

15 -ാം കേരള നിയമസഭ

3 -ാം സമ്മേളനം

നക്ഷത്ര ചിഹ്നം ഇല്ലാത്ത ചോദ്യം നം. 1639

08-10-2021 - ൽ മറുപടിയ്ക്ക്

കണ്ണൂർ സർവകലാശാല സിലബസിൽ പ്രമുഖ സംഘടനയുടെ നേതാക്കളുടെ പഠനങ്ങൾ ഉൾപ്പെടുത്തിയ നടപടി

ചോദ്യം		ഉത്തരം	
ശ്രീ. എ . പി . അനീൽ കുമാർ		Dr. R. Bindu (ഉന്നതവിദ്യാഭ്യാസ-സാമൂഹ്യനീതി വകുപ്പ് മന്ത്രി)	
(എ)	കണ്ണൂർ സർവകലാശാല സിലബസിൽ ആർ .എസ്.എസ് നേതാക്കളുടെ പഠനങ്ങൾ ഉൾപ്പെടുത്തിയത് സംബന്ധിച്ച് പഠിക്കാൻ നിയോഗിച്ച രണ്ടംഗ സമിതിയുടെ റിപ്പോർട്ട് ലഭിച്ചിട്ടുണ്ടോ; എങ്കിൽ പകർപ്പ് ലഭ്യമാക്കുമോ?	(എ)	സർവകലാശാല നിയോഗിച്ച രണ്ടംഗ സമിതി സർവകലാശാലയ്ക്ക് സമർപ്പിച്ച റിപ്പോർട്ട് അനുബന്ധമായി ചേർത്തിരി കുന്നു.

സെക്ഷൻ ഓഫീസർ

Report of the Expert Committee Constituted to Study the Syllabus of the Course
-Themes in Indian Political Thought (Course Code GAP3 C09)- offered by the
Kannur University for its MA Programme in Governance and Politics

Controversy on curriculum revision is so old a story and yet somehow always new as it arises frequently everywhere. Therefore, the present controversy surrounding the curriculum of the course on *Themes in Indian Political Thought* offered as part of the MA Programme in Governance and Politics of the Kannur University does not come as a surprise. In a sense, it's part of the democratic process and reiterates the fact that academic institutions are always accountable and answerable to the larger society.

• We believe that higher education needs flexibility and imagination. Also, we don't have any doubt that Political Science as a Social Science discipline has to understand the critical changes our society is undergoing. This means that the students of Political Science, like students of any other academic discipline, have to delve deep into their roots and explore the sources for dissent, creativity and insight. For this, they need to be exposed to different streams of thought. As the Walrus in *Alice in Wonderland* says, "time has come to talk of many things", of course critically.

One has to contextualise the present controversy against the above background. Needless to say, the controversy is about the inclusion of the Hindutva view on nationalism. On our part, we do think that academics need to critically engage with it, or for that matter, with other viewpoints on the subject. This is particularly so in the present conjuncture when we are forced to endorse a single ideology, single narrative of nationhood and single lifestyle. That said, a rejoinder is in order here. It is imperative that different perspectives on the theme are equiposed; neither a perspective is inflated nor other perspectives deflated/excluded. It is with this idea in mind that we have approached the matter. *It may be noted here that though we have made an overview of the entire course - Themes in Indian Political Thought - our focus was mainly on the controversial part of it ie, sub-units F to J contained in Unit-II, Rashtra or Nation in Indian Political Thought.*

To arrive at an informed decision about the issue, we have gone through the syllabi of other Arts and Science Universities in Kerala - Kerala, Mahatma Gandhi and Calicut Universities - where Political Science is offered. We have found a component (one sub-unit only) on Hindu nationalism in the syllabi of all these Universities either at the post-

graduate level or at the under-graduate level or both. In the case of Kannur University, it is seen that Deendayal Upadhyaya is included in the syllabus of its under-graduate programme in Political Science. Interestingly, this has been the case in all these universities for quite some time, irrespective of the political party which controlled their academic and administrative bodies or the state government.

On the basis of the afore mentioned facts, the committee has unanimously resolved to offer the following comments and recommendations:

I. Specific Recommendations:

1. Present title of Unit I, "Rashtra or Nation in Indian Political Thought" may be rechristened as: "Rashtra or Nation in Indian Political Thought: A Critique".
2. Sub-units from F to J may be dropped and substituted with the following:
F. Hindu Nationalism: M.S. Golwalkar and V.D. Savarkar
3. Additionally, one sub-unit each on Islamic, Dravidian and Socialist perspectives may be added so that the students would get a wholistic understanding about the subject.

II. General Comments and Recommendations:

1. Component on Gandhiji needs to be strengthened by incorporating his thoughts as a separate unit itself.
2. Reading list for the unit (Unit II) seems to be incomplete. For instance, no original texts of Mahatma Gandhi, B.R. Ambedkar and Jawaharlal Nehru are seen included in it. Interestingly, the same lacuna is noticed in the reading lists of some other units as well. This needs to be addressed urgently.
3. Certain other discrepancies were also noticed. The inclusion of a unit on "The 'Political' in Early India" towards the end of the syllabus is one such instance. Looked at chronologically, it should have been included in the beginning. Even then, question arises as to the non-inclusion of later 'political' i.e., medieval and modern. At the end,

whether such a unit is needed at all also needs to be probed.

4. Significant still, Kautilya is not seen included in any of the courses offered so far as part of the programme. This omission becomes all the more glaring as the programme offered has a Governance component to it, that too in the specific context of India. Examples like these are only illustrative, not comprehensive.

5. Further, it is observed that in some instances the details of the reference materials are mentioned in brackets against the sub-unit concerned. However, in the case of certain others the same is given towards the end of the course/paper. In the interest of uniformity and also as a matter of style, it's better that the latter practice is followed throughout.

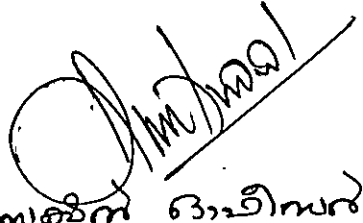
Finally, to be on the safer side, the University is advised to make a thorough audit of the syllabi of all the courses of the MA Programme in Governance and Politics prepared so far.

Sd/-

(Prof. J. Prabhash)

Sd/-

(Prof. K.S. Pavithran)


കെ.എസ്. പവിത്രൻ