has been collected through interview method. Several respondents have cited that the reason for not publishing the course list and readings is because of overbearing surveillance and also a regular updation of readings in accordance with contemporary issues and publications. The core courses are thematised under three broad areas that include (i) Political Theory and Philosophy; (ii) Indian Government, Politics and (iii) Comparative Politics and International Relations (Jawaharlal Nehru University, MA Political Science, 2020).

The courses from the Political philosophy section focus on concepts and ideas starting from Aristotle to Marx. The courses from Indian Government and Politics focus exhaustively on politics in Modern India to development policies, public policies and political institutions. The courses from Comparative Politics focus on the political histories and institutions of other countries and their relations. The optional courses that the department offers are thirty two (32). The actual courses offered depend on the faculty availability and department's discretion.

University of Hyderabad's Political Science MA Programme offers seven (7) core courses. These courses include Western Political Thought, Comparative Politics, Indian politics: Institutions and Processes, Introduction to International Relations, Indian Political Thought: An Introduction, Indian Politics: Major Issues and Debates, Public Policy Analysis (University of Hyderabad, MA Political Science Curriculum, 2020). A list of nine (9) optional courses has been published on the website. The core courses seem to have distinct Indian and Western bifurcation of themes, concepts and theories within the curriculum. The structuring of the courses seems to address the problem of over emphasis on western theories and methodologies by bringing in adequate representation on Indian content. Out of the seven core course, three (3) courses focus of political landscape of India whereas three (3) others focus on Western and comparative politics and one (1) course on policy analysis.

4.2.3 Limitations of Formulation and Constitution of Political Science Curriculum

The Oxford Dictionary of Politics defines Political Science as 'the study of state, government and politics. But evolution of this discipline as study of politics through scientific method is much debated and contested. As discussed above, the scientific approach towards understanding politics is manifested within Indian Political Science departments. The way the core courses are structured indicate that the western methodologies have been adopted not only for study of Indian political landscape but also the structure or formulation of this curriculum is itself western. These rigid categories that use scientific methodologies to understand the social may exclude many issues that are Indian and cannot be captured within the western scientific boundary.

To address this issue of hegemony of western concepts and theories, the representation of Indian content within the curriculum is seen to be increased in University of Hyderabad and Jawaharlal Nehru University. Although representation is a necessary step toward overcoming the hegemony, it cannot by in itself be enough.

It has been observed with the analysed curriculum that the content and readings for core courses seem to reflect the previous models of curriculum considerably. Although there is a greater sense of choice within the curriculum, the objectives have been revised, the learning outcomes have been revised; yet the content and readings are hardly alerted. The 2019 curriculum of Delhi University states that it aims to provide interdisciplinary approach for better understanding and engagement with India's social problems, inclusions/exclusions, situations and issues of development but the core courses seem to lack the inter-disciplinarity within sub disciplines (Delhi University, MA Political Science Curriculum, 2019-2020). This lack of inter-disciplinarity with the core sub disciplines may further affect the marginalisation that social sciences face within universities.

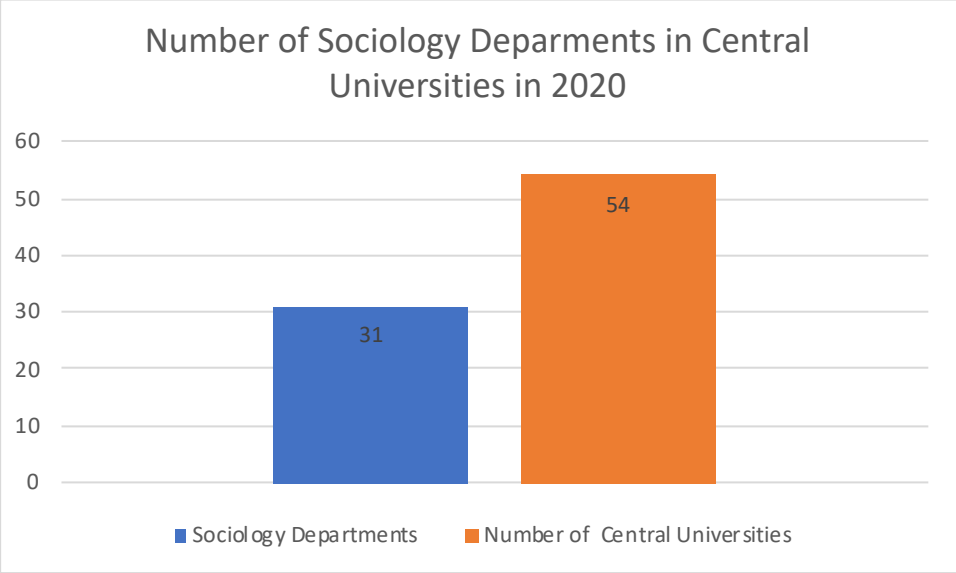
It was also noted from the interviews that the readings mentioned within the curriculum are generally too extensive to be able to complete in one semester. Only selected few readings are done critically during the course and that does not commonly exceed more than 20% of the readings that are listed out.

4.3 Discipline of Sociology

4.3.1 Plight of Sociology - Number of Departments and Enrolment Figures

It is observed that Sociology as a discipline of Social Sciences is offered at same number of central universities. However, the enrolment figures show that when compared to history, and political science, it has lesser enrolment. This discipline faces marginalization when compared to the STEM courses and even when compared other social science disciplines.

Figure No. 4.2 Number of Sociology Departments



Source: The data of Sociology Departments has been compiled in 2020 from 54 Central Universities websites.

Figure No. 4.2 shows that there are thirty-one (31) sociology departments out of fifty four (54) central universities. The lists of Central Universities that have a sociology department are given in the following Table No.4.5.

Table No. 4.5 Name of Central Universities with Sociology Departments as on 2020

Name of the University	**State**
Assam University	Assam
Tezpur University	Assam
Rajiv Gandhi University	Arunachal Pradesh
Central University of South Bihar	Bihar
Mahatma Gandhi Central University	Bihar
Indira Gandhi National Open University	Delhi
Jamia Millia Islamia University	Delhi
Jawaharlal Nehru University	Delhi
South Asian University	Delhi
University of Delhi	Delhi

Central University of Gujarat	Gujarat
Central University of Haryana	Haryana
Dr.Harisingh Gour Vishwavidyalaya	Madhya Pradesh
The Indira Gandhi National Tribal University	Madhya Pradesh
Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya	Maharashtra
Manipur University	Manipur
Mizoram University	Mizoram
North Eastern Hill University	Meghalaya
Nagaland University	Nagaland
Central University of Orissa	Odisha
Pondicherry University	Pondicherry
Central University of Punjab	Punjab
Sikkim University	Sikkim
University of Hyderabad	Telangana
Maulana Azad National Urdu University	Telangana
Tripura University	Tripura
Hemwati Nandan Bahuguna Garhwal University	Uttarakhand
Aligarh Muslim University	Uttar Pradesh
Babasaheb Bhimrao Ambedkar University	Uttar Pradesh
Banaras Hindu University	Uttar Pradesh
University of Allahabad	Uttar Pradesh

Source: The data of Sociology Departments has been compiled in 2020 from 54 Central Universities websites.

The Table No. 4.5 shows that although many central universities offer sociology, many other in several states do not have a sociology department at all. It is observed that states like Andhra Pradesh, Jammu and Kashmir, Jharkhand, Karnataka, Kerala, etc do not have sociology departments in any of their central universities. This is not only a threat to the discipline of sociology but also to state itself as it is crucial for the state to develop minds that comprehend the social.

The enrolment figures for Postgraduate, M.Phil and PhD for Sociology are given in the following Table No.4.6.

Table No. 4.6 Post Graduate Enrolment in Sociology (2010-2019)

Year	Total Enrolment
2018-2019	140181
2017-2018	143848
2016-2017	131859
2015-2016	120547
2014-2015	111956
2013-2014	108826
2012-2013	86035
2011-2012	72244
2010-2011	52167

Source: Enrolment data is compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.6 shows that the enrolment for sociology in post graduate courses has been steadily increasing since the year 2010 to 2019. However, it is has been considerably less when compared to Political Science or History.

Table No. 4.7 M.Phil Enrolment in Sociology (2010-2019)

Year	Total Enrolment
2018-2019	601
2017-2018	508
2016-2017	771
2015-2016	800
2014-2015	626
2013-2014	711
2012-2013	561
2011-2012	694
2010-2011	725

Source: Enrolment data is compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.7 shows that enrolment for sociology in M.Phil courses has been consistent from the year 2010 to 2019. However, the enrolment in sociology for MPhil has been consistently lower than that of political science and history.

Table No. 4.8 PhD Enrolment in Sociology (2010-2019)

Year	Total Enrolment
2018-2019	1593
2017-2018	1879
2016-2017	1433
2015-2016	1287
2014-2015	1497
2013-2014	1419
2012-2013	1638
2011-2012	1235
2010-2011	1191

Source: Enrolment data is compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.7 shows that enrolment for sociology in PhD courses has been consistent but with a slow increase. However, the enrolment in sociology for PhD has been consistently lower than that of political science and history.

4.3.2 Formulation and Constitution of Sociology Curriculum

The compiled set for analysis of Sociology curricula include the Model Curriculum of 2001 suggested by UGC, Delhi School of Economics' MA sociology curriculum of 2019, and Jawaharlal Nehru University's sociology curriculum for MA programme, and University of Hyderabad's sociology curriculum.

Delhi School of Economics' Sociology programme offers sixteen (16) courses in total out of which ten (10) are core courses and six (6) are optional. The core courses include Sociological Theories, Sociology of Kinship, Economic Sociology, Sociology of India, Sociological Theories: Some Conceptual Issues, Religion and Society, Political Sociology, Sociology of India II, Methods of Sociological Research, Social Stratification (Delhi School of Economics, MA Sociology Curriculum, 2019-2020). There are fifteen (15) optional courses from which students select 6 preferred courses. The actual courses offered depend on faculty availability and department's discretion.

Jawaharlal Nehru University's sociology offers eleven (11) core courses and five (5) optional courses. It is noticed that JNU does not publish reading lists and syllabus

themes for all its core courses. It has been pointed out by the respondents that the reason behind this is the issue of surveillance and overregulation of classroom teaching. The list of core courses includes Methodology of Social Sciences, Sociological Thinkers, Culture, Personality and Society; Family Life and Kinship in India; Anthropological Theories, Economy and Society in India, Sociological Theory, Polity and Society in India, Religion and Society in India, Techniques of Social Research (Jawaharlal Nehru University, MA Sociology structure, 2019-2020). The lists of optional courses are sixteen (16) but the actual courses offered depend on faculty availability.

University of Hyderabad's sociology department offers eleven (11) core courses that include Classical Sociological Theory, Research Method I, Social Stratification, Society in India: Approaches, Society in India: Contemporary Issues, Sociology of Development, Modern Sociological Theory, Research Methods II, Urban Sociology, Political Sociology, Knowing the Social World: Epistemology of Social Sciences. The optional courses listed in the curriculum are fifteen (15) out of which five (5) courses need to be opted by the students.

4.3.3 Limitations of Formulation and Constitution of Sociology Curriculum

It is observed that readings for these course are not revised regularly, and reflect older models. The respondents have expressed a lack of contemporariness or updation of the content with regards to the emerging issues. Although the prescribed texts are ground breaking classical works that every sociology student needs to read, the newer interpretations and publications of the classical works needs to included. It has been noted that as optional courses offered depend on faculty availability and their specialisation, respondents have voiced discontent over not being able to opt for courses they wanted to do.

As these curricula aim at inter- disciplinarity and contemporariness in its objectives, it was pointed out that it needs to include the emerging issues on gender, sexuality and LGBTQIA community as part of their course on Social Stratification.

Another issue that has been pointed out about the formulation of the curriculum is the way courses are titled. For instance, there is huge difference between Sociology of

Kinship is very different from Kinship Sociology. The courses on economics and politics are termed as Economic Sociology and Political Sociology instead of Sociology of Economics and Sociology of Politics. This not just some rearrangement of words, but it affects the pedagogic practices and approached toward issues at hand while teaching the course. It affects the meaning of all the reading done in the course.

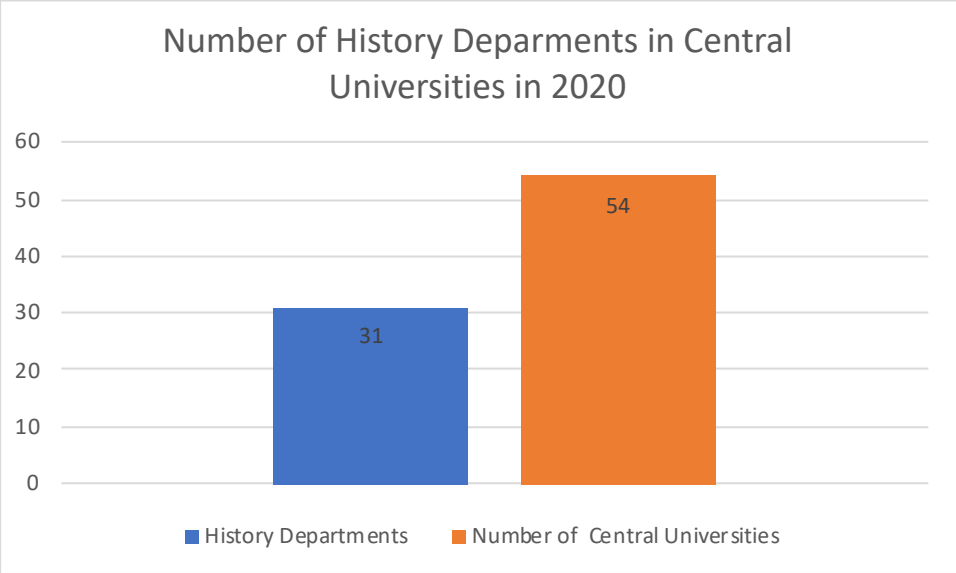
There is huge amount of overlap between the course list and suggested readings of all three universities. There is an emphasis on interdisciplinarity, although it has not fully been achieved. When the respondents asked about the place of sociology within the university, it was said that social sciences are looked down up and not really understood in the public sphere but that it is indispensable to understand the 'social' around us.

4.4 Discipline of History

4.4.1 Plight of History - Number of Departments and Enrolment Figures

It is observed that history as a discipline of Social Sciences is offered at same number of central universities. However, the enrolment figures show that when compared to political science and sociology it has greater enrolment (at least for M.Phil and PhD). This discipline as part of the social sciences faces marginalization when compared to the STEM courses.

Figure No. 4.3 Number of History Departments



Source: The data of History Departments has been compiled in 2020 from 54 Central Universities websites.

Figure No. 4.3 shows that there are thirty one (31) history departments out of fifty four (54) central universities.

