



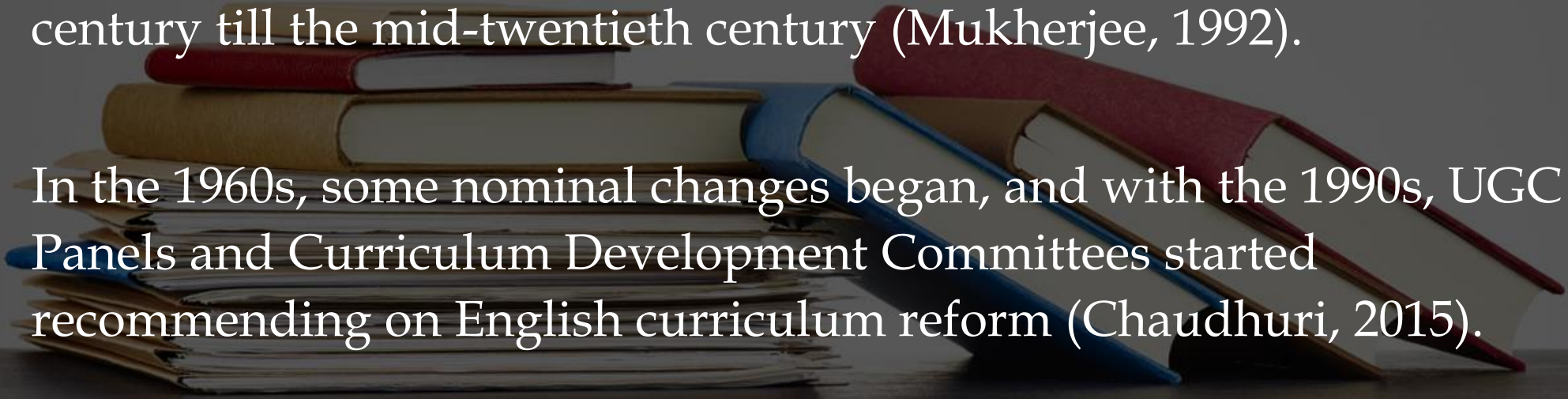
# "THE CHALLENGES OF CURRICULUM DECOLONIZATION WITHIN THE POSTCOLONIAL INDIAN CONTEXT: A CASE STUDY"

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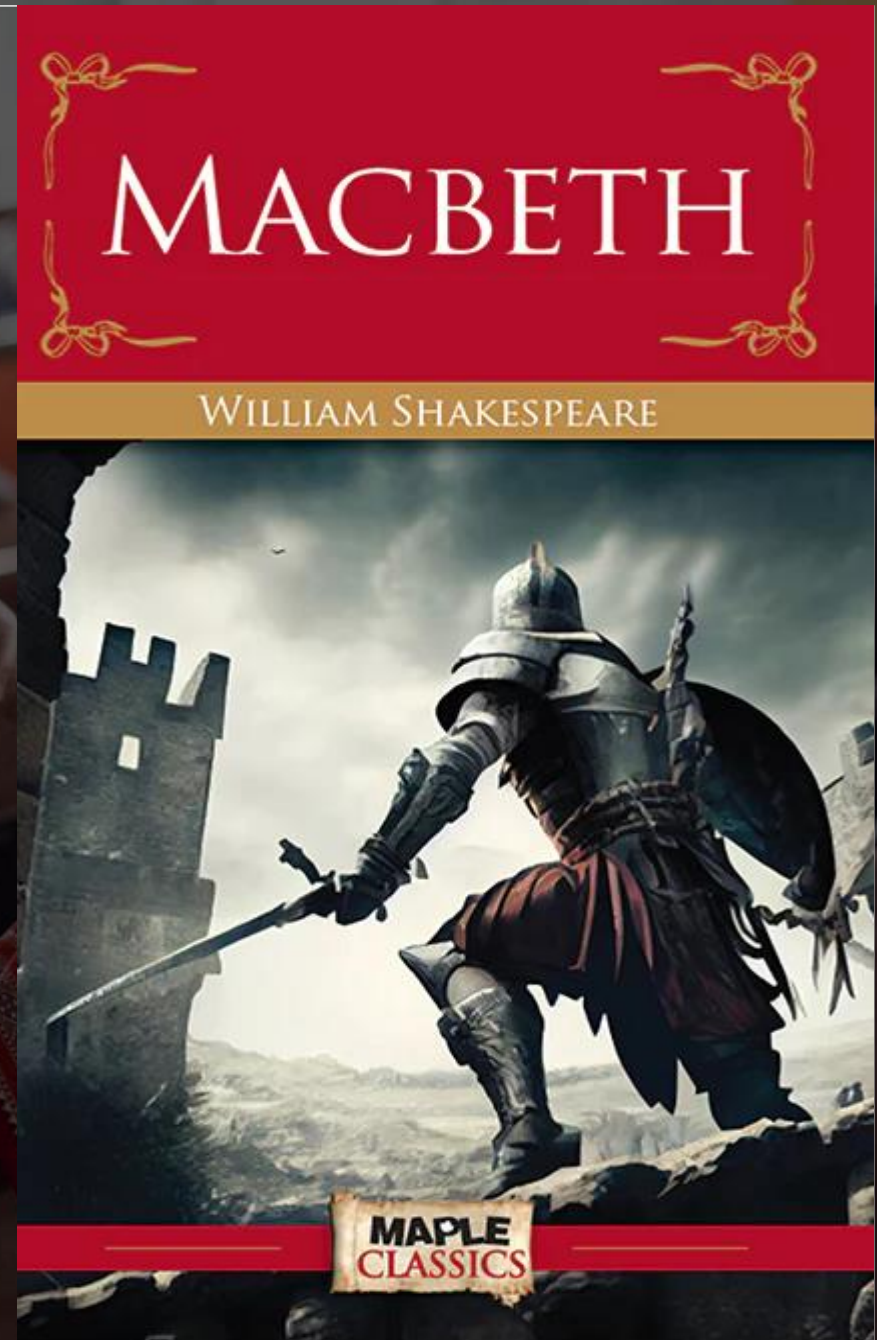
# The Case: English Literature Curriculum