The lists of Central Universities that have a history department are as given in the following Table No 4.9.

Table No. 4.9 Name of Central Universities with History Departments as on 2020

Name of the University	**State**
Assam University	Assam
Rajiv Gandhi University	Arunachal Pradesh
Central University of South Bihar	Bihar
Nalanda University	Bihar
Guru Ghasidas Vishwavidyalaya	Chhattisgarh
Indira Gandhi National Open University	Delhi
Jamia Millia Islamia University	Delhi
Jawaharlal Nehru University	Delhi
University of Delhi	Delhi
Central University of Haryana	Haryana
Central University of Karnataka	Karnataka
Dr.Harisingh Gour Vishwavidyalaya	Madhya Pradesh
The Indira Gandhi National Tribal University	Madhya Pradesh
Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya	Maharashtra
Manipur University	Manipur
Mizoram University	Mizoram
North Eastern Hill University	Meghalaya
Nagaland University	Nagaland
Pondicherry University	Pondicherry
Central University of Punjab	Punjab
Sikkim University	Sikkim
Central University of Tamil Nadu	Tamil Nadu

University of Hyderabad	Telangana
Maulana Azad National Urdu University	Telangana
Tripura University	Tripura
Hemwati Nandan Bahuguna Garhwal University	Uttarakhand
Aligarh Muslim University	Uttar Pradesh
Babasaheb Bhimrao Ambedkar University	Uttar Pradesh
Banaras Hindu University	Uttar Pradesh
University of Allahabad	Uttar Pradesh
Visva Bharati University	West Bengal

Source: The data of History Departments has been compiled in 2020 from 54 Central Universities websites.

Table 4.9 shows that although many central universities offer history courses. However there are several states like Andhra Pradesh, Jammu and Kashmir, Jharkhand, Kerala, Odisha, Rajasthan etc, that do not offer history programme in any of their central universities. This can greatly affect the development of the State as every state has a unique history that needs to be taught to its citizens.

The enrolment figures for Post Graduate, MPhil and PhD for History are given in the following Table No 4.10.

Table No. 4.10 Post Graduate Enrolment in History (2010-2019)

Year	Total Enrolment
2018-2019	130009
2017-2018	142844
2016-2017	136391
2015-2016	131343
2014-2015	129994
2013-2014	121451
2012-2013	109715
2011-2012	98791
2010-2011	92335

Source: Enrolment data is compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.10, show that enrolment in history for post graduate courses has been steadily increasing from 2010 to 2019. When compared to political science, the enrolment in has been lesser in number whereas when compared to sociology, the enrolment in has been greater in number.

Table No. 4.11 M.Phil Enrolment in History (2010-2019)

Year	Total Enrolment
2018-2019	1262
2017-2018	1440
2016-2017	2036
2015-2016	1781
2014-2015	1035
2013-2014	1010
2012-2013	869
2011-2012	1141
2010-2011	987

Source: Enrolment data is compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 4.11 shows that the enrolment in history for M.Phil has been steadily increasing but also slightly inconsistent when compared to political science or sociology. It has been noted that the enrolment number for history has been greater than both political science and sociology at times.

Table No. 4.12 PhD Enrolment in History (2010-2019)

Year	Total Enrolment
2018-2019	2340
2017-2018	2719
2016-2017	1943
2015-2016	1882
2014-2015	2015
2013-2014	1808
2012-2013	1827
2011-2012	1631
2010-2011	1709

Source: Enrolment data is compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table 4.12 shows that the enrolment in history for PhD has been consistently increasing. It is also noted that the enrolment number for PhD in History has been consistently greater than political science and sociology

4.4.2 Formulation and Constitution of History Curriculum

The compiled set for analysis of History curricula include the Model Curriculum of 2001 suggested by UGC, Delhi University's (DU) curriculum of 2019-2020 that adopts the CBCS framework, Jawaharlal Nehru University's curriculum for MA programme.

The MA programme offered at Jawaharlal Nehru University offers specialisation in Ancient, Medieval and Modern History.Every student needs to specialize in a particular period of Indian History. All students must decide on their specialization before they join the Centre. The Centre also introduced the study of Contemporary History, a specialisation that was started for the first time in this country. The postgraduate and research programmes are designed in a way to provide an in-depth understanding and command of relevant primary sources in languages ranging from Sanskrit, Persian, Bengali to other modern Indian languages (Jawaharlal Nehru University, MA History, 2019-2020). The aim of the department was to depart from conventional history programmes in the country at the time, with keeping the focus majorly on the importance of theory and analytical concepts in reconstructing the past.

The curriculum of MA History programme has not been published on website. However the course structure has been mentioned. This information collected from the respondents during interview has been used to understand the relevance of each course and its readings. The M.A programme carries a total of 64 credits, distributed over four semesters with 16 credits per semester. Out of the 64 credits, compulsory courses comprise 20 credits.Compulsory courses seek to go beyond narrow themes and regions to explore the interconnections between different processes within social formations.

Following are the compulsory courses that include three overview courses and one methodology course offered during the semesters- i) Ancient Society (First Semester):

There are four broad themes that are covered in the course. The first two themes relate to the prehistoric period, the third to the protohistoric, and the fourth and fifth to the early historic periods. The shifts that have occurred within the disciplinary fields of history, anthropology and archaeology are discussed with a view to understanding the shifts in terminology and analysis of different developments in the ancient world. ii) Medieval World (Second Semester): This course is divided into four themes. First theme is the `medieval': constructing the problematic and historiographical traditions (European, Indian and Chinese). Second theme deals with Western Europe - 5th to 13th centuries, discussing Land control and land power in medieval Europe, Peasantry, rural economy, towns, trade and urban economy, cultural trends and gendered aspects. Third theme discusses Feudalism in India, land control and social structure, the medieval Indian state and gender relations in India. Final theme discusses the Sung economic transformation in China (11th to 13th centuries), Confucian ethics and social implications: gender and family. iii) Capitalism & Colonialism (Third Semester): This course is divided into two parts. The Capitalism section starts from a general introduction to the history of capitalism, agricultural revolution to capitalism in the 21st century and its future. iv) Historical Method (Third Semester): This course happens to be very important to students of history and the department pays special focus to methods of understanding history. This course consists of four major theme-Modernity and Historical knowledge, Marxism and the writing of history, Annales and the French historical tradition, and Hermeneutics, Foucault and the history of power and discourse, New Historicism, etc. Apart from this, students are expected to take courses in accordance with their specialisation every semester and also have to opt for a language that will aid their research.

Delhi University's M.A. History programme also comprises four semesters with four courses in each semester. The courses offered in the first two semesters are largely 'Global' and 'non-Indian' histories. There is only one core compulsory course that is required to be taken in the first semester by all students, the rest of the courses in first two semesters are electives. Delhi University offers a huge list of elective courses dealing with almost all major aspects of recent historical trends. In the 3rd and the 4th semesters, students are expected to choose one period of specialization viz., Ancient Indian History, Medieval Indian History and Modern Indian History. The number of core and elective courses in the 3rd and 4th semesters are offered according to the

Ancient/Medieval/Modern specializations (Delhi University, MA History Curriculum, 2019-2020). Courses opted in the final two semesters are divided into Core and Elective. Within the set of Elective courses, some are listed as Elective Seminar Courses. Elective seminar courses require paper submission, followed by an intensive discussion. In recent years, Delhi University has introduced many varied themes in the elective courses, broadening the scope of interdisciplinary research in the important neglected themes of the past.

4.4.3 Limitations of Formulation and Constitution of History Curriculum

It has been observed that although there is a start bifurcation between Global, Non-Indian and Indian histories in both the curriculum, the subject is such that it has to be location specific. This Indian history is what constitutes the specialisation – Ancient, Medieval and Modern, thus the problem of western hegemony or representation of Indian content does not arise here. However, when it comes to methods and methodology employed in understanding history, the hegemony persists.

It has been noted during the interviews that the reason behind not publishing the curriculum online for Jawaharlal Nehru University is to retain the freedom to keep updating the reading lists according to new publications in the field. It was also said that the course is rigorous, and all the readings listed in the syllabus (that is handed out at beginning of semester) are done critically during the course. Delhi University is also said to have recently published a new list of courses on contemporary themes that need to be incorporated into the syllabus.

Some of the issues reported regarding the course is that of language because people come from varied backgrounds, it becomes difficult for students to quickly grasp in such an intensive course. Especially with the academic writing, it has been said that enough training has not been given and that students have been facing difficulty.

4.5 Conclusion

From the extensive study on disciplines and curriculum of social sciences, it can be said that that there are only limited number of universities offering disciplines of

social sciences and that it does face stigma when compared to other courses within universities.

To summarise, several issues were identified with the way social science curricula are structured and constituted including the problem of hegemony of western theories and methodologies, the problem of inadequate representation of Indian content, an arbitrary representation of Indian content, a lack of contemporariness that resulted from not updating or revising the curriculum regularly, a lack interdisciplinarity within sub disciplines, etc. It was found that older curricula was being fit into newer frameworks without reformulating the structure or contents of the course.

Chapter 5
Humanities Disciplines and Curriculum: An Analysis

5.1 Introduction

This chapter examines disciplines and curriculum of Philosophy and English. This chapter seeks to address the first objective, that is, to understand the curriculum and courses of study being offered in Central Universities and the third objective, that is, to find out whether the disciplines of humanities has lost its relevance over the years, if so, to understand the reasons behind its loss of relevance.

This chapter is broadly divided into two sections. The first section deals with the discipline of philosophy whereas the second section deals with the discipline of English. This chapter identifies the list of central universities that offer these courses and also analyses the trends in enrolment for these particular subjects. It looks into the formulation and constitution of the curriculum and identify if there is a stark bifurcation of Indian western theories/methods, what accounts for Indian part of the curriculum and what is contemporary about the curriculum.

5.2 Discipline of Philosophy

India has witnessed shutting down of several philosophy departments across universities in the last decade. While such a crisis seems to threaten other disciplines of humanities and social sciences all over the world, the marginalisation that philosophy faces within the university space needs a thorough evaluation so as to understand the reasons for its decline. There are various issues that factor into determining the position of a discipline within universities – from internal epistemic concerns to externally shifting cultural currents. However, the disciplinary crisis of philosophy in India is generally reduced to shortage of jobs in the field or an issue of funding. These issues, although true, are consequences of certain social, political, administrative and academic practices that influence the institutionalisation of philosophy. The rationale behind these practices emerges out of specific historical and

cultural precedents that need to be analysed in order to overcome further decline or stagnation of the discipline.

This section of the chapter focuses on the epistemic foundations that structure philosophy disciplines in India and questions the loss of relevance of academic philosophy in the present times. Relevance of any academic discipline relies on its contemporariness and its element of praxis, i.e., if whether it is able to produce new knowledge – be it new systems of thought or an addition to the existing ones – that helps interpret and understand the present issues at hand. Considering the myriad internal and external factors that decide a subject's contemporariness, as mentioned earlier, the most immediate place that indicates contemporariness would be its curriculum.

Further, this section also analyses different philosophy curricula to identify the issues that contribute to its stagnation. The set for analysis includes a compilation of philosophy curricula of all Indian Central Universities for Master's Programme. The set compiled here for analysis was subject to availability of curriculum online on university's webpage. This is to understand the underlying similarities and variations among them and compare it with the model curriculum of 2001, the CBCS curriculum of 2015 and the LOCF curriculum of 2020. This list seems to indicate that majority of philosophy departments reflect the model curriculum suggested and developed by the Curriculum Development Committee (CDC) Programme of 2001 initiated by UGC. It has been observed that not all university departments publish the curriculum on their webpage. One of the reasons for this may be is to handle the issue of surveillance and overregulation of content and teaching in order to preserve academic autonomy.

The first section of the chapter is a brief analysis of a number of philosophy departments in Central and State Public Universities of the country, and the enrolment of students in philosophy departments to understand where philosophy stands within university space. The second section investigates different ways in which philosophy curricula are formulated or structured and points out issues that are common among the compiled curricula. The third section evaluates the constitution or the nature of content which goes into philosophy curricula. The third section is divided into two broad areas, *viz.*, Western and Indian Philosophy (This division is drawn from the way

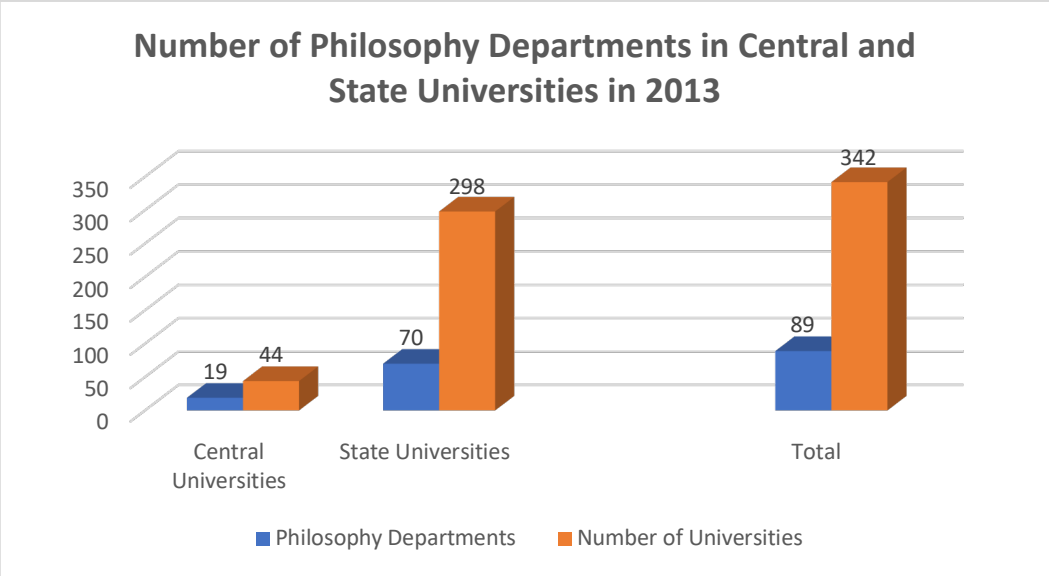
philosophy curricula are formulated, to identify and analyse the issues with the contents in these divisions. This classification is not meant to endorse these categories but to problematise it). The section on Western philosophy deals with the effects of colonial and postcolonial interventions on philosophy curriculum and whether this has contributed to the stagnation of the discipline. It evaluates the limitations of prevalent western theories and methodologies and how effective post-colonial thought proved in addressing these limitations as a backdrop for designing philosophy curricula. The section on Indian philosophy examines the limitations of the different sub-disciplines of Indian philosophy, focusing particularly on the exclusionary nature of classical Indian philosophy and the nostalgia for and desire to return to this tradition; and what is considered contemporary Indian philosophy in the curriculum. The last section of the paper discusses the common observations and the scope of this research.

5.2.1 Plight of Academic Philosophy – Number of Departments and Enrolment Figures

A *Report of the Review Committee on ICPR (2010),* set up by MHRD states that "the quality of philosophy teaching both at undergraduate and postgraduate level is very poor; consequently philosophical research is woefully inadequate" (Bhargav and Miri, 2010: 30). There are only a few universities and colleges as of now, lower in number than it was previously, offering a philosophy programme, and the curriculum and research produced within these universities reflect its grave inadequacy to undertake contemporary issues. The 2010 report also says, "This isolation has led to philosophy's loss of moorings in the intellectual environment of our times. This was not the case in the rich intellectual past of the country. It is clear that the most important part of philosophy's responsibility is to bring itself to bear upon our understanding of the human condition of our times – beginning with our own nation and its specific predicaments" (Bhargav and Miri, 2010: 31). It is not an exaggeration to state that philosophy enjoys, not as an academic discipline but as a way of life, an immense significance within the civil society because of India's rich intellectual past. However, this significance is not reflected within institutional academia. The reasons for this incoherence can be understood by conducting a historical analysis of the already existing trajectory of the discipline. By identifying the shifts and breaks within the curriculum, in contrast with the changing cultural currents would provide evidence for its dynamism and possibilities to overcome stagnation.

There are several aspects of the curriculum that provide insights into the present condition of the discipline but these are largely epistemic. However, a brief analysis of the number of philosophy departments in the country and overall enrolment figures in the discipline would give us a broad idea about why we need to raise the question of contemporariness or relevance in the first place.

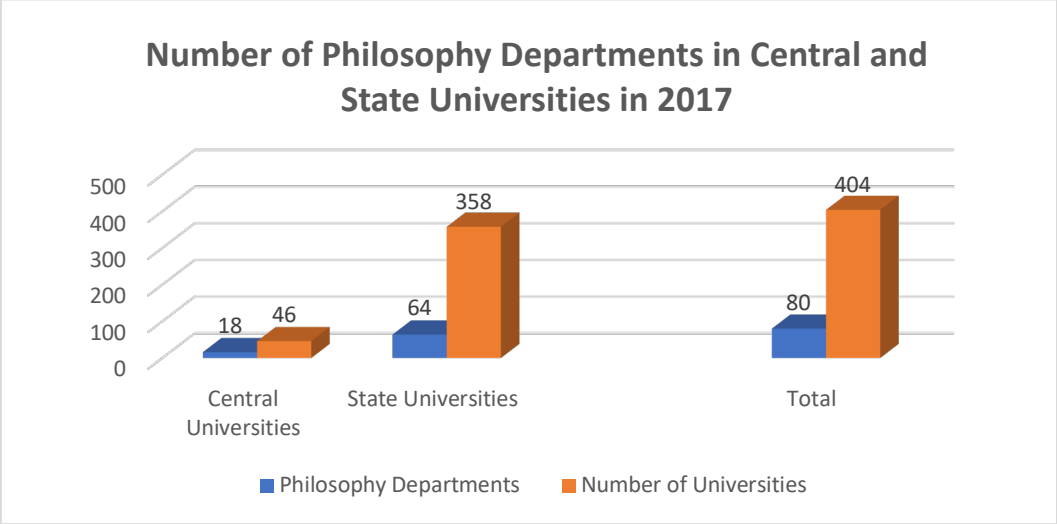
Figure No. 5.1 Number of Philosophy Departments in Central and State Universities in 2013



Source: This data has been taken from Survey of Study and Research in Philosophy in India (2017, Volume I)

Figure No. 5.1 shows that according to a survey conducted by ICPR in 2013, there were forty four (44) Central Universities in India of which only nineteen (19) of them had philosophy departments; out of two hundred and ninety eight (298) State Public Universities, only seventy two (72) had philosophy departments (ICPR, 2017, Volume I: 29-30).

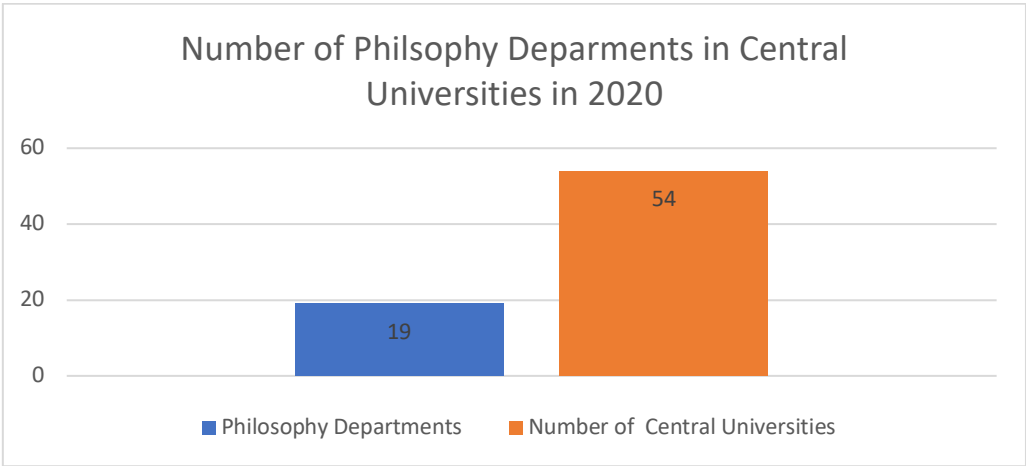
Figure No. 5.2 Number of Philosophy Departments in Central and State Universities in 2017



Source: This data has been compiled in 2017 from 46 Central Universities and 358 State Public Universities' websites.

Figure No. 5.2 shows that only eighteen (18) out of forty six (46) Central Universities and sixty four (64) of three hundred and fifty eight (358) State Public Universities have a philosophy department. From the data shown above, it can be observed that within four years i.e., 2013 to 2017, several new universities were established across the country. The number of Central Universities increased by two (2) and State Public Universities increased by sixty (60).

Figure No. 5.3 Number of Philosophy Departments in Central Universities in 2020



Source: The data of Philosophy Departments has been compiled in 2020 from 54 Central Universities websites.

Figure No. 5.3 shows that there are nineteen (19) philosophy departments out of fifty four (54) central universities in 2020. The list of Central Universities that have a philosophy department are given in the following Table No. 5.1.

Table No. 5.1 Name of Central Universities with Philosophy Departments as on 2020

Name of the University	State
Assam University	Assam
Nalanda University	Bihar
Indira Gandhi National Open University	Delhi
Jawaharlal Nehru University	Delhi
University of Delhi	Delhi
Dr.HarisinghGour Vishwavidyalaya	Madhya Pradesh
The Indira Gandhi National Tribal University	Madhya Pradesh
Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya	Maharashtra
Manipur University	Manipur
North Eastern Hill University	Meghalaya
Pondicherry University	Pondicherry
English and Foreign Languages University	Telangana
University of Hyderabad	Telangana
Tripura University	Tripura
Hemwati Nandan Bahuguna Garhwal University	Uttarakhand
Aligarh Muslim University	Uttar Pradesh
Banaras Hindu University	Uttar Pradesh
University of Allahabad	Uttar Pradesh
Visva Bharati University	West Bengal

Source: The data of Political Science Departments has been compiled in 2020 from 54 Central Universities websites

Table No. 5.1 shows that there are very states that even have a philosophy department in their central universities. In the last decade, the number of Central universities in

the country increased by 10, yet the number of philosophy department have not. Not even 50% of the total universities have philosophy department. Several universities have shut down their philosophy departments. This decline in number suggests an urgency to recognise the disciplinary crisis and that philosophy is in dire need of critical attention.

5.2.2 Enrolment in Philosophy department

According to the reports of All India Survey on Higher Education (AISHE), published by MHRD, the number students enrolled in philosophy for post graduate and doctoral courses has been consistently lower than other social sciences for the last ten years.

Table No. 5.2 Post Graduate Enrolment (2010-2019)

Subject	2019	2018	2017	2016	2015	2014	2013	2012	2011
Political Science	147406	148530	136944	124440	116211	109176	89688	79735	61285
Sociology	140181	143848	131859	120547	111956	108826	86035	72244	52167
History	130009	142844	136391	131343	129994	121451	109715	98791	92335
Economics	91151	97623	96043	91571	91950	87017	75986	73411	57953
Other Social Sciences	82739	89387	99609	108783	108075	92997	91297	96030	299263
Geography	48932	49093	45703	41044	37480	30779	25438	22994	18827
Psychology	39166	37920	36145	33110	30518	29093	25665	24644	13104
Public Administration	20713	20868	19784	18842	19746	20017	17987	16270	15359
Philosophy	10731	12052	12112	10888	10680	10221	8621	7936	5817
Anthropology	3211	2915	2478	2242	1946	1725	1942	1460	1153
Mathematics	1158	2205	1518	974	1122	729	657	563	
Statistics	226	138	5	88	79	18	22	15	
Population Studies	120	42	40	35	40	40	40	38	

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019

Table No. 5.2 shows that enrolment in philosophy for post graduate courses has been consistently lower for the past ten years when compared to political science, history, sociology, economics or others. However, the number of students enrolled since 2011 to 2019 have increased.

Table No. 5.3 M.Phil Enrolment (2010-2019)

Subject	2019	2018	2017	2016	2015	2014	2013	2012	2011
History	1262	1440	2036	1781	1035	1010	869	1141	987
Other Social Science	1228	1290	1814	1958	1431	1358	1192	1431	6021
Economics	939	1139	1551	1551	1574	1404	1113	1206	1141
Political Science	886	794	1062	844	596	652	672	868	686
Sociology	601	508	771	800	626	711	561	694	725
Geography	443	332	443	268	242	302	236	267	163
Philosophy	400	259	324	271	206	178	185	351	256
Psychology	375	435	412	457	383	284	309	324	232
Public Administration	117	191	124	207	166	199	239	172	112
Anthropology	66	70	103	61	51	83	65	42	36
Population Studies	59	66	53	24	4	10	43	4	
Statistics	0	0	0	0	0	0	0	0	
Mathematics	0	0	0	0	0	0	0	0	

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019

Table No. 5.3 shows that enrolment in philosophy for M.Phil courses has been consistently lower for the past ten years when compared to political science, sociology, history, economics or others. However, the number of students enrolled since 2011 to 2019 has been a little inconsistent but increased overall.

Table No. 5.4 PhD Enrolment (2010-2019)

Subject	2019	2018	2017	2016	2015	2014	2013	2012	2011
Other Social Sciences	4399	4203	3524	5462	3184	3134	3075	2119	6439
Economics	2733	2990	2414	2173	2357	2125	1839	1874	2062
History	2340	2719	1943	1882	2015	1808	1827	1631	1709
Political Science	1720	1920	1448	1380	1586	1486	1403	1280	1179
Sociology	1593	1879	1433	1287	1497	1419	1638	1235	1191
Geography	1157	1361	1036	815	896	872	658	643	941
Psychology	1096	1103	1009	857	843	767	684	872	712
Philosophy	1055	1617	1305	1557	1377	2240	2212	1704	640
Public Administration	323	275	328	253	260	271	247	230	176
Anthropology	219	219	189	195	181	173	190	141	228
Population Studies	41	57	62	15	23	15	24	3	
Mathematics	22	19	8	5	3	3	11	7	
Statistics	0	4	1	4	4	4	4	14	

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 5.4 shows that enrolment in philosophy for PhD courses has been consistently lower for the past ten years when compared to political science,

sociology, history, economics or others. However, the number of students enrolled since 2011 to 2019 has been inconsistent.

The number of departments and enrolment figures in the country when juxtaposed with the issue of shutting down of philosophy departments indicates a lack of interest on the part of the government, the university as well as the students. The reasons behind this lack of interest require investigation.

The decline in number of philosophy departments, and humanities in general is associated with the advent of economic liberalisation that led to growing interests in professional courses like management and engineering. Philosophy in post-independence era meant a struggle to de-link from the colonial matrix of power – epistemic and cultural and a move toward strengthening national integration. A stark shift arose in the meaning and functioning of universities post-liberalisation so as to adapt themselves to suit the global markets. The survey conducted by ICPR on philosophy in India also reveals that the data from 1990's onwards suggests a stagnation with regard to number of new sub disciplines and consequently a decline in the research produced (ICPR, 2017, Volume I: 22).

Incidentally, in the early nineties the UGC constituted Curriculum Development Committee (CDC) for different disciplines with the belief that curriculum needs to be revised and updated every few years. Members of the CDC on Philosophy were of the opinion that the "standards were falling" and that "the old pattern must be changed" (Philosophy Model Curriculum, 2001: 5). The first committee that published its model philosophy curriculum was in 1990 by Jadavpur University under the UGC's Curriculum Development Programme. This model curriculum was revised again by another CDC in 2001 for both undergraduate and postgraduate syllabus. The introductory note mentions particular objectives for revision of philosophy curriculum which include a uniform national standard in philosophical studies, incorporate development in the field, Indian contribution and that it should be relevant to present times. The CDC points out several issues with philosophy curriculum, some major concerns include overemphasis on the western concepts and methodologies and so equal weightage should be given to both Indian and Western thought; and outdated research subjects and material in the curriculum that cannot accommodate any

contemporariness. The CDC suggested model curriculum seeks to overcome any such bias.

As mentioned earlier, two main aspects of the curriculum that needs investigation is its formulation and its constitution. The formulation of curriculum includes structuring of syllabus, pedagogy, its objectives, and evaluation methods whereas the constitution deals with content that is the prescribed readings.

5.3 Formulation of Philosophy Curriculum

The formulation of the core courses in the philosophy curriculum of central universities, model curriculum, CBCS and LOCF curriculum for Bachelors as well as the Masters programme suggests two patterns:

i) The courses or themes are categorised within the framework of east-west dichotomy. The core courses generally include Classical Indian Philosophy, Ancient Greek Philosophy, Modern Western Philosophy, Logic (Indian and Western), Ethics or Moral Philosophy (Indian and Western), Social and Political Philosophy, Analytic and Continental Philosophy, Philosophy of Language and the last one appears as Indian modernity/Contemporary Indian Philosophy.

ii) The second pattern is not very explicit with the east-west division, instead categorises the same content into boxes of Epistemology, Metaphysics, Ethics, Logic, Aesthetics, Religion, Language, etc. Although this pattern aims to overcome the east-west dichotomy, within these categories the Indian-western division creeps up. This gulf becomes inevitable as this categorisation is itself borrowed from the west.

The rationale behind this formulation of philosophy curriculum, according to the Curriculum Development Committee, is that because there was an overemphasis on western concepts and methodologies previously, the curriculum needs to be restructured to accommodate Indian Philosophy. The committee suggested that equal weightage should be given for the core courses; and that six of the courses be Western and the other six be Indian (Philosophy Model Curriculum, 2001: 45). It is also suggested that these core courses be common across universities so as to maintain

uniform standards which will help student pass the common eligibility test, that is UGC-NET (Philosophy Model Curriculum, 2001: 45).