- ▣ There is little empirical research on curriculum decolonization in Indian Universities.
- ▣ In India, English Studies remained static from the mid-nineteenth century till the mid-twentieth century (Mukherjee, 1992).
- ▣ In the 1960s, some nominal changes began, and with the 1990s, UGC Panels and Curriculum Development Committees started recommending on English curriculum reform (Chaudhuri, 2015).



# The Context: Postcolonial India

- Canonical British authors were part of the curriculum till the early 1990s.
- There was no connection between the “literary texts” and the “social text” of the diverse socio-cultural milieu inside and outside the Indian classroom.



# "Shikshar Herfer" (1892)- Rabindranath Tagore

- According to Tagore, while both the language and the content of education was integrally connected to English life and society, it was completely disconnected from the life of Bengali children during colonial India. Hence, it encouraged rote-memorizing rules of grammar and sentence structure more than critical thinking and understanding. Tagore argued that learning should be a joyous experience of mental and physical freedom for the student and learning should be connected to the student's social and cultural environment.

# Viswa Bharati University

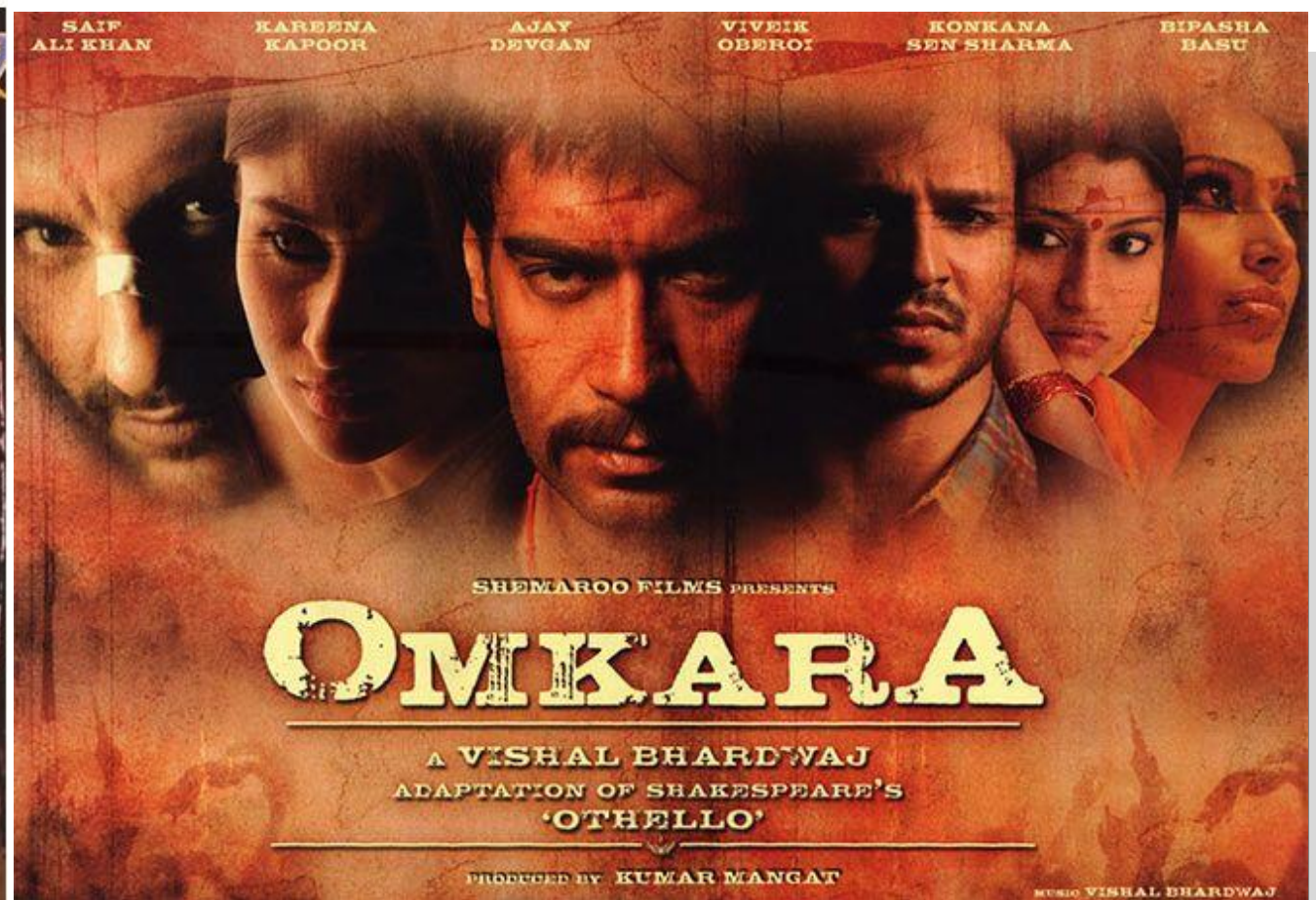
- “In 1927, Visva- Bharati prospectus stated that:

“College students are expected to become familiar with the working of the existing institutions and new movements inaugurated in the different countries of the world for the amelioration of the social condition of the masses. They are also required to undertake study of international organisations so that their outlook may become better adjusted to the needs of peace.”

-Visva Bharati, (1929)

- “Visva Bharati’s curriculum borne out of Tagore’s “rooted-cosmopolitan” ideals bridged the divide between internationalization and social responsibility of higher education was one of the early twentieth-century manifestation of Global Citizenship Education. Rural reconstruction and social responsibility was as important for the students at Shantiniketan, as their need to learn about international organizations to become harbingers of international cooperation and peace”-

- Mukherjee, (2020)



**CREATIVE  
REINTERPRETATION**

## Dalit Authors, Mahasweta Devi Removed From English Syllabus, DU Comes Under Fire

The council also approved the implementation of National Education Policy from 2022-23 and four-year undergraduate programmes, overriding a strong dissent from its members, in its 12-hour long meeting.



## Delhi University Drops Dalit Authors' Writings, Feminist Reading of Ramayana from Syllabus

• By: [Eram Agha](#) • [News18.com](#) • Last Updated: AUGUST 25, 2021, 14:07 IST • New Delhi

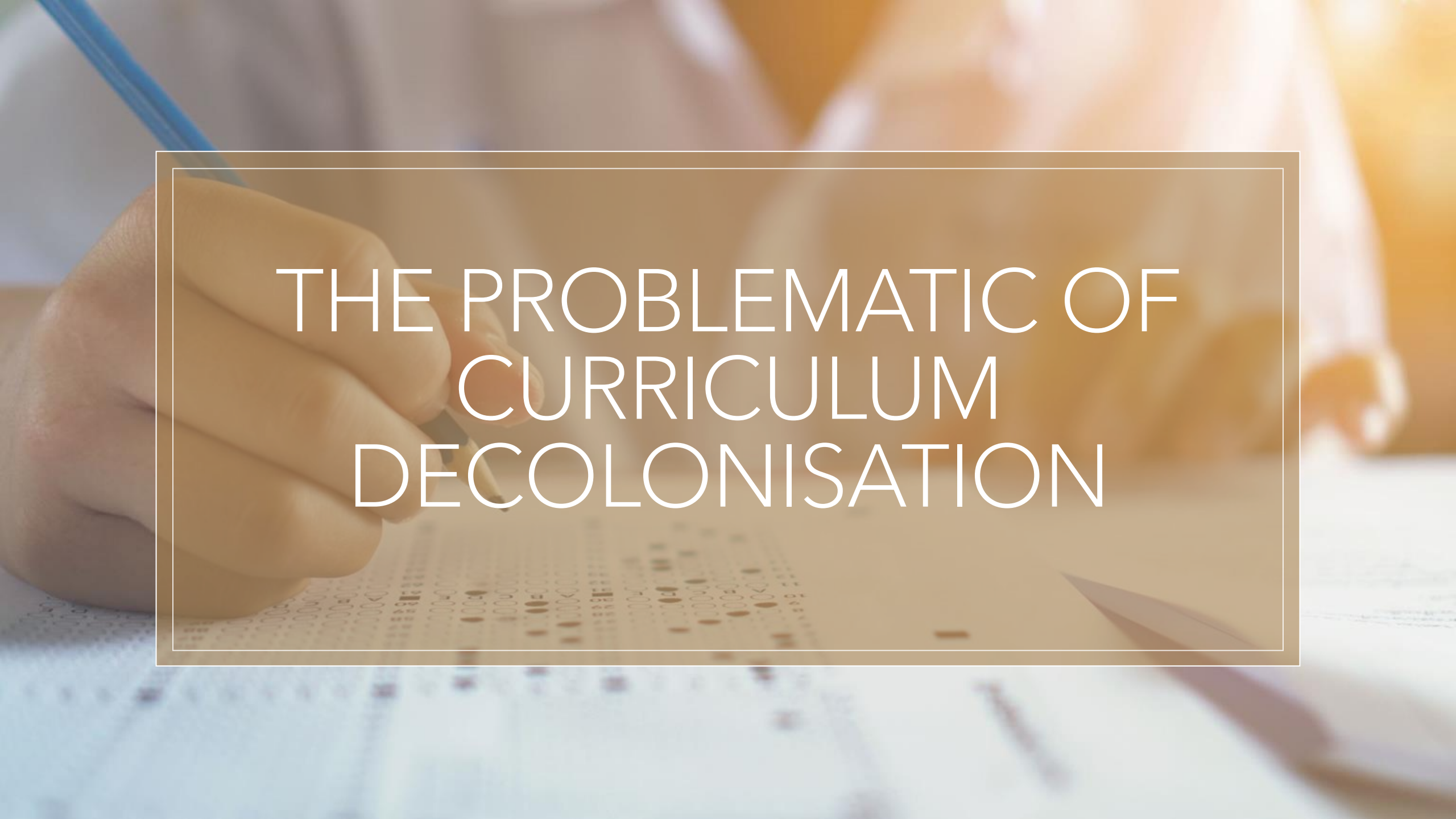


Academic Council meeting was marked by the dissent raised against the Oversight Committee for "arbitrarily changing the texts" in the new undergraduate LOCF syllabi of the fifth semester

Academic Council meeting was marked by dissent raised against Oversight Committee for "arbitrarily changing the texts" in the new undergraduate LOCF syllabi of the fifth semester, by bypassing the "statutory bodies like faculties, committees of courses and standing committee"