According to the model curriculum, the optional papers for bachelors are limited whereas for masters, the list runs up to sixty five in number (Philosophy Model Curriculum, 2001: 39-41). But when compared with central university curricula, the maximum number of optional courses one can choose is limited from four to six, and the universities do not list more than twenty in their curriculum. However, these twenty courses are not offered every year, and the curriculum comes with a disclaimer that these courses "shall be offered at the discretion of the department" (Delhi University, M.A Philosophy Curriculum, 2009-2011: 4). The actual optional courses offered depend on the faculty members' research interests, number of students enrolled for a particular course, and department's discretion. For undergraduate programme, UGC has introduced Choice Based Credit System (CBCS) in 2015, claiming that it would be a more interdisciplinary, student-centred curriculum where students have a greater choice and flexibility to elect courses (Guidelines for CBCS, 2015: 2). This system was also supposed to help make the syllabus and evaluation methods uniform so as to ensure "global standards" and "ease the mobility of students" from one institution to the other (Guidelines for CBCS, 2015:3). However there were several concerns over the cafeteria approach to education and it was heavily criticised for displacing the problem of quality with mobility by homogenising curriculum (Academics for Creative Reforms, 2015: 26-27).

Although CDC had recognised the problem of the hegemony and influence of western theories and methodologies, it has not been successful in reformulating it. Some of the major issues with the second type of formulation are: i) assuming objectivity of the sub-disciples of philosophy – such as Epistemology, Metaphysics, Logic, Aesthetics, etc – and that these divisions will be able to accommodate all philosophical concepts from across the world; ii) failing to provide a justification for how equal weightage or mere representation of Indian content is going to help with the problem of hegemony; iii) the problem of homogeneity while aiming for uniform standards; and iv) the absurdity of what accounts for Indian Philosophy and especially contemporary Indian Philosophy in these courses .

i) This formulation only fits the Indian philosophical concepts into moulds of western thought. This often leads to incomplete understanding and creates confusion regarding the concepts and themes. To force a mould that does not fit renders it useless as this curriculum then loses its element of praxis.These categories are not sensitive to Indian context and do not provide space for anything contemporary but only spirals around in the realm of abstraction. It is necessary to reassess the ways in which curriculum is formulated and reevaluate the rigid structures that concepts are thrown into as it might end up compromising on praxis and its relevance. The compromise on praxis here refers to the content that has not been included, be it in classical Indian philosophy - because of the exclusionary nature of selecting philosophical history that can only fit into western categories, so as to compare it with Western philosophy, while also accounting for representation of Indian content; or in contemporary Indian philosophy - because what appears as contemporary philosophy (in philosophy curricula) predominantly deals with thinkers engaged in reconstructing the classical against the backdrop of colonialism.

ii) Equal weightage for Indian and Western philosophy although a necessary step toward tackling the issue of hegemony of western concepts, it is not sufficient; be it under the first formulation – the explicit bifurcation of Indian and Western or second formulation - the implicit bifurcation within Epistemology, Metaphysics, Logic, etc. It is not the western concepts or theories that are problematic, but the associated hegemony - the idea that these concepts are context-free. A simple distribution of content under the same universal sub-disciplines does not recognise the structure as problematic. This structure generates and reinforces a false objectivity into any content represented under these heads. This amounts for representation of ‘Indianness’ within curriculum, which is necessary, but representation alone is not sufficient to overcome hegemony.

iii) To propose a uniform national curriculum would imply blanketing all regional disparities, histories, philosophical concepts, and traditions through an unnatural selection, usually one that reinforces the existing bias while framing curriculum. The academic autonomy of the faculty is compromised when departments are imposed with uniform curriculum and “such homogenisation would stand in the way of innovative pedagogic practices and incorporating new courses based on emerging

issues" (Academics for Creative Reforms, 2015: 27). As India has a diverse and composite culture, any selection of one course is a displacement of the other. Each university department should be able to choose the courses that should go into its curriculum according to its need, since every university has "a unique culture and specific history as a result of its links to its locality and region as well as to the country and the world, and each has developed its own pattern of knowledge production and reproduction" (Academics for Creative Reforms, 2015:26).

iv) What accounts for Indian Philosophy, especially Contemporary Indian Philosophy will be discussed in following section on constitution of philosophy curriculum.

5.4 Constitution of Philosophy Curriculum

The formulation of philosophy curriculum is what informs its constitution and not the other way around. Any concept, idea, or experience that falls outside these rigid categories/sub-disciplines will not be included in the curriculum and would not be considered philosophy. This coercive need to appropriate and fit all Indian philosophical content and experience into imposed categories has abandoned a lot that is relevant.

The content dropped into these boxes, still for the most part, comprises western philosophy. Except for Classical Indian Philosophy, Ethics or Moral Philosophy, Indian Logic (in few universities), Social Political Philosophy (only in few universities) and Indian Modernity/Contemporary Indian Philosophy; no other core course includes any Indian thinkers or philosophers.

5.4.1 Constitution of Western Philosophy and its Limitations

Western philosophy in core courses appears as Greek Philosophy, Modern Western Philosophy, Analytical Philosophy, Continental Philosophy, Logic, Ethics, Social Political Philosophy, Philosophy of Language, Philosophy of Science and Philosophy of Mind. This segregation clearly indicates an unequal distribution of content between Indian and Western philosophies. However, the problem of representation of Indian content within the curriculum needs to be analysed in contrast to the limitations of studying western philosophy the way it is prearranged. As mentioned earlier in the

formulation section, it is not western theory or concepts that are problematic, but the hegemony. That is, its nature to transcend contexts in order to postulate universals (Raghuramaraju, 2006: 119).

To begin with, the supposed history of Western philosophy, as we study today in philosophy departments, originates in Ancient Greece, almost from a vacuum. The influence of Egyptian and Semitic cultures on Greek philosophy is disowned. Martin Bernal in *Black Athena* explains the rise of the 'Aryan Model' in the 18th and 19th centuries as opposed to the 'Ancient Model'. With the ideas of 'race' and 'progress', 'modernity' and 'reason' informing the writings of history and reshaping it in order to justify European or Aryan race as the 'master race'; the Other had to be portrayed as 'static societies' or barbaric (Bernal, 1987: 31-32). It was during this period that the Ancient Model was refuted, as any acknowledgement of Egyptian colonisation of Greece would corrupt the 'racial purity' of the European civilisation. However, these debates on history of philosophy do not reflect in the present curriculum and instead the student is given a set chronology to obey.

Culture and its people is a product of their context, location and confluence, and histories play a major role in shaping thought and identity. However, histories are an articulated version of a larger past and tend to omit a lot that is relevant. They are sometimes misrepresented, misinterpreted and often manipulated. Europe's magnanimity is often portrayed as emerging from the Renaissance (its foundation for enlightenment rationality), which it claims is inspired from Ancient Greece, discarding the influence of Arab Muslim thinkers like Ibn Sina and Ibn Rushd who have in fact given the 'intellectual equipment' and 'moral inspiration' to fight the Church orthodoxy (Trojanow and Hoskote, 2012: 2-3).

These influences are disowned and histories are rewritten to retain power over the other. The categories of 'East' and 'West' are 'conventional' and are a product of 'historico-cultural construction' and not 'objectively real' (Gramsci, 1971: 447). These categories' ontological reference is only a carefully designed epistemic reality. It is historically constructed through reshaping thought, imagery and vocabulary whereby it constitutes itself (west) by constituting the O\other. The relation between both west and east then is that of power, of domination and a complex hegemony

(Said, 1991: 5). The west claims its intellectual authority by universalising its own theories. Kant's *Idea of Universal History* misrepresents the past as moving in a single linear direction that is driven by a teleological purposiveness towards an absolute, is inherently exclusive and biased. This teleology is then depicted as a natural process that inevitably subsumes all of humanity under its fold. In the ninth proposition of "*Idea of Universal History from a Cosmopolitan Perspective",* Kant claims that 'our part of the world', namely, Europe, 'will probably someday give laws to all the others [viz., other parts of the world]" (Flikschuh and Ypi (Eds.), 2014: 43-44). Kant's universal moral order does not extend to non-whites, his universal maxims/normative ideals under the veil of cosmopolitanism and egalitarianism systematically others everyone else, in order to carry out the project of colonialism (Flikschuh and Ypi (Eds.) 2014: 46). This universalism initially presents the 'periphery' with the violence of colonial imperialist practices as necessary for progress of history, then sets up Europe as the 'core' that inevitably coerces the colonies into 'dependency' and under the veil of cosmopolitanism fools public consciousness into believing that they can rest in *Perpetual Peace.* Despite what new research suggests Kant is still held on a pedestal within academic philosophy and appears in numerous courses of Western philosophy, Ethics, Social political philosophy, and many other dedicated courses to reading just Kant's works in many central universities.

This being said, it should be noted that understanding the issues of curriculum using only the postcolonial lens, might allow the binary of 'east' and 'west' to continue. These categories do not adequately represent what these terms intend to hold and instead tend to blanket and even appropriate the concerns of an intersectional subject, and their location.

It is observed that 58% of doctoral researches conducted in Western Philosophy, are inclined towards core Traditional or Modern Western Philosophy (ICPR, 2017, Volume II: 30) that end with Kant or Hegel. The philosophers studied under this section of Modern Western Philosophy have built through the centuries, the ideas of universalism, rationality, progress, and teleology all of which are neatly tied together under modernity. Modernity, as Mignolo explains (borrowed from Quijano), is essentially linked to coloniality; it is the 'underlying logic' and 'foundation of

Western civilisation' of which 'historical colonialisms' are a constitutive dimension (Mignolo, 2011: 2). His basic thesis states that there is no modernity without coloniality – that 'global modernities' imply 'global colonialities (Mignolo, 2011: 3). He calls the colonial matrix of power a 'four-headed and two-legged monster'; the four heads refer to power over economy, authority, gender and sexuality, and knowledge and subjectivity which rests on the two legs - pillars of theology/secular philosophy and patriarchy. Rise of secularism displaced theology and God, bringing the subject to the forefront which meant centralising reason, ego and body. Ego-politics, bio-politics coupled with geo-politics control the epistemic and political in turn producing subjectivities that help maintain the colonial matrix (Mignolo, 2011: 15).

Raghuramaraju in *Internal Project of Modernity and Postcolonialism,* taking the Gandhian approach, rejects Mignolo's thesis, claiming that to equate modernity with colonialism would imply overlooking the internal processes of modernity on the pre-modern western societies. He explains that the west has only done to its other, what it has done to itself first (Raghuramaraju, 2005: 4215). He argues, drawing from Ashis Nandy, that coloniality is a state of mind that builds on the doctrine of 'progress'. Raghuramaraju attempts to go beyond Nandy's claim and relates the ideals of Enlightenment - reason and progress to cosmological development like heliocentrism that situates anthropocentrism 'as a psychological craving for certainty by the displaced subject' (Raghuramaraju, 2005: 4216). He explains Ashis Nandy's attempt to capture the psychological state of the coloniser that is, west as a 'co-victim'. This perspective, Raju claims, helps to move away from victim mentality. He suggests us to bend but not break.

The western theories shouldn't be disposed of just because they are western but instead determine carefully if whether they are applicable to our own contexts.

5.4.2 Constitution of Indian Philosophy and its Limitations

The themes under Classical Indian Philosophy and Indian Ethics constitute literature on Vedas, Upanishads, the six orthodox schools – Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta; and the three heterodox schools – Carvaka, Jainaism, and Buddhism whose content is drawn from classical India. These themes have been

repeatedly revisited, revised and debated. Yet, the presence of the classical seems to be the strongest in comparison to other Indian themes within philosophy curricula. Courses on Social Political Philosophy and Indian modernity/Contemporary Indian Philosophy constitute writings from the colonial period. The thinkers discussed in these courses are Gandhi, Tagore, KC Bhattacharya, Aurobindo, Swami Vivekananda, Ambedkar and Daya Krishna (only in few universities). In many universities, Contemporary Indian Philosophy or Indian Modernity are offered only as optional courses.

The data collected by the ICPR on doctoral research produced in the last hundred years in Indian universities indicates that Classical Indian Philosophy constitutes 78% of research in Indian Philosophy whereas Contemporary Indian Philosophy is only 22% (ICPR, 2017, Volume II: 41). The correlation between the curriculum and the research produced is direct. Analysing the research produced will provide insight into the nature of the curriculum.

1) Classical Indian Philosophy

Within classical Indian philosophy, each school of thought is positioned and hierarchized. What 78% represents, then, is also graded. The research produced on orthodox schools (Sad Darsana) constitutes 56% of classical Indian philosophy, heterodox schools (Jain, Bauddha, Carvaka) constitutes 25%, the others constitute 14%, and miscellaneous Indian philosophy constitute 5% (ICPR, 2017, Volume II: 28).

And within orthodox schools too, research inclination towards some is more than the others. It has been noted that the highest number of doctoral researches were submitted on Advaita Vedanta followed by Nyaya Darsana, Saiva philosophy, Yoga Darsana, Sankhya Darsana, Vaisesika Darsana, and Tantra Darsana (ICPR, Volume II: 22). Research inclination within heterodox schools suggests that highest number of doctoral researches were submitted on Bauddha Dharma and Darsana, followed by Jaina Dharma and Darsana, and Carvaka (ICPR, 2017, Volume II: 27). This is not to show that research on Advaita Vedanta and Nyaya Darsana is insignificant, but one needs to be cautious of the incessant fascination with the classical.

ICPR's categorisation of the 'other' in classical Indian philosophy includes Saiva, Tantra, Sufi, Sant, Regional and Tribal philosophies (ICPR, 2017, Volume II: 28). The data on doctoral research shown above indicates that the curriculum contains similar hierarchies. There is immense emphasis on orthodox schools, followed by heterodox and then others. This indicates the selective nature of historical representation in the curriculum. None of these 'othered' philosophies are a part of core courses and only rarely appear under optional courses.

A. Exclusionary Nature of the Classical

An analysis of the content of orthodox and heterodox schools, and the epistemological framework it relies on, shows how limiting its scope can be to explain present conditions of multiplicity of existence. Ajay Verma, in his article *I and The Other*, examines several epistemological models of Indian Philosophy and points out its ethical implications for a multicultural, multilingual, and democratic country like India. He explains the position of the Other in Nyaya, Mimamsa, Advaita, Buddhist and Jaina epistemologies, which include both orthodox and heterodox schools. In Advaita Vedanta, the self and the Other/object are seen as one universal entity, that is Brahman. This framework engulfs the space between self and the Other that in turn hinders any possible dialogue or difference between the both and sacrifices individual historicity for the sake of universal understanding (Verma, 2014: 82). According to Nyaya school of thought (an orthodox realist school), the Other/object is cognised within its predefined structure which contains elements of both universality and particularity and all understanding is contained by limits of this superimposed structure of the Other (Verma, 2014: 83). Buddhist school of thought (a heterodox school) on the other hand considers the Other to be a 'unique particular, and…its alterity cannot be bridged by projection of one's own conceptual schemes' (Verma, 2014: 84). The Other of Buddhists is on the other end of the spectrum, when compared with Advaita or Nyaya, where space between self and the Other is unbridgeable epistemically. Bhartrhari, a later Indian grammarian denies the otherness of the Other and posits that all subjects have within them, *pratibhā*, an innate ability to understand language codes which are already familiar to the subject, and in turn making the Other familiar (Verma, 2014: 84-85). Such an assertion, by claiming familiarity undermines the historical subjectivity of the Other. Mimamsa school (an orthodox school), like Nyaya, believe in the infallibility of the Vedas. The Other for

Mimamsa, is pre-given and the role of the self/knower is to uncover its meaning. They maintain that all judgements about the Other are, same as the Vedas, intrinsically valid (Verma, 2014: 90). Jaina school of thought (a heterodox school), is the only school that allows the Other be cognised in a way that individual historicity of the person is retained. The ethical ideal of non-violence of Jainas, shapes their epistemology by bracketing the knower/self's knowledge instance to a knowledge claim/perspective (Verma, 2014: 93-94). This perspectival approach creates conditions for dialogue and knowledge while retaining difference.

Schools of classical Indian philosophy, both orthodox and, to some extent, even heterodox schools like Buddhism, posit the Other as pre-given. Such strict categorisation of the Other curtails any potential dialogue between self/knower and the Other/object, in turn denying possibility for new knowledge to emerge from that dialogue, and reduces self and the Other into rigid, predetermined entities. These foundational epistemological models of classical India contribute significantly to the shaping of socioeconomic and cultural realities of contemporary times (Verma, 2014: 86) and as a consequence to the curriculum. These models, as presented, prove inadequate to explain the multiple selves, the other, and the difference that is integral to sustaining of a multicultural and multi-ethnic society. However, it is not reasonable to expect classical Indian philosophy to resolve or even unveil the conditions of the contemporary.

The limited scope of these epistemological models, also contribute to what accounts for Classical Indian Philosophy in curriculum today. Most of the Bachelors curriculum for philosophy adopt the strict categorisation of Classical Indian Philosophy into three heterodox and six orthodox schools, and mostly includes Hindu philosophy. This formulation of the classical excludes non-Vedic philosophies, philosophies of other regions and religions that are Indian. This rigidity and fixed nature of Classical Indian philosophy leaves little room for re-interpretation in relation to the present contexts. The text *Sarva Darsana Samgraha* written by Madhava Acharya in 14th century shows that there were sixteen schools of thought (Acharya, 2010: 1). These sixteen schools have now been almost cut by half when we look at Indian philosophy in the curriculum today.

Bhagat Oinam in his paper, '*Philosophy in India' or 'Indian Philosophy'*, talks about the exclusion of many traditions that are Indian. He points out that 'different schools of Saivism', Sangam literature of South India, several oral traditions form North East like '*Anirol and Chainarol* (Manipuri)*, Buronji* (Assamese), *Bajmala* (Tripuri)…Islamic philosophical works (Sufism) as well as protest philosophical narratives within Hinduism (Bhakti movement)' (Oinam, 2018: 9-11) have not been a part of academic philosophy.

Especially with oral narratives it is noted that they are dismissed as mere "traditions" and are excluded from philosophy curricula. Rajeev Bhargav in *The Indispensability of Humanities*, writes, 'the conceptual world humans resides not only in the refined languages analysed by philosophers but also in narrative structures of stories, fables, allegories, all the works of fictions imagined and invented by humans in their day to day living (Bhargav, 2018: 93). The histories and values that these oral narratives possess and convey, explain more about the social circumstances, human actions and philosophical beliefs than the content found in written scripts as these narratives are embodied and performed.

The place of women in Classical Indian Philosophy also seems to be limited to non-existent. It is noted that there are no women authors included in the curricula. It was only recently that DU's LOCF curriculum incorporated a course on Philosophy of Early Vedic Women as part of their open electives (Delhi University, M.A Philosophy Curriculum, 2020: 118-119). Kanchana Natarajan in her article, *Gendering of Early Indian Philosophy*, shows that in *Samkhyakarika*, where Prakrti is understood as feminine whereas purusha is masculine, 'the woman is not only seen as unfit for higher pursuits, but also worse, she is seen to impede the spiritual progress of men' (Natarajan, 2001: 1403). These kinds of interpretation of the feminine in the classical philosophy has resulted in the way women are represented in philosophy curriculum.
This analysis is not suggest that classical Indian philosophy is all exclusionary and something that is frozen in time and that it is incapable of catering to contemporary problems. But this capability of the classical to address the present issues needs to be instilled by reformulating it. Taking the classical at its face value to fill in the representation points for Indianness would serve no purpose at all.

B. The Epistemic Impossibility

The sensitivity of classical Indian philosophy is limited to its temporality and the issues a post-colonial subject deals with is alien to it. This sensitivity is evident in Samkara's system of Advaita, where he defends vedas and upanisads against the Buddhist arguments indicates his sensitivity to his context. He has in fact critiqued Buddhism by incorporating arguments from the Buddhist standpoint (Raghuramaraju, 2009: 9).

Our pure nativist return to Classical Indian Philosophy is then neither productive nor is it possible as it very distant from our lived experience. This imaginary recreation of the past in nationalist myth making entails the affective taking over the epistemic and thus being impossible to reach. The problem with nativist return to classical Indian philosophy is that it sustains nationalist tendencies that, moreover, do not seem to concern themselves with the problems of the post-colonial subject.

Another major issue with the return to classical Indian philosophy is that of language and translation. Many recent scholars have supposed that the decline of Sanskrit has led to the decline of Indian philosophy. Sudipta Kaviraj, Daya Krishna, Kalidasa Bhattacharya, Sheldon Pollock believe that it was because of the death of Sanskrit that resulted in stagnation of post-classical philosophy. Although this may be true to some extent, there has been significant evidence that suggests a decline of Sanskrit even before colonisation.

This is not to suggest that classical Indian philosophy is something that is frozen in time and that it is incapable of catering to contemporary problems. But this capability of the classical to address the present issues needs to be instilled by reformulating it.

C. Nationalism and Indian Philosophy

The exclusivity of philosophy curriculum here manifests the foundation on which nationalist narratives and built, sustained and passed on. This exclusionary nature of classical Indian philosophy and the nostalgia for and desire to return to this tradition, when compared to the present social, political and cultural conditions of the country and the growing concern over prevalent nationalist sentiments seems to rationalise such nostalgia and further contribute to the stagnation of the discipline. The puzzling

aspect is that even with such nostalgia for tradition backed by nationalist sentiments, philosophy departments are being underfunded and shut down. Where philosophy departments (which are already overburdened with classical philosophy) could serve to further proliferate such ideologies, what stops this from happening?

The debates in Indian philosophy today as seen in the previous sections either suggest a nativist return or fall back into the arms of western theories and methodologies. The need for a nativist return might have been instigated by colonialism, but present political scenario should also be taken into account while determining what should be studied in philosophy. The nation now is running toward the other extreme. There is dire need for philosophers to understand what effect the present curricula can have on the students. The classical Indian philosophy that is studied for the most part includes Hindu Philosophy and creates a bias toward other religious philosophies.

Every nationalist project grounds itself by trying to base the identity of its "citizens" is the idea of a singular, one dimensional narrative, an origin that does not discuss or allow space for other contributing narratives to exist. This base of nationalism is the choice to glorify the history of the classical in order to convince the contemporary. But on a closer inspection, we see that the classical is always combination of cultures and practices out of which one particular narrative used in shaping the present rhetoric. There is in fact no purity of origin as such, and to keep pressing for one is only a regressive move for philosophy. The curricula prescribed should always take into account the present socio-political and cultural shifts to evaluate and provide theoretical frameworks that can analyse the present contexts.

II) Contemporary Indian Philosophy

The presence that Contemporary Indian Philosophy has in the curriculum, is also limited and does not extend beyond the 1950's. The major thinkers studied in Contemporary Indian Philosophy "being nationalists, their assertions are directed towards India's independence. They are speaking to their colonial masters…the speaker speaking from below to the politically higher hearer within the ambience of the freedom struggle" (Raghuramaraju, 2006: 119-120). This meant reconstructing the classical philosophy in such a way that west would understand. In this process, several

assertions were made about Indian philosophy including it being spiritual as against Western materialism; and it being rational as on par with western rationalism.

What is surprising is that, according to philosophy curricula at least, India's modernity and contemporariness halts in 1950's. Suggested readings for many courses rarely ever include recent publications or research developments in the field and these readings have not been revised in a very long time, be it text-book type or reference type. Everything in the present philosophy curriculum can be categorised under just one head, that is "history of philosophy". The CDC recognised the same issue back in 2001 while preparing the model curriculum, that due to limited funds and non-availability of books, it had to suggest a long list of books from different time periods that are easily available so as to ensure access (Philosophy Model Curriculum, 2001: 47). This reason however does not stand true today, with central universities having access to internet and digital libraries. Yet, neither essential readings nor suggested readings have changed in the last twenty years.

Why is there this 'absence' or dearth of contemporary philosophy in India (Raghuramaraju, 2009: 2)? What happened after the 1950s in the field of philosophy in India and why is it not a part of the curriculum? Philosophers from the latter half of the 20th century were engaged with revisionist theories. much of their task involved 'negotiating the classical Indian philosophy with modern Western philosophy' (Raghuramaraju, 2006: 121). Their focus was chiefly on reconstituting the volumes on history of Indian Philosophy to cope with the spectre of still haunting coloniality, and reconciling and synthesising Indian Philosophy with Modern Western Philosophy. Raghuramaraju in *Debates in Indian Philosophy: Classical, Colonial and Contemporary* points out three major attempts at reconstructing the classical; the first refers to the spiritual essentialism of Indian thought which can be seen in the works of Radhakrishnan, T.M.P. Mahadevan, Ramchandra Gandhi, etc. The second attempt refers to the essentialising of rationalism within Indian thought which was proliferated by thinkers like B.K. Matilal and Daya Krishna. The third, materialism, is advocated by Debi Prasad Chattopadhyaya (Raghuramaraju, 2006: 11).

There were several debates on the position of Indian philosophy in the post-colonial period. Some held that Indian Philosophy was not affected by colonialism at all

whereas some considered it blanketed or even completely dead for both internal and external reasons. Some scholars, such as, Sudipta Kaviraj, Daya Krishna, Kalidasa Bhattacharya, Sheldon Pollock believe that it was because of the death of Sanskrit that resulted in stagnation of post-classical philosophy. Although this may be true to some extent, there has been significant evidence that suggests a decline of Sanskrit even before colonisation.

Works by Kalidasa Bhattacharya on language, Daya Krishna on conceptions of Indian Philosophy, and others like Sudipta Kaviraj on modernity, Ashis Nandy on nationalism and psychology, Mrinal Miri on philosophy of education, J.N. Mohanty on nature of Indian philosophy, Jonardan Ganeri, etc to name a few, would be a great addition to contemporary Indian philosophy in the curriculum that represent the current debates, dilemmas, and concerns.

Another significant aspect of curriculum that academic philosophy overlooks is interdisciplinarity. Philosophy has always held on to its disciplinary boundaries too rigidly. Its insistence on nature of philosophy as abstract theorisation (influenced by the classical as well as the modern), has indeed been a major reason behind its loss of relevance. There are hardly any philosophy departments that employ empirical methods (field studies and ethnographies) of study as other disciplines of social sciences, in fact it is often discouraged and is cast off as not philosophy. How will academic philosophy get to the contemporary issues when it is unwilling to study the ground and get its hands dirty? Should it have to be limited to relying only on secondary data? Contemporary Indian Philosophy in curriculum can greatly benefit from incorporating methods and issues of study of other social sciences to build new ways of identifying and understanding the contemporary.

As mentioned earlier in chapter three, the last decade has witnessed several reforms regarding revision of curriculum for maintaining quality in higher education institutions, including shift from annual mode to semester system in 2011, introduction of Credit Based Choice System (CBCS) in 2015, and a public notice was issued by UGC in August, 2018 under the Quality Improvement Programme regarding revision of undergraduate and postgraduate curriculum according to Learning Outcomes-Based Curriculum Framework (LOCF) (UGC's Public Notice on

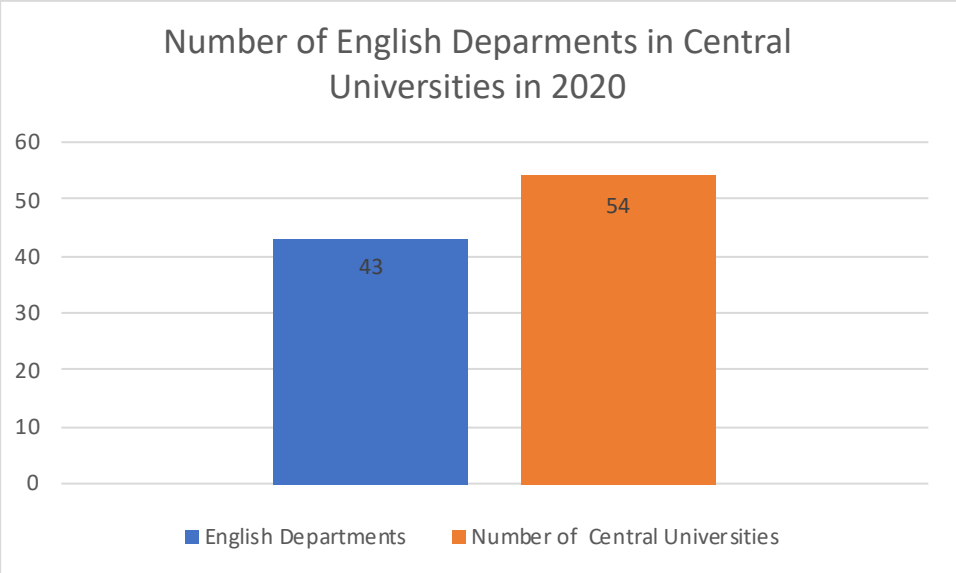
Quality Improvement Programme, 2018). Delhi University has recently updated its philosophy curriculum according to the LOCF guidelines, in which the core courses and its content has been hardly altered, and replicates its previous curriculum from 2009-2011 (Delhi University, M.A Philosophy Curriculum, 2009-2011: 3-5). Neither the revised Bachelors' curriculum nor the Master's curriculum for 2020, offers Contemporary Indian Philosophy as a core course. However, some new courses with immense potential have been introduced into the curriculum but are only offered as optional. Courses like 'Critical Reading of Western Philosophy', 'Critical Philosophical Traditions of India', 'Philosophy of Vedic Woman', 'Philosophy of Kashmiri Saivism, Historiography of Indian Philosophy', 'Philosophy of Contemporary Social Movements', 'Feminist Theory' and 'Questioning Normativity' present alternate historiographies and narratives and include recent readings that capture the debates and dilemmas of contemporary philosophy (Delhi University, M.A Philosophy Curriculum, 2019-2020: 17-22). But given the way optional courses are offered within the university one can only hope that these courses actualise.