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# DECOLONIALITY: A CONTESTED GROUND



# THE PROBLEMATIC OF CURRICULUM DECOLONISATION



WHOSE  
WRITINGS &  
VOICES GET  
INCLUDED  
AND WHO  
GETS  
EXCLUDED?

DALITS EDUCATION

## DU should apologise to Bama, Sukirtharani and Mahesweta Devi: Dalit Intellectual Collective

SABRANGINDIA SEPTEMBER 3, 2021



The Collective says the exclusion of these women writers once again highlights the bigoted attitude in higher education





"Draupadi" by Mahasveta Devi

Gayatri Chakravorty Spivak

*Critical Inquiry*, Vol. 8, No. 2, Writing and Sexual Difference. (Winter, 1981), pp. 381-402.

Stable URL:

<http://links.jstor.org/sici?sici=0093-1896%28198124%298%3A2%3C381%3A%22BMD%3E2.0.CO%3B2-U>

*Critical Inquiry* is currently published by The University of Chicago Press.

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“

I don't think anyone other than a Dalit can expose the Brahmanical lies and insults heaped upon Dalits. Others too can write about Dalits, but it should always be done remembering the respectability that has been denied to us and we so rightly deserve. There are some writers who think that only the upper castes can help Dalits. Why do they have to denigrate us if they are unable to contribute to our cause?

**Bama – Tamil Christian Dalit author**

*On being asked if Dalit literature should be written by Dalits only.*

OXFORD INDIA PAPERBACKS

# KARUKKU

SECOND EDITION



BAMA

Translated from Tamil by  
Lakshmi Holmström

# INTERSECTIONAL IDENTITY & DECOLONIALITY



## SUKIRTHARANI

A Tamil poet whose writings have an ecofeminist approach, celebrate the female body and openly talk about the struggles of experiencing intersectional oppression for being a dalit woman.

*Books you should pick up:*

**'Kaipattri Yen Kanavu Kel'**

**'Iravu Mirugam'**

**'Kaamatthipoo'**



THANK YOU!

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