5.6 Discipline of English

5.6.1 Plight of English - Number of Departments and Enrolment Figures

It is observed that discipline of English has been performing better in terms of number of departments in central universities and enrolment when compared to disciplines of social sciences and humanities. It can be assumed that this discipline faces the least amount of marginalisation within the university space and outside it and also employment opportunities are way diverse as compared to others.

Figure No. 5.4 Number of English Departments in Central Universities in 2020



Source: The data of Philosophy Departments has been compiled in 2020 from 54 Central Universities websites.

Figure No. 5.4 shows that there are a total of forty three (43) departments of English out of fifty four (54) central universities in 2020. This is higher than any social science or humanities discipline. The lists of Central Universities that have an English department are given in the following Table No 5.5.

Table No. 5.5 Name of Central Universities with English Departments as on 2020

Name of the University	**State**
Central University of Andhra Pradesh	Andhra Pradesh
Assam University	Assam
Tezpur University	Assam
Rajiv Gandhi University	Arunachal Pradesh
Central University of South Bihar	Bihar
Mahatma Gandhi Central University	Bihar
Nalanda University	Bihar
Guru Ghasidas Vishwavidyalaya	Chhattisgarh
Indira Gandhi National Open University	Delhi
Jamia Millia Islamia University	Delhi

Jawaharlal Nehru University	Delhi
University of Delhi	Delhi
Central University of Gujarat	Gujarat
Central University of Haryana	Haryana
Central University of Kashmir	Jammu and Kashmir
Central University of Jammu	Jammu and Kashmir
Central University of Jharkhand	Jharkhand
Central University of Karnataka	Karnataka
Central University of Kerala	Kerala
Dr.HarisinghGour Vishwavidyalaya	Madhya Pradesh
The Indira Gandhi National Tribal University	Madhya Pradesh
Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya	Maharashtra
Manipur University	Manipur
National Sports University	Manipur
Mizoram University	Mizoram
North Eastern Hill University	Meghalaya
Nagaland University	Nagaland
Central University of Orissa	Odisha
Pondicherry University	Pondicherry
Central University of Punjab	Punjab
Central University of Rajasthan	Rajasthan
Sikkim University	Sikkim
Central University of Tamil Nadu	Tamil Nadu
English and Foreign Languages University	Telangana
University of Hyderabad	Telangana
Maulana Azad National Urdu University	Telangana
Tripura University	Tripura
Hemwati Nandan Bahuguna Garhwal University	Uttarakhand

Aligarh Muslim University	Uttar Pradesh
Babasaheb Bhimrao Ambedkar University	Uttar Pradesh
Banaras Hindu University	Uttar Pradesh
University of Allahabad	Uttar Pradesh
Visva Bharati University	West Bengal

Source: The data of Political Science Departments has been compiled in 2020 from 54 Central Universities websites

Table 5.5 shows that there are more English departments than any other humanities discipline or social sciences. There is at least one English department in every state in central universities.

According to the reports of All India Survey on Higher Education (AISHE), published by MHRD, the number students enrolled in English for post graduate and doctoral courses has been consistently higher than other social sciences for the last ten years. English, as it is a foreign language, it is clubbed with other languages like Spanish German and French and not with Humanities in the reports. It must be note here that English fares far better than any other foreign languages and humanities disciplines. The enrolment data for post graduate and doctoral courses are given in the following Table No 5.6.

Table No. 5.6 Post Graduate Enrolment in English (2010-2019)

Year	Total
2018-2019	188250
2017-2018	203587
2016-2017	206320
2015-2016	188912
2014-2015	181155
2013-2014	179908
2012-2013	148983
2011-2012	134609
2010-2011	94531

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 5.6, shows that, enrolment in post graduate courses has consistently increased in the since 2010 to 2019. It is also observed that English has the highest enrolment for post graduation when compared to philosophy or other social sciences.

Table No. 5.7 M.Phil Enrolment in English (2010-2019)

Year	Total
2018-2019	2272
2017-2018	2805
2016-2017	3350
2015-2016	2764
2014-2015	1967
2013-2014	1877
2012-2013	1666
2011-2012	1726
2010-2011	968

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 5.7, shows that enrolment in MPhil courses has been slightly inconstant since 2010 but it shows an increasing trend. It is also observed that English has the highest enrolment for MPhil when compared to philosophy or other social sciences.

Table No. 5.8 PhD Enrolment (2010-2019)

Year	Total
2018-2019	3289
2017-2018	3110
2016-2017	2609
2015-2016	2238
2014-2015	2150
2013-2014	2380
2012-2013	2216
2011-2012	1986
2010-2011	1637

Source: Enrolment data compiled from All India Higher Education Report (AISHE) of 2010 to 2019.

Table No. 5.8, shows that the enrolment in PhD courses has been consistently increased from 2010 onwards. It is also observed that English has the highest enrolment for PhD when compared to philosophy or other social sciences.

5.7 Formulation and Constitution of English Curriculum

A comparative analysis of Delhi University's MA English Curriculum of 2014-16; 2019-20 which adopts the CBCS framework; University of Hyderabad's MA English Curriculum and Jawaharlal Nehru University MA English Curriculum has been done to understand the general formulation and constitution of English curricula.

The core courses of Delhi University for the year 2016include English Literature from Chaucer to Milton, 18thCentury English Literature, Literary Criticism 1, Shakespeare, Romantic Poetry, 19th Century Novel, 20th Century Poetry and Drama, Language and Linguistics, Twentieth Century Novel, Literary Criticism 2 (Delhi University, MA English Curriculum, 2014-2016: 2-3). The core courses for year2020include Literature from Medieval Period, Early Modern World, 16th and 17th Century Drama, Criticism and Theory, Long 18th Century, Long 19th Century, Long 20th century, Post-independence Indian Literature (Delhi University, MA English Curriculum, 2019-2020: 7). It is noted that when the 2020 curriculum is compared with the 2016 curriculum, although there is considerable amount of overlap between courses, the formulation and constitution of the curriculum has been significantly altered. The readings of the courses offered have also been updated. The teaching plan for each course has also been published within the curriculum. It is mentioned in the 2019 curriculum is that 'the draft syllabus was reviewed by two External Experts. It was displayed on the departmental website, along with a feedback mechanism for use by college teachers, alumni, current students, and other stakeholders' (Delhi University, MA English Curriculum, 2019-2020: 3). The elective courses offered will again depend on faculty availability and student preference as mentioned in the curriculum (Delhi University, MA English Curriculum, 2019-2020: 8).

On the other hand University of Hyderabad's core courses include The English Language, Introduction to Literary Studies, Indian Writing in English, Shakespeare and 17th Century Literature and Thought, 18th Century English Literature and

Thought, English Romantic Literature and Thought, Victorian Literature and Thought, American Literature and Thought, 20th Century British Literature and Thought, Literary Criticism and Theory – I and II, An Introduction to Dalit Literature, New Literatures in English – I and II, African American Literature, Telugu Dalit Literature in Translation, Contemporary South Asian Diaspora: Literature and Film (University of Hyderabad, MA English Curriculum, 2020: 2-10). It is observed that although there are a whole lot common courses between Delhi University and University of Hyderabad. University of Hyderabad's courses seem to integrate more diverse literature from within India and across the globe – such as Dalit Literature (Telugu and others), Indian Writings in English, African American and South Asian Literature, etc. A separate course for each of these diverse themes allows for focused and critical reading of our own location as well as the less explored Global South literature. The reading lists for each course seem incorporate classics as well as contemporary writers.

Jawaharlal Nehru University's Centre for English Studies has arranged it courses categorically that consists themes on English Language that has courses on history of the language, phonology, morphology, syntax, and teaching-learning of English as foreign language; Language and Literature; Literature: Forms & Authors; British Literature: Genres and Forms; British Literature: Periods and Movements that has courses on 17th, 18th and 19thcentury literature and major movements in literature; English in India: Language & Literature that includes Socio-Historical & Cultural Setting of English in India, Indian writing in English and translations; English Literature from other Non-British Parts of the World includes American, Afro-American, Jewish, Native American, African, South African, Australian and Irish Literatures; Translation Studies and Comparative Literature and Poetics; Literary Theory and Criticism, Semiotics, Literature & Other Arts. This curriculum tries to encapsulate a variety of English literature from across the world and critically evaluate the ways in which English literature is understood. This being said, not all of the courses are offered each semester and the courses actually offered under these categories depend on faculty availability and student preference (Jawaharlal Nehru University, MA English Curriculum, 2020).

5.8 Limitations of the Current Formulation and Constitution

In the curricula evaluated above, it seems that majority of the courses tend to favour the western English literature, at least in the case of Delhi University. It is indeed convoluting to understand English curriculum. It is a foreign language that is cannot be done without, and clearly fares better than any other humanities discipline or social sciences. The credit here goes to colonial intervention and the still haunting spectre of coloniality in the postcolonial times. The question of inclusiveness of Indian content and Indian writers who have produced works in English and the translated literature seems to be very limited. This problem of inclusiveness is addresses by attempting representation of Indian writes as solution. Although representation is important, the problem of authority and citation arises within English literature across the world that seems to be dominated by the politics of knowledge production which in turn also dominates the kind of readings that go into curriculum.

English is a subject that cannot be undermined in the times of Globalisation, although the purpose of the curriculum for students studying it in India needs to be addressed by making it more inclusive.

5.9 Conclusion

It can be assumed from the in depth analysis that within humanities discipline English has been performing quite well in terms of number of departments, enrolment, and formulating effective curriculum as compared to philosophy or even other social sciences.

As it has been established that the centre for possible transformation of the present plight of philosophy is its curricula, and one of the major tools to combat the mariginalisation it faces as a humanities discipline. Any change in curricula would directly affect the research produced. To ensure the epistemic reconstitution of the curricula, the content needs to be extracted from the lived experiences of people. One alternative to the present formation of the curricula can be found in K.C. Bhattachaya's *Concept of Philosophy.* He proposes four grades of "theoretic consciousness, empirical thought is the realm of the sciences, whereas pure objective, spiritual and transcendental thought are the realms of philosophy. Accordingly we

have three branches of philosophy, these being in escalating order: philosophy of the object, i.e. metaphysics and logic; philosophy of the subject, i.e. epistemology; and philosophy of truth amounting to transcendental consciousness or consciousness of the transcendent" (Raghuramaraju, 2006: 107). This would provide a better mould to fit or categorise Indian Philosophy. One need not adopt all of the philosophy that a philosopher proposes but take into account only what is required.

The need to be sensitive to our own contexts is pressing now than ever more. Philosophy disciplines need to adopt more of an interdisciplinary attitude to tackle the issues at hand. The contemporariness of any discipline will be found in ways it can contribute to the society at large with its research. The subject matter of philosophy has immense potential to provide the theoretical frameworks required to deconstruct the nature of politics, working of the institutions, shifting cultural values, stigmas, etc. One should be more open to the original practice of philosophising by looking around oneself, the problems that need addressing within her contexts instead of borrowing content from strictly prescribed text that rely largely on geopolitics. It needs look into the ground realities to philosophise, develop new systems of thought and methodologies.

Chapter -6
Curriculum Reforms and Policies

6.0 Introduction

This chapter discusses and also analyses the various curriculum reforms and policy suggestions. It seeks to address the fourth objective, that is, to understand the present curriculum frameworks and reforms; and if they are adequate to overcome such stigmatization that social science and humanities disciplines face.

Further, this chapter can be divided into three broad sections. It focuses on key issues of reforms and policies that directly affect the formulation and constitution of curriculum. The first section discusses the problem of homogeneity. The second section discusses the autonomy and curriculum development. The third section analyses multidisciplinarity that is proposed in the National Education Policy.

As disciplines of higher education do not have a set curriculum framework unlike with subjects of school education where there is a National Curriculum Framework (NCF); there is a model curriculum formulated by University Grants Commission (UGC) for different disciplines of undergraduate and postgraduate programmes. Incidentally this was initiated in the 90's, same time when economic liberalisation and structural adjustments were taking over and the last recorded report of revised model curriculum dates back to 2001. The major issue with such centralised curriculum framework is that it aims at achieving uniform standards through homogeneity, not considering the regional and locational disparities within the country. The last decade has witnessed several reforms regarding revision of curriculum for maintaining quality in higher education institutions, including shift from annual mode to semester system in 2011, introduction of Credit Based Choice System (CBCS) in 2015, and a public notice was issued by UGC in August, 2018 under the Quality Improvement Programme regarding revision of undergraduate and postgraduate curriculum according to Learning Outcomes-Based Curriculum Framework (LOCF) (UGC, 2018). However, these reforms did not affect the constitution of the curriculum for the most part, except for including outcomes and objectives in the structure for each

course. Delhi University has recently updated its philosophy curriculum according to the LOCF guidelines (Delhi University, M.A Philosophy Curriculum, 2019-2020: 17-22), in which the courses and its content has been hardly altered and replicates its previous curriculum from 2009-2011 (Delhi University, M.A Philosophy Curriculum, 2009-2011: 3-5). What is really happening with the new curriculum reforms is that the old syllabus is being 'fit' into the new structural guidelines.

With the shift from annual to semester mode, the syllabus that was being taught earlier was divided into two semesters. With the CBCS framework, it claims that it would be a more interdisciplinary, student-centred curriculum where students have a greater choice and flexibility to elect courses (CBCS Guidelines, 2015: 2). This system was also supposed to help make the syllabus and evaluation methods uniform so as to ensure "global standards" and "ease the mobility of students" from one institution to the other (CBCS Guidelines, 2015: 3). However there were several concerns over the cafeteria approach to education and it was heavily criticised for displacing the problem of quality with mobility by homogenising curriculum (Academics for Creative Reforms, 2005: 26-27). On the other hand, LOCF focuses on the outcomes that is, programme outcomes, course outcomes, graduate attributes, qualification descriptors for each programme. The objectives of LOCF are to help formulate curriculum according to the above mentioned outcomes, ensure 'national standards and international comparability' to suit global competitiveness, to ensure student mobility and provide reference points to design teaching learning strategies and assessing student learning (LOCF Guidelines, 2019: 2). Some of the universities that have adopted the LOCF for formulating their curriculum show that outcomes and objectives are mentioned in the curriculum, following the template suggested by UGC, the core courses and optional courses offered include the desired outcome for the students. However, the courses offered (core and optional) here are not very different from the CBCS model or older models in terms of its content or its reading list.

Both CBCS and LOCF frameworks in their objectives mention achieving uniform standards as one of the major objective. Not only does this objective push for or glorify national integration but also displaces other important issues that are problematic about the about present curricula that will be discussed in the following

chapters. This objective brings up several issues including the a lack of inclusive or diverse/multicultural approach, problem of homogeneity, a threat to autonomy of teachers, displaces the objective of multidisciplinarity, and contemporariness. Each of these issues will be discussed in the following sections.

6.1 Diversity and Problem of Homogeneity

Some of the highly held models for revision of curriculum accept the diversity of learners and aim for inclusive, multicultural education. At the same time, the curriculum frameworks proposed also aims for national integration through homogenising curriculum. Hence there have been two competitive elements or rather purposes that pull the framework in different directions – unity and diversity. 'Balancing unity and diversity is a continuing challenge for multicultural nation-states. Unity without diversity results in hegemony and oppression; diversity without unity leads to Balkanization and the fracturing of the nation-state' (Banks, 2008: 133). So, between inclusive and multicultural education, and uniform standard curriculum which one is going to win when these purposes are clubbed together?

As the objectives of these curriculum frameworks mention maintaining national standards and ensuring student mobility but do not have the multicultural objective and inclusiveness in the forefront; it is observed that the curricula are following the trend of homogenization over inclusion. The reasons provided for necessity of uniform national standards is that it helps regulate and assess the knowledge produced. It helps the student pass examinations like UGC-NET that determine if a scholar is eligible for the post of Assistant Professor and also Junior Research Fellowship (as this qualification is mandatory when applying to any government college or university a uniform standard in curriculum required) and makes mobility of the student from one university to another easier. This national standard is achieved by homogenisation of the curriculum. It is not really feasible to include all the diversity that a country like India holds and multiple histories that provide multiple narratives into one curriculum, thus national standard is achieved only by homogenising. What goes into the curriculum then, is the dominant or majoritarian narrative (not by organic selection but by displacing the minority) according to the discipline and course.

Curriculum in India has hardly ever been a space for inclusion or transformation. The existing frameworks focus more on expansion of knowledge production, reproduction, choices and outcomes. Although the graduate attributes listed in the LOCF guidelines mentions multicultural competence as one of the many skills on reasoning, critical thinking, research, etc.; this aspect of multicultural competence is not incorporated into the actual courses. The only way that inclusion is understood is in terms of reservations. It has been noted from interactions with students in the interviews that, although they get admission through reservation, nothing is done beyond this to ensure integration of the marginalised within the classroom, to address concerns of language and cultural barrier, either by the teacher or by any provision within the curriculum. The curriculum itself, many times creates alienation towards the subject studied for many students as it still carries and endorses the dominant majoritarian narratives.

James Banks in his article *Equity Pedagogy* talks about five components of multicultural education that include 'content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure (Banks, 1995: 152). The present curriculum frameworks do not take steps for including multicultural content (even when they do, it is limited to mere representation), it does critically examine the knowledge construction process, it does not take enough measures to combat prejudice and build equity pedagogy or empowering learning environment for the marginalised. It instead focuses on building national standards and being on par with global standards. The issue of inclusion and quality should not be displaced by concerns over mobility or global markets.

If a uniform national curriculum were to be proposed to strengthen national standards, it would imply blanketing all regional disparities, histories, philosophical concepts and traditions through an unnatural selection, usually that which reinforces the existing bias while framing curriculum.The academic autonomy of the faculty is compromised when departments are imposed with uniform curriculum and "such homogenisation would stand in the way of innovative pedagogic practices and incorporating new courses based on emerging issues" (Academics for Creative Reforms, 2005: 27). Each university department should be able to choose according to its need, the courses that should go into the curriculum as every university has "a

unique culture and specific history as a result of its links to its locality and region as well as to the country and the world, and each has developed its own pattern of knowledge production and reproduction" (Academics for Creative Reforms, 2005: 26).

6.2 Academic Autonomy and Curriculum Development

Autonomy of the teachers is indispensable when it come to formulation, transaction and transformation of curriculum. The present structure of the university system and proposed new changes in National Education Policy of 2020 greatly affect the way this autonomy is shaped and distributed. Although concerns of curriculum are thought to be related to academic autonomy alone, it cannot be understood in isolation from administrative and financial autonomy. They tend to influence and complement each other. It has been observed from the compiled curriculum that many of the universities are not willing to publish their curriculum online for reasons regarding surveillance on the content that is transacted within the classroom. This is one instance of administrative autonomy impinging on academic autonomy. On the other hand, the excessive autonomy that has been granted (financial, administrative and academic) in the last few years is not being welcomed as it is seen as burden and a move toward privatization. The following is a detailed analysis of how each kind of autonomy affects the other and trickles down into the curriculum formulated and consequently in the knowledge produced.

A stark shift arose in the meaning and functioning of autonomy in the 90's with the structural adjustments as the HEIs could not afford (quite literally) to experiment with standard knowledge systems, institutional structures and their functioning and had to adapt themselves to suit the global markets. This resulted in various problems, this meant commercialisation of courses, early specialisation, introduction of semester system, then the Four Year Undergraduate Programme, haphazard appointments of Vice Chancellors and faculty, increasing number of vacancies, and a full scale crisis of the education system, to name a few (Kumar, 2018: 15). These issues evoked a great sense of discontent within academic spaces that led to the demand and debate of autonomy in terms of structuring and governance of academia.

This agitation over autonomy was hoped to be resolved by the UGC's Graded Autonomy Regulation (GAR) notified through the union gazette on 12th February, 2018. The HRD Minister calls it a 'historic day' where UGC declared 62 HEIs as autonomous and has granted them relaxation from its regulatory authorities. This document gives the 62 HEIs the freedom "to fund their own study programmes, establish their own variable emoluments and incentive structures for faculty and office staff, devise their own service conditions for faculty and staff, and recommends collaboration with other high-ranked institutions, both national and foreign. But it does not insist on any qualitative or quantitative inputs that will ensure equity, access, and quality in the education provided (Ghosh, 2018). These universities were granted autonomy on the basis of their NAAC and NIRF scores. Krishna Kumar in his article, 'Autonomy in Times of Crisis', points out the dubious basis of these scores and explains the nuances of their methods of evaluation, the redundancy of an inspectorial approach and the mathematical averages arrived at through arbitrary parameters (Kumar, 2018: 16). The document lists around 12 dimensions of autonomy, i.e. what these universities can do with this freedom granted to them and most of these clauses refer to the freedom to generate their own revenues (see, clause 4.2, 4.3, 4.4, 4.5, 4.7, 4.8 of section 4). Autonomy has, with this GAR, been reduced to academic, administrative and financial practices of HEIs.

The chapter II of the NEP on higher education lists as one of the nine problems that a lack of teacher and institutional autonomy has resulted in lack of motivation and innovation (DNEP, 2019: 202). The policy assumes that with granting "faculty autonomy, faculty will be enabled and motivated to innovate their teaching and pedagogical approaches, student assessment, community service initiatives, and research, and share best practices and ideas with each other in the university and larger forums in order to continually improve" (DNEP, 2019: 208). If both these statements are analysed carefully, it shows that the problem as well as the suggested solution are both claims and not arguments. How is lack of autonomy really related to motivation and innovation? Unless a substantial argument is provided in support of this claim, the imagined solution is rather redundant. Even if we suppose that an element of motivation and innovation is fuelled by autonomy, it is too far a stretch to claim that autonomy guarantees motivation, innovation and the consequent results the

draft claims. On the contrary, autonomy could be detrimental for many HEI's in regard to the imposed burden of choice and responsibility (especially financial).

The policy claims that autonomy, especially financial autonomy, shouldn't be mistaken for fund cut but the freedom to decide how best these funds can be spent. It also adds that financial autonomy will be granted to HEI's gradually once the HEI's are capable enough to be able to generate its own finances. However reformist this may sound, the above statement needs to be juxtaposed against the backdrop of GAR, 2018 and last four years budget announcements. The 62 universities that have been grated autonomy are free to start a new course, centre, school "provided no demand for fund is made from the Government" (according to clause 4.2 of GAR) (Graded Autonomy Regulation Gazette, 2018). The universities are also free to start off campus centres "provided it is able to arrange both recurring and non-recurring revenue sources and does not need any assistance for the same from the UGC or the Government" (Clause 4.3) (Graded Autonomy Regulation Gazette, 2018). They are free to start skill courses, open research parks, incubation centres, university society linkages centres and much more provided there is no demand for fund from the Government and is done through self-financing (Clause 4.4, 4.5, 4.7, 4.9) (Graded Autonomy Regulation Gazette, 2018). The last four years' budget announcements reveal a drastic reduction in public spending on education. "Public spending on education has fallen to 3.71% of the total union budget in fiscal year 2017–18, compared to 4.68% in 2016–17. This must also be seen against the steady reduction in budgetary allocation from 6.15% of the budget (Rs1,10,351 crore out of total union budget of Rs 17,94,891.96 crore) in 2014 when the National Democratic Alliance coalition came to power to a drastic cut, that is, Rs 79,685.95 crore (out of a total union budget of Rs 21,46,734.78 crore) in 2017–18" (Ghosh, 2018). This would then be our cue to how financial autonomy mentioned in the draft actually manifests within HEIs. It implies commercialisation of curriculum, inevitable fee hikes to sustain the self-financing mode, its effect on faculty recruitment, etc.

The policy states that institutional governance will be based on full autonomy. Administrative autonomy is expected to enable HEI's to start and run novel and cutting-edge programmes, govern more locally given local knowledge of circumstances and requirements, and set up optimal people and career management

systems (DNEP, 2019: 208). The research in universities will be supported and funded by National Research Foundation (NRF) which will be administered by a Board of Governors (BoG). These BoGs are appointed by Rashtriya Shiksha Aayog (RSA) which is headed by the Prime Minister (Roy, 2018). The policy states that independence of the BoG as the apex body of any HEI should ensure that external influence (e.g. political, governmental) is eliminated. The BoG must also ensure that the HEI operates as a public-spirited institution striving for excellence and not as a commercial body (DNEP, 2019: 313). However policy also states that the appointment of the BoG will involve nominees from the government that provides maximum funding and some selected for their commitment to the institution and their capacity to contribute (DNEP, 2019: 314). Now the draft is a little vague about who decides who's committed and capable. The responsibilities of the BoG includes appointment of the Vice Chancellors who will be known as the Chief Executive (CE) who will in turn appoint all the other employees (administrative and academic) (DNEP, 2019: 315). The CE gets to decide on the employee's compensation and service conditions. The distributed funds for research has a clear top-down chain of command, the appointment of BoG, the CE, the administrative staff and the faculty is top-down – what then here really counts for autonomy of the institution? Portrayal of autonomy as decentralisation is only an act of averting the actual crisis. It is a mere distraction to side line the growing concerns, debates and agitation over the arbitrary rules imposed on institutions and a seemingly justifiable explanation for massive cuts in budget and funding.

Academic autonomy takes the strongest blow as it directly affects the learning and research produced. Impact of financial and administrative autonomy ultimately trickles down to the academic realm as the very purpose of administration and finance is to support the learning and research. According to the policy, academic autonomy "will include freedom to start programmes across fields (including professional) and disciplines, devise and decide the curricula, decide the educational resources required including faculty and their qualifications, develop research programmes and pursue them, decide the criteria and number for student admission, run multiple campuses, run ODL programmes, and on all other academic and educational matters" (DNEP, 2019: 318). This kind of policy has the potential to change the face of the entire education system in India, however there are more than just a few obstacles for it be

actualised. The above mentioned freedom to start new programmes across fields, develop research programmes, run multiple campuses and ODL programmes would all require massive funds which the government is not ready to provide according to GAR, 2018 (given that autonomy is granted). The freedom to devise and develop curricula, decide on the kind of faculty required, etc. would depend on the efficiency and attitudes of the already employed faculty. With the increasing rate of faculty vacancies we have within HIEs, the massive numbers of ad hoc and guest lecturers and most importantly the criterion of appointment of the faculty – as this faculty will be appointed by the CE who is in turn appointed by the BoG, which is in turn under the control of government that provides maximum funding. Another aspect that severely affects academic autonomy is the current divide in ideologies (political, cultural and academic). Faculty that is appointed through a clear chain of command, tends to reinforce that ideology of the command in power. This would imply a reassertion of the same curriculum or practices that promote and adhere to the ideologies that insist on romanticization of history and blind faith in workings of the nation and the institution. The research produced from and through such institutional practices will neither contribute to new knowledge nor would it be relevant to the problems of present socio, political and cultural contexts.

6.3 Multidisciplinarity as Holistic Education

The National Education Policy, 2020 focuses greatly on need for multidisciplinary education. The chapter on higher education enlists a range on problems in universities and suggests some key changes. These include moving toward multidisciplinary universities, multidisciplinary undergraduate education, revamping curriculum, pedagogy, assessment, and student support for enhanced student experiences (Policy 9.3 a,b and d) (NEP, 2020: 34).

An entire section is devoted holistic and multidisciplinary Education (P 11.1 -11.12) (NEP, 2020: 36-38). It is said that education with multidisciplinary curriculum will prepare the students for the fourth industrial revolution where most jobs become automated (P 11.4) (NEP, 2020: 37). Universities like Takshashila and Nalanda are provided as examples to understand this multidisciplinarity where there were 64 kalas including subjects of sciences, humanities and arts. (P 11.1) (NEP, 2020: 36). It is said

that liberal arts is just a modern version of this kala education. In making the universities multidisciplinary it is suggested that students from STEM courses are offered courses from humanities and social sciences and that students from humanities and social sciences are offered courses from sciences to ensure a holistic learning (P 11.4) (NEP, 2020: 37). It emphasises on flexible curricular structure that needs to be employed. This is encouraged by increased faculty and institutional autonomy in setting curricula (P 11.5, 11.6) (NEP, 2020: 37).

Multidisciplinarity does lead to a holistic understanding of subjects. Every discipline should aim toward multidisciplinarity by obscuring its rigid disciplinary boundaries. Not only students from STEM courses taking social sciences and humanities and the other way around, but also from within STEM, social sciences and humanities, students should be able to exchange methodologies and theoretical understandings. As all the subjects in university education are interrelated and have interrelated histories, it is important to combine forces to address contemporary issues. Multidisciplinarity should be incorporated into the disciplines itself, that is into the each discipline's curriculum (and specific courses) and not just be an optional subject to choose from another department. Multidisciplinarity in this sense becomes a key to reconstituting the curriculum and has the potential to transform knowledge production.

However, the problem here is the not whether multidisciplinarity in itself is good or bad but the kind of multidisciplinarity that the policy is talking about. Understanding multidisciplinarity through lens of Takshashila and Nalanda is based on unfounded claims and generalisations that are drawn from romanticising ancient history and will not stand with scrutiny (Roy, 2019). If the idea of liberal arts is to be understood in terms of 64 kalas, the universities need to completely rid themselves of its colonial elements, including the way disciplines are structured and divided, the way job market works, and the way economy works. Disciplines in sciences, applied sciences, social sciences, and humanities are themselves a colonial import. To understand these modern subjects in terms of 64 kalas, when there are no teachers trained for such curriculum and no pedagogic tools available would leave students in utter confusion.

Multidisciplinarity is a tool for reconstituting the curriculum not a tool for transformation. The first step toward transforming curriculum would be to identify

and recognise the existing biases and problems with the existing model. What would become such hurried change to use multidisciplinarity as quick fix is that they would end up imitating the western liberal arts model (that is until now only in private universities like Ashoka and Jindal) with teachers unable to handle the curricula and reinforce the already existing biases and hierarches between disciplines within the space of university. Such biases and hierarches between disciplines will be further amplified and worsen under the 'blanketing' of multidisciplinarity and would become even harder for already marginalised disciplines to voice out their concerns.

6.4 Conclusion

The detailed analysis of the curriculum reforms and policies show that the curriculum frameworks given are being used to fit the same content and readings instead of revision and reformulation.

The frameworks suggested also tend to promote homogeneity to ensure mobility and national integration. The academic autonomy suggested in the policies are heavily tainted by administrative and financial autonomy. The multidisciplinarity suggested in the policy seems to be influenced and driven by romanticised histories.

Chapter-7
Key Findings, Recommendations and Conclusion

7.0 Introduction

This chapter concludes the study by presenting all key findings from research work, based on the analysis of the primary and secondary data and provide with recommendations. The study has five major objectives and the chapter contains a detailed explanation of the findings of the study as per the objectives of the study. This chapter also seeks to address the fifth objective, that is, to explore alternate frameworks for reformulating curriculum that help resolve the identified issues by presenting a detailed recommendation the study gives.

This chapter can broadly be divided into two section. The first section deals with the major finding of research work and relating it the objectives of research. The second section presents the recommendations for and does so by explaining the phases of curriculum reformulation and alternative methodologies like recognizing epistemic injustice (Fricker, 2008), and practicing epistemic disobedience (Mignolo, 2011).

7.1 Key Findings

The five objectives of the research work include, understanding the curriculum and courses of study being offered in Central Universities presently; determining the position of social science and humanities within space of central universities; finding out whether the disciplines of social science and humanities have lost its relevance over the years, if so, to understand the reasons behind its loss of relevance and marginalisation; understanding the present curriculum frameworks and reforms; and if they are adequate enough to overcome such stigmatization; and exploring alternate frameworks for reformulating curriculum that help resolve the identified issues. Different chapters of the study address different objectives. Chapter 1 aims at addressing the objective of finding out whether the disciplines of social science and humanities have lost its relevance over the years. Chapter 2 focuses on understanding

the epistemic foundations that help in the objective of determining the position of social sciences and humanities. Chapter 4 and 5 conduct a detailed analysis of number of disciplines and enrolment figures, and curriculum to address the objective of understanding the reasons behind its loss of relevance and marginalisation. Chapter 6 addresses the objective of understanding the present curriculum frameworks and reforms. The present chapter addresses the final objective where recommendations and alternative frameworks are presented.

From the detailed study done it was found that the idea of university has transformed significantly over the years. As mentioned in chapter 1, especially post liberalisation, education was increasingly treated in terms of its employability quotient, how it helps us secure job and how it contributes to increasing national assets – GDP. It is calculated and planned accordingly in terms of cost-benefit analysis, social engineering and technocratic management (Bhargav, 2018). With the rise of private universities that showed more interest in technical and professional courses, the demand and importance for disciplines of social sciences and humanities. As mentioned in chapter 4 and 5, this mindset has not only affected private universities but also public universities where these disciplines face marginalisation within the university space. It is observed that several social science and humanities departments have been shut down in the last decade. The reasons are generally reduced to lack of interest, shortage of jobs and issues of funding.

It was observed that, as mentioned in chapter 2, the epistemological foundations that help in determining the position of social sciences and humanities include understanding the rise of modernity that places immense emphasis on liberal values of education that in turn seemed to favour the technical and professional courses, hegemony of western theories and methodologies and the politics of nationalism - that influence the structure and content of the curriculum. It was found that the postcolonial and decolonial theories did not extend into the field of curriculum studies or were not directly employed in recognising the issues of curriculum or while reformulating it.

Chapter 4 and 5 has used this conceptual framework and analysed the plight of each discipline to understand the reasons behind the loss of relevance and marginalisation

of social sciences and humanities. It includes analysing the number of departments, enrolment figures and its curriculum.

With the disciplines of social sciences, as mentioned in chapter 4, it was found that there was an immense emphasis placed the scientific approach toward understand the social across disciplines of political science, sociology and history. It was found that there were thirty one central universities in 2020 offering political science out of fifty four central universities in the country. The enrolment for political science since 2010-2019 was greater when compared to sociology and philosophy but lesser than english and history. For the discipline of sociology it was found that there were thirty one central universities in 2020 offering the subject. The enrolment for sociology since 2010-2019 was lesser when compared to other social sciences, that is political science and history and even English but it was greater than enrolment in philosophy. For History, it was found that were thirty one central universities offering the subject. The enrolment trend since 2010-2019 in history suggests that it is greater than that of political science, sociology and philosophy but is lesser than English.

While analysing the curricula of the social sciences disciplines it was found that the older courses and content is being fit into newer frameworks. The revision of curriculum was only limited to the way it was arranged. For political science, the way in which core courses are structured indicate that the western methodologies have been adopted not only for study of Indian political landscape but also the structure of the curriculum is itself western. It was also noted that these rigid western categories were not sensitive to Indian contexts. This has led to exclusion of many issues that are Indian and cannot be captured within the western scientific boundary. Further the representation of Indian content and readings within the curriculum were limited and not regularly revised. For sociology, it was found that there was a lack of contemporariness or updation of the content with regards to the emerging issues and a lack of interdisciplinarity within subdisciplines. Further, it was also found out that names of the course in sociology set the tone for its pedagogical approach. For History, it has been observed that although there is a start bifurcation between Global, Non-Indian and Indian histories in both the curriculum, the subject is such that it has to be location specific, so the problem of western hegemony or representation of Indian content does not arise here. This being said when it comes to methods and

methodology employed in understanding history, the hegemony still persists. It was also found that revision of courses and readings was comparatively regular than political science and sociology. It was noticed that many universities do not publish their curriculum on their website and during the interviews; it was found that it was due to the issue of surveillance and overregulation.

With the disciplines of Humanities, as mentioned in chapter 5, it was found that English was performing way better in terms of number of departments and enrolment and addressing issues of curriculum that philosophy and other social sciences. Philosophy on the hand was doing worse than English and all the other social sciences. It was found that only nineteen out fifty four central universities have a philosophy department in 2020. It was also found that several universities have shut down their philosophy departments. The enrolment trend since 2010-2019 in philosophy has been consistently lower than that of English and other social sciences. It was found that there are forty three central universities offering English in 2020. The enrolment for English since 2010-2019 has been greater than philosophy and all the social sciences.

While analysing the curricula of philosophy in, hegemony of western theories and methodologies was identified. The formulation of core courses was heavily influences by western categories. Representation of Indian content on the other hand was limited and this content is from ancient India. This representation again is heavily influences by majoritarian Hindu narrative that aids the politics of nationalism. There is hardly any contemporary Indian philosophy or philosophers that these curricula mention. It has also been observed that the old courses and content is being fit into the new curriculum frameworks. Further, it is found that there is no regular updation of the readings. For English curricula, as it is a foreign language, hegemony that comes with it cannot completely be avoided. However, it was found that the majority of the courses tend to favour the western English literature that works of Indian literature in English. The updation of readings seems to be comparatively regular.

The curriculum reforms and policies relating to curriculum were analysed to address the objective to see if they are adequate enough to overcome the marginalisation that social sciences and humanities face. As mentioned in chapter 6 it was found that last

decade had a seen many curriculum reforms. These new curriculum frameworks did not seem effective in reformulation curricula. When analysing curricula in chapter 4 and 5 it was found that same courses and content was being fit into new frameworks by offering more electives and adding objectives and learning outcomes. There were three issues that were identified while going through the suggest curriculum frameworks. Firstly, when curriculum frameworks aim for student mobility and national integration, it is found that the suggested solution is homogeneity. This in turn blankets all regional disparities and provide one majoritarian view. It was also found that academic autonomy, that plays a major role in curriculum development, has been greatly affected after the Graded Autonomy Regulations of 2018 and New Education Policy of 2020. Academic autonomy is influenced by administrative and financial autonomy. The burden of financial and administrative autonomy trickles down to academic autonomy that in turn affects curriculum development. It was also found that the new multidisciplinary approach toward education is seen to be founded on romanticised histories that aid politics of nationalism. This multidisciplinary approach, if employed without addressing the present concerns of the disciplines, will only lead to further marginalisation of already suffering disciplines.

7.2 Recommendations – Alternative Methodologies and Frameworks

Some of the highly held models for revision of curriculum accept the diversity of learners and aim for inclusive, multicultural education. However, as mentioned in chapter 6, these curriculum frameworks also push for national integration. These two competing elements or rather purposes within the curriculum pull the frameworks in different directions. The present frameworks for formulating and constituting the curriculum rely on either a theorisation enmeshed in paradigm of modernity (which again, while talking about diversity and multiculturalism, conveniently further excludes and pushes the other into peripheries) or nationalism (where representation of the classical is inherently exclusive); or reconciling both.

Reconstruction of curriculum is really a two phased process which would require first, to identify and get rid of the existing elements of the curriculum that reinforce hegemony and exclusion - by pointing out the presumed universality that both

Western theories have contributed to a large extent and simultaneously looking at the grammar of Indian representation within curriculum, which is as previously argued epistemically elusive and a construction of colonial processes. The first phase would allow us to unmask the hidden geo- and biographical politics of knowledge of imperial and nativist epistemology (Mignolo, 2011: 119). Once identified, there are several tools that can be used to address the issues. For instance, epistemic disobedience is one such tool to tackle hegemony. According to Mignolo, this must be done by participating, as members of Global South, in a kind of epistemic disobedience where we change the terms of conversation. Using epistemic disobedience as tool for reconstructing the curriculum implies getting rid of the binaries such as traditional and modern, male and female, heterosexual and homosexual, racialized categories of native and settler, and many more that were borrowed without examining the discursive construction.

7.2.1 Epistemic Disobedience

Our theorisation of the 'social' and 'human' is essentially premised in the socio-political context through which it occurs. Social Sciences and Humanities in India are riddled with a misplaced nostalgia for the past or a short-sighted criticality that does not demand the proper of decolonization. In our disciplines, if such an endeavour is to be attempted, it must engage in a project of delinking which is necessary for "imagining and building democratic, just, and non-imperial/non-colonial societies" (Mignolo, 2011: 118).

According to Mignolo, this must be done by participating, as members of Global South, in a kind of epistemic disobedience where we change the terms of conversation. Decoloniality implies recognition of a colonial wound and the fact that regions and people around the world have been classified as underdeveloped economically and mentally. To tackle the coloniality, therefore, implies not only getting rid of the institutions which is what nationalist movement did but forego the legacies of colonialism itself, whether politically or intellectually. In the latter domain, it means getting rid of the binaries that are part and parcel of the colonial history that we as postcolonial subjects, and philosophers, have borrowed without deconstructing their discursive construction. Epistemic disobedience is fuelled by decolonial thinking which urges the post-colonial subject to analyse the logic of

coloniality underlying the rhetoric of modernity (that promotes universality). But more importantly, as Mignolo suggests, this decoloniality also entails a rejection of the binarized episteme which ontologizes the world in a way wherein truth is a matter of exclusivity. Rather, what the decolonial option means in terms of epistemic disobedience is rejecting the formulation of our theories in either/or and articulating it in terms of co-existential 'and'. He says we do not want alternatives but options where we acknowledge that our knowledge is restricted to our geopolitical configuration and thereby produce grounded, contextualized philosophical toolkits.

Philosophically, then, we ought to be "shifting the geography of reason, by unveiling and enacting geopolitics and body-politics of knowledge" (Mignolo, 2011: 137). Relying on these methodological tools that are not sensitive to our geopolitics, both in matters of political and philosophical, means that our projects "could only lead to reforms, not to transformations" (Mignolo, 2011: 139).

Once these elements are identified, its riddance initiates the second phase that would involve reframing the curriculum by addressing issues of the contemporary and incorporating interdisciplinarity or multidisciplinarity. It needs to be noted here that issues of the contemporary are ever shifting and depend heavily on our geopolitical location of the university and its history. It needs to be acknowledged that our knowledge is restricted to this geopolitical configuration and thereby produce grounded, contextualized philosophical toolkits. Philosophically, then, we ought to be 'shifting the geography of reason'(Mignolo, 2011: 137).

7.3 Conclusion

Although this research work has enlisted some of the recurring issues with formulation and constitution of central universities' curriculum and national frameworks, it is a broad analysis based on underlying similarities.

The problems for each discipline's curriculum are different and need to be addressed separately. The problems enlisted in this study are only illustrative and not exhaustive. Further, curriculum of each university varies and needs to be analysed according to university's history and location. The scope for further study includes recognising the

specific issues of each discipline in detail, by analysing each course within the curriculum. This needs to be done by the subject experts. As curriculum of each university varies and needs to be analysed according to university's history and location, a study can be conducted on state universities. As there are over four hundred state universities and each state has its own history, this can be done by selecting specific states for study.

Curriculum reformation moments are happening all over the world and this would be the right time for us to recognise the need for revision and reformulation of social sciences and humanities before there is further marginalisation. A global student movement in 2016 to decolonise higher education has brought many universities in the UK and South Africa to a standstill. This movement goes by many names in different universities, including 'Decolonising the Curriculum', 'Why is my Curriculum White?', 'Decolonise SOAS', 'Rhodes Must Fall', 'Internationalise Curriculum', etc. The reason behind such unrest across the globe indicates the inadequacy of the present curriculum models to truly capture the issues of diversity in an increasingly globalised world. Curriculum that is unsympathetic to plurality of histories, cultures and contexts often leads to incomplete understanding and creates confusion regarding the concepts and themes studied, and completely lose its element of praxis. This is an endeavour every university needs to take up in order to make social sciences and humanities relevant again as they are indispensable to any university that aims to provide holistic education.

